VOL. XXXIV.

COLBY & RICH, Publishers and Proprietors.

BOSTON, SATURDAY, NOVEMBER 29, 1873.

Written for the Banner of Light. MY CREED, OR WHAT THE ANGELS HAVE TAUGHT ME.

BY BELLE BUSH;

I count myself the faithful friend Of every child of earth : I dare not say of one who lives, He hath ignoble birth. For on the brow of every one, Though dark that brow may be, . I trace the signet seal of God . In his humanity.

Christ said, "Abide ye all in love!" That mandate I revere, And pray that it may be my guide, Through all my wanderings here. All "lovely things of good report," I seek as flowers the sun, But more I love the peace of mind That comes with duty done.

And when earth's children seek my aid, I hear the Christ command, And if within my power to bless, I dare not stay my hand. As wandering birds, storm-stayed at night, Oft in my home find rest. So would I take these little ones, And fold them to my breast.

And though in deeds but half expressed That purpose meets your view, Know this, oh friends, with earnest trust My duty I pursue. Ah! then, by rules the world holds good, I pray you judge me not, For reading oft the higher laws, Man's rules I soon forgot.

But not by following base desires Do we those laws fulfill; Pure motives, wedded to pure lives, Bespeak the obedient will. I grant no armistice to wrong, I parley not with sin, I say to every youthful mind,

Let not the tempters in. But ah! I judge not men by rank, I see the balanced scale Of Justice in the hands of God. And know Truth will prevail. And looking back on ages past, As through a long dark night, Tread that what was once called wrong,

The symboled birth of Truth and Love Was given when Christ was born : The purest flowers spring from the mire, Night brings the infant Morn. Night is the Teacher of the Day; And through its golden bars Joung Morn relieatses to the work The lesson of the stars.

Stands now revealed as right.

Oh, souls that think, can ye not read The signs that mark the times? Can ye not hear from far and near The mellow, echoing chimes Of spirit bells, sweet spirit bells, Rung in the upper air By unseen hands of angel bands And loved ones waiting there-

Waiting for us to catch the strains Of love's inspiring songs, That flow in rapturous melodies From heaven's harmonious throngs; Sweet strains which, heard but once, would still The stormiest waves of strife That ever woke to strew their wrecks On the wild shores of life?

Oh, dull, cold world! Oh, hearts of stone! Will ye ne'er learn that Truth Hath its abiding-place with Peace, And a perpetual youth? Will ye ne'er learn that holy Love In all her ways is free, And that its semblance only yields To man's unjust decree?

Will ye ne'er learn that human hearts Destined by her to meet Will meet, though dark, opposing fates In wrath the alliance greet? And only those who know not love. Its holy, high intent, Will to the cheating semblance bow, And dwell with that content.

Love hath a temple wondrous fair, With gates of radiant pearls; And Truth, upon its topmost towers, A banner white unfurls. Within that temple Love abides, And at an inner shrine. For all who do her bidding here,

Prepares the bread and wine.

Few are the hearts that dream as yet, Of Love's entrancing grace, For only to the pure in heart Doth she unveil her face-Only to such doth she appear, -In her divinity-

An Augel that would shed her light On all humanity. Only to such, her laws revealed, Is given the truth to see, -

That, seek to bind it as you will, Supernal Jove is free. As well might men attempt to bind ' The wandering winds of heaven, As think to hold in hated thrall Hearts that apart are driven!

As well might they the lightning's flash With bands of straw enchain,

As keep by law, or rigid rules, Two loving hearts in twain. As leap the fiery bolts of Jove. From heaven's dread thunder cars, So Love, the fetterless and free, O'erleaps all social bars-

And seeks its own o'er all the earth; -And while it cannot find The soul responsive to its soul, It waits, and is resigned-Resigned to toil, the while sweet dreams; The olden songs rehearse, Which say, there are no mateless souls In all God's universe!

Resigned to dwell-on earth, apart From life's most sacred ties, Which, true and pure, are beautiful-But false, are basest lies; Lies that must ever cheat the heart, And rob it of its love, Only to send it back again, A weary, wounded dove,

To nestlings that it cannot feed, With food that love should bring, To nourish all the forms of life, That seek its sheltering wing. Ah! 't is not love that daily wrongs The object it would hold, Making a poor sick heart a slave 'To passion, or to gold ;

That is not love which craven souls In secresy pursue, But openly condemn lest men Their hidden life should view; No, 't is not love, but burning lust-Insatiate fiend of earth— That murders innocence, and lives

Fearless in being true,

A monster from its birth. Love blesses, elevates, refines, Ennobles every-soul That in its holy presence dwells, . Or reads its wisdom-scroll. Love walks the earth through shining ways,

And flees when none pursue. Love is the blessed, holy one, That, like an angel fair; Cheers the dull world and like sweet sleep Re-knits the sleeve of care. Oh, pure, true Love ! oh, radiant Love! . What gifts wilt thou not give

While Lust in darkness hides away,

And in thy precepts live? Then civil laws, though needed now.
To check unbridled lust, Will disappear, and men be ruled By statutes far more just; When through the veins of human life. Flow the full tides of health, Then Nature's laws may rule supreme,

To human hearts when all shall know

And love claim all her wealth. Ah, softly then as lapse of streams, Or voice of singing birds, Will fall on every mortal ear The sound of loving words: And to the "tree of knowledge" then All will be angel-led,

And bidden to taste its richest fruits In equal bounty spread. This hope, this trust for all mankind, Runs like a golden thread Through the care-wrought drapery of my life, Making it bright Indeed.

So my faith is strong, and my heart in tune To sing wherever I be: Oh, the happiest love is the love of all That ennobles humanity. Belvidere Seminary, 1873.

DIFFICULTIES OF A STOKER'S WIFE .- A WIIter in Good Words tells the following story of the difficulty some people meet with in endeavoring to lead a "religious life:" A lady had gone to visit a young couple of the better class of the poor. They had no children, and the husband being a stoker on the railway, they were above the reach of want. Under these circumstances it seemed to the visitor that they might have attended to their religious duties at least to the extent of going to church on Sundays, and she ventured to intimate as much to the young sne ventured to intimite as much to the young woman, who was standing rather idly at the door. "Will you please walk in till I'show you something?" was the woman's answer, and she conducted her visitor to the little kitchen, where her husband sat by the fire. He had just come home for half an hour to have his tea, and was retaining the kattle with the most absorbing in

watching the kettle with the most absorbing in-terest. He was, of course, in his working clothes, and his face and hands were of a deep oily black, and his face and hands were of a deep oily black, after the manner of stokers.

"Now, ma'am," said the woman, pointing to him, "you see that there man; that's my husband, and I'm bound to do a part by him, aint I?" "Surely," said the visitor, anxious to uphold the duties of matrimony. "Very well, then; would you like to know how I pass my Sundays? Awashing of he! Never a blessed moment has he to wash himself, through the week; out early and late and half of the night, too, and blacker nor to wasn minself, through the week; out early and late, and half of the night, too, and blacker nor ary crow all the while. Well, on Sundays it is fitting and proper that he should try to look like a Christian, if he can, so he sets me to it after we eats our breakfast, with a bucket full of soapsuds and a scrubbing brush, and I rubs at him off and on all day, till my arms ache, and he aint much better than he wor; and then after we has much better than he wor; and then after we has our tea he says to me: 'Come, Sally, have another try, there's a brave wench,' and I goes at him again, and sluices him flown till you'd think a born nigger 'ud come out white; and, if you'd believe me, and 'am, when I polishes him off with a, dry towel afore he goes to bed, he's only a light brown after all!' What was to be said to such stubborn facts, especially when the good woman finished with the unanswerable argument, "So you see, ma'am, them as wants to live religious had best not marry a stoker."

Scientific.

COSMOGRAPHY: A DESCRIPTION OF THE UNIVERSE. NUMBER TWENTY-SEVEN.

BY LYSANDER S. RICHARDS.

The orbit or path of the earth around 'the sun s not perfectly round, but elliptical; and although the fact is a novel one, yet it is nevertheless true that the sun is some three millions of miles nearer to us in the winter season, in the northern hemisphere, than in the summer; and why? 'An ellipse is a flattened circle or sphere, with its diameter, greater in one direction than another; and within this ellipse, or orbit of the earth, the sun is situated, not in the centre, but at one of the foel, between the centre and the orbit, in the direction of its greatest diameter; and consequently the earth, in its revolution, is nearer the sun at this point of the orbit than the following letter from my faithful Betsey: opposite, and the fact of our not experiencing or receiving more heat when the earth reaches this point in its orbit, in the month of December, is daughter Apple. The child is very feeble, and due to the inclination of our planet to this solar mass, the sum. The rays of the latter, in the She has lost her round cheeks and all her color, cold days of winter, strike more vertically, the lands and seas of the southern hemisphere, the sun apparently receding, on the approach of Winter, to the south; hence the rays falling upon our northern hemisphere are oblique or stanting, and, . though the nearness of the earth to the sun is increased at this time, the slanting or oblique rays do not impart as much heat to the spot impinged as direct, straighter, or more vertical rays. The northern hemisphere receives more heat than the southern, because the earth is nearer the sun during our winter; white, during the cold season of the southern, the sun is most distant from our planet, and consequently their winters are more severe. Their summers are also equally severe, from the fact that, during those months, the globe is nearer the sun; hence, intense summer heat and intense winter cold must be their portion should no local disturbance interfere. But that the North receives more heat during the year is true, inasmuch as, during the earth's aphellon, when furthest from the sun, its velocity is lessened, and the summer of the North made longer, by some eight days, than the South; while, during the winter of the former, being in closer proximity to the sun, the velocity is quickened, and the cold season correspondingly shorter than in the southern hemisphere.

That the earth is traveling with immense rapidity around the sun is hardly perceptible to our outward senses. When we ride behind a fast trotter, or in a railway train, we can perceive and measure their speed by the stationary objectstrees, houses, villages-passed; but, in standing upon the globe, with no trees, houses, villages or other objects in the sky save the stars, in their apparently slow and onward march, to compare its swift flight through space, we are bewildered, and doubt the very existence of self. when the astronomer tells us that we are moving around and around upon the earth's axis, at the rate of one thousand and thirty-eight miles per hour, and at the same time moving through per nour, and at the same time moving through space around the solar mass some sixty eight thousand miles an hour, or sixty times faster than a cannon ball! But, through the intelli-gence and mechanism of the age, instruments have been devised to assist our unaided eye, and what the astronomer or mathematician gives us is no longer a matter of speculation, but a clearly demonstrated fact, and must be appreciated through the realms of thought, and not through the channels of our own individual, unaided

senses alone.
The earth possesses what no other planet between Jupiter and the sun can boast, and that is, the possession of an attendant, or a moon. Our nights are rendered enjoyable and priceless, with this blessed boon to guide our footsteps in the grim and shadowy darkness; but alas! for our celestial offspring, the moon! Would that we could transmit to her the blessings of earth, with its boundless variety! but its conditions are its boundless variety! but its conditions are either too unripe or too mature for the enjoyment of an inhabitant. And when the question is put to us, "Whether our satellite is inhabited," our answer is, "Probably not"—at least we pray not, for the inhabitants' sake—for a globe without water and air must, of necessity, render it a very undesirable place for organisms, possessing similar structures to our own, or any structure, in fact, that is possible for our finite minds and fertile imagination to picture. That water or air does not exist there, is proven by water or air does not exist there, is proven by the occulation of a star, &c. As the star ap-proaches the moon's disk and is about to pass be-hind it, its clearness is not dimmed, as it would be if the moon possessed an atmosphere; and possessing no atmosphere, it cannot contain wapossessing no atmosphere, it cannot contain water upon its surface, for, where water is exposed to the sun's rays, evaporation takes place, the vapor rises and forms a watery envelope around the globe, and the most powerful telescope yet applied is unable to detect a vapory envelope or semblance of water upon the lunar mass; and a cloud but two hundred yards in extent could easily be seen if it had an existence there. "In consequence of this want of atmosphere," says are reported to the self-est of light, of those consequence of this want of atmosphere, "says Proctor, "none of those effects of light, of those cloud-tints which give our terrestrial landscapes so much charm and softness, are to be seen there. There refraction does not decompose sunshine into glorious coloring and a thousand varied thits; the rainbow is unknown on the surface of the moon, but then the stars and other celestial bodies shine in full day in the starry vauit. The absence of air and water implies the absence of winds and currents, absence of motion everytwhere—in the sky as on the surface. At the most, under the influence of the alternations of the authority that the distance of the surface.

Niterany Depantment.

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TWO COUSINS:

SUNSHINE AND TEMPEST.

Written Expressly for the Banner of Light;

BY MRS. A. E. PORTER.

. CHAPTER X. Leaving the Any lum.

It was the second day after the narrow escape of Mrs. Leigh from death, that I received the

MY DEAR MISS ESTHER-Your brother came here last evening, bringing with him his little we are afraid that showill-never be any better. and hasn't any beauty left but her great blue eyes, that look bigger than ever. I fear she will soon follow her mother. Poor little thing! The tears rolled down her cheeks when she found that Aunt Esther was not at home. I made up the little white curtained bed in the south chamber for her, and I give her plenty of new milk every day. Her father must go back to his business in Boston, and I am afraid the child will be lonely with only poor Aunt Betsey for company. I will do for her all that lies in my power, but if you can come home, it will be a blessed thing for the little one. I have cleaned house, and Jimmy Ball has fixed the corn and potatoes; but he aint of no account in the flower-beds, for he does n't know a plak from an onion, and then he would spile the helfer in a week if I allowed him to milk her, so you see I find plenty to do, though Jimmy Ball is here, but he is only an apology for a man. The lalocks are done blowing, and the roses are almost gone. We shall have some cherries if the robins don't get them all. There was a storm here two weeks ago, and the waves ran so high that the seawerd came up into the street. But it is pleasant now, and Annie is looking out of the window to see the ocean. She says, "When Auntie comes, will she take me down to the beach?" Her little hands are very white and thin. I hunted up one of the flowered cheny cups for her to drink out of, and it pleased her much. Last night when I put her to bed, she said; "If Auntle will come, I think I shall be better, but if

I must die, I want to die in her arms.". I aint much of a writer, but I have done my

.Your friend, BETSEY RUSE. I read the letter to Mrs. Leigh."

She was so pained at the thought of my leavng her that I begged the doctor to let her go with me. He consented readily, saying : "The shock of yesterday has done more to restore her to reason than all my efforts since she came to me." Surely good hath come out of evil," I replied. There was a sweet, restful expression on her face at this decision delightful to behold. Poor Auntle Dick! It was hard to part from her darling; and yet, because Mrs. Leigh was made happier, she was content, and very helpful in preparing her for the journey. She wanted to iron the white morning dresses and dainty little aprons which Mrs. Leigh wore, but while doing it, would stop now and then to wipe away the tears with her rough hand, while saying to herself-"Never. you mind, Auntie Dick; you aint sorry, arter all; them.tears count for nothin', 'cause you see the darling will be happler away from this place; taint no place for the child; you don't want' her to stay ! You would n't let her stay if she would. You are a contrary old woman to cry about it. 'Taint no matter if you haint got nobody to love. You was never made to live among lilles and roses—you are nothing but a dandelion. Then she would go vigorously to work again, only to be stopped by the tears, which would come in spite of, all her self-scolding, and repeating again and again-" You ungrateful, wicked old woman! stop that crying and go to work."

When we bade her good-by, my heart ached as I caught a glimpse of the brown, old face, peep ing at us from between the bars of the window, and waving her handkerchief as if she wanted us to think she was glad that her bird was free again, which I have no doubt she was with all her heart. 'Leslie's eyes-filled with tears when we lost sight of that white signal held between the bars. "I hope some day," she said, "to take the dear old woman away from there to my own home; I am planning for it now; already my head feels clearer since we came out from Tanglewood Hall. I call it by that name. Don't you think it is appropriate?" I certainly did, and henceforth we spoke of it by that name

John Stott accompanied us to my home. "He talked very freely about himself, and said he would like to take the assistant, Miss Love, to appleasant home of lier own. "But, ma'am," said he, "I must ask her to share my poverty, for I have nothing left for my ten years' hard labor, and I am alone in the world, Miss Cobb. I know not that I have any kin living. I had kindred in England, but no answer has ever-been returned to the letters which I wrote them at my and that I am the last of my name."

him yet; that two such as Miss Love and himself would conquer fortune and gather some sunshine for old age.

His face brightened as he said, "We think" alike, ma'am-Miss Love and I; and sure I am she likes hellotropes and roses better than sunflowers and red/peonles."

I thought, as I looked at his bright, round, theory face, that I read in it a prophecy of a brighter future. It was one of my presentiments, I suppose founded, perhaps, on a sense of jus-, tice, viz.: that one whose life had been so full of sadness should have some portion of Hig's joy.

My good Betsey received us with her usual soemuity, but I knew that it veiled a real-welcome; and as for little-Annie and Mrs. Leigh, they met only to love each other, at first sight. And here let me say that the latter found the true medicament for her sick heart. She took the child under her care; determined that she should live; and such a tender, watchful, loving jurse never had sick child before. If the dicetors and doctors of our insane retreats would ry the effect of keeping hands and hearts busybusy to the exclusion of all time for morbid thoughts and listless lounging-they might find it more effectual than sedatives or all the muchvaunted iodine of potassia they could induce them

to take. The quiet old house by the sea begame a refuge and a cure for the sick heart of the lady and the bodily ailment of the child. In sunny days we sat upon the beach, never weary of the grand old music of the waves. The child often felf asleep on the sands, when Mrs. Leigh would shelter her with a little improvised tent, and then we read and talked and sewed till evening.

Those were long, happy days; and when the weather-did-not-suit-for-bench-life, there was amusement within doors, in the old library and garret, and with the piano, on which Leslie would play for me the old songs I loved so much.

It is a quaint, dear old house, with little nooks and corner freplaces, big beams and tiny windows. In the east room was a corner cupboard buffet. I should call it-with glass doors, in which there was a quantity of old-china and a few pieces of silver that are heirlooms in the family-queer little pepper-boxes of solid silver, and such a quaint little teapot and sugar-bowl, and wrought silver tongs, made when sugar came. in great conical loaves; with blue paper round them: Leslie used to delight to arrange this cupboard, and get Betsey to talking about the history of them. Betsey had a fund of old stories, be-Heved in ghosts, and indeed in everything solemn and awful. Her history of the dark day was equal to hearing Booth act a tragedy; and when she began the story of the awful murder in "Swamp Hollow," and how the house, now in rulns, had been haunted ever since, we took our sewing, and listened in breathless interest. Betsey was a born tragedienne, and her close studyof the Old Testament and the Apocalypse had strengthened this natural bias.

She used to read aloud every Sunday, in her own room, the vision of Death on the pale horse, or some of the terrible scenes recorded in Judges. Now it is a fact, however it, may be accounted for, that when a person is so fearfully solemn. as was Aunt Betsey, and puts on a go-to-funeral face when she is cooking flap-jacks, it becomes a farce, and incites mirth in the household. I think Aunt, Betsey afforded much quiet amusoment to Mrs. Leigh, and, as opposites combine, the lady's bright, sunny temper wrought good tothe former.

My heart rejoiced in my household, for life noved with such a quiet, even tread; skies were bright, and flowers-simple, every day flowers, to be sure-sprung up around us, and healing came on with summer airs and sca-breezes and long, sleepful nights, and I sat in my quiet old home, happy in my single life, thankful that, if-God had not sent me his richest blessings, he had given me the bread and the water, though not the wine of life. Three months passed in this way. We heard occasionally from the Doctor, who came once and spent a few hours with us, and brought a box of rare flowers from John Stott, and a couple of nicely-knit dish-cloths from Auntie Dick : it was the dear gld woman's only fancy-work!

"I am so happy," said Leslie, one day, "that all I ask now is the return of my husband and father. Oh, Miss Esther! 1 pray God daily to prepare me for so much joy!"

CHAPTER XI.

A Wayside Home. That long sleep was a blessed hiatus to the tempest-tossed soul of the ci-derant Miss Brown, but the powerful opiate avenged itself ih a sickmother's death, and I suppose they, too, are dead, ness which even her strong will could not conquer. She rang her bell for a servant, and when I encouraged him to marry, and told him that the latter came she started back, for an instant I believed life had much happiness in store for, as she saw the tall lady in a long white nightdress, her dark hair hanging almost to her feet, 4" as she stood and leaned against the mantel. Her face was deadly pale, and her eyes looked unnaturally large from contrast with this pallor. There was a fierce, strange expression in the eye

Which almost trightened the girl.

When she went back to the dining-room for the toast and rea that were ordered, she told her fellow servants that she holioved it was the actress up stairs the one who kept washing her hands in the play, and could n't wish away the blood. The girl birle dreamed that that very tragedy was in the mind of the guest as she stood waiting for her tea. What feeling was it that made most larrowing minuteness.

Quieldy, almost hereely, was that paper folded, directed and majled, all betom she ate. That simple meal of toast and toa gave her strength to dress, after which she ordered a carriage and draye out to shop, not, like most of her sex, with dainty touch and fastidious eye. . The natty little Shopman wondered at the nunckyland of the if they were so much unbleached muslin. The dressmaker, was equally surprised at the hanteur. and indifference of the enstoner whose onlyorder, and that somewhat imperative, was, that the dress should be completed the next day and sent to No. 16, 8- Hotel.

To No. 16 the fady herself returned. Back and forth, back and forth she paced that room, impatient of restraint and delay. The walls comed to be pressing her in closer and closer, till at times she full what she should find her tomb there. She flung wide the windows, and the hot sun poured its heat mercifessly upon her. She could not bear; this; and drew the blinds, dropped the curtains, and made a darkness which, for a short time, was very welcome. Then came, strange sights to her eyes and strange sounds to herears the tread of hurrying feet, a beautiful corpse surrounded by a crowd of awastrickeji people, Behind these she saw a demon leering at her; while he spointed to the corpse, saying, "I helped you! you are free till we meet,

The darkness became intolerable, and she threw open the western window. There was a pile of great fleecy clouds, fike mountains of snow, peak upon peak, in the horizon. It was a refreshing sight to the weary, heated denizens of the city, who were returning to their homes. Little children looked up at them, and thought how pleasant it would be to roll round upon them and play hide and seek. The poor watched them and repeated these beautiful lines of Brain-

rd;
O'You clouds are Bright and beautiful;
On their edge the stars seem bing the pearls.

