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free Thought.

WETHERBEE'S," NIGHT THOUGHTS."

"Yes," said good Mr. F. (and he had rounded sixty), "why were we made?" He was an Episcopalian, repeated the liturgy, and read his prayer-book; but he was a good and sensible man for all that. He evidently had his doubts of a future; every man has, that anchors to the Bible as the revelation of a future life for man. Oh, if the Bible were only proved! but, alas! it is not, and so proves nothing. It is cumulative evidence only. If Lazarus had really risen, after being dead four days, and had got a glimpse of Abraham and Isaac and Jacob, as active personalities, in the kingdom of heaven, then the Bible would have been an institution. The modern Spiritualist is the only one who can appreciate the Bible. The true commentator of that book has not yet put in an appearance. When he does he will be a believer in Modern Spiritualism, and he will make a transparency of it. I am so sure of this, that the old book now at my side, on whose fly-leaf is written the names of my ancestors, is now dressed in new leather and gilt at a cost of forty dollars. To conform to present views, the word "Holy" is omitted; it reads: "THE BIBLE, 1751." It is no fetish, but a book, nevertheless, of intrinsic value. I feel that its day is yet to come; I have left off whetting my penknife on it, and have redressed it, to command again the respect it had lost, by having, in its general sense, in an ignorant age, claimed too much, viz., a supernatural origin. It is of intrinsic value if rationally received. It will be, when the interpreter comes, and we have invested forty dollars to make it last, if possible, to that time. With our hand now on it, as it lies in the starlight, we feel that many an old and loved relative of the long ago is in connection with us through it. It may be a fancy, but I felt as if, when it lay uncared for in its brown and ragged covers, it asked me, or they through it, for thus much of decoration. I have done so not so much for what it has been, but what it will 'yet be a record of the persistency of spiritual manifestations or the configuity of the spirit-world to this.

But to return. If there were not a future life to complement this, who would have accepted this life had they a choice? I never met a thoughtful man-of mature life, who, with his experience, would not have preferred to have stayed out of life, if there ever was a beginning. Life -how little we know of life, at least essentially. Hear what Lecky says;

"An impenetrable mystery lies at the foot of every existing thing. The first principle, the dynamic force, the vivifying power, the efficient causes of those successions which we term natclude the utmost The scalpel of the anatomist and the analysis of the chemist are here at fault. The Oct: 2d, published by Perry, Mason & Co., of microscope, which reveals the traces of all-per-Boston, my attention was arrested by an article yading, all-ordaining intelligence in the minutest globule, supplies no solution of the problem. We know nothing, or next to nothing, of the re-lations of mind to matter, either in our own per-sons or in the world around us."

We quote him, for all must feel the truth of what he says; yet how many of the scientific lights are disposed to condemn, a priori, the claims of Spiritualism, as if they covered the whole ground, because they could analyze matter. Yet Tyndall, when he forgets himself, and "in wandering mazes lost," says, "Let us be modest." if he does not say, "Let us pray;" and there he is right, in both prongs. Stick to it, Professor! There are more things both in heaven and earth than are dreamed of yet in

How naturally, at evening, we look starward! Our friends are not there; but the stars tell of other worlds, and, with me, the thought of the other world or life. The Milky Way over our heads, the plane of the earth's stellar movement. with the rest of the earth's family, the eye of science resolves into stars, and their number is beyond compute: The human mind weighs, analyzes, locates all. The fact that it does so much in this short mortal span is the testimony in favor of the future. Who wonders, then, that our religious friend should say-

"An underout astronomer is mad "?

It could not be, in the order of things, that we could arise out of nonentity into the grand perceptions of an astronomer, and learn, on the starlit heights of science, the fields of exploration to had done it all to make the girls-three in numbe so extensive but untrodden. It would seem ber, and who were interested in the matter of reach such Pisgah heights, then to rub him out, like a chalk-mark on a black-board, and, just having a glimpse-so to speak-of what ought to be, shut the door in the face of arisen thought, as if it said, "Oh, man! the future is not the promised land to you." If there is an Intelligence that is the Life of matter, the Parent of that force that brings out of the invisible all that is animated and visible, it must include justice, and that word forecasts a life beyond this. Admit justice into the human problem, and the other life is proved.

How reluctantly the world opens to the proof of this other life! "If they did that," said Holyoke, "why don't they do more? I am, "said that no deception was practiced; it claimed to be about the intelligence, or the quality of it, in this case; the only doubt in Holyoke's mind was its the school fund, and robbed hundreds of chilsource." "It might be mind-reading," said he.

the man; it, (?) or he, might have told us many has the case may be,) since!" things, for our mind was full of them; Holyoke | The point at issue is, in reality, this: Any then could have said mind-reading surely; but it | publication so disposed may select a heterodox faltered too soon for mind-reading. Unless some and unpopular movement as the special imbetter solution is offered, we stick-saying, the posture of the age, and, without any deference thing itself claims to be a spirit, a disembodied to the action of Scientific Committees, who reman; and, in the name of that "justice" which port in the affirmative; without any respect for requires and forecasts another world; in the the sincere convictions of millions of peoplethe same claim; in the name of the rationality of sound justice, and let, us refuse to support any the idea—we respond, "Yea verily, for our head family journal or "Youth's Companion" which is level." If it is not true, it ought to be, and we panders to a spirit of religious intolerance. - We give it the benefit of the doubt, and can certainly do not deny the existence of impostors in our

proved," we say, Shall we refuse the only, and, subject of the "To-morrow of Death" in the House of Correction. Many a-poor child has, in world, because it does not shine brighter, and similar eases, been forced to the, or maintain a shine in just the way we wish? We are on the dogged silence and submission, rather than bear wrong side of the curtain to prompt. Two or the canting assaults of her tormentors. Alma three times in the world's history they seem to may have given us the main facts in that special have said to a stupid world, "We will not east case, but the closing sentence reveals the purpose our pearls before swine," and have waited for with which it was given. Did Alma eyer think another and wiser generation. The indications of the injustice thus practiced toward thousands said with a voice like Mr. Chadband's at are now that the manifestations have come to who are more or less intimately related to and wise. (?) We, for one, have no glesire to make And does Alma stop to consider what a preceproselytes; we are satisfied that we are right, dent this is for the rising generation to follow? might and carried her away. I did not near any and are happy, and are trying to be wise. We And furthermore, how easy it would be to turn bell nor any prayer. That is the way here, and are happy, and are trying to be wise. We have the happy to the house that the rest in the carried for its living and every are aware that the aspect of the subject is as yet | the tables upon the other side of the house, and; | im am; | nobody cares for us diving and every-crude; it carries with it many poor associations. | in the adoption of a rigid test, which might be | body is glad when we die." We think it will work itself clear in time. We called the police test-institute a grand confesare in no hurry; it is bound to the front; in slonal, "turn State's evidence," and get clear! time all will be born into it, as they are into We beg pardon of Alina for the suggestion, gravitation and the Copernican system—oborn but in our experience we have made some startagain," in the true sense. Blessed are those whose resurrection is this side of the grave, for they have the life that now is, and that which is

MRS. WILCOXSON ON MEDIUMSHIP.

Picking up a copy of the Youth's Companion of entitled "Our Medium," by one "Alma;" and, upon' reviewing the effort of this foster-mother of the rising generation, the question arose in my mind, if this same Youth's Companion would admit any article bearing similarly upon the ministerial profession. The leading points in Alma's gaudy saloons attracting young men, and regretstory (it may be true, and it may not) are these: A new German servant-girl, named Gretchen, is taken into the family. She is fifteen years of age, with fair, delicate features, clear blue eyes, and a countenance free from deception. "We all liked her before she had been in the house twenty-four hours," except Aunt Ann, who "took an instinctive dislike to her" - (Who, was Aunt Ann?). Well, as the story goes, a number of articles were lost, just as Aunt Ann predicted; and doubtless Aunt Ann's dislike and predictions commenced at the moment in which it was discovered that young Gretchen was "a medium." However, the story is well dressed up, and, as we said, may be true; for just as wicked deceptions are constantly unearthed among all classes and ranks of people, not excepting the Almas and their publishers. But the finale of the story is this: Gretchen is required to sit as a medium. She is questioned concerning the lost articles. She implicates little Jack, and tells where the money and missing articles may be found. Jack is sent out for a policeman. Gretchen suddenly awakes from the trance, begs for mercy, and is acquitted, for the reason that the things were not actually stolen, but hidden. And Gretchen unnatural, a waste and a sin, to permit one to mediumship-believe that "the spirits told her." And Alma closes by uttering these memorable words: "I have never had any faith in mediums

> This story is evidently put forth to make a lasting impression upon the youthful minds whose education, in all that pertains to the virtues of life, is assumed by the proprietors of the Youth's Companion, and is of the same shallow material which is so freely used by a certain class of writers when assailing Spiritualism:

The pranks, if such, of a "childish-looking girl of fifteen" are made to settle a question which absorbs the minds of millions of people and the first scientific ability of the British empire to an extent unsurpassed by any other revehe, "not a believer, as you are; I think it must | lation of modern times! We ask Alma to adopt be mind-reading." This was said on witnessing the same rule of judgment in the treatment of some spiritual manifestations. It was certain all other deceivers of this fruitful age, and, "faithful to the task adopted, be heroic enough to a disembodied intelligence; there was no mistake | bring forth old offenders, and in all cases. Thus, there is Rev. A., who has defaulted-run off with dren, the wards of the State and government. That conclusion, so often offered as a solution to There is Rev. B., who has been treasurer in a these communications, is a great strain. Now if lottery scheme for "a benevolent object," and I tent.

it were mind-reading (which is another word for has stampeded with all the money to parts ununconscious cerebration—the last explanation of known. There is Dr. Huston, and Dr. Richards, the skepticism that admits the manifestations), and lots of other reverend doctors of morality, (?) 'they would do more," On the occasion refer- who have been caught hiding the wolf under red to we got a name, a fraction of some circum-sheep's clothing-why do n't Alma report them stances, and something which might be consid- to the children, and then warn the little innoered a test, but not enough to fully satisfy this cents in these cheap words: "I have never had party: it was good as far as it went. If it had any faith in ministers since"? And, on the been mind-reading, why not have filled us full of same ground, Alma might continue to review our own knowledge? Our mind was overflow-ing. The very fact that it gave us what it did, swindling corporations, and Methodist Book Conand stopped when we wanted more, proves it to cerns, "I have never had any faith in banking be not mind-reading surely. This community or bankers since. I have never had any faith in cator claimed to be a man who knew us both in railroads, or in benevolent societies, or in Meththe form; he gave us a word or two indicative of codists, or in Presbyterians, (or in anything else,

name of the religious of the world (poor and said publication may throw out to its readers, thin as they all are) which count on a future young and old, the bait which has culminated in from revelation plus instinct; in the name of the Salem persecutions and Poptsh inquisitions dur-Bible which we have ridicaled, which is full of ing all the dark ages, Let us have fair play and say to any solution offered as yet-from cheat ranks; but there are plenty of Aunt Anns, as in to unconscious cerebration-disproved. To our the case of a Philadelphia Gretchen, who comfriend, who says of the spirits' claim, "not pelled the poor girl, in that case, to say she did it—the girl seeing no other escape from daily I you choose, even the little light there is on the crucifixion, and, on confession, was sent to the stay, and are already beginning to confound the connected with the readers of the "Companion"?

> ling discoveries, one of which is, that Aunt Anns are sometimes a little tricky themselves; and another is, "It is a poor rule that cannot work well both ways." Truly, M. J. Wilcoxson. Oct. 7th, 1873.

r. Waise's Panting dinn

In his farewell compliments to the Evangelical Alliance, at the Convention of the Free Religionists in New York, Mr. Weiss let into the Alliance and its associates after the following emphatic fashion:

What the people wanted, he said, was re-demption from degraded politics, a reconcilia-tion of labor and capital. He alluded to the ted that they were permitted to exist. Our grea avenues, he said, were gutters of immorality. He ridiculed the theory of dogmatists, that God made man imperfect. The Creator is level with the creation until man appears. In man the Su-preme Hand falters, and he becomes a lungler. The creature does not fit lifto place as other things do. To this the dogmatists reply that no mistake was made, for the Creator did not intend to make a creature that should have a knowledge of good and evil: He did not compromise himself by originating vice, because he knew man would do it for him. Nineteen hundred years ago it was discovered that virtue could not save man, and the Deity came to rescue him from his own failure. The whole scheme, with its monstrous assumption, was appalling. No morality without religion is the cry of the dogmatist; but sald the speaker, God's religion is morality. What is dogma doing to purify the State? We have enjoyed free doctrine to a great extent. Protest-antism has done in America its best. Has the propagation of Eyangelical faith checked the evils peculiar to this republic? Who are the sinners? How many infidels and heathen are implicated in the crimes which form the principal news items of the day? Very few and scat tering are the undogmatic sinners. The doc trinal system, which has an exclusive patent, works badly. It may save sinners, but it has had very bad, luck in reforming them. Our great swindlers, great defaulters and gamblers are orswinders, great defaulters and gamblers are or-thodox members of the Presbyterian, Episcopal, Methodist, and other churches. They go to church, Stand there trembling as if looking for officers, unite in prayer, and take the sacrament; they speculate with other men's property, and rob the widow and orphun. Evangelical Chris-tiantic discount of the property. tianity gives way at the pinch. In the name of heaven, said the speaker, stop calling men to Jesus, if this is the result of the journey. Call an alliance of morality with no religion; let there be mutuality and knowledge; let the great scheme of atonément be mutual redemption. \succeq

ILL-TEMPER. - A single person of sour, sullen emper-what a dreadful thing it is to have such an one in a house! There is not myrrh and aloes and chloride of time enough in the world to disinfect a single home of such a nuisance as that; no riches, no elegance of mien, no beauty of face can ever screen such persons from utte vulgarity. There is one thing which rising persons hate the reputation of more than all others, and that is vulgarity; but, trust me, ill-temper is the vulgarest thing that the lowest born and illof the worst forms of implety. Poevishness in a home is not only sin against the Holy Ghost, but sin against the Holy Ghost in the yery temple of love. - The odore Parker.

Men are often capable of greater things than they perform; they are sent into the world with bills of credit, and seldom draw to their full ex-

Hiterary Department.

TWO COUSINS;

SUNSHINE AND, TEMPEST.

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

CHAPTER VII.

Who is Miss Brown? to see Leslie Leigh. Would she know me? If round me, and burst into tears: so, would it make her worse or better? The Doctor is willing to risk the interview. I am hopeful, for I will be so gentle and so cautious. It was not strange that I had visions of Leslie Leigh that night, and saw her beautiful face, and

heard her voice calling upon me for aid.

I passed-through Ward Five, as asnat, on the who always had some little bit of gossip to communicate to me. She was as good as a daily newspaper to her companions. She knew, in some way, almost everything that took place in the house, and, when she did n't know, she could invent with all the skill of a sensation reporter for the New York press.

One of the windows commanded a view of the Miss Love's visitors might say. This morning she met me with a face as long as a coffin, and

Her manner and words annoyed and oppressed on the patients in that room - all but Mrs. Ellis. "I never mind Mrs. Johnson," she said; " she

is out of her head, you know. I don't care who lives or dies; I bide my time and wait. I dream - can't tell you, ma'um-I never can if I should ed last night about him, and he said be would try a hundred years, how she has raised me from come on a white horse with blue trappings.".

was to admit me to the next ward. The dark you know. in the calico dress noticed it, and cam to me with that sad face and sadder refrain: "I want to go, out! I want to go out! let me go; I about you meeting Mrs. Leigh, and came to see must go home!" Mrs. Goodman brought her the result. He was much grafified, and passed crochet work and wanted belo about it, and another wanted me to read a ballad to her, and thus conversation with Miss Brown. my time was occupied, though I felt impatient | to see Leslie Leigh. At last I left abruptly, and passed on to the Sixth. Miss Phelps met me at the door. Miss Brown, dressed in black bonnet. and shawl, was surrounded by a number of ladies who had just returned from a ride. She saw me, but did not-speak, and passed into her own room. I womlered why I should dislike this person. She had done me no wrong, and her reticence was not to be blamed; it might be a desirable trait in a nurse. But I could not reason myself out of my repulsion to her,

She was forgotten the next minute when I saw Leslie Leigh seated in a rocking-chair, singing in a sweet, low voice. She wore a blue cashinere wrapper loosely tied with cord and tassel, a narrow thread face about the neck, fastened by an opal brooch in front. She wore her hair, as formerly, in natural curls. Aunfle Dick was scated in a low chair near her favorite, trying to make a bouquet of rosebuds for her.

"There, durling," she said; "John Stott sent them to you."

"We will put them on baby's grave." "Yes, so we will," said the old woman, who never dissented from anything which Leslie proposed; "yes, we will when we ride out."

"Hush, now," said Leslie, "and I will sing. It was comical to see the signals and queer faces which Auntie Dick made to keep the others still, that Mrs. Leight might, not be disturbed: but Leslie heeded no one, as, with the resebuds in her tap, she sang : ,

"Sleep and rest, sleep and rest;
Father will come to thee soon.
Rest, rest on mother's breast;
Father will come to thee soon.
Father will come to the soon.
Father will come to his babe in the west,
Silken sails all out of the west,
Under the silver moon.
Sleep, my little one! sleep, my pretty one sleep!"! I sat down quietly, a little one side, and took out my crochet-work. When Leslie had finished singing, she laid her delicate little hand on the rough, red arm of Auntie Dick, and whispered,

"Auntie, will you stay by me all the time-all

the time?' "Will I, darling? I haint nothing else to do in this world. I am going to live a hundred years to take care of you. Hark, now! I'll sing." And Auntie broke out into an old-fashioned Methodist hymn, of which I could only eatch the words, "I'll never-no, never-no, never forsake!"

I moved a little, so that Leslie could get a better view of my face, and went on with my crocheting; but I felt that her eyes were upon me. For half a minute, at least, they studied my features. It was impossible for me to avoid look-

hand, amb smiled. A light came into her eyes, and a smile upon her face; then she rose, laid I could hardly walt for morning, so eager was I her head upon day shoulder, threw her arms

"My darling child!" I said, "I have some to

"And to stay with me?" she said, clinging closer to me. "You will not go away?--please not. I shall be better if you stay with me."

"Thank God I have come, then," I replied. "I know you will be better, Loslle, very soon, next morning, and was met by Mrs. Johnson, and we will travel away somewhere together." "Together! yes, yes-together! You will go

with me, will you not?" "Yes, yes, when you are better."

"Will you stay by me now?" she said, as she ffered me her rocking chair.

I begged her to sit, and told her I would remain a while, and come in every day while I stayed in the house. She sat down, but still kept carriage entrance at the rear, and she could thus my hand. A slight movement attracted my atchronicle the arrivals and departures, while she tention. Auntie Dick had moved a little away. kept one car open at the grating to hear all that from us, and such a sad expression rested upon shor face that I was startled. No words could have expressed more clearly the feeling, forsaken, than did her face. Leslie saw it, also, and, lay-Oh, ma'ain, did you know there was a death ing her disengage hand again on Auntie's, she in the house last night? Some poor, lone wo, raised it, large and rough as it was but cleanly, man died, and they but her in a coffin at mid, sas was everything about the old woman-and said, "My dear Miss. Esther, you must love Auntie: she has been my best friends of should have died if Auntie Dick had n't been here.

Such a look of gratitude and love beamed from that large-featured, rough face as made it almost ine, and I could see that, such was the effect up, Jangelie. She choked as she tried to speak, and the tears came into here yes; but it was some time before she could say, 9 No, maram; it is methat must thank her. I can't fell you, ma'am, I. the dead, and mady me willing to live. God sent As she spoke I held the key many hand which her to me, just as he sent angels in the old times,

> While Auntie Dikk was smaking, the came into the room. He had felt a little anxiety on to the attendants' room, where he had a long

When that was concluded, he came to me, and said that Uncle Fred land sent for him, to show him his machine, which was now completed, and asked me to accompany him. I was aware that it was a kind reminder that Mrs. Leigh might have had excitement enough for that day, and I therefore hade her good by for the day, promising to call again the next morning.

The superintendent of the work shop met us , with a smile: "Mr. Walton has been looking for you, sir.". The old man sat at a table, looking. intently on a machine before him. It was in motion. Every wheel, pulley and cog seemed to be in order, for it was moving soffly, and looked to me something like a clock with very complicated machinery. When Uncle Fred saw us, he folded his arms, leaned back in his chair, and smiled.

"Found at last !" he exclaimed-"found at fast! This is only a model, Doctor-a little. working model; but the principle is the same. By this principle I shall draw the heat from the sun, and make the cold, barren places of the earth-like-the garden of the Lord. I am an old man. I have worked for the world. Now my . task is done. Let men of science work out my invention for the good of the race."

The little machine buzzed away-a pretty toy, but, for aught I could see, a useless thing; and yet, such a look of satisfaction rested upon the face of the maker, that it was delightful to look upon him. He was pale and very weary,

"Doctor, I bequeath my machine to you. You will hand my name down to posterity. Mr. Smith Y-turning to the attendant-"take me to my room. I will sleep awhile."

They told me that he laid himself down, folded his hands, closed his eyes, and said, "I shall have nothing to do to morrow but enjoy the work of my hands-nothing to do-nothing to do;" and, thus murmuring with his lips, he fell into that dreamless sleep where busy hands are forever still.

I saw him afterwards in his coffin-an old man with a noble head, and a face on which a great calm appeared to rest. I remembered what he had said about my crowning him; and I made a wreath of ivy and laurel, and laid it beside hin .

The next day, they gathered all his tools and put them away, and laid the useless little machine in some out-of-the-way corner; and thus ended seventy five years of one man's life.

Was this all?-or was it but the play of a child -seemingly nothing but play, and yet giving strength of muscle and vigor of body for the fuing up. I met her eyes; there was an expression ture man? Is any life a failure?-or are we all of mingled doubt and inquiry. I held out my only accidents of creation, driven by some blind

wistful look in the the work are made early repo arations to good that I spatish feared we

in the good I was care to be confident to the Confidence of which is a point the Add to Da's worest brown whate, apt or ishe never thought herself dressed or larger than the fashiou, fled with a brown ribbon, She ward for here though she large-t stockings; When Mrs. Leightspoke, Auntle said. No darling, Trans gard I this not know you then: God sent you to me rast in the right time. Know best."

tittle judir in Loslie's fore; and her lips were red room I nothed to my own thinking. My dream a soul? "Is he not a beast in human form 2" has goine to pass? I know why I was sont here.

dinner, and sirkun daily manner of pleasant bechaunted for days and nights with that terrible things. I saw shers of a few moments after ten, sight, We met Doctor Minot in the hall coming whiled into the parden for awhile. As she gathered flowers her blind awandered a little. and she said. " Now let me go and put them on again." my baby's grave. " and I could see she intended. to legy of the grounds and go into the highway. A laware what subjects are sometimes brought to did not restrain hexaron doing so, but walked, us. That young man. out with her, and by her side, till she was weary, and said, "I will wait this to morrow; we will go

night, and when I awoke the sun was shining of view begun in boyhood. Tobacco, brandy and bright. I thin a open the window, and the morn- Veentioniness have destroyed health, self-respect ing air wafted toward no the perform of a thous and reason. Take away the patients brought sand tlowers; birds were singing amid the trees. here by victors lives, and you lessen our number among which were the ortoles, those glorious by one-thirds. living flowers, making the green boughs bright. The panied. I was silent, and tried to think of

squired for my patient, as localled Mrs. Leigh. Oh, ma'aile " said show "there was some drouble hast evening I slid not understand it walked audd the tombs, and brought him to his fully, but Annite Dick get, very angry, and Mrs. -feet clothed and in his right mind. Leigh hid herself away in a lifthe dark closel. where we did not find her till after an hour's search. "Mr's Brown has written a note to the Dielors requesting that no company beadmitted to the ward today, for she says that Mrs. Leigh is not as well for having so much yesterday."

