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# free Thought.

CREMATION.

BY THOMAS R. HAZARD.

"He that hath the ashes of his friend, hath an everlast-g treasure."—Sir Thomas Browne. It would seem as if the beautiful philosophy of Spiritualists should predispose their minds for the early adoption of another and less repulsive method of restoring the mortal bodies of their departed friends to the original elements, out of which they were formed, than that of burial in the ground. The advantages of cremation over burial are so many, it seems to me, that nothing but a prejudice growing out of education and "damned custom" could prevent almost every one from perceiving and acknowledging them.

From my boyhood I have always been in favor of burning the dead. In the first place, in an economical point of view, it has great advantages. The burning of the body would cost but two or three dollars-whilst its burial or entombment, with casket and accompaniments, costs from fifty dollars to five thousand, or more. To secure a decent and undisturbed place of rest requires another large outlay, especially in the vicinity of cities. New York, for instance, furnishes not less than one million bodies every forty years. An acre affords space for only eight hundred of these, at most, so that it requires twelve hundred and fifty acres, at least, (about two square miles,) every forty years, to furnish houses for the dead. So great an area of land cannot be afforded, and the consequence is that corpses are often exhumed before they are decomposed to make room for others. What can be more revolting to every human instinct than this!

Until the latter part of last century, corpses, in Paris, were packed closely side by side, and above each other, in pits thirty feet deep and twenty square, which, when full, were covered with layers of soil about a foot in thickness. These pits were emptied once in thirty or forty years, and the disgusting contents finally rattled down wells leading to the catacombs beneath the city, where they accumulated to such an extent that when some excavations were made, by order of government, in 1810, the workmen had to cut galleries through the human bones, in some places more than ninety feet thick. Revolting as this In the Banner of the 22d August, Warren Chase picture is, it is not so sickening as that which is revealed by a close inspection of the remains of the dead when deposited in air-excluding caskets.

In 1793, the French National Convention passed a decree that the graves and monuments of the · Kings of France, in St. Denis, and all other places, should be destroyed. As samples of what was then revealed, it may be enough to state that the vault of Francis First (who was interred in 1547) contained six leaden coffins, in all of which the remains were in a state of liquid putrefaction, which made its way through the lead as they were removed, and the odor was horrible. The bodies of many of the latter Bourbon dynasty were also in a state of decomposition, and when the coffins were opened a thick, black vapor escaped, that affected the workmen with diarrhoea and fever. The body of Louis Fifteenth was fresh, but red, lying in a liquor formed by a dissolution of the salt with which it had been covered. All the remains taken from the royal vaults were thrown promiscuously into pits dug for the purpose, and the leaden coffins were melted and cast into balls and bullets in a furnace erected in the cemetery for that nurnose.

In our own crowded city cemeteries it is often found necessary to remove half-decayed corpses to make room for others to partially decompose, and then give place to others in like manner. There are instances recorded wherein death has been almost instantly caused by the malignant effluvia emitted by dead bodies thus exhumed.

When we reflect that like poisonous matter is constantly finding its exit from the graves of millions upon millions of human bodies through the springs that furnish the living with the water they drink, it needs no argument to prove that its effect on the health of the species may be deleterious in the extreme.

Now suppose that, instead of burying our dead we should burn the body and preserve the ashes carefully, to be deposited each in a separate vase, or urn, filled with pure white sand, instead of a loathesome grave; every family might thus have a conservatory, created out of the mortal bodies of their relatives, translated into fragrant flowers, plants or shrubs, such as the fancies of the living friends might suggest, or the tastes of the departed may have indicated previous to

In this way, by a careful returning of the leaves, or ashes, of each individual plant to its own proper vase-without other matter ever being added - even the bodies of our departed friends might be kept for all time distinct in a semblance of immortality, creating a beautiful talisman, around which their really immortal spirits might delight to gather in sweet, con-

lief in talismans having the power to attract the | where it has possessed unbounded authority, and spirits of deceased mortals, is no myth. If the see if it has not worked in this manner. It has longings of departed souls, then, are so intense as to constrain them to leave their blessed abodes in heaven and return to earth to minister to suffering humanity through the attractions mysteriously furnished by the exhalations that ascend from the putrid, perishing carcasses of their earthy bodies-how much more attractive may be the mediumship furnished by the same occult forces, when they have been reduced to their original elements and purified by fire, and re-incarnated through natural laws into beautiful flowers, whose fragrance shall forever ascend with a savor of sweetness grateful even to the spiritual rising of a Commune. senses of angels! What could be more humanizing and refining to the race than the presence, in each household, of a cemetery formed after this manner; where, as before said, the spirits of living and departed relatives and friends might meet and blend in sweet communion, to exchange tokens of affection and offer up united songs of thanksgiving and praise to the great Omnipotent Power that has done all things in an infinity of wisdom and love that awaits only the fuller development of the innate faculties of man, to understand, appreciate and adore! Unless there may be something in such a practice that might violate the laws of immortal life, it seems to me that its adoption by but a small number would soon render its advantages so apparent that the example would be quickly followed by others, and but a few generations pass away before the prejudices of education and habit would vanish, and graveyards and tombstones be regarded as things only of the past.

### MORE HARMONY NEEDED.

BY J. RHODES MAYO.

EDITOR BANNER OF LIGHT-I am a subscriber to, and diligent reader of your valuable and interesting weekly. In the main I sympathize with much its columns portray; still, from time to time I am pained to see illiberal and uncharitable flings made toward those who differ from your correspondents' views. Now, before 1 make a specific complaint, I will define my status: I am a strong believer in the truths of the Bible, and the doctrines held by Orthodox Christians; still, as a candid seeker after truth conviction. I believe in truth and purity and love for the universal brotherhood of man'; I care not whether they are Orthodox, heterodox, Christian, Infidel, Jew, or even Spiritualistic. things of this life, and prepared for the enjoy-Like an honest busy bee, I'm ready to cull the sweets from every flower, minus the thorns. In short, when either creed, sect or society, embarks in a laudible work, I am with such, heart and hand. This brings me to the point at issue.

Why is, it Spiritualists are so prone to throw mud at the Young Men's Christian Association? A Chinese cure for hydrophobia is to give the patient a uses this language:

"That almost omnipotent political organization, the Young Men's Christian Association, has attempted to unite with the money power, and with the aid of speculators to control the selection of candidates and election of officers, and thus have Christian speculators, as far as possi-ble, to fill all the offices."

In former years, while a member of the accused Association, I never heard or dreamed of its being a 'political organization." On the contrary I knew it had a far different object in view. And to-day I believe the Association has not departed from its old landmarks. So before making such sweeping and uncharitable remarks, I would suggest that Mr. Chase procure and carefully read the constitution and by-laws of the nearest Association he can find. I think he will then see his error relative to "money power, speculators, elections," etc. Such imfounded, ungenerous charges should not be made, or published to the world as truth, from the baseless fabrication of a fallacious brain. Let me suggest to Mr. Chase to remember Davy Crockett's motto, viz.: "Be sure you are right and then go ahead."

Now, if I understand your spiritual philosophy aright, it inculcates truth, love, purity and harmony; and if I am correct, then I am at a loss to account for the many harsh flings I meet with from week to week, and that, too, from the pens of those advocating the spread of the "Harmonial Philosophy."

In conclusion, I would say I have been an investigator into the truths of Spiritualism for the past twenty years; and not until after a séance at the house of Maud E. Lord, in Boston, July 5th, 1873, which I attended, was my skepticism shaken; so that to-day I must confess I am at east a semi-believer in the new-or rather an old philosophy revived; but this inharmonious mud-throwing would never fully confirm me in the faith.

363 East 49th street, New York.

EDUCATION. BY WILLIAM BRUNTON.

We have not said all that is to be said on this great subject yet, by any means, and we liave not learned all that we may of its importance. To me it seems the necessity of the hour-the only mode of advancing the good of the race. I perceive no way of escape from the evils of life, save by education; all other means are worse than useless, as they augment instead of curing; they simply place a stone in the stream and block it up to gather destructive force that will sweep all before it. See if this is not the case. Examine scious communion with their earth relatives and any of the means used, in the past, against ignorance, and then say if this is not the mode of the head.

Spiritualists well know that the long-timed be- | its operation. Take priestism, in those nations left the people unknowing, and made them helpless for a time, but only to be all the worse for mankind; they are spoilt material-good wood left in the rain to rot, and a curse to the better portion of humanity. An ignorant priesthood is the worst bane that can afflict the earth-a shame to themselves and a burden to the world.

So If we look to kingeraft and imperialism, that made the people content with such things as they had, the same evil influence is to be seen—darkness, intimidating for a time only, to break out in the flashes of a French Revolution and the up-

The fear of society works in the same way. This is a good instinct that comes through the intenseness of custom; but inasmuch as it only directs without enlightening, it is not the good men esteem it. If men are influenced alone by public opinion, they will find some way of eluding its power, and wrong will be done in spite of if. This is plain and palpable in face of the revealments of the conduct of private and public life. Education alone can banish these shades and leave men with no defence from the sight of heaven. Let daylight be about us, and men will act as men endowed with wisdom and glory.

Education removes the cause of crime; it makes man bright and human, and gives you something of the angel to appeal to. With education you have judgment to perceive the right and wrong of things, to decide on principle and with equity the problems of daily life; you have the man clothed with royalty and power, no longer weak and craven, but upright, strong, and beaming with the smile of love and the kindlings of

Let education be the watchword of the futureeducation for all—compelling the ignorant to forsake their haunts of darkness and build them a home of worth, and be citizens worthy of the state and helps to the nation of which they form a part. Mothers and fathers, be wise in this and do your best for humanity by giving to your children the best within your reach-education that shall be light and peace and beauty to them, the crown and joy of their existence.

"Let knowledge grow from more to more;" let it irradiate our atmosphere, and purify our or the vast republic of the right in our midst, as the prophets and seers have seen, and as the million hearts of men pray for it day by day. With education we are a people blessed in all the good ments of the next. So, again I say, educate-educate, and make one of the best words in our language to be Education. Troy, N. Y.

# Remedy for Hydrophobia.

enough to keep him delivous for twenty-four hours. It is said that the hydrophobic symptoms, disappear on the ap-pearance of the delivium, and do not return.

EDITOR BANNER OF LIGHT - The above paragraph from the Commercial Advertiser of this city, Sept. 22d, having casually met my eye, recalls a communication received through the mediumship of Mrs. Horn, during the heated term of the past season, when the public were considerably agitated on the subject of the much dreaded malady of hydrophobia.

The message was incidentally given by our familiar spirit friend JANIE (who is of Indian extraction), and is in substance as follows:

Let the patient immediately on being bitten by rabid dog, inhale nitrous oxide (laughing-gas), and repeat the same for three successive days, that is, inhale it thoroughly, once each day After having done so all the danger, present and future, will have passed.

The method of the process appears to be this: The poison, after having been absorbed into the system, might be represented as a subtle gas, and this being acted upon by or combining with that which is inhaled, will pass off and leave the system in the same way as does the nitrous oxide. This explanation is probably incomplete, though it is the best I can give in a few words, but the method of treatment seems to be similar if not identical with that practiced among the Chinese. I would be glad to see the attention of our gifted healing practitioners directed to this highly im-Yours truly, portant subject.

HENRY J. HORN. New York, Sept. 24th, 1874.

BALKY Horses.—The Society for the Prevention of Cruelty to Animals puts forth a set, of rules for the treatment of balky horses:

1. Pat the horse upon the 'neck; examine the

harness carefully, first on one side, and then on the other, speaking encouragingly while doing so; then jump into the wagon, and give the word go; generally he will obey.

2. A teamster in Maine says he can start the worst balky horse by taking him out of the shafts and making him go round in a circle till he is giddy. If the first dance of this sort doesn't cure him the second will.

3. To cure a balky horse, simply place your hand over the horse's nose and shut off his wind

until he wants to go.
4. The brain of a horse seems to entertain but one idea at a time; therefore continued whipping only confirms his stubborn resolve. If you can by any means give him a new subject to think of, you will generally have no trouble in starting you win generally have no trouble in starting him. A simple remedy is to take a couple of turns of stout twine around the foreleg, just tight enough for the horse to feel, and tie in a bow-knot. At the first check he will generally go dancing off, and after a short distance you can get out and remove the string to prevent in-

jury to the tendon in your further drive.
5. Take the tail of the horse between the hind legs, and tie it by a cord to the saddle girth.
6. The a string around the horse's ear, close to Titenany Department.

THE LIGHTS AND SHADOWS

ONE WOMAN'S

Written Expressly for the Banner of Light, .

BY MRS. ANN E. PORTER.

CHAPTER II.

Mount Paradisc. "I wonder why my father, or my father's father, called this place Mount Paradise?" said Uncle Joe Melton as Mrs. Affleck, the house- when his wounds were bound up, and bread and keeper, entered the room where he sat in a large | wine given unto him. Sit down, Mrs. Affleck; easy chair, with his feet on a cushloned stool. Gout and rheumatism are not at all paradisalcal. We will alter the name, Mrs. Affleck, we'll | calls his wife?" alter the name, and call it Purgatory."

"That would be Popish," said the good woman, "and you a worthy member of the church! No, sir, that will never do; suppose we call it reply. the Hill of Difficulty?" Mrs. Affleck alternated

Bunyan with her Bible.

"No, no, Mrs. Affleck, worse than that; it is Glant Despair's Cave. The old curmudgeon has been mauling and beating me till I am like one more dead than alive, as your two old heroes, Christian and Faithful, were after their beating." "Very like, sir, but they got out of the old felow's hands at last, and I have come with your

bandage and flannel, and your drops, sir, to help "Like an angel to deliver me out of this dun-

geon. Well, as I said, I like flesh and blood an gels best, so to work; and it strikes me, now, take your place. Tell me, will hady Isabel make how much better you can untle those bandages and tend my lame feet than if you had a great pair of wings flopping round."

"Oh, sir! do not make fun of angels. Our minister says they are all around us, only our eyes are not open to see them." "They may stay if they choose. I wish some

others who visit us were as invisible and as

wave fallic to man lynw xoung you look, and the blind to the charms of her eldest daughter." "If my eyes were opened I should see the an-

gel, should I, Mrs. Affleck? but, unfortunately, I share the blindness with the rest of my sex, and the angel has lived to the age of forty, and no man's eyes have yet been opened."

"I was only thinking, sir, that maybe your life would n't be so lonesome if you had some one with you all the time that was chatty and cheer-You have n't been yourself since your little niece left us."

"Ay! now you have hit it, Mrs. Affleck : that is an angel of the right sort-real flesh and blood, but straight from the angel land. I do miss the little one, and mourn for her, but we must not take her from Patsle.!'

"Indeed, sir, it would kill them both to senarate them. She is the only woman I ever saw who would put another child before her own. I verily believe if all three were drowning, and she could save but one, that one would be Mary."

"I believe with you," said Mr. Joe Melton. But then, she looks upon the child as entrusted to her care by her dying mother, and Patsie is as stanch and true to our family as my ancestors were to the Stuarts. I would be glad to give the whole family a home here, but Patsic loves her liome; it is her heritage; and Mary will thrive better there than here. We must have them all here at Christmas, and keep them here as long as we can persuade them to stay. Patsie's own

children are nice and well-behaved, I think." "There never were better children born into the world, sir. Little Davie is a wonderful boy, sir. He can say his catechism, and read like a narson."

"Psha! Mrs. Affleck, I am sorry he is one of hose good little boys, who die young. I thought the child had some grit and boyishness in him." "So he has, sir, if you had stopped to hear me tell. He is as careful of his mother as if shet were a great lady, and is very strong and helpful to her. I believe he thinks he was born to keep all danger from Mary. It is like a storybook to see them together. The little thing has temper of her own."

"I'll warrant you she has," said Mr. Melton, and comes honestly by it. The Mortons are a hot-headed race."

"Well, sir, it would amuse you to see how easily Davie controls her when she gets into a passion; one look of his eyes, a touch of his hand, and the storm clears and the sun shines."

"We should need him, then, if we had the child.''

I should be sorry for the little one if she were separated from Davie.'

"We must content ourselves then with occasional visits till Mary is older, and then I am hoping to get her here as a child of my own. Fortunately, my brother-in-law's estate is entailed on male shadowed his noble features, and the thought heirs. Mary has only her mother's jointure, and that he had perhaps given way to a morbid recannot hold my property unless I choose to will it to her. No doubt her father will see the matter as I do, and consent to give her to me. He cares hulk driven to the shore, and lying useless," he little for her, I think, anyway."

"Of course, sir, her father will give her to you, and surely she loves you well, the darling. I can hear her trying to say 'Davie, oo must love Uncle Zoe; he dood, and blg."

"Bless the day when she can come to us for good, Mrs. Affleck."

"Amen, sir. Now does your foot feel better?" "Yes, as much better as your poor Christian wish to ask you a question. What is your opinion of Lady Isabel, as my brother Morton

There was a tone in the voice of Mr. Melton, as he said this, which led the shrewd housekeeper to look at him an instant-before she made her

"She is very handsome, sir."

"Yes," said Mr. Joe, "she has magnificent eyes, and a tall, graceful figure. She moves like a queen, and she plays the plane like an artist." And he in turn looked at his housekeeper, as if to give her a chance to say more; but she was stlent.

"Mrs. Affleck," said the gentleman, "you have been in our family ever since I can remember. We are not far from the same age (cunning Uncle Joe, he knew she was his senior), and, under the circumstances, you are more free to speak than a stranger would be who might a good mother to our darling?"

Mrs. Affleck was a cautious woman, but conscientious and fearless as John Knox himself, to whose nation she belonged. If her answer could influence the destiny of that child it would not be withheld.