The lady in No. 10 saf and looked at them, also: but they brought no peace to her heart, for ever

and anon, as they moved about in the blue heav ens, a sweet face looked out from them, full of reproachful tenderness and pity. She could not bear itrand turned away, glad when the gather ing darkness hid the face from sight.

When the servant came to light the gas, slice asked for the evening, paper. "Macbeth! Macboth!" This was the play of the evening; and the principal character was by one of our most brilliant stars. She purchased a ficket and ordored a carriage. She had never in her life been deterred from going anywhere or doing anything by a regard for the little conventionalities of society. To be alone in that greateity; and to go to the theatre without a companion, gave her not a moment's uneasiness. It would not have done so at any time, and on this evening, her preoccupied mind did not even think of it. She took her seat with as much indifference to the audience as it they had been the cabbages so noted in the his tory of some gloquent speaker, that had served him instead of hearers. Her whole attention was absorbed in the acting, which was far above ine-

There is, perhaps in the whole range of English literature, no picture of remorse so vivid, so terrible as that of Lady Macbeth. It is helt-the unshriven som tossing on the fiery billows of a guilty conscience, calling in vain for one drop/of the cooling water of hope.

It is one of the mysteries of our being, that minds in the restlessness of guilt should seek such excitement as is to be found in these repres sentations. Nowhere, perhaps, are the minute details of a horrible murder read with more absorbing interest than by a prisoner in his cell guilty of a similar crime. The more degraded the soul becomes, the more it revels in the crimes

In this way, guilt becomes its own formentor. As Romeyn' Ruby listened this evening, she was abarmed, faseinated, at first by the wondering of remore, that she half rose from her seat more than once to rush out of the house. When the tragedy was over, she left at once, not caring for the farce which was to follow. At the outer door she found the night was very dark. The numerous gas lights in the vicinity of the theatre enabled the concluman to find her, but once away from these, the remainder seemed only to make the darkness darker. Not a star was to be seen, no wind was astir, hardly a abreeds. It was dark, still, and the heat oppressive.

As the carriage rattled over the pavement the

As the carriage rattled over the pavement the driver thought he heard the muttering of thunder. When he aided the hady out, he said, "There is a storm coming, ma'am." She handed him his fee, but made no reply, save the sleet one of looking upwards to the sky, and waiting an instant, till he was on the box. She would gladly have hired him to drive all night through the storm. She shrunk from being-shut to with the storm four realist those walks which in within those four walls—those walls which she believed lessened every time she entered within. The gas was burning low, and most of the room was in shadow. She started back at seeing a woman in white; leaning upon a chair It was her own night-dress. As she crossed the room, a sharp flash of lightning shot athwart the sky, and, was followed by heavy thunder. I was the beginning of a fearful storm, which lasted for three hours, and shook the very foundation of the earth. The opiate proved powerless to produce sleep in such a night, or at most only fifful rist, broken by fearful sights and sounds.

No wonder that, when the next day came, she preferred the night train to spending another night alone in No. 16. She secured no sleepingcar, but sat by an open window, looking out upon the now peaceful star-life sky, finding rest only in swift, reaseless motion. On again, carried forward by that engine, so mighty in its power-the embodiment, as one might well fancy. of an eyil spirit. In a dark night, as it moves on ward in the gloom, with its one great, heree eye its hot breath and convulsive pantings, it seems a demon, trying to escape its doom. The rush and the whirl, over bridges, through tunnels and over ravines, where the brain reels and grows dizzy, with the spectre of Death so near that we feel the very touch of his skeleton hand—all this was only pleasant excitement to the one traveler who cared little whither she was borne—her only wish to get away, far away from all who had ever known her as Miss Brown.

[Continued in our next.]

Spiritualism Abroad.

. For the Banner of Light. ON THE VISION OF THE FUTURE. BY PACLAY AIROZ.

Spiritualism holds its onward course. In Amersition and superior intelligence travel as indefaf- have not endeavored to mystify at least once. igable missionaries, invincible by the faith which. But it may be possible that this disposition to deanimates them. Mr. Peebles has traveled over ceive is in consequence of the facility with which her order also the morning paper? She could animates them. Mr. Pécbles has traveled over hardly have expected to see Mrs Leigh's death, the world announcing the good news in both announced, but it was there, and given with hemispheres. In Continental Europe, the does trine is spreading more quietly. Belief in com-terests which occupy us, often predisposing us peoples who would be likely to make it, than by no means stationary on the continent, and occasional dissensions do not prevent believers, the extra-terrestrial world, where spirits gifted from loving one another and joining together in with more subtile organs, disengaged from mateefforts to accomplish the noble object of assuring rial preoccupations, have better means than we humanity of its immortality.

In England and America, the number of phys: beautiful woman who made her purchase of a leal-manifestations, and the proof daily given of ready to delude men; but it is difficult to underheavy gray silk and a quantity of fine long ric as the strange-power which can instantaneously decompose aild recompose matter, have with good reason astonished scientific men; but beyond the physical) is there not some knowledge to be acquired from the psychical phenomena—that is, the action of the spirits upon our souls, in the intuition and enlightenment we at times derive from

ground of trusting to my senses, and I do not seems to take a body, and to show itself with all has been said by Elias." the appearance of reality.

Shall I not render a service if I can show by nication for the space of four years, the influence of my guide has always been intelary and vigi-Swiss, English and French Spiritualists may have read "History of a Spiritualist," published. lately in "Human Nature." They will remember that my almost infraendous cure was due to the intervention of a spirit who declared his name to be Samuel Giacomo Giafferro : that be was born in Venice, and died in 1510 at ninely-two. years of age at Verona, where he practiced medi-

The relations which were established at this poch (1868) between us, became so close that it was impossible to break them. When I left Corfu to go to Tripoli, I Invited Catherina P-, who was acting as my medium, to accompany as, and since then this young lady-belongs to my family. But I must state that while we were at Corfu, Giafferro, in speaking of the state of Europe, announced to me a great war between France and Prussia, his view did not penotrate further. He could not then declare the issue.

Let it be observed that my voyage from Corfu o Tripoli, and from Tripoli to Paris, was made while I was being cured of a chronic, affection, the gravity of which threatened my life, and that my state required continual aftention: During this long voyage Giafferro's vigilance never failed. Foreseeing bad weather or dangerous crossings, he stopped or hastened my journey, always pointing out to me with unfailing precision the right moment for mo-either to halt or continue. Arriving in Paris in the middle of 1869, he made ill in October. His predictions afterwards be- proof of, since Giafferro is always at my side, is, caine more distinct, and he described beforehand the war of 1870, alas! as it terminated.

It is not out of place to explain here the kind of mechanism by which the spirits are able to

predict the future. Light has a great deal to do with it. Events are delineated in the shape of pictures; this has been affirmed by a great number of spirits whom I have consulted on this subject. As the idea of time no longer exists for them, it is by the sharpness of outline, the vividness of color, the prominence of objects, they judge, in some measure, as to the proximity of the realization of events. There is a kind of vaporous atmosphere over the events whose distance prevents the details from being definite. When all is floating in a kind of misty cloud, it is a sign of not being near at hand. When, on the contrary, the event announced is soon to take place, it comes boldly out and is distinctly delineated, and the spirit knows that it will not be long before it happens. It is light, also, which serves to show whether happiness or the contrary is to be the lot of those who compose the picture. Long ago I had seen eminent somnambulists judge of the health of a body from the luminous emanations which escaped from it. The color of this fluid was to them a sure criterion. The importance of light is no less in the phenomena that the spirits teach us take place after death. It is according to its intensity, to the quality of its brightness, that the degree of purification is recognized; and as this term is equivalent to that of power, the extension of the faculties which induce de-materialization is shown by the increase of effulgence.

Now it is exactly by different degrees of light and darkness that spirits endeavor to discern the import of events looming in the distance. When they see a man, an army, a nation resplendent, it indicates health, victory, grandeur. If, on the other hand, there is a floating veil surrounding them, it means struggle-doubtful result. But if a black cloud is eyer them, its gloomy shades

show misfortune, defeat, destruction. From the first day after war was declared, and even before that. Giafferro told me that we should have war, that it would be implacable, that we should have but few and partial advantages, and that we should be eventually cut to pieces. France, her soldiers, her cities, her crowds; appeared to him through a sombre and livid fog, streaked here and there by certain luminous points, which quickly disappeared. On the other hand, Germany, from the first until the finish, was shining, as it were, inundated by this magic light, whose effulgence proclaimed success.

One can understand my grief upon seeing, every day, my hope fade under this mysterious vision. And, again, this was not all; for Giafferro exclaimed, "I have more dread of the French for France than of the Prussians!" The

make good his fears. as a study for those who do not stop at the sur- he knows of a certainty, while the spirit-guided

face, but endeavor to penetrate the mystery of though he be by the onward march of one of perfectly reflect our own actions.

ica and England, it marches with dag unfurled, numberless falsities with which communications | clear it may be supposed to be, is always subject ever gaining ground, and convincing and uniting are engumbered. One would say that falsehood to be modified by an unforeseen obstacle, and those whose attention has been arrested by its was endemic in the extrasterrestrial regions, and his predictions may always contain a certain astounding phenomena. Men of good social possery few are the investigators whom the spirits amount of non-realization, in proportion to his it can be done, either because of the imperfection of our faculties, or on account of numberless in- the distance, in calculating the disposition of munication with the invisible world is, however, to accept without examination that which flatters they would be able to predict an unexpected acus. It ought not to be thus, one would think, in eident happening without apparent cause to the have to learn truth. In other words, one would of him whom they concern has no a tto exercise! admit without difficulty that there are spirits if in this case there be no realization, it must be stand that they can deceive one another. It is, however, what takes place. The super-terrestrial world, like ours, has impostors of all ranks, and their actions upon us, poor creatures could be very fatal, since they succeed in deceiving even the spirits already de-materialized. Let'us judge from what I'am going to relate.

Fhad quitted Paris' with my family some days In this great work each Spiritualist has his before the investment, driven by the reiterated mission, every believer a duty to fulfill. The most sorders of Giafferro, who hastened my departure. humble, the most ignorant, are not exempt from I was at Tours, anxiously following the fatal these obligations, and every one of us owes his chances of this unequal struggle, at times combrothers the measure of truth which he has ac- forting myself with the thought that Giafferro might not have seen correctly, and then falling It is however, with great reserve that Lap, again into that despair which every lover of his prouch such a subject, for I prefer the firm country must feel. On the 2d of December, 1870, Gialfero dictates to Catherina the follow conceal from myself the doubt which affirmations ing: "Matters will come to such a point that se difficult of scripcation must inspire." And yet you will consider yourself lost, and every one there may be facts so striking, with a connection the wind think as you do. It is exactly at this so logical, that the impression left on the mind the strike that you will be saved as by miracle; this

In order to thoroughly understand my emotion it is necessary to know that the spirit who my own experience the utility of communion made me acquainted with Spiritualism said his with spirits? I can show that in daily communic was Elias. He had initiated me in the new faith with a zeal and a constancy, and a love, which is not one of the least interesting lant, and his foresight has been proved by events. Pepisodes of my spiritual educations. This name had then an influence quite particular upon my imagination, and could not but forcibly strike it. I doubted nevertheless. It seemed to me that Elias would have spoken directly to me, and I put Giafferro on guard against imposture. He said there was no danger, as Elias appeared to him resplendent with a shining halo, and a grave, mild and honest countenance. "I do not think he can have deceived me, for if it be true that low spirits try to lead us into error, I cannot suspect it in the sphere I am now in, for these kinds of spirits do not come here."

Deceived, however, he certainly was; for the predicted salvation did not come. Some time after I submitted this incident to the consideration of a pure spirit. "Lucidity," he replied, does not come to us until we are freed from the material fluid; in proportion as it is dissipated we rise, we become purified, and more liaphanous and luminous." To have deceived Giafferro to this extent the lying spirit must have been a powerful one, and been able to collect a certain electric fluid with which he temporarily created a factitious light.

Giafferro had predicted the war, our disasters, and the lamentable sufferings of the Commune. He insisted upon our leaving Paris at the very moment-that-the-gates-were-going-to-be-closed upon us, and either at Tours; where we were threatened with the arrival of the Prussians, or later, he continued his work, guiding, preserving me-acquainted day by day with the phases of and protecting us. This protection, of which I Napoleon the Third's malady, who was seriously can guarantee the certainty, and can give daily sufficient to prove the immense interes attached to communication with those beyond the tomb when the direction of the spirit is shown by long trial to be beneficent. But the intelligence of these guides does not stop at the narrow horizon of an individual or a family; it embraces the world, and its nower of prevision is of double value at an epoch so troubled as ours, when the ruins of the past elbow the misfortunes of the present, where the timid lose their way, and iven the strong begin to despair.

From a general point of view it might be found o be incontestably advantageous to be able to foresee events destined to affect the life of a people. But these are considerations of another or der, about which I do not wish to speak at present. Man continues his course without disquiet ing himself about the obscure future. I should like to arrive at the knowledge of what power the invisibles have to enlighten us, and on that establish the amount of faith to be accorded them. and the use we could make of this new force.

It is evident that all prophecy published after its accomplishment only convinces those who knew it beforehand. If one wishes to establish belief in the visions of the future, it is necessary to divulge them at the time they appear, and thus enable many to verify for themselves their truth. But as the previsions have reference to men and public matters. I wish it to be understood that it is far from my intention to consider the question politically, as my only desire is to indicate to investigators the existence of a force, and phase of spiritual faculty to be elucidated. -

Before describing the tableaux (which, indeed will not take long) perceived by Giafferro, I ought to complete the account begun above of the manner of the appearance. This is important, for the way in which the vision is seen has much to do with the belief we should reasonably accord to it.

Here is what Giafferro has said to me on the subject : " Each individuality as each collectivity is animated by a spirit and furnished with a free will. Every act committed, however, might have been left undone; the pictures of the future, which are unfolded before the eyes of the spirit, present this ambiguous appearance; but the knowledge of the inward feeling of individuals and nations, which his state allows him to possess, with a lucidity in the measure of his purification, enables him to predict which of the two tableaux will be carried out. This is not all; as the time of realization approaches, there takes place in one of the tableaux a kind of oscillation or trembling, and then a movement of drawing near. This is an indication of that which is to be realized."

There is something in this proceeding which reminds of the Divine foreknowledge. In creat-

disasters of the capital only came too soon to what his acts will be from birth to death, without this foreknowledge being an obstacle to the . Here occurred a singular incident, interesting exercise of his free will. Only as he is infinite the super-terrestrial life whose phases often so these tableaux-is only able to prejudge the restill by means of the faculties which he derives Every Spiritualist can convince himself of the from his own intelligence. His vision, however want of penetration or spiritual purification. Such kind of foreknowledge of the future, on the part of spirits, has its root in an intuitive faculty; they would more easily foresee a war in person under their charge. There are, however, certain visions which are free from this duality of tableau. They are those where the free will attributed to the illusion of the spirit who may be suffering, and whose perceptive currents are troubled.

> eing in proportion to the state of purification of nor president, nor dictator, while yet a little of the revelator, and this state being beyond our each. Later on, but after the Bourbons, he sees control, there remains much uncertainty as to the accomplishment of announced facts. Long ex- he sees a grown man with a large beard. perience of the spirit is the touch-stone. It is only by long continued relationship, and by experiences a hundred times repeated, that one can, vided into States and reunited into federaplace faith in the assertions of spirits. It is the duced me to continue the study of Giafferro's predictions. I give them simply as I received them, in the order of their date. I have no preconceived opinion upon their accomplishment, but if they take place, it will be proof of another force put at the service of humanity by our invisible brothers.

> PREVISIONS OF GIAFFERRO. Before transcribing the visions, I should re mark that Giafferro speaks always in the present, although the event is to take place at an epoch the date of which he is continually ignorant of. It is essential to remember that this is his way of seeing. For him the tabledu is absolutely there; be federal. That is the only way to give her he sees it before his eyes, and he depicts it as he sees it. This does by no means engage that the events represented are to happen at once. The vision, indeed, is not dependent on the will of the spirit. It appears to him suddenly, so to speak. outside of his thoughts and that e circle. It is to be observed that this kind of erception is the most certain. There is much less likelihood of realization when the spirit is striving to see in order to reply to a question put.

GENERAL PERCEPTIONS.

Dec., 1871. A great war is in preparation, and the world will be again disturbed. France will probably take part, for she is beginning to recover herself, and this war will not break out for some time.

5th Jan., 1872.—I have told you more than once that the time will come when there will be but one universal republic; but that time is yet a long way off, and peoples will have to suffer

10th Feb., 1872.-I see a number of flags which are intermingled, priests lighting, soldiers revolting, a crowd that I cannot explain. I see all the colors of these flags mixed together.

4th Feb., 1873.-Know, that in a little whilewhen I cannot say-there will be a war; not the great one, but the precursor of the great one. There will be troubles, and some blood spilt. Then things will appear to take their usual course: I-see-great-upsettings-in-Italy-althoughat present everything seems quiet there; but the fire is smouldering, and it is there that I saw the priests fighting with rage. The flags of which I spoke, and which I saw intermingled, come in the following order: first, Russian, then Spanish: then, at almost the same time, the Italian and Austrian. There are also others, but the colors are confused, and I cannot distinguish

25th July, 1873.-The events in Spain are but pale prologue of what is to happen. The whole of Europe will be on fire, and there will not be a corner where one will be able to find tranquility. That will be the great war of which I have told vou:/

20th Sept., 1873.-You are at the commencement of a great dispute. The shock will be violent, and the priests will wish to make use of their influence, which will increase the confusion, and their edifice will fall. .

GERMANY. 7th Jan., 1873.-I am not sure, but I think that the great war which I have seen will take place in Germany. 4th Feb., 1873 .- In Germany the priests are more furious than anywhere else.

ENGLAND. 23d May, 1870.- I think the Republic will be established here sooner than anywhere else. Do you know why? Because I see the poor Prince of Wales with his legs in the air., 3d Dec., 1871. -Before the breaking out of the great war England will have to go to war with Ireland, who will reconquer her independence. 10th Dec., 1871.—(The Prince of Wales was dangerously ill.) I have hope that he will not die, because I have seen him on the throne, for but a short time it is true, but nevertheless for a while, and then I have seen him overthrown by a revolution. I saw the death of Victoria, and then the rule of her son, evanescent, like lightning; after that a general revolution-but before that I saw Ire-

September, 1873.—Spain-will soon have its despot, and as soon as he is there, there will be an immense religious trouble, where I see the priests banded together, demanding, as faithful subjects, that the Pope should be restored to his lost royalty.

FRANCE. 10th Dec., 1871.—Do you remember that I told you at Tours, a year ago; that the Republic would not last long, and that' you would have a despot who would make you feel severely his yoke? This despot will be a Bourbon, 18th Dec., 1871.—Thiers acts like an honest man-and, thanks to him, the Republic will last a little. while yet, but his light will soon be extinguished, and you will see the despot arrive who will hold the reins with an iron hand. It will be a Bourbon, but not the Count de Chambord. 5th

January, 1872 .- Your poor country is at the present time the prey of the most opposite sentiments, and all the personal considerations of men ing a man, God sees all that is in his life, and | are in play. It is destroyed by party feeling.

throne, but that will be not for some time yet.

Some think the Republic assured for a century, while others, on the other hand, consider it very tottering. . Listen to what I say with certainty: Your Republic will only last a short time. It will fall, to make way for a devouring king. There will be a short time of profound anarchy, during which the inhabitants of France will have to endure much suffering; but the trial will not be for long, and an era of regeneration will rise for her,

10th Feb., 1872.—Napoleon's son will return. but at a distant period, and, like his father, over a mountain of dead bodies.

27th Sept., 1872.-The tableaux of the private life of Thiers show him to me dying in the midst of honors due to the head of the nation.

4th April, 1873.-He sees, a large black cloud spread over France.

18th May, 1873 .- (Fall of Thiers.) Great grief of Giafferro at not having foreseen the event. Between Thiers and a king, I did not see an interval. (This incident, this mistake, this bitter grief of the spirit at having made a mistake, has its lesson: it proves, at the same time, the bona fides of the guide and his fallibility.)

sth June, 1873. Giafferro sees that the Republie will not be established, definitely, in France, until long and violent struggles. He sees, in the first place, a fair man with a large beard, who According to what precedes, faith in revelations | plays a part that he cannot define-neither king, the Prince Imperial reigning; the child of to-day

ITALY AND POPERY.

29th Jan., 1871.-I see Italy in the future ditions, 26th July, 1872.-Pius IX, will be the fulfillment of these two conditions which has in- last king Pope. 31st Oct., \$1872.- Italy will keep her splendor for some time yet, but her finances are worse than mediocre, and that will occasion a terrible gangrene. I have always told you that Pius IX, would be the last king Pope; but, if you remember I also told you that, in the great battle, I saw the priests as soldiers. The Catho-Hie unity at present is only standing, on one leg, with its head under its wings. 4th Feb., 1873 .-I see great troubles in Italy. Things seem to be going on tranquilly there, but the fire is noiselessly smouldering, and. I have seen the priests. fighting there with, oh, such rage! 20th Sept, 1873.-I have always told you that Italy would tranquility, but that is yet far distant.

RUSSIA.