I did not, believe at, but I bit my lips and was shent. Miss Phelps passed in and A continued my walk. Hearing voices, I turned in the direction from whence they came, and aw John Stott on the other side of the fence which separated the garden from the stables, chatting with Miss Love, who was also gathering flowers alphu had been grouning his horses, and looked rounds. faced and folly. He took off his cap and bowed. and Miss Love bade me Good Morning with a smilingsface. Neither of them seemed annoved with the interruption, which Flook very kindly, for, old maid as I am, I never flown on these little episodes of dongtship. It is like shatching a rich peach or a beautiful thewer as your travel along the dusty highway of life. I stopped a moment with a kind word and a remark upon the ocauty of the day swhen Miss Love, seeing I was - Everything being thus arranged, the gas is turngoing away, said, "I would like to see you a mose ed out, but any one of the company is invited to" ment. Miss Colb. if you can spare the time. It strikes light at anytime, if he entertains a doubt is half an dour to breakfast yet; will You walk with me in the Rose path?"

I assented, and leaving John to the society of his horses which was, I have no doubt, almost as agreeable to him as our own-we wandered away

"I wished to speak with you about Mrs. Leigh. "She said : "Lyas in the room last evening, and found Miss Brown contining for hands; and evidently annoying her very much. She had secreted herself for awhile, because, as Auntie Dick says, Miss Brown had fold her that she must n't talk any more about her baby, for she could not go to its grave. I want you to ask the Doctor to remove Mrs. Leigh and Auntie Dick to another ward I am convinced that Mrs. Leigh, will never recover there. It is stranger; and I cannot understand it, but the other ladies. have done well under her care."

"I dougt-like Miss Brown," I said. Neither do L. said Miss Love: "but the Doctor has confidence in her, and he is right in his rule not to take the testimony of other patients; it would make great confusion among us." "She is a very strange, reticent woman," said: "I have not liked her from the first, and I am sure Mrs. Leigh is afraid of hers'

"And so is Miss Phelps, and as for Auntie Dick, you would laugh to see the faces which she makes up behind her back." "I think the good old soul has reasons for it." f said.

Stott says"-here a blush suffused her clockt says frought to speak to you about it. He is: -sure Miss Brown isn't what she appears, Hewill not give me his reasons, but he has driven strange performance. They went to sleep again. her into town two or three times, and he told me, but were soon aroused in the same marker, the that the next time you rade with him, he meant to speak his injul about that Miss Brown, and ask you to take that slear little angel, ashe calls Mrs. Leigh, away from her." .

The breakfast bell rung, and I walked into the dining room with a determination to deliver Mrs. Leigh from Miss Brown. "I know my duty, and I'll do it." Fsaid, with my lips firmly set. Lam to strike the Destor, and he asked if the patient night. He replied in the affirmative.

"Wait a minute if you please, then," said Dector Minot. Then turning to me, "You have seen The next has I visited Mrs. Leigh, and we only the most agreeable side of gry work. Will . dook a ride together with A in the Dielicalsia. We syon visit a patient who is a specimen of a class. could not be eve her below to for these was such it with which we have to deal, amounting to perhaps one third or those who till our institutasy-, halas " I could not do otherwise than assent, though the expression of Milman's race as the Doctor made this proposition led me to shrink back a fittle, "I will go with you," said Mrs. Manot guessing at my reluctance. I followed efections the past two wites. And o Dok did her through various halls and passages till we came to a room or the ground floor. This room to shiften be keet to be day at a sessbecalled here was separated trem the entry in which we stood the state of a mirriscences and by wooden lattice work. The room which the to have her every more to a willie say, wannate this before was sweet and clean as all unused. Dick downs so that has proceed to the it you had "round in the house are, was now in a disgusting state of continuous. The carpet was forn from the floor, the bed-clothes in latters, the walls smeared with tresh tobacco 'juice, and the air heavy with an agree of innise straw bonnet, raths the fifthy odor which came from the solitary ocenpant. 'A few dirty rags lung round him, but, his feet were bare, and enernsted with mud, his. size were then in his horizond her gown had no, hands and face. In the same condition, and his uning cossary fulliness, and was nathor short, shows thick black hair matted together and covered ing their story! Shoes and whate bonne-knitted , with dust. The face of this creature - this man made in the image of God a little lower than the angels? My pen falters as I try to describe if. A pair of black eyes glared upon us from he--in the right time. he knew all about it, and he treath the uncombed har which heavy concealed the forehead, while the heavy whiskers were still When we returned beme that day there was a and discolored by tobacco ince. The mouth and lips were covered with the same, and as he rolled "I shalf soon have her away from this place." If the tobagonabout so as to distend his cheeks, I said to myself, and when she went back to her asked myself. Can this creature be endowed with

His eaths and ribald language drove us away, I fell a sleep on that warm summer day after and, as I regraced my steps, I felt that I should

"Oh, Doctor, I never want to see such a sight

"Ay, madam, " said he, " the public are little

"Young !" I exclaimed: -Not yet thirty. He is the som of a wealthy merchant. Reared in luxury, trained to no busi-My boyte sleep, was pestful, and digamless that mess, he has been brought to this state by a life

with gold and scarlet, g. this poor creature once eradled on a loying mother, k went out into the garden, and there met Miss be showed. If the learned and philanthropic men this poor creature once cradled on a loying moth-Phelps gathering dowers for her table. I in can bring any such creatures back to pure lives and clear thought, they are coworkers with him: who delivered the naked chained enature that

[Continued in our next.]

Spiritual Phenomena.

MRS. MAUD E. LORD IN WORCESTER.

Advertiser of the 30th ult. says

A very remarkable series of spiritual manifestations has just been concluded in this city. Rose with the wind in awful tune.

Mrs. Maud E. Ford, of Chicago, acted as the medium. She is a person of ladylike deportment.

The hold is filling! A leak!—a feak! dium. She is a person of halvlike deportment, and wholly free from that unpleasantyaffectation. of superior gifts, which sometimes mars these

spiritualistic performances, and, forms, some ex-cuse for the persistent skepticism of unbelievers. Mrs. Lord's scances were conducted in an or-dinary room. The 'spectators' were seated in a circle, and the modium was placed by herself in the centre, with her feet touching those of some one in the circle. Nothing but ordinary chairs were used, and lany person who suspected fraud was invited to make a thorough examination of the room before the proceedings commenced, and secure, both windows and doors so that there: could be no communication from the outside.

musical-instruments of different kinds were placed in the hands of the company. These were snatched from the hands that held them, and carried about the foom, all the time producing the wildest medley of spiritual music

Thei commenced a series of audible whispers, containing strange revelations from the dead. One of the company requested that he might be permitted to hold the hand of his deceased brother; and forthwith a hand was thrust into his two, palpable to the touch as any ordinary flesh and blood, but which melted into thin air as he grasped it. Lights appeared in all parts of the room, strange and unearthly in their weird appearance as they ditted hither, and thither, also st as they were bidden. Various articles were taken from the company, such as rings, fans, keys, handkerchiefs, etc., and the fans were often vigorously used by spirit-hands before they were returned to their owners,

All these manifestations, and many others which space forbids me to mention, were witnessed by a large number of persons who are well known citizens of Woreester, and who went to the scances as skeptical as any of the readers of the Commercial Advertiser can be: Many of them are now convinced that these performances are the direct result of spiritual power, and Spiritualism has gained many converts in the city.

PLAYFUL CHOSTS AT WESTFIELD.

Among recent : "phenomena" in Westfield, youched for by a local paper a sentiffed to eredence, are these: In one instance, the bedelothes were suddenly jerked from the bed where a gentheman and his wife were sleeping. The per-"Lani afraid of it," said Miss Love, "and Mr." formance very naturally awakened them at once, The man immediately got up and replaced the clothing, and made a thorough search of the house; but could find nothing to account for the hedelother having apparently been saized by the front upper corner and landed in the middle of the room while no intruder in the flesh could possibly have been on the premises. In another case, a gentleman was awakened, a few hightsince, about three o'clock, by what seemed to him the rustling of dresses. Looking out of his bed-room door into the sitting-room adjoining. sure now that the Doctor suspected my state of the saw a female figure standing a few feet from mind, and moreover, he had received Miss the door. It remained motionless for a few min-Brown's note, and with his confidence undimined utes, and then vanished, or rather seemed to fade ished in her judgment and skill, determined to away. Surprised at this, he looked into the hallfollowher advice. Lwas not to see my triend way just beyond, and saw a number of figures that day. The Doctor was very social at table; spassing from parlor to sitting room and from some political topic interested him, and be en-gaged me in discussion. We had scarcely risen the must be dreaming, rubbed his eyes to make from table, when Doctor Milman, one of the as- sure that he was awake, and raised himself upon sistants, came to speak with him about a patient his elbow to observe more distinctly. The rustling Who had been brought in the night previous. As of dresses was several times heard very distinctly, he turned to go away, a sudden thought seemed and a festive party seemed to have possession of to strike the Destor and his best to the transfer and his best to the rooms. At length, becoming fired of watching the flitting to and fro, he turned over in bed, was in the same place where he left him at mid-hiding the sights from view, and was gently fanned to sleep.

A PROPHETIC POEM.

Seldom, in the course of a long experience, have we met with a poem so replete with pletures both of the present and that which is inevitably to one critics something is done, and that fininediately, to bring on a change in the state of this nation, as the following, which appears as original in the columns of the Norfolk Councy Mass. Gas, lette, from the period. Thereof brown. Truly, our ship of State. Vivheld, built, Jama hed, and rigged in the dark. days that stretched from the hadring of the Prigrams to the statender of Yorktown, and which has for so long borne "about at her peak the permonent freedom has fatter upon dangerous days. Her manning perfect confidence has goned to the board, carrying with it in 48 father my more than riving our public men, and the raph of Perty is in-debd "togging at every anch y chain" in the darkness of a rap: By taking (right, and is, the teeth of a gale in which pointed Corruption and ner mains unhalthfulness strive for the mastery, while her hold is rapidly filling from the in delions leak made by plotting creedal bigotry and pason. Reformers sweat at the joungs, warning volces from the spirit photsering out from the ups of our scattered mealia, and are reschood by the Loreal Leagues; but still widwhole laboring population starger under a load of unwonted and unrequited toth, and the great ones who should see the danger, and make effort to us their wish sprind fullucace to save the nation, seem found, and wrapped in the "strange madness" of the Duch commander, mindful only of their popularity, or entaged at the prophetic warms is of the hundler, and ere long the yessel which once we the noble free-thinkers of the early republic. The mas Jefferson, Thomas Palne and their comports will block from her anchors, and be pensed of the adon to in ruly upon "Dymehurch wall," and the chough will not turn out to be so vidym," either. Eb. B. or L.

THE WRECK OF THE VRYHEID. Out of the harbor of Amsterdam, With pennon apeak and canvas white, New coppered, and calked, and painted gay, And warranted fit for storm as calm, On a breezy, brown November day, Sailed the old ship Vryheld:

Out of the bosom of Zuyder Zees. (Fresh on her quarter the wind all right Blew till evening, and half that night,) Into the turbulent German Ocean, And carried, never to bring again. A regiment of three hundred men, And wives and children, whose brave devotion Followed for good or evil then

In the old ship Vryheid. Hoffor the sweet East Indian Isles! 'And I trow every heart on board was light; For the erew were bold, and the young marines Thought of their homes mid tropic scenes. And the fraus that night to their kinderleens

Brief, blest sleep-and bitterest waking! Foreland beacon was just in sight, And over Brabant the day-was breaking When the storm came—came madly, ah, me! And shook every mast and rib and knee Of the old ship Vryheid.

Down with the top-gallants! Shivering bare, The vessel fled like a child in fright; But faster now, in the morning gleam, The wild gate, tossing the waves in air, On the old ship Vryheid.

By Ramsgate, shooting the Kentish shore, By Castle Deal and the Goodwin Sands, Off and on with struggling hands On and on with strugging hands. The Lowland sailors weathered and wore, And, hour by hour, at his painful post, Grim, and haggard, and splashed with brine, Scherman the master seanned the coast; He needs a pilot-but makes no sign.

Past the morning, and past the noon : A correspondent of the Worcester Commercial: And the doom it threatens will strike too soon. 'rash! went the mainmast-shroud and stay-By the board, and carried five men away! And the wail of women frenzied quite

With groaning purels, and stanchious' strain, And tempest's roth and terror's crying. With white distress dag wildly dying, Faded again the terrible day. Fell once more the terrible night: And hard by the entering of Hythe Bay, Jugging at every anchor chain, Rocked the old ship Vryheid.

Tugging, rocked at the harbor-gate, While horribly, through the stormy gloom, The thundering sea-swell over-her pressed; And ever, out of her laboring breast, The groaning pumps and the stanchions' creak And the shouted call, and quivering shrick, And the signal cannon's dismal boom, Rose and fell og the midnight bleak.

Tugging she rocked at the harbor-gate Till the wind that a moment seemed to rost, Suddenly veered fothe son —sou west, And blew a hurricane up the Strait; And the Vryheid snapped her right bower chain And swang her head to the sea again. Who shall bely but her hull must drift. And the waves her living freight o'erwhelm, When thus on their foaming horns they lift. And toss her forward so deadly swift, And her decks and quarters wrench and rift.

And her whole crew toiling mountain hard, By pump and tiller and rope and yard, Can barely bring her to mind her helm Who shall help when her captain, blind To his own wo-signal flying fore, And deaf to the watch-cry thrilled from shore, Flings his one life-hope to the wind,

And hazards the last that a madman may Bather than yield his own small way! Forward he stood in the awful dawn, And out of the rack of the plunging surge He saw the prow of a boat emerge, And a voice rang up as the boat-leaped on-Work back! work back, with might and main, To Castle Deal or to Hythe again?" But vainly the Dover pilot warns ;

Captain Scherman his counsel scorns.

"I'll ride till the gale wears out," thin
"And save my pocket an English fee." thinks he, He grasped the wheel with a stubborn clench;

And, blindly laying his course ahead, Desperate, down the wind he sped, Till the boldest sailor began to blench To hear the surf of the Buckinge tread. th for the sleight of a native hand To shun-the perils that line the land! Another voice, like a sudden bell, lailed, and a pilot-boat once more Hove in sight on the fearful swell. Sent from Deal by the Commodore: But vainly again the warning spoke. And the loud "lay to" of the pilot's gun, Passed astern in a puff of smoke,

And never a word from the ship, save one—

Pay no attention ! let her run so on, on, on, all erippled and blind, Drove the poor transport down the wind With her struggling crew and fainting freightand the Dutch commander who scaled her fate

Friendly counsel, monitor's cry Women and children weeping nigh, Ruin shadowing fore and aft Every span of the falling craft. And the pounding seas that round her roar And ring her death on the rocky shore— Not all the signals of grand disaster Broke the strange madness of the master.

Stolid, sufficient, obstinate, He swears the tempest will soon abate, And still in offered anchorage sees Only the Downs and Dover fees Or he dreads the Castle roadstead rate, And, penny wise, on a bargain stands. With the lives of hundreds on his hands, Until too late, too late, too late!

For harling blast swept over the deck And leveled the mizzen mast and the fore. That never will mind her rudder more Then, helpless amid the breakers white,

With her crew, and the soldiers brave and fall; And the shricking babes and mothers, all. Straight and sheer upon Dymehurch Wall, Drove the old ship Vryheid!

Full head she struck on the crunching piles, And the mingled cry of prayer and fright. That followed the shock that fatal night-Over the rear of the stormy mole Knelled up like the cry of a single soul, And eastward, westward, for many miles, cattered ashore, lay the wrecks in sight, And sadder, under their watery pall. The dead lay heaped at the gloony Wall For of all that company, brave and bright, Four hundred and three-score and ten. From the Zuyder Zee, but eighten wen Survived the old ship Vryheid,

Toll, ye mourners of Amsterdam. Foll the bells for matron and knight. . Gallant sailor, and children gay: And chant the mass, and the nuneral psalm, And weep for fallen beauty and might-But not for the captain whose willful way Sank them all under Dymchurch Wall In the old ship Vryheid.

Shame on the official pride, too nice To hear a warning or take advice Shame, that ever, on land or ship. The touchy stiffn ss of conscious rank Should chafe to listen and scorn to thank A clever hint from a humble lip:

"The ports are dipping, the ship will keel?" As he mended the Royal George just laid At Spithead down, "by parliament heel." And the starched lieutenant with grun disdain Ordered him back to his work again : Nor heeded him, till too late to save Nine hundred souls from an ocean grave. "Better lie to, and wait for day," Said the quartermaster off Sambro Light,

"We must right her, sir," the carpenter said

Where the proud Atlantic steamed astray, With none to put her reckoning right. And the sailing officer doaked his plight, And snubbed the truth in a lordly way—
"Captain and mate my work may touch,
But you are neither, and know too much." And the ship, with her sleeping lives below, Sank at Marr Island's rock of wo.

"You re marring land, or the sea-weed lies; The Gulf Stream near to the South must run," Said a sailor-passenger, old and wise, To the mate of the City of Washington, Feeling her way seven dismalsdays
The vessel had groped through fog and haze,
And nof a man of her captain's mess
But swore to her bearings, nevertheless;
And they jeered the wise old man. "Oho,
Keep your advice till better you know!"
"Those weeds **Lord pity you, sir! They showA child could enlighten you in a minute—
This is the Gulf Stream—We are in it!"
"Sine hours longer they held their boast—
And struck on the Nova Sectia coast. Feeling her way seven dismal-days

Has it come to this, when terrible need, And sudden doubt of the way and deed, Straiten a human cause or trust, And the titled leaders falter and shrink, That the helpful word for the judgment just, Or the thought worth a thousand lives to think, Which offers the victory and escape, Must back in the utterer's throat be thrust If it epines in an unofficial shape? So might it bo; and each blunderer bold

Wearing badge and button, should die untold. Ah, so might it be, all good men say, And the sooner conceit would have its day If the arrogant, who no counsel take, Played fool with only themselves at stake. But where are the laws whose power shall bind. The fools, whose suicide slays mankind?

This plain lesson, at least, may live:
You'll learn it, Pride, in spite of your scoff;
Since your will is dear at the price you give,
Why, spare, on occasion, a trifle,off. And flatter a fellow-being's pains. By serving yourself with his heart and brains?

And whatever order, or "right divine," Or mission the devil for you may forge, O'er any Atlantic or Royal George To sink the craft with its freight of souls Off some Marr Island, or Gull Rock Shoals, Henceforth humanity's voice and sign Shall claim authority great as thine? And justice, reason and God demand That whoso stretches a royal hand.
On ship, or market, or school, or State,
To rule infallible, and makes claim.
To greatness, independently great.
O'er old men's counsel, and 'young men's blame, And the common people's yea and nay, Shall cara it by knowing more than they

Gerald Massey Explains Himself. To the Editor of the Golden Age ...

SIR-Some are born to have honors thrust upon And in the kindest have sought to confer an undeserved honor upon me in announcing me as a representative of the English Spiritualists. I no more represent that body here in America than I shall represent, on my return home, the latest uterine manifesta-tions of Spiritualism—or, shall I say, phalliculture?-which are the peculiar products of your country.

In proof that I am not a representative Spirit-ualist, I may elte the fact that in a recent at-tempt to form a national organization, my name was not even mentioned. This accords perfectly with my own wishes. I prefer remaining an outsider, representing nothing in this matter but the facts of my own long experience; willing to testify to the actuality of the phenomena, and wishing to shed what little light Lean on a subject, in the darkness of which so many of my fellow-idiots are groping:

My treatment of the matter is simply that of a literary man who includes this among his lecture subjects. Other claims 1 find have been made. for me in this country which I never made for

For example: In the Galaxy Magazine for October, 1866, an honor is thrust upon me—a claim maile for me on false grounds. I read there the following statement:

following statement:

'Gerafd Massey, who came before the world a few years ago as a poet, and made a far deeper and more tavorable impression than Afred Tempyson did with his first book, and even with his second—has, it is said, become a confirmed 'spiritualist,' and even a Me-jona. 'He has published no poetry for a long time ton the has recently published an enormous volume of Stx hundred pages, in which he pretends to have solved the hither to scaled my stery of Shakspeare's souncis. He declares, and even per haps believes that every notion in this ponderous and went some volume was directly revealed to him by the spirit of shakspeare'. All those who have read it—including the Shakspeare'. All those who have read it—including the Shakspeare had some such origin, for it leaves the question fust where Shakspeare left it when he was upon the earth. Geraid Massy's 's fright was very humble, and his sheeress seems' to have turned his head. 'The a said pity. We could have better spared a better man.'

As to my origin, I promise that I was begotten and born in the same way as other people are; which an old English writer (was it Fuller?) did consider both humble and humiliating.

For the rest of the statement, I have never

claimed to be a medium (I suppose that is what is coarsely intended by Morpha); and I never declared "that every notion in this ponderous and wearisome volume was directly revealed to him (me) by the spirit of Shak speare."

We are not going to get our work so easily done

for us as that would imply!

My book on "The Secret Drama of Shakspeare's Sonnets' cost me three years' brain-sweaf and conscious cerebration of thought. I have always said that I did derive great assist ance in my work through the mediumship of a very near relative of mine. And there are persons both in England and in Germany (ride Herr Krauss's adoption of my theory, and his translation of the sonnets into German solely on account of that theory) who do not think that my work leaves the question just where Shakspeare left it. Here is one illustration in proof:

"I have read it with very great interest, and feel that you have solved a most intricate problem in a very satis-factory mainer, and at the same time given us a most ad-mirable and worthy picture of the character of Shakwas once present at a meeting of the Committee of the Diabetical Society, when you gave an account of how, through the mediumship of your wife, you had obtained valuable hints and information in the prosecution of this work. I hope you will leave on proof, to be published some day, an exact statement of the points on which you

were so guided and assisted. When the reputation of your work is fully established, this I am sure it must some day be, and your views generally accepted, by will be most in-teresting and important to know the kind and degree of assistance you received from the source I have alluded to. I quote this from a letter written by Alfred

Wallace, who is not merely a "Shakspeare scholar," but, as is well known, an eminent scischolar," but, as is well known, an eminent sei-entific thinker, and as good a judge of evidence as any living man.

I really prote this however—not on account of my book, which has ceased to interest me, as I am too much engaged in another domain—but hecause of your assertion that "the scientific au-Pthorities of our age disdain even to consider the subject "\(\((l_{se}, \) of the "alleged" spiritual mani-

festations).
What's have we no scientific authorities except Messrs, Huxley and Tyndall? Mr. Daywin considers Alfred Wallace an excellent scientific au-

And Alfred Wallace is indefinitely indebted.

And Alfred Wallace is a Spiritualist.

Mr. Crookes was held of some scientific account as a chemist and the discoverer of a new metal. No voice was raised against him in England to question his authority as a scientific man when he undertook to apply crucial tests to our

"so-called "spiritual phenomena.

But so soon as ever he published his conclusions and affirmed the phenomena to be scientific facts, his authority was at once questioned.

and he was virtually assailed.

Prof. Huxley knows well enough that if he were to youch for the same things that Mr. Crookes proglaimed to be true, he would no long-Crookes proclaimed to be true, he would no long-er be an authority with a vast majority; there-fore he wisely says, "The phenomena, if true, do not interest, me," and wisely does—as the world goes—to keep his distance from the pil-lory, stick to the physical, and preserve his repu-tation as a scientific authority.

"Time was when, according to The Galaxy, I, mysilf words with "decraining freelman," and

myself, wrote with "charming freshness" and "genuine feeling" some very prefty verses—four feet by three—devoted to the Joys of weddel love. But that was before I was called a Spiritualist. Since then my Shakspeare work, my 'In Memorium," and "Tale of Eternity". only serve to show that my head is turned. In fact, I am a blockhead for having anything to do with Spiritualism! So you see I shall have enough to bear on my own hook, without being made abroad the representative of, and respon-sible for, the acts or the utterances of a multitude of my fellow-lunatics at home

GERALD MASSEY. Golden Age, Oct. 25th, 1873.