"Mr. Joe, I see you are for an answer, and I will give it to you. It will be a sad day for the child, when she is placed under the control of Lady Isabel."

if fady Isabel has surner man, area and another child, do you think we can dissuade her from her purpose?"

The housekeeper shook her head. "She has a will of her own, sir, and I fear sho

will not yield it casily." "Then we must try and persuade my brother

to give the darling to me. I certainly have the strongest claim." "I hope, sir, you will succeed." It will make

the house bright to see her in it, and maybuit would make you forget your rheumatism sometimes."

"No doubt of it-no doubt of it, Mrs. Affick; and now you may send me lunch."

While the gentleman is waiting for his lunch we will introduce him more fully to the reader. He was large, physically, as we have learned from Mary, and he had also grown portly, which had added to his girth. His face was large and broad, as if Nature had not been niggardly when she gathered the material for this man. It was florid, too, not from wine, but he had retained to old age the freshness of youth. His forehead was grand, rising up high and spreading broad above a pair of large, brown eyes, whose sweetness no woman could resist if he chose to shed it upon her. His mouth was large, and the lips - well, Mary used to say, Kiss me wid your lips, Uncle Zoe, and let me kiss 'em back." His hair was gray, almost white, inclined to curl. He looked like a man to whom life had not been a burden, who had trodden smooth ways, and lived in sunshine, and a little, too, like a boil virant, as you may have guessed, by the gout and the rheumatism. Not so. He had been a good liver, in our English sense of the word, but never a gourmand. He had inherited one disease from some old ancestral baron who loved wassail and wine, and had caught the rheumatism in the peninsula war, for, being at one time a younger son, he was in the army, and had won promotion there. His elder brother died soon after coming of age, and he was called home to take his place. That no wife cheered his solitude, and no children played around him; was simply because he had kept himself leal and true to the love of his youth. She died only a week before the time set for the wedding, and he never could find another to fill her place. I mistake; her memory filled his heart, and left no room for another.

Uncle Joe was social in his nature. As long as his sister lived, or rather as long as she was unmarried, he was hever lonely. He loved her tenderly, and was beloved in return. It was hard for him to give her up. Her marriage was the second great sorrow of his life. Fortunately she was not removed far from him, and while she lived he never allowed many days to pass withont seeing her. To day, as he sat in solitude at his lunch, the memory of the lost and loved gret that was as unhealthy for his own soul as it was unjust to others, troubled him. "An old

While these thoughts were in his mind Mrs. Flytee and her daughter were announced.

"Uncle Joe," as we will continue to call him, did not even make a wry face this time, but welcane to try and rise to his feet, but Mrs. Flytee Exiles, the figures are an Italian and a little girl, the tree. It affected her as it had her mixtress, was too quick for him. She was a little old lady just landed from a great ship. The two are with a sort of intoxication, tempting her to lie nearly seventy, but brisk as a girl of twenty. She stepped quickly forward and laid her hand

will only be good natured while sitting, with the whole household to wait on him, we should- it was a copy, and I suppose of course a fancy but, dear sir, he has just recovered from an at- piece. The ship, the busy sailors, the crowd on tack, and we are celebrating the event. He the wharf, make a strong contrast between that laughed for the first time for a week, and it did active life, and the loneliness and desolation of me good to hear him."

'I wish he would come over and do a little; with none to care for them." laughing in my house."

'I will send him; only make sure that your house is solid and strong, for he makes the tim-

order plates for you; I think it will give me an appetite to see your faces, at table. Miss Eliza, must cheer her if she feels like a stranger here. you are looking remarkably well this morning. I see by your habit that you rode thither, and Why, Eliza, you would die with homesickness." this, perhaps, has given you a fine color."

"I always ride in preference to driving; one might almost as well stay at home as be shut up in a carriage."

off I were only sure I could get upon a horse. without being tormented as if I were a martyr morning over my poor foot. Why, ladies, I have undergoing torture. I would ride back with you forgotten that I had the gout since you came in. for a few miles. The Doctor forbids more than

that," said the gentleman. pleasure. Riding was her greatest accomplishment, and her figure was well adapted for it. She was very tall and slender, thin, to be sure, resolved to make the effort and ride with you. with a flat bust; but even this was a foundation , if you will take so clumsy a gallant. Peter and to build upon, and she knew how to improve it. Mrs. Attleck will help me mount. My gout is Her well fitting habit, jaunty hat and floating a godsend to my housekeeper, who has a born veil, her mat position, and fearless riding, were talent for nursing. My foot is her pet, her childall seen to advantage when she rode her high. It is a great consolation, too, when the twinges spirited thoroughbred, while the long, gauntface, high cheek bones and large features were in subduing them." not as perceptible at that height as when walking. She was about forty-five years of age, but the gentleman to mount with comparative ease. one of those faces that are no older at forty than | Once in the saddle he was at home, and Miss at twenty five. Mr. Melton could never remem- Eliza at his side rode with more fearlessness ber when she ever looked young. Ill heath in and grace than usual. She talked about her vonth had marred her complexion, but had not schools and the church which was to be renovasubdued her energy. She was an active woman ted, and in the history of which she had become and she made no answer. in society, superintended the schools on her facts o much interested that she had studied church ther's estate, knew the needs and vices of the architecture to some purpose, at least if a knowlpoor, was an efficient assistant to the vicar, edge of towers proved it. Mr. Melton had in his never absent from the Sunday school, read the "Times" daily to her father, and could therefore time to the subject, and now Grecian Doric and talk polities like a member of Parliament, I was going to say-but they do not talk them | Ionic were discussed with much animation much-rather like a candidate who was making ready for the hustings. Her manners were as | unlike those of her mother as possible; the one was quick, active, like a bird, now here, now there, singing on one bough for a minute, and then changing to another. Her talk was more like a pleasant chirp than like common conversation. What was lacking in dignity was made up by sprightliness and good humor. Miss Eliza, on the contrary, was precise in her manner, correct in her grammar, and as observant of all the formalities of society as if they had been an appendix to the moral law. She never gossiped. about her neighbors, or talked slander, and when others were guilty of doing so, she was as severe in her manner toward them as if they had dropped the his from the words which should hold them. A very model of propriety was Miss Eliza, and Uncle Joe knew it, and respected her, but-he-liked-her-mother best-"and yet-I

between so faultless a woman as Miss Eliza, and so dare not approach too near the goddess.

We have digressed somewhat. No sooner had the gentleman expressed his desire to return with Miss Eliza if the suffering would not outweigh the pleasure, as his remark might be interpreted, rule, I fear you will do it so gracefully that though he would not have given it that turn, than the old lady said-

"We came over on purpose to ask you to meet your brother Morton and his wife at dinner, to ful eyes opening wide at such a compliment from norrow. We were at his house yesterday. A very elegant woman, Mr. Melton, quite different from most Italian ladies whom I have met both in person and in conversation: Why, she speaks our language as if she was born in England, and yet she tells me that she was never in this country till her marriage."

"There were some peculiarities in her pronunciation and in the structure of her sentences," said Miss Eliza, "that were proof positive that she is no English woman, and yet the facility and fluency with which she uses our language are very remarkable in a foreigner."

'She was an Osini, once quite a well known family in Italy, and prominent among the noblity, but for the last half century almost lost, like many other noble names, in obscurfty and poverty. The political changes in that country have made sad work with many a noble name. As for Lady Isabel, she bears the stamp of nobility in form and face.

"Just what I was saying to Eliza, Mr. Melton, almost your very words. She is a very elegant woman, and fitted to shine in society. What you now say, accounts for the sadness which seemed to rest upon her face when we called upon her. She came into the room like a queen. She was dressed in heavy black silk with much rich lace about her head. From out the lace gleamed an arrow set with diamonds, and a large diamond cross confined the lace upon her bosom. Some sweet rare perfume filled the air. Why bless you! I became almost enchanted with the beauty, the perfume and the wondrous grace of the woman. It was not that she won me to love her at once, as some beautiful women do, but there was an intoxication about it, that led me as I was driving home to say to Eliza-'I do not of any servant save Mrs. Affleck and his faithful wonder Morton-married her, though she is a for- Peter. eign lady.' You know, sir, we prefer our countrymen should find their wives at home."

"Most assuredly they ought to do so, madam," said Uncle Joe with an inclination of his head toward the lady.

practiced by the gentlemen."

"It should be by me, if I were a marrying man, madam : but about Lady Isabella; did you say she seemed sad? Thope she is not pining for

her southern home!" "Not that, I think, for she said England delighted her, and as for Morton Hall, she added-I am enchanted with it; it seems more homelike than our Italian houses."

What did she say about painting, Ellza—that she painted with her own hands that beautiful picture on the wall?"

"No-no, don't rise; keep your seat. I know charm of the picture is in the exquisite beauty what a tyrant the gout is. Why, if Sir John of the girl, and the sad, yearning look of the father as his eyes rest upon her. She told me that the two exiles, who seem to be in a strange land.

"My brother has wen'a prize," said Mr. Melton, "for I can assure you she is as skillful in" musje as you found her in painting."

You must nurse yourself, that you may not "Take seats, ladies," said Uncle Joe; "I will fail to meet her to morrow," said the old lady. "Such a rara aris is not caught every day. We No wonder, poor thing! so far from her own home.

> No, mother, I should find a remedy in work. Nothing to make life endurable like living out of yourself.

Right there!" said Uncle Joe, with emphasis. "Here have I been mouning and fretting all the

"And we have forgotten how time has fled," said the old lady, consulting her watch. "With Miss Eliza's small black eyes sparkled with our pleasant chat and your strawberries and tea, we have overstaid our time."

Wait a few minutes, ladies. Miss Eliza, I am torment me, to see how much pleasure she takes

Peter and Mrs. Affleck succeeded in helping younger days devoted a good deal of study and Roman Doric and Composite and Gothle and Miss Eliza had been drawing a Catharine wheel window for the church, and the rosettes, which were to be of painted glass, had caused her much study. She had a drawing of it in her pocket, which Mr. Melton wished to see, and they drew rein under a large oak tree, while the gentleman examined the sketch, and gave Miss Eliza a little lecture on combination of colors. Their stopping place was near the turn in the road which led to Morton House. While the gentleman held the paper, and the lady was explaining her difficulties to him, they heard the sound of horses' feet, and looking up, saw a lady whom they instantly recognized as Mrs. Morton. Beside her, instead of a groom, was her waiting maid, who had come to her since her marriage, having been detained, Lady Isabel said, in Italy by illness from coming. with her. The latter stopped when she saw Mr. Melton, and they exchanged the greetings of the day. Miss Eliza had a few words to say to the with admiring eyes on his beautiful wife do not think she is half as good, and never could hady in answer to some inquiry of the former on the enounced as a saint?"

the efforter and dress common tan sacra stranger had saint, reels the great distance ger here that I commit mistakes daily. Allow ger here that I commit mistakes daily. Allow me to look to you for guidance at times." There must be some-great-charm-in a lady who could draw a compliment from Miss Eliza. "Indeed, Lady Isabel, there is little danger of your erring in that way, or if you do violate a conventional henceforth it will be accepted as the only right

> thing to do." "Thank you," said the lady, her large, beauti-

> Meanwhile the gentleman had turned his eyes to the companion of the lady, who had remained a few steps behind her mistress.

"Well, Miss Eliza," he said, after the group had separated, and Lady Isabel, like a princess in a fairy tale, had disappeared in a woodland path, "I wonder of what nationality the maid may be—she is far less Italian than her mistress, and looks more like a West Indian than a European born. As to the lady, I have not the least doubt of her descent from the Ossinis. I can see the old Italian hauteur in the curve of the lip, and the cut of the nostril; and though she does speak our language with facility, one must have been born in Italy to gather those sweet, rich intonations, which are seldom found in our cold Northern climate. But the face of her attendant is very peculiar-skin of a dark olive tint, and of a satin smoothness, face oval, and eyes large, dark, lustrous. Her features are even more regular and more finely chiseled than those of her mistress. She was beautiful to look at, but while I looked I was repelled. She is an anomaly for an English waiting-maid, and, I confess, a mystery to me.'

Miss Eliza smiled. "Really, Mr. Melton, I wish I had observed the woman more closely, but I cannot, even now, recall the face, and should not know it again

unless I met her beside the lady. "I should," said Uncle Joe, rather abruptly, if I met her in Pekin. A new sort of waitingmaid that!"

The gentleman accompanied Miss Eliza to her home, but returned back at once, not daring to trust himself, on that day, to the tender mercies

Lady Isabel and her maid returned home by a circuitous route, their road leading to a path which ran by Patsie's cottage. It was four o'clock in the afternoon, a sweet, dreamy June day; a slight breeze ruffled the foliage of the "Ha! ha! a good theory, sir, but not always trees, and their rich, glossy leaves glistened in the sunlight; the blue sky above was cloudless, but the green turf beneath full of pictures of flickering foliage and spreading boughs. The two rode side by side now.

"Lisette," said the lady, "leave your horse here, and go as near the hedge as possible without being seen. You may get a sight of the child this fine evening; she may be playing near the

Lithe and supple as a young panther, the girl sprung from her horse, and crept behind the hedge and the clump of trees which guarded the

comed the ladies with cordiality, and seized his self in that way. The picture was called 'The fume of the one flower that still remained upon standing by themselves, beside a square corded down and breathe its air. But the sound of trunk, evidently their luggage, which they were voices drew her attention. Peeping through the guarding. They were father and child. The shrubbery she saw three children seated in the charm of the picture is in the exquisite beauty porch, eating their supper of bread and milk one in white frock and silken sash was sitting in Davie's lap, while he fed her from a silver cup; his own delf bowl with its wooden spoon stood by his side. Bessie, the sister, sat on the step with a bowl, like that of her brother, in her lap. She wore a calico frock ; around her head she had tied a bright ribbon, into which she had stuck buttercups and daisies.

Lisette's eyes were fixed upon Mary with a searching, critical look. She remained till the fittle one had eaten her supper and had said :

"I want Mamma Patsie to put me to bed." Then she went with a step as light as hers from

"" E'en the slight harebell raised its head." "Well, Lisette!" said the mistress, looking

into her eyes. "Yes, she is like her; the same color in her eyes, and brown curls, like hers, on her head, and, when she laughs, I would think it might be

I must have her with me, Lisette. I must. And yet, the child shrinks from me. I cannot get her even to look at me. The face that others think so fair, she feathes. Why is it?"

"I tried to hush a crying baby, madam, when I was on the steamer; its poor mother was sick and nigh unto death. I sung to it-and you know how much others have loved to hear me sing-but the child struggled to get away. I southed and hushed all in vain, the baby refused to be comforted. A rough old Dutch woman, with a voice like a saw, took it in her arms, and it fell asleep as if angels had whispered peace to It was never so before.

"Lisette, don't talk so. You frighten me. Do you think children will never love us more ?" "I fear not, madam."

"Lisette, you, at least, do not deserve such a punishment.

The girl avoided her mistress's eye, so that the sudden paleness which made that dark, smooth cheek livid, was not seen. Her lips closed tight,

"I tell you, Lisette, that child will save me from insanity. I must have her! How I wish there was no Patsie to bar my way."

'She is a good woman, the servants say, and was like a sister to the child's mother.'

"Yes, yes; all the worse for me. Oh Lisette, you do not understand how much I want that child to love-to bring forgetfulness of the past, in love of something present."

Forgetfulness, Lady Isabel, is a blessing sent to but few of us. Do you remember reading to me once an old story of the poor creatures that were ferried across the river Lethe, and were not allowed to touch one drop of the water which would have made them forget the past?"

Yes, I often think of that classical story, and as often pray for one draught of its watersonly one. The grave alone will give it to us."

"I hope not," said Lisette. "I hope rather that God will remember wrongs then, and avenge them He forgets now. He forgets, Lady Isabel. It is because he forgets, that memory is bit-

At this instant the lady's husband-came to meet his wife. Lisette drew back and took another road leading to the house. Morton looked

thing else by pringent grace the as you do greeve try the mettle of our animals?"

The road was good, the day fine, and for one mile the lady rode like Netherby's bride. Her eyes were brighter, her cheek flushed, when her husband assisted her to alight; he, as he did so,

"You are beautiful enough, my beloved, to go through Purgatory to win." She smiled.

"If I were Eurydice you would come with music, like Orpheus, to woo me back, would you?"

Yes, to hell itself, if you She shook her head.

"Ay! ay," she said, more to herself than to him, "how few know the meaning of that word." She passed into her own room. Lisette was there waiting to dress her for dinner.

"Put on one of my most becoming dresses, Lisette. Make me look well to-night in my hus-

band's eves.' "You have never falled to do so, since he

knew vou, madam."

"If I ever should, heaven help me!"

'Amen!" said her attendant, as she loosened the heavy braids of the magnificent blue-black hair with which Nature had endowed the lady. [Continued in our next.]

\* \* In the midst of all that gloom and uncertainty, while the sky was thick with the clouds of superstition and bigotry, a little golden lightso small that one would have supposed the first hostile breath would have extinguished it-forever -modestly peeped forth from the horizon, and though the black clouds strove to hide its light, they were powerless, for it was the light of Truth. Ere long, many of the clouds which had striven to bedin the little light, came to respect it, and as a consequence they were absorbed into its brilliancy, and soon the little light had grown to such proportions that it had east its beams up-on the whole earth—into hovel and palace—upon the ignorant and the learned—upon old and young. Need we say that Spiritualism is that golden light?