29th Jan., 1871.—I do not yet see the Eastern war, but it will come. 25th March, 1872.—I see a general upset. I see the blending of all the flags, in the middle of which is the Russian. Everything is disturbed everywhere. 26th July, 1872.—I see Russia luminous. It is she that will lower Prussia. I see also the upheavings in the East. The wholesworld will be in confusion, but the time is yet far distant.

31st Oct., 1872.—Russia appears quiet, but do n't think she will fail to pursue her line of policy. Her arming will always go on, and the day when she unmasks she will be seen to be formidable and sure to conquer.

To these predictions I add a few words which were dictated to Catherina by Anastasio, the spirit-guide of Mr. Parise, whose name has authority with the Spiritists, and who was present more than a century under the yoke of monarchy. at the scance : "The cataclysm is approaching, and happy are those who shall be enlightened by the truth; you will see the torch appear which will guide the human race to its salvation. All the peoples will be upset for some time. The kings will be in the confusion, and, trouble and despair will be the portion of unbelievers, until their eyes shall be opened to the light."

And now, to finish this long chapter, T will add that, in 1858, when I was an intuitive writing medium, the great war which was spoken of above was many times predicted to me.

Spiritualist Grove Meeting at Woodburn, Oregon.

Met at Woodburn, Oct. 3d, 1873, and continued for four lays. Officers elected for the occasion: Mr. E. C. Cooley, President; Mr. C. R. Hansen, Secretary? Committee on programme; Mrs. Lewellen, Mr. Davis. programme: Mrs. Lewellen, Mr.-Davis, —
The meeting was very interesting. Excellent speaking and lectures by Mrs. Belle Chamberlain, Mr. Allen Cleveland, and Mr. James Cooley, in trance and normal conditions: Mr. Heath and family constituted the choir, and gave excellent music during the meeting. Spirits described by Mrs. Chamberlain, Mr. Northeut and other mediums, both in public and private, were all readity recognized by the audicines.

Business Proceedings of the Meeting

Business Proceedings of the Meeting. Report of the Committee of Arrangement and Finance received and accepted. Committee discharged.

Report of Committee on Land, appointed at Parrot's Grove Meeting, had on table for future consideration. Report of Committee on Constitution not adopted. Committee discharged.

Committee appointed to see if ten or fifteen acres of land can be bought at Woodburn to hold annual meetings upon, and to report at the next Woodburn meeting. Committee appointed: Mr. Hawkins, Mrs. Cooley.

Constitution of the State Spiritual Religious Association of Oregon.

appointed; Mr. Hawkins, Mrs. Cooley,
Constitution of the State Spiritual Religioux Association
of Organ.

1. We, the Spiritualists of Oregon, in Convention assembled, do hereby agree to associate ourselves-together in an organization to be known as "The State Spiritual Religious Association,"
2. Alms and objects of the Association: The propagation of free thought and principles; the organization of societies for combining all liberal elements in the great work of science and reform; the enhancing of such missionary or missionaries and speakers as the funds of the Association will admit of; authorizing lectures, holding scances, solumizing marriages, organizing societies, solicting donations to the funds of this Association, and taking and receiving fees and dues for membership in same; to take collections where public meetings are held, and requiring them to make monthly reports to the President of this Association of all moneys regelved and labor performed.

3. The officers of this Association shall consist of a President, Vice President, Secretary and Treasurer, who shall constitute a Board of Trustees for the Association. Said officers shall perform the duties of their respective offices as members of the Board usual in such cases, and shall be elected annually, and shall hold office until their successors are duly-elected by the Association.

4. Membership. Fees for membership shall be, for men, two dollars per year; women, free. Any person may become a member by signing this Constitution and paying fees where required by this Article.

The following officers were elected to serve for the ensuing year; Mrs. Cooley, President; Mrs. Carter, Vice President; Chas. R. Hansen, Secretary; Lewis Blakney, Corresponding Secretary; Mrs. Hendee, Treasurer. On motion, the meeting adjourned until the 10th day of June, 1874.

Missionary Report.

DEAR BANNER-It falls to my lot, as Agent of the Minnesofa State Association of Spiritualists, to report through your columns monthly concerning the progress our causo is making among the masses. Our Convention has taken place, and I am fully at work again on my fifth yearly engagement with this Association. So far as I have heard from the great body of Spiritualists of Minnesota, they approve of the course we adopted in passing those retions repudiating free just as being any part of Spiritual-

sm. There is a general waking up on the part of Spiritualists, and I have never had such large audiences attend my lec-tures before as have greeted me since our Convention. Bro. Winslow did a good work Tor us, and 1 hope to see him among us again at no distant day, breaking spiritual bread among the masses. Bro, Wilson is now helping us

roll on the car, by giving soind of his sledge-hammer blows to old theology. I am always glad to welcome him among During the month of October, I visited Minneapolis,

During the month of October, I visited Minneapolls, New Autoun, Hutchinson, Carmel City, Glencoe and Shakopae, giving during the month 15 heatness, adding to the Association 15 new members, receiving in collections and yearly dues \$49,10 ; expenses, \$2,20.

The general outlook was never better than at present. The battle has got to be fought. Spirits have told us for years that we had got to go through a sitting process; and, for one, I am glad that it has commenced. Let the work be done latithully, and the world will be the better for it. My route will be up the Pacille Road, occupying some six or eight weeks; thence down the River Road to the south and east part of the State. If health permits, I shall make my yearly round as heretofore, willing to labor and walt, as ever working for the upbuilding of spiritual communion among men. Respectfully, J. L. POTTEB. Dec., 1872.-Napoleon's son will return to the

[Original,] . - PATIENCE IN AFFLICTION.

(Conversation between Pythagoras and Luna;)

" Father, " I said, so mournfully, when looking down the "1 see the changes that must come; this mortal life ap-

pears. Like chancel lights in tapers' blaze, when comes the To quench them slowly, one by one, till all is rayless

"Change," said my Father, solemnly, "Is but the step

whereby We climb the stateway, difficult, that reaches to the sky Fear not, my daughter, set thy foot on every dreaded

"T will lift thee into purer air, and give thee wider

"But ah!" I answered tearfully, "the saddest change of The sure, inevitable one, on all we love must fall; The dear, dear light of home must die, and even life de

Therefore, like toll of passing bell, Death thrills my sheinking heart!"

Death," said my Father, carnestly, "Is but the way

whereby
We leave the steep and slow ascent, to gain the upper Fear not, my daughter; wish them joy whom God to

heaven doth call, And teach thy heart with joy to greet that glorious change for all!"

-(Spaken through a Medium, Nov. sth.

Banner Correspondence.

CLEVELAND .- A. Bailey-writes, Nov. 17th Since I last communicated with you, I have removed from Alliance, in this State, to this city. Our blessed religion is seemingly not progressing very much. There are but a few live Spiritualists here, and that few members of the Lyceum, which, in point of numbers, is not large, but, as regards interest, not behind, and perhaps always of any in the country, to which our good ahead of any in the country: to which our good brother, Geo. A. Bacon, can attest, he having visited us a few Sundays since, and spoken to us words of cheer and instruction. May the good

angels comfort and bless him and his.
Our Lyceum has had the sad misfortune of losing our beloved Conductor, Bro. Thos. Lees, who resigned some three weeks since, and under whose administration it has attained its present altitude. All, without exception, deplore the loss, and deeply regret that circumstances outside of the institution obliged him to vacate the posiof the institution obliged him to vacate the posi-tion. His place is ably occupied by Bro. F. C. Rich, formerly leader of Liberty Group. It is expected that Addie L. Ballou will lecture for us the last Sunday in this month, and Bro. J. M. Peobles the last two in December. After an ab-sence of five years from this city, I find of the many Spiritualists who were alive and hard, at work when Liet but for who are soon or lively. work when I left, but few who are seen or hardy heard of. They have, many of them, a name abroad to live, while really at home they have crawled into their moral coffins, and we can only say, "Hark! from the tombs a doleful sound."

I hope the day is near at hand when we shall become carriest in the work, and beat such a fat.

1 hope the day is near at mand when we share become earnest in the work, and beat such a tattoo upon the old shells that the inmates will leap forth into a glorious resurrection to good works. I indeed feel that, if Spiritualism is worth anything, 't is worth everything; at any rate, there is not enough of anything in this world to buy a content of the content of

jot of my happy experiences into forgetfulness.

How is it, brothers and sisters everywhere? Are you alive to its glories? or are you sleeping, and so allow less able hands to thrust in the sickle and reap the harvest, which is great—oh; how great!—the precious grains dropping to the ground, and the reapers, how few!

Tennessee.

CLARKSVILLE.—J. J. Perkins writes, Nov. another six months, although money is scarced with me, and I have had a hard time this year. To cannot do without the Banner; it has been a source of great light to me. I read it with pleasure when nothing else interests me. I wish I was able to pay for it in advance for a number of years lest compatible might be appeared a darries me. years, lest something might happen to deprive me of it. I have been taking the Banner for three or four-years, and read with great delightits abla-lectures and other matters of great importance. When I first commenced to investigate Spiritualism, there was but one believer here, (and he has singe gone to his home above.) He loaned me some of Swedenborg's works and one of Davis's books, which gave me great insight to the beautiful philosophy of Spiritualism. Then he are more than a score who, through the influence of your paper and other reading matter which I have put in their way, are to day avowed Spiritualists. I feel proud to think that such has been our success, and that too, without the aid of a lecture or medium. This is not all: the Orthodox people feel the spiritual influence, and many of them are slyly asking for papers and books. I observe a great falling off in Orthodox influence on outsiders. Our city is famous for its churches and church-going people, yet the churches are frequently thinly attended. Although our city is retained to the church same intelligent population. frequently thinly attended. Although our city is not large, it has a very intelligent population. It is situated on the Cumberland River and Louisville and Memphis Railroad, and would be a profitable place for a good medium to stop a while, and would pay a first-class speaker to call and spend a week. I think our cause is onward.

Massachusetts.

NEWBURYPORT.—William Bricher writes, Nov. 17th: I wish to inform the friends of the good cause, through the Banner of Light; of the wonderful physical manifestations given through the celebrated medium, J. P. Cotton, of Boston, assisted by Dr. William H. Gilson. I was in vited to attend one of their circles given in this place the past week, and must say, although haying been a Spiritualist for the last quarter of a century, I had the pleasure of seeing what I never have seen before. The physical manifestations of the rise and fall of a ship at sea; also the fireman's call; the uprising of the table and its dancing to music, answering questions, etc., are perfectly beautiful, as well as wonderful and original. All that I can say is, if skeptics will only attend one of these circles, they can rest, assured that they will be convinced of the solid truth of Sprittundies. truth of Spiritualism.

Michigan. GRAND RAPIDS.—Dr. E. Woodruff writes It gives me pleasure to say to the friends every where, through your excellent paper, that Mr. L. F. Cummings has been speaking to our Society in this city for the past two weeks, and gave us the best of satisfaction. He is a man of high culture, has traveled much in foreign countries, is well posted on all their various religions, etc. is well posted on all their various religions, etc., and is well calculated to raise the moral standard of any society who may employ him. He is an inspirational speaker of about two years' experience under the influences, as yet a comparative stranger to the spiritual societies over the country, and would like to devote his full time in the field. I hope all those wishing speakers will address him at Richmond, McHenry Co., Ill.

Wisconsin.

PLATTEVILLE.—The Spiritualists of Southwest Wisconsin have recently organized under the name of "The Religio-Philosophical Society the name of of the Lead-Mine Region?—S. C. Trowbridge, President, J. W. Van Orman, Secretary; address of both, Platteville, Wis. We shall hold our next meeting at Mifflin, Iowa Co., Wis., Dec. 6th and 7th. We shall always be pleased to see our

There are but few Spiritualists in this section. but they are active, energetic and persevering.

J. W. VAN ORMAN, Sec y.

Why is a ball et-dancer a most inhuman creature? Because her greatest delight is to execute her grand pas.

The Reviewer.

BIBLE MARVEL-WORKERS.

The Suffolk County Journal (of Oct. 18th), published weekly at Boston Highlands, by Samuel T. Cobb, contains the following tribute-editorial and communicated-to the worth of this new book by Allen Putnam, Esq., which with pleasure we transfer to our columns:

"The following communication is from one of the most distinguished citizens of Roxbury, and is written in a spirit of candor which all must admit, however they may view his opinions. We publish it willingly, but are not presumed to endorse it on that account. We have not yet had time to read Mr. Putnam's book referred to, but shall give it a careful parusal at our carliest lei-sure. Hegis well known among us as a man of learning and irreproachable character:

'BIBLE MARVELAVORKERS.'

Editor Suffolk County Journal: It is now a quarter of a century since Spiritual Manifestations,' so-called, or communications from departed spirits, began to be made in an obscure village in the Empire State. From thence obsettle vinage in the rampire State. It can then they spread into every section of the country, until scarcely-a city, town, village or hamlet is to be found wherein they have not been reported. Nor are they confined to this side of the Atlantic, being equally well authenticated in Great-Britain, on the Continent, and in other parts of the world; so that, at the present time, the number of bathcars in their suggestions of the confinity. the world; so that, at the present time, the number of believers in their superinundane origin is reckoned by millions. "Nothing that scuthing ridicule, or ineffable contempt, or evil' surmise, gross caricature, or base misrepresentation, or false impeachment could do has been left undone to suppress them altogether as either downright imposture or explainable by some one or all of imposture, or explainable by some one or all of a score of hypotheses utterly conflicting with each other and explaining nothing. But, in spite of religious ban and unreasoning skepticism, of unsparing raillery and hot denunciation, they seem to be more frequent and more extended than ever; characterized, it is true, by much that is puerile, unreliable, grotesque and contradic-tory, and also much that is consoling, truthful, surprisingly demonstrative, and helpful to both mind and body, according to conditions and cireumstances

Among the numerous reasons adduced for discrediting and discountenancing these phenomena is, strange to say, a biblical one; as though their is, strange to say, a biblical one; as though their acceptance is unwarranted by the teachings of Scripture. So far from this inference being well founded, it is certain that the various modern 'manifestations' find their analogy in the marvels recorded in both the Old and the New Testaments; and those marvels find their credibility more or less strengthened by the manifesta-tions of the present day. There is no conflict between them; and a clear belief in the new logically warrants a similar belief in the old, and vice rewa. In some respects they are dissimilar, in others the resemblance is close, but at no noint teather antagonistical

on others the resemblance is close, but at no point are they antagonistical.

In ducidation and support of these postulates is a willume just published, entitled 'BIBLE MARVEL-WORKERS, and the power which helped or made them perform mighty works, and utter inspired words; together with some personal traits and the scattering of prophets apostles and Jesus; or new featings of "the miracles"; by Allen Putnam, A. M., author of "Natty, a Spirit," and various works on Spiritualism.

Spirit, and various works on spiritualism.

Mr. Putnam was formerly connected with the clerical profession, and is a well known and much respected citizen of Roxbury, whose opportunities for investigating Spiritualism in its portunities for investigating Spiritualism in its various exhibitions have been ample for the last twenty years, whose habitual circumspection and observing faculties are unquestionable, and whose candor and excellent spirit, in his 'New Readings of the Miracles,' it will be difficult even for the most prejudiced to impugn. To quote his own words: 'No willingness has been felt to question the truth or disparage the intrinsic value of any Bible statement; but more than a willingness, a fixed purpose, has been cherished to look at each character and incident with as much freedom as was possible from all prejudgments and bigges, and to subject Bible contents

much freedom as was possible from all prejudements and biases, and to subject Bible contents to the same common sense and philosophical scrutiny as would be applied to the statements in any new book.'

Again he says: 'Each and every story or narrative the Bible contains has been tacitly allowed to be exactly true.' So that the most intense believers in the plenary [inspiration of the Scriptures need not be deterred from giving his book a caradul perusal by the apprehension that it will be found inctured with unbelief or irreverence. Indeed, it is a volume which should specially excite their curlosity and secure their attention, as cite their curiosity and secure their attention, as | Prentiss, of Worcester, and Mrs. S. A. Boyd, of these several points: We follow no recognized meets them on their own ground, raises no doubt as to the authenticity of any of the astoundaring wonders recorded in the Bible, and simply aims to prove that 'only within the ramparts of a faith which makes these marvels natural productions can the Bible long resist the encroncip-ments of science, and maintain a hold upon the world as a trusted oracle of supernal truths. Its author thinks an explanation of them all, more or less satisfactory, is to be found in the 'manifestations' everywhere so prevalent in our own day, without requiring a miraculous suspension of any law of the universe. With what success he has employed his exegetical powers every reader must decide for himself; but his volume presents features which are certainly singular and unique, and his method of biblical interpres tation is wholly unlike that of any other expound-er of the 'sacred oracles.' He claims to have 'made an honest and benevolent effort to present Scripture personages and events in their true characters, and show them to be worthy the attention and esteem of a philosophical and scrutinizing age'; and of this there can be no doubt.

Rochury, Oct. 7th, 1873. W. L. G."

Western Correspondence. BY WARREN CHASE.

THE LESSON OF THE CHICAGO ELECTION .-The press and the pulpit of Chicago united in a 'Citizen's Ticket," as they called it. The daily and weekly papers (except two printed in the German language) all participated in advocating it, and in abusing and maligning the miserable and insignificant rabble that opposed them. The pulpits nearly all joined in political tirades and religious exhortations to the voters (which of course did not include the ladies), and earnestly prayed their Gods to help them carry the election. There was a cause for all this, and that cause was a partial union of Church and Christianity in a preparatory movement toward the final union of Church and State, and an evangelpoliticians, of whom we have had so large a share in the corrupt National and State Governments during the last few years, had got at the head of political parties, and fearing a defeat united with the church and the temperance societies in a compromise to protect the "holy Sabbath day" from desegration under the pretence of law and order and in the interest of temperance, and thus the honest and well-meaning temperance men and women were drawn into a Christian trap, as they have often been, to the detriment of their rightcous cause. The trap was well covered in meal, but the old rat was too wary this time, and the trap sprung without its game, and pulpit and press went into mourning under a crushing de feat, with ten thousand majority over them, and an often admitted prospect of the best city administration they ever had, under the man they had abused as bad as language could do it before he was elected.

The lesson of this election is that the pulpit, even when aided by the politicians (who mostly most pronounced Spiritualists of the place. Lin-fectively, in turn taking each one by the hand,

this country. We are not yet quite ready for a grant reminiscences, and to pass two or three national evangelical religion, although we have hours in fraternal converse with a well tried had prayers in the White House before the Cabi- friend, whose family once dwelt-beneath my roof. had them at the opening of each session of the to a few, I received the customary invitation to committee of Congress that examined the Mo- talk to the children, which ordeal was finally biller swindle last winter.

more and better than he did in the recent Chicago election, it is hardly worth while to pray to know of one who experienced a consciousness of him for help. If he wants his name and holy contentment and inward peace, worth more than inhabitants of the spirit world. Conducted with book put into our Constitution and laws and the mouths of our political servants, he must aid in the elections : and if he wants his holy Sabbath observed better, he must move on the hearts of the people to attend church lietter and the beergardens less.

A somewhat similar rebuke on a small scale to that of Chicago was administered by Capt. Jack | if but one of our two, popular methods of public to the priest that visited him and tried to convert him, just before the Christian government that believes in God's command, "Thou shalt not kill," hung him. The priest gave him a glowing description of the heavenly country and the happiness there enjoyed, and invited him to make his peace with God, and go there and enjoy it. After asking the priest if he was sure it was true, and if he was acquainted with it, &c., and being assured affirmatively, the chief offered him ten horses to change places with him and go there, and let him stay here, but the priest of course declined, as he was not ready to die as his Master did for the sins of others.

We hope the people everywhere will open their eyes as they did in Chicago, and not be led into this theological trap, even when baited with temperance, stolen from the infidel reformers, and used to serve the church with.

NOTES-PERSONAL AND PUBLIC.

BY GEO. A. BACON.

In furtherance of the object for which, now nearly three months ago, I left the goodly city of Boston, (and in the pursuit of which I have vis ited, one-half the States of the Union,) I have often felt the monition of the spirit to write, both to yourself and to the many readers of the Banner, concerning the events of a spiritualistic character occurring within the scope of my observation and experience; but, not specially car-ing to consume either the time or space which this would necessitate, and which might be better employed by others, I have as often checked the prompting, and so silenced, the thought that would have sought expression. Whenever this has happened, I frankly confess experiencing a sense of displeasure, as though arising from duty undone. In this connection I have to avow that, in the opening of the door which led to my present wanderings, I clearly recognize a guiding hand, a directing and controlling power; and, just here, I feel more than half persuaded-yes, impressed, if you will have it so-that the principal purpose of this writing is to make me thus publicly acknowledge it. There is I hope now

somebody is satisfied! For the first and, I hope, the only time, I write in the first person singular. It violates my notion of modesty, and is contrary to a long use, on my part, of the reportorial and editorial (we; but the character of this communication seems to require it.

En passant, I want to mention that not only the outline and general features, but all the important details of my trip, were definitely given me beforehand by several parties, strangers to each other, and residing in different sections of the country, who, in their conscious condition, knew nothing whatever of it. As an act of sine ple justice, I desire to make honorable mention of the clairvoyant capacities and the intelligent. Mrs. Maggie J. Folsom, of Boston, Dr. S. H.

Cleveland. One of my first Sundays was spent "in Manchester, N. II. Being a total stranger there; it. was with peculiar pleasure I saw, on my arrival, late on Saturday evening, that Mrs. Emma Hardinge Britten was announced to speak the fiext day. While half-abstractedly walking through one of the principal streets Sunday forenoon for a bit of exercise, I was unwittingly led to the door of a couple who proved to be our worthy trans-Atlantic friends, Mr. and Mrs. E. Harrison Green, with whom I pleasantly spent the larger part of the day and evening, many times thanking the outside, guiding, personal power that piloted me directly to their presence. In company with Dr. Green, I visited the homes of several of the prominent friends, made the acquaintance of a well-known local medium, from whom the world may yet hear with pleasure and profit, and attended the lecture of Mrs. Britten on: "Evil Spirits." She treated at length concerning the origin of his Majesty, Prince Beelzebub, passed to a consideration of his legion of followers of both sexes, and ended by heartily denouncing those evil spirits who, in the sacred name of Spiritualism, taught that, in the exercise of unbridled passion, men and women were fulfilling their higher destiny. This portion of her lecture aroused all her old-time enthusiasm, and awoke lively demonstrations of approval on the part of acthing of beauty, is a joy forever. her audience.