Civilized Heathen.

Rev. Mr. Murray, of this city-he of the horsepersuasion, and a preacher not so rigidly Orthodox as to sult the requirements of exacting deacons-has been giving a colloquial sort of a lecture to the people of Springfield on the above subject; and if those who shad the felicity to hear him are not already of very different minds respecting the status of the "heathen," to whom they have been appealed to for generations to send their odd pennies and old clothes, then weshall have to admit that there is no force in argument and reason. Mr. Murray wished the people to understand that we are the lieathen, not the Buddhists and Brahmins, the Chinese and the people of the further East. He stated anew the fact that the basal idea of Buddhism is "the infinite capability of the human intellect." It is a religion that numbers nine nations of followers, and has developed, more of art and science than we shall in five hundred years. It has nothing either sensual or emotional

about it. . It is pure rationalism. It always appeals to reason; tolerates no passion or undue appetites; seeks to win converts only by argument and persuasion. Its weapon is the sermon, its champion the brain, and its reliance argument. For two thousand three hundred years it has never known but one religious war, and that is so small that nothing definite can be learned about it. How does this compare with European history and the records of our ancestors in New England? Take a thousand years from human history and see how Buddhism was continually an instrument of peace and tolerations, and European religions the instruments of war and persecutions. Buddhism never persecuted; never deceived the people; debased or discouraged literature; appealed to prejudice or passion; never appealed to the sword. If this is heathenism, it s civilized heathenism. But the heathen-is-more. He is a humane being. The Buddhist priest recognizes as a "man and brother" whoever has ntellect. It is only of late years that we have learned that the Church and State can exist apart, but the Buddhist religion has had no connection with the government for three hundred years. We establish hospitals for suffering humanitythey for suffering brutes, as well. Our magazines are just beginning to advocate the planting of shade trees, and we shall do it, if at all, as a matter of taste. They have done it, from a sense of duty, for thirty centuries. We entertain strangers-at hotels if they pay. Their poorest huts are always open, and they receive every stranger as a guest of God, to be given the bestof everything. The testimony of missionaries who have spent years among them is that they are very polite, almost universally temperate, and that indecencies of word or act are almost never seen. Contrary to the generally accepted belief, children are kindly treated, the men taking delight in helping care for them; widows with children are thought more desirable as wiyes than those without; maternity always brings respect. Here it is hard to get any law against the sale of intoxicating drink, but China long ago refused to license the sale of opium, on the high moral ground that it was not right to license any evil.

ism on its religious side. Pray how does it compare, or rather contrast, with the Orthodoxy that is to-day seeking to steal its way into the Constitution of the country? What sort of heathen are these to send missionaries, and money, and Bibles to? Which side, in fact, is the Heathen-theirs, or ours? Mr. Murray adds: "Do we propose to send Bibles, and, as was done recently, send three missionaries and two hundred and forty barrels of rum on the same ship? When, after twenty or forty years' observation of such things, those educated men repudiate our religion-what will you say? The trouble is, we have not reduced our religion to practice. They know more of this life-we, of the life to come. What we need is not more ecclesiastical machinery, but more piety. When American habits are better, when we have escaped heathenism at home, we shall be more ready to go abroad." And fruer words never were spoken. we undeceived ourselves in this country on the subject of "the Heathen." We have taken it We have taken it for granted that everything outside of our eccle-siastical agrangements is blank and after heathendom, just as the Jews called everything outside of their arrangement Gentile. It is a piece of arrant conceit, which a little more knowledge will be pretty sure to take out of us. Less "ecclesiastical machinery" is wanted, as Mr. Murray openly admits. More humility and trust would be far better in its place. And, with a minister's word for it, why need Spiritualists and all liberal thinkers doubt of their position on the matter? Let us all unite energetically to break down ecclesiastical domination, and especially to keep the Church divorced from the State.

Such is Rev. Mr. Murray's tribute to Heathen-

Banner Correspondence.

Pennsylvania.

Hall on the "Lord's day."
Yesterday we had some manifestations worthy of notice. Mrs. Young—daughter of Cranston Lawrie, formerly of Washington—was present, and invited to give some manifestations on the platform. Accordingly, at the close of, the lecture, after a sweet song from our humani-tarian friend and song-singer, E. W. Locke, she seated herself at the piano and commenced with singing some sweet Scottish songs, after which she played something lively, and the piano lifted up and down, keeping perfect time to the music, and as tightly as if it weighed no more than a feather. The engineers of the Brotherhood of Locoffictive Engineers are holding a convention in the city, and quite a number of them were present. Dr. Child invifeds them to come forward and witness the phenomena upon-the plat-ship of angels. Who are the invortant ones of der his, and the instrument, was lifted from the floor. Others, to the number of eight or ten, fol-lowed with the same result. Then eight of them, each weighing more than one hundred and fifty pounds, sat upon the top. Again the plano lifted as easily as before, keeping time to Mrs. Y.'s

out as easily as before, keeping time to airs. 1. 8 playing. A very large audience can bear festimony to these facts.

Though all the rottenness of a perverted social system-upheave its fifth and hurl it in the face of Spiritualism, it will only march on, reduly, if possible—noisily, if need be, lifting humanity out of the degradation of unnatural conditions, placing it upon its own dirine level in good time—crowning men as men, and women as wo

Express your views and principles through the Baimer, say some friends to me. I scarcely deem'tt necessary, when I have uttered my sen deem I necessary, when I have attered my sen-timents on the most important subjects over and over again for nearly twenty years—on the ros-trum, in my writings, and in all my private relas-tions with human beings. But if I can add one iota to the true spirit of reform, or that which seems so to one, I am willing to repeat a thou-sand times. I believe all things more in circles, and unfold from centres. Therefore my idea of heaven are a large when perfort harminess is heaven, or a place where perfect happiness is found, is the natural blending of two souls occupying this grand centre, around which circles are found. The male and female who, through divine affinity—which is natural marriage—be-come one in love, in wisdom and in purpose, who, because of this divine and natural relation, can no more be separated than two drops of

water blended in one.

It is from this law of divine nature, as revealed to me, that I plead for perfect adelity between one man and one woman, when, in this experimental sphere of being, they by nature, recog-nize a law of marriage. I believe promiserous sexual intercourse has been the curse of the world since old David and Solomon set the origin example, and mine and women hive followed it to the present time. I believe in perfect freedom, but that is not freedom which contracts upon the one side and loosens upon the other, by any means. Man claims the right of promisenous intercourse with women, because he is free to to its utmost capacity, and cheered the different grafify his lusts, and can go on untrammeled from one to another; woman is not left in such freeome to another; woman is not left in such freedom; if the natural consequence follows the relation. But pain, fear, shame and care are loaded upon her, and in thousands, yea, millions of cases, she must bear it alone. Freedom; is no one-sided institution—never. To my understanding there can be no sweeter, holler heaven than the perfect love between one man aid one moman who have been so divinely married as to have no desire away from each other sayer fraternal love. desire away from each other, save fraternal love, such as true-brothers and sisters give toxeach other, and that can be enjoyed without a lingering suspicion on the part of either husband or wife, because perfect confidence is the fruit of perfect love. I do not believe the demand in the scale of both men and women for the feithful souls of both men and women for the faithful love of one, to be either the result of selfishness or ignorance, but a divine principle. Hence I say, in conclusion: Let those who call each other by the endearing and sacred names of husband and wife, be true to the principle they represent, so long as they do represent it. If a mistake has been made, as honestly acknowledge it; but do n't call one woman wife and hold sexual intercourse with others, expecting me to respect the condition. I will have charity and condemn not, but cannot respect. I hope we may keep earnestly at upon these most important subjects, until they are resolved into a true science, as they are capable of being; and Spiritualism is cleansed from the sensual influences transmitted from theology from generation to generation.

Michigan.

WESTERN ITEMS.—"Cephas" pens the following items:—Church and State.—This is an iming items:—Church and State.—This is an important theme. Already, leading divines are forcing the subject upon the people. They mean business. They are determined to carry their proposition—God-in-the-Constitution—on to a successful issue. Many thinkers see 'trouble ahead. The Christians are organized. They have money. Money will buy Congressmen) alast too true.) There is danger ahead. Shall our contaminal highlay see a Christian fourier size centennial birthday see a Christian Empire rise above the grave of the American Republic? It

above the grave of the American Republic? It is not an impossible thing—mark that.

Stirgis, Mich.—This old stronghold shows signs of life the present fall. Since the June meeting (a. report of which appeared in your columns) there has been a full; but now, A. J. Fishback has come, with several hundred sermons in his head, and is exhorting the friends to order and activity. How J. G. Wait, Dr. Hulburt, Mr. Fox, Mrs. Peck and others, are zealous in the good-work of supporting preaching in the in the good-work of supporting preaching in the free church. Mr. Fishback, as I have told you before, is a successful preacher. He has a gos-

pel of his own making.

St. John's, Mich.—Several weeks ago, in company with Mr. W. F. Jamieson, I visited this thriving town. We held a series of meetings in Newton Hall. Large audiences were called out. Dr. Barnum has been speaking here for some Dr. Barnum has been speaking here for some time. He is spoken of as a man of ability. Squire Tripp and lady gave us a cordial welcome. Banner of Light is extensively read in this vicin-

ity.

Lowell, Mich.—Oct. 4th and 5th, Mr. Jamieson addressed the friends of free thought in this place. Delegations were present from Grand Rapids, and other localities. Dr. Lusk also spoke at the meeting. He discoursed on "conditions," orders," and various other things:

The Rev. Mr. Algerhas captivated Chicago. His discourse on the essential elements of chivalry is highly commended. He has brought the inspiration of Music Hall to the West. And

A. B. French is again at work in the lecturefield. He is an excellent speaker. For a time he tarried with the legal profession, but the fires of spiritual influx have said, "Go! preach the gospel!" He is doing it. His present address is

lyde, Ohto. W. F. Jamieson is at present laboring in Wisconsin. Traveling with this gentleman this summer, we have had a fine opportunity to judge of his ability as a speaker, and his merits as a man. He is first-class in each respect. Eastern societies should give Mr. J. a call. In January he speaks in Washington, D. C. His moral courage in attacking superstition is really sub-lime. Young and well-educated; and an orator with a style of his own, he is destined to years of great usefulness in the field of liberalism.

Abram Smith, of Sturgis, a lecturer of experience in the spiritual vineyard, is speaking occasionally to the people. He should be kept constantly at work. Radical by nature, he has no has fought for the "free soil" till the soil is near-that can be obtained to speaker on the Harmonial Philosophy at the ed resistance, which was practically that sale about a youd," de.

NEW BOSTON.-L. C. Norton writes, Oct. 24th, as follows: The Banner has been found PHILADEL1/BHA.—Mrs. M. S. Townsend, writing from 1528 Swain street, Oct. 20th, says:
Perhaps a few words from my pien may find place in the dear old Banner's columns as in days.

Perhaps a few words from my pien may find place in the dear old Banner's columns as in days.

We have a few true and devoted Spirituality in the says and I may thereby answer many whom I place in the dear old Banner's columns as in days past, and I may thereby answer many whom I have not time to attend to otherwise. Our gospel of truth lives and flourishes here, if one may indge by the numbers who crowd into Lincoln Hall on the "Lord's day."

Yesterday we had some manifestations wor.

Yesterday we had some manifestations wor.

The subjects were given her by persons in the analysis of and were handled with skill and abiliary of the days of the past few evenings, through the instrumentality of Mrs. Nellie J. T. Brigham. andience, and were handled with skill and abil-ity beyond all cavil, to full houses, and have awakened an interest in the "angel theory" which is seldom witnessed with so few lectures. My prayer is that there may be arrangements made for her to visit us again in a few weeks, to

present. Dr. Collid invited them to come for-ward and witness the phenomena upon-the plat-form. The Grand Chief—a large, stont, fine-tooking man, born in Vermont, though naw re-siding in Cleveland—first put his hand under one child of the piano. Mrs. Y. put her hand under one child of the piano. Mrs. Y. put her hand under the his, and the instrument, was lifted from the thore. Others to the number of elebt or for, folment shows the will and power of its Creator. Spiritualism is a religion of life, of unity; in one-Spiritualism is a religion of the, of unity; in oneliness 7of heaven and earth we are inunortal, the
sons and daughters of God. Everywhere there
is a waking up to the importance of justice in all
the relations of life.

I am having large audiences and many-calls to
lecture. I shall be in Angora, Camden Co., N.
J., Sundays, Nov. 9th and 16th. Am ready to
make engagements for December and January,
whorever the feineds may awant no.

wherever the friends may want me.

Vermont.

WEST-BURKE.—A correspondent writes as follows: The Spiritualists and free thinkers of West Burke have had a season of refreshing and genuine growth of soul through the ministra-tions of Mrs. Jennette J. Clark. She lectured bere on each Sabbath twice from July, 12th to Sept. 3d juctusive, besides holding scances for developing media, which resulted as usual, in bringing out several phases of spirit power writing, tipping tables, answering questions, and other convincing tests. Although the bigotry of the Baptists and Universalists would not permit the erowds who assembled to occupy either of the houses which they call theirs, the large schoolhouse was obtained, and all its standing schoolnouse was obtained, and all its standing room, as well as seats, was occupied with eager listeners, some of whom came ten miles. So the gag that was attempted could not be applied, and carnest souls could not be sent away empty. Afterwards came from Northfield Parson Gregory, but not until the discontinuance of the spiritual meetings, consequently there were none to reply to his slanderous expressions and random epithets against all mediums and Spiritualists, which goes to show, more than anything else, the

Wisconsin.

OMRO. — The Northwestern Association of Spiritualists met, pursuant to call, Oct. 10th, 11th to its utmost capacity, and cheered the different speakers, from the iconoclast Jamieson, to the sympathetic Warner. The "Gentle Wilson" gave the closing speech, which was indeed Herculean. The "Social"-question was not brought up, although the platform was free to every one. The Convention meets in three months at Ripon. J. W. KENYON, See'y pro tem. Weynitoeya, Wis., Oct-15th, 1873.

Western Correspondence.

BY WARREN CHASE.

-WHERE ARE THEY CONE?-Where are the early pioneers of Spiritualism - those whose voices, twenty and twenty-five years ago, regaled the audiences with the near gospel of glad tidings from the spirit-world, and whose echoes rang in the halls and churches of the East, as ours did on the border of Wisconsin settlements, on the Fox and Wisconsin rivers, and the prairies of spirit-world. the then new State? Where are the apostles that wanted to make a miracle-worker of A. J. Davis and surround him with their impenetrable wall, would not aflow a new sect of religious devotees. to be built up on the truths that were given through him and to him, and they scattered disappointed. T. L. Harris, whose eloquence thrilled his large audiences with a new and living in- the land. spiration, failing in his Mountain Cove and other efforts to become one of the founders of a new sect, based on spirit-intercourse, went to England and converted wealth enough to found a sothem and Christ, whom he had been able to reach new location near Buffalo, N. Y., his usefulness among Spiritualists everywhere. to the race and his own growth ceased together, and he became petrified for the cabinet of medihim in cloquence was our beloved Bro. R. P. from inbarmony to harmony, could not endure the poverty, envy, slander and scorn of the world and some of his fellow laborers, and he furned to the flesh-pots of the most liberal Christian church, and accepted its pardon for his heresy by repentance, and found favor in its sight, and since has given his eloquence and inspiration to

Next in eloquence and first in scholarship was our Bro. S. B. Brittan, who has kept the faith, but/has not finished his course. His pen has done good service, but his voice is seldom heard. Brought up and educated, as he was, to refined lic have made unreasonable demands upon her life and associations, it was too much to expect time for manifestations of spirit presence. Durof him to walk and talk and fare as the disciples ing all that period, even when the circumstances of Jesus did, and as many of us have had to do to get this new religion before the world; but ed her resolution to receive no reward for any Bro. Brittan has done, nobly, and is well worthy the crown that awaits him. He has sometimes erred, as we all have, but our tongue, and pen shall only report the general and not the few exceptions of any of the workers.

-William Fishbough, though somewhat identified with us in the early movement of this great work, we can hardly count as one of the promulgators of the new religious philosophy, for although he left the pulpit of the old and never returned to it, yet he did not mount the rostrum of the new, but stood trembling on the threshold. ma with the poor fishermen rabble of Spiritual- ify her predictions. ists, and he soiled his robes and lost his crotten and fulfilled the scripture of those who lose their lives, &c. J. K. Ingalls, a true and noble soul, make her a friendly call. This he did, when she had not courage enough. It was an organic de-

his labor, which was not appreciated, but was to say. Begin the ceremony by reading the poem given in a good cause. T. L. and Mary Gove from Inner Life, given by Miss Sprague through Nichols started early and had talents, but they Lizzie Doten. After that, simply say that this ran off on a side track that has since been laid woman, did not diesin the faith of Spiritualism, through for a second track, but was not then but in an absolute knowledge of the reality of the long enough for them to run upon, and they latter life, and the fact of spirit intercourse, that back d'into the old Roman Catholic dépôt; where I had become familiar with spirit-life; through their free love views would not hurt them, as visits made to the Summer-Land?" She then conthey would have plenty of associates, if not ad- | versed intelligently and cheerfully of the change vocates. We have never heard that they changed! that was gradually taking place with her; and their views on the social question, nor-that they related anecdotes that were as mirth-provoking were adjected to under the confessional of the as was her wont when in the best of health. She church. Joel Tiffany, whose voice ran along the gave similar instructions to the Rev. Mr. Kroeli, shores of Lake Eric about the time ours did on with the request that he would address the Gerthe western shore of Lake Michigan, fought the 'man friends in their language.' grand fight, and traveled much with convincing arguments which he gave in true legal style, till his first wife died, and he found a second who required him at home, and thus another passage of Scripture was fulfilled, and we lost him, or he for the burial. "After the spirit leaves the body," lost us, when his voice was hushed. He might have kept on the old track and avoided the new, which he objected to being laid in the Rutland Convention, tiling his bill of objections with the tried on and they did not fit. We are sorry for Joel, but he has a Scripture name, and may be saved for the good he has done.

Another early and eloquent voice in Ohio was Selden J. Finney. He has done much good work and put some new patches on old garments which made the rent worse. He went a few years ago to the sunset side of the rocky ridge, and his closquent voice has since been heard in the halls of goes among them, and we apprehend such will be his fate if he betrays, thy his voice, his association with the spirits. He will do good wherever he is, but much less there than in his old field of labor.

First and foremost in this list stands A. J. Davis, who, being still in the front, needs no word from our pen. His books form the backbone or. spinal column of the spiritual library. We build around and add to them. His pen has done most, (adding Nature's Divine Revelation, first spoken.) but his voice falters, from structural weakness, on the rostrum. His course has been true as the needle to the pole, afthough his oft, repeated assertion that he was not infallible has been fully proven. Yet if ever a man was worthy of his place as the founder of a new religion, and one that would not be deified, nor idolized, nor even set up as a dictator, such is Andrew Jackson Dayls, He does not feel humillated when selling books, teaching children, visiting the sick, administering to the poor, and working for the good of the poorest and meanest of our race. His God is in mankind, and he is the exact opposife of T. L. Harris, whose God is in a distant world and has to be consulted before he can even receive the call of a beggar or an old friend. We do not contribute this for the monument of Bro. Davis; he will build his own, needing no help from us.

We will continue this subject-sometime, and bring in the female actors and mediums.

Biographical.

Mrs. E. Ward-How the True Medium Accepts the Change of Worlds.

Mrs. Roseanna C., wife of Win. W. Ward, Esq., of Cincilmati, O., passed to the spirit-world at six o'clock on the afternoon of Oct. 14th, 1873. In the physical death of this estimable woman, Spiritualism has lost a reputable friend, and the cause a tireless worker.

- Mrs., Ward was born in Stuttgart, Germany, and was brought to this country by her parents when but four years old. Two weeks after they landed in Philadelphia, her mother passed to the

Though left motherless in the world, the child soon began to realize the presence of her parent in the spirit-form. Nightly, she hovered about her little bed, and spoke words of comfort to her orphaned darling. In this way little Rose began to see spirits and talk with them; and her great endowment grew upon her with years, until, as a trance speaker, intuitional thinker, clairvoyant and psychometric reader, she had few equals in the little representation of the most prominent and psychometric reader, she had few equals in the little Rose began to realize the presence of the presentation of the base of the bird depredations. With or edition has just been issued to clifton has just been issued by Colby & Rich, without reason, he chose to suspect the Modors of having had something to do with the disturbance he was directed to quell, and he resolved about the reader of a little to speak of its merits, but will give severable to see spirits and talk with them; and her great on a brilliant piece of strategy. A large number of them psychometric reader, she had few equals in the relation of spiritual laws and forces which are intimately related to the welfare, the daily needs, physical on began to realize the presence of her parent (and get new revelations which they alone could her little bed, and spoke words of comfort to her give to the world? He would not and the sarrits orphaned darling. In this way little Rose began and psychometric reader, she had few equals in

When the "Rochester knockings" began to attract public attention, two developing circles were organized in Philadelphia by persons who were disposed to examine the wonderful phyciety for which he became the mediator between nomena with candor and sincerity. To one of these little Rose belonged. It was here the spirits by distancing all the competitors in the new field | found her, and developed her mediatorial characof cloquence. Accepting this leadership in their ter. Her mediumship gave her an honored name

In the bloom of early womanhood, Miss Doerrar married, and lived happily for a time with umistic curiosities in future reference. Next to her companion: For sufficient reasons, a separation took place, and soon after, with her then Ambler, who, having changed his social relations fatherless children, she came to Cincinnati, expeeting to find protection in her destitution among kindred here. In this she was sadly disappointed; but, like a woman of metal, she obtained employment, and maintained herself and boys by her own industry.

Possessing more than ordinary personal attractions, with fine mental endowment, Mr. Ward met and married this remarkable woman. Their lives thereafter passed pleasantly together, like the blending of sweet waters.

Mrs. Ward's career as a medium has been peculiar. For almost a quarter of a century the pubwould have justified herdoing so, she maintainservice she might render as a medium. She could not, therefore, in the general acceptance of in her quiet and unobtrusive way, she has, perhaps, achieved as much success in conveying conviction to the skeptic of the verity of spirit intercourse, as the most noted public medium of the land. Her converts may be numbered by the thousands.

The close of this woman's life was in keeping with the preceding part of it. For several years she has said to her husband and others that she trying to steady and regulate a movement that would pass away in the fall of 1873, in the twidignity, and could not bear the odium and stig- friends and earth-life. The facts singularly ver-

> A few days before her departure she sent for a Unitarian clergyman, Rev. Thomas Vickers, to said to him, "I will soon pass away, and, as

She then arranged all her affairs, to leave them in order when she passedaway. Distributed gitts on a professional tour : among her attached friends; giving the most minute directions for the preparation of the body for the burial. "After a season of rest I have decided, at the causest solicitation of triends, to go into the field and use my gift or physical mediumship. The manifestations are more systematic, varied and startlingly convincing than they ifsed to be years to come in but the family, until two hours before the funeral, and then only those who are to place. the funeral, and then only those who are to place. comparison to a pair of new boots which the hoy it in the casket, and remove it to the front parlor down stairs. There must be not sitting up! about the house, but all go to bed, and take your needed rest, as I will be doing. The funeral will

deep trance, and was absent three hours. Din-ing the time her arm was pulseless, and breath-friends desire our services. All communications legislation among the politicious. It is said the ling was imperceptible. When taking possession: wild grows will kill one that has been timed if it of her body again, she said, "There is so much life in the back brain that I could not pass away. The back brain must die a little more before I can leave? She then said to Mr. Ward, who satby her side, and who had just handed her a flowers o'The flowers are a thousand times more beautiful in the spirit world than these! But all God's works are beautiful, if we are only in sympathy with them. My dear, it is all right, Father, mother, Father Baker, Mrs. Ford, Judge Ward and Sybil Wrightman were all there to meet me. I will go to-morrow: I will not make much progress before you come; we can assist each other a great deal:"

> "A few moments before she passed away she gave instructions for Mr. Ward's comfort, and then with a smile looked him in the face and said: "My work is now done! The curtain falls!" N. B. W.