Then let the world rejoice at the rapid advance of a truth that offers no uncertain comfort or consolation in our bereavements, and teaches for a certainty how we should live here and how we are to live in the spirit-world. The present we are to live in the spirit-world. The present generation may not witness it, but sooner or later shall Spiritualism utterly destroy by ab-sorption the few remaining obstacles which op-pose it, and, with "Faith in God" for its motto, 'Truth' inscribed upon its banner, its victory shall be complete, and all mankind will par-take of the glory.—Summerland Messenger.

We wonder if the time will never come-(yes, it will come)—when use, which constitutes the employment and happiness of heaven, and the honest effort to be useful, will be the standard of manhood. Conditions are nothing. There are no riches in gold, there is no religion in meeting houses, there is no philosophy in books, there s no morality in precepts, there is no poetry in ong, there is no greatness in historical record. that will begin to compare with the true heart of man and the true life of humanity. Our measbecause in our blindness and prejudice we only see through a glass darkly; but some day—the time will come—a man will stand on his manhood, and that will be next to Godhood, since it will radiate with the divine whence it emanates "Yes, madam, she said that she amused her magnolia. She stopped as she inhaled the per- of parent and child.—The Merrimac Journal.

# Spiritual Phenomena.

A SEANCE WITH MARY E. CURRIER.

DEAR BANNER-With pleasure I record my testimony as to the mediumship of Miss Mary E. Currier, of Bradford, Mass. Sketches of her mediumship have been heretofore published in the Banner. She is well known to the spiritual public for the peculiar character of her powers. In company with two friends, we wended our way from Haverhill over the iron bridge which spans the Merrimac, to the residence of Mr. and Mrs. W. W. Currier, to attend a séance, as per their kind invitation.

Before the séance commenced I made a personal inspection of the room, and found the usual furniture of a parlor, with this addition, viz. : About a dozen small bells were placed under the right end of the plano, upon the floor. A horn, tambourine and some other musical instruments were placed in near proximity to the bells. No screens or any other evidences of unseen attachments or confederates were visible. Six of us took our seats in an irregular circle in a corner of the room remote from the piano; we were then requested to join hands and not break our hold. Mary E. Currier, the medium, then took her seat at the piano, and the door of the adjoining parlor was closed, which left us in total darkness. Her spirit guide, Mayflower, entranced her, and came forward and gave us all a kindly word and shake of the hand; at the close of the scance she also entertained us:

My position in the circle was on the inside, which brought me about four feet from the médium. I observed that, while the medium was reports of the proceedings of the Conference. playing, two airs were played at the same time, Though carried out under several disalvantaand it seemed to the ear as though other hands | geous circumstances, the proceedings of this than her own were touching the keys. While Conference were, considered as a whole, emishe was playing spirit John rang the bells vigor- nently successful. The Conference meetings ously, played on the tambourine, or rapped out were opened by a soirce, at which B. Coleman, intelligent answers to questions from the mem- Esq., presided. The remaining moetings were bers of the circle: the bells and tambourine were held, four of them, in Lawson's Rooms, Gower moved around near the door; at the same time I could distinctly hear her watch opened and shut with the usual sharp elicking sound. As the manifestations were drawing to a close the medium moved back to within one foot of the circle by sliding her chair upon the carpet; but the tune was finished on the piano without any apparent physical contact; it would have been impossible for the medium to reach the instrument with her hands. The door leading to the parlor with a light was instantly opened, but there was no confederate present, or a door for one to pass out, other than the one mentioned. I state things as they occurred, but skeptics must form their own conclusions; but I cannot explain it upon other than the spiritual theory.

As I have again returned to the lecture-field, and intend to devote my whole energies to the work the coming year, I will occasionally send the dear old Banner such notes bearing upon the progress of the cause as may be of interest to its readers. I will answer calls for lectures anywhere in New England. Address box 21, Haver JOHN BROWN SMITH. hill, Mass. Haverhill, Mass., Sept. 25th, 1874.

### MATERIALIZATIONS AT MRS. COMP-TON'S SEANCES.

On several occasions within the last six months, we have published letters from Mr. G. C. Hib bard, a well-known merchant in Watkins, N. Y. giving brief accounts of the mediumship of Mrs. Compton. - From his statements, it appears that she has been developed for materializations, and that quite a number of spirits mave been seen with sufficient distinctness at her scances to be recognized. We are in receipt of another letter, dated Sept. 11th, in which Mr. Hibbard says, that at a circle held on the 8th, several spirits appeared materialized in full form, one of them giving the name of "Katic King."

At a scance held since the above date, the same spirit appeared again, and among other remarks. said, "Mrs. Compton is the best medium I have ever manifested through." "Another spirit, the famous Indian chief, Seneca," says Mr. H., 'whose bones lie within the limits of our corpora tion, materialized and walked majestically into the centre of the room to within one foot of the sitters, and seven from the cabinet, and assuming an attitude that an Ajax might envy, delivered a 'war-whoop' that could have been heard a distance of two squares."

Mrs. Compton lives in Havana, three miles from Watkins, where she is holding séances, charging only fifty cents for admission. Mr. -Hibbard informs us that he has attended many of these scances, and has watched with interest the progress made while the lady was being developed in various phases of mediumship; he expresses great confidence in the medium's integrity and the genuineness of the manifesta-

# SPIRITUALISM IN THE NORTH WOODS.

NEW AND CURIOUS DEVELOPMENTS. To the Editor of The Daily Graphic:

Insight into the spiritual world is by no means so uncommon as it is generally thought. Some years ago, while spending a vacation in the North Woods, along with some artist friends, three of whom are well known in this city, and may readily be referred to, I had some very singular experiences. One evening as we were encamped on the shores of the Racquette River, our conver-sation turned upon Spiritualism, and naturally we were soon talking about ghosts. The guide sat quietly smoking in the moonlight and listening to us. He seemed to be the most matter-offact man in the world, and so we were somewhat surprised to hear him assert not only his mediumship but his power to make what he called a "con--where he picked up the word is a mys y—see spirits as plainly as he could see bodies.

e laughingly asked him to give an exhibition

We laughingly asked him to give an exhibition of his powers. What followed I will relate as briefly as possible, and exactly as it took place. The guide had with him a rod of witch hazel, which, for some reason or other, he hardly ever relinquished when it was possible to have it about. He balanced it on the joined extremities of the forefingers and thumb of his left hand, and presently it began to make a complete clrcle, from which it broke into oscillations, and did not cease till it nointed directly at my forehead, apparenttill it pointed directly at my forehead, apparentsingling me out from the rest of the p e guide was standing at the time, and I sitting the rod made an angle of at least forty-five de grees with the horizon at the time. Thus sin ed out, I was made, to stand about three feet from the guide and bidden to close my eyeswhich were then bandaged. The rod was then pointed directly at me, and, after two or three minutes of waiting, I felt a singular sensation, as if standing on a stationary raft under which water is rapidly flowing. I tried to steady my-self but sank to the ground, and presently saw, with the most perfect distinctness, a stretch of landscape as in broad daylight, over which animals of various sorts were ranging, and which seemed a perfect Arcadia for beauty. A broad stream was flowing at my freet, of which was a boat containing a man and woman, who presently approached the shore. To my intense surprise

I knew them both. One was a brother, who had I knew them both. One was a brother, who had died some years before, and the other his wife, who did not live long after his death. Following them from the boat came their old water spaniel, my old friend "Pinto," also defunct, after the flesh. What struck me most was the perfect nonchalance with which they greeted me, as a matter of course. John (my brother) told as a matter of course. John (my brother) told me a number of things of no particular impor-tance to any one but myself, but said that he wanted me to tell "H. D. M."—an old friend of his, and one of the encamping party—where to find a certain meerschaum pipe which the said.
"H. D. M." had lost and long mourned for. I remember at the time laughing at the triviality remember at the time laughing at the triviality of such a message from the spirit-land, and presently the landscape faded away, and I came to myself, stanling where I had stood when first affected. The bandage was taken from my gyes, affected. The bandage was taken from my eyes, and I delivered my message, which was received with considerable chaff. But the joke of the thing was, that when "II. D. M." returned to New York and his studio, he found the pipe in precisely the place indicated. This was evidently not the work of "diakka."

New York, Sept. 17th.

# Foreign Correspondence.

ECHOES FROM ENGLAND. NUMBER TEN.

BY J. J. MORSE.

Since my previous communication was despatched we have held a Conference, under the auspices of the British National Association of Spiritualists, and which was fully and fairly reported in two out of our three weekly papers, the leading public prints in the metropolis and the Provinces devoting much space to copious street, and two-the final ones-at the Crystal Palace. Dr. G. Ireton presided at these two las mentioned. Your correspondent was present at all of the meetings, and labored with the rest.

Metropolitan Spiritualism is rather dull just now, the only items of interest since Mrs. Tappan went into the Provinces being a series of ectures by Dr. G. Sexton, in the Marylebone Music Hall. The attendance, considering it was the London off season, was very satisfactory.

We have a very powerful and successful healing medium, Joseph Ashman by name; he has just published an excellent little book entitled 'Psychopathic Healing." It is exciting much attention, and meeting with a large circulation.

In the Provinces the visits of Mrs. C. L. V. Tappan to the various centres of our movement have been the chief sources of activity during the summer months. As a speaker of rare merit and acknowledged ability, Sister Tappan ranks very high over here. After fulfilling an engagement on the south coast, she will return to London, and resume her winter duties immediately.

Newcastle-on-Tyne, one of our northern English towns, has been greatly exercised over our cause of late. It possesses two very good media -the Misses Wood and Fairlamb. A person by the name of Auckland created a disturbance at a séance, a short time since, and a prosecution was talked of against the mediums, for obtaining money under false pretences. Instead of that, lowever, it came to a summons for a common assault! For this Auckland violated the conditions of the scance—a dark one—by turning on a ant, in the hopes of finding the mediums trick. ing, in which hope he was completely disappointed! A row ensued, and a summons was the result. The hearing came off and the verdict was, a non-suit, each side paying its own costs. This fanatical and impudent attempt to discredit our cause recoiled upon the heads of its promoters.

At the time I write this I am at Newcastle, on my farewell visit to that, among other towns. I have just left Glasgow, Scotland, where I have been on a similar mission. I have several other towns to visit before my London farewell meeting, after which, I bid adieu to my native land, steam on to your shores. I leave England on Thursday, "Oct." 15th, per steamer Celtic, White Star Line, for New York, where I expect to arrive on or about the 26th, same month. My very dear friend and spiritual father, J. M. Peebles, has promised to greet the stranger, on arrival. He will be in New York City at that time; letters directed to me, to his care, will receive prompt attention—and I trust to feel as a friend among friends. I will advise further in a week

The following, from the London Medium and Daybreak, will be read with satisfaction:

"The announcement will be received with pleasure that a volume is about to appear, containing Mr. Wallace's contributions to the literature of Spiritualism, including his last performance—the articles in the Fortnightly Review which have made that magazine famous in places where it was quite unknown a few months ago. From advertisement it will be perceived that the most liberal arrangements have been offered to the friends of the cause to make the new work of use in their hands. We hope the generous terms will be eagerly accepted."

And now permit me, Mr. Editor, to thank you for inserting these communications of mine, and I must tell you that this will be the last I shall have the pleasure of penning for some time. If, upon my return to my native land, you shall again accord to me the privilege of being your English correspondent, I shall be exceedingly pleased to re-commence my labors on your behalf. For the present, with fraternal greetngs, adieu.

Warwick Cottage, Old Ford Road, Bow, E., London, England.

LUDICROUS USE OF THE WORD "HE."-Highlanders have the habit, when talking their English, of interjecting the personal pronoun "he" where not required, such as "The king he has come," instead of "The king has come." Often, in consequence, a sentence is rendered ludicrous. A gentlaman gare he has had the placement of list. A gentleman says he has had the pleasure of list-ening to the Rev. Mr. —, (let his locality be a secret,) and recently he began his discourse thus: "My friends, you will find the subject of dis-

"My friends, you will find the subject of discourse this afternoon in the first Epistle general of the Apostle Peter, chapter 5 and verse 8, in the words: 'The Devil he goeth about like a roaring lion, seeking whom he may devour.' Now, my friends, with your leave, we will divide the subject of our text to day into four heads. First—'Who the Devil he was?' Secondly—We shall inquire 'Where the Devil he was?' and First—'Who the Devil he was?' Secondly—We shall inquire 'Where the Devil he was?' and 'Where the Devil he was?' and 'Where the Devil he was going?' Thirdly—'Who the Devil he was seeking?' Fourthly and lastly—"What the Devil he was roaring about?"

A late British review, speaking of a sermon from a young curate, says: "The sermon was one of those lithographed compositions supplied to the clergy at ten shillings and six-pence per dozen. In country parishes these form the chief part of the teaching the clergy give their hearers, and the use of them is rapidly destroying what little it there is in the pulpits of the establishment." what little life and reality

# Banner Correspondence.

An Interesting Occasion.

Notwithstanding the inclemency of the weather, about fifty friends of Mrs. Juliette Yeaw assembled at her house in Northboro, Mass., on the evening of the 18th Sept., to give Expression to their esteem and appreciation of her qualities of character and usefulness as a medium, by an appropriate present. The surprise was complete, and as she remarked, "Why, how singular all these people of the same faith seem to meet here with one accord," and not until her house was nearly filled did she suspect that she was to be the "victim."

An original song by Dr. Samuel Grover of Boston, was sung by himself and wife, after which the presentation communication of all the friends was read by Joseph John:

To Mrs. Juliette Yeaw: We have assembled here to night for the purpose of expressing our gratitude to you for the manifold blessings you have bestowed upon us, as well as others, by your spiritual ministrations. The self-sacrificing saisting way have manifosted in your mingling. spirit you have manifested in your mingling among the people who have called you to minister unto them, both in public and private, has won for you many ardent friends.

Sympathy, which is the heaven born vehicle to social success, is entrusted to man's discriminating powers to bestow, and according to their organic bias will it be given; it is the medium of our souls' exchange; like gold, is the standard weight, and never below par. Premium is to those who bestow it without stint; narrowness and bigotry are to the selfish. According to the seed sown will be the harvest. They that sow for wealth may reap it, but lose character; they who scatter sympathy gain wealth of character. The law of love among men is retributive: all have returned to them what they bestow. Money is compensation enough for the miser, affuence is compensation enough for the miser, affluence for the proud, but they who live upon their labor and are keenly alive to present opportunities, yielding the gifts of God in sympathy to the hungering soul, whether they possess their thousands or nothing, they have returned to them the compensation of their spiritual worth expressed in some form of appreciation. Sympathy like "mercy is not strained, it droppeth as the gentle rain from heaven upon the place beneath; it is twice blessed; it blesseth him that gives and him that takes;" it is the projected spirit of the giver, and is en-throned in the heart of the receiver. Apprecia-tion is the mirrored motive and likeness. The journey of life is robbed of its zest if there be no appreciation, and labor fails of its purpose if it brings no compensation.

The sharper is considered a live man, because

he puts money in his purse. The unselfsh are often reprimanded because they seize only the opportunities of spiritual wealth which the sharper neglects. The disposition of mankind is to run to extremes their dominant ideas; of such elements is the great caravan that winds its way upward made. Those that fourney by the side, not crowded nor blinded by dust, see God's nature and enjoy it, while the great mass in the crowded train know no better place—see no

Reformers are the pioneers in social and political growth. As such they are in the extreme advance, and it is no wonder the masses hate them, for do they not shiver the timbers of old opinions and prejudices, and knock the house that sheltered generations before us from over our heads? They say, "The cradles that rocked the infant forms of our fathers and mothers, the hearth that warmed their nerves, the board around which they supped, will they not put us to sleep, warm our nerves, feed our wants? Opinions that shaped the lives of those who made and governed nations, and brought many valiant pilgrims safely to the shares of etarrity will they grims safely to the shores of eternity, will they not do the same for us?" Therefore the cry is away with these reformers, extremists; give us back our old opinions, customs and habits; but God moves his hand and they die. "Blessed be death!" Then from the ashes of old customs is transmuted the power and spirit of truth, which finds its prophets, adherents and propagators, who transform the old "waste-places unto ways of holiness," and not the least among whom is our respected friend Juliette Yeaw, who will now see that her labors have not been in vain, nor her sympathy accounted for naught, for not only of the kind she has given is returned to her, but the earthly fault therefore. but the earthly fruit therefrom, which from many directions have come bounding on the chords of friendship that she has fastened in many hearts while ministering to the wants of her fellowmen. This which I hand you is their silent but potential voice—a purse generously filled.

And not until the purse was placed in her hand did she suspect the character of the present. Emotion filled the place of speech, and for a few minutes all was silence. This was broken by Dr. Grover reading an original poem, entitled "The Old and the New."

Then Mrs. M. E. Albertson, also of Boston, addressed the recipient with a most pathetic and appreciative speech on the trials, labors and hardships of the lives of mediums, paying a just and fitting tribute to the self-sacrificing labors of the one present and her family. During its delivery the pressure of sympathy made many eyes to weep, and all felt that it was good to be there.

Mrs. Yeaw then arose from her seat, and standing by the door opening into the parlor (so that all could hear her,) with her usual modesty, gracious eloquence and perspicuous thought, recited the history of her development as a medium, the years of labor that followed in public and private capacity, of faith in the promise of angels, which alternates with doubt when darkness and tribulations assail, of humiliation, and then resolution never again to distrust their watchful ministrations who may appear to withdraw for a season to prove our faith, but whose return is always opportune and reassuring.