Willimantic, Conn., is one of the very few places where the Spiritualists own their hall, unencumbered of debt, I believe—a fact greatly to, their credit. It is a substantial building, of New. England Methodistic appearance. Owing to the unselfish labor of a devoted few-as is usually the case the Society and Lyceum here are both kept in a comparatively flourishing condition. ization of the city government. The Christian Dr. Willis has heretofore been their more free years has been the willing instrument of the anquent speaker, and, I learn, is regarded with sincere respect. By the varied inducement of newfound friends, I was willingly detained here over night, and most unexpectedly enjoyed an evening of old-time amasement, which, added to walk and talk and visits, the relation of personal experiences, and a prolonged social converse, were all-sufficient to send me on my way rejoicing.

In Albany, I was sadly disappointed in not seeing, as I fondly anticipated, Bro. Brunton and wife; but I did spend a very pleasant evening

with Dr. Ditson and his intelligent companion. "Subsequently, on Sunday, I found myself in Rochester, N. Y., with the memories of Corinthian Hall, the birth-place of the American Asso, ciation of Spiritualists, fresh immy mind. Alas for the mutability of human hopes! I could find neither society, Lyceum, not meeting of any kind in successful operation, not even a public medium-at least known to the parties of whom I made inquiries, and they were the oldest and

control the press), cannot control the voters of gering in Buffalo long enough to include in franet from the head of the Evangelical Alliance of I in time reached Cleveland, and passed Sunday the world air English Bishop, and ought to have with the friends at the Lyceuin. Being known office swindle last winter.

If the Jehovah of these pious souls does not aid of my visit to this Lyceum was as satisfactory as my remarks were sincere and heartfelt. earthly approval, and which all the gold in that city could not purchase.

From a once flourishing society, and a highly successful Lyceum, they have now in Cleveland only a small gathering of the faithful on Sunday, who yet keep intact the Children's School. Un der existing circumstances, and in such a place, instruction can be maintained, I give my vote to that of the Lyceum. On this occasion, the Cleveland Lyceum, except in the matter of half and number, was seemingly all one could reasonably desire, being rich in spirit, glorious in harmony united in interest, excellent in order and fruit ful in every variety of exercise. Thanks to the considerateness of my Buffalo friend, a line of introduction made me acquainted with the only public medium I believe in the city, Mrs. S. M. Boyd, whose specialty is that of a clairvoyant and magnetic physician. I cheerfully bear witness to the correctness of her examining powers, and to her intelligent method of magnetic treatment. In my own case its adaptability proved as truly successful as it was surprising and tinexpected. Her constant practice, is a guarantee of her wonderful efficiency as an instrument for good in the hands of her medical inspirers. To the many who have been accustomed to interview their personal spirit friends through the open door furnished by her mediumistic gifts, the familiar greeting of her little attendant, "It do be me, "Starlight," "is unquestionably fraught with grateful and sacred remembraines.

Cleveland is also the home of that well-known and faithful-worker, lecturer and medium, Mrs. Sarah M. Thompson, whose interest still remains unabated, and whose zeal ceases not through all these many years of active service. Having but hardly recovered front recent, and severe illness, the is at present seeking needed rest. Thousands have been blest through her varied ministrations, and I trust she may yet live to bless thousands more. Blessings evermore upon the workers everywhere!

I am also under obligation to Mr. and Mrs. Bowers, for pleasant hours spent in the cheerful light of their quiet and harmonious home. Seven years ago, during the convention days, Bro: White, of the Banner, and myself, were most agreeably and considerately entertained by these worthy friends, in remembrance of which a visit to Cleveland, on my part, would—now be incom-plete without the renewal of these old time assoclations. I need scarcely add that the memory of Bro. White is sacredly cherished by these ever faithful friends. How invaluable the legacy of one whose life is rich in good works!

The next-"rest-day" found megin Detroit, where I enjoyed a reunion with long absent friends, some of whom had resolved upon establishing an independent course of lectures, with every indication of being highly successful, leading off, as they did, with Bro. Cephas B. Lynn. His effort on this occasion was one of eminent ability, logical sequence and carnest eloquence. After an invocation combining rare pathos and sound sense, he announced his subject to be "The Signs of the Times," which he treated in a methodical manner, replete with sustained power, dignity and independence. He considered at length the great unrest everywhere manifest in matters Governmental, Educational, inspirers of Mrs. N. J. Willis, of Cambridgeport, Industrial, in Religious Organization and in Social Life. Under this fast head he elaborated leader, nor year the shoulder straps of any par tiquiar party; no single individual can compromise the masses; there is no excommunica tion: Lhave room only to record that his success was highly gratifying, and that I rejoice to know his lectures constantly improve in quality and character. 1 thought it something unusual on an occasion so wholly unanticipated, to notice on the front seat, in alose juxtaposition with the writer, Miss Susie M. Johnson, J. O. Barrett, Win. Emmette Coleman, Laura Cuppy Smith and husband, Prof. Spinney, and others, well-known to the friends of Rational and Progressive Spiritunlism. If true that "all-chance is direction, which thou canst not see," then even this meet-

ing had a purpose behind it.

In Dayton, Ohio, I found a written word of introduction from Mrs. S., Wallable as a passport to an evening of unalloyed pleasure and profit with several of the oldest and most faithful in all our Israel. Gordial greetings over, conversation waxed warm, and continued late. Items of information concerning Spiritualism generally, and certain parties in particular, covering a score of years, were freely exchanged, words of encouragement given, individual thoughts canvassed, interesting bits of local personal history recited, mutual aid rendered, and spiritual strength recipall our Israel. Gordial greetings over, conversation waxed warm, and continued late. Items of. and certain parties in particular, covering a score mutual aid rendered, and spiritual strength reciprocally imparted—the memory of which, as with

Sunday, Nov. 9th, was passed in Philadelphia, where I renewed the acquaintance of old friends, talked to the Lycenm children in the afternoon, and heard Sister Townsend speak words of wisdom in the evening, on the Law of Spiritual Development. It was like unto an inspiration to witness the large and pleasant hall clowded with an interested audience. The next day, by invitation of Mrs. Katie B. Robinson-who for many gels-I had a dearly-prized interview with my

gels—I had a dearly-prized interview with my old friend and risen brother, L. Judd Pardee, one of the world's martyrs, who now rejoices in a martyr's jeweled crown—the peer of noblest princes, and the companion of highly-illuminated minds in the Kingdom of Thought and Spiritual Truth.

A Bryenson, O.—W. H. Clowell, President; A. Davis, J. W. Clarke, H. B. Storer, Executive Committee, Mrs. Mary A. Giddings, Secretaries; Vice President; Elemeger Wood, Treasurer; E. Chritiss, Vice President; Elemeger Wood, Treasurer, Mrs. Mary A. Giddings, Secretaries; Committee Mrs. Mary A. Giddings, D. D. Holmes, R. J., intending to remain only two or three hours. The first person I saw on stepping from the cars proved to be Dr. L. K. Coonley, who induced me to remain over night, and, taking me in charge, introduced me to several of the active workers in that vicinity. The Docator was under engagement to speak, for the felicials there have believed to the provident of the felicials there have believed to speak for the felicials and the felicials there have believed to speak for the felicials of the felicials there have believed to speak for the felicials there have been also believed to speak for the felicials there have been also been also believed to speak for the felicials there have been also been als friends there, he having fately resumed his harness after a two years' respite. Without any knowledge on his part-and certainly none on mine-a circle had been appointed at our visiting-place, which proved to be one of great interest-the Doctor being spiritually used very ef-

saying just the adapted word of advice and of needed encouragement.

Let Spiritualists everywhere keep up their circles. They are the arsenals wherein, through spiritual processes, are prepared the instruments of our warfare-which is not carnal, but mighty in the overcoming of evil, and the substitution of truth for error. They are the nurseries of tho angels, from whence, in due time, the workers are transplanted, and made to scatter the seed-grains of thought and progress throughout the vast field of humanity, at the bidding of the wisdom, directed by good sense, and properly

Many other, items and personages press their espective claims for mention, but as space and patience are limited I forbear, and abruptly bring my private wanderings to a close.

improved, they serve as open windows for the

descent of the immortals, and the elevation of

Boston, Nov. 20th, 1873.

mankind.

Another of those Asylums.

This is the literal description of the institution; f such it can be called, for the care of the insane poor of Philadelphia. It is taken from the recent report of Mr. Harrison, the President of the Philadelphia Board of Public Charities. The Asylum s a county affair, situated just outside the city, and is a perfect Bedlam of other days. Who can ead this account of the treatment of the insane patients that are kept in this county atmshouse, without a shudder?

"So lost to all sense of decency,have the jusane in this hospital, become, by reason of the failure, on the part of those in authority to cheomage a proper appreciation of self-respect among the inmates, that their habits, are precisely like those of a brute. Consequently many of them are kept naked in their cells, from which they are drawn out each morning to be cleaned, and their rooms put in order. The filthiest part of the litter, for put in order. The fifthiest-parts of the litter, for their bedding consists wholly of straw, is then removed, and its place supplied with a similar quantity of the fresh interial, when they are returned to their disgusting dens, there to pass another period of solitary wretchedness in an atmosphere whose odor exceeds in offensiveness, abything which the imagination can conceive. Through the gradual enfecting of the higher attributes of stheir natures some of these manner. tributes of their natures, some of these people come to be regarded by the other inmates as mere animals, and the women of the 18 tablishment look upon these maked men simply as they would look upon a horse or hog. I am told that fre-quently two of the female inmates of this insane hospital are called apon to clean these men cach morning as they are drawn out from their cells."

West Virginia.

cicles, Readred, That We, as a Society, do hereby recommend our sister most heartily as an honest, most effective; and heaven-inspired lecturer, to all Spiritual and Laberal Societies, throughout the land, Readred, That we request our Secretary, in commiction withour President, to send a copy of these resolutions to the Bunner of Light, Religio-Unitosophical Journal and Our Age, for publication, S. R. WILLIAMS, President, G. W. SUYDER, Secretary, Wheeling, Nov. 9, 1873.

[Will the above-mentioned papers please copy?]

Mrs. Rachel Walcott, of Baltimore

Whorox, 'Mrs., Rachel Walcott has been for years an earnest, self-sacrificing, faithful and efficient worker as toardian in this Children's Progressive) Lyceung (No. De and in the Haymonial Spirituadis Scolety of Battimore, and has done-simely by her example, her teachings, her spiritualism in its highest and forest form; and Whereak, Asshe has left this city for other fields of labor and usefulness. It is dide to her that we, as a Progressive Lyceum, bear our testimony to her excellence as a wojman, and her devotion as a Spiritualist; therefore bed. Resideed, That we warmly edimented Mrs. Rachel Walcott to Spiritualistsevery where as a whole-souled, noble-bearted, pure-uninded woman, who in her life Highstrates. The purity and beauty of her faith in Spiritualism. Herlectures for calculated to do much good, and she is in all respects worthy of being taken to the hearts of Spiritualists wherever her lot may be east. Maryland.

Passed to Spirit-Lifer

From Dorchester, Nov. 17th, of pneumonia, Aldgall A., & wife of George Haynes. In her sith year.

From West Duxbury Mass., Nov. 9th, Henry Osgood, ged 70 years and 8 months. For many years he was a member of the Methodist church, till awakened to a higher truth. Spiritualism. May his companion and son be comforted by the assurance that they will meet him again in that better land where stekness is meer known.

50 Dover street. Rogton, 1873.

From Lancaster, O., Oct. 28th, Hervey, gldest son of Dr. H. Scott, aged 30 years 6 moinths and 12 days.

He was a veteran soldler of the Union aimy in the late rebellion. He was editor of the Schot Gazette, of Chillicothe, Othe, for unwards of six years, which position, as well as that of local reporter for the Chenimad dailies, he filled with distinguished athility. As a journalist, he stood almost without a rival. He left a wife and pine child, and a large circle of devoted friends, who mourn like early departure. He met his departed inother some months since, in the presence of a test medium, since which time he has been confirmed in the spiritual faith.

WILLIAM SHIELD BEATY.

(Notices sent us for theoritain in this department witt be sharped at the rate of twenty cents per line for every line exceeding the high. Notices not exceeding twenty lines accreting the high. Notices not exceeding twenty those published graduitanaly. No postry printed in obitinary notices.)

PUBLIC MEETINGS, ETC.

Quarterly Meeting Notice.

We invite all who desire the chancipation of Woman from the slavery of all institutions, lawforcustoms, which interfere in any manner or degree with her absolute freedom in any department of life, or in any sphere of activity, to meet at Rayenna, O., on Sunday, Dec. 7th. 1873, to organize an American Woman's Emmancipation Society, FRANCIS BARRY, and & others.

LIST OF LIBERAL LEAGUES.

Derrott, Mich.-W. R. Hill, President; A. T. Garret-BREEDSVILLE, MICH. -A. G. Eastman, Esq., President; L. Brown, Vice President; Frank R. Knowles, Secretary; C. R. Capin, Transmer; A. D. Eros, E. O. Barnum, Betsey Brown, Executive Committee.

JEFFERISON COUNTY, N. Y.,—A. B. Moore, President; O. B. Vauwormer, 1st Vice President; Mrs. L. D. Olney, 2d do.; W. Nott, Pressurer; Wn. Howland, Secretary; Laura M. De Láno, Corfesponding Secretary; L. D. Olney, Mrs. Aspihwall, Mrs. O. W. Smith, O. T. Green, Executive Committee.

Our Book Business.

At the new location on Montgomery Place, (No. 9) corner Province street, Boston, we have been able to obviate a difficulty long felt both by ourselves and the business public. It is no longer necessary for our patrons to clamber up numerous stairs in their search for Spiritualist Literature, as we now have a fine Bookstore on the ground floor of the Building, where all the modern improvements vie with a tastefully arranged and large stock of Reformatory and Miscellaneous Works, to make a pleasant spectacle and invite the attention of the passer by

While orders accompanied by cash, will receive direct attention by us, and we are prepared to forward, if desired, any of the publications of the wholesale book trade in Boston, at usual rates, we respectfully decline all business operations looking to the sale of our books on commission, as such a course would, under the circumstances, be impracticable. Send for a free Illustrated Catalogue of our Holiday and other Publications.

1 In quoting from the BANNER OF LIGHT, care should ken bedisting usla between editional articles and the number of an engagement of allowy key of contrepolations. Tour colorins are open for the expression of hipper-tree thought; but we cannot indeed take to end for the distribution of a shades of optimion to Which our correspondents give

Banner of Light.

BOSTON, SATURDAY, NOVEMBER 29, 1873.

PUREICATION OFFICE AND ROOKSTORE. Corner of Province Street and (No. 9) Montgom-

ARRYS FOR THE BANNER IN NEW YORK.

THE AMERICAN NEWSCOMPANY, 119 NASSAU ST. COLRY A RICH.

LUTHER COLORY EDITOR,

IRAACH, RICH BUSINESS MANAGER

For Letters and communications appertaining to the
Ballonial Department of this paper Spould's addressed to
LUTHER COLORY and all BUSINESS LETTERS to INACC
BURNER ANNERS OF LIGHT PUBLISHESS HOUSE, ROSE

TOS, MASS.

The Enemy in the Field.

A sense of fancial security is often, the most predominant in society at the very moment when the greatest peril is about to burst upon the juth lie, just as, before the coming of the tropic cyclone, all things seem to sink into quiescence and placidity; and as the eye of the practiced mariner detects at once, in the latter case, not the quiet of peace, but the rapid failing of the pulse of Nature, aking to the falling barometer, which shows that she stands aghast with fluttering breath at the prophetic spectacle of coming horrible convulsions, so the practiced reformer sees most clearly the coming social or political storm in the very spectacle of the unthinking crowddonting leisurely onward as in the former. Unless, the liberal, element soft our country can bearoused from the almost companies state in which service they perform is regions in the eyes of all it is now they loned, its components will awake believers in Spiritualism. We could have wished It is now enveloped, its components will awake when too late, to hear the creedal, hurricane that the secular press had generally-come down sounding the knell of their liberties to find the on this bigotry and thanny before the shadow noble ship of State on her beam ends, with "the awful voice of the storm "howling through her rigging, her sails blown to atoms, and her decks, swept by the wild seas of religious persecution, and, it may be, physical martyrdom. ".

While our remarks apply with equal force to every disciple of reform, whether he be called Infidel, Materialist, Free-Religionist or Spiritualist, we desire to call the attention of the latter, particularly, to the efforts now culminating, invarious parts of the country, to make legal, war, I tualist, somewhat mediumistic, and who never in the name of the Young Men's Christian Asso- holds his light under a bushel, and is the last chitlons, upon our media, and, through them, person that would countenance deception in Tipon our philosophy and its heaven sent teach- spirit manifestations if known, has been stopping ings. In an article in another column we have in this city for the past few days. He states that depicted the action of the creed spirit in the he has recently visited the Eddy Family at their fining and insulting (or licensing, which is the bome in Vermont, and was, perfectly satisfied same thing), of all practicing mediums in the that the materialization of spirits was genuine, State of Texas: for what religion save ours is and not William Eddy dressed up to represent obliged tig-obtain: a "Sjuggler's", lieensê, under 🕻 spirits. ... He says he saw his spirit daughter, an either State or county, law, for its infnisters been his friend, William White, distinctly—also an lie fore they can hold services on Sunday or dis- dian and several other spirits. The scance was charge the duties which the week day calls forth | given to him alone in the daytime, and did not -which, in the Spiritualist medium's case, more admit of a doubt of its genuineness to his mind, nearly approach those demanded of the early as manifestations occurred which were beyond apostles than in that of any of the regular evangelical speleties. We also perceive, by the daily family. press, that "Dr. Sherman, of Adrian, Mich., meeting in August last; and now the Provi- well as those of sometwenty others—visitors and dence Y. M. C. A., not to be outdone, have raised the increase interholose. All of which go to a how! (successful, we are sorry to say) against strengthen the gonuineness of the manifestations. Spiritualism as exhibited, by the Davenport Brothers in that city, petitioning, "in the hame of his Music Hall Spiritualist Free Meetings. manity, Christianity and the good of our people," against the granting of a license to them, and for the revoking of such license, if it had been given to them, (which was ilone, by the obsequious Board of Aldermen, on the ground that the exhibition was "to be given as a merrymaking affair," for Sunday exhibitions, "that | Boston, their subject being : 4. The Logic of Histhe efforts of the Christian community in our city may not hereafter be confronted by licensed desecration of the Sabbath for the love of money and the deceiving of the people.": nd the deceiving of the people."

Here we have the true animus of the opposi-

tion. Hergafter be it known that Spiritualist'leetures illustrated by physical manifestations are "merry-making" affairs, to be suppressed by the police, if necessary, for the "good of the peo-This is but one step in the chain of argument. "How long before it will be discovered by the Orthodox f(r)iends (?) that Spiritualist leetures and scances (not physical) held on Sunday evening are, "blasphemous" and "seditious! assemblies, which "are seriously detrimental to The young men of the community "?" And then comes, in logical sequence, that what is wrong for the Sabbath must not be tolerated, for similar reasons, on the week-day; and then the crowning cataclasm of woe in the awful shout of rampant Christianity (borrowed from Moses the meek (?), "Thou shalt not suffer a witch (medium) to live." Must the prescient prophets of this dispensation sadly geno, for the adherents of the glorious gospel of the nineteenth century, the despairing words of Zechariah, reiterated by Jesus just before Calvary: "Awake, oh sword. * * * Smite the shepherd, and the sheep shall be scattered; and I will turn my hand upon the little ones "? Time and the comparative activity of the two elements, evangelical and liberal,

We call the attention of the reader to the letter of William Lloyd Garrison, Esq., in another column, in reference to Mr. Allen Putnam's new book, "THE BIBLE MARVEL-WORK-

must answer.

Legal Persecution of Mediums.

We find in the Denison (Texas) News of Nov. 13th, an indignant protest against the new trick spiritual mediumship, in the vain hope of crippling its usefulness, by compelling it to take out a license or else submit to fines and sometimes to additional imprisonment. The News says, "The legislature did many good things, and a few bad ones. Among other acts is one that is contrary to the spirit of the Constitution and the enlightened age in which we live-one which taxes the faith and worship of several thousand conscientions citizens of Texas. The 13th Legislature saw fit to incorporate in the law regulating taxa: tion a clause forbidding the Spiritualists lecturing or holding scances, unless they first procure a ficense, which costs ten dollars in each county." The law reads as follows: "From every Spiritualist, Clairvoyant, Mesmerist, of Medium, so called, who plies his or her vocation for money, tendollars for each and every county." On this matter the State Journal, of Austin, which is the capital of Texas, remarks that there are many thousands of conscientions Spiritualists in this State. Spiritualism is their faith, their religion, The Democratic 43th Legislature taxed these ever anything more monstrons? Why, the Tygoon of Japan is more liberal than that. So is the Mexican Government." The Denison News professes to believe that the next Legislature will strike out this provision of the act, which is clearly unconstitutional and at the same time oppressive. It above all deprecates the taxation of a man's religious faith.