The Modoe Bribe.

The whole story of the doomed Modoc Indians told in a concise form, in a leading editorial of the New York Sun, which we cannot conscientionsly omit from giving in this place, to make the record a complete and just one. Since the leaders of the tribe have been executed for violating a flag of truce, and their followers have scattered far and wide, under the guidance of the Government, they will of course figure no more in history as a distinct tribe; but it is due to simple justice that they should not be allowed to fade out of recognition with the prejudice resting upon them that they are, or ever were, a band of murderers and desperadoes. The contrary is the truth, and they will be gratefully remember-

"In the whole history of the relations between business from first to last.

have flyed to be hanged by authority of the Unit-ed States. An Indian of another tribe, however, that 'Combe's Constitution of Man' did in its does of the fate in store for them if they was a standard work and a standard work. does of the fate in store for them if they accept by the ten the usands? by the ten the usands? by the ten the usands? L. W. Abell, M. D., after twelve years eat of the poisonous food. Upon their refusal, tice, speaks thus, ? It is an invaluable book Wright, who had taken the precaution to disarm should be in every family." the Indians, opened fire on his defenceless vic-tims, butchering in cold blood about twenty of his guests. A large number of those present on this occasion secured their safety by flight; and alliong these, it is said, was Capt, Jack. After this massacre Wright marched triumphantly into Yieka, where he and his companions were complimented with a banquet for their bravery in slaughtering unarmed Indians. Since then the Modoes baye had a hard time of

it. They were in the way of Dregon settlers, who took possession of lands which had belongwho took possession of lands which had belonged to them and their forefathers from time immedial, and every effort was made to get rid of them. In 1864 they entered into a formal trenty with the Government, which was under the pretext for oppressing them in every imaginable way. Money was annually appropriated for their use, and a great part of it as regularly stolen by our officials. Then the forms of the trenty were altered without the consent of Capit Jack, and the Modes were fored upon a reservation among unfriendly Indians of another tribe. Here they remained until they were nearly starved and frozen, being reduced to the extremity of killing their points for food. Finding this "blave their origin in the infinition, etc., ity of killing their points for food. Finding this "blave their origin in the infinition, etc., ity of killing their points for food. less lives, subsisting by fishing and hunting. They worm driendly toward the whites, and the farmers in that region said they wanted no bet ter neighbors. Finally, in 1871, two Commiscould not, therefore, in the general acceptance of sioners, property authorized, held conferences the term, be esteemed a public medium, and yet, with the Modors, which resulted in giving them permission to remain where they were, provided they refrained from theft and disturbance.

This arrangement, however, did not suit the Indian agents, who wished to have the Modocs on a reservation where they could have the han-dling of their supplies. Representations were made to the Interior Department that it would be impossible to Christianize these savages, who were quietly earning their own-living, unless they were sent back to the reservation among their old enemies, the Klamaths, to be frozen and starved for the benefit of the Indian Bing. The trying to steady and regulate a movement that would pass away in the fall of 1873, in the twi- Indian Ring has its headquarters in the Departwas altogether beyond his control. William Fer- light of a beautiful day, with her faculties clear, ment of the Interior, and the demands of its nald, early called and fully chosen, had too much and in perfect willingness of mind to leave her, agents met prompt recognition. The order was issued for the removal of the Modoes: a condict of seven months involving an expenditure of hundreds of thousands of dollars ensued; a hand-ful of half-civilized Indians defied the whole mil-

soft and cajoling words for superstition. He is by all gobbled up by the speculators, and he lost wish you to do so. I now want to tell you what thirty Indians against several million white men,

Capt Jack surrendered:
Had not Capt, Jack dollowed the example set him many years ago by an officer acting under authority of the United States Government, and violated a truce, his name might have gone down to posterity as that of A great hero. His murderous violation of good tath, however, cannot be ous violation of goed fatta, however, cannot be excused by provocations received from third parties; and his death is deserved. But it besides the six Modoes who are to be executed, an equal number of the thieves belonging to the Indian Bing, who are primarily responsible for all the trouble with these Indians, could also be hanged at the same time, justice would be more equally

H. B. Allen, the Physical Medium.

By the following letter it will be seen that the above named physical medium is about starting

mids of millions of human beings who are in the darkness regarding life after death. I am so constitut d and used as a medium that I rannot conduct my scances nor be encumbered the duties of extensive correspondence start at one o'clock, Friday, P. M.; that will are ford time enough to go and return from Spring shall go with him. The field: therefore I have arpunged to associate myself with Dr. J. H. Randall, and Shall go with him. The day preceding her death she dapsed into a shall go with him. The day preceding her death she dapsed into a billity, work together through the winter, have a my attacked to visit some waits in New York. with reference to employing us must be addressed to Dr. J. H. Randall, Clyde, Ohio, and all contracts he enters into with individuals or so-eleties, for any scances, will faithfully be con-plied with on my part. Yours for truth, Canone, TV. HENRY B. ALLES."

Missionary Work in Connecticut.

Permit me to save to the estimates is at connecticut.

Permit me to save to the estimates is at connecticut, through the Hanner, that the Excentive Heard of our State Association have made arrangements with Mrs. Journal of States, and with Mrs. Journal of Association have made arrangements with Mrs. Journal of the Property of No. Jost, and will answer called the design and hold clouds, and give test stiftings to though the height and hold clouds, and give test stiftings to the great strength of the give test stiftings to the great context of each strength of the great strength of the great attention, and desiting to the great strength of each strength of the great strength

West Winsted, Conn., Oct. 29th, 15th, April Human, April 20th

OUR OWN PUBLICATIONS.

Opinions of the Press, etc.

Colly & Rich, of Boston, have recently pubed, at least as long as some men live to recall lished a hiography of Mrs. J. H. Conant, who is their deeds of hospitality and genuine humanity. Each of the tribe from the performance of the condition of the tribe from the performance of the condition of the present of Mrs. Charles A. Dana: time." Specimens of the communications given In the whole history of the relations between Time." Specimens of the communications given the Indians and the whites on this continent, through her organism, essays, we gare also printed the relation that of the Modoes. The hanged of with the biography. The biography is written an nation than that of the Modoes. The hanged of the biography of the biography is written by Rev. Alien Putnam, a prominent writer of the modern spiritual faith: The booksis for sale is will not be filtely to relieve our Government by D. M. Dewey, at the Arcade blookstore.—

from the ignominy attaching to this wretched the Rechester (N. Y.) Democrat and Scitting.

The Moddes first became conspicuous in 1852. THE MENTAL CURE. - Illustrating the influence The Mottoes list became conspicuous in 1832.

In that year troubles occurred on the Klamath of the Mind on the Body, both in health and disputely in which both white and Indian outlaws participated. There were numerous robberies and the Psychological Method of treatment, and several murders. A certain Capt. Ben Wright, at that time holding a commission from the United States Government, was ordered to punish pages, and its Messenger, "etc." The book contains 364 ed States Government, was ordered to punish

pared. The beef was plentifully seasoned with and spiritual, of humanity in this life, as well as strychulne, and if Capt. Wright's plan had not in that which is to come.

tice, speaks thus, 24t is an invaluable book, and should be in every family.?

Dr. A. Johnson, New York, says, 24 have no hesitation in saying that it contains more sound

philosophy in regaid to the laws of life and health than all the medical works in the library. "

THE PHILOSOPHY OF SPERITUAL INTERCOURSE, . Pheingsam explanation of Modern Mysteries," by Andrew Jackson Dävis, is sent forthe country again in a new edition, revised and enlyrged? It is published by Colby & Rich, Poston, and disiributed by the American News Company, New York! The doctrines of Spiritualism would probstarved and frozen, being reduced to the extrem-tour conceptions of heaven, millennium, etc., ity of killing their ponies for food. Finding this 70 have their origin in the intuitiont elements of condition unendurable, they returned to their the soil, and are consequently homocontrical." former-home, where they led shiftless but harm- Ah! Yet, when he essays to explain what he ealls "the miracles of this world," he uses plain and simple speech. A few of the titles of chap-ters will indicate the purpose of the books; Mod-ern Miracles; The Decay of Supersition; Guardian Spirits: Spirit Sceing; The Stratford Mysteries: Spirit Sounds: The Formation of Circles; The Foundation of True Religion; Facts for Skepties .- Minucapolis Tribuic.

"Golden Memories of an Earnest Life, a Biography of A. B. Whiting. By his Sister."—"Knowing how difficult it is to present to the public the life history of a character, I took up the biography of our deat brother with some degree of misglving, but all such feeling vanished on its perusal. Lind the book contains the soul of the human; it therefore chains attention, and is indeed pirecious as Golden Memories. The book is concise in style, and full of life-like delineations. There it because I love the hero of the tale, who is now ascended. It preserves to us the oratorical and poetic beauty and touch of a generous and magnanimous man whose abilities and charities were of the highest order; and it ful of half-civilized Indians defied the whole unitary forces of the United States for more than the country, cherished, as it ever will be, for its half a year, generally getting the best of our spiritual facts and interesting incidents in the troops in all encounters with them; many lives the result of an apostotic pioneer of angel were lost; the murder of Gen. Camby and Dr. ministry to a gladdened world."—J.O. Barrett, author of Spiritua? Pilgrim," Leoling Bernald St.

Banner of Light.

BOSTON, SATURDAY, NOVEMBER 8, 1873.

Office, 9 Montgomery Pince.

THE AMERICAN NEWSCOMPANY, 119 NASSAUST.

Business Mysagen.

COLBY A RICH.

Work for Spiritualists.

No cause loves to beg for itself. It ought as a times alluded very pointedly to the habit among the Orthodox believers, especially those who to their seminaries of learning, their churches, and their societies. One does it, and that inevitably stimulates another to do it. Nothing is much best help itself along.

An emancipated believer in the blessed truths which Sphitualists so freely advocate and uphold, ought to feel far more generously disposed in its practical service than one who has been lifted up to no higher spiritual elevation than a rigid ecclesia-tical system will permit. It by no means follows that Spiritualists are to imitate the Orthodox methods of advancing and spreading earing agencies of far greater power and effectiveness than are now within command. It is quite time that the more favored believers in Spiritualism should pause and consider whether there is not something for them to do in this way which they may in the future regret not having done.

The Ohio Example.

In the repairs which are making on the Constitution of Ohio, an important one for which there is a stremuous advocacy and support is the plan for the removal of the exclusive privileges which that instrument confers on ecclesiastical property in its several forms. The amount of property, in the form of churches and chapels, and the sum total of ministers' salaries, which are exempt from taxation in that State, is so surprising, when presented to the people in actual figures, that they have reflected Seriously upon the mafter, and at last come to the conclusion that there is but one conitable way of treating it. and that is to place 'ecclesiastical' property on a footing with all other kinds of property. The, people ask why they should be taxed the heavier. to enable the churches to go free. The latter, too, have of date years learned the thrifty habit of investing their accumulations in other property than churches simply, by which they manage to get out very comfortable dividends, "As it all passes under the name of ecclesiastical property, esthough it be in the form of public halls or parsonages, an amount in value is relieved from taxation which is so much virtually put off of the shoulders of the church-upon those of the people. And the latter have come to see the inequality of it and the jujustice of the principle in a republican government. Other States have had similar experience with Ohio, and there is no doubt that they will soon set things right.

...... Centenary Notion.

The idea in the first establishment of our nation was, to spread abroad in the world the fact that man was equal to the task of self-government. It was not to make a rich or powerful nation that our independence was fought for and won, but to make plain in the eyes of all men, that freedom-religious, mental and politicalwas possible on this continent. When, therefore, one hundred years of experience for such a government have elapsed, what is the particular significance of the proposal to celebrate the event with a huge show of the material power and riches we have accumulated as a people? How much more consistent would it not be to make an exhibition, if possible, of our progress indiberty, charity, justice, fraternity, and all that ! But nothing whatever seems to be said about an exhibition of that kind.

In a State of Decay,

The Church Journal, an Episcopal organ in New York, has the following encouraging words' to say on the subject of the decay of Old Theolo. gy. It is among the significant things of the time: "The decay of theological study in the American Church is one of the saddest signs of the times. The causes of that decay it becomes throughout the world. Colby & Rich have it for us all to study and to cure. But the decay is a ract. Oh dear! How "sa I"!

Is our society going to persist in the punishment of criminals after they have paid the penalty of disobedience to its statutes, and thus conspire against them in the most cruel manner possible to imagine, declaring that they shall not reterm while they live, though they desire to do so in all sincerity." Such Lawever has thus far been the practice toward to leased convicts. They come back lifto the world from their terms of impresentment branched with a name which it is geneefally expected that they shall wear on their toreheads as long as they live. All doors are closed to them. All opportunities are denied them. They are cospered to explate their crimes perpetually. At is a strange and indefensible trait in the social system that prefers to trample a victim down rather than give him a chance for restoration. We are glad to see that the diagrant injustice of this course relative to crimifals is exciting at last the attention of leading journals, which have fallen into discussions of the rightand policy of continuing it any longer. Why has not the man whose crime may have exiled him from society for a time, whether in a prison, on a penal colony, or banishment, a perfect right to an opportunity to regain his lost footing--certainly as good a right as he had originally to secure it? It clearly ought to be for the interest society, as a matter of self-protection merely, to help such persons to the accomplishment of again into the criminal ranks.

It is very true that pitying expressions are offered the individual for whom the prison doors have opened; and there are sympathetic hopes class. Their charity does not take a shape in without that material help which is needed to enough when the convict released keeps his disovercome material obstructions. We have many tance, but when he threatens personal contact, have been more or less generously endowed with the only wondered, after his personal experience this world's goods, of making donations outright; in prison, that there were so few people there as there are. The point of restoration, however, is a practical one. A man just out of prison must more contagious than giving in a tree and thy alties. But it society—that is, each man in it tion of the wealthy votaries of Orthodoxy, they, his honest desire to lead a letter life and become would be much more likely to discern the rapid to destroy it, by what rule of justice can it afterserviceable to society itself-instead of seeking building up of the cause with the people than if wards arrest him in his criminal career, and prothey continued to think that it will somehow could to punish him for the very acts to which it. that have got to be answered. The way now ships may live in a templefollowed is a sure guarantee of the existence of a criminal class that might better be absorbed Into society by restoration.

Music Hall and its Spiritualist Lecturers.

Some two weeks since, we published in our usual announcement of the Music Hall Free Spirifualist Meetings a statement that Miss-lenwe gave it simply and wholly as a matter of

It seems that we were misinformed, and were inisrepresented the lecturer, and she is indeed so blessing of God upon good music." . horoughly and utterly pledged to the discussion duty to apologize to her for our unintentional dor. We have done so in the past, making every of the baton and every tap upon the drum. sacrifice in their behalf which was consistent in the future, although we are with sorrow of oftener met with public blame than praise by those we sought to aid.

It is quite time for us to explicitly state, once does happen to be the individual selected by the Financial Committee to manage the affairs of and we have invariably referred such to the committee of citizens who had the matter in charge.

Fifty Vears.

On Monday evening, Nov. 3d, the friends of Dr. A. H. Richardson, to the number of some sixty persons, assembled at his residence, 97 Main treet, Charlestown, Mass., to celebrate the attainment of his fiftieth year. The services of he occasion were introduced and afterwards enlivened by musication J. Howard and Mamie A. Dr. Richardson replying to the same. Several valuable presents were brought by the guests as many wishes that continued health and prosperity would be the lot of their host.

Prof. Brittan's Quarterly.

We have received No. 4, Vol. 1, of this standard spiritual publication. A steel plate portrait of D. D. Home forms its frontispiece, and an interesting biography of this medium, by Belle Bush, together with many choice articles by talented contributors, and spicy editorials from the penof the Professor, fill its pages. This magazine certainly deserves the patronage of Spiritualists in aid of Mr. J. M. Spear. sale at their bookstore, No. 9 Montgomery Place,

Taxation of Church Property.

This subject, of late brought into prominence

by discussion, has nowhere been touched off so briskly and effectively as in the essay of James ments upon the case of a man who, in the dis-Parton before the Free Religionists, who held charge of his duty, has not availed himself of his Lof its visible author, T. P. James, of Brattleboro', their convention recently in New York. 'He struck the nail on the lead every time: Our State Ews, said he, exempt from taxation churches, libraries, museums, are engine houses, and lands belonging to agricultural societies—an exemption which is not, in all these cases, warranted by the demands of policy, economy, or common sense. The taxing of ecclesiastical property would be a timely measure that would benefit everybody and hart nobedy. In a certain town of ten thousand inhabitants there are seventeen Protestant Churches struggling for life. To keep them from dying out the ladies sew and beg and hold fairs and pray and get up claim bakes; seventeen parsons toil with a perseverance worthy of a better cause; and seventeen.

Systoms ring weekly changes on the doleful bells, their convention recently in New York. He copportunities to steal and cheat : Sexfons ring weekly changes on the doleful bells, making the day and the night hideous with the brazen clamor. Only two thousand eight hundred people attend these seventeen churches-a fact showing that fully one-half of them are superfluous; "But," you say, "why don't they unite?" Because none of them can quite sucfeeed in dying; and although nothing is better for the general good than that an institution should die that has not the strength to live, they hang their desire when it thus inclines to virtue. In- ou to life with a wonderful, perplexing and unstead of that, they are deliberately driven back satisfactory tenacity. In the same town there is a Roman Catholic Church, the largest and the finest of all. It is open from morning to night, and on Sundays, while there are but two thousand eight hundred persons in the seventeen Letters and, continuate arises apportanting to the passed around) but when it comes right down to Protestant Churches, this one shelters one thought arises and white the second passed around) but when it comes right down to Protestant Churches, this one shelters one thought arises and white the second passed around) but when it comes right down to Protestant Churches, this one shelters one thought the fact, very few individuals have the courage sand cight hundred. Its congregation is completely the second of the only part of the population who can the fact, very few individuals have the courage sand eight hundred. Its congregation is comeriminal's professions. Very few persons, for spare one-half of their income for the support of example, will give such a person the aid which religion - the extending of the domain of the they would extend to others not of the criminal Catholic Church. The other half they spend in bringing more Catholics from the Old World. rule to go alone. Yet it can go but a little ways which it can do any actual good. It is all well Hence the growth of the church in this country. They are always building, always adding tog clerks and others. Are we to encourage that their vast accumulation of landed wealth. The he is compelled to feel his situation; and that, Protestant parsons look on and growl, and shake too, in the face of the truth that is carried in the their heads, and predict that things are going to observation of a certain released criminal, that | the bad, while the priests say nothing, but keep on converting the servant girls money into eligible building sites, and widening and expanding the visible domain of the church. Within ten tiples of the City Hall the Catholic Church get work to do, or he will inevitably go back to bolds property valued at eighty million dollars, the same course for which society provides pen- on which not one cent of tax is paid. I do not blame the Catholies for increasing the wealth of country like ours. So that if Spiritualists would refuses to have anything further to do with him, the church; but the question for us, who are exercise their judgment and generosity in omitta- and forces him away from the companionship of American citizens first, and everything else second, is, whether it is safe, and right for them to go on absorbing the property of the country. In the old Catholic countries, wherever you see a building more imagnificent than the rest, you may know it is ecclesiastical. Man lives there deliberately drove him? These are questions in a but, that the inanimate God whom he wor-

> There are only two ways of preventing this increase of ecclesiastical wealth in our country. First, by destroying the popular faith in fletions upon which the doctrines of Catholicism restfictions the grossest of which Protestants adhere

The second is to tax all ecclesiastical property. Let every tub stand on its own bottom. No Catholic of intelligence will object to this. The their choseit work; but with ample means at hie Leys would commence an engagement there great fault of the Catholic Church is that it has hand, the chances would be multiplied for strik- on Nov. 2d, "eschewing side issues" in her re- no provision against excessive development. In fing out successfully in original paths, and see marks. This paragraph was printed by us in Europe even Catholics themselves are demandgood faith, from information received directly ing a Moduction of the ecclesiastical force, befrom the Chairman of the meetings himself, and cause there it is appropriating everything within reach. A few years ago the attendance at Trinity Church was so small that you might have fired Carlyle's pistol from window to window without in error; and that the lady, without giving us any danger of hitting a single Christian. Nowhe benefit of a doubt, or visiting us personally a days it is sometimes crowded. Once I asked for an explanation, thought proper to make issue. The rector how he accounted for the change. with us from the public platform. If we have "Why," was his robust and honest answer, "the

Trinity has its choir and its organ and its chor of social freedom, and in its defence will under listers and its chimes and its priests trained to ingo, if necessary, the hard trials mentioned by tone the services, and I don't doubt that the exher in ther opening remarks, it is certainly our pense of keeping up the establishment is one. thousand dollars every Sunday; yet Trinity pays misstatement: for it is our desire at all times to no tax. Theodore Thomas and other musical treat the hard-worked and illy paid members of benefactors, who do more than Trinity ever did the lecturing fraternity with courtesy and can- to instruct and to clevate us, pay for every wave The speaker did not believe in crippling and

with our own self-respect, and shall so continue | degrading the church by putting it upon the free list. He did not think it right that, while on his heart led to confess that our efforts have been little dwelling he should be obliged to pay two hundred and twenty dollars a year, on the magnificent. St. George's Church, just opposite, the wealthy gentlemen who owned it, and who or all, that the Banner of Light has nothing used it only four hours in the week, paid nothwhatever to do with the management of the ling for the enjoyment of their luxury. Was it Music Hall Erec Meetings; neither does it have, fair, he said, to exempt from tax the Episcopal or attempt to exert, any influence in regard to cathedral, which is to cost two million dollars? nem, other than as a disseminator of news con- If this and other churches are exempted from cerning them, although an employee of this firm the charge of supporting the Government, Government should be exempted from the charge of protecting them. America, he continued, is the the same. We have frequently received personal paradise of deall-heads. Theologians think that applications, by letter and otherwise, from speak. all good dead-heads come here when they die; ers desirous of making engagements at this hall, but we had many live ones here last week who were heartily welcome to all they got. He did not believe in the system of getting something for nothing; and thought that, since mileage and the franking privilege were abolished, all other forms of dead-headism, whether social, political, or ecclesiastical, should also be done away with. Our motto should be thenceforth, "No taxation, no protection!"

Lectures in St. Louis, Mo.

The lecture season has again opened in this Richardson, and remarks appropriate to the hour city at the same, place (Avenue Hall, corner of were delivered in a feeling manner by Dr. John: Ninth street and Washington avenue), where H. Currier, I. P. Greenleaf and James Choate, they have been held the last three years. The of Boston, N. S. Greenleaf, of Lowell, and others, | Free Religious Society-Hon. Horace Fox, Pres. -will conduct the meetings during the winter. Warren Chase lectured for them to excellent aumementoes of friendly regard. After partaking diences Oct. 26th and Nov. 1st, and Nellie L. of refreshments, the company dispersed, with Palmer is engaged, we understand; other firstclass speakers will also be secured. Never has the interest in these meetings been as lively as at the present opening, being largely awakened by the daily papers, which vie with each other in efforts to find and publish marvelous stories of apparitions and other manifestations, with occasional accounts of healing by spirit power. All over the West the cause is awakening a deeper inferest than ever before.

1-7 We acknowledge the receipt of twentyfive cents from G. Torguson, M. D., Clifton, Tex.,

The annual Thanksgiving in Massachusetts is appointed for observance Thursday, Nov. 27.