### Letter from Dumont C. Dake, M. D.: the Doctor new a Citizen of New York: Dr. Slade's Marriage, etc.

DEAR BANNER-A short time since we were a visitor in Gotham; now we are a citizen. By our own desire, and advice of our beloved spiritguides, we closed our "Cure" in Chicago and turned our face eastward. For many years we worked with a will in the West for human progress; our hands were ever full, and we always had all that we could do; in fact, our arduous duties became enervating, and in the height of success, just as we were about to realize a just recompense for our labors, we were impressed that we had accomplished our mission and work in the West, and that a new field awaited us in the East. It is our hope that, as our efforts were appreciated in the West, we may meet with favor in the East.

Hopeful for the future, with high resolves and earnest efforts we press forward, leaving land-marks, white tablets of immortality, that those coming after may take heart and not faint by the wayside, and their earth-lives go down into darkness and despair. To the many kind souls in the West wlo have given us "God-speeds" and reluctant 'God-byes," our hearts will ever go forth with a clinging affection of a brother's and

During our brief sojourn here we have met many individuals of note, and with some of them have had agreeable converse—among whom were Mark Twain, Anna Dickinson, Col. Fuller, Ex-Governor Worth, Ilon. W. W. Flagg, Clerk of the Senate at Washington; Judge Jordan, North Carolina, who defended the Woodhulls and

physical health and mediumship have improved; his control is very clear and convincing. J. V. Mansfield is a host, and gives good satisfaction.

V. Mansheid is a host, and gives good satisfaction.

E. V. Wilson is now speaking here, and gives most excellent tests (publicly).

With our good friend and worthy brother, Dr. Slade, the work goes bravely on. His mediumship is of a high order, and his good and great works shall live after him. Your kind readers must all congratulate him, for he has but lately must all congratulate him, for he has but lately married a lovely bride, a most estimable young and handsome lady, the daughter of Mr. Grove Penny, Utica, N. Y., a retired merchant of forty years' active service. Dr. Slade has purchased a residence on Murray Hill. The wedding was a brilliant affair, resplendent with diamonds and costly presents. The Doctor, we are glad to say, purposes devoting his life energies more earnestly than ever before to the course of hympathy. ly than ever before to the cause of humanity. The newly wedded ones have our best wishes for their present and future happiness.

DUMONT U. DAKE, M. D.

43 West 28th street, New York.

### Live Issues.

To whom it may concern:

A "watcher of the night" prior to the dawn of Modern Spiritualism, an early welcomer of its advent, I have yet been more deeply in its bearings on the present life than in its revelations of another. With reference to its power as a factor in the problems of to day and of the near future on earth, I have reached some important truths realized by few, but vital to all, which I offer my services, for a limited period, to present, not be-cause of any personal desire or pecuniary necessity, having a position as permanent as I choose to make it, but because "woe is me if I preach not the gospel," so far as opportunity offers for me to do so without injustice to private obliga-

Among the subjects on which I propose to lecture, so far as I can fill invitations, are the rela-tions of Spiritualism and other religions to labor; the mutual bearings of dietetics, intemperance, education and Spiritualism, involving a constructive and positive temperance movement, in place of one merely negative and destructive ; relations

of one merely negative and destructive; relations of religion and politics, historically and prophetically considered; insanity, pauperism and crime in their relations to Spiritualism, and a scientific, social, and political regime.

But above all, I propose fully and variously to elucidate the question of representation, both on its-intrinsic merits and in its relations to Spiritualism and free thought, showing that liberal thinkers are unjustly deprived of thirty or forty Congressmen and a large number of State legislators to whom they are entitled, thus ensuring lators to whom they are entitled, thus ensuring State aid to Orthodox religions out of their pockets to an extent which few of them dream—thus rendering stationary or throwing back the dial of progress, and necessitating the same work to be done over generation after generation.

I can speak whenever called upon, on any Sunday, within twelve hours' travel of Washington. I can spend from one to three months during the coming winter, in New York State and New England, if timely arrangements are made; and in March or April 1 may be able to take some places in the West en route to California.

Further particulars on application.

Washington, D. C., Oct., 1874.

New York. COLD BROOK .- Orrin W. Smith writes, Sept. 28th, as follows: Please find space in the Banner for a few lines from a place that has heretofore rarely been represented in its columns—a small namet costly nestled among the hills of the northern part of Herkimer County. Upwards of twenty years since, shortly after the advent of the "Rochester knockings," the light of the "new dispensation" first dawned upon a few souls in this place, and its beautiful doctrines years steadily mentalized and the usual errors. were steadily maintained amid the usual opposition that has been experienced by the pioneers of the movement everywhere. Some very good mediums were developed; among them were Mrs. Temperance Fenner (whose communica-Mrs. Temperance Fenner (whose communica-tion from spirit-life was published in the Banner of July 11th, and which was true in every partic-ular, and a splendid test), also her daughter, Mrs. Sarah Robens, who became a finely devel-oped trance speaker, and Mr. A. R. Fenner, who, though not seeking notoriety, was never-theless a brave, unflinching worker in the cause, and in all reforms. These have, within a few years, all passed on to spirit-life, to see, "face to face," those truths which, though then seen "through a glass darkly," were nevertheless un-derstood, and freely dispensed to many a gratederstood, and freely dispensed to many a grateful soul. For some time no public demonstration has been made, until the 22d and 23d of August last the services of Brothers J. H. Harter and Warren Woolson were secured, and a two days' grove meeting was held with great success, people coming several miles in carriages to hear for the first time a discourse on the Spiritual Philosphy, and the closest attention was given throughout the whole meeting. On Sunday, the 23d, the Cornet Band of this place came out and assisted in the exercises, much to the horror and dismay of a "faithful few" old hardened bigots, who had solemnly convened in the Methodist Church to expostulate with God for allowing the Devil to beat him again in a fair fight. Brother Harter's peculiarly felicitous manner and witty anecclotes kept the people in the best of humor, while the sturdy logic of Brother Woolson fur-nished our Orthodox friends with ample food for sober thought for a long time to come. At the close of the meeting a unanimous expression was given that the services of Mrs. S. A. N. Kimball be procured at her earliest convenience, and, accordingly, on the 12th and 13th of September, another two days' meeting was held, with Mrs. Kimball as sole attraction. Again a large audience assembled, and gave the best of attention, bearing with belt avidity the people turn from showing with what avidity the people turn from the mouldy husks of Orthodoxy, to the fresh, sweet, spiritual food, that is furnished by our glorious religion. Mrs. Kimball delivered four lectures in a trance state, and at the close of each lecture gave clairvoyant tests through the audience, which were accurate and convincing. During her lecture she hewed close to the line, and the chips flew right and left, to the conster-nation of old Orthodoxy, which could find nothing better to fall back upon than the stale accusa-tion brought against the medium of Nazareth, "Verily she hath a devil." A few words in re-gard to Mrs. Kimball, and I will close. I have never seen a medium who seemed willing to be worked for the cause to the extent she is. Remaining with us after her lectures a week, she employed the whole time in giving free tests to employed the whole time in giving free tests to all who came, both skeptic and believer, and nothing seen ed to gratify her generous natures more than to throw a ray of light into some poor unfortunate soul, who, burdened with sorrow and care, was toiling sadly up the pathway of life. Her lectures are sternly practical in their bearing, while they are first-class in a literary point of view. But her great success consists in her tests. No candid person after hearing her descriptions of spirit presence can doubt the fact of clairvoyance. Many who came to scoff at her lectures went away, if not to pray to think; which would, I opine, work better results than prayer at the time. Her terms are low, and to places where the cause has but few supporters she is especially adapted. May she and, the other brave workers live long to wield the sword of truth.

# Vermont.

GREEN MOUNTAINS .- Wm. W. Bryant (of Philadelphia) writes Sept. 25th as follows: The Spiritual Convention held at Plymouth Notch, Vermont, the last Friday, Saturday and Sunday in August, was one of the most interesting meet ings we ever attended, and long to be remembered. Able speakers were in attendance; excellent order and harmony prevailed. Saturday evening, among other lecturers, Mrs. Sarah Helen Matthews was introduced who spoke of an emblem presented to her, clairvoyantly identified with Miss Achsa W. Sprague. The same emblem was given to me a number years since, in the city of

(now in spirit-life) impressed the emblem upon Mrs. M.'s vision; a striking test for me, given as Mrs. M.'s vision; a striking test for me, given as it was in a large audience and by a stranger. I accept it with joy and gratitude. It has removed the doubt from my mind in regard to individualized life beyond the grave, which will render my life brighter, as we journey toward the land of reunion with loved ones gone before. We extend our sincere thanks to Mrs. Matthews, also to the committee of the convention, and to the angels committee of the convention, and to the angels for the light received.

### Colorado.

GREELEY .- J. H. Foster writes as follows: When Mrs. P. W. Stephens, of Sacramento, Cal., was preparing to leave Denver, Col., for Cheyenne, Wy. (passing through Greeley), she was influenced to change her plans and buy a ticket for Greeley, where she knew no one. And thus it was that she came among us, and a few of the believers made her comfortable by proffer of a believers made her comfortable by proffer of a home and the securing of a hall. On last Sunday afternoon she spoke in our largest hall to an audience of about eighty. The subject selected by a committee of the people was, "If a man die shall he live again?" The influence speaking through her gave a good lecture, which I am sure was beyond the unassisted gifts of the medium. Previous to the lecture clairvoyant descriptions of spirits present were given, but none of them were of a striking character.

In the evening the same large hall was crowded, there being fully two hundred persons present.

ed, there being fully two hundred persons pres-ent. As a general thing the clairvoyant descrip-tions were not convincing, except in the case of one, which proved perfect in every respect, even to the name. The subject chosen by the com-mittee (all being Christian church members of a liberal stamp) was, "What influence will Spirit-ualism have on Christianity?" The lecture far ualism have on Christianity?" The fecture far surpassed that of the afternoon. Much that was given fell-upon minds not now prepared to fully receive it; but I feel certain that in the course of time the seed there sown will spring forth to the

During the week many persons have visited Mrs. S. and received tests, which have set them thinking, if nothing more—knocked the ideas of "fraud," "guesswork," "delusion" out of their heads.

During the evenings on which no lectures have been delivered private-circles have been held, at which the inquiring faces of some Orthodox church members have appeared. On Tuesday evening the hall was again filled with an attentive audience. Subjects reported by the committee (to whom they were supplied by one of the clergy), "The ancient City of Troy;" "The Transit of Venus; What is it? and why so anxiously looked for by astronomers?" But few criticisms have been heard from the audience, therefore I judge that in the main the lectures were consid-

ered good. On Wednesday evening the committee (two on Wednesday evening the committee (two skeptics, one Christian), selected as the subject the following: "If man has been evolved from a lower order of animal life, at what stage of evolution did he become possessed of an immortal soul? and have animals the same immortality? If so, have all animals? and if not, then where is the dividing line between those possessing an the dividing line between those possessing an immortal soul and those not so possessing a

It was a good lecture, and a good answer to the inquiring minds who want to believe Dar-win's theory of evolution, and yet have not been able to see just where the evolved man became possessed of the element of immortality. For one I have never been able to tack together my rational belief in immortality and my inclina tion to believe in the evolution theory. Now I see it clearly; not because it came from a spirit, but because the theory advanced appealed to my reason as the most plausible of any I had heard.

On the last Sunday in August we had two lectures; that of the afternoon (subject chosen by the control, by request of the audience) being on "What good will Spiritualism do, and what has it done?" The subject was well handled, but the good it has done by proving immortality was not brought out so prominently as I for one not brought out so prominently as I for one would have delighted in. This being the great good it has done for me is perhaps why I (a former skeptic as to immortality), so feel its good in that direction.

In that direction.

In the evening, by a strong vote, it was decided to allow the control to deliver a lecture on the "Origin of the Christian Religion." It was a strong lecture, and well delivered; though your humble servant not being an extensively readman, could not decide if the vast amount of quotations and the servant and the servant of the se tations from historical works were correct or not. However, as there were learned professors in the audience and the opportunity was afforded any one to ask questions at the close of the lecture, and no one asked any, I take it for granted that no misquotations were observed.

The believers here hope, during the present week, to organize a "Society of Spiritual Investigators," and wish to be put in correspondence with all mediums who contemplate traveling this way. Especially are good test mediums desira-ble, and even more desirable if they should combine with good tests inspirational lectures good magnetic clairvoyant physician might do

# Massachusetts.

MARSHFIELD .- Mrs. George Bailey gives the particulars of a remarkable cure of cancer, by Mrs. Dr. A. E. Cutter, 711 Tremont street, Boston, as follows: For the benefit of those per-sons who may be suffering from that terrible disease, cancer, I wish to make my case known. For eleven years I had suffered with cancer in the stomach. Had been treated by the most eminent physicians in the State, without one day's relief from the most intense suffering. Was obliged most of the time to live upon fluids, and

obliged most of the time to live upon finds, and those in very small quantities, as my stomach rejected everything taken into it.

All the doctors who undertook my case, as well as those whom I consulted, said it was an incurable one, and that I could live but a very short time. Hearing of Mrs. Cutter's success in curing cancers I resolved to try her, in order to get relief, if possible, having given up all hopes of a cure. Last January I went to Boston and saw Mrs. Cutter, who undertook my case, saying she could relieve my sufferings, but must leave the cure to God and the angels, as she could not see that there was any hope of curing me. In four days after her first treatment I could not the facility force and known it upon my stometric force and my stometric force and my stometric force for its force and my stometric force force force for its force and my stometric force force force for its force f partake of solid food, and keep it upon my stompartake of solid 100d, and keep it upon my stomach. I began to gain in strength, and when I had been under her care three weeks, my cancer had been drawn to the surface and removed, and I was able to return to my home in Marshfield. I have been gaining ever since, without one drawback; and have been able to ride and walk wherever I wished, all summer. I can now do my usual work, have a good appetite, and am enjoying life well, with a thankful heart to God and the angel ones who have assisted Mrs. Cutter in restoring me to health after so many years of suffering. Any persons wishing to know more of this cure can address me at Marshfield,

# Washington Territory.

SEATTLE .- D. S. Smith writes, Sept. 14th, as follows: At the Children's Progressive Lyceum session last Sunday, it was determined to supply the Lyceum with a sufficient quantity of children's papers. And it was also decided that, as corresponding secretary of the society, I should, through the medium of the Banner of Light, request of the different publishers of Children's Lyceum papers, to forward to my address a spec-imen copy of each of their respective papers for choice, as we shall want copies of different ones to suit the various ages of the scholars. Please publish this notice in furtherance of the work of emancipating the human mind.

# Michigan.

YPSILANTI .- J. Newell writes from thence, under date of Sept. 21st, stating that for a number of yea:s this city has been the abode of a Train, Mr. George Francis Train, etc., etc.

We called upon Charles H. Foster, who has returned from his trip around the world, whose

removed to another field of labor. Our corre spondent is very anxious that some person duly qualified will come to the city to supply the yacant place. Should this call fall under the notice of any clairvoyant who desires to make the experiment, such person may address Mr. New-ell for further particulars.

### Maine.

BRADLEY. - The Spiritualists of Bradley met at Cyrus Edgeomb's house on Monday, Dec. 22d, 1873, at 614 o'clock P. M., and formed themselves into an association known as "The Spiritualists of Bradley." The meeting was called to order by James J. Sawyer. The following officers for the ensuing year were elected, viz.: James J. Norris, President; Reuben Holbröck, Vice President; Cyrus Edgeomb, Secretary, John Lynn Corresponding Sorretary. John Lynn, Corresponding Secretary; James J. Norris, Collector and Treasurer; Executive J. Norris, Collector and Treasurer; Executive Committee, Charles Patterson, Mrs. Mary A. Holbrook, and Mrs. M. J. Edgeomb. The Society holds circles every Sunday evening, which all friends are cordially invited to attend. All communications should be directed to John Lyng, Corresponding Secretary, P. S.—Lectures one-fourth of the time by Mrs. Bradlany, of Engage, Children, Drawer, E.

Bradbury, of Bangor. Children's Progressive Lyceum meets every Sunday at 1% o'clock.

### Georgia.

SAVANNAH .- W. D. H. writes: Why does not some trustworthy medium visit this part of the country and give private séances under test conditions? It would, I think, pay such an one very well. Public exhibitions of that kind do more harm than good, it being impossible to know how much is legitimate phenomenon, and how much deception. '

### New Jersey.

SOMERVILLE.-W. J. Potter writes: If we had a good lecturer here it would be well for the cause. Mr. John Lindsley, one of your subscribers, and a wealthy citizen of our town, is about the only out-spoken Spiritualist we have, though there are many others here who think well of the philosophy.

### MINNESOTA.

The State Association of Spiritualists Held its Seventh Annual Convention in Pomeroy's Hall, in the city of Minneapolis, on Friday, the 11th day of September, 1874, Opppmenting at 10 2 o'clock A. M., The president being abselt the meeting was called to order by Brother Bangs. On motion, Convention adjourned to 2

o'clock P. M. Afternoon Session. Meeting called to order by President Flower. E. K. Bangs, A. Read and Mrs. Douglass were appointed Busine's Committee. Committee on Non-inations: Win. Chatfield, Mrs. E. Douglass and Mrs.

Evening Session .- Lecture by Dr. Taylor.

Saturday Morning. -- Meeting called to order at 9 o'clock, president in the chair. After music the reports of the State missionary and the treasurer were read and adopted. They demonstrated the Association to be in a very prosperous condition, with a net gain of one hundred and fifteen members during the year. The reading of those reports was followed by an interesting conference of half an hour. The following officers were then elected for the ensuing lents, Mrs. E. P. Evans, St. Paul, Mrs. Carpenter, Minncapolis, and Mrs. Lepper, Anoka. Executive Board, M. T. C. Flower, St. Paul, Mrs. Mary C. Marston, Hokah, Mr. E. Ingalls, North Branch, Mrs. Mary Shepherd, Min-neapolis, and Mrs. Bangs, Mankato; Treasurer, E. C. Collins, Northfield; Secretary, George Walker, Stillwater.