Sure enough, taxing one's religious faith! No wonder it excites a stonishment when the simple food for thought, and song-also, in bis works, as phrase is spoken. Why is it any more wrong, per catalogue, legally considered, for a medium to take remuneration for his or her services, than for a ministing a history of her mediunistic experiences ter preaching in a pulpit? Each practices his from "their commencement, will be found to religion, not for gain in itself, but for the programmy repay perusal, and will bring-comfort to fessed good of humanity, which they could not be many fried souls by the encouraging lessons conport from those who receive the benefit. No si lie drawn therefrom. body has the slightest idea that either the medist. Brule Manvei-Workens, by Allen Patnam. unton the preacher is to get righ by his calling. It is not one that envious any one who follows it. The course of some 240 pages, gives a complete, hispire those who engage in it. There has been togniuch of this cosseting and pampering of Orof a certain stamp of Orthodoxy has been abolished in obedience to the positive commands of an enlightened public opinion. Church property of every character has been freely exempted from taxation, and-would have continued to be indefinitely, but for the disgovery of the fact that the Catholic Chifren is rapidly accumulating; a fund of untaxed wealth that is capable of making animmenseamount of trouble in the future. There' is no earthly reason for taxing mediums. What of its own danger began to loom up in the horizon, for the bigots have their eyes fixed upon the freedom of the press as well as upon freedom of religious belief. But it is not too early to dis-

The Eddy Family.

play a firm front in relation to both.

'Mr. Luddon, Gold Pen Manufacturer, New York, who is well known all over the country as, a reliable business man, and an unflinching Spir-

We have also received a long article from A. [author of the Hollow Globe,] has been com- S. Hayward, magnetic physician of this city, who plained of for blasphemy committed by him in has made them two visits since the first of Octomaking certain utterances at a Spiritualist mass- ber. He gives his own experience and views as

On Sunday afternoon, Nov. 23d, Miss Jennie Levs entertained a large and attentive audience at this place by the recitation of the first of two lectures with which (as by announcement on the afternoon of the Sunday previous) she designed to close her present five Sabbath engagement in tory as to Social Reform.". The singing on the 23d-especially the duet between Messrs. Turner (bass) and Metzgar (tenor), and the solo (and the appreciation of the assembly.

James M. Pecbles.

The celebrated travelor and speaker, who has just returned from a tour around the world, will give the next (and but one) feeture in the course, on the first Sunday of December, his engagements being such that the management were unable to secure him for a longer period.

The Message of John J. Glover,

Published on the sixth page of the present issue, is worthy of careful perusal. The practical and, so to speak, material aspects of spirit-life and its relational surroundings, find clear statement and well chosen enunciation in the words of the spirit, and his utterances go to the unmistakable endorsement of the recent message from William White. Parties who so readily ascribe all spiritteachings to a demoniae origin are referred to Mr. Glover's closing words in refutation: "If you wish for happiness in the life to come, be happy here; and there's no other way under God to do it than by doing right."

Charles H. Foster, the Test Medium. Is creating the widest interest in spirit communion in the West, if we may judge by the files of the Denver (Col.) Mirror, Rocky Mountain nouncement elsewhere, removed his office to 603 News, and other papers which have reached us from that section of our country. At a future lic generally, having business in his line, will day, it is our intention, to present to our readers, find in him a courteous an I gentlemanly individa sketch of his experiences there.

Our Book List.

By reference to the eighth page of this and last week's issues of the Banner of Light, some of legislatures and courts in combining against idea may be gained of the large supply as to quantity, and great variety as to matter, price and style, which Colby & Rich, Booksellers, No. 9 Montgomery Place, Boston, offer to the patronage of all lovers of Spiritual and Reform Litera-While it is practically impossible within the limits of this article to refer even by title to the entire list of works, we yet desire to call the reader's attention to some of the more promi-

> A. J. Davis's Wongs-twenty-eight uniform volumes, neatly bound in cloth-present to the investigator a vast amount of well-classified information concerning the divine revelations of ature and Spirit to mankind in this favored era.

> MARIA M. KING discourses interestingly on many important topics, such as "The Brotherhood of Man," "God the Father," "Real Life in Spirit Land," etc., etc. ?

> THE ASCENDED REFORMER, Henry C. Wright, author of the world-renowned child-treatise on non-resistance," A Kiss for a Blow," discusses many serious matters concerning social life and theologic education. :

people for their faith and their worship. Was - Dr. A. B. Child bears witness that "What ever Is, is/Right," gives "Better Views of Living," and speaks of "Soul Affinity," etc., etc. THE ARCANA OF SPIRITUALISM, AND NATURE,

> find able exposition by Hadson Tuttle. THEODORE PARKER's Speeches, Discourses, ete, will be found to be of striking interest, and

> worthy of the most earnest attention. THE ADMIRERS of James M. Peebles, the Spiritual Pilgrim-and their name is legion-will find

THE BIOGRAMMY OF MRS. J. H. CONANT, giv-

ther of them do without having some visible sup- cerning a demonstrated immortality which may

A. M., is a most remarkable volume, which, in Higher and purer motives are unquestionably to common sense analysis of many so-called sacred characters and narratives which have heretofore been only acceptable to human reason under the thoploxy in this country of freedom from the bear creedal maxim, "Great are the mysteries of Godliginning. It is only within the memory of men ness." "Natty, a Spirit," and "Mesmerlsm, Spirnow living that the legal support of the ministry itualism and Witcheraft," by the same author, deserve attention.

K. GRAVIS gives us the "Blography of Satan." MRS. J. S. ADAMS displays "Branches of Palm"-a book of more than common interest. We cannot speak too strongly in favor of this invaluable worker .

J. G. Fish puts "The Bible in the Balance,"

GILES B. Frennins offers "Chapters from the Bible of the Ages." -This book every Spiritualist should possess. "THE DEBATABLE LAND FOOTfalls, and

kindred topics find able treatment by Robert Dale The Banner of Light Free Circles afford

FLASHES OF LIGHT FROM THE SPIRIT-LAND." MISS LIZZIE DOTEN'S splendid books of poems are worthy a place in every library in the civilized world. Rend them, and judge for yourself. A.E. NEWYON contributes excellent" Lessons for Children about Themselves." . . .

"THE MYSTERY OF EDWIN DROOD," completed by the spirit pen of Charles Dickens through the organism of T. P. James, of Brattleboro', Vt., is creating the most intense interest in the world of non-spiritualistic readers, as well as among these who acknowledge the feasibility of such authorship.

Montal Medicine! sure to "Cure" to all who will pay attention to

EMMA HARDINGE BRITTEN-than whom no one is more able for the task-gives" A Twenty Years' Record of the Communion between Earth and the World of Spirits." REV. WILLIAM MOUNTFORD discourses on

Miracles, Past and Present. ". EPES SARGENT, in Planchette; or the De-

spair of Science," affords a clear and intelligible account of Modern Spiritualism, its phenomena, and the various theories regarding it. .. THE POEMS of Achsa W. Sprague continue

successfully to challenge the admiration of liberal souls. .W. F. Jamieson proclaims "The Clergy" to be a Source of Danger to the American Republic,"

and backs his assertion with doughty arguments.

WARREN SUMNER BARLOW, the radical poet speaks to the public with "Voices" which are ot to be mistaken.

The book, "STRANGE VISITORS," is calculated to set people to thinking concerning a continued individuality beyond death.

HON. THOMAS R. HAZARD gives his views and experiences in several stirring pamphlets [see catalogue], which are worthy the earnest consideration of all who would comprehend many great-questions bearing upon the Spiritual Philosophy and its media,

VITAL MAGNETIC CURE shows the natural electric, magnetic and spiritual life-forces that chorus) "Stärs of Heaven," (White & Goulard) control the human organism, and the application by Mr. Turner—was excellent, and evidently met of these forces to relieve all forms of curable disof these forces to relieve all forms of curable dis-

. "GEOLOGY" AND THE "SOUL OF THINGS" find exhaustive and radical treatment, as do many reform questions, in the books and pamphlets from the pen of William Denton.

In addition to the above cited authors, works by Thomas Paine, David Hume, Warren Chase, Thomas Gales Forster, Daniel W. Hull, G. L. Ditson, M. D., Rev. Samuel Watson, Dr. T. B. Taylor, Mrs. Cora L. V. Tappan (who is now electrifying the Spiritualists in England), D. D. Home, J. O. Barrett, Joel Moody; R. Augusta Whiting, Washington A. Danskin, R. K. Wright, Selden J. Finney, J. W. Van Namee, Emma Tuttle, Belle Bush, Lois -Waisbrooker, Moses Hull, and others will be found at the counter of Messes. Colby & Rich.

RESUMED SPECIE PARMENT—Our friends and patrons, George Stacy and Charles Huston, of Montreal, P. Q., who, in subscribing for one year, kindly sent us a five-dollar gold piece each-the donation in excess being an expression of their appreciation of the usefulness of the Banner of

HENRY HITCHCOCK, St. Louis agent for the Banner of Light, has, as will be seen by an Pine street, that city. The friends and the pubual with whom to transact it.

"The War-Cloud"

Is raising quite a breeze all over the country. The newspapers are filled with speculations upon the massacre of the crew and passengers of the steamer "Virginius," captured by the Cuban authorities, averring that war with Spain is inevitable. Even the subject has entered the church, and is ventilated from the pulpit. Last. Sunday, in this city, at the West Church, Rev. Dr. C. A Bartol delivered a very interesting discourse entitled "The War-Cloud." He selected for his text, Proverbs, 14th chapter, 34th verse: "Justiceexalteth a nation, but sin maketh a nation mis-erable." He began his discourse by speaking of the rumors of war which now seemed to be the general topic of conversation. He then progeneral topic of conversation. He then pro-ceeded to give reasons which sometimes make war necessary, but firmly maintained that there was, at present, no just reason for America be-ginning war with any nation. The great hue and ery now, said the speaker, is that our flag has been insulted, and we must avenge the outrage. We must first thoroughly understand what our flag is and what it govers before we rush head. flag is, and what it covers, before we rush head-long into a fight for it. Bunting is cheap; and if our flag is made to screen iniquities, so much the worse for that flag. No person doubts the rights of a nation to punish men engaged in a fillibus-tering expedition against it; and if our country must go wherever its flag is carried, then the na tion may be led by the nose around the world Now, the occasion of war, with Spain on account of the Virginius affair will not stand the test. The massacre of the crew of that vessel in Cuba certainty descrives to be rebuked by all nations; but there is not the slightest cause for the United States making war with Spain on that account.

Dr. Bartol maintained that the capture of the Virginius and the massacre of her crew did not constitute an insult to the American flag. The Virginius was engaged in an unlawful expedi-

Virginius was engaged in an unlawful expedition against a country with which we were at present at peace, and her acts were not, and he was sure would not be considered by the Ameri-can people as justifiable causes for war. Durcan people as justinante causes for wat. Dur-ing our late civil war would we permit a Span-ish cruiser to give aid to the secessionists if we could help it?—Certainly not. Why, then, should we make war with a nation for punishing people who were about to assist those of its subects engaged in a civil war against it? But it jects engaged in a civil war against it? But it is said that the butchery of the Cuban volunteers should be avenged. How? Shall we spill a pailfull of blood to wipe out a mere blood stain? Shall thousands lig butchered to, avenge the butchery of a few? No. Although we deplore the murder committed by the Spaniards, and may strongly sympathize with the Cubans in their struggle for liberty, we have no cause to sacrifice thousands of lives in making war on Spain; because no wrong has been done to our Spain; because no wrong has been done to our country—neither has our flag been insulted. We should in this case apply the Monroe doctrine, and not entangle our nation by interfering with the affairs of foreign powers. Dr. Bartol said that he thanked the great Senator of Massachusetts for his letter, in which nothing was added to the flame. Rufus Choate once said that, among the greatest virtues which a nation should have, should be prudence, and now was the time have, should be principe, and now was the time to exercise that virtue, and refrain from a war which we have no reason to begin. He then reviewed the consequences of a war with Spain, and said that the only people who would be benefited by it would be the military contractors for supplies, while thousands would be impoverished. He closed by protesting against going to war with Spain, and said that if it is, as has often been stated, the manifest destiny for Cuba and San Domingo to become a part of the United States, why need we interfere with violence? Destiny will take care of itself, and we should control ourselves, and not entrust our affairs to rash representatives, nor place confidence in demagogues who would plunge us into almost inextricable difficulties.

almost inextricable difficulties. John G. Whittier, the poet, whose sympathy with the best interests of humanity was never doubted, writes from Amesbury, Mass., this let-

ter to Senator Sumner:

"Thanks for thy manly and just letter on the Cuban difficulty. It was the word needed. The summary shooting of the passengers of the Virginius—fillibusters as they may have been, and probably were—is shocking and unjustifiable. So have been the wholesale butcheries in France, both by the Commune and the Government. But n-this case, no man among us so regrets and de-lores the bloody deed as do Castelar-and the intelligent Republicans of Spain. If we seize this occasion to strike at them, we give direct aid and comfort to ultramontane popery, to Don Carlos and the cruel priesthood who are fighting against Republicanism in Europe. We do a deed in crushing out the Republic of Spain, under its noble. President, which can only find its parallel of atrocity in the crushing out of the Roman Republic by the so called French Republic of 1849. Heaven preserve us from such infamy! I hope and believe wiser and worthier counsels will preand believe wise and worther courses will pre-vail, and that the only demand of our Govern-ment upon Spain shall be the speedy emancipa-tion of the enslaved in Cuba, and the rights and liberties' pertaining to citizens of the Spanish Republic secured to the people of all classes in lier dependencies. Believe me always and truly thy friend. JOHN G. WHITTIER."

Minnie Tappan ...

Our readers will remember the cold-blooded butchery of Indians by the United States troops under Col. Chivington-who having once been a Methodist divine (?) received from his soldiers the sobriquet of "The Fighting Parson,"-which some years since startled the sympathetic, and called public attention in an enlarged degree to the Indian question generally. The young girl named above -a-little female waif from that bloody scene, and one of the few survivors-was found in a Western Mission School by Col. S. F. Tappan, a United States Indian Commissioner, adopted by him, and brought to the East on his return. She enjoyed the advantages for some time of the Boston schools, attended as a member Children's Progressive Lyceum No. 1, and finally went to reside with Col. T. and wife upon their removal to Pennsylvania. She has now gone to rejoin the relatives and friends who so suddenly left hepat life's morning through the red doorway of a barbarous massacre, having changed states of being at the Howard Institute, Washington, D. C., on Sunday afternoon, Nov. 23d, after an earth-life of sixteen-years.

A Young Forger and Embezzler.

Columbus, O., Nov. 24. [Telegram to the daily press.] A young lawyer named William Beggs, Secretary of the Young Men's Christian Association in this city, was arrested to-day for forging his mother's name to a check for one hundred and sixty dollars. Out of consideration for his widowed mother, the bank officers will not prosecute the case. He was also arrested for appropriating money collected for a client, and it is alleged that he has, on various occasions, as attorney-at-law, collected notes and bills, and appropriated the money for his own use.

A Spiritual Parlor-Picture.

It is one of great artistic beauty and power Notice advertisement headed, "A Spiritual Picture," wherein is a full description and directions for obtaining it.

The Religio Philosophical Society, on the 15th of November, granted a letter of fellowship to Sister Addie M. Stevens, of Claremont, N. II., authorizing her to solemnize marriages anywhere in the United States.

Gerald Massey.

This eloquent and fearless English advocate of umanity's rights has been creating a widening circle of interest concerning both himself and the subjects he treats ever since his advent on American soil. From the commendatory notices with which the press of New York-the World, Herald, Tribune, Evening Mail, Sun, etc., etc.— has greeted his opening lectures, we select the following as indices both of his style and the manner in which the literary critics of Gotham have been affected.

On Monday evening, Oct. 27th, Mr. Massey lectured in Association Hall, New York City, to an audience which, when the state of the weather and the financial condition are considered, was impressively good. The "Graphic"-illustrated daily—says of the occasion:

"Mr. Gerald Massey made his how as a lecturer to a New York andlence at Association Hall last hight—his theme being "A Spirit-World Revealed to the Natural World." There was a large and intelligent audience present. Mr. Massey's manners as a lecturer are picksing, and the theme is one exceedingly provocative of thought. He has won the warmest regard of all who think well of their kind by the feeling he has expressed for the poor of his own and every country. There ought to be enough of interest in him and his subject to bring him large audiences in every city of the Union."

As is well known, Mr. Massey has had to suffer for his connection with Spiritualism, but it is a trial from which he will come out refined gold. A writer on the subject says: "There can be no doubt that Mr. Massey has most personal affection for the less popular of his subjects, or he would hardly have run the risk of offering these to audiences in New York City against the advices of the 'Bureau' [American Literary, under whose auspices he came here], and his more worldly-wise friends. It is because he feels that he has something new to say, and he thought this country the right place to say it. He proclaimed on Monday night that 'Spiritualism, as he understood it, and had wrought it out, was a New World's gift that amply repaid all America had ever received from the Old World, and concluded his peroration with these words: the concluded his perforation with these words. It may be the dream was true; it may be that I saw with visionary eyes. But as I strained them across the Atlantic long before I came, I saw your young world of the West arise and brighten with this new life quickening at the heart of here this new dawn kindling in her face, throubing and tudisting with auroral splendor of this latest light, as if the millennium niorning of humanity's most golden future had touched her forehead first, ard sho shone illumined, glorified; and glorying as found the very smile of God.

Letter from Jennie Leys.

We published in our last issue the Call of Franis Barry and others for the formation of the American Woman's Emancipation Society.' We now present a letter from Miss Leys, which clearly defines her status upon the subject:

BOSTON, Nov. 6, 1873. FRANCIS BARRY: Francis Banky:

Dear Sir—You ask, do I oppose the formation
of the American Woman's Emandipation Society? No! I hail and welcome it with rejoicing
soul and enkindled hope. Append my name to
the Call, and believe if there were any way to
emphasize my signature so all the world might
read in its syllables "Freedom, Justice, Equality! I would stamp the emphasis as deep as life, as high as heaven; that heaven the world will

never reach until woman is emancifated socially, sexually and materially, to walk her kingdom commanding in full, unencroachable and unencroaching freedom every function and use of her entire being.

You have my cordial consent to publish this to your society and to the wide world, as coming from a soul whose Spiritualism means the whole Tron a sour whose Spiritarism invaries the whole, from basis to apex, until the whole, race is exalted to the Transfiguration arount, of a free, perfected and blissful life.

We are declaring the Scripture now, but we want to write the works which shall brove

must move the world to works which shall prove the Word spoken. And blessed be the eternal law, the perfect love! no living being can defeat the sure triumph of the Word!

I give you full use of my name, and the assurance that I will do to the utmost that which is given me to do... "God and Humanity, Freedom and Progression to the uttermost," is my slogan.

. Sincerely yours,

Mr. Lick's Bequest to Paine Hall.

We find the following in the Dubuque (Iowa) Times concerning the return of Mr. Burt, agent of the Paine Memorial Fund, Boston, who re-cently visited San José, Cal., to dispose of the valuable property donated by Mr. Lick for the erection of the Paine Hall: "D. R. Burt, Esq., of Dunleith, returned on Friday from California, where he had been to see the "Lick" property which has been donated for the building of Paine Hall, in Boston, where the Investigator is to be published. He sold the property for \$20,000 in gold, and the draft for that amount was sent to J. P. Mendum, the publisher of the Investigator, who is one of the Trustees of the Fund. The Memorial Building Fund now amounts to about \$30,000, and the building will be commenced next

The Boston Liberal League

Will hold, a meeting at New Fraternity Hall, corner Appleton and Berkeley streets, on Friday evening, Dec. 5th. A goodly list of speakers, among whom is mentioned F. E. Abbot, of the "Index," will be in attendance, and much matter of interest will come up for consideration. It is to be hoped that there will be a large attendance on the part of the free-thinking public, and that an increased number of signatures for membership will be affixed to the constitution of the League.

Appreciated at Home.

We see by the Hammonton journals that Mr. Peebles previous to his late lecture upon "Travel" was serenaded at his residence by the Hammonton Brass Band. The hall was crowded with listeners, irrespective of church or belief, and the entertainment enlivened by the Glee Club. At the conclusion of the lecture a complimentary vote of thanks was tendered "the Pilgrim," to which he briefly replied.

"F, Clavairoz."

Read the article on our second page, entitled 'On the Vision of the Future," from the pen of this celebrated French writer and influential statesman. The narrations therein offered are interesting, remarkable and instructive, and will throw light upon some points-especially concerning the forecast shadows of coming eventswhich are obscure to many minds.

Moses Hull, 27 Milford street, Boston, has _ issued a pamphlet of some forty pages, bearing the title "The General Judgment, or Great Overturning," which is intended to give to the 'multitudes in the valley of decision" his views. concerning the state of the world to-day, regarding the social question, and the needed reforms thereunto appertaining.

MENTAL CURE. - Colby & Rich, Booksellers, No. 9 Montgomery Place, Boston, have just issued a third edition of this popular work by W. F. Ev: ns.

Echoes from England.

(Specially written for the Banner of Light.)

The followers of truth claim kin the wide world over; the bond that will yet unite all peoples into one is universal leve and brotherhood! I therefore claim kinship with the New-World workers in the modern Gospel of the Angels. I trust their love to me will equal mine for them.

The resurrection of your noble paper was bailed with pleasure, by its readers in this country. Teeming, as it does, with manna for our hungry souls, small wonder is there that it should be so well thought of in your ranks. How was it to be expected that its return should be hailed with aught save satisfaction?

We have at present two Sunday meetings going in London, the speaker at the principal one being Mrs. Cora L. V. Tappan. Charmed by her grace, made captive by her eloquence, and enraptured with her matter, her audiences-no small ones, either ist spell-bound. At present, she is conducting a series of discourses at the Royal Music Hall, a spacious and elegant structure, situated in one of our leading business thoroughfares.

The other Sunday service is under the auspices of the St. John's Association of Spiritualists. Their hall is in Goswell street, just outside the old boundary of the city, and about two miles from Mrs. Tappan's place of meeting. During their brief stay in England, my dear old friend and spiritual father, J. M. Peebles, with Dr. E. . C. Dunn, addressed the above Society on one Sunday evening. It was before this Society Bro. Peebles gave his very first lecture in England, some four years since; the hall, on the latter occasion, being crammed to the doors.