Encouragement for Honesty.

We find in one of the Boston daily journals (the Transcript of Oct., 18th) the following com-

Such articles as the above are mischievous and demoralizing. Has it come to this, that people expect to be paid for not cheating us when they ve a chance to do so without being detected? As honesty such a mere creature of convenience and convention; that it must be paid for like manual labor or professional skill? The agent you'employ to serve you, must be have an addiional fee because he has not availed himself of his opportunities of robbing you? Such teachings surely are not wanted in these days. People are already too swift to accept them and act apon them, and to expect that there should be a discrimination between service juid honest service. The service that would have compensation for its honesty is already potentially dishonest. The man who is honest from mere policy (taking the word in its narrow and unspiritual sense), is at heart a knave : he wants to be paid for what he knows his employer takes it for granted he is to practice spontaneously, and without any dream of extra compensation. Apply the case of the railroad official, in-

stanced above, to the cases of cashiers, trustees, sham honesty which expects extra pay for what we take it for granted every true man exercises as naturally a does the faculty of breathing? There is too back of this pinchbeck morality affoat. Heedless persons will sometimes throw out the idea that a man under a small salary cannot be much blamed for his little pickings and stealings. What business had he to accept the man who steals or risks the money you have intrusted to him, or who violates the confidence of a private communication, stealing and using the letters you have confided to him, is as much worse than the low thieves who rob hen-roosts and pilfer spoons, as the man who poisons you with a kiss is worse than the man who kills you in a fair fight.

The summing up is just this: A man must be honest, and respect the rights of others, not from a narrow policy, but in the full expectation of no other profit or advantage to himself than that of being in harmony with the divine order of things, and of keeping his conscience free from the stain of anything that can degrade him, in his best moments, in his own esteem. The man who is honest from policy, or hope of worldly advancement, is yet in the rudiments of his moral-

English Spiritualist Papers.

The modern philosophy of spirit communion has effected a broad lodgment wherever the Anglo-Saxon race has made a home. From England proper, and far-off Australia, it is our pleasure to receive, as practical demonstrations of the same; exchanges devoted to the advance of the faith, as also papers (secular) giving extended reports of the doings of Spiritualists in circle, convention, and lecture-hall. - Among the publications issued by and receiving the countenance of the English Spiritualists, the three cited be low are the chief:

THE LONDON MEDIUM AND DAYBREAK, published by J. Burns, No. 15 Southampton Row, Holborn, W. C., is a sixteen-page weekly, neatly printed on tinted paper. Its editorials bristle with advanced thought and fearless utterances, and it gives in rapid succession full reports of lectures, illustrations of remarkable personages, articles of merit from authors of sense and penetration, etc., etc. The "Medium" is a thoroughly "live" journal, and merits the warm-handed support of the entire liberal element of Great

THE SPIRITUALIST (newspaper)-London, E W. Allen, 11 Ave Maria-lane, E. C .- is the oldest connected with Spiritualism published in Eng. land. It has hitherto been published fortnightly instead of weekly. This month (November) its regular-weekly publication was to begin at reduced price. It is handsomely printed on good paper. Among the philosophers who contribute oecasional articles to its pages, are Mr. C. F. Varley, the Atlantic-Cable electrician, who is one of the Fellows of the Royal Society, one of the most of inent inventors and men of science in the United Kingdom, and the gentleman who first introduced the editor of The Spiritualist to a knowledge of Spiritualism and its phenomena Another man of science, who writes for the Spiritualist occasionally, is Mr. Alfred Russell Wallace, the naturalist and traveler, the precursor of Darwin in many of his discoveries. . .

THE HARBINGER OF LIGHT-issued at South Melbourne, Australia, by W. H. Terry, 96 Russell street-is a sixteen page monthly, printed in large type, and filled with matter of interest, both colonial and concerning Spiritualism in other lands. The paper gives evidence of a spirit of enterprise which should recommend it to a wide circle of readers..

Bigotry to Rebuke.

A Dutch Reformed paper-religious of course -published in New York, undertakes to administer a slashing webuke to the Atlantic Monthly for its alleged infidelity of expression and teaching. The particular cause of complaint is to be found in something which Mr. Parton had said in its pages relative to the religious character of Thomas Jefferson, of whom he was writing. He had said that Jefferson was one of the purest Christians of his day in the country. That was quite enough for this "fierce gospeler." Both Jefferson and Parton, must-go over together for that, and the Atlantic Monthly must be denounced with the bull of a papal Protestant elergyman.

James Edson, Barnet, Vt., wishes to exchange thoughts by letter with Spiritualists who may feel so disposed, in regard to the Spiritual Phi-

The Secular Press on "The Mystery of Edwin Drood."

This book, so long announced, is now beforethe public-completed, according to the claims Yt., by the direct spirit action upon his organism of the materially enfranchised Charles Dick. ens. The work has held, since its inception a peculiar place in the popular mind. Those readers of the great. English novelist-king who have often paused before that line of stars which marked, in Chapter XXIII. (original series), the place where "THE DAWN AGAIN" streamed in upon the great soul of Dickens-the dawn, this time, of an eternal day- and wondered what he would have written to complete the journey begun by him for the characters he had already introduced to them, have here, it is claimed, the

The book comprises both the opening portion, written previous to the decease of Mr. Dickens, and that produced through the organization of Mr. James-the whole filling some five hundred clearly printed pages. Colby & Rich offer it for sale (as per announcement on our fifth page) at their bookstore, No. 9 Montgomery Place, Bos-

During the time of its preparation, and since its issuenvarious members of the secular press. brotherhood in many parts of the country liave borne flattering testimony to its literary merit: and, as a specimen, we desire to present to our readers' excerpts from the printed opinions of the critic of the Springfield (Mass.) Daily Union, under date of Oct. 25th. After referring to the appearance of the work "between covers" at last, the reviewer says :

"The correspondent of the Union who examined the manuscript some months ago, expressed the opinion that it was either the fruit of Spirit of some literary man who (and not Dickens) was making Mr. James his medium. He be-Heved that, whoever wrote it, James was not equal to the tasks. * * *

The personage who has corrected the proof-sheets of the book, whoever or whatever he may be, has persistently kept out of sight. By com-ing to Springfield and reading the proofs as fast as they were ready, Mr. James might have hastened the production of the hook several weeks, greatly to his pecuniary profit. But he said they must be corrected by him in a trance state. Of course, a secluded room in Springfield might have been as good a place for entrancement as any; but, no—the proof-sheets must be sent to Brattleboro, where, undoubtedly, the real author restealings. What business that it would tempt him to small salary if he knew it would tempt him to days, they have come back bearing the marks of a thorough revision amounting in some cases all dishonesty? Of all thefts breach of trust is the most to a total recast of whole paragraphs, the most to a total recast of whole paragraphs, the handwriting of which was in no case that of Mr. James. Many of the changes and corrections show a degree of discrimination which, we frank to sny, James does not possess. These, with other reasons that might be adduced, are sufficient to show that this elever fraud (for so 'skeptics' will generally regard it) has some man of ability behind it, and that man is not Mr. Thomas P. James.

Thomas P. James.

But, speculation aside, what about the book itself? Well, it is a comely volume of 488 mages, handsomely printed, and with a substantial appearance which suggests anything but the airy pearance, which suggests anything nothingness of Ghost Land, whence so large a share of it is supposed to have come. The title ware bears the simple announcement, 'The Mysshare of it is supposed to have come. The title page bears the simple announcement, 'The Mystery of Edwin Drood. Complete. By Charles Dickens. Brattleboro: Published by T. P. James, 1873.'.' There is also, over the leaf, a 'bastard title,' which announces that 'Part Second' was written by 'the spirit pen of Charles Dickens.' Then comes the 'Medium's Preface,' which defends 'Part Second', as inspirational, with the second that the second of the se and thus refers to some of the many rumors that have been abroad concerning it:

have been abroad concerning it:

One-statement was, that the manuscript of this second part was left completed by Mr. Dickens at the time of his decease, and that one of his heirs, with a view to creating a sensation, thought it would be a contial plan to send it to this country and have it published in this way, and had selected me as his agent to carry out the project.

Another theory—and the most popular of any—was that the Evil One was at the bottom of the whole business; and it was said that; at a certain hour every night, his statule Majesky could be seen emerging from the chimney pf. my house and flying away into space, leaving behind him sught a strong order of beimstone, that one could smell it for an hour afterward; and I suppose that no chimney ever attracted so much attention, or inspired such feelings of awe as that one did, in consequence of this libel upon its fair bricks and mortar. I am knowing, to one instance where two or three of the more superstitions stationed themselves near my house, and patiently awaited the phenomenal or diabolical (whichevery you please) display; and yet these very people would not believe it possible that the yet these very people would not believe it possible that the departed split of some loved friend could return to earth, even when they could obtain tangible evidence of the fact with much less trouble. We

After devoting several columns to extracts from the "James" portion of the "Mystery," the critic says:

"Strange things about the book are occasional infelicitous and, in a few cases, absolutely un-grammatical expressions, while on the very next inge, perhaps, is a passage of intense dramatic power. This fact is also noticeable—that while the new portion of the book opens rather feebly, and by no means sustains the interest which had been created up to that point by the anto-morten. work, there is after the first few (new) chapters a steady increase of power, as though the writer had then got a better grasp of the story. Whoever may be credited therefor—Dickens, James, ever may be credited therefor—Dickens, James, or anybody else—no one can deny that the plot is finally worked up-with a great deal of skill, the reader's curiosity being constantly piqued and his interest steadily maintained. Ware it published without the claim of mediumskip, the book could scarcely fail to attract attention as being a remarkable completion of the great novelishs unfinished work; and, aided by the glamour of the supernatural, which has attached to it from the first the demand for it will be super to be very first, the demand for it will be sure to be very

People are very apt to find in a matter of this sort whatever they wish to find. There are many things certainly very unlike Dickens, which the critics will not fail to point out—such an evident Americanism, for instance, as the naturalized phrase of 'rise and explain;' and there are some suggestive resemblances of him which will as surely impress themselves on the mind of the spiritualistic reader, who will readily account for the infelicities on the ground of imperfect medi-

The above, from the columns of a strictly secilar journal, will give our readers a fair idea as to how the book is received in conventional literary circles. Those who by experience have been led to a belief in the possibility of spirit return, and the practicability of the projection of thought-either by infusion through sensitive minds yet in the flesh, or automatically through sensitive hands-from the other side of life, will do well to purchase the volume and apply to it the action of that individual reason which is the crowning glory of their faith.

Nature's Laws in Human, Life.

This book, which we sell-and which is having a great sale—is alluded to as follows by the Keene (N. II.) Sentinel:

"Copies of the book entitled 'Nature's Laws in Human Life,' an exposition of Spiritualism, have been placed in the Keene and Walpole Publie Libraries. The opinions of distinguished persons, pro and con., are here placed side by side, and the reader is left free to decide whether the subject has any merit worthy of public attention. David Plumb, author, editor and minister, says of the work: 'There is so much in this question of Spiritualism that cannot be scouted, ut demands honest and earnest inquiry, that a book so full and so impartial on the subject as the one under consideration, is entitled to be cor-dially received and widely read."

Another Confession.

The Catholic World opens a late issue with an article on "Spiritualism," in which the writer boldly takes the position that few persons will investigate the varied phenomena of Spiritualism comprehensively without coming upon a great deal which they cannot, without doing violence to their natural instincts, attribute to aught but preternatural agency. It is a candid confession, and made at the right time to do good. -We have but to be patient and work on, and the testimony will multiply on every sido-in favor of cinforms us that "T. Warren Lincoln" has been our sacred belief. The writer in the Catholic World qualifies himself by the adding that the phenomena are inadequate and inconclusive, but demonstrations. The editor says: "A mid much he omits to take into view the fact that much of the objection he raises may lie wholly within himself, and be attributable to his own condition: a contortionist." Spiritualists should have noth-The Catholic Church, consciously or inconsciously, is intimately interwoven in its fabric of faith times to be a genuine medium. The "Ameriwith the facts of spiritual communion, a large portion of its body of belief, resting on recitals from Boston, and is a very elever humbug, that must have their origin in such intercourse, or else have no origin whatever. And as it spreads, with Spiritualism itself to interpret and explain these significant facts in its faith, it may yet, become a powerful agency in disseminating spiritual truths, though disguised temporarily in the form of superstition, among a vast number of people who might otherwise never be reached by them at all.

Spiritual Pilgrim.

As is well known by a wide circle of readers, this volume has been before the public for some time, and is one of marked interest, giving a faithful delineation of the varied experiences of J. M. Peebles, together with selections from his bearned counsel." "A wine merchant and shoe: writings, etc. Subsequently to the disastrous fire of Nov. 9th and 10th, 1872, we issued a third scribe you as a sherry cobbler!" edition of the work, which is offered for sale at the new bookstore of Colby & Rich, No. 9 Montgomery Place, Boston. Mr. Peebles has now returned to his home, after circumnavigating the globe in his search for practical information. During his absence he has scattered the seed of. promise in many regions where it has not before found lodgment. . Read the book, wherein is depicted the early life-training of this "Pilgrim," to which added interest is imparted by his later labors.

Dr. J. R. Newton,

Who has accomplished so much good in the past by imparting vital magnetism to his patients through the "laying on of hands," is still at work in Sacramento, Cal. He is a healer of great repute, although in some cases of course he fails of producing the desired result, which is to be expected when the fact is taken into consideration that the Doctor has had under his charge thousands of people. He is, besides, a true philanthropist, for he practices what he preaches by come under his notice. We hope he will live long to alleviate the ills of humanity.

"Bible Marvel Workers,"

Says the Boston Post, is the title of a treatise onthe miracles of the Scriptures by Allen Putnam, published by Messrs. Colby & Rich, Boston. The author explains the chronicles of both Old and New Testament on the principles of Spiritualism. It is a highly ingenious and interesting work, and is well indexed.

127 Woodhull & Claffin's Weekly has our sincere thanks for its fine notice of this paper and its new quarters. Amid all the strife and larring elements consequent upon the discussion of the great questions of the day that are forcing themselves upon public attention - interspersed as these subjects are by crimination and recrimination-it is indeed gratifying to know that there are some souls not dead to the noblest instincts of the heart, who are ready and willing to be just, while many others are full of condemnation. Again we thank our cotemporary for its fitting word at the opportune moment.

17" Boston is overrun with laborers. Mr. W. H. Fay, Superintendent of the Labor Bureau, in calling attention to the fact, says that, "in consequence of the disturbance of business caused by the money panic, and of the discharge of workmen engaged in rebuilding the burnt district-a work now nearly completed-there are hundreds of men now in the city unable to secure employment. To remedy this condition of affairs, he desires that a correct understanding of the matter should prevail through the State, in order that the tide of labor-seekers now drifting hither may be checked in time." If workmen continue to flock in from without, a great amount of suffering and want will be inevitable.

Mrs. Woodhull lectured in Lynn on Tuesday evening last, in Odd Fellows Hall, upon the following subject: "Behind the Scenes, or the Relation of Politics to the Industrial and Social Questions." As the lecture is already in type, it will probably appear rerbatim in to day's issue of the Weekly. . .

Movements of Lecturers and Mediums.

L. F. Cummings's engagements for November are as follows: Grand Rapids, Mich., first two Sundays in the month; Rockford, Mich., Nev. 3d, 4th, 5th and 6th; Lowell, Mich., Nov. 10th, 11th, 12th and 13th; Lansing. Nov. 15th and 16th: Flint, Nov. 19th, 20th and 21st: Sagmaw, from 23d to 30th. Address, Richmond, Mellenry

J. William Fletcher lectured in the Town Hall, Lunenburg, to fine andlences, Nov. 2d. He will speak in the same place the first Sabbath in December.

Dr. G. W. Kelth is located for the winter at 125 East 22d street, New York City. He will receive no patients at his office, but will give his whole attention to treating patients at a distance by his magnetized conductors,

Warren Chast lectured in St. Louis, Nov. 1st. and is to speak in Iowa Falls, Iowa, the last four Sundays of November, and week evenings in the vicinity of the latter place. He has deferred going to California till spring.

Miss Nellie L. Davis will speak in Midland, Mich., Oct. 30th; in East Sagmaw, Mich, "Nov. 2d; in Fairburg, Ill., Nov. 5th and 6th; in St. Louis, Mo., Nov. 3th and 6th; in Waverly, N. Y., Dec. 7th and 14th; in Schmate, Mass., Jan. 11th; in Salem, Jan. 18th and 25th; in Vineland, N J., during February. Address North Billerica, Mass.

Mrs. M. C. Rundlett speaks in Simonsville, Vt., during November, commencing on the second Sabbath. Glies B. Stebbins, Esq., speaks in East Saginaw Nov. 16th and 23t, and in Tofedo, Oldo, Nov. 20th.

Capt. II. II. Brown would like to make engagements to lecture the coming whiter and spring in any section of the United States. He is accompanied by his wife (formerly the well known Fannic M Bowen of New York CHy), a interest an medical, business, and test medium, who will hold public scances and give private sittings. They can both be engaged on very reasonable terms. Address 522 West Chest- | C. F. Taber.

gaged on very reasonable terms. Address 522 West Chest-nut street, Louisville, Ky. J. M. Peebles is lecturing in New York City this month. He is engaged to becure the Boston the first Sunday in De-cember. In January he speaks in Troy, N. Y. He is at present disengaged the last three Sundays in December and the month of February. Address him at Hanimon-

Mrs. M. J. Wilcoxson will lecture in Colorado for the next eight months. Her address will be, Longmont, Boulder Co., until January.

BRIEF PARAGRAPHS.

14" Those in want of Spirituals and Reform Works are invited to send for our Catalogue, which is sent free by mail to any address.

There are thieves in the New York City postoffice. A gentleman writes its that seven valuable letters addressed to him were stolen from that, establishment/last week.

AGAIN EXPOSED .- The Waterbury American "manif sting" there in a manner not very agreeable to those who witnessed his bogus spiritual confusion the seance broke up, and the juggler afterwards confessed he was no medium-simply ing to do with "Warren," as he pretends at ean" closes its notice by saying that "he halls

Digby won't eat raw oysters. He always has them cooked, because he likes a "dead sure

"Pray, sir, of what profession are you'?" asked Mr. Edwin James of a witness who had come prepared to prove a fact, and, who was deemed not very respectable. "Sir, I am a shoemaker and wine merchant." "A what, sir ?" said the maker." "Then," said Mr. James, "I may de-

The total annual rental of houses in Englands above \$50 a year is \$325,000,000.

Blindfolded and alone I wait; Loss seems too bitter, gain too late; Too heavy burdens in the load And too few helpers on the road;
And joy is weak, and grief is strong;
And years and days so long, so long;
Yet this one thing I learn to know
Each day more surely as I go;
That I am glad the good and ill By changeless law are ordered still,

We had a real old-fashioned Indian summer last Wednesday.

Digby likes his boarding-house better than he does some of the boarders. But one thing satisfles him : he says everybody there is sure of getling his desserts.

SINGULAR COINCIDENCE.-We are informed that Isaac Rich-the Boston millionaire, who died a year since-three days before his death went into an oyster saloon in this city and called aiding pecuniarily and otherwise the poor who for a "Providence River roast." Cyrus Wakefield-another millionaire-went into the same place three days before his demise and gave a

> Apropos of the bone of a whale recently found two hundred feet below the surface in Maryland, which must have belonged to a whale which was left on that spot ages prior to Adam's time, an exchange thinks there must have been an enormous waste of whalebone in those days, when there were no waists but the waste of water on which to utilize it.

Stokes has gone to Sing Sing for four years. Hemp did n't stop his vocal powers.

Traveling along the sea coast of Florida, a gentleman noting the barrenness of the country; asked a native, "What do you live on here?" "Live on," replied the man, "why, we live on fish and strangers."

He who talks, sows; he who listens, reaps.

A woman stated to a London magistrat cently, that during her five years of married life, her husband had knocked her down one hundred and fifteen times.

Father Boyle, of Washington, addressing a school on the subject of Easter celebrations, a young miss asked him, "Father Boyle, what is the origin of Easter eggs?" "A hen, no doubt, miss," replied the Father, quietly.

BREAK IN SEWING MACHINE PRICES.-Our readers will be interested to learn that the Fron-ENCE COMPANY have responded to the general call for lower prices for sewing machines, and will henceforth sell their well-known and superior machines at a reduction of from 30 to 40 per cent. from former prices.

Spiritualist Lectures and Lyccums.

Spiritualist Lectures and Lyceums.

MEETINGS IN BOSTON, "Music Hall, "Free Admission, Seventh Series of Lectures on the Spiritual Philosophy in the above-named elegant and spacious Hall. Meetings every Sunday afternoon, at 2% precisely. Speakers of known ability-and cloquence have been engaged. Singing by a first-class quartette. Tickets securing reserved seats for the season can be procured at the graduated price of Sin, 45 and 43, according to location, on application to Mr. Lewis B. Wilson. Chairman and Tryasurer, at the Banner of Light office, 9 Montgomery place, Boston, Mass. Speakers selected: Lyman C. Howe, Miss Jennie Leys, Ptof. E. Whipple, Miss Lizzle Doten, Giles B. Stebblits, Mrs. Nelleb J. T. Brigham, Prof. S. E. Brittan, J. M. Peebles, Bryan Grant, Esq., Mrs. Emma Hardinge Britten. Other names will be announced in due scason.

New Fraternith Hall, Parker Memorial Building, "The

New Frate-raity Hall, Parker Memorial Building,—The Boston Spiritualists' Union hold, meetings, for addresses, conferences, etc., every Sunday evening at 35, 6/clock, in this hall, corner of Appleton and Berkeley streets. All Spiritualists and Triends of J. Beradism are cordially in-vited to attend. Admittance free. II, F, Gardner, Presi-dent.

ent.
The Lialies' Aid Society meets each Tuesday afternoon
t same place. All Invited to the evening Sociable. The Lances Ant. Society meets even Thessay Atternoon at same place. All Invited to the evening Sociable.

John A. Andrew Hell. - Free Meetings. - Lecture by Mrs. S. A. Floyd, at 234 and 734 p. M. The andience privileged to ask any proper questions on spirituality. Excellent quartetic-singing. Public-invited. The Children's Progessive Lyccum, No. 1, which formerly met in Ellot Hall, will hold its sessions at this place, corner Channey and Essex streets, every Sunday, at 1024 o'block. M. T. Dole, Sec'y.

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

Test Circles are held at Nassau Hall, corner Washington and Common streets (entrance from No. 8 Common street), every Sunday at 10½ A. M. and 2½ P. M. Mrs. L. W. Litch and others, mediums. Seats free.

Codmen Hatt. 156 Tremont street.—Sunday morning, circle, Mrs. Belle Bowditch, medium. Alt P., M. a Free circle, Alt mediums that the distributed. Evening, free conference. Thos. E. Moon, President. Nassau Hall .- A correspondent writes that the

uncetings were pleasant and profitable at this place on Sunday, 2d inst. Mrs. I reland occupied the platform in the morning, giving many spirit communications which were all recognized. In the afternoon Mrs. Dr. A. E. Cutter spoke upon the subject of "Home and Home Influences." She was listened to with much pleasure by the

Next Sabbath afternoon will be devoted to the interest and pleasure of the children, they taking part by recitations, readings and singing. It is expected that a child will be christened by Mrs,

· Married:

In this city, Wednesday evening, Oct. 23th, by the Rev. Dr. Bartol, at the residence of the bride's father. Mr. George S. Fogg, Alexander Melsaac, of Albany, N. Y., to.

Miss Adelaide M. Fogg.

The friends of the fair bride will miss her presence in social circles, but their blessing and best wishes for the prosperity of the happy couple will follow them wherever located, -1, B. W.