In the afternoon a very interesting conference was had, at which remarks were made by Mrs. Ingalls, Mr. Bangs, Mrs. Lepper, Dr. Taylor, Mr. Flower and others. A lec-ture was then delivered by J. L. Potter. In the evening, after singing by Mr. Potter and others,

an hour's conference was had. Mr. W. W. Clayton, of St. Paul, gave an interesting account of a visit to Moravia, N. Y.; after which remarks were made by Mr. Ingalis and others. Dr. Taylor then delivered a lecture on "How I Came to be a Heretle," in which he gave as a reason for his conversion, the fact that he had witnessed certain manifestations which had satisfied him that it was a fact that spirits did return to earth. He said that he had been made to compose poetry, and set it to music, although he had no ear for music. His lecture was said to be the most interesting one of the session thus far.

Sunday Morning. - Meeting called to order by President Jenkins at 9 o'clock. After music by J. L. Potter and others, a conference of one hour was had, at which re-marks were made by Mr. Wakefield and others. A lec-

ture was then delivered by W. W. Clayton. In the afternoon Mrs. Lepper, of Anoka, held a matinee giving many interesting tests, clearly showing that our friends who have passed on are still around about us, eve anxious to make their presence known and felt. A lecture by Dr. Taylor followed

by Dr. Taylor tonowed.

Sunday Evening. - Meeting called to order at 7 o'clock.

Had a short conference, then a marriage ceremony was livered by Dr. Taylor.

Our spiritual strength has been renewed by this conve tion. We are all more than ever convinced that Spiritual ism has come to stay. Orthodoxy is growing beautifully less; Spiritualism is making a healthy growth. Active earnest workers in the cause are rapidly multiplying in our State. Altogether the outlook was never bette GEORGE WALKER, Secretary.

# VERMONT.

# Mass Convention,

The Mass Convention of Spiritualists, held at D. P. Wilder's new house and Hall, Plymouth; Vt., Aug. 28th, 29th and 30th, was the largest gathering of the kind ever held in the State, and was considered by those present to be a success in every department. The following officers were clected: President, A. E. Simmons; Vice Presidents, Mrs. Kenyon, Mrs. Lyman, Charles Walker; Secretary, A. F. Hubbard: Secretary pro tem., Charles Huston: Busines Weston, Charles Wood; Committee on Resolutions, Mrs.

M. S. Townsend, Mr. Fletcher, Mrs. H. Matthews. The remainder of the forenon was devoted to conference which was quite spirited, and several important questions

which was quite spirited, and several important questions were discussed, such as the best method to provide means for the poor, and the need of a free school governed by no sectarian denomination. Such a school Mr. Harvey Howes, of North Bennington, Vt., and D. P. Wider, of Plymouth, Vt., propose to start, and ask the assistance of others to help them in the cause.

One hour of each session of the meeting was devoted to conference, before the regular speaking. Spiritualists being called upon to build up their own faith from the knowledge and evidence that they gather from the different fields of investigation, find that the process, calls into practice the faculty of self-reliance, which is so much neglected in the theological cluriches. So many speakers were present, and so many good things were said, that an attempt to refer, even in brief, to them would prove impossible with a view to justice, so I refrain from mentioning any of them. At those present from neighboring States, gave us some of the choleest thoughts of the age, calculated to elevate humanity. Our speakers in the State showed that they, too, had caught the Inspiration so much needed to carry forward the reforms of the day.

Mrs. Maud E. Lord, the celebrated physical medium, was present, adding much to the interest of the occasion with her wonderful mediumistical powers, Good singing was at hand—Mr. Fletcher serving as organist—so that part of our entertainment was not lacking.

The committee on resolutions presented the following, which were unanimously adopted without discussion:

\*\*Resolved\*\*, That Spiritualism came into the world to demonstrate a higher line, and that all experiences are but so many fingers of God's right hand, working for good in the ultimate.

many fingers of God's right hand, working for good in the ultimate.

Reso red, That it is our duty to discuss peacefully the sad conditions of the country, that by so doing some measure of relief may be suggested.

Resolved, That Spiritualism involves all that pertains to human growth, and gives us knowledge of the spirit in its progress through eternity.

Resolved, That the advancement of humanity depends upon the culture of individuality, and that Spiritualism places every individual upon his or her own merits—necessitating that culture.

Sunday forencom the hall—which will seat some five humanity depends on the same property of the proventy of the meeting was adjourned to the grove, where arrangements had been made for the occasion. In the afternoon a large company assembled in the grave and listened to the dedication of the place to the best interests of humanity, by Mis. Mary E. Albertson, of Boston, Mass.; then Mrs. Mand E. Lord related some of her experiences as a medium, which narration was very interesting. After music from the choir the Convention adjourned to neet at the hall in the evening to complete the exercises.

The following committee was ampointed to call the next cises.

The following committee was appointed to call the next annual Convention: Charles E. Walker, of Woodstock, Vt.; Harvey Dickerman, Ludlow, Vt.; S. Scott, Eden Wills, Vt.

1875.
The Wilder House is a very attractive place for Spiritualists. Like the Tabernacle of old it was built by the direction of the spirits, and the very walls are filled with inspirite.

ration.

The evening exercises passed off quietly, and the Consention closed with the expression from every one: "I have had a good time."

A. F. Hubbard, Secretary.

# PUBLIC MEETINGS, ETC.

A Second Congress of Women.

OFFICIAL NOTICE. A Second Congress of Women will be held in Chicago, October 15th, 16th and 17th, in the Hall of the Methodist Church Riock. Three daily sessions will be beld, commencing at 10 A. M., 2 P. M. and 7 P. M.

Roard at reduced rates will be furnished to those members of the Congress who make early application to the Local Committee of Arrangements, viz.; Kate N. Doggett, 316 Mich. ave., Chicago, 111.; Frances E. Willard, Evanston, 111.; Caroline F., Corbin, 14 N. State st., Chicago, 111.;

MARY A. LIVERMORE, President, CHARLOTTE B. WILBOUR, Chair'n Ex. Com. ALICE C. FLETCHER, Secretary, 23 Stayresant st., New York,

The Spiritualists of Western New York will hold their next Quarterly Convention in the new Opera House at Jamestown, Chart, Co., N. Y. The meeting will consense on Saturday, the 7th of November, and continue two days. The Atlantic and Great Western Railroad passes through Jamestown from east to west. Parties going viz. Dunkirk will take the Dunkirk and Warren Railroad, A couldal invitation is extended to mediums and speakers, and all who are large enough to hear the truth.

J. W. STAYLOR, J. C. mmittee, G. W. TAYLOR, J.

Annual Convention.

The Vermont State Spiritualist Association will hold its next Annual Convention at St. Johnston, v. on Fiblias, Saturday and Smiday, October Bidh, 17th and 18th, 18th, food Speakers will be in attendance. Hourd at the Avenue House who pay full fare one way over the Central Vermont R. R. to attend the Convention. A cordial invitation extended, Perrodet Committee.

A. E. STANLAY, Secretary, Letester, Sept. 204, 4854.

LIST OF LIBERAL LEAGUES. Buston, 'Aass, F. E. Abbot, President; Horace Seaver and Mrs., J. W. Smith, Vice Presidents; Geo. A. Bazot, Corresponding Secretary; Mrs. Jane P. Throuch, Recording Segretary; Mr. John's, Rogers, Treasurer; Messer, R. H. Rachev, H. B. Storer, H. S. Williams, M. T. Dole, Mrs. Etta Bullock and Miss S. Ida Dudle), Executive Com-

office, J. L. B. Crowell, President; Miss Jans J. Lepfrenson, O. W. H. Crowell, President; Miss Jans J. Curtiss, Vice President; Ebenezer Wood, Tressurer; Its Anna E. Gibdlings, Secietary; Executive Committee Mrs. Lida B. Crowell, Mrs. Mary A. Giddings, D. D. Colmes.

MISS Anna E. Globings, Societary; Executive Committee — Mrs. Lida B. Crowell, Mrs. Mary A. Globings, D. D. Holmes.
VISELAND, N. J.—John Gage, President; Ellen Dicknison, Eliza B. Duffey, Vice Presidents; Suc M. Clate, Secretary; John Gage, D. A. Russell, E. G. Blaisdell, Deborah L. Butter, Augusta C. Bristol, Phobe T. W. Campbell, Executive Committee.
ST. LOUIS, MO. M. A. McCord, President; J. Gallion, Vice President; P. A. Lofgreen, L. La Grille, Secretaries; E. K. Thomas, Trassurer.
E. K. Thomas, Trassurer.
ACHURN, O.—John Fish, President; Barney Brown, Vice President; G. W. Barnes, Trassurer: L. A. Wick, Frank Covert, Ira Fish, Executive Committee.
A Shower, G.—W. H. Crowell, President; J. E. Curtis, Vice President; A. Globings, Secretary; E. Wood, Trassurer, L. B. Crowell, M. A. Globings, D. D. Holmos, Executive Committee.
DETROIT, MICH.—W. R. Hill, President; A. T. Garretson, Secretary; J. W. Watkins, Treasurer.
BREEDSVILLE, MICH.—A. G. Eastman, Esq., President; L. Brown, Vice President; Frank R. Knowles, Secretary; C. M. Capin, Treasurer; A. D. Eros, E. O. Barnom, Betsey Brown, Executive Committee.
JEFFERISON COPNTY, N. A.—L. D. Olmey, President; Mrs. O. W. Smith, Vice President; J. W. Nott, Treasurer; Win, Howland, Recognific Secretary; Laura M. Dellano, Corresponding Secretary; W. O. Smith, Mrs. Day, E. D. Moise, Mrs. Asphwall, O. T. Green, Executive Committee.

Corresponding Secretary; W. O. Smith, Mrs. 3, S. 198, E. D. Morse, Mrs. Asphwall, O. T. Green, Executive Committee.

Cambridge, Massa-John McDuffle, President; Harry W. Stevens, Secretary,
W. Stevens, Secretary,
Bay Citry, Mrch. -Judge S. M. Green, President; J. M. Allen, Vice President; Miss Susic M. Johnson, Secretary; Mrs. George Blackman, Treasurer; Executive Committee—Mr. A. Corbin, Mr. C. F. Johnson, Geo. Hawksworth, Mrs. M. S. Knaggs, Mrs. Julia Webster, Geneva Lare, W. S. Lil, Ford, President; Mrs. M. Hollister, Vice President; Harris Dinkee, Treasurer Miss Jennie Lawson, Secretary,
Mrs. Miss Jennie Lawson, Secretary,
Mrs. Mrs. Mrs. J. Bassett, President; John Van der Horck, Vice President; Anton Grethen, Secretary;
Washington, D. C. — George M. Wood, President;
George Holmes, Vice President; W. H. Buer, Treasurer,
San Jose, Cala, —A. J. Spencer, President; S. L. Hatch,
Secretary, Torkyo, Lowa, —d. Roody, President; S. S. Bockley,
The Evo.

Tolkho, lowa.-d. Reedy, President; E. S. Beckley,

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# BANNER OF LIGHT:

POPULAR FAMILY PAPER, AN EXPONENT

OF THE SPIRITUAL PHILOSOPHY

NINETEENTH CENTURY. PUBLISHED WEEKLY

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THE BANNER OF LIGHT is a first-class, eight-page ESTING AND INSTRUCTIVE READING, classed as follows: LITERARY DEPARTMENT.—Original Novel-REPORTS OF SPIRITUAL LECTURES—By

able Trance and Normal Speakers.
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# Banner of Light.

BOSTON, SATURDAY, OCTOBER 10, 1874.

UBLICATION OFFICE AND BOOKSTORE, 9 Montgomery Place, corner of Province

THE AMERICAN NEWS COMPANY, 119 NASSAUST.

COLBY & BICH. PUBLISHERS AND PROPRIETORS.

F Letters and communications appertaining to the orial Department of this paper should be addressed to HKR COLBY; and all BESINESS LETTERS to ISSAC ICH, BANNER OF LIGHT PUBLISHING HOUSE, ROS-MASS.

### The New York Act to "Regulate" Medicine and Surgery.\*

The breadth of freedom which America has given to thought and action, as to religious, polifical and all other matters which pertain to the moral, social or individual nature of man, has brought with it a harvest of good things, but it has also stirred up envy in the minds of many would be leaders of the unthinking, and we find every day, in the utterances of the churchmen, and their dependents, indications of an endorsement by them of the sentiment, of a prominent Boston clergyman, sometime since, when he said, "The pendulum of toleration has swung to the wall-it is time to look for a rebound!" And such a rebound toward arbitrary authority in all the concerns of life and government the bigots are seeking to bring to pass, pausing in their labors in any given direction only when it becomes evident to them that it were better to wait for awhile till the chain in other points is fastened more securely upon the people. As an instance in proof, mark the present effort at medical "regulation!" which is now set on foot in several States of the Union. No sooner had the press and people lifted up a decided protest against the God-in-the-Constitution movement looking toward a reorganizing of the government on an evangelical basis, than we find this spirit of bigotry rediring in some half-a-dozen. Commonwealths, in the effort to crush out freedom in the direction of the practice of medicine. The latter step has been carefully chosen by the bigots who are engineering the project of establishing some legal precedent for controlling the popular will, from which to argue a greater repression of said will in the future—a pretended desire for the publie good furnishing a very convenient mask to their purpose. Taking the ground that the practice of medicine and surgery has fallen of late too much into unedicated and irresponsible liands, the aged sires of Allopathy, who find themselves existing on sufferance in a progressive community, instead of being, as heretofore, the frowning, purse proud magnates thereof, are clamoring that the great charter of the right to minister to human ills be relegated by sheer force (as in the New York bill which we print below) to the grasp which has proved too weak to hold it unaided, and that their system be endorsed by the State as the true and only way whereby men and women may be rightfully fossils in medicine is gladly backed up by the fossils in theology—both feeling that they must stand or fall together, and the churchmen perceiving readily the force of the precedent-if successfully established-in that if man's efforts to

If the curative properly rested only with drugs, and man's capability to administer them, then the case would be self-evident that the more information concerning said drugs which the practitioner obtained by study, the better prepared would be be to discharge the duties of a physician. But experience has proved it not to be the case. The history of the medical profession for the past forty years has been one of a gradual drifting away from fixed Allopathic limits, an abandonment of crude and nauseous remedies, and a coming nearer, by sympathy and careful nursing, with the nature of the patient. Hence we have Homeopathy, the Thompsonian cure, the Dixionian, the Hydropathic, the Electric systems, etc., and finally the forms of clairvovant examination, and healing by laying on of hands. And in all these systems, from the-first to the last, mity be traced the gradually dawning light of a new form of cure youchsafed by the spiritworld at a time when, through the peculiarity of our climate and mode of living, the American people had fallen a prey to a host of nervous dis-

attain to bodily health may constitutionally be

"regulated" by law, how much more should the

health of the soul be cared for by statute.

\*The following is the Act, passed May 11th, and entitled:

\*Chap 435-An Act to Regulate the Practice of Medicine and Surgery in the State of New York.':

The People of the State of New York, represented in Senate and Assonbly, doesnot us follows:

SECTION 1. Every practitioner of medicine or surgery in tilly state, excepting hecultates or graduates of some medical society or chartered school, shall be required, and they are hereby commanded to obtain a certificate from the censors of some one of the several medical societies of this State, either from the county, district or State Society; which certificate shall set forth that said censors have found the person to whom it was issued qualified to practice all of the branches of the medical art mentioned in it. And such certificate must be recorded in a book provided and kept for the purpose by the county cierk of each county in the State.

\*\*Yes\*\* The conserts of each medical society aforesail.

And such certificate must be recorded in a book provided and kept for the purpose by the county clerk of each county in the State.

SEC 2. The censors of each medical society aforesald shall notify all practitioners of medicine and surgery of the terms and requirements of this act, and shall request such persons, so modified, to comply with those requirements within thirty days, after such notification; and if such persons shall not, within the time specified in the notice, or within such further time as may be allowed by special arrangement with said censors, not exceeding interty days, comply with the requirements herein made of physicians or suggeous, as the case may be, such persons shall thereafter be subject to all too provisions and penalties prescribed by this act for any violation of the same, and the president of the society making such request shall, and he is hereby required to at once commence the proceedings authorized to this act against such person.

SEC 3. It is hearly declared a misdemeanor for any person to practice medicine or surgery in this state, unless authorized so to do by a heensoor diploma from some charterst school. State board of medical examiners, or medical diploma illegally obtained; and any person found guilty of such a misdemeanus shall for the first offence be fined of less than fifty nor more than two hundred dollars. For any subsequent offence not less than one hundred nor more than fifty has or by both imprisonment and fine; and all such fines shall go into the county treasury of the county bringing buch action.

eases, for which Allopathy was utterly powerless to give relief. The people, even though they would not recognize Spiritualism in its benight coming, did perceive, however, the superiority of the disembodied physicians over the earthly ones to prescribe for their woes, and also acknowledged the subtle force which infilled their frames from the quieting hands of the manipulators, and therefore went (as practical individuals) to that place where they could obtain the most satisfactory return for their money.