We have several local societies, which are in a more or less flourishing condition, the Dalston Association being perhaps the most flourishing in the matter of pounds, shillings and pence-or dollars. There is an effort being made, at the present time, to create a National organization. Hopes are entertained that it will come to a successful issue; but I have my doubts. Certainly, If its promoters can accomplish all they design, much good will come of its existence. Efforts. at organization seem to be very risky speculations on both sides of the Atlantic!

In the mediumistic department, our great city is tolerably well supplied, among them being Mr. C. E. Williams, through whose mediumship was obtained the portrait of the spirit "John King." This medium receives about as good physical manifestations as any professional medium we have. Mrs. Olive, test medium, does, an excellent business, finding as much, and more, to do than her strength will admit. The veteran, Mrs. Marshall, Sen., is still in the field, doing her share of work. Mr. Frank Herne is holding séances, also, 'A more useful medium than Lottie Fowler, for the speciality, we could not produce. We have also received a new addition in the shape of a clergyman-Rev. F. W. Monck-who is a powerful medium. Forty miles in a few minutes is the kind of thing he indulges in; while tests, levitations, spirit lights, transportation of objects-in the light-and other phenomena of an equally extraordinary character, make his mediumship as convincing as it is wonderful.

The heart of our movement in London, and throughout the country is the bookstore of James Burns, 15 Southampton Row, Holborn. Spacious and useful rooms for séances, committees, friendly calls and reading, a large and carefullyselected library, all publications bearing on progressive science always on sale, and a weekly of upwards of four thousand copies dirculation, are useful-adjuncts indeed to our advancement, and afford a stability to our labors and their results that they would not otherwise possess.

At the time of writing this, I am in Liverpool, one of our great centres of industry and largest seaport. I am now on a six weeks lecturingtour, with as much work on my hands as I can well get through. As a trance and inspirational medium and speaker, through the ability and wis-dom of my beloved spirit-guides, I have gained golden opinions all round. But unto those bright stars from the heavens beyond do I accord, all the honor and praise. I hope at no distant day to pay a visit to the States for a few months, and to personally make the acquaintance of many a noble worker whom I at present know only by

reputation. My guides impress me that Iashali come. I only wait the time and hour.

I witknow close this brief epistle, with kindly greeting to one and all who may peruse its contents. With the love that liveth through life, and the faith that survives death to bloom in a happing land.

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happier land, I am, with fraternal love,
Sincerely yours,
J. J. Morse.
Warwick Cottage, Old Ford Rd., Bow,
London, E., Eng.

Movements of Lecturers and Mediums. Dr. J. II. Randall, agent and associate of II. B. Allen,

physical medium, will lecture for the friends in Canaan, Vt., the first two Sundays of December, holding scarces during the evenlings of the week. Address Canaan, Vt., until Dec, joth; after that date, until further notice, St. Johnsbury, Vt.

Mrs. Abby N. Burnham spoke in Williamsburg, N. Y. Nov. 8th and 15th, to good audiences. Her scientific lec-ture on psychometry was highly appreciated. Sundays, Nov. 9th, 16th and 2sd, she addressed large and apprecia-tive audiences in Brooklyn. She will probably remain in New York, State for some time. .

J. H. Hartley, of London, Eng., speaks this month and next in Vineland, N. J.; expects to be in Massachusetts in January, and will be glad to make engagements. References gladly given. ...

Mrs. S. A. Rogers Heyder, who has been, on account of ill health, debarred from lecturing, will now make a few engagements, not too far from Haverhill, she not being able to travel great distances yet. Those who wish her services please apply soon, and address Haverhill, Mass.

W. F. Jamieson will close his labors in Wisconsin about 20th of December. - He will address the Spiritualists and Liberalists of Washington, D. C., during the Sunday of January, mainly upon the dangers to the American Republic from clerical machinations. Since Oct. 12th he has visited Beaver Dam twice, and given two courses of lectures (14); Omro twice, two courses (12); Appleton, one course (5); Berlin twice, two courses (13). For lecture engagements he may be addressed at Wasaington, D. (!., care John Mayhew, Esq.

J. M. Peebles will accept calls to lecture in the vicinity of Boston, week evenings, during the first week in De-cember, he being engaged to lecture in Music Hall Sunday, Dec. 7th.

Mrs. Sarah Helen Matthews is still distributing the spiritual bread of life among the multitude by lectures, treating the sick, speaking words of consolation to those who mourn the loss of loved ones, and convincing the honest favestigator of the truth of spirit communion. She will speak in Salem, Mass., during February, and would like to make engagements in that vicinity for March and April.

Mrs. P. W. Stephens has returned to her home in Sacramento, Cal after a seven months, lecturing tour in other parts of the State. She speaks in Sacramento during No-

J. H. W. Toohey has removed from Providence, R. L. to Natick, Mass, and is ready to answer calls to lecture on Spiritualism and scientific subjects.

A. J. Fishback is engaged to lecture to the Spiritualists of Sturgis, Mich., for the next six months, but will recelve appointments to speak anywhere within reasonable distance week-day evenings, upon his favorite subject.

"New Science of Psychopathy," which treats of the causes and cure of moral diseases, insanity, mania and

George A. Fuller, of Natick, Mass., on Sunday, Nov. 16th, lectured in Essex, to good acceptance, in Richard-

BRIEF PARAGRAPHS. -

BANNER CONTENTS.—First Page: Poem—'My Creed, or What the Angels Have Taught Me," by Belle Bush; "Cosmography," by Lysander B. Richards; Story—'The Two Cousins; or, Sunshine and Tempest," by Mrs. A. E. Porter. Second: Same continued; "On the Vision of the Future, "by F. Clavatroz; "Spiritual Grove Meeting at Woodburn, Oregon;" "Missionary Report." Third: Poem-"Patience in Affliction;" Banner Correspondence; **Bible Marvel-Workers; ** O Westehn Correspondence, ** by Warren Chase; **Notes-Personal and Public, ** by Geo: A. Bacon; "Another of those Asylums;" Resolutions, Officiary and Convention Notices, etc. Fourth and Fifth:

Miscellaneous editorials, Items, etc. Sixth : Spirit Mes sages, Seventh: Book and other advertisements, Eighth:
"Pearls;" "Celebration of the Eighth Anniversary of
Mrs. Mary M. Hardy's Public Mediumistic Service," etc. James Parton has recently prepared a brief life of the

Jate Mrs. Parton (Fanny Fern), which G. W. Carleton & Co. will shortly publish as "a memorial volume of Fanny Fern," with selections from her best writings, illustrated by Arthur Lumley.

Shear Carelessness - Abarber clipping your ear instead of

Dr. Hopklus—"What does your enjoyment of a witty man depend upon?" Student—"It is in proportion to his wit." Dr. II.—"Supposing he is a good man?" Student—"It is in proportion to his goodness." Dr. II.—"Well, supposing he knotos a great deal?" Sindent—"In proportion to his most," (Spass how), - Williams Review.

To wear costly boots, and not wear them out-Wear them

The New York Sun had an article, the other day, headed 9 Mr. Beecher's Doubts of the Truths of Religion, and How He Overcomes Them." The man who could not overcome all such doubts on a satary and perpulsites of \$40,000, must be a greater doubter than was St. Thomas himself.—Louisville (Ky.) Courier-Journal.

Read by all means the beautiful heart-poem, by Belle Bush, Principal of the Seminary at Belvidere, N. J., which we publish in this issue of the Banner, A prostrate forest, three miles wide and sixty miles long.

SONNET AFTER READING THE MOTTO, "IN GOD WE TRUST," ON A COIN.

SONNET AFTER READING THE MOTTO, "IN GOD W.E.
THIS said the Greeks, when Troy had proved her force, Made feigned retreat, and had a Story spread Of wondrous virtues in a wooden horse.

And stuffed him full—the regues 1—from tult to head.—A stratagem by which, though rather thin To modern people, such as you and I am, The horse and Trojans both were taken in; Which played the devil with the town of Priam. The mens who now bestege the Constitution
Would also like to introduce a hooby; Mut, by a process some call avolution, The ways of 4 hings have changed in war and lobby; So they, like time descendants of Loyola.
To get him in, have put him on the Dollar,
Paris, Oct. 7, 1873.

Referging to the present crists, the New Orleans Time gives the following good advice to parents: "Husband your resources, and, if possible, your daughters, also, "

It is not too much to say that the published "probabili tles" or forecasts of the weather are among the first things looked for in the American newspapers by millions of per ple every day.

BRITTAN'S JOURNAL, - This elegant quarterly has closed its first year. The November number contains a fine stee nurse inc. with a biographical sketch, of D. D. Home, -San José Morcury.

A sample of the tyranny of man was shown at a woman tights meeting in Titusville, where a gentleman entered and told his wife, one of the onicers of the meeting, to come home quick, "as the baby had the colle." She went.

A fascinating daughter of Rev. Mr. Richardson, of heart, the other day, by putting a pistol bullet through it.

Why is a person who never lays a wager as bad as a regu-

Four countles in Iowa have elected women for counschool superintendants. Good!

A BLIGHTED BRING. - Xunt-Well, Mabel, don't cry; lf Eliza is going, you will have another nurse: Mabel—No I shall never have another nurse—I 'll marry young!

The city Sunday schools are all organized and in successful operation. November and December are their best months, as after the holidays the attendance falls of .—

Transcript.

The number of visitors to the Vienna exposition was 7;-

Nearly the whole session of the judge, jury, two layyers and other attendant officers of the Central District Court In Worcester, recently, was occupied, in trying a case which involved the enormous sum of eighty-seven cents,

Why doesn rattroad conductor punch a hole in your ticket? To let you pass through.

A phrenologist told a man that he had combativenes very largely developed, and was of a quarrelsome disposi tion. "That is n'i so, " sald the man, angrily, "and if you repeat it, I 'll knock you down."

A SILLY CRY. - The cry of war, "On to Cubat" in response to excited speakers and writers and bogus telegrams. What the people want is peace—war only if it cannot b avoided. 'So says the Transcript, and so says every honest

Why is a recruiting surgeant like the wind? Because he

The celebrated John Randolph met, a personal enemy in the street one day who refused to give him half of the side walk, saying that he never turned out for a rascal? "I do, " said Randolph, stepping aside, and politely raising is sold by druggists. his hat. " Pass on."

A man who is given to deep study we call a book-worm. If he goes deeply into geometry, therefore, the becomes an angle-worm.

There were tooth carpenters in those days; for in Egypt nummies have been found with teeth filled with gold, and in Quito a skeleten has been discovered with false teeth secured in the cheek bone by gold wires. In the museum at Naples, among some of the surgical justruments discovered at Pompeti, there is a fac-simile of Sim's speculum. In the ruins of Minovell Layard found several magnifying

In a breach-of-promise case at Fort Wayne the lover was convicted of writing "Mishart beets oanly for thee, my darling huney!"....

A bad policy-one that has expired,

From almost every business quarter comes some cheering sign that the financial crisis is past. Now help the poor.

A smart man at Sanflisky put atsenie in a bottle of wine, hoping that a burgiar would drink it, and his wife placed it among one hundred other botties. The smart man is now wondering which is the bottle.

John A. Andrew Hall, Boston, was, on Friday evening, Nov. 21st, the scene of a remarkable and striking ovent, which was none other than the assembly of some fifteen male singers (including the manager) under the name of the "Boston Swedish Singers," who rendered in stirring strains a fine programme, most of the pieces being in their native tongue, and hence clothed with the garb' of novelty. Mrs. G. C. Drummond and Miss M. T. Leunon, the popular soprano singers, also added their voices. The concert was arranged and projected by C. M. Huggins, superintendent of the hall, and the affair was thoroughly successful in a musical point of view. The "Boston Swedish Singers" only need to be known to insure good houses wherever they may be announced, as any one visiting their concerts will surely go away a captive to their harmony."

The report of the October grove meeting of the Spiritualists at Woodburn, Oregon, will be found on our second page.

To Correspondents.

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

"Words of Warning," from a veteran in the liberal ranks. Bro. Hacker, is on file for examination.

Mr. J. J. Morse, the talented English trance and Inspirational speaker, has our thanks for his kindly offer, which we accept with gratitude. We are brothers all. Oceans cannot divide our souls.

Spiritualist Lectures and Lyceums.

Spiritualist Lectures and Lyceums.

Meetings is Boston.—Music Hall.—Free Admission.
Seventh Series of Lectures on the Spiritual Philosophy
in the above-named elegant and spactous Hall. Meetings
overy Sunday afternoon, at 2% pixelsely. Speakers of
known ability and cloquence have been engaged. Singing
by a dist-class quartetic. Tickets securing reserved seats
for the season can be procured at the graduated pixels of the
5 and 43, according to location, on application to Mr.
Lewis B. Wilson. Chaltiman and Treasner, at the Banner
of Light office 9 Montgomery Place, Boston, Mass. Speakers selected: Miss. Spinile Leys, J. M. Pechles. Prof. E.
Whitppie, Miss. Nelliod. T. Brigham. Prof. S. B. Brittan,
Bryan Grant, Esq., Mrs. Emma Hardinge Britten, Glies
Boston Spiritualists Union hold meetings, for admisses,
conferences, etc., every Sunday evening at 75 o'c lock. In
this half, corner of Appleton and Berkeley Streets. All
Sufritualists and friends of Liberatism are cordially invited to attend. Admittance free. H. F. Gardner, President.

The Location of Spiritualists and Control of Tree, I. Spiritualists and Control of the Control of Tree, II. F. Gardner, President.

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The Location of Control of Tree of Tree, II. F. Gardner, President.

The Location of Control of Tree of Trees II.

Bostos. - John A. Andrew Hall. - Wille S. French writes: "The Children's Progressive Lyceum, No. 1, turned out Sunday, Nov. 23d, with full ranks. The usua exercises were gone through with in an interesting manner, the wing movements being conducte by Mister Frank Union. The question What do we live for? was an-swered by quite a number. Misses Annie Pickering, Elia Carr. Anna Roberts, Master Lynwood Hickok, Nelson In-ness and others' reclied pheres: Miss Georgie Higgins, Misses Agnes and Susie Coulcy, Miss Ellen Sawyer, Mis. Sarah Stone and Miss Cora Stone expected songs and duets. Two very fine readings were given by Miss Sanborn, of Charlesiówn, a little girl eight years old. A few remarks were made by Prof. Carpenter, after which the meeting adjourned.

The Lyceum has now become a legally organized body. and we hopesto receive the help of all true Spiritualists.

Mrs. Sgrah A. Floyd's services at this half-en Sunday,
Nov. 231, were well attended and spiritually profitable. Good singling by the popular choir gave additional interest to the meetings.

Nassaw Hall. - The Interest in the meetings carried on

at this half, we are informed, continues unabated. On Sunday morning, 23d instr, the session was opened by an invocation by Mrs. Litch, followed by several good tests. Dr. and Mrs. Martin and others also entertained the audi-

ence with interesting remarks.— In the afterneon the platform was occupied by Horace Scaver, Esos, editor of the Boston Investigator, Henry C. Lull and Mrs. Taber.

Next Sabbath Mrs. Dr. Cutter will speak in the morning

upon the subject of "Education of Children," In the afternoon will take place one of those interesting children's meetings which are held once a month in this hall. CHARLESTOWN, - Evening Star Hall, - Lie addition to the regular and well-attended Sûnday evening conferences held-weekly at this hall, at which Dr. X. 11, Richardson, Messrs, Sampson, Fowler, Comstock and others are fre-quent speakers, circles are now autooneed to take place at three o'clock on each Sunday afternoon. It is hoped; ere long, by the Board of Managers of the Spiritualist Society, that circuinstances will warrant the scenting of a few

Spiritual and Miscellancous Periodicals for Sale at this Office:

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

Art and inspirators.

Cents,

THE LONDON SPIRITUAL MAGAZINE, Price 50 cents,

HUMAN NATURE: A Monthly Journal Zolstie Science,
and Intelligences. Published in London, Price 25 cents.

THE RELIGIO-PHILOSOPHICAL JOERNAM'S Devoted to
Spiritualisms. Published in Chicago, III. Price 8 cents.

THE LITTLE BOUQUET. Published in Chicago, III.

Price 20 cents. Price 20 cents,
THE CHUCIBLE. Price 6 cents,
THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL
CULTURE. Published in New York. Price 15 conts.

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Fornil Advertisements printed on the 5th page, 20 cents per line for each insertion; AT Advertisements to be renewed at continued rates must be left at our Office before 12 M. on

SPECIAL NOTICES!

150 If you don't want to disgust everybody; with your offensive breath, cure your Catarrh, ppon which it depends. \$500 roward is offered by the proprietor of Dr. Sage's Catarth Remedy for a case of Catarth which he cannot cure. It

For Eruptive Diseases of the Skin, Pimples and Blotches, VEGITINE is the great remedy, as it removes from the system the

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

SPIRIT COMMUNICATIONS TO SEALED LETTERS: Send'\$1,00 and 4 stamps. Address M. K. Cas-BIEN, Station B, New York City. 6w*.N.22.

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

tinue life are not already destroyed.

Mrs. Morrison is an unconscious Trance Metalum, Clairevoyant and Clairevoyant and Clairevoyant and Clairevoyant and Clairevoyant and Use vegetable remedies, (which they magnetize,) combined with a scientific application of the Magnetic healing power. From the very beginning, her's is marked as the most remarkable career of success that has but seldom, if even, fallen to the history of any person. No disease seems too insidious to remove, nor Patients too far gone to be restored.

nor Patients too far gone to be restored. \$1,00 for examinations by lock of hair. Give age and sex. "Healing Rooms" No. 175 East Fourth street, Oswego, N. Y. Post Office Box 1322.

Dr. Willis will be in Chelsea the first Tues-day 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, Williamutic, Conn. N.1,

CHARLES H. FOSTER will soon visit. Salt Lake, Sacramento, San Francisco, Australia, &c. Send for Foster Pamphlet, price 50 cents. &c. St. ... N.15. ...

J. V. MANSFIELD, TEST MEDIUM, answers scaled letters, at 361 Sixth av., New York: Terms, \$5 and four 3-cent stamps. REGISTER YOUR LETTERS.

SEALED LETTERS ANSWERED by R. W. Flint.
39 West 24th street, New York? Terms \$2 and
three stamps. Money refunded if not answered.
N22.—4w*

N22.—4w*

DR. SLADE, now located at 413 Fourth avenue,
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treatment of disease. Also keeps Specific Remed at for Asthma and Dyspepsia. O4.

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At No. 319 Keatney street upstairs) may be baund on sale the BANNER OF LIGHT, and a general variety of Npiritualist and Reform Books, at Eastern prices. Also Adams & Co. 5 Golden Pens. Pinnelettes, Npence's Positive and Negative Powders, Orton's Anti-Tobacco Preparations -39- Ntorer' | Nutritive Compound, etc. Catalogues and ulars mailed free, 48- Remittances in U.S. currency and pastage stamps received at par. Address, HERMAN, SNOW, P. O. box'117, San Francisco, Cal.

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A. J. DAVISA CO., Booksellers and Publishers of standard Books and Periodicals on Harmoni d Philosophy, Spiritualism, Free B lighon, and General Reform, No. 21 East Fourth street. New York.

U-Nov. 1.

Spiritualists and friends of Liberalism are cordially invited to attend. Admittance free. H. F., Gardier, President.

The Lodies Add Society meets each Thessity afternoon at same place. All invited to the evening Sociable.

John A. Andrew Hall. — Free Meetings.— Lecture by Mrs. S. A. Floyd, at 23 and 75 r. M. The andence pilvilleged to ask any proper questions on spirituality. Executive that the serion of the flats of the flats of the flats. The Children's Progessive Lyceum, No. I, which formerly met in Ellot Hall, will hold its sessions at this place, corner Channey and Essex streets, every Sunday at 40½ o'clock, G. W. S. French, Serretary.

The Children's Independent Progressive Lyceum Association has Seenred the use of the Carkor Fastening House for tests.

The Lyceum meets in said ball evening, Good mediums present for tests.

The Lyceum size in tied to give a helping hand, for the benefit of the Lyceum. Dr. J. C. York, Conductor, and Common streets (entrance from No. 8 Common street), every Sunday at 40½ A. M. and 2½ p. M. Mrs. L. W. Litch and others, mediums. Seats free.

Codman Hall, 176 Transmitsfreet, Sanday morning, circle, Mis. Belle Bowditch, medium, At I. E. M. a tree circle, Mis. Belle Bowditch, medium, At I. E. M. a tree circle, Mis. Belle Bowditch, medium, At I. E. M. a tree circle, Mis. Belle Bowditch, medium, At I. E. M. a tree circle, Mis. Belle Bowditch, medium, At I. E. M. a tree circle, Mis. Belle Bowditch, medium, At I. E. M. a tree circle, Mis. Belle Bowditch, medium, At I. E. M. a tree circle, Mis. Belle Bowditch, medium, At I. E. M. a tree circle, Mis. Belle Bowditch, medium, At I. E. M. a tree circle, Mis. Bolle Bowditch, medium, At I. E. M. a tree circle, Mis. Belle Bowditch, medium, At I. E. M. a tree circle, Mis. Belle Bowditch, medium, At I. E. M. a tree circle, Mis. Belle Bowditch, medium, At I. E. M. a tree circle, Mis. Belle Bowditch, medium, At I. E. M. a tree circle, Mis. Belle Bowditch, Missington and Common streets (entrance from No. 8 Common streets) of the times of the ti

AUSTRALIAN ROOK DEPOT.
And Agones on the BANNEROF LIGHT, W. H. TERRY.
No. 36 Russell streets Melhomine, Australia, has for sale at
the works on **Spiritualism**, LHERAL AND REFORM
WORKS, published by Colby & Rich, Bodgu, U. S., may
at all times be found there. PHILADELPHIA BOOK DEPOT.