Spiritual and Miscellaneous Periodi-cals for Sale at this Office:

BRITTAN'S JOURNAL of Spiritual Science, Literature, et and Inspiration. Published In New York. Price so

rents.
The LONDON SPIRITUAL MAGAZINI. Price 30 cents.
HUMAN NATURE: A Monthly Journal of Zorstle Science and Intelligence. Published in London. Price Excents.
The RELIGIO-PHILOSOFIREAL JOURNAL: Devoted to Spiritualism. Published in Chicago, III. Price Scients.
THE LATTER BOUGUET. Published in Chicago, III.

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The Currenter, Price 6 cents,
The Heraphor Health And dot rnal of Physical,
Culture. Published in New York. Price Process,

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first, and fincen com-sertion, SPECIAL NOTICES. Forty cents per line, SPECIAL NOTICES. Minion, each insertion, BUSINESS CARDS. Thirty cents per line, Agnte, each insertion. Payments in all cases in advance,

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

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

SPECIAL NOTICES.

A Triumph of Medical Art .- Yes, a trithing."

If a man owns the house he lives in he is well the object intended. Such a medicine is Dr. off. But if he does n't, he is n't. At least that 's the in-for-rents.

The Australian Parliament has voted by 35 to 33 to let female ratepayers vote.

"Pray site of what profession are you?" asks.

VEGETINE meets with wonderful success in the cure of Cancer and Cancerous Humor.

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

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

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tinue life are not already destroyed.

tinue.life are not already destroyed.

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\$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

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, Williamtie, Conn. N.1.

CHARLES H. FOSTER, Salt Lake City, Noy, 9th, Clift House; Sacramento, 25d, Orleans, House; San Francisco, Dec. 1st, Grand Hotel, "Foster Pamphlet" now ready; all about the Great Medium. Price 50 cents and the N.1.

J. V. Manspiero, Test Medium, answers scaled letters, at 361 Sixthay, New York. Terms, \$5 and four 3-cent stamps. REGISTER YOUR LETTERS. N1.

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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.

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the works on Sptrituntism. LIBERALAND REFORM
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at all times be found there.

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85 Catalogues of Books, giving prices, &c., sent free, Boston, Sov. 34. 1873. EDITOR BANNER OF LIGHT:

Sir-Intorder to fully express my just appreciation and thankfulness for the benefits which I have received from the dreating it by manipulation, I take this method in addressing you: About two years ago I had the misfortune the dreatment by manipulation, I take this method in addressing you? About two yeals ago. I had the misfortune to be kicked and thrown from a wagen by a horse, which, broke my leg just above the ankle, which, after being set, was not preperly cared for, so that the result was the ankle was fifterwards stiff, and the yeads and muscles addrered to the bone, variety stiffness in all of the joints of the fool so as to make me obliged to walk on the ball of the fool, and ransing several cours to grow upon the ball of the fool, therefore making it very pointal until very recently. After consulting and, using different liminents and methods of treatment of Doctors, finally, Doctors gave it up as never to be curred, pousible able humor having settled around the tracture; and I investif had almost entirely given up all liopes of ever being able to use my timb as before it was broken, until I recently came to Miss. C. H. DEARHORN, Physician, Not 633. Washington street, of this city, which, by manipulation through her control, and a Lindment made by her, she has in, three treatments enabled me to not only walk with my head on the ground, which I have not before been able to since the limb was broken, but to iss my joints in the fool and ankle the same as before being broken, enables me to walk with the same as a more unater sto be affilied, where, in any opinion, they may be able to get relieved, I submit this to you, hoping you may put it before the public. Thave the honor to be Very respectfully yours.

MRS, T. F., STUART, Withess.

W. P. EAVRE, William.

\$20 SAVED! to weit the urneal demand of the times the FLORENCE SEWING MACHINE COMPANY

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IT IS NOW THE CHEAPEST Florence, Mass., Nov. 1, 1873. Aprils wanted, Nov. 8, 4w

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Nov. 8.2-4w?

Now. 8.2-4w?

Now. 8.2-4w?

Now. 18. YOUR TIME TO COMMENCE ON OUR NEW PICTORIAL HISTORY, REFERENCE DICTIONARY BIBLES, on new fending, 1. 1 lest, Cheapest and Largest Blades for Agents in America, 8100 to 8200 per month chared on Blades and our New Cyclopuedia of the Horse's recommended a necessity for all horse owners.

Nov. 8.2-4w?

Nov. 8.2-4w?

FINE CARD PHOTOCRAPHS OF THE DICKENS MEDIUM. (Two styles, Entranced and Normal,) through whom the Mystery of Edwin Drood was completed, sent, fost-paid for 35 cents; both, 50 cents, Trade supplied, Address Nov. 8, 4w O. A. LIBRY, Brattleboro, Vt.

MRS, NEWELL, Trance, Test, Medical-and fuestress Clafryoyant, Magnetic treatment, Exam-fnes from lock of hair. Terms, §2, 715 Washington, cor-ner of Pleasant Street, Boston. 285 Nov. 8 MRS. BELL BOWDITCH; Business and Test

MRS. J. M. CARPENTER examines and pre

No. 4 JUST ISSUED. BRITTAN'S JOURNAL SPIRITUAL SCIENCE,

LITERATURE, ART, AND INSPIRATION. The Dynamics of Subtile Agents; the Relations, Faculties, and Functions of Mind; Philosophy of the Spiritual Life and World, and the Principles

of Universal Progress. S. B. BRITTAN, M. D., EDITOR.

CONTENTS OF THIS NUMBER. .

Daniel Dunglass Home, (with perfrait,) by Belle Bush; Suil and Body, by Prof. J. R. Ruchanan; The Gospeltot Fredom, quetry) by Thomas L. Harris; The Findic Arthon of Man, (Gausslated from the Freder), by Mrs. Emma A. Wood; Progress of the Church of England, by George Sexton, LL, D.; Mosale Cesmogony and Modern Science, by L. Dille; Another Life Revealed, by the Editor; The Heavers, quetry, by Horizer Duesser, LL, D.; Christian-Hy and Deinocracy, by the Editor; Ante-Nafal Impressions, by Elizabeth L. Savon; The Fine Arts, by the Editor; The Editor at Home; The Editor of Authors and Books.

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religion and morals) greater than dictation has. It announces a sistem of ille. It announces a lew primal principles which can hardly be denied by any one, and endeavfirs to show how, from adherence to those principles, every
life will gow into symmetry into harmony with itself in
this life and in the great hereafter. It is sent forth to the
world by its author and his associates, as the preface indirates, without the hope or possibility of pecuniary profit to
them-small fruit of some of the principles it aims to incilicate.

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The press declare the work to be written in

Dickens's Happiest Vein!" To show the demand there is for this work, if may be well ostate that the

First edition of 10,000 copies was sold in advance of

the press.
A few opinions of the press on published extracts.

A few opinions of the press on published extracts.

From the Rooton Truceller, Inty 25.

"Stince last Chilstina's the medium has been at work steadily and assidiousit, producing a work which reservibles Dickens to chosely as to make enesting, as though hearing the voice of onyong shent in the grave." "It greater to the very infinital of, chapter heading 6 is thereogaly likewishin." "It Mr. C. ardes Dickens had written the work, we should say that he had inherited his fatter's addity and manner to a greater degree than the heat of any other filterary man with whom we are acquainted."

"From the Heriford (chain Trues."

"It is almost equally remarkable, whether one regards it as afficiary transfor a real manifestation of some of the my declines and parting pictionic had spiritualism. One thing is approved; the quoted extracts from the affirsty second volume documelocably, exhibit many characteristics of Dickens as a wifet;"

Franth Warrister West Chronich "Not only surprising takent, but much flavor of the real Dickens wine, is apparent in these communications, Enough has already come forth from the penelt posts of this Spititualist teawaken the livelest interest and curios-ity, and the public will await further receipts with high expectation."

- From the Nashna CN: U. Y. P. C. graph.

From the Spring held Union, July 26,

O Each one of the Internative personal is as distillarly, associated into of the Internative personal is as distillarly, associated in the Internative in the second them, taught at them, admits on date them, as a many creatures of first hand them, admits on date them, as a many creatures of first hand them, which is nicely as the families with its in the progress of the story, they see in the first admits that a manner of the internative in the internative in the internative in the property of the internative with them. These people are field diplotates of many the the first volume; in either are they continuously accordingly. Whose creatings:

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MHE Pad Is designed to be worn upon the back, between the shoulders, the Hannel side next to the skin, this beality being nearest to the vital organs and the heavy generacy in the best may be applied around the body above the vita, especially in all cases of Kofney Complaints, Lame, Back, Xe.; also to be applied on any part of the body where pain exists. In nadificion to the Medicated Pada it hast Proje tector may be attached ethis, also, may be medicated, and will be very important in many cases.

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Anarticle on the subject named will appear bothe number for November, and will be day continued. Send for the paper. Address

THE TRUTH SEERGER.

Nov. 8. 48.

THERE EDITION,

THE SPIRITUAL PILGRIM.

A BIOGRAPHY OF JAMES M. PEEBLES. BY J. O. BARRETT.

* My name is 'Pilgrim;' my religion is love; my home is the Universe; my soul effort is to educate and clevate hu-The book conflits A Fine Steel Portrait of Mr. Peobles,

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WHAT OF THE DEAD?

An Address delivered by Mr. Jr.J. Morse, in the trance state, at the Islington Assembly Rooms, Liverpool, on Sunday evening, January 26, 1873.

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Each Message in this Department of the Ban-ner of light we claim was spoken by the Spirit whose name it bears the ugi, the instrumentality of MRS. J. H. CONANT.

while irean abnormal ornel-tion gailed the trans-These Missages indicate that spirits carry with them too characteristics of their earth-life to that beyond -whether for good or each but those who, leave the earth-sphere in an undeveloped state, in passing from one point to another, eventually progress after a gher condition.

Q - Do they need anything to sust

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

The Banner of Light Free Circles.

These Patric Uncles are held at the BANNER of Light Office. No to Motor way Proc. or Light Office, As to Metroway Para-(second story,) every MONDAY, TUSDAY and THURSDAY AFTERSOOS of the Hall will be open at two olclock, services commence at precisely three olclock, at which time the doors will be closed, neither allowing entrance nor exit untill the case of the scance, ... It, in case of negy-sity, any ope desires to leave the room during the setvices, the fact must be signified to the Chairlian, and permission will be granted to refire after the expiration of five minutes. But it is to be hoped that visitors will remain throughout the session, as every Spiritualist knows that disturbing influences produce inharmony, and this our spirit friends particularly enjoin upon us to avoid, if, As these truckes are tree, we have no dealst visitors will readily contoun to our rules.

The questions answered at these Scances are often propounded by individuals among the Those joid to the centrolling intelligence by the chairman, are sent in by correspond-

ints.
25 Departions of flowers for our Circle-Room. solicited,
MRS-CONANT receives no visitors on Mondays,

Thesdays or Thursdays, until after six o'clock, P. M. Sle-gives no private sittings.

SEATED LETTERS Visitors at our Free Circles have the privilege of placing scaled letters on the table for briefanswer by the spillts. First, write-one or two proper questions, lebbessing the spirit questioned by his or her tall hame; then put them n an envelope, seal ill and write Your own address on the envelope. At the close of the scange the Chairman will return the letter to the writer. Question is should not place letters' for answer upon on-arctarable expectinglengthy replies, otherwise they will be absappointed.

Lawis B. Wirson, Phairman.

Invocation.

of an Infinite Good, broading infucly approbation e over us, be our strength this hour. May it be Limitons the golden key that Shall unlock the flien these beautiful lights that adociethe heavy can't say I shan't do it. door, leading us higher and reveating unto our senses squadling more of thee. That thou art supremely able to take care of us, under all cir. think of that. Say to yourselves, you who have then saw the table elevated again, and, with the cumstances; we know, but to pray for protection to be our Father, the budding and blossomings tion; more than that-let it stimulate you to after the table had come in place. I then was very souls, and so we pray, Lead us-dead ushigher and still higher. Give unto us more and still more of that which shall make us happy indeed sturn for us the leaves of life's volume and daricken all our sensibilities; so that we may read it and profit thereby, and unto thee we will for out from your spirit-home-nothing more. Now, and immortal lips. Amen. · Oct. 13.

Questions and Answers.

Controlland Spirit -If you have questions, ? Mr. Chairman, Lam ready for at least hear them.

the budding, blossoming and fruiting of a soul grain of sand. This is a fact well known to the the spiritual areana of Nature, they of course ! have not made themselves acquainted with many: and glad tidings to your souls. branches of this science that their more spiritual. brothers have; but by and by we shall hope, as that the scientific minds of this earth will no He s great history.

Q -1, the sun a solid opaque body, with a luminous atmosphere or photosphere surrounding return, but I Shrink from no known duty; and, ing system, because somebody got a counterfelt; it, and constituting its brightness, or is it in a believing that I, have a duty in this direction, I date of intense heat, and enveloped in surging

its majority long ago.

Q-It is supposed and asserted; by natural afed fluid; called ethereal, that fills and perineates all space, and, being wonderfully elastic, is the medium by the vibrations of which-tomninpleated to it by luminous bodies-the plusnomenon called light is produced. Is this true?

A .- Science is right in determining that there is a subtle, elastic thild permeating all space, and that, through the vibrations of this fluid, (which vibrations, they should add, are produced by the action of the sun's rays upon the fluid,) light upon the earth is produced. You should not suppose that you receive all your light, all your heat from the sun; that is not so. If you had not the same property within yourselves (I am speaking of the earth-now) that the sun has, the sun's rays might fall upon the earth forever and forever, without effect; but, in consequence of the presence of this subtle, clastic and luminous fluid, you have light, you have heat. Now, this subtle floid is drawn from the centre of the earth, and, by certain chemical vibrations in its passage through the different strata of the earth's crust-these chemical vibrations being produced by the action of the sun-you have light, you have heat, you have the seasons, you have a time in answering the other question, that all the conthe internal fires of all planets are being con- benefit of that, here in the spirit-world. Old that's all you care about. Good-day, sir.

nous atmosphere and become a parent planet itself. That is the destiny of diff planets. Judge ing from the past we have a right to profice coner thing the toture

Q. 1s this ethereal fluid the medium by which pirits transport themselves through space "

A .- Yes, it is, although it is not always made use of , but it is generally made use of by spirits

Q - Do they need anything to sustain them in their flights from one world or planet to another? A. Their own wills - without which they would hardly be able to pass from one point to

Q -1s there any such condition as an absolute vacuum anywhere in the universal space? - /

youd the earth's atmosphere? Are they coextensive with the ethereal fluid % /

matter is found, where these elements were not found also. Contributing Spirit. - Thave a question which

land. It is this: Can you throw any light upon ern [Spiritualism: "Cruelty them! - cruelty the origin of what is termed our Northern lights, them?" and it was very hard for me to stem this or aurora borealis?

as its is not, wherever a spirit can exist, there when the time came for me to make such an anthe spirit-world proper-the spiritual planet that spiritually weak. corresponds to the natural earth, and is a spirit. Now let me fell you of some of the manifesta-nal climination of the natural earth—a planet—tions that I had seen to convince me. For exthe cool may the consciousness of the presence , that gate, vast currents of electricity, at different, so; if they do not please, they can hold their through this great gate of the North pole, So, ens from time to time are lights from the window. of your spirit-home. Whenever you see them, that beautiful spirit-world, so near to you, and yet, seemingly, so far-away. Yes, my brother; those beautiful lights in the heavens, that have so attracted your attention from lime to time. and challenged your analysis, are the lights sent eyer sing our songs of praise through human go to work and prove, either that I have told you a falsefood, or the contrary.

Brigadier-General Charles R. Lowell.

I have a special as well as a general purpose in visiting you this afternoon. My special purpose Ques - [From I. S. M. Carry.] Does the consense to call the attention of Oscar C. DeWolf to tures. They were exactly alike a trolling intelligence know whether the interior this science of all other sciences. Oscar DeWolf thardly have detected any difference. of the earth is solid or fluid?

Served as surgeon during the war, Second Mass.

As — The controlling intelligence does know that the interior of the earth is not solid. The enlightened. To gain light in this direction will good. I received answers to sealed letters through the medium, Markfield, in five different landing the war and will lead not not solid. A true child of nature will take in everything good the same as the lowers do in the medium, Markfield, in five different landing the war and will lead not not of the medium, Markfield, in five different landing the will come prove of untoll yalue to those who may be gooded to sum as the lowers do the deep medium, a state of after, and of great value to those who may be gooded to sum as the lowers do to him a some of them, most of them, were to meat going on perpetually. The interior of the earth is great chemical. I can communicate with him, I will first satisfy him of my own identify, and then lead him, step him of were that to do not do it. These lefters were all satisfactority in the constitution of the conditions or extend to sum the provest of a great variety of inanifestations through other mediums, equally good. I received answers to sealed letters through the amendment, proved of God.) Nature abhors assumption with all her power. Intelligence is a motive good. I received answers to sealed letters through the amendment, and will lead not not assumption with all her power. Intelligence is a motive good. I received answers to sealed letters through the amendment, and will lead not not assumption with all her power. Intelligence is a motive good. I received answers to sealed letters through the medium, Markfield, in five different land unknown to which were, I am certain, unknown to him a state of the will all her powers do the same state of the medium, Markfield. In this second lecture: Subject—"Acknowledges of the wardshood the same and will lead not not all the medium, Markfield. In this assumption with all her powers and will lead not not satisfact and powers that produce all the conditions or ex-periences, through which the surface of the planet spectrum the absolute truth of Modern Spirit answered. The answers were written in those passes. Everything that takes place upon the walism. My general purpose in coming here is surface, here upon the upper crust, is dependent to east my evidence with the millions that alupon the internal condition of the planet, from ready have been thrown in the scale in fayor of that I had not taken out of my pocket; I thought Modern Spiritualism.

down to the changing processes of the smallest. I would say to those in being separated from whom I felt a pang of regret at death-not fear, sejentists of the spirit-world, but as their breth. But sorrow at leaving them-say to them, Listen, ren in this lite-have not yet seen fit to roll away and you may catch music from the spirit-land; the stone of ligotry, and come boldly out into your ears may be attuned to hear that higher music that shall become a messenger of peace

To those of my command who seem to have an infultive faith in the presence of angels, I have alism, I know, Everybody else knows it that spiritual light permeates, the garth and souls, to say, Nourish the little seeds; water it; give it the sunlight of heaven; and all in your power Jonger think it worth their while to remain in do ye to strengthen it, that it may become a ignors seek concerning the most important part of , mighty tree, the leaves of which may be for the healing of the nations. .

Mr. Chairman, Lam unused to this manner of in here to-day. And were I obliged to stammer through the lips of childhood, I shoulds come, all A:-It is an oppque body, surrounded by a lu-the same; for I know that the work is God's minous atmosphere, all its internal mos leaving work, that those who have it in charge are his I am very glad I didn't say much about it. I become extinct. It is a planet that has attained infinistering spirits, and that we who are the re- am very glad I did n't think so. I thought a great blessing for all we may be able to do in this diphilosophers, that there is an extremely attenue, rection: I was, when here, Brig. Gen. Charles | ting to sea without compass or rudder. R. Lowell. I was wounded on the 19th of October, at the battle of Cedar Creek; I died on the 20th, in the year 1861. Oet. 13.

Adjutant-General Schouler.

How do you do? [shaking hands with the Chairman | I shall have to introduce myselfcome, although I come as I always said I'mever absolute proof of the truthfulness of Modern

stantly chemically acted upon by the parent friends whom I had known in this life, and | Oct. 13.

Message Department, planet, and when once these hie-shocome extinct, loved revered, when I first them in the spirits then your earth will be surrounded by a limits world they turned the cold shoulder. They said, world they turned the cold shoulder. They said, "You did not know us when we returned comnumicating with you, and we do not know you?" They paid me backs they gave me a lesson: I telt it; it ent like a two edged sword. It was said, "I know you not.

Now it was a very had situation to be in, for I carried with me to the spirit world all the love of approbation that I had when here, and I found that it 'wasn't ministered to, and it was like a scorpion, eating me up. Instead of meeting with what I had hoped to meet with -what I expected to, what I had been used to meeting here among my fellows in this life-1 got the fold shoulder. everywhere: "Why, you certainly cannot want to retain our friendship; we manifested to you at such a time; we called upon you; we convinced Q. Do electricity and magnetism extend be you of our presence, and you denied us; of course was don't want anything to do with you here!" So they would go their way. I assure A -We have never yet found a place where you I had to do ample penance before things were changed in that direction.

I was situated here as a great many others are-surrounded by conservation - by the elehave received from a scientific mind-in. Eng., ment that cries out against the medlums of Mod- know it will; I am glad I can come back for her popular tide: I made several endeavors, but A - Yes, I can. I must first premise by telling they were very weak. I at one time made up you that there is a spirit-world proper, corres my mind that I would come out; I would tell to posiding to the natural world proper. Now, this world what I had seen-the experiences I you have been told that the spirit world is here - had had with this and with other mediums; but must be a spirit world. But I am speaking of nouncement I was not able to do it; I was too

i globe - a spheroid, (if you please;) upon which ample: I at one time furnished a very largespirits dwell, and to which all advanced spirits sized extension-fable of black walnut for the gravitatic after death. Now, this spirit world is purpose of receiving through it certain manifestin direct magnetic and, electric rapport with the lations, such as I had received through a similar earth. It may be called an electric world, be. fable at the scance rooms of this medium. Also rapse it generates and sends off a vast amount of that table-with the medium sitting upon it, in electricity-of those subtle forces which you cans through daylight-raised to the ceiling and held not see -that you can only learn of by the effects; there, while I counted thirty-seven. Other leadthey produce. Now, then, these Northern lights ling gentlemen of the city of Boston were with always appear from one point in the heavens- me at the time; some of them are living-a few from the north. You should understand that the 10f, them are not, speaking after the manner of North pole is the great spiritual gate leading di- men. They who are here can testify to the truth rectly out, to the spiritual planet, and, through of my utterances here to-day if they please to do periods, are flooded upon the earth - sent in peace, and get the cold shoulder turned on them when they change worlds-perhaps .hy, me-1-

I then saw the medican aside from the table floated in-the air-all seen in broad daylight. I loved ones in that spirit home, That is a light combined power of seven strong men, it could scepts to be an inherent principle within us-to, from the window where my doved one dwells, not be pulled down; but when the spirits saw ask thee to guide a shigher and still higher seems. And let the thought fill you with intense devo. Ift, they let it down. The medium floated down and fruiting of semething thou hast sown in our search to know more and still more concerning requested to furnish pencil and paper. I did so. It was laid upon the centre of the table. The medium stood by my side at the further end of the table, and touched the table with one finger. Presently the penell rose, and after making several ineffectual attempts at a perpendicular position, it was successful (the pencil, I say, because I saw nothing else.) Then the pencil wrote me a communication, and signed a name I was familiar with; net a than that, it gave me a perfect, fac-simile of that man's writing. I took a letter from my pocket—an old letter that I hap pened to have with me-and compared the signafures. They were exactly alike; a critic could

I was the recipient also of a great variety of foreign languages, and they were answered while Lwas present. One was answered in Hebrew. it was among the pile on the table, but it was not. It was answered all the same, perfectly answered. Now, who did it? I claim that intelligenees that had once inhabited human mortal bodies did it. I know it is so, if believed it with all my soul then, because I could not account for it in any other way.

That there is a certain amount of fraud, of counterfeit, mixed up with this genuine Spirituknows anything about it; but a wise man would not think of throwing away his genuine half dollar because he had got a counterful one that had been picked up at the same time, or because a counterfeit one had been imposed-upon-him. He wouldn't think of repudiating the whole bank-Oh, no he'd never think of that! But with Modern Spiritualism, if there happens to be an error, then, it is all error." So says the bigoted, benighted one, "it is all error."

ipients of the hounty cannot fail to receive a deal about it. If I had thought so, I should have been, on going out of this world, like a ship put-

I am done for to-day. Good-day, Mr. Chairman. Adjutant-General Schouler. I am ready. now to put my name to whatever endorses Modern Spiritualism: Oct. 13.