Any one who feels to doubt the statement has only to bear in mind the universal testimony of our medical mediums, manipulators and clairvoyants, that a large majority of their practice comes from people who are church members, and are frequently extremely careful that no one of their acquaintance becomes aware of their visiting a despised Spiritualist for help in their ex-

tremity of need. Here was the difficulty. It was not their love for mankind, and their desire to protect society from the acts of the unworthy and unprincipled, but their grief at their lessened receipts, which opened the eyes of the old school doctors to the "demoralizing" tendencies of the new system, and led them to hasten to sound a "halt" for it from the State capitol at Albany. And the glee with which the censors set down to their pleasant dissection-task under the new law, would be refreshing to the soul, if it were not in the interests of stolid mediaval darkness and against the dewy morning of present good. The New York Herald comes to us with a lengthy article which states that the censors under the new law have even the power to reject the diploma, license or certificate already possessed by the physician seeking registration if they so decide-there being no redress for the victim, and further presents the lu cubrations of a certain Dr. Von Meyer, one of the censors for the city of New York, in which he gives the animus of the movement in the choice sentence: "We shall pay particular attention to those women who call themselves clairvoyants,! thus showing that "the lepers that have crept into its ranks," and which the medical profes sion (?) is so desirous of "driving forth on the highway of infamy," "now that the Legislature has afforded the welcome opportunity," are indeed the disciples of the new dispensation of heal-

Does any one accuse us of taking too radical ground in the premises, and maintain that it is not the old school system which is arrogating to itself the position of forcing human ity backward toward the past, from which it has, with many strugglings, escaped? Let such person read the following extracts from two editorials contained in the New York Medical Mirror — a journal devoted to the spread of surgical and clinical information, and one too, which no person acquainted with its col umns will accuse for a moment of having any sympathy with Spiritualism or its media. It will be clearly seen by the fearless utterances of this liberal journal that, at the door of Allopathy alone, is to be laid the present charge. The Mir or's editor says, regarding the new Act :

As might have been expected from such law, it remains unnoticed excepting by societies that have no reputable standing, and these hope to attract some attention by claiming to be active in enforcing the law regulating the practice of medicine. Such societies send notices to physi cions in reputable standing, requesting them to annear before them with their credentials, that y may pass upon their qualifications to practice licine. To the notice is appended the threat prosecution if the person notified to attend fails to do so within thirty days. This assump tion of authority seems more absurd when it is known that many of the members of said socie are ignorant pretenders and unprincipled charlatans who are a disgrace to the profession and who would be denied the fellowship of every physician who has the honor of his profession a heart.: The very fact of their sending notices to persons whom they know to be in every way qualified, and who possess diplomas and certifiites from the leading colleges and societies of country, is evidence that they are incapable of interpreting the law under which they act, or hope to compel those who are uninformed to appear before them that they may show their authority. If we are to judge from the form of notice sent out, we would have to attribute their actions to their inability to interpret the law, for impudent in the extreme, and just such an one as we would expect from such a source. \* \* \* \*
For the sake of the best interests of the profession, and the welfare of the public, it is to be hoped that this absurd and disgraceful law will repealed during the next session of our State Legislature.

And in the second article the Mirror further complains, with reference to the Medical Register of New York, and stingingly reviews the position occupied by the old school practice:

"In giving the list of physicians in New York and vicinity it is stated that the list contains the names of all physicians who have not violated the code of ethics of the American Medical Association. While this is a qualifying sentence, the entire allopathic profession endeavor to make peobelieve that any man whose name is not fo in this book is not a physician. So universal has this belief become, that druggists upon receiving prescriptions often denounce the prescriber as a quack because his name is not in the Medical Registér.

This code of ethics, to which every man or man must subscribe to gain recognition in the Register, is a code of arbitrary rules the observance of which deprives a man of all personal lib-erty and even of self respect. It compels a man to practice in a particular way, it prohibits him from consulting with a homeopath or an eclectic or any of their own school who have had inde-pendence enough to ignore the, intolerant code. It denies the right of a physician to announce to the public that he is devoting himself to the practice of a speciality, while at the same time pro-fessors of colleges are continually advertising themselves as such, in their college announce-ments. In short the code has for its object the advancement of the old established physicians at advancement of the one established physicians at the expense of the success of the young men in the profession. The only safety of the bigoted and intolerant few is found in raising the cry of quack against every one who asserts indepen-dence and refuses longer to do their bidding."

It is evident that the mediums, the clairvovants, the healers, and the members of all liberal systems of medicine must unite in self defence, and in this direction a movement is making in New York City, in which Dr. Dumont C. Dake, with whose name our readers are already familiar, is actively engaged. It will be remembered that the doctor did excellent service (with others,) in connection with the steps which resulted in the defeat of a similar bill in certain of the Western States, and it is to be hoped that a like success will follow his labors in his new eastern campaigning ground. The following is from his "Declaration of Independence," as given in a lecture in Robinson Hall:

"I maintain the right-first. The most full and free exercise of conscience and private judgment of discase, as well as in religious toleration, should not be infringed upon by legal enactments Second, That there is no one system of medical practice which is not most emphatically condemned, as resting upon a false basis, and injuri-

ous to health, by other schools of practice, equally

popular in the estimation of the most intelligent well-known systems or bases of practice which the General Assembly can legislate in favor of without doing violence to the sweed rights of pri ate opinion and conscientious scruples of a large

class of citizens. Third, That we remonstrate against legisla tion when a discrimination is made in behalf of opular schools that have the power of conferring diplomas or granting certificates to individno intrinsic worth, moral or intellectual

but who are often a disgrace to society.

Fourth, Experience has demonstrated that all systems of schools of medicine which you former period, held as wanting in all the essential sary for recognition as correct medical prac-What spirit have the o'd school ever mani fested toward the founders of any new principle? Do the old school examine the new systems, and nder to the public an impartial verdict? the bitterest denunciations, and the most partial and violent criticism, constantly emanate from the various distinguished professors.—Thus was Harvey honored for his discovery of the circulation of the blood. Thus was treated Dr. Jenner, for introducing the system of vaccination for Thus was Hahnemann anathematized for leaving old paths to explore and reveal the beauties and mysteries of Homeopathy.

If they have, by lapse of time and experience ecome popular, and are now recognized as at improvement upon old systems, why may not new systems, with fair play and equal privileges, under a *republican* form of government, in this progressive age, in time become equally efficient, of sustaining colleges and schools for public instruction, and take the place of the most popular practices of the present day? Why, then, fine and imprison the far-seeing men who are now laying the foundation for such improvements in the healing art? Why not allow the people in their sorereign rights to judge in this matter, as well as in other matters of conscience The Nazarene was accused and crucified, because among other things, he healed the sick contrary to the practices of the regular schools and the laws of the Hebrews, and without asking a diplo ma from the Scribes and Pharisees

Almost nineteen hundred years have clapsed, and it is now proposed by the same class, the 'Doctors' of the 'Expert' College, who were so anxious in those days 'to project the people from Empiricism and iniposition, to do the same thing for the people, by milder means of imprisnt, fines, and inability to collect pay for ser-

We believe the public sentiment will finally be aroused to the injustice of the case, and that this bill—embodying as it does an effort to deprive the people of the right to choose whatever system of reatment they may desire when prostrated by disease, and making as it does only one party (the physician) guilty of crime when the patient is equally criminal in employing him or her contrary to the statute made and provided-will in the end pass to oblivion, to be only the scorn and mock of the oncoming generations. Obtaining their gift from no human authority, our healers and clairvoyants need apply to none for a diploma, since none take cognizance practically of their peculiar phase of operation unless it be coupled with a certain standard amount of earthly education, while many important examples have demonstrated the fact that learning, as far as the mortal instrument of the healing or prescribing power is concerned, is entirely secondary to the eculiar quality of fitness for the transmission of said power in the needed direction.

It is true that perhaps much of difficulty and rouble may for a time be inflicted upon the members of the new dispensation by this law—which may call for united action in self-defence on their part—but with purity of purpose, and a firm determination that no ground gained in the pas be lost, let them continue their good work, fearing not but that the truth will finally come upper most;-and-to-their-labor of-love may the Spiri of Life in whose high service they are add the blessing of merited success.

Written for the Banner of Light. THE WORKERS IN OUR CAUSE. BY WILLIAM BRUNTON.

All hall! ye workers in our grand, redeeming cause, for brother man, for Nature and her laws: Who live for larger knowledge of the dim before, And sight as clear as seers had in days of yore: And all the earth may beam with glowing love and light; That Heaven may be near, and felt in dream and life, A peace in times of peace, a strength in hours of strife; Oh hall! ye friends of this and other worlds above. Who blind the whole as one in golden clasps of love; All hall! or high or low, for ye shall win applause, Ye soldlers in the field, ye workers in the cause!

The word went forth to men from Heaven's highest dome Who will approach and heed the voices of the skies, That Fear may lose its fear, and Ignorance be wise? Who will to prisoners of sin our better hope unfold, And tell to hapless hearts our Gospel message bold? That angels still their brother-men with friendship greet And ye, when churches, priests, and all the earth was stil Came forth in love, and said, ... Oh angel-world, we will! so honor to your names, though full of specks and flaws, Ye soldiers in the field, ye workers in the cause!

'T is that the Truth is yours, and ye have felt its power Ye come to labor so in such a thankless hour; That thus we bear the brunt of this the strife with wrong And to a doubting world repeat the angels' song: Ye know the dead still live and visit this our earth. And bring us inspirations of quickening love and worth; Ye koow they happy are in God's sweet presence clear, That they have interest still in us abiding here; Ye know they lift the vell from what so long was hid, And speak through you to-day as they through prophets did Ye know the present hour on Past and Future draws, Ye soldiers in the field, ye workers in the cause!

so honor, honor, to your names, whate'er they be, Or writ in flaming gold or lines we cannot see. Or Davis, Peebles, Hardinge, Conant, or the host Who, known alone to angels, keep their faithful post. Or skilled in Science rare, or breathed upon by those Who from their shining spheres the light of love unclos Whate'er your names may be, or station low or high. 'e shall be blessed e'en Now, as well as By-and-by; Ye shall be blessed and crowned with love's undying worth Ye brave and noble souls, ye lights of darksome earth; Press on, and do your best, and never think to pause, Ye soldlers in the field, ye workers in the cause! Troy, N. Y.

Mr. Wm. C. Ford, a prominent citizen of East Boston, passed on to higher life from his residence, 48 Saratoga street, Thursday, Sept. 24th, after a mortal experience of some fiftyseven years. He was well known to the people as a skillful mechanic, (ship-joiner,) and a thoroughly straightforward man, who had no opinions on politics or religion which he wished to conceal. His whole life was an open book, which every person could read. Without making any pretensions to a religious life, he endeavored to do his duty to the best of his ability, as a citizen, a husband and a father. He leaves one son and four daughters, two of whom are married, one to Mr. Walford and the other to Mr. Murray, of New York. The others are at home with their mother. an estimable woman, whose influence shed an unfailing sunlight over the earthly life of him who has just changed spheres.

Read the card of Alfred Cridge, headed 'Live Issues," under "Banner Correspondence on our third page.

The Spiritualist lecture season opened in Philadelphia, Pa., on Sunday, Oct. 4th.

### Resurrected.

Another of the clergy has felt in his heart that the call of truth is stronger than the voice of creed, and has obeyed the former's adjuration to 'quit the body of this [mental] death," and 'come up higher" to the ground of freedom of thought and speech. We allude to the Rev. Ed-

EDITOR BANNER OF LIGHT - Dear Sir: I shall esteem it a favor if you will insert the following statement made by me before the Ministerial Baptist Conference, Tremont Temple, last Monday morning, 21st inst.

Yours for the light and truth, EDWARD F. STRICKLAND.
7 Bowdoin Square, Boston, Mass., Sept. 25, 1874.

To the Baptist Ministerial Conference, Tremont

Temple, Boston.—Gentlemen I beg leave to notify you that in consequence of my experiencing a change of belief respecting the fundamental doctrines of your church, to Total depravity of mankind—the eternal punishment of the finally impenitent-the docfrine of the Trinity and the divinity of Christ—I can therefore no longer conscientiously retain my position in your ranks, and feel it to be consistent with my sense of lionor and propriety to thus publicly inform you of my change of senti-ments and the dissolution of my connection with Baptist denomination, and request that vill be pleased to give the fullest publicity to

I also beg to inform you that the letter of commendation and dismissal from the pastorate of my last charge, the Calvary Baptist Church, Westerly, R. I., now in my possession, will be returned to that body, together with a copy of this notice. FDWARD F. STRICKLAND.

7 Bowdoin Square, Boston, Sept. 21st, 1874.

### Allan Kardec's Book on Mediums.

Mrs. Emma A. Wood, a woman of great literary attainments, has translated from the French of Allan Kardee his exhaustive "Book on Mediums, containing the special instruction of the spirits on the theory of all kinds of manifestations; the means of communicating with the invisible world; the development of mediumship; the difficulties and the dangers that are to be encountered in the practice of Spiritism.'

This book is issued from the press of Colby & Rich, Boston, Mass., in their best style, and cannot but prove an acquisition to the library of every Spiritualist and all interested in the phenomena of Spiritism; and the student of its phitosophy will find it a sine oug non. Price \$1.50.

Those who have read the extracts from this work which have appeared from time to time in the Weekly, are aware that Mrs. Wood renders the original into the purest English, preserving t the same time all the grace and fluency of the author to an extent unsurpassed by any translator of the French language. Certainly the reputation of the author has not suffered at the hands of his translator. - Woodhull & Claffin's Weekly.

### The Beethoven Hall Spiritualist Meetings

Will be commenced for the fall, winter and spring season, by the Society lately assembling in Music Hall, Boston, on the afternoon of Sunday, Oct. 11th, by a dedicatory address and lecture by William Brunton, who also speaks at the same half on the 18th. The subject of his initiatory discourse will be, "The New Gospel and the New Temple." Good singing will be furnished by a fine quartet. The public are respectfully invited to attend. Seats tree.

Those desiring to aid the Committee in the pecuniary work of sustaining the meetings, can obtain\_reserved\_seats\_for\_the\_entire\_course—as per announcement in another column—at from ten to five dollars, according to location.

Beethoven Hall, 413 Washington street Boston—which is to be the Sabbath home of the "Music Hall Society of Spiritualists" in future -was formally dedicated to musical and literary uses on the evening of Monday, Oct. 5th, by fine concert, in which many celebrated artistes gave specimens of their powers, and Miss Charlotte Cushman read an opening address from the pen of Nathaniel Childs, of the Boston Traveller. The press of the city universally commended the new place of meeting-speaking of the hall as presenting "a very elegant and rich appearance, and possessing acoustic properties of the highest order of excellence.

# . J. J. Morse,

The celebrated English speaker-whose letter will be found on our second page-leaves his native country for a lecturing tour in America, on Thursday, Oct. 15th, per steamer Celtic, of the White Star Line. We hope the ocean experiences of the gentleman will be pleasant, and that, on his arrival, his labors on our shores may redound equally to the good of the cause of Spiritualism and his own pecuniary welfare. Letters for engagements or other business may be addressed to him for the present in care of J. M. Peebles, 210 East 118th street, New York City

# Verification of a Spirit Message.

Under the head of "Banner Correspondence, on the third page, present number, will be found a letter from Orrin W. Smith, of Cold Brook, N. Y., in the course of which a message, given through the mediumship of Mrs. J. H. Conant, at one of our Public Free Circles, by Mrs. Tem perance Fenner, late of that place, and published in our issue of July 11th, is most unqualifiedly endorsed as being "true in every particular, and a splendid test" of identity.

# Books Received.

The following new volumes lie on our table for notice, and will be attended to in due season : KATHERINE EARLE, by Miss-Adeline Trafton, author of "An American Girl Abroad," etc. Illustrated. Boston: Lee & Shepard, publishers.

OUT OF THE HURLY-BURLY; Or, Life in an Odd Corner, by Max Adeler, Illustrated, Boston: George Maclean Co., publishers. is! The History of Love, by Paschal Beverly Randph, M. D. Toledo, O.: Randolph Publishing Com-

Colby & Rich, No. 9 Montgomery Place, Boston, Mass., have just issued, in fine and readable shape, a work entitled: "Animal Magnet-ISM (Mesmerism) and ARTIFICIAL SOMNAMBU-LISM," by the Countess De St. Dominique. The volume seeks to afford the reader a useful and practical knowledge of this science and its application to medical purposes, and also to trace the affinity existing between Magnetism and Spiritualism ancient and modern. For sale as above.

Our Lists of Lecturers and Meetings have been crowded out recently, owing to the pressure of other matter; but we shall print them in our next, and continue them as usual, of course. In the meantime we desire the friends everywhere to send in corrections, if any should be made, at once.

### Brittan's Journal.

The reading public are aware that for upward of a year past Prof. S. B. Brittan, of New York, the celebrated Spiritualist lecturer and author has been publishing a Quarterly Journal of Spiritual Science, which occupies high ground in the departments of literary and typographical excelward F. Strickland, whose appended note tells lence, and is a work which is eminently worthy the patronage of every liberal thinker in the land. It gives us pain to reflect that its talented editor and proprietor has, however, not received the pecuniary return which his efforts merit, and that, even now, after the lapse of time since its institution in January, 1873, the Quarterly has not yet become self-sustaining.

We are in receipt of a circular, signed by a committee of twenty ladies-including Mary F. Davis, 24 East Fourth street, New York, Miranda Carter, 257 West Fifteenth street, do., the Misses Bush, Belvidere, N. J., Emma A. Wood, Washington, D. C., Lita Barney Sayles, Dayville, Ct., Nettie C. Maynard, White Plains, N. Y., and others—wherein it is set forth that, "by successive misfortunes, Prof. Brittan has lost all that remained of the means he had acquired by a life of persevering industry in the interest of literature and human improvement," and, in consequence, they have issued a call for pecuniary aid from the generous hearted in the liberal ranks, with a view of enabling him [Prof. B.1 to establish the said Journal on a permanent financial basis, and to the end that he may prosecute other literary labors under more favorable condi-

Those willing to assist in the laudable work of helping on the cause of the Quarterly can send such sums as they may feel moved to donate to either of the ladies mentioned above and we hope the amount accruing from the movement may indeed place that Journal upon a firm foundation for the years that are to come.