HENRY T. CHILD. M. D. as I Racestreet. Unliadel-phia. Pa., has been appointed agent for the Binner of Light, and will take orders for all of Colly & Rich's Pub-lications. Spiritual and Liberal Books on sale assabove; also by DR. J. H. RHODES, 90 Spiring Garden street, who will self the books and papers at his office and at Lincoin Hall, former Broad and Coates streets, at all the Spiritual in edings.

LONDON, ENG., ROOK DEPOT.

J. BURNS, Progressive Library, No. 15 Southampton Row, Bloomshury Square, Holbert, W.C., Londoff, Eng., keeps for sale the BANNER OF LIGHT and other **Spiritunj Publications**.

· ADVERTISEMENTS.

A SPIRITUAL PICTURE, HISTORIC AND IDEAL. THE

DAWNING LIGHT. Home of the Fox-Family, Hydesville, N. Y.

A NGEL messengers, descending through rifted clouds. To floods of ce esthal light, are most successfully linked and blended with historic scenery and associations.

The house and its surroundings of road, yard, the well and its oaken bucket, orchard, shade frees, and the Hyde farm-house against the hill in the distance, were correctly drawn and palmed by our endnent artist, doseph John. Through inspiration be united the ideal or spiritual with the real, rendering 41 an attractive and beautiful parlor originated.

the real, rendying 44 an attractive and beautiful parlor orianient.

Suggestive (willight, pervades the foreground of the pleture, surrounding the house in beautiful lights and shades. A light for the wandering pilgt in shines from the windows of the room where 'spiritual telegraphy began to electrify the world with its "glad tellugs of great-joy." Lumingois Boods of morning light stream up trom the cloud-hamiled horizon, lituminating the foating clouds in geograps this, then failing over the angel bands and the cloud-beyond.

It was translated on seed, but high six le of art, by that distinguished artist, James W. Watts. In design and execution, it is an honor to Americas art.

A large circular containing a pape of Hydesville, aging gram of the solid house, a description of the picture, and other reading matter, is presented to each purchaser of the graving.

AN APPROPRIATE HOLIDAY GIFT. Price of Engraving, TWO DOLLARS. Sent by Postage free.

R. H. CURRAN & CO., Publishers, 28 School Street, New 201-11 Boston. Mass.

THE NEW AND HIGHLY SUCCESSFUL FRENCH SYSTEM OF

MEDICAL ELECTRICITY

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TN-compliance with the wishes of their numerous Pattrons, Mr. WM. BRITTEN and Mus. EMMA HARDINGE BRITTEN have consented to receive a finited number of Equils, who with he instructed in the use of the Electro-Magnetic Bratter's and Its application for the cure of ay forms of disease.

Every poofessional practitioner should study this system, while is fast superseding other methods, and forms a means of cure where all other remedial arts fall.

Every family should cause one at least of its members to learn is, as it supersedies the use of drugs, and never falls to alleviate pain and restore health.

Those destrous of availing themselves of this rare opportunity, should analy influedistativ to

tunity, should apply humediately to Mr. WM. BRITTEN, or Mrs. EMMA HARDINGE BUITTEN,

155 West Brookline Street, Boston.
Nov. 23. - twis Interesting to Spiritualists! "Morning on the Mississippi,"

"Sunset on the Sierras." *AMILIOU UII (HU SIUTIUS)

FAILEabove and the 'ffles of two lovely landscape chromostylagnilicent and subling American scenery, after paintings by H. A. STREIGHT, painted by hint under trapportion. They are mesented fro to every subscriber to the Young Folks' Rurni for one year. Terms, 81.60 per year, or ache of four will get four steel engrerings (or other premiums), besides each of the club getting it pair of the chromost, The day. Sample sent postpaid for 15 cents; or a pair of the chromost for use in making up chies), sample paper; premium list, etc., for 50 cents. Address.

H. N. F. LEWIS; Publisher, CHICAGO, Nov. 29, -210008.

Nov. 29. -2tyowis VIVID TRUTHS;

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while in ah abhormal condition called the trance. These Messages indicate that spirits carry with them the characteristics of their earth-life to that

them the characteristics of their carrièrie to mat heyond—whether for good or evil. But those who leave the earth-sphere in an undeveloped state, eventually progress into a higher condition.

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Questioners should not place letters for answer upon our circle table expecting lengthy replies, otherwise they will be disappointed.

Lewis B. Witson, Chitrmatic.

Invocation.

Humbly and reverently, as ministering spirits, we stand, at the altar of Time, Grant, ble Lord our God, that our-every utterance may be of truth, all gilded with wisdom and pointed with power; and may we be indeed strong ministering spirits that shall lead the ignorant out of all their ignorance unto clearer light. May we not be as blind leading the blind; but may we stand in the clear, light of truth, and with all the powers of our spiritual being give that truth unto thy children who are struggling here with the dark ness, with the fogs and with the mists of a mortal life. Oho Father Spirit, may we, under all circumstances, feel that thou wilt guide us aright and do all things well. Oct. 20.

Questions and Answers.

Control Line Springt. If you have any questions to offer me, Mr. Chairman, Lam, at least, ready to hear them.

QUES-[From a correspondent.] Did such a person as Homer ever exist? If so, when and

Ass.-It is not surprising that there should be a doubt with regard to the life of Homer, since he lived in a mythical age and amongst a mythical people; but hy, imself, was no myth-a real -personage-the-poet-of-Greece-He-was-born-on one of the islands forming a group in the Egean Sea. At his death, he was buried at 'Eos, one of those islands.

Q .- Was he the author of the Homeric poems? A .- He was.

Q.-If Spiritualists believe Swedenborg to have been influenced by superior intelligences, how is it that they differ from him so entirely with re gard to Christ's heing God?

A .- I am not aware that Spiritualists generally do believe that Swedenborg was at all times influenced by superior spirits. I shall take exception to that question. Spiritualists generally be-Tieve that Swedenborg was a medium, subject, as all other inediums are, to be influenced by good and evil, the high, the low and the inter-

Q.—Does the controlling intelligence confirm Swedenborg's statement that St. Paul was among the damned? If so, and the biblical account of him is true, he having at that time been dead seventeen hundred years or so, what possible hope is there for the rest of us?

A .- I do not believe in the Swedenborgian idea with reference to Paul's being damned then, now or at any time; for have I much sympathy with that kind of feeling that would place the socalled St. Paul upon a pedestal above the rest of humanity "What hope," says your correspondent, "have we"; Perhaps a great deal more than there could be in his cast. It is to be hopedthat you are all better people-that there is not one in this room who is not better, every way, than St. Paul ever was. St. Paul was educated as a bigot. He persecuted ancient Spiritualists. He went in for stoning, burning and persecuting media, and even a Jesus could say, "Paul, Paul, why persecutest thou me?"- These biblical personages are none the better because theology ha thrown a peculiar halo around them. They were men and women, all of them that were not myths -some of them were and were subject alike unto the temptations and sins and Ignorance of this unripe world.

Q.-Does Swedenborg now confirm what he

F before stated? · A .- No; because Swedenborg has arisen into higher light. During the days of Swedenborg's earthly médiumship, he was more or less under the ban of early education. You know that was bigoted to the last degree-thoroughly so; and he was prone to carry these foggy influences-if I may so term them-into his mediumship, and to color the communications by his early education. He fells us, himself, that he can account for many errors in his mediumship in no other way alt is premised that the knows better are thrown around media when they ascend from

this life to that. -Q.—In the Message Department of the Banner March 8th, appeared the following questions and

Q. 15 the spiritual mind an outgrowth of the Missical

mind:
A.—Yes,
Q.—Ha's an hidividual born an idlot got a spiritual mind i
A.—Yes; because he has a spiritual body. Wm, K. Cowing asks if the spiritual mind of the latter is an outgrowth of the physical mind of the idiot.

A. - Yes, certainly; but it should be distinctly understood that, in speaking of spiritual things, of their growing through material conditions, we mean to say -elementarily-they extract the elements from these material conditions, but are not obliged to copy the form or the deformity, nor do they do so. The spiritual body is a very correct likeness of the natural body, and yet, if that natural body is deformed, the deformity does not appears in the spiritual body. If the soldier loses a limb in battle, or any of the so-called agcidents ensue upon the body (here we should remark that we do not believe that there ever was an accident in Nature,) these accidents are not visited upon the spirit. The spiritual body will be full-limbed; in other words, the spiritual body will be an elaboration of the design of Nature in that individual. Now, Nature seeks for uniformity: She never makes a crooked tree unless obliged to. The shoot always comes up straight unless it is interfered with; but the spiritual-part has aggregated to itself those essences, those refined portions of the thing mortal, that go to make it up as a spirit-body; and what is true of the body is equally true of the mind. The mind of the idiot, as a mind, is perfect; the manifestation is imperfect, because of some imperfection that exists in the organ through which the mind-manifests. Now, that imperfection does not exist in the spiritual body, necessarily, because it exists in the natural body. You are not to suppose that they who are idiots here will be idiots there. Letell you, It is not so. Nature rises higher and higher, higher and higher, does better and better at every spiral round in the great staircase of progression; therefore there can be no ldiots in the spirit-world. Oct. 21;

Philo Emerson.

My name was Philo Emerson. I was born in Greenfield, New York State. I died in California, in Jacksonville. I have a brother in New York City, who will no doubt be surprised to learn of my death. I perhaps should not have adopted this way of giving information if there had been any other way for him to get it; hecause I am naturally a coward in such things. I should not have been very likely to place myself in a way of suffering, even for a half-minutetake me there I was a coward.

Now I was killed, murdered for what gold I had about me, which was about four thousand dollars. Jack Spencer, known round there as TurnsCoat Jack, he would tell you that John Chinaman murdered me il tell you different; he was my murderer. I care not what becomes of him so he is not sent here to ahnoy me. Better keep your bad folks on your, side, and take care

of 'em' I think. Now, Dan, if you ever meet this Jack I 'll tell you what to do-thrash him within an inch of his life, then turn him over to the authorities as a murderer; and I think, if I am smart, I can prevent his being sent across to toyment me. All I care for is to prevent him from injuring somebody else-depriving another family of its head and support. The gold he took from me will be worse than seventeen mill-stones about his neck. Every single grain of it will help to weigh him just so far into hell; he cannot escape it. He knows it; he feels it, and he's getting rid of it as fast as he can. Now, Dan, if there's any thing you can do for my wife and two children, do it, and I'll see that you're compensated some way. I can't now say how. Good-day, sir. Oct. 21. .

Benedict Arnold.

A gentleman, who is a member of the British Parliament, informs me that lie has been informed, through reliable mediumship, (I am giving his own words,) that I, Benedict Arnold, am in Hell. He wishes to know if any spirit or spirits will manifest at this place, giving him the truth of the matter. Being largely at liberty, I thought | earth is reached, and the reflection is completed. Lyould come myself. It is now a pretty well its own orbit, around its own central sun, and earth those properties of light that are inherent that it cannot by any possibility move out of in the earth. It being a central power, is greater, that orbit, and that all the incidents that go to make up the human life of that soul are but so many scintillations belonging to the orbit of the soul. Now, if that is a truth, wherefore consign, a soul to eternal damnation because he has merited the disapprobation of one half of his fellows? believe that as a soul manifests in its orbit it receives its just and proper amount of punishment for all the clouds of error it may pass through, at the time; that the Infinite never did design to put of the judgment day to some far future, but retribution follows quick upon the wheels of error, and then-what then? why, ministering angels come and minister unto the needs of the erring soul. It is a hard way, of thinking-this idea of eternal danmation, of perpetual hell; a libel upon God, a stain upon the human mind that believes in it. " Bodily speaking, when in the flesh, we are ma-

chines. The body is the machine through which the soul manifests, and the soul is obliged to manifest according to the make-up of the hody; it cannot do otherwise. Are we to blame because the body is made so that we cannot always give an harmonious and high expression from the soul? No; we never had any voice in making the body; we were not consulted,

· How, then, is it with the Infinite? Is he just if he consigns us to eternal punishment because we have lived the law he has given us-obeyed the behests of his divine rule-in us? Hardly. But it is not so; we are happy to say it is not so. We suffer all that it is necessary for our souls to suffer, for the good of the soul, and no more.

Now, then, I took my just proportion hereright here in mortal life, and never have feceived a whit since that life has ended. So, my friend, you have been misinformed. Do not despair because you have been, but persevere, and ascertain which is right, this or that: Good-day. Oct. 21. -

John A. Andrew. I have been requested to come here and state

whether or no I was a believer in Modern Spiritualism before my death. Before that event, I hardly knew what Modern Spiritualism was; but now, having had the advantage, in spirit-life, of [1] certainly believed there was a something of all those beautiful appliances of education that struth in that which interested so many millions. I was not ever able to say how much of truth it contained, but I don't remember of ever castinga slur upon it. I don't remember of ever saying that it was a humbug-that there was not truth in it. If I leaned either way, it certainly was in favor of it, and I would here suggest that it would be well for people who cannot understand this Modern Spiritualism, who have not made a thorough investigation of it, that they should not say there is no truth in it; they should not say it is of the devil. . .

To those of my friends who are disposed to look at it, but are a fittle fearful on account of certain vagaries that are affoat concerning it, I would say: Do not be cowards. If this Modern Spiritualsm'is a rattlesnake, do yours best to kill it; but if it is an angel of light, the voice of God, hear it, let it enter your Soul, and change and guide your lives to higher and better things. I am now, as I was when here, John A. Andrew, of Oct. 21. Massachtisetts.

Dilly.

How do, Massa? Massa Brown say, when I was sick, "Dilly, when you get to the spiritworld, go to the Banner of Light and send me a

Litena Massa Brown, and his father before him. Old nurse Dilly-that's my name, Massa. I come rom Savannah, Georgia. Massa William Brown he want to know about the world where I gone to. It's a beautiful world, Massa Brown, a beautiful world, and 1 got a situation with the good President Lincoln. I wait on him-yes, I.do. Yes, I wait on him. I serve him, and I like to. live in this world over ninety years. Massa Brown says ninety-four years; I say ninety-eight. Spect he's right, but I don't know. Now he say, Dilly, go there and tell me who you live with, if my faith is true." Yes, Massa Brown, it's true, true, true. When I get more questions this way, I come again. Oct 21:

Scance conducted by Prof. Olinstead.

Invocation.

Holy Spirit, we would lift our aspirations for the moment toward thee, that we may catch thy divine inspiration of love and wisdom, and we ask for, strength and for wisdom, that we may inpart it unto these thy mortal children, to cheer them on through the trials of a mortal life, to light them on through the darkness of ignorance, and to give unto them the bread of life fresh from the kingdom of heaven. We ask this, Great Spirit, for the sake of thy dear humanity and for Oct. 23. our own sake. Amen.

Questions and Answers.

QUES. It is held by our scientists that light is propagated and that its velocity has been meas ured. Does this accord with the theory of scientists in the spirit-world? Ans.-When the three great principles or pow-

ers in Nature, heat, motion, and electricity, met in conjunction, it was then that God said, "Let there be light"—and there was light. It is the business of the student to ask where there was light. It is the business of the philosopher to answer that light was the legitimate function of heat, motion and electricity. Now, if this be so, since all forms of matter are dependent upon the existence within themselves of the principles of heat, motion and electricity for their form, for their special condition in life, it is a fact apparent to the philosopher that light is everywhere wherever forms exist, since forms could not exist without the presence of these three grand elements or powers; and since light is the legitimate function of these powers, light must then be present everywhere where form is. Then where fore the necessity of light's helpg propagated? When you speak of a ray of light traveling from the sun to the earth or any other planet, you speak incorrectly. Light is stationary; it does not travel at all. There is only one sense in which light may be said to travel, and that is, in the sense of its being imparted from the sun to the atmosphere surrounding the sun, and from thence as it comes in contact with other luminous partitles of matter in the atmosphere. It acts upon those particles, ignites them, and they in turn ignite others, and so on, until the atmosphere of The light of the sun is reflected upon the earth; inderstood fact that every living soul moves in it does not travel to the earth. It calls from the superior to the earth, and therefore it is the power that the earth is obedient to; so when the sur reflects its power upon the earth, it calls from the earth a corresponding power, and lo! you have your daylight. Now, allow me to mustrate: a school boy drops a pebble into the lake. The undulations widen and widen, widen and widen until they reach the forthest shore. Every drop of water in that lake is affected by the dropping of that pebble. Now, you might as well say the pebble trayeled to the furthest shore, as to say light traveled from the sun to the earth-it would be just as correct. The sun affects the earth, and therefore light is born here. The pebble affeets the water composing the lake, and the undulations are kept up until every-drop of water is affected thereby. Let me give you another if lustration : Place a musical instrument, a violin, here, another there, [at the other side of the room, I will touch a particular chord here, the same chord will vibrate there. Does that music travel? Oh, no; but there is music in the air. Every single wave of air corresponds to a note of music. These waves are affected by my touching the chord here in the musical instrument and they in turn affect the musical instrument there, and the result is, that there is a vibration from the same string, that I touched here. 'So it is with-regard to the light from the sun. When that portion of the earth which is turned toward the sun receives the light of, the sun, it is not because that light has traveled all those millions of ntiles intervening between the earth and the sun, it is because of the power that-exists within the sun to call out the light that is inherent within the earth. Every single particle of matter known anywhere in life is self-luminous. There is-absolutely speaking-no darkness, no absolute darkness anywhere; certainly not anywhere where form is; because there we find the presence At those principles that are the parents of form Light is their legitimate function, and always present where they are. Now, then, the scien tists of the spirit-world differ from the scientists of this life with regard to the propagation of light, as upon many other scientific theories.

Q.-What is true religion? A .- There are many kinds of religion. There is a religion of intellect, there is a religion of love, there is a religion of theology, there is a religion of politics, and I might go on ad infinitum with regard to your religions; but that true religion which is handed down from the Infinite Spirit of love and wisdom, is combined and made up of all the good acts, of all the good thoughts of your mortal or immortal lives. It matters not what those good acts, what those good thoughts were comes the saviour of humanity.

John J. Glover.

I am John J. Glover, late of Quincy, Mass. now of Vinya Villa, Spring Garden City, Spirit-World. I make this definite statement because I believe in making definite statements. If you live in heaven, give the locality of that heaven, and class it if you can'; if you live in hell, give the locality of that hell, and class it if you can -that's my idea. I have been pained to witness the feeling which has been exhibited by many who have taken it upon themselves to interfere with regard to the settling of my mortal affairs. I had expected what I witnessed from some persons on the earth, but I did not expect it from others ,who claim to have arisen out of message. Live been good to you, I teach you, I the pale of prejudice, envy and bigotry. I give you a good fair education. Now go there did not expect it from them, and to them I would say now, with reference to my marriage: I married to suit myself; I wooed and won the lady I married, as any other man would; I was not pressed into the ring, as you affirm, neither by the lady, nor by spirits in or out of the body. I did as I pleased; I was satisfied with what I did-it was my business, not yours. It would have been far more to your credit if you had been attending to your own business, than to have ineglected it, as you have, to attend to mine.

To that portion from whom I should expect no better, this I have to say: Since I anticipated what might be done by you, I have provided against'it, and if the laws of, Massachusetts are justly administered I shall be satisfied with the results, and am thankful that you cannot help

yourselves.

To those dear friends who may be expecting to have a definite word of cheer from me, I would say, Cherish your beautiful faith; make it a part of your every-day lives, and let it bud and blossom and fruit to such an extent that it shall be an ever-present satisfaction to you. It is a truth, an immortal truth, a something as fixed as is the bufinite-and when your opponents talk of the death of Modern Spiritualism, laugh at them:

My name was Annie Louise Cabot. My father's name is William Hawkins Cabot; my shall die first. It cannot be; it is a child of the Infinite God, and therefore immortal.

To my wife: Have no fears. They who are death of Modern Spiritualism, laugh at them:

To my wife: Have no fears. They who are for you, are far more than they who are against you. In the end you will be satisfied.

"And now a word with reference to our homes in the spirit-world. I used to say to my friends who returned to me from the spirit-life: Can'tyou give us something more tangible? can't you tell us something more definite about your homes? They used to tell me: If I did, you would n't understand. Well, perhaps I should not. I am going to make the experiment, whether I am understood or no. Now I prefaced my message by telling you where I dwelt in the land of souls. My abiding place is Vinya Villa. The villa takes its name from the numerous quantity of vines surrounding it. There is nothing exactly like it in all the city. It was constructed by an English horticulturist, and was his dwelling, place for a longtime until he went higher. Now, by some strange fatality, it has fallen to me, and I assure you that I appreciate it, for it is just what I ad-

I to day visited the residence of your late friend and co-worker, Mr. William White. He has just become domiciled there. The structure is of a material that would correspond to your alabaster, perfectly pure, perfectly white. It is very symmetrical in its proportions; indeed, a perfect symmetry exists everywhere; but it is very plain, very unostentatious, yet very beautiful. It is an exemplification of his earthly life -an humble, unostentatious, harmonious, beautiful, pure life, all combined. There is his dwelling, telling just what the man was when he was here. There's no mistaking it; every intelligent spirit knows what that indicates - who dwells.there.

I have recently visited, also, the dwelling place of your late friend and co-worker, William printing, all interwoven with what corresponds to your precious gems here in this life. It is a very imposing structure, and tells what the man's life was here-fitful, ardent, aspiring, daring, and ready to put his shoulder to any wheel that God Almighty saw fit to ask him to put his shoulder

to. There was the strength, there was the will manifested in the decorations of gems; there was the ardor manifested in the color. The groundwork of the building is of light blue and white, indicating that the man here was struggling beween purity and wisdom. He knew better than he always did; but, surmounting that, in the gents of various colors, we are told that he overcame many temptations and achieved many graud spiritual works. On one side of the building is a beautiful orange grove; on the other we find the most beautiful tropical flowers that the eye ever rested upon; in the rear of the building are fruits, and flowers and grains, all beautiful and useful. He was a man of large utility of purpose, as is displayed in the architecture of the building, in the laying out of his grounds, in the selection of his trees, his flowers. These things all tell you what the man is that abides in that building; and so it is with reference to all the dwellers in the spirit-life. There are, fortunately, no outcasts, no homeless ones. There all have homes adequate to their needs, and homes just such as they have earned here in this life, and you know at once what the spiritual characteristics of the dweller in the building are, by looking at the building.