Annie Starbridge. "-

I want to send a message to my mother. She-Adjutant-General Schouler. 'I am very glad to lives in Windsor, Conn. My name wg Annie Starbridge. I was nine years old. Tillied last would. There seems to be a necessity for the winter. I died of cerebro spinal meningitis, and return of those spirits who can offer anything in my mother, I think, would be glad to know where I am. I am living with Aunt Charlotte, Spiritualism - a necessity seems to exist for She's a singer, now, just as she used to be, and those spirits who have received large benefits she has a beautiful home here, and I live with through the various mediums scattered through ther. She takes care of me, and I go to school. I out the land, to throw their influence and their am growing, and waiting for my mother. I don't power+if they have any-into the scale to defend know much about father. I have n't seen him, those mediums and the cause that they represent. I mother, only twice. He don't seem to care any-Now I am free to own I was a coward in these | thing about me, so I do not care anything about things when here. I knew that Modern Spirit- him, and you need n't be a bit afraid that I shall go ualism was a truth—a grand truth—but I said to off and live with him, and shan't know you when myself, "Now I have a reputation to lose; if I you get there. You wait and see about it. I have avow myself a believer in Spiritualism I shall n't seen him, mother, only twice, and it aint at all lose easte in society; my friends will distrust me; likely I shall go to him. He didn't come to me they will brand me as either an idiot or on the when he heard that I had come, and when I of vegetation and a time of decay. We told you, verge of insanity." I was not strong enough heard where he was, I didn't go to see him. I mentally to take up any such cross and should expect it is all right, any way. Aunt-Charlotte ditions that take place upon the crust of surface der it up any such Calvary. So I investigated as says it is, and my teachers say it is, too, so don't of the earth were dependent upon the internal Nicodemus did, and I denied my Lord as Peter worry, mother, don't worry anything about it. condition of the planet. We now tell you that did, and I assure you I have received the full [1] he all ready waiting for you when you come.

Thomas Ward Taylor.

Shin aboy! Hark! Hullo! [The spirit seemed] confused. All right, deacon. To the Chairman. I am whirled about. Brace your yards. and I'll be all right in a minute.

I am from Sandwich, Mass., a Cape Codder, the Christ-principle-speaking through them. It My name, Thomas Ward Taylor: My age, twenty-three years. I got unceremoniously knocked into the other life last night. [Sunday 2] Yes, Sunday night, off the coast of Ireland. How in the name of the furies it ever happened, I can't tell, but I was aloft on duty, and the first thing I knew I got a slap on the side of the head, and was knocked overboard. I was a good swimmer, and if I had n't got stunned, I should have saved myself, but as it was, I did n't. The next I knew. my body was down in the water, and I myself was over it.

Now, mother says, "Tommy, if anything hapens, come back to me through the Banner of Light with a word." So here I am. I didn't believe a thing in it when I was here, but she did, and she wanted me to come back. I said, "Yes, mother, I will come," So I am here. She don't know I am dead. Now, this will be to her like a balm to heal, the wound of my death. I sake. I didn't believe in any kind of a hereafter, in any kind of a religion, or anything of the sort, but she did-a pious woman, always pious. She has believed for the last ten or twelve-years in these things.

It is all right, mother. When you get the old chest, do n't cry over it. Now, remember, you 've got a faith that ought to lift you over that. If it don't, it aint worth anything. Good-day, deaconi.

Séance conducted by Prof. Olmstead.

MESSAGES TO BE PUBLISHED.

Tursday, Oct. 11, Aohir Crossman, of Holborn, Strand, ondon, Eng.; Mary Ann, Kulghts, of Cambridge, Mass, oher granddaughter; Joseph Phillips, of Lewiston, Mer, ohls Son; Hattle Wellington, of Defroit, Mich., to her

o his son; Hattle Wellington, of Defroit, Mich., fo her nothers. Thirvsday, Oct., 16.—Prof. Faraday; Tom Devine, of South Boston, to his brother; James Flsk; Minnle Tathot, of Nec York City, to her mother; Lydia Stephens, of Smisonek, N. H., to her daughter; Henry C. Wright, Monday, Oct., 20.—William Stover; Annt Susis Cook, of lossion, to her daughter; dehnile Johnson; Preston-C. Stooks; Dontzett, to Alida Topp.
Torsday, Oct., 21.—Philo Finetson, of Greenfield, N. Y., o his brother; Benedlet Aynobi; John A. Andrew; Dilly, of Sayanuah, Ga., to Massa Brown.
Thorsday, Oct., 23.—John J., Glover, of Quiney, Mass.; Annie Louise Cabot, of Troy, N., Y., to her mother; William R. Preston; Michred Hogan, of Boston.
Monday; Gol., 27.—Daniel Owen, of Alpena, Mich.; Mathew Timmins, of Roston; Johnny Pelf; Alice G. Fry, of New York, to her brother; Willie Phillips, of Hartford, Johns, to his mother; Capt, Jack, to the hig Father at Washington.

Shington, asked to the state of chias, Me.
Thursday, Oct. 30.—Emanuet Eckhart, of Philadelphia,
Pal: Stonkazewa, to Spotted Tall; Lieut. Andrew Balley;
Emma Vandyke, of Cincinnati, O., to her parents.

VERMONT.

Spiritualists' Meeting at Granville.

The Spiritualists held a three days, meeting at the Union Church, Oct, 3d, 4th and 5th, which was made up of three sessions and three conferences each day. Daniel Tarbell, President, and Carlos Geer, Vice President, presided over the meeting. The principal speakers taking an active part throughout this meeting were Mr. Wheelock, of Worcester, Mass.; Mrs. Lizzie Manchester and Dr. S. N. Gould, West Randolph, Vt.; Mrs. Geo. Pratt. Sandusky, Vt., and

Alouzo Hubbard, Granville, Vr. In the conferences various topics were discussed with a good deal of interest; in which Daniel Tarbell, Carlos Geer, Mr. Dickerman, Mr. Swallow, Moses Colburn, Milo Spear, Rufus Hubbard, and all the principal speakers, took an active part.

Extracts from Mr. Wheelock's lecture: Popular idea popular idea of God is very insignificant when compared about Spiritualism, not what I believe. The Christian religion is based upon assumption alone, which needs to be dovetailed together to stand, and lathed, plastered and var-

despised \$6 much as kingeraft and priesteraft—they are with sisters. The National Association for the purpose of acknowledging God in the Constitution, has raisen one half million of dollars to carry out. Its end. It means business. The Catholies control five of the largest cities in the coun-

million of dollars to carry out, its end. It means business. The Catholies control five of the largest cities in the country.

He read many extracts from leading clergymen in the nation, and made comments upon them, showing that in the end there would be an attempt made to check free thought, and that every man that holds any kind of office will be followed to acknowledge what the Constitution will claim after amendment. He delivered a becture on the philosophy of spirit-communifism, which was well received.

Mr. Wheelock is an earnest worker in the cause of reform, and Spiritualists and free thinkers in Vermont and elsewhere will do well to employ him.

Extracts from Mrs. Manchester's lecture: Subject—2Authenticity of the libbe, "Constantine's blood-thirst-iness for power took the Ric of his own wife, somend a number or his kin friends. The Connell of Nice sat to decide what should be called the world of God. Canyass the whole earth and ask each different nationality what the world of God is and each would present you a book saying "This is the world of God." Thus we see that we have all swallowed a book and become dyspeptic and can't digest it. David's and Solomon's iniquity; the Did Testament is an obscene book; we would not give it to our children to read if it were any other book than the Bible.

Extracts from Alorzo Hubbard's lecture: Man's insmortality depends upon the indestructibility of matter; the geological origin of man compared with the Bible origin. This was his first appearance before the public as a lecturer. He took an active part throughout the meeting.

Extracts from Alorzo Hubbard's lecture: Tho most important of all in lite is the, true culture of the infinite special mission of Spiritualism has on all mankind; the special mission of Spiritualism has on all mankind; the special mission of Spiritualism has on all mankind; the special mission of Spiritualism has on all mankind; the special mission of Spiritualism has on all mankind; the special mission of Spiritualism has on all means descri

done.

Mrs. George Pratt was controlled by Henry C. Wright,
who was much pleased to meet his old friends again. He

Mrs. George Pratt was controlled by Henry C, Wright, who was much pleased to meet his old friends again. He advocated his old theme by saying he knew no other God but the God theme by saying he knew no other God but the God them was in flenry C. Wright, and that we ought to germinate better children. He said he did not care much about the Jewish God, but he did care for the God that was in Honry. He delantified himself sochearly that we all knew it was hum.

Mrs. Lizzie Manchester was controlled by Miss Achsa Sprague, who said: "I come to say to you, as I said in my perm. I still live." My theme was, when here, Humondy, and triestill the same." Any one that ever knew her in the earth-life, would have known it was her. The speech was so affecting that it brought teats to many ever, Mrs. Kendall, Mrs. Carlos Georg and Lizzie Manchester, interspersed the specking with masic and songs, which were highly appreciated.

Ruius Hubbard, (who is not a Spiritualist,) made some singestions and observations, and asked some questions, which added muloy to the interest of the occasion.

Via meeting was well attended, and everything passed off with entire sait/faction.

We cannot omit the mention of our laidtlord at the hotel, Mr. Henry Vinten, who made everything pleasant for his guests.

Dr. S. N. Goven, Secretary.

SPIRITUALIST MEETINGS.

CHARLESTOWN, MASS.-Free meetings are held at lyening Star-Hall each Sunday evening. J. B. Hatch, CHELSEA, MASS, -- The Bible Christian Spiritualists hold

meetings every Sanday in Hawthorn-street Chapel, near Bellingham street, at 3 and 7 p. m. Mrs. M. A. Ricker, regular speaker. Seats free. D. J. Ricker, Sup't. EAST ABINGTON, MASS.—The Progressive Lyceum meets every Sunday at 15, p. M., in Phienix Hall, F. J. Gurney, Conductor; L. H. Shaw, Guardian; Brainerd Cushing, Secretary.

FOXBORO, MASS - Progressive Lyceum meets every sunday at Town Hall, at 10 g A. M. C. F. Howard, Conductor; Mrs. N. F. Howard, Guardian.

ductor, Mrs. N. F. Howard, Guardlan.

HARWICH PORT, MASS.—The Children's Progressive Lycum meets at Social Hall every. Sunday, at 12½ p. M. G. D. Smalley, Conductor; T. B. Baker, Assistant-Conductor; Mrs. A. Jenkins, Guardlan; W. B. Kelbey, Musical Director; S. Turner, Librarlan; Mrs. A. Robbins, Secretary, HUDSON, MASS.—Children's Progressive Lyccum meets in Honghton's Hall every Sunday afternoon at 2 o'clock, A. F. Hall, Conductor; Eliza Fosgate, Guardlan; E. W. Wood, Secretary.

LOWELL, MASS.—The First Spiritualist Society meets in Weils Hall. Lectures at 2½ and 7 p. M. A. B. Plympton, President; John Marriot, Jr., Corresponding Secretary; N. M. Greene, Treasurer, Children's Progressive Lyccum meets at 10½ A. M. John Marriot, Jr., Conductor; Mrs. Mary J. Perrin, Guardian.

SALEM, MASS.—Lyccum Hall.—The Suritualist Society

Mary J. Perrin, Guardian.

SALEM, MASS.—Lyceum Hall.—The Spiritualist Society
hold meetings every Sunday, at 22 and 72, P. M. N. P. Allead meetings every Sunday, at 22 and 72, P. M. N. P. AlWalker, Treasurer; H. O. Somers, Secretary.

'AANN, MASS, "The Spiritualist Seciety holds meetings every Sunday at Old, Fellows' Hall, "A. C. Robinson, President. The Children's Progressive Lyceum meets at Lockock." Extraoral Spiritualist Association of Lynn, "Meetings in Oxford-street Chapel every Sanday at 3 and 7) p. M. Isane Frayler, President; Mrs. E. G. Lake, Corresponding Secondary.

is an extracter. President: Mrs. E. G. Lake, Corresponding Secretary.

North Scittate, Mass. sThe Spiritualist Association hold meetings the second and last Sanday in each month, in coord Tempar's Hall, at 2 and 0 r. M. D. J. Bates, Director and Corresponding Secretary; M. C. Morris, Recording Secretary; H. E. Morris, Tree-uner. Progressive Lyceum meets in the same hall, on the first and third Sanday, at P. M. D. J. Bates. Confinetor and Treasurer; Mrs. Sanah J. Marsh, Guardian; M. C. Morris, Secretary; Shashed, Marsh, Chardian, M. C. Morris, Secretary; Shashed Newcomb, Alba P. Smith, J. Grinchus, Radford, President and Corresponding Secretary; Benj. Churchill, Treasurer, Children's Progressive Lyceum meets in same hall every Sunday, at 125 p. M. Cornelius Bradford, Conductor; Benj. P. Lewis, Assistant do; Mrs. Mary C. Robbins, Guardian; Mrs. Lacretta Blackmer, Assistant do; Miss Mary L. Lewis, Librarian; Mrs. Lydia Benson, Musical Director.

Director.

SCITUATE, MASS. Jonkins's Hall. - The Spirmunist Society meets every other Sunday, at 2 and 7 e. M. Dr. G. L. Newcomb, President and Corresponding Scretary. Children's Lyceum meets at H.A. M. Dr. G. L. Newcomb, Conductor and Treasurer: Rofus Clafpe, Assistant Conductor and Treasurer: Rofus Clafpe, Assistant Conductor, Miss D. N. Meeritt, Guardian; Charles Bradford, Charles Bradford, Jr., Guards; Miss L. Merritt, Cor, Secretary; E. A. Andrews, Librarian; Miss L. Vinal, Musical Director.

Musical Director,

STONEHAM, MASS, Children's Progressive Lyceum
meets at Harmony Hall every Sunday at 1 P. M. E. T.
Whittler, Conductor; J. Wellington, Assistant do.; Mrs.
ElMa R. Merrill, Guardian; Mrs. Jennie Manning, Assist-

SPIN SGPTELD, MASS. Spiritual meetings are held in Liberty Hall every Sunday. Speakers engaged: N. Frank White dinguig-Notember: Willylan Denton during Decem-ber: MIST Jennie Leys during February. Harvey Lyman,

Secretary?

NATICE, MASS.—The Spiritual Association meet every sunday in Good Templars' Hall. E. H. Mathews, President: Mrs. J. Childs. Vice President: M. Washburn and E. Gale, Secretaries; W. Mann. Treasurer.

New Bidgoon, Mass.—The Spiritualist Association hold meetings Sunday afternoon and evening, at 2½ and 7 o'clock. Mr. Weed. President: Daniel B. Allen. Vice President: Isaac Evans. Treasurer: Mrs. Charlotte Woodgidge, Corresponding Secretary.

MIDDLEBORO', MASS.—Mootings are held in Soule's Hall every other Sunday at $1^4 {\rm g}$ and $6^4 {\rm g}$ P. M.

ADRIAN, MICH. - Regular meetings are held on Sunday, sat 165 A. M. and 7 P. M., at Berry's Hall, opposite Masonic Temple, Manues street. M. Tuttle, President, Communications should be addressed to C. H. Case, Secretary, Box 164, Adrian, Mich.

Box 164, Adrian, Mich.

ANDOVIR, O.—Children's Progressive Lyceum meets at Morley's Hall every Sunday at 11½ A. M. J. S. Morley, Conductor, Mrs. T. A. Knapp, Guardian; Mrs. E. T. Coleman, Assistant Guardian; Harrigt Dayton, Sergelary,

ATLANTA, GA.—First Association of Spiritualists.—Officirs; J. M. Ellis, Athanta, President; R.C. Kerr, Marietta, Win. Coleman, Catthory, B. R. Alford, L. Grange, Vice Presidents; Win. G. Forsyth, Atlanta, Secretary,

ricita, Wm. Coleman, Cuthbert, B. R. Mford, La Grange, Whee Presidents; Win. G. Forsyth, Atlanta, Secretary.

BATTLE CREEK, MICH. -The First Society of Spiritualists hold meetings at Strart's Hall every Sunday, at 10½ A. M. and 7½ P. M. A. H. Averill, Presidenty. V. Spencer, Secretary; William Merritt, Treasurer.

BARTIMORE, Mp. - Lyric Hall. -The "First Spiritualist Congregation of Baltimore" hold meetings on Sinday and Wednesday evenings.

Lyrean Hall. No. 92 W. Baltimoré street, -The Harmonial Spiritualist Society holds meetings in this Hall. Levi-Weaver, President; Daniel C. Stration, Vice President; Samuel T. Ewing, Secretary; George Broom, Treasurer, Children's Progressive Lyrean No. 1 meets every Sanday morning, at 9 o'clock. Levi-Weaver, Conductor; Miss Annie McCiellan, Guardian; Preston Mathiot, Librarian; George Broom, Musical Director.

BROOKLYN, N. Y. -The Children's Progressive Lyceum meets at the Brooklyn Institute, corner Washington and Concord streets, every Sunday at 10½ A. M. A. G. Kipp. Conductor; W. S. Rowen, Assistant do.; Mrs. Briesier, Guardian; Mrs. P. Conklin, Assistant do.; Mrs. Briesier, Guardian; Mrs. P. Conklin, Assistant do.; D. Bennet, Treasurer; Charles Hardy, Librarian; Mrs. A. B. Smith, Secretary; Miss Fannle Kemp, Musical Director; J. Rupp, Assistant do.; D. Bennet, Treasurer; Charles Hardy, Librarian; Mrs. A. R. Smith, Secretary; Miss Fannle Kemp, Musical Director; J. Rupp, Assistant do.; D. Bennet, Teasurer Charles Hardy, Librarian; Mrs. A. R. Smith, A. Mathias, Guards, BAY City, Mich. -Services are held each Sunday at 10½ A. M. Mathias, Guards, A. Smith, J. A. Smith, J. A. Smith, J. A. Mathias, Guards, Mathias, Guards, B. A. Smith, J. A. Smit

Mathias, Guards.

BAY CITY, MICH.—Services are held each Sunday at 10½ A. M. and 7 P. M., at Spiritualist Hall. Hon, S. M. Green, President; Mrs. M. S. Knaggs, Secretary.

CLYDE, O.—Progressive Association hold meetings every sunday in Willis, Hall. Children's Trogressive Lyceum meets in Kilne's New Hall at 11 A. M. S. M. Terry; Conductor; S. Dewy, Guardian.

CLEVELAND, O.—Lyceum meets every Sunday at Temperance Hall, 184 Superior street, at 11 A. M. Conductor, T. Lees; Assistant Conductor, I. C. Thacher; Guardian, Sarah J. File: Assistant Guardian, Thalia M. Dunlap; Musical Director, W. H. Price, Jr.; Secretary, W. W. Van Druon.

West Madison street, At 1 P. M.

CINCINNATI, O.The Society of Progressive Spiritualists hold meetings every Sunday morning in Thoms's Hall,
Central avenine, between 4th and 5th streets, at 14 A. M.
The Lyceum meets at 94 A. M. J. A. Pliman, Conductor;
Mrs. L. A. Chandler, Guardian; Miss Lizzle Kelzer, Treasurer: G. W. Kates, Secretary.

nier; G. W. Kates, Secretary,

"Anthrage, Mo., The Spiritualists have engaged the services of Miss Flora Frost, chairvoyant test medium, and will hold public scances every Sunday at 3 P. M. C. C. Colby, President.

Dernort, Mich.—The Spiritualists hold meetings Sunday morning and evening in Homeopathic College Hall.

Geneva, O.—Meetings are hold every Sunday in the Spiritualists! Hall, at 10s. 3, M. and 11s. P. M. B. Webb, President; E. W. Eggleston, Secretary, Progressive Lyceum meets at same hall. E. W. Eggleston, Conductor; Mrs. A. P. Frisbee, Guardian; Mrs. N. S. Caswell, Corresponding Secretary; Martin Johnson, Librarian.

Hammonton, N. J.—Meetings held every Sunday at 104.

HAMMONTON, N. J.—Moetlings held every Sunday at 10½ A. M., at the Spiritualist Hall on Third street. M. Parkhurst, President; L. H. Platt, Secretary, Lycenorat 11½ A. M. James O. Ransom, Conductor; Miss E. Brown HARRISBURG; PA.—The Spiritualists hold meetings every Sunday at 2 P. M. in Barr's Hall, H. Brenerman, President.

KALAMAZOO, MICH.—The Spiritualists hold-meetings every Sunday in Burdick Hall, Main street. J. C. Moody, President; Mrs. H. M. Smedly, Secretary; L. S. Winslow,

President; Mrs. H. M. Smedly, Secretary; L. S. Winslow, Treasurer.

Louisville, Ky.—The Young People's Spiritual Association meet in their Hall, corner of 5th and Walnutstreets. Lectures every Sunday morning and evening at H and 7½, o'clock. Children's Progressive Lyceup every Sunday morning at 9o'clock. Regular meetings of the Society every Thursday evening, at 7½. R. V. Smodgrass, President, Mrs. Mary Jewell, Vice President; L. P. Benjamin, Recording Secretary; Mrs. Nannie Dingman, Corresponding Secretary; B. B. Eby, Treasurer of the Lyceum; L. B. Renjamin, Conductor; D. J. Dingman, Assistant Conductor; R. V. Smodgrass, Secretary,

MANCHESTER, N. H.—First Spiritualist Association meets every Sunday at Lafayette Hall, at 2½ and 6½ P. M. George Noyes, President and Treasurer; Henry C. Sull-yan, Vice President; Wm. O. Davidson, H Stark Corporation, Secretary.

Monile, Ala,—Spiritual Association; Prof. H. A. Tahm, President; Dr. S. Morse, 1st Vice President; Capt. P. U. Murphy, 2d do.; C. Barnes, Secretary and Treasurer. Oliver S. Beers, Corresponding Secretary.

New York Citty,—The Society of Brogressive Spiritual-

P. U. Murphy, 2d do.; C. Barnes, Secretary, and Treasurer; Oliver S. Beers, Corresponding Secretary.

New York City, —The Soclety of Progressive Spiritualists hold meetings every Sunday in Robinson Hall, 16th street, between 5th avenue and Unions Square, at 74° P. M. O. R. Gross, Secretary, 92 Clinton Place, Children's Progressive Lyceum meets at 10 A. M. J. A. Wilder, Conductor; Mrs. 41, J. Cozeno, Guardiang Ta. 2. Townsend, Corresponding Secretary, 10 Conference meets at 24° P. M. NEWARK, N. J., —The First Society of Spiritualists meet every Sanday at Apollo Hall, 840 Broad street. Sanuel Stewart, President; D. J. Stansbery, Secretary, 22 Green street; Israel Baldwin, Treasurer, Public circle at 2½ P. M., conducted by Mrs. E. Smith and others. Lecture at 7½ P. M. Correspondence solicited. Public circles are also held every Monday and Thursday evening at the residence of Mrs. E. Smith, 32 Green street, commencing at 8. Philadelphy, P. A. The First Association of Spiritualists hold regular meetings on Sundays at 10½ A. M. and 7½ P. M., also on Thursday evenings at Lincon Hall, corner of Broad and Coates street; J. E. Shunway, Servitary, 4326 Bouvier street, Lyceum No. I meets every Sanday at 2½ P. M. Londen Engle, Conductor, No. 355 (North 6th Street; Mrs. S. M., Shunway, Gandian, No. 125 Bouvier street, Lyceum No. 2 meets at Thompson street Church, Thompson street, Inchwer, Indivisional Spiritans of the Spiritans of the Armed Spiritans of the Spiritans of the

Guardian.