### An Instance of Direct Spirit Impression.

Last week, just previous to our going to press, strong feeling took possession of us that Austin Kent was in a particular degree suffering for pecuniary aid, and under such impression we wrote to him to ascertain the fact, enclosing a small sum of money, and also inserted a paragraph in the Banner calling the attention of the open-handed friends to his merits and needs. This paragraph has already brought forth a return from wo generous gentlemen-"H. J. H.", 786 Lexington Avenue, New York City, sending us \$5 (five dollars), and W. F. Jamieson donating \$1 (one dollar) for our "Austin Kent relief fund" -and all who may feel to further aid a truly deserving man can do so by remitting to our address, to be by us forwarded to him, whatever they may feel to bestow.

Our letter also met with the following response which proved the correctness of the idea presented to us at the time of writing, viz.: that Mr. Kent's friends in the other life were endeavoring to influence us to some movement for his assist-

DEAR BROTHER COLBY—Your letter to me was a good test. I have no doubt my spirit friends visited you on my behalf. They, as well as myself, are no doubt grateful to you for the need you gave to their request.

AUSTIN KENT. Stockholm, N. Y., Sept. 29th.

"The Spiritual Congress," its methods members, intentions, etc., etc., find continued considerations in this week's Message Department ;-Theodore Parker, the Spiritual President of the Circles, explains the workings, and makes strong showing in favor of the Banner of Light Fund for the relief of God's-Poor," which hetruly says has, according to its means for so dong, "fed the hungry, clothed the naked, brought comforts to the dying, soothed the orphan, and been a source of comfort and consolation to many weary traveler who has called for aid at this place;" Adelia Frances Williams, of New York City, tells her sorrowing mother that "I am alive, and some day you will see me;" William Dennett, of Portsmouth, N. H., identifies himself to the members of a circle at his former home; Betsey Carter, of Boston, speaks to her son Joseph, in California: Comfort Stark weather desires to communicate with her daughter Deborah, that she may be strengthened to resist the evil influences that tempt her, and be again placed in rapport with "that band of spirits who are ever ready to bless, comfort and guide" her; Capt. William Hacker answers the query of his comrades; Ben. Watkins, from Missouri, denies that he left any property at death, and warns his relatives to give up their pursuit of the same; Matthew Perkins advises his sons ; James Irwin informs his friends in Tennessee concerning the correct method of carrying on their investigations of spirit communion; Margaret Ellen Brown, of Nashville, Tenn., counsels harmony among her friends on various vexed questions.

The Holmeses are going back to Philadelphia. Blissfield was anything but a bliss field to them, according to all accounts, owing no doubt principally to the inharmony of those present at the circles. When Spiritualists and investigators learn more fully the laws controlling mediumship, they will have no occasion, as they often do, to pronounce the mediums decentive. The fault lies with them more than with the mediums. Were investigators less impulsive and more patient, the physical manifestations would be much

more apparent and convincing than at present. We are in receipt of letters from the West criticising the Holmeses, the writers asseverating that they ought to be denounced. On the other hand, we have information from Philadelphia that these mediums are bona fide, and that the accounts of the manifestations furnished us by Dr. H. T. Child and Robert Dale Owen were not overdrawn.

L. U. Reavis, of St. Louis, Mo., well known to our readers as a liberal writer, and to the public generally through his efforts to present the subject of the removal of the United States Capital to that city, has established a paper entitled, "The American Tribune," of which we have received several numbers. It is a large quarto, presents a fine typographical appearance, and is independent in politics and other matters.

Messrs. Colby & Rich publish, in handsome pamphlet form, Mr. Alfred R. Wallace's "Defence of Modern Spiritualism," which recently appeared in the London Fortnightly Review. Mr. Epes Sargent furnishes an introduction. This essay is notable not only because of the distinguished position its authorholds in the scientific world, but because of its very thorough and able character as a presentation of the theory of Spiritualism.—Boston Post.

### BRIEF PARAGRAPHS.

Spanish news has been received up to October 4th, that Don Carlos had been seriously wounded in the stomach by a ball fired by the Carlist mutineers at Durango. Despatches from the north of Spain contain rumors of a dis ruption of the Carlist bands. The causes of disagreement are not stated. Several leaders, it is stated, now oppose the further prosecution of the campaign, and General Dor-regary has proposed that all submit to the Madrid Government under conditions granting them amnosty.

It is said that seven thousand Japanese houses were wrecked by the late typhoon.

SPICE CAKE,—GIrls, If you want some splendid spice cake, here is how to make it:—1½ cups butter; 2 cups sugar; 2 eggs; 1 teaspoonful soda dissolved in 1 cup cold water; 4½ cups flour; I tablespoonful each of chinamon and nutmer & spoonful cloves as that is a stronger spice. Fruit is a great Improvement.

EARTHQUAKE IN CENTRAL AMERICA.-Late advices from Guatemala confirm the reported earthquake on the 3d of September. The oscillations at Antigua were very violent from west to east, added to a vertical motion. The people fled from the houses to the court-yards, and the air was filled with the screams of affrighted women. None could keep their balance without great difficulty. Houses and walls fell, and there were many shocks during the night. Thirty-two lives were lost, and many houses will have to be taken down. At Guatemala, the capital, the shocks were only slightly felt; but the Indians report that three villages at the foot of the Volcano del Fuego were destroyed The people are mostly living out of houses at Antigua and Guatemala, fearing a repetition of the earthquake. There is nothing new from the other points.

The "Valcour Community" have come to grief-as all

Jamieson boasts that he has proved Jesus Christ to be a theocrat instead of a democrat. When he knows as much as Jesus he will be a theocrat also. We wonder if Jesus don't look back upon the assaults of this ambitious young man and weep. He surely has long slace exclaimed, "Save me from my friends." Between the clergy on one side and such as Jamieson on the other, Jesus is still cruelfied.—Thos. Cook's "Kingdom of Heaven."

A female pawnbroker, hauled up for extortion, claimed immunity on the ground that she was a loan woman.

NEW MUSIC.—White, Smith & Co., 298 and 300 Washington street, Boston, have Issued "Beyond the Vale," song and chorus, by C. A. White, author of "Beyond the

Seven lady candidates presented themselves in June for preliminary examination at Harvard University. The ex-amination lasted six days, with an average of five hours' work each day, and consisted mainly of written answers to printed questions furnished the candidates. Four of the seven received certificates of their having passed, from the Faculty of the College.

A WORD FOR THE MOTHER.

Send the children to bed with a kiss and a smile; Sweet childhood will tarry at best but a while; And soon they will pass from the portals of home, The wilderness ways of their life-work to roam.

Yes, tuck them in bed with a gentle "good-night!" The maintle of shadows is veiling the light; And maybe—food knows—on this sweet little face, May fall dyeper shadows in He's weary race.

Yes, say it: "God bless my dear children, I pray!" It may be the last you will say it for aye!

The night may be long creyou see them again; And motherless children may ca I you in vain!

Drop sweet benedletion on each little head, Drop sweet benediction on each little head, And fold them in prayer as they nestle in bed; A guard of bright angels around them invite, The spirit may slip from the mooring to-night.

GINGER SNAPS .- One cup molasses; one cup sugar; one cup butter; two teaspoonfuls soda dissolved in three table-spoonfuls of hot water; one large spoonful ginger; one large spoonful cloves; one large spoonful cinnamon. These will retain their crispness.

This week our cotemporary, the Banner of Light, enters on its thirty-sixth volume. The Banner is indispensable to Spiritualism. No paper has ever confined itself so closely to the philosophy and phenomena of Spiritualism. It well deserves its present success,—Hall's Cracible, October 8th.

A serious revolt has taken place in the Argentine Repubilc. The situation of affairs in Buenos Ayres is represented as desperate. The Government is taking vigorous measures to suppress the insurrection. All the Government offices and commercial houses are closed. The Government has issued an order extending the time on all commercial credits. One regiment of national troops has revolted to the insurgents. Foreigners are hastening to the Consulates to get passports to protect them against the universal conscription which is to be enforced. The insurgents are pur-chasing steamers and arms, and are recruiting at Monte-

Bryan Waller Proctor, well known as "Barry Cornwall," the English author, is dead, in his eighty-fourth

In granting the loan of hispictures (now on exhibition at the Boston Athenicum, Beacon street) to our Museum of Fine Arts, the Duke de Montpensier writes to express his pleasure in being "able to aid in spreading and developing a noble love of the arts in that great nation to which so many bonds have so long united the members of my fam-

The "Wicked Bible" was printed and issued in 1632. It derived its title from the fact that the word "not" was accidentally omitted from the seventh commandment by one of the intelligent compositors of the period, and an act of Parliament ordered the destruction of the entire edition.

The following Chinese Maxims are excellently well put and so we put them in this column for some people to see

1. Let every one sweep the snow from his own door, and not busy himself about the frost on his neighbor's 2. Great wealth comes by destiny; moderate wealth by

ndustry.

3. The ripest fruit will not fall into your mouth.

4. The pleasure of doing good is the only one that does not wear out.

not wear out.

5. Dig a well before you are thirsty.

6. Water does not remain in the mountains, her yengeance in great minds.

A clergyman one stormy night prayed, "Oh Lord, we thank thee for the goodly number here to-night, and also that thou art here notwithstanding the inclemency of the

The excuse of a young lady to her minister, who caught her napping, was: "Don't you think ladies had better be fast asleep than fast awake?"

THE SLANDERER.—There is no character more thoroughly contemptible than the slanderer. The slanderer necessarily deals in falsehood and deceit, and will stop at no crime which may tend to gratify his malignant, propensities.—The Summerland Messenger.

A "Woman's Peace Society" has recently been formed in London, which has published an offer of one hundred dollars for the best tract written by a woman on the sub-ject of Peace. The title must be, "In what way do wars affect women, and how may they best use their influence

BOOK ON MEDIUMS, OR GUIDE FOR MEDIUMS AND INVO-CATORS. By Allan Kardec. Translated by Emma A. Wood. Roston: Colby & Rich. 12mo. pp. 458. A beautifully printed book, which seems to us hardly worth two lines of praise or cond-munition. — The Christian Ape, N. Y., of Sept. 24.

When may a dog be said to add? Answer-Tie up one leg, and he will put down three and carry one.

A GREAT CONVENIENCE .- At this season of the year when parents are selecting clothing for their boys for the colder months, we would invite the attention of our readers to the complete and select stock of hats, caps, boots, shoes, undergarments and clothing at Fenno's well-known-reliable and long-established Emporium, corner Washington and Beach streets. A boy can be clothed from head to foot in a manner alike stylish, comfortable, and at extremely reasonable prices. We believe there is no other store in the city that combines the above advantages.

Lester Day, writing from 305 Main street, Buffalo, N. Y., Oct. 3d, says: "Since my report to you of Aug. 20th, I have received the following on the Colchester fund: Box 652, Woburn, Mass., \$1,00,"

# Little Crow.

[The following spirit message was received at our Public Free Circle, Monday, Oct. 5th, through the mediumship of Mrs. J. H. Conant.]

Good moon. Little Crow want to say to Big Eagle: When Red Cloud come to your lodge, counsel him to peace. He is a great chief; his people cannot afford to lose him; they will, if he goes to war. He will hold council of war on the full of the harvest moon, if not, at the hunter's moon, and on the way will stop at your lodge. Big Eagle, counsel him to peace. As you believe in the Great Spirit and his red children in the upper hunting-ground, counsel him to peace.

Read the business announcement of Dr. C. C. Beers, on our fifth page.

## Spiritualist Lectures and Lyceums.

Besthoren Hall, — The Music Hall Society of Spiritualists, has secured the above-named new and elegant hall, 413 Washington street, near the corner of Boylston street, for its eighth annual course of Lectures on the Spiritual Philosophy. Meetings will commence Sunday afternoon, October 1th, at quarter to 30 clock precisely, and continue regularly through the season. Arm. Brunton will lecture October 11 and 18, Mis. Emma Hardinge Britten October 25, Austen E. Simmons November 1 and 8. The Committee are engaging other speakers of known ability and eloquence, whose names will be announced hereafter. Singing 1 ya first-classquartette. Tickets securing reserved seats for the scason can be procured at the graduated price of \$10, \$25 and \$3, according to location, on application to Mr. Lewis B. Wilson, Chaliman and Treasurer, at the Banner of Light office, 9 Montgomery place, where a plan of the hail can be seen. Free admission.

John A. Andrew Hall, —Free Meetings.—Lecture by Wirs. S. A. Floyd, at 25 and 75 r. M. The audience privileged to ask any proper questions on spirituality. Excellent quartette singing. Public Invited.

Rochester Hall, 551 Washington street,—The Children's Progressive Lyceum. No. 1, which formerly met in John A. Andrew Hall, will hold its sessions at this place overy Sunday, at 10% o'clock. Geo. II. Lincoln, See'y.

The Boston Spiritualists' Union will resume meetings at Rochester Hall, Gromerly Fraternity, 551 Washington street, on Sunday, Sept. 13th, and continue them every Sunday afternoon and evening, at 25 and 75 o'clock. The public are cordially invited. H. S. Williams, President, The Ladier's Ald Society will until Eurher notice hold its meetings at Rochester Hall, on Tuesday afternoon and evening, at 25 and 75 o'clock. The public are cordially invited. H. S. Williams, President, Mrs. Ella M. Meade, Secretary.

New Praternity Hall.—Cree Public Test Circles at 105 A. M. and 75 p. M. No admittance fee. Thomas Cook. Chairman.

Mediums' Meeting at Templars' Hall, 280 Washington street, at 10 MEETINGS IN BOSTON.

Boston. - Rochester Hall. - Silver Chain recitations, grand banner march, singing by the school, declamations, and readings by Jennie Bicknell, May Potter, Georgie Danforth, Hosca B. Johnson, W. A. Williams, Alonzo Danforth (Conductor), Rudolph Burtleson and Georgie Hip-kins, and some excellent remarks by Mrs. Wilbur, constituted the exercises at the session of the Children's Progressive Lyceum, on the morning of Sunday, Oct. 4th.

Antiquarian Concert. — The "Old Folks" "Singing Meeting," which was productive of so much pleasure at this hall on the evening of Monday, Sept. 21st, was repeated for the pecuniary benefit of Charles W. Sullivan, on Wednesday night, Sept. 30th, the music being of a finished abstractic and the nearly in attacking a price. character, and the people in attendance enjoy-ing the occasion in a high degree.

John A. Andrew Hall .- Mrs. Sarah A. Floyd addressed the people at this place to good acceptance, and answered (while entranced) many questions from the audience, in a satisfactory manner, Sunday afternoon and evening, Oct. 4th. Excellent singing, by the choir, gave added pleasure to the sessions.

Lurline Hall .- Mrs. Carlisle Ireland gave fifteen tests at the morning scance, on Sunday, Oct. 4th. Remarks were made by Messrs, Clem, Cook and Crafts at the Lyceum conference, and much interest was manifested. Mr. Barker delivered mterest was manifested." Mr. Barker delivered an interesting and truthful address, at three o'clock P. M., on "Happy Homes," which was attentively listened to by a full auditory. The evening circle was largely attended, every seat being occupied. Mrs. Ireland and Mr. Ripley presented many tests; the scance closed by Mrs. Youngs giving her wonderful plano manifesta-dons. Thomas Cook, Chairman. tions.

Wedding Anniversary.—The officers, a delega-tion of the members of Children's Progressive Lyceum No. 1, and a considerable number of riends, assembled at the residence of Mr. Lang, 6 Sterling street, Boston, on the evening of Mon-day, Oct. 5th, to express their good wishes for himself and his partner, Mrs. Mary A. Lang, (neé Sanborn) Guardian of the Lyceum, on the cocasion of the first anniversary of their wedding. Music from Carter's Rand, social converse, singing by Cora Stone and Chas. W. Sullivan, a comic marriage service by "Deacon Gloomley," and the partaking of refreshments composed the exercises of the pleasant occasion.

# Movements of Lecturers and Mediums

Mrs. Julia M. Carpenter has returned from her summer vacation, and resumed business for the fall and winter at No. 2 Indiana street, Boston.

A. E. Carpenter will answer calls to lecture on Spiritual sm, and all phases of mental phenomena. Sundays only. Address No. 2 Indiana street, Boston, Mass. Henry C. Luli lectured the last two Sundays in August,

at Auburn, Me., and the four Sundays in September, at Marbiehead, Mass. He is now disengaged, and Societies wishing a first-class lecturer, at a reasonable price, cannot do better than to give him a call. His address is Hotel Norwood, corner of Oak and Washington streets, entrance on Ash street, Boston.

M. A. McCord, who spoke during the past season some

three months for the Spiritualist Society which met at the corner of Pine and 12th streets, St. Louis, Mo., is about to take the field as a traveling lecturer (trance), commencing with the State of Illinois, about the 15th of October. A good test medium will accompany this Spiritualist mis-

and 18th, at Beethoven Hall; Middleboro', the 25th, and in Philadelphia, Pa., in February.

J. M. Peebles lectures in New York, during Octoberaddress 210 East 118th street; in New Haven, Ct., during November; and in Hartford, Ct., during December, with the exception of the first Sunday.

Mrs. J. C. Ewell, after an absence of two years, has returned to Boston, and will devote her time to the healing of the sick, by the use of her spirit medical gift. For the present she will visit patients at their homes. Orders left for her at 5 Davis street, will receive attention.