The dwelling-place of Mozart is an elaborate architecture of musical instruments and notes. All the various notes in the grand harmony of music are there represented, and elaborated upon Every musical instrument known upon earth is there in objective reality, as well as every one known in the spirit-world. Who dwells there, you need not ask. A musician-some one whose soul is thoroughly imbued or baptized with music.

Theodore Parker inhabits a villa in the suburbs of the city; not very large, but very beautiful. There you will see growing in beauty all the beautiful flowers that delight the senses, and beautiful fruits; and every day troops of happy spirits go out there to hear him discourse upon some subject, or to ask him to elucidate some question, or to hear from him some of the experiences of his earth-life. He stands out upon his vine-clad balcony with uncovered head and discourses there as he never did here; and yet you would know it was the plain Parker of your Music Hall. You could not be mistaken. Indeed, I will venture to assert that there is not a single one of his friends here in life who, if they were taken instantaneously to the spirit-world in front of his beautiful home, would not recognize it, and were you to -they were a part and portion of religion, of ask them, "Who do you suppose lives there?" that divine religion that belongs to God and be- they would say, "It looks eminently Parkerish." Oct. 23. When our friend and brother White was first

taken there, he didn't know who dwelt there; but his friends said to him: "Now telkus who you suppose would inhabit such a little bijou as that?" "Well," he says, "I don't know of anybody but Parker. It seems to me he would

You'will find this spirit-world is a real worldthe real, of which this, your life, is but the shadow. You faney that you are dwelling in a real life here, but the truth is that you are here in the shadow, wille the real life is to confe; and instead of that life being a ghostly one, and made up of conditions entirely inimical to human happiness, it is one that ministers unto the happiness of the soul continually. It would seem that the Infinite had taken into special consideration the needs of the risen soul, and had given each one just what they most needed. '

Our dear friend and brother White said, when he was escorted to his new residence, "Oh, it is beautiful: and how well God knew what I most loved-plain, but beautiful! beautiful!" And there, upon the steps, he knelt in prayer; and while he was surrounded by listening thousands, he sent out a soul-prayer to the Author of all our blessings such as I never héard before and never expect to again, because such scenes do not repeat themselves.

And now, dear friends, see to it that you live such lives here as will bring you satisfaction in the hereafter. I have shown you one side of the picture. There is another side; I have seen many who were dissatisfied with their surroundings, and yet they all admit that it is just-it is what they have earned. Now, if you wish for happiness in the life to come, be happy here; and there's no other way under God to do it than by doing right. Good-day.

Annie Louise Cabot.

My mother said, if I would come here, as she prayed I would, she would be reconciled to my

coming home. He has been successful in getting his plane patented, and he 's coming home, She 'll have a letter from him in a few days, telling her he 's coming. I hope mother will be

Now, she said, if I would come here, she should be sure that I lived after death, and she would try and be reconciled, and be happy. Now,

mother, try, because I'live; but if you are very unhappy, I shan't be very happy.

Uncle Walter sends love, and wants to know if you've got that jacket mended. He says you'll know what he means. He wants to know If you 've got that jacket mended, and if you have n't, hurry up, for he 's coming for it. I was eight years old. I died of lung fever. Goodby, sir. Oct. 23.

William R. Preston.

I am called upon to come here to make a statement which, if made, will criminate certain parties now on the earth. Samuel, you ask me to enlighten you concerning a certain matter which took place twenty-three years ago. I 'decline to do so, first, because I don't see any good that can grow out of it; second, because I think I see what ill may grow out of it. Now, be satisfied to let matters remain as they are. What do you care who did this or that in that matter? It can't restore what is gone. No assertion of mine can't restore what is gone. No assertion of mine can bring back that which is gone. Nothing I may do or say can benefit you or anybody else; but I might say something that would injure some parties that have already received punishment enough for their misdeeds. At all events, I shall decline to give any information on that subject. William R. Preston. Good-day, sir. Oct. 23:

Michael Hogan.

I went out of this life thirteen years ago, in Station One, this city. My name was Michael Hogan. I got a drop too much in me. I was n't very civil, and I got snapped up and put into the Station. I had had two or three fits before, and I got one of 'em on me and it choked is that it that's all thous mike about it. Berry. That is a more pretentions dwelling, larger and of finer decorations. We find upon it all the various devices of music, and of the art of all the various devices of music, and of the art of all the various devices of music, and of the art of consolation of the church at my death. What matters it? I had it afterwards—that's all the same; I say I had it afterwards. Faith! I did then. There's as good confessors from the Catholic Church in the spirit-world as there ever was here, and a deal better—oh, yes, and they need n't give themselves any uneasiness about me at

> I was unfortunate in the way I went out of this world. The last time I got absolved by the priest, he told me that if I got into trouble again he would n't absolve me any more. Well, what was the use, then? It would have been all the same if the priest had been sent for; he would n't have absolved me-no, indeed | nor would I have expected it after what he had said to menot I. I went out in the dark, but I woke up in the light, and I had plenty around me to take care of me. I got absolution on the other side, and I got myself well taken care of. There they introduced the said to me. and I got myself well taken care of. There they just educate you out of all ignorance, and out of the evils that surround 'you. When 'you get there—faith! they don't choke you down and make you heave dirt, and pick stones for the Government—oh, no! I 've been there, but they don't do that in the other life. If you need correction you get it there, I tell you, but it is n't in that kind of a way; it's correction what's mixed up with education. They learn you how to get out of these troubles; they learn you so that you can get out of 'em yourselves—rise and overcome 'em, and become decent men and wothat 'you can get out of 'cm yourselves—rise and overcome 'em, and become decent men and women in the world. It's a pity—it's a great pity that the governments here didn't take pattern after them that's there: that the church didn't pattern after the Holy Church there in the other life. Oh, yes! it's quite another thing—quite another thing in the other life from what it is here. I'ye nothing to say agin what's here, but, from the Vatican down, it's full of error—that's it—that's it; it needs purging, and it'llget it, too. Good day, sir.—Oct. 23.

Scance conducted by Professor Olmstead.

MESSAGES TO BE PUBLISHED.

Monday, Oct. 27.—Daniel Owen, of Alpena, Mich.; Mat-fice Timmins, of Boston; Johnny Peli; Alice Gerry, of New York, to her brother: Willie Phillips, of Hartford, Conn., to his mother; Capt. Jack, to the Big Father at Weshlynder. onn., to his mother; Capt. Jack, to ashington. Ashington. Ashington. Tuesday, Oct. 28.—Susanna Sanborn, of Hopkinton, N. .; Eddle Sanda; Mary Hersey, of Boston; Capt. John diridge, of Bristol, Mass; Uncle Tom Maguire, of Market Maguire, of Market Maguire, of hias, Me.

Monday, Nov. 17.—Betsey Spear, of Johnston, Vt., to ler son; Nellie Fish, of Peekskill, N. Y.; Clara, to Justin D. Fulton.

D. Fulton.

D. Fulton.

D. Fulton.

D. Fulton.

June San, Nov. 18.—Capt. Fry. of the "Virginius":

June Neal. (ship carpenter,) of Portland, Me.; Ellen Harrigan, of Boston, to her sistey; Gilbert Townsend, of Chicago, Ill.

Thursday, Nov. 20.—Eldridge Sparrey, of Sydney, Australia: Dennis Quinn, of Beston; Lizzle Farnsworth, of Elizabethport, N. J.; Irene Parker, of Lawrence, Mass.; Lincoln Stebbins, of Springfield, Ill.

PASSED TO THE HIGHER LIFE, from Attleboro', Mass.

Nov. 5th, William A. Brauforu, ageu a year age.

27 days.

Firm in the faith of the soul's continued existence, death had for him no terrors. When the shadow of life's parting day fell upon his pathway, he was cheered by the consclous presence of the loved who had gone before, and he fell askeep with the blest assurance of the beautiful morning beyond. When souls thus "part in peace," there can be no litter dregs in the cup of sorrow for those who remain.

The cypress wreath is laid aside

For amaranthine flowers;

For death's cold wave does not divide

The souls we love from ours.

From pain, and death, and sorrow free,

From pain, and death, and sorrow free,
They join with us to sing—
'Oh Grave, where is thy victory?
Oh Death, where is thy sting?'

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Consumption. It is atonic a foot, atonic, a partifier and a hoaler.—It-braces up and supplies the vital forces, feeds the wasted system, and enables nature to-regain her foothold. For these purposes nothing can compare with Cod Liver Oil. This is the theory of

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TABLE OF CONTENTS: 357 PART L

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PART II. Ehe Spirit-Child (by "Jen-| Life (Shakspeare).

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Hope for the Sorrowing, J. Compensation.
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To which wo could do no less than briefly reply, as ... follows

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And quoted odes, and jewels five words long. That, onethe stretched fore-linger of all time; Sparkle foreser.

QUILT GOODNESSA Blessing she is ; God made her so ; And deeds of week-day holiness Fall from her noiseless as the snow; Nor hath she ever chanced to know That aught were easier than to bless.

Little opportunities should be improved.

ANCHAUMINED PATH And thou hast stolen a jewel, Death (Shall light thy dark up like a stur,) A beacon kindling from afar Our light of love and fainting faith. Through tears it gleams percetually,
And glitters through the thickest glooms,
Till the eternal morning comes To light us o'er the jasper sea. -tierald Massey.

The earth guards with a holy care what we consign to her keeping - Mrs. II moras.

THE MORNING LAND. They sailed from out the sunrise Into the light of day, Into the blaze of mountide, With all its gorgeous ray: win all its gorgeous ray!
Out of the house of pain;
Swift through the morning sunrise,
Swift through the day again.
Sull on, sail on! Life's flowing river
Leads forever to the tilver!
Sail on, sail on! thy barque must be Forever toward eternity, Into the silent darkness Into the unknown deep, Over the silent river, Pass and never weep! On the shore there's waiting Lored to close thy hand Joys of the hereafter. In that Morning Land.

Poverty wants some things, luxury many things, avaring all things.

Celebration of the Eighth Anniversary of Mrs. Mary M. Hardy's Public Modiumistic Service.

On-Thursday evening, Nov. 20th, the friends of Mr. and Mrs. Hardy assembled in numbers which througed the spacious pailors of their residence, No. 4 Concord square, Boston, to comniemorate the eighth return of the anniversary of the public control of Mrs. H. by ?! Dr. Otls! and "Willie," the two invisible friends who have for so long made direct and marked use of her organism as a channel for demonstrating the fact that death is not the end of all which has been accomplished in life, but the portal through which the school-boy soul goes out into a great world of activity, wherein the studies mastered by earth-experience in matter may be applied to advantage in the grand round of progression. After some time spent in social converse, the

exercises of the evening were introduced by a pinho selection by Miss Nellie M. King, of Charlestown, after which Allen Putnam, Esq.; of Boston Highlands, chairman of the evening, offered a few appropriate remarks, in which he referred to the object for which Ale meeting was assembled, and ended by introducing to the audience Dr. John H. Currier, of Bostom In a brief speech Dr. C. borg witness to the good work accomplished by all spirit mediums, and by Mrs. Hardy in particular, and hoped that the host and hostess of the growth accompanion would be made. hostess of the present occasion would be made to feel that the past eight, yours of Jahor, so indus' triously performed, were but the preparatory steps for more glorious services for humanity in days to come. days to come.

Dr. Sam I Grover, also of Boston, then presented

wiews akin to those of the preceding speaker, and ended by pronouncing an original poem which he had written for the occasion, from which we select two stanzas (all that our space swill admit) directly referring to the thorny path of mediums.

Not all with supshine can we hope . . . The clouds may shadow o'er our steps,

Alar couls with care be chilled. Yet shall that shade not always last To fill our hearts with gloom; The San of Justice shall ere long But flowers of glory bloom,"

"John Wetherbee, Esq., followed in a highly characteristic and cheering speech; tracing life experience in Spiritualism, and the benefit its revelations of the other life and its close connection with this had conferred upon him, and expressing his good wishes with regard to the host and hostess of the evening.

Judge Ladd spoke of the multitude of incon-

Turdge Ladd spoke of the multitude of heon-trovertible tests of spirit presence which he had been privileged to gain through Mrs. Hardy, his experience reaching from the earliest date of her the diumship to the present. He looked upon those who had received the gift or development of mediumship in a different and higher light than upon the possessors of what the world designated as mere genius. He was consident that, as the performance of that duty, availed himself in the past of the services of hundreds of the performance of the performance of the duty, availed himself in the past of the services of hundreds of the performance of t nnted as mere genius. He was confident that, as knowledge of the communion between mortals and immortals continued to deepen, the fact would be unfolded that we could not only hold converse with the denizens of the higher spheres, but, under proper conditions, could, while yet in the physical, stray through the crystal gate, and rovel for awhile in the glories amid which, in the

tuture, our life line was to be cast.

I.P. Greenleaf was next called upon by the Chairman. He referred to the cross laid upon was glad to witness this tribute to the popular inedium in whose honor it had convened. Such an occasion ought to encourage all the struggling instruments of the world invisible who yet in the affaithful disciple and friend of the cause,) and affaithful disciple and friend of the cause,) and all the servants of the unseen ones, and said he

flesh were working wiser than they knew Emma Hardinge Britten proceeded to address the meeting in a feeling and eloquent fushion. In view of the good things and true things which had been said by those preceding her, she felt that but little was left to say on the present occa-sion. She had been often a sailor during the widespread experiences to which public medium-ship had called her; and often, when upon the ocean, she had been led to wonder at the unseen intelligence whereby the vast number of ships agoing in opposite directions were yet brought at last to the various ports to which they were bound. That unseen intelligence was the load-stone. Hidden from the eye of the mere casual stone. Hidden from the eye of the mere casual observer, but ever true to its post and on the alert, the compass needle pointed to the pole, and the ship, led by its guiding index, reached her destined haven. And to these little, trembling, faithful compass needles she would liken those faithful mediums of the nineteenth contury who, through earnest, shonest labor and self-denial, with, it might be, few to recompense at them, and few to acknowledge pointed the way. them, and few to acknowledge, pointed the way, to all who would heed them, across the wave of time to the port of eternity. By their means, thousands of souls had been saved from the shoals of inidelity and a belief in non existence after death, and pointed to the grandeur of demonstrated immortality. And, among other faithful workers, Mrs. Hardy had been many times spoken of to her, by grateful souls, as the instru-ment through whom they had attained that peace which passeth understanding. She had but sel-dom met the lady in the form, but she had long Telt akin to her in spirit. She recited a touching incident wherein a lady from Boston had called upon a circle of friends with whom she (Mrs. Britter) was sitting, and had asked, in deepest "Weel-a-weel," he replied, after hearing what anguish, for some news concerning her departed daughter, about whose fate in spirit-life the

reply to her, and she directed the visitor, on her return to Boston, to visit Mrs. Hardy. She had only one week ago, met that whilom auxious investigator, who informed her that she had called, as directed, upon Mrs. II., had been thoroughly con-vinced by a test sentence-written through that medium's hand, and conveying information which only her-self and her child could know—of the continued life and happiness of her darling, and had just returned from England, whither, in her newfound joy, she had gone on a missionarying tour in the cause of Spiritualism. And this gladdened mother heart was only one of a multitude of the rich sheaves which. Mrs. Hardy had been privi-leged to bind for the storchouse of humanity's

Rev. Dr. Bartol (Unitarian) followed. He looked upon Spiritualism, as embodied in its teachings of the presence and action of those unseen beings, whom its mediums claimed to see and hear, as of great value at the present time as an agent in the direct contravention of the deductions of that cultivated and scientific materealism which was creating such a powerful effect upon the Junnan mind of the Nineteenth Century in fayor of the doctrine of the non-immortality of the soul. The Salducceism of our inortancy of the soil. The Sadmicretsin of our times was on the increase—there were indeed many in society who were in accord with the poor laboring man who said "he didn't believe there was no more of us after we were dead," and therefore he (Dr. B.) felt to be heartily in sympathy with the Spiritualists in their efforts the domenstrate a continual life to consider the to demonstrate a continued life, a conscious ex-istence beyond death. He referred to the cheer-ful words of John Wetherbee, and some of the epitaphs quoted by him, and said that he destred to place on record beside them one from a book by Rev. Mr. McDonald, a liberal Orthodox di-

vine:

"Here he I, Martin Eldinbrode:
"Ra' mercy on my sont. Loonde Gode,
As I would do wer! I Loonde Gode,
And thou wert Martin Eldinbrode!"

This asking of God the same love that we
would rive—as above expressed—was what God
would rive—as above expressed—was what God would give—as above expressed—was what God and all good spirits would honor, for no blas-phemy could be greater than the putting of the Infinite below the finite by ascribing to Deity characteristics which would bring a blush to the cheek of humanity. He believed instinctively in the continued existence of these vanished ones, therefore the phenomena attendant upon the spirit circle were not of use to him, but they width the to the second of the second ones. might be to others. A hady-friend of his, who was skeptical concerning immortality, had once said to lifm that the idea of continued life after the de-cay of the body was foo wonderful for belief— but he replied to her that he had had his great surprise years ago rather in that he already lived and talked with his friends, and was susceptible of will and its various evolutions, than that he should continue to live after death; therefore there was no profound a stonishment in his case when he looked beyond the portals of the grave, and considered the indestructibility of the human soul is life, to begin with, was to him an infinite astonishment which he should never get over, and if, after this phantom of the body was "laid," he should find himself living and talking in what was called heaven, the fact would not be accurate to him. not be a supprise to him. The lady soon afterward acknowledged that she had never looked upon the question in that light before. We had covered our lives will such a crust of custom that we did not see that we were all ghosts, clothed upon with vanishing flesh. Materialism made all Nature but the receiving tombof man, but God never meant us to be wretched and disconsolate—cheated of our highest hopes and as-pijations; and to the philosophy which went down into that tomb and brought to light the truth of the existence of a spiritual realm of endless activities—and to its laborers—the speak-er was glad to pay the tribute of acknowledg-ment at the present hour. ment at the present hour.

A: C. Carey being called upon, replied that all

the speech he had to make was to extend to spirit medium everywhere his heartfelt gratitude.

Mrs. Mary M. Hardy then, in a few well chosen sentences returned thanks to those in attendance, and the speakers who had addressed them, for the encouragement which their presence and kind words had brought to her heart and life. She bore willing and grateful testimony, also, to the valued assistance of those invisible friends who had, during the past eight years, given to her labors their hearty cooperation, in commemoration of which the present meeting/had

been inaugurated.

Allen Putnam they called for further remarks, but no one responding, he closed the exercises in a brief speech, in which he set forth his views concerning the aims of Spirithallsmand its value for mankind in the present junctury of affairs. Spiritualism was, as Dr. Bartol had said, the natural opponent of that cultivated materialism which was filling the minds of our scientific men throughout Protestant Christendom at least, and leading them to the belief that there was nothing but matter—that when we dropped this outer form we were nothing but dead, incrt matter. Science was in our day, therefore, trampling upon the highest instincts of every sympathetic heart, and proclaiming that, an awful disappointment awaited those who hoped to live and to greet their friends in another state of being, when death had been passed by, but Spiritualism came to combat, and eventually to overturn, these cold deduc-tions concerning human life, and to proclaim the continuity of existence and the grand truth of ness to the faithfulness of Mrs. Hardy, and to return thanks to "Dr. Otis" and "Willie" for the light they had given him, and for the good work which they had so persistently accomplished for the public through her instrumentality.

Letters expressive of regret at not being able to attend were received from Lizzie Doton, J. P. Mendum and Horace Seaver of the Investigator,

and Bronson Murray, of New York,
At the conclusion of the speaking, the party proceeded to the "investigation" of the choice after an hour passed in such pleasant enjoyment, to which mortal congratulations, and the words of to which mortal congratulations, and the words of spirit friends through Mrs. Nelson, Mrs. Lincoln and other mediums present, added zest, the assembly withdrew, diffusing, as they went, a host of good wishes, comparable in number only to the swiftly falling snow flakes which characterized the weather outside, but had no power to chill the warm friendship which within ruled all hearts. hearts.

First Society of Progressive Spiritualists, \ Concord, N. H., Nov. 24h, 1873. \ Editor, Banner of Light - Feeling it Incumbent upon us, as faithful disciples of a truth-revealing philosophy, t rexpose impostors by means of both the secular and spir-I nat press, you will confer a favor upon the Society, and help all true mediums, by giving place to the enclosed from the Concord Daily Monitor of Nov. 18th, 1873.

MRS. M. A. HATCH, Pres. DR. GREEN, Secty.

SWINDLER EXPOSED.

Mr. Editor-Having seen a report in your last Wedness day's issue of a scance held in No. 6 White's Block, on the previous Tuesday evening for the purpose of material-ling spirit-faces and hands, the Spiritualists of Concord beg to call the attention'of your readers to the fact that Edward Lincoln, the medium, was detected in perpetrating a fraud upon the public on Saturday night, Nov. 15th, by using a mask purporting to represent a face and hands; therefore, as Spiritualists, though believing that spirits can and do materialize through good and true physical meduns, we repudlate this performance as a "got-up," having nothing whatever to do with born fide spiritualistic manifestifions. For details of this manifestified in position, apply to E. B. Craddock, Vice President of the Association. SWINDLER EXPOSED. Concord, Nov. 18th, 1873.

The minister of a rural parish having neglect ed to pray, for rain, was waited upon by a deputhey had to say, "I'll pray for to please ye, but church was gloomily reticent, because she had the feint a drap ye'll get till the change o' the not accepted its creed. Mrs. B. was deputed to moon!"

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