PORTLAND, ME.—Army and Navy Union Hall,—Spiritmal Fratersky miests every Sunday, at 3 and 7 v. M. James Furbish. Esq., President; George C. French, Secretary, Children's Lycenn meets ay same place each, Sunday, at 10½ A. M. W. E. Smith, Conductor: Mrs. A. W. Smith, Guardian; Battle E. Morris, Secretary, Sons of Temperance Hall, 351; Congress street.—The Spiritual Association meets regularly every Sunday. Abner Shaw, Esq., President; George H. Batt, Secretary.

PAINESVILLE, O.—Progressive Lyceum meets Sundays, at 10 A. M. Miss Lucia Wetmore. Conductor: Mrs. M. Rogers, Guardian; A. G. Smith, Musical Director: Mark Burnam, Secretary; George Stone, President of Socjety. Burnam, Secretary; George Stone, President of Society, ST, Louis, Moi — Spiritual Investigators meet every Sunday evening at their hall, corner of Fifth street and Chrystle avenue, at 75, p. M. H. A. Redield, President; G. W. Campbell, Vice President; F. L. Bouque, Treasurer; Dr. Daulel White, Secretary, 203 North Sixth street.

Sphryoffeld, O.,—The Spiritualist and Liberalist Society of this place meets at Alen's Hall Sundays, at 11 A.M. and 7-P. M. J. Olinger, President; John W. Carson, Vice President; Mary A. Henry, Secretary. The Lyceum meets at 10 A. M. George M. Taber, Conductor.

Sax Francisco, Cal.,—Under the patronage of the San Francisco Spiritualists Union, a Children's Progressive Lyceum is held at 10½ A. M., and a Conference at 2 P. M.; also regular Sunday evening lectures are given at Charter Oak Hall, on Market, mear Fourth street.

Viyeland, N. J.—The Society of the Friends of Pro-

also regular Sunday evenling lectures are given at Charter oak Hall, on Market, near Fourth street.

Vixelland, N. J.,—The Saciety of the Friends of Progress hold meetings in their hall, Plum street, at 10½ A. M. and 7 P. M., for fectures, conference or free discussion. Harvey H. Ladd, President; Susan P. Fowier, Eunled Shedd, Vice Presidents; Salson E. Shedd, Treasurer; Eliza J. Robinson and Solomon-Gifford, Corresponding Secretaries. The Progressive Lyceum meets at 12½ P. M. Dr. D. W. Atlen, Conductor; Mrs. H. R. Ingalis, Guardian; Lucius Wood, Masical Director; Miss Kate Ingalis, Librarian; Elvira I.A. Hull, Corresponding Secretary.

WASHINGTON, D. C.—The First Society of Progressive Spirinalists meets every sunday, in Lyceum Hall, 108 E street, between 11th and 12th, at 11 A. M. and 7½ P. M. John Maybew, President; F. Burlingame, Vice President; O. R. Whiting, Secretary; A. N. Mecker, Treasurer, Friends visiting the city will obtain all needed information by calling on any of the above-named officers, Speakers engaged; For November, William Denton; Peccuber, Mrs. M. S. Townsend; January, W. F. Jamieson; February, Mrs. H. T. Stearns; March, Miss Jennie Leys; April, N. Frank White.

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WORCESTER, MASS.—The Spiritualists hold meetings every Sunday, afternoon and evening, in Horticultural Hall.

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| Yours with graffinder - Mas, SARAHA, BARGE. | Northampton, Mask, Sept., 8, 1870.

icaving my skin soft and white.

Yours with starting to.

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Dean Madamic Hawing used your Cream of Liflied, I would certify that it has taken off my face a sear that was made in the array, and left the skin-snooth and clear fillied. I womster the Cream of Liflies, I would entitle array, and left the skin-snooth and clear fillied. A fours respectfully.

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Thus Fenerbach thought in his poverty and neglect. Het enting to the must of his own heart. He asked for no consolation; he made no mean. As was impalient of the argument that another He was needed to make compensation for the fils of this. The fils of this life were as sacred than for the His of this, The files of this the weig as sacred and salutary as anything else about it. The landscape requires the shadow, there is no peace without pain. Leave my my pain, he said, Frahlinghom's Hotticaltyral Hott. Lecture, Jun. 1, 485.

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Pearls.

Half round the globe, the tears pumped up by

Are spent in watering vanities of life In making tolly flourish still more tair. Young.

What 's given shines, what's received is rusty. HI MASILY .

For marking are one in spirit, and an instinct

bears along.
Round the earth's electric circle, the swift flash of right of wrong. Whether conserves or unconscious, yethumanity's vast traffic

Through its occan sundered fibres feels the gush of toy or shame.

In the gain or loss of one race, all the rest have requal claim.

MINVOCATION: Father! I thank thee that the spirit lives. Beyond this earth That higher, purer joys our souls await, ... Of nobler worth.

The light is breaking, and the clouds are riven. Dispelling night; There is a shining pathway to that haven Of glorions light.

Father? my yearning soul craves more of truth, To guide my way. To that blest region of immortal youth? And childess day.

The beings of the mind are not clay resentially immortal, they greater and multiply singular abrighter ray. - Byron.

Children's Department.

SHORT-SIGHT AND LONG-SIGHT.

Now you know," said the inother, who understood a great many things? "I am forced to good a journey, and to leave you for a little time, buttyou must travel due west and keep each other company, and not let anything jemple.

each other company, and not let unything tempt you from the straight path, and then we shall all meet at last.

"I will not," said the feliest.

"Nor I," said the next.

"Nor I," said the next.

"Nor I," said the next.

"Nor I," said they all, one by one.

At last they all cried out in choose, "We will more of us be tempted."

"Yery good," said the mother: "Now let, us have some bread and fulls for supper, before we partite a stime."

part for a time. Nothing is more innocent than bread and milk.

The seven brothers started on their journey due west, as their mother had told them. They had not gone far when a damsel peoped forth strong side path and beckoned the cher brother. He shook his head and turned away his exest But then she began to sing a very beautiful song. and at last the elder brother plunged aside after the fair dimsel. She ran like a deer, so that it seeined as if the would never edich her, and the last the six faothers saw of him was a mere dotof a tigure bying in pursuit of the damsel.

1 Weated hever let a deinset get the better of me like that "said, the next eldest brother, and he stepped dat ahead in a very determined way. But installen helicopeened-to catch sight of the

you into a side path. " Mother," cried all the other six, in cherus,

"you will find, if you look, that he is short sighted, and could not see a pretty thing in a side

said the kind-mother at explaining things." be the Tuylne spirit, inaugurated the observance, said the kind-mother as but perhaps you can explain how it is that you six, who left the straight do for a Sabbath in the interim? It was quite path, liave all found your way back to me, natural to see the necessity for rest in the wanthough you were all so-san-sight-shath you before a Sabbath in the necessity for rest in the wanthough you were all so-san-sight-shath you before a Sabbath in the necessity for rest in the wanpath, have all found your way back to me though you were all so-shir-sighted that you could see to do wrong?"

Many things happen that we cannot explain. -Good Words.

OUR DARLING.

Bounding like a football, Sprawling on the floor | Smashing cups and saucers, Splitting Dolly's head; Putting little pussyscat Into baby's hed. Building shops and houses, Spoiling father's hat; Hiding mother's precious keys Underneath the mat; Jumping on the fender,

Poking at the fire; Dancing on his little legs— Legs that never tire— Making mother's heart leap Fifty times a day?
Aping everything we do,
Every word we says

Shouting, laughing, tumbling, Roaring with a will— Anywhere and everywhere-Never, never still; Present=bringing sunshine; Absent-leaving night: That 's our-precious darling-

That's our heart's delight.

1771 cannot get along without seeing the Banner; and when Pmissed it in the neighborhood, I opened my books to receive subscriptions. I am, of course, differented in the "Cru-

The Rostrum.

. The Desceration of the Sabbath at the Spiritualist Camp Meeting at Silver Lake Grove," Plympton, Mass.

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

On Sunday afternoon, Nov. 2d, Miss Jennie Leys began a month's engagement at Music Hall, Boston, under the auspices of the Erec Spiritualist Course, choosing for her subject, the caption given above. In introducing ther discourse she said the spirit of sectarian bigotry was abroad in the land, giving evidence each day of its activity, and the extension which it permeated the hearts of its devotees. The spirit of intolerance is rapidly assuming formidable proportions in these awakening days, and already dates to appear between the soul of man and his right to individual liberty of thought and lifer The old inquisitions are reappearing to-day in the Christian church, and any hour may suddenly flame Account him thy real friend who desires thy with the light of a religious and social persecu-good, rather than thy good will. \tag{who desires thy tion compared with which all those of the past

will sink into utter insignificance.

The church had made use of the spirit of thanksgiving to God, which the nation had felt at attaining peace after the late civil struggle, as a, sort of pious anesthetic to cloud the consciousness of the people, that they might not perceive the inlense activity of and subtle advances made By the sectarians in matters, clearly converning the chiefest rights of American freemen. The work was going on; and—ere we were aware in which we live would be disrupted and de-strayed, and w Christian monarchy be establish-ed in this land. In proof of this the lecturer quoted from articles in the Christian Statesman apoled from articles in the Constraint states and the paper published avowedly in the interests of the God-in-the-Constitution scheme — and the words of Rev. A. D. Mayo, in which it was stated that though, they had "sent five fundiced thousand soldiers to heaven" and sacrificed millions of property in the late struggle to preserve intagethe mion of the States, they (the Christians) would yield the rest of their property and a million more of their young, men "to protect our civilization from that anarchy which rebels against God." These statements, made in soher carnest, she considered to be portentous warning. ings of the future storm.

Similar jets of creedal flame streamed forth at

Similar jets of creedal flame streamed forth at intervals from other journals than the Statesman, in proof of which, she read an extract from the Congregationalist (newspaper) of August 14th, wherein its editor adverted in terms of the severest censure to the course of the Old Colony Railroad Company in, descerating the Sabbath and debaueling the "public morals" for purposes of mere gain, by making use of its line to assemble acrowd of ten thousand Spiritualists at the aforesaid grove on Sanday — (which hadrefor reported by the press of the following Monday,
"was enough to make the blood of a revegent
man rum cold in his veins.". The church had
nore to fear from Spiritualism than any other
torm of belief in the land, for it was the power
more than any other which was destined to graps ple with the gigantie Diabolus which under the name of Christianity was seeking the overthrow of liberty said the speciacle of such a multitude gathered in one of Nature's grove temples to lis-

me stepiol dat date als in a very determined way. But nost the believe the beginned to each had way needing in the beat that way needing in the theory of the contract the public filter is a but of a little beat that way needing in the contract the public filter is a little back that had a but of the beginned to each the public filter is a little back at his sees of the history had been at hist back at his sees of the history had been at hist back at his sees of the history had been at hist back at his sees of the history had been at hist back at his sees of the history had been at history and history and how movements were beauting only in the latter way in the public of the latter way in the public of the latter way in the latter w that the course, either of railroad or bettuer, tended to "debauch the public smorthly." And Puritans and threw its cold shadow, without first, it was untrue to derdage that the Sabbath scribes of railroad or bettuer.

This stern Sunday crossed the sea with the tended to "debauch the public inerals." And Puritans and threw its cold shadow, without first, it was untrue to derdage that the Sabbath scribbance of right, along the early pages of the

> above all other diarnal periods in the hearts of the people record existed of a Sabbath from the original rest of God; three-thousand years down to Moses, who, insobelience to what the thought to derings of Moses and the families of Israel, as bring on that hoped for epoch when human lips they fled from Egyptian bondage, and such a should reache the angel-song, "Peace on earth, derings of Moses and the families of Israel, as command was no doubt grateful to the people. It was, however, a strange coincidence that the observation of the day should have been ordained in the wilderness of Sin, when it was considered how much of sin had clung to its history ever since-how many battles; massacres, and hypocritical, time-serving deeds had stained its escutcheon.

From whence did the Christian observers of the first day of the week gain authority for the the Bible, and if the Bible was any authority,

tions. I am, of course, lifterested in the "Cru-respondence of the Cru-respondence of the C

having neither habitation nor-name, in fact, and they had no right, therefore, to interfere either with the work or pleasure of offices on that day. On the same logical ground as the Congrega-tionalist charged the Spiritualists with descerat-ing the Sabbath, the Catholie church could charge its editor with Lent-breaking, Christmas break ing, and other offences: Jesus was so notoriously a Sabbath breaker that it was said of him, "This man cannot be from God, because he keep-eth not the Sabbath day." He expressly declared that "the Sabbath was made for man, and not man for the Sabbath;" and he sproved his indi-Midual sovereignty to the poor letter of the law by doing just what he pleased on that day, atterly ignoring the Sabbatarian customs. The evidence went to show that the Sabbath was only a temporary thing adapted to the wants of an undeveloped people, to pass away with the incoming of higher intelligence. Jesusowent far beyond the external law and the hollow customs of Judaism, and, perceiving the true spirit of worship, refused to give his sanction to the makthat men and women should strive to be good on one day, and defraud their fellows during the other six.

There was nowhere in the Bible any authority.

for the substitution of the first day for the seventh, as before stated; such action rested alone apon two events in the life of the apostles, viz: the meeting of Jesus with his disciples after his crueifixion, which occurred in Jerusalem, the other at alreas, Asia Minor, where Paul met the apostles both occurring on the evening of the first day of the week. These formed the only possible biblical basis for the Christian Sabbath as now observed, and yet in neither of these instances was this day instituted at the command of God. And if Chrisunless vigorous measures of countervallance by thans would literally limitate these basic events, the liberal element were instituted, the republic they would work all day on the Sabbath till evening, and then sit up till midnight listening to ex-hortations, as in the case at Troas, or receive and recognize a spirit, as at the one in Jerusalem—but the church of to-day would not undergo the fatigue of the first, and would utterly give up its Sabbath rather than recognize the return of a spirit, as in the second.

The speaker referred to the argumentative

struggle between Paul and Peter concerning the Hebrew Sabbath—the former declaring that all the olden customs had been swept away by Christ's mancipatory coming, the latter defending the traditions of the Jews, and then passed on to the time of Constantine, wherein the Christian' religion became by imperial ediet the national religion, and the first day of the aweek was declared sacred. This pseudo-Christian pseudo-Pagan declared that ton the venerable day of the all artizans and trades-people should rest. Surface and traces people should rest. So the name of the day become Sunday; it was didleated to rest, not service, and was clearly a relic of the Pagan worship of the sun. Those Christians who looked up to Constantine as the founder, of their Sabbath—and who sought to force this Pagan day upon us—had little to plume. themselves on, as he murdered five members of ills own family, together with numerous others, the aforesaid grove on Sunday—(which hadrefore and rapine and violence were the inseparable ence to the first Sabbath services of the Spirituconcomitants of his reign. From that time the alist Camp Meeting)—"to listen to the infidelity, church arrogantly extended her borders beyond to say blasphemy." of the speakers which as temporal glory assuming the ascendency over it—and the whole air rang with the ultimately-tobe-fulfilled wailings of prophets concerning the certain downfall of the Roman Empire. Under Luther's reformation the Sabbath lost much of its sternness and obligatory hold upon

the people, but received another lease of power at the time of John Knox. She referred to the of liberty and the speciacle of such a multitude gathered in one of Nature's grove lemples to listen to its story, was truly enough to awaken the first Dominican spirit of persecution in the Chrissian soul of the Congregationalist editor.

But this statement had four distinct untruths can be designed in it: First—The assertion that the pasing her soul by her conduct; but love in his planty was uttered at the Camp Meeting Straight to list the railroad had no right to his chief of John Krox. Another lease of power lease of powe derly interested in her; they were married, and his *clifist daughter* was then standing before them in Music Hall "descerating" the Sabbath

to look. Tand off he ran to have a look at the pony. But no seemed to say, "Come, mount me, mount me!" and he could not resist the temptation. The moment he was on the ronty back it went of with him at a gallop, and he was soon lost to sight.

Thus it was Field brother in succession for Thus it was. Each brother in succession felt were usurpers, and traitors—though conscientingly path, and yet-each brother went astray, except the last, who went plodding straight on till be cannot to the end of the path that ran due west; there he found his mother waiting for him, with his six brothers all in a row, looking ashauned of themselves.

"Well, my darling," says the mother, "here you are; you have not let any pretty thing tempt and to give processory that every means he expected to continue its observance as a sacred one leght without the storm of the path that ran due were you have not let any pretty thing tempt and the church had, by the introduction of its forms and ceremonies, led to rest, not service, and the church had, by the introduction of its forms and ceremonies, led to rest, not service, and the church had, by the introduction of its forms and ceremonies, led to rest, not service, and the church had, by the introduction of its forms and ceremonies, led to rest, not service, and the church had, by the introduction of its forms and ceremonies, led to rest, not service, and the church had, by the introduction of its forms and ceremonies, led to rest, not service, and the church had, by the introduction of its forms and ceremonies, led to rest, not service, and the church had, by the introduction of its forms and ceremonies, led to rest, not service, and the church had, by an exhortation to all to work for the perspective of their rights—to work for the perspective of the rother and to live pure and the church had, by an exhortation to all to work for the perspective of the rest of the rother and to live and the rother and the rother and the rother and the rother and t so; but if not, they would welcome the churches to conduct this generation through seas of blood to the next place of ascension, where man, purified by trial and baptized by the spirit, would recognize the fact that every moment-was a Sab-'good will to all men.'

The (so-called) New Hampshire Miracle.

Since we published the account of a miracle in New Hampshire, (says the Boston Sunday Herald) we have been almost overwhelmed by communications on the subject; and, though it beconsecration of that period? Certainly not from Moses, who commanded, in Exodus—as in Genesis God was represented as acting—"Six days shalt thou labor, and do all thy work; but the swirenth day is the Sabbath of the Lord thy God."

They make no doubt that the miracle was percomes rather tedious, it is curious to observe the Thus, the seventh day was the only Sabbath 16. They make no doubt that the miracle was performed by the action of spirit-influence on a body therefore all the rest of the days except the seventh were as expressly dedicated to labor as said end of cases which match it with more or less accuseventh was to rest? and by what right had the chronic assessment with motion restaction account for it. Christian world wrested from labor a day which by reference to the imagination, and tell of many its God had expressly commanded should be declared to the imagination, and tell of many its God had expressly commanded should be declared to the imagination and tell of many its God had expressly commanded should be declared to the form of the decalogue?

Again: The seventh day was given to the laws mandment of the decalogue?

Again: The seventh day was given to the Jews | that there could be any such marvels wrought in as a possession in which no Gentile should share answer to the prayers of heretics, and are inas a possessing to distinguish them from all other clined to believe that the New Hampshire miranations—and the Christian church had, in the cle, if there was one, was the work of the devil. polite language of the present day, when speak- In such a maelstrom of opposing wisdom in relaing of an appropriation of the property of another to one's own uses, "defaulted" from the ly an opinion to offer; but if there were miracles Jewish storehouse a treasure which belonged existing the olden time we see no good reason why clusively to them, according to the record. It there should not be in these days; and if faith was useless for the church to endeavor to make was the condition on which miracles were for a scapegoat of Jesus of Nazařeth as a supporter merly wrought, why are miracles out of the ques-and substantiator of its claims in this regard, for tion now where faith exists? We are not able it was a notorious fact that neither he nor any of to dispute all the evidence of marvels which the his disciples kept the Jewish Sabbath, but he age affords. What we call miracles may be gov-

New Publications.

THE CHRISTIAN TRUMPET; or, Previsions and Predictions about Impending General Calamities, the Universal Triumph of the Church, the Coming of Anti-Christ, the Last Judgment, and the End of the World, Institute parts, Compiled by Pellegrino, Bosjon: Patrick Donalite.

This is the exact title of a book of fair page and goodly proportions just-issued from the press of Mr. Donahoe, o the Boston PRot. It purports to given liberal supply of the prophetic exclamations of the church for fifteen hundred years, with a view to making it apparent that the end of the world is literally at hand. Of course the church saluts and fathers are liberally quoted in this collection, and it might also be expected that enthusiasm would carry the devot d'éomplier as far in the direction of this belief a actual feason. He holds that the six thousand years of the world's recorded history are the six days of God's work of creation, eiting Scripture to prove that with Him 22 thou sand years is but as a day. 22 And, he proceeds to rehears the signs and symptoms that, in his view, are rapidly accumulating the physical, the social, and the spiritual to demonstrate the nearness of the last judgment. The auther classifies spiritualism and its phenomena among these, but there is nothing in them that are one-half as ing of any one-day in the week holier than the rest—all were holy? It was not enough for him which he clings with such a desperate faith, amounting to superstition. The book, however, is thoroughly religious and will well repay perusal. Oliver Ditson & Co., 277 Washington street, Boston

Mass., have issued two books of harmonious comultation, the first entitled "THE RIVER OF LIFE?" pared by H. S. Perkins and W. W. Bentley, and intended For Sunday school use: and the second, "CHOICE TRIOS," consisting of a collection of three-part songs for soprane and alto voices, designed for seminaries, high schools and normal schools, arranged in their present form by W. S. Tilden. Lovers of music in its home-like, quiet phase, will find in these volumes—particularly the latter one -a fund of enjoyment. Lee & Shepard, 149 Washington street, Boston, are con

tinually demonstrating to the reading world their deter-mination to meet and satisfy every variety of legitimate mental appetite; and their success in the past is but the prophecy of that which the future has in store. We are in receipt of three volumes recently published by them, entitled, respectively: FIRESIDE SAINTS, MR. CAUDLE'S BREAKFAST TALK,

AND OTHER PAPERS, by Douglas Jerrold; THE TURNING OF THE TIDE-" Whispering Pine Se-

ries ... by Elliah Kellogg: THE MARHAGE Vow, by Mrs. Caroline Fairfield Cor-

The first is by an author whose place in English history as a humorist in whose writings a vein productive of awak ened after-thought, is ever to be found, is firmly secured Those who have read the productions of Kellogg need only be told that the second is hi life best style; while the third, by Mrs. Corbin, is upon a subject which is awakening the deepest interest at present. The remarks of the authorest concerning true love, in her preface, should be widely read.

St. Nicholas - Scribner's Hilustrated Magazine for Girls and Boys. -The Mittal number of this new enter-prise, whose purpose is set forth by its, title. Hes before us. The busy publishers have given the editorial belm of their new children's periodical into the worthy hands of Mary Mapes Dodge. The magazine is put up in thing beovers. and is illustrated in the highest style of art with designs from the pendils of Miss Hallock, Sol Eytinge, Miss Ledyard, Sheppard, Stephens, Bolles, Beard and others, , The reading matter bears the manies of many celebrated wylters, and is of a widely diversified character. The position assumed by this new claimant for favor at the hands of the youthful public is promising in the extreme, and all that will be needed to insure a subscription is the sight of this specimen copy. Published at 654 Broadway, New York, at three dollars per year.

THE OLD EARMER'S ALMANAC, Robert B. Thomas's for 1871. Its eighty-second issue—is received, brought out in the usual tasty and old-time manner by Brewer & Tileston, of Boston. Though almanag literature may seem the furthest removed from sentiment, the yearly return of this familiar faced calendar awakes in soine New England hearts memories of years gone by which are, far more precious than the golden grain-seeds of the harvest-field.

THE FISHERMEN'S MESSORIAL AND RECORD-BOOK, -Gloncester, Mass., have brought out and offer for sale; culiar work, to the preparation of which one of the firm (Mr. George II, Proctor) has given much time and labor. The book lifts the veil to an Important department of New England life, and is calculated to awaken wonder on the part of those perusing it, both at the industry displayed in collating from widely-scattered records and oral narrations,

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The New Jersey State Association of Spiritualists and Friends of Progress will hold their Annual Meeting in the city of Newark, at Apollo Itali, sio Broad street, on Saturgday and Sunday, Nov. 15th ambedith, 1573, for the election of officers, revision of the constitution, and the transaction of such business as may be brought before it.

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