W. F. Jamieson will lecture Sunday afternoon and evening at the Parker Fraternity Rooms, corner of Berkeley and Appleton streets. Subjects: "Ought Christians to Debate?" and "Needlessness of Religion."

J. Madison Allen will make a few more engagements in Massachusetts during the present month. He will engage Hampshire and Vermont for November. So ties in Ohlo may secure his services after November till January or February; and for the months beyond he will engage at any point between Ohio and Colorado or Utah. His lectures will be given in the trance condition; and when desired upon subjects presented by the audie questions also answered by controlling spirit if suitably presented....Term's regulated by the ability of the society, etc. He will lecture week evenings near Sunday appointments or at stop-over points. Parties in this section should address him immediately P. O. Box 26, Matfield, Mass.; others at an early day, that all may be made definite as soon as possible. His Vermont address will be Braintree, care of H. J. Hyzer. .

Jennie Collins, of Boffin's Bower, Boston, is a good girl herself, and is doing much good for other poor good girls, and bad ones too, we hope, Jennie should therefore be aided by the great public. She has written a book that everybody should buy. It has much to say about the aristocracy of the poor, in distinction to the aristocracy of the rich. It would open the hearts and purses of the rich, mayhap, should they read it. It ought to at least. Not satisfied with her field of labor in the book line and the Bower line, she is about to enter the field as a lecturer the coming winter-her subjects being selected from the topics of the day.

We have on file for publication in our next issue, a very interesting sketch of materializations, occurring at the scances of Mrs. M. M. Hardy of this city.

Joseph John's Great Painting—an Indian MAIDEN, in hunting costume-is on exhibition, free to the public, in our Bookstore, No. 9 Montgomery Place, Boston.

Prof. S. B. Brittan's paper in reference to the Belvidere Seminary, in type for this issue, was unavoidably postponed. It will appear in our fortlicoming edition.

# God's Poor Fund.

Since our last report, the following sums have been re-

The Next Course of Spiritual Lectures. The Committee of "the Music Hall Society of

Spiritualists" is making arrangements to resume the regular series of free meetings in the new and elegant BEETHOVEN HALL, 413 Washington, near Boylston street, Boston, the second Sunday afternoon in October. Rev. Wm. Brunton (formerly from England), an earnest and talented advocate of the spiritual philosophy, will lecture October 11 and 18; Mrs. Emma Hardinge Britten October 25. Austen E. Simmons Nov. 1 and 8. Other lecturers of known ability will be announced hereafter. A quartette of accomplished vocalists will add interest to the services.

In order to raise more funds to help sustain the meetings, the following prices will be charged for season tickets, securing reserved scats : \$10 and \$5, according to location. These moderate rates come within the means of a great many Spiritualists who no doubt desire the continuance of these meetings; and it is hoped all such will call at once on the manager, or at the ticket office at the hall, and look at a plan of the house, select seats, and purchase one or more tickets.

LEWIS B. WILSON, Manager, 9 Montgomery Place, Boston.

### New Publication.

SHADOWY HAND; or Life Struggles. A story of Real Life. By Rev. Henry Morgan, author of "Ned Nevins." This is Mr. Morgan's history of his life, the larger part of which has been devoted to inlasionary work. It is a com-pilation of the records of his struggles through life and a digest of excerpts from his lectures and sermons. The story of his life is told with directness and simplicity, and is in parts eloquent and very impressive. Few will read it without being deeply moved. Mr. Morgan has devoted his life to doing good, and if he makes money at the same time he only earns his wages and is to be congratulated. A very large sale is anticipated for this new book of his, and it will doubtless receive it.

### To Correspondents.

No attention is paid to anonymous communications. Name and address of writer in all cases indispensable as a guaranty of good faith. We cannot undertake to preserve or return communications not used.

J. F. S., New YORK .- We are obliged for your kind offers; but we have no room for the messages and commuulcations you desire published in the Banner.

### RATES OF ADVERTISING.

Each line in Agate type, twenty cents for he rst, and fifteen cents for every subsequent insertion.

NPECIAL NOTICES. — Forty cents per line,
Minion, each insertion.

BUNINESS CARDS. — Thirty cents per line,
Agate, each insertion.

Payments in all cases in advance.

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

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

### SPECIAL NOTICES.

Ladies, the next time you buy a spool of silk be sure and get the Eureka. It is the best in the market. Warranted to give satisfaction.

MRS. NELLIE M. FLINT, Electrician, Healing and Developing Medium, office No. 200 Joralemon st., cor. Court st., opposite City Hall, Brooklyn, N. Y. From 10 to 4.

MRS. M. GRAY, Clairvoyant and Trance Medium, No. 177 Flatbush avenue, near Fifthay, Brooklyn, N. Y. Hours from 9 to 10. Fee \$16 O.10,-9w\*

\$10 to \$1000 invested in Stocks and Gold pays 200 per cent, a month. Send for particulars. Tumbulde & Co., Bankers, 2 Wall st., N. Y.

CHARLES II. FOSTER, No. 14 West 24th street, New York.

DUMONT C. DAKE, M. D., the distinguished Magnetic Physician, (late of Chicago,) is now located at 43 West 28th street, New York City. Magnetic Remedies sent to invalids unable to call.

"Dr. Dake can be classed among the leading spiritual physicians of this age. He is having grand success, and fully merits it."—Banner of THE WONDERFUL HEALER AND

CLAIRVOYANT! - Mrs. C. M. Morrison. Diagnosing disease by lock of hair, \$1,00. Give age and sex.

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

Public Reception Room for Spiritu-Alists.—The Publishers of the Banner of Light have fitted up a suitable Room in their Establish-ment expressly for the Accommodation of SPIRITUALISTS, where they can meet friends, write letters, etc., etc. Strangers visiting the city are invited to make this their Headquarters. Room open from 7 A. M. till 6 P. M.

DR. HENRY SLADE, Clairvoyant, gives special attention to the treatment of disease, at No. 25 E. 21st street, near Broadway, N. Y. O.3.

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

A COMPETENT PHYSICIAN.—Dr. J. T. Gilman Pike, whose office is located at the Pavillon, No. 57 TREMONT STREET, (ROOM C.) BOSTON, is cordially recommended to the Public as one of the most competent practitioners in the State. He compounds his own medicines, is a mesmerizer, skillfully applies the electro-magnetic bat tery when required, administers medicines with his own hands, has had great experience as a physician, and been very successful in his prac-tice. He gives close attention to nervous complaints

# BUSINESS CARDS.

NOTHING LOST, Whenever adverse winds may blow,
And something fondest hopes have crossed, Don't give up ship, and go below, But watch, and see that "nothing's lost;" Spread all your canvas to the breeze, Spread all your canvas to the meeze.

And keef your craft from dangers clear.

Then bravely sall life's stormy seas.

White 'hope' your trembling heart shall cheer,
And when the Boys shall need new 'CLOTHES,'
They 'll 'nothing lose' at GEORGE FENNO'S,
By buying there 'a Suit complete,'
Corner of Beach and Washington street.

At No. 319 Kearney street (upstairs) may be found on sale the BANNER OF LIGHT, and a general variety of Spiritualist and Reform Books, at Eastern prices, Also Adams & Co.'s Golden Pons, Pinneheites, Spence's Positive and Negative Powders, Orton's Anti-Tobacco Preparations, Dr. Storer's Nutritive Compound, etc. Catalogues and Circulars mailed free, 42° Remittances in U. S. currency and pastage stamps received at par. Address, HERMAN SNOW, P. O. box 117, San Francisco, Cal. SAN FRANCISCO, CAL., BOOK DEPOT.

PHILADELPHIA ROOK DEPOT.

JIENRY T. CHILD, M. D., 33 Race street, Philadelphia, Pa., has been appointed agent for the Branner of Light, and will take orders (or all of Colby & Rich's Publications. Spiritual and Liberal Books on sale as above; also by DR. J. H. RHODES, 918 Spring Garden street, who will sell the books and papers at his office and at Lincoln Hall, corner Broad and Coates streets, at all the Spiritual meetings.

ERIE, PA., BOOK DEPOT.

OLIVER SPAFFORD, the veteran bookseller and publisher, keeps on sale at his store, 603 Freitell'street, Erie, Pa., nearly all of the most popular Spiritualistic Books of the times. Also, agent for Hull & Chamberlain's Magnetic and Electric Powders.

NEW YORK BOOK DEPOT.

A. J. DAVISA CO., Booksellers and Publishers of standard Books and Periodicals on Harmonial Philosophy, Spirina'isn, Free Religion, and General Reform, No. 24 East Fourth street, New York.

II—Nov. I.

H. L. KEMPER, 20. North 5th street, St. Louis, Mo., keeps constantly for sale the BANNER of LIGHT, and a full supply of the Spiritual and Reform Works published by Colby & Rich.

CLEYELAND, O., BOOK DEPOT.
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\*To Orders for Books, to be sent by Mail, must invariably be accompanied by cash to the amount of each order. Any Book published in England or America, not out of print, will be sent by mail or express.

#8" Catalogues of Books, giving prices, &c. sent free.

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# Message Department. He would like to know if the story is based on truth, and what is the philosophy of it?

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

MRS, J. H. CONANT. while in an abnormal condition called the trance. These Messages indicate that spirits carry with them the characteristics of their earth-life to that beyond-whether for good or evil. But those who leave the earth-sphere in an undeveloped state, eventually progress into, a higher condition.

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

The Banner of Light Free Circle Meetings The Banner of Light Free Circle Meetings

Are held at No. 9 Montpowery Place, (second story,) corner of Province Street, every Monday, Tursday and
Thursday Affensoon. The Hall will be open at two
o'clock; services commence at precisely three, at which
time the doors will be closed, neither allowing entrance
nor egress until the conclusion of the services, except in case
of absolute necessity. Under such circumstances the party
should (11) the Chairman, when permission will be
granted to retire after the expiration of five minutes. Our
reasons for this will be obvious to every reflective mind.
Disturbing influences produce inharmony, and this our
spirit friends particularly enjoin upon us to avoid, if posfille. As these Circles are free, we have no doubt visitors
will readily conform to our request in this particular.

47. The questions answered at these Scances are often
propounded)s individuals among the audience. These read
to the controlling intelligence by the Chairman, are sent
in by correspondents.

47. Donations of dowers for our Circle-Room solicited,
Mits. Coxant receives no visitors at her residence on

Mrs. Conant receives no visitors at her residence on undays, Tuesdays or Thursdays, until after six o'clock M. She gives no private sittings.

P. M. She gives no private sittings.

SKALED LETTERS. - Visitors have the privilege of placing scaled letters on the table for brief answer by spirits. First write one or two proper questions, addressing the spirit questioned by his or her full name; then put them in an envelope, scalit, and write your own address on the outside. At the close of the scance the Chatrnan will return the letter to the writer. Questioners should not place letters for answer upon the circle table expecting lengthy replies, otherwise they will be disappointed.

Lewis B. Wilson, Chairman.

### Invocation.

Oh thou who in thy greatness filleth all worlds and bath all forms for thine own, thou who art never very far from any one of us though we call mightily after thee in 'our darkness, in our ignorance-we pray thee, this hour, for the incoming of that glorious light that shall dispel the darkness of evil from the earth; we pray theo that we may do something ourselves toward bringing in that morning of light and love wherein justice shall reign, wherein war shall give place to peace, the lion shall lie down at peace with the lamb, and oppression shall be known no more; we pray thee for that time when ignorance, with its tide of evils, shall vanish from the earth; when thy sons and thy daughters, understanding the law of life, will faithfully obey it, and be sick no more; and when, oh our Father, all the darkness of superstition shall be swept away, and the fear of death shall remain only as a thing that was, and thy sons and thy daughters shall know of the future, and rejoice in prospect of it. Oh for this glorious time which is in the future for the earth, we pray thee, our Father and our Mother God! And unto thee be all our praises and all thanksgivings, all songs of joy from thy children forever and forevermore. Amen. May 7.

### Questions and Answers.

CONTROLLING SPIRIT.-Mr. Chairman, if you have questions, I am here to answer them. Ques.-Can there be a successful and perma-

nent organization for human good, to be out-worked in the earth-life only as the same is first organized in the spirit world?

Ans.-No; that is, all good must first be born of the spirit. They who have ascended in life can take a better view of the circumstances of life, and know better how to inaugurate conditions for good; and thus they are inaugurated. and handed down to you, and you receive the blessing and the fruits thereof.

Q.—The controlling intelligence, last Monday, said that there was such a body in the spiritual world as the "Spiritual Congress," of which Francis Wright was the General Secretary, and promised, if so desired, at another time to give us some particulars of that body. Will the intel-ligence, to-day, give us some of those particu-lars? Will it inform us of some of the promi-nent actors in that body? Also whether it has, in the earth-life, a general communicative agent, or medium? Also the name of that agent? Also whether a book, entitled "The Educator," published in this city some seventeen years since, is an exponent, in part, of its principles and purposes and plans of action, and such further particulars as he is disposed to give?

A.—Quite enough to occupy more time than we have at our command; however, we will give it a brief hearing. The organization in which Francis Wright is interested, and of which he is an officer, is an organization devoted to reform, devoted to gathering together the best agents or means by which to inaugurate various reforms on earth-a reform, for example, in temperance, in war, in justice in its various departments; in fact, with all the reforms that are taking place on earth this Congress of Spirits has something to do. It proposes, I believe, as a basic power, to overthrow Old Theology, and to inaugurate, in its stead, a liberal, natural religion, something that will meet the demands of every age; something that will grow—that need not and cannot be put upon, parchments, for they do not grow; but something that will grow as societies grow as peoples grow, as earths grow, and thus will meet the demands of all time.

Q.—Cannot Theodore Parker make his presence at these scances unmistakable even to doubters and cavilers?

A .- No; nor would he if he could. They who are most intuitive, know that Theodore Parker is here to-day. They have the witness in their own souls. I need not give it. To those who are not intuitive in that direction or in other spiritual directions, it could do no good if I stood here in my spiritual body, materialized so that they could see me. It would be "a fraud" to them. I have something better to do than to cater to curiosity. I deal with principles more than personalities. The time may come when I have to deal with personalities more, but not at present. I have said that the time will come. when I shall stand upon Music Hall platform and speak, so I can be seen. So I shall, but can-

not say when. Q.-[From the audience.] Will you give the names of some who belong to the Congress before mentioned in spirit-life?

A .- Yes. I belong to it myself. John A. Andrew belongs to it, John Howard belongs to it-Dr. Rush, Dr. Fisher, Dr. Rufus Kittridge and Dr. John Francis all belong to it. So does Dr. Heman, Dr. Argyle, and Dr. Fontaine.

Q.— Has Thomas Paine anything to do with it? A .- Yes. Thomas Paine is the President thereof. I am proud to say he is the President, and an able one he is, too.

Q .- Is "The Educator" an exponent of the principles that govern that body?

A .- It certainly is.

Q.—Is Ben Franklin a member?

A.—He is.

Q.—A correspondent in California asks for an opinion of the article published in the Banner of April 4th and 11th, entitled "Clairvoyant Trav-

A .- It is. . The philosophy is natural, and the truth is natural. The story may be a little colored, but in the main is true.

### Adelia Frances Williams.

My name was Adelia Frances Williams. I lived in New York City, and died of inflammation of the lungs or lung fever. I died last week, and my mother is most crazy about me., Won't you please to send her a letter, and tell her I am alive, and some day she'll see me? She must n't cry any more, because it makes me feel so bad. I can't come back to her, but some day she will come to me, and will see me, and know me, and we shall be very happy together. Will you tell her? [Yes.] I was eleven years old. Good-

### William Dennett.

I made myself known, the best way I could, to a party who are calling for facts from where I live; but some of 'em wan't satisfied, and wanted known it; and I 'd like to have my sons know me to come here, and I was fortunate enough to find a chance for me here.

My name was William Dennett. I was always called Old Bill Dennett. I was a mason by trade. I lived in Portsmouth, N. H.-that's where I tried to communicate the other night. I think if them folks there, what set at that are circle, would only ask more sensible questions of the folks that come, they diget more sensible answers, and they 'd do better; but they are on the wrong track in that direction, and they will be likely to get fooled with, so they had better make a sober thing of it, and then they 'Il do something; but if they don't, they may get what they don't want to get, that 's all. Good day, mister. May 7.

### Betsey Carter.

My name, sir, was-Betsey Carter. I lived in Boston. I used to keep a little shop on Cambridge street. I want to reach my son-he 's in California—if I can—my son Joseph. I want him to know something about these things. want him to know that the religion I tried to make him believe in, when he was a little boy, do n't amount to much. I aint sorry, now, he didn't take any better to it, because he miglit have got bigoted and not been as well off as he is now: but I do want him to know about this other life. I do want him to know that just as helives here, so he will be happy or miserable there. That 's what I come here for. Betsey Carter, to her son, Joseph S. Carter.

### Comfort Starkweather.

I am here, sir, to communicate with my daughter Deborah. I am sorry you have chosen the course you have. I am sorry you were not strong enough to withstand the temptations that were thrown in your way; but I do believe if you would call to your aid that band of spirits who were ever ready to bless, comfort and guide you, they would return, return with power, with strength to shield you, to bring you back to peace, where you are not now. When they come to you, my child, listen to them; they will lead you right. Oh, turn a deaf ear to the evil powers that have guided you, and listen to those who were true to you in years gone by, and will still be true, and all will yet be well. I am watching over you; I am sad at your unhappiness, Ishould rejoice to know, my dear child, that you had retraced your steps, and come back to your spirit-ual allegiance. Comfort Starkweather, to her daûghter Deborah. May 7.

# Capt. William Hacker.

To the boys in blue, who have asked if they form a scance for spiritual manifestations, if I will meet them and do all I can to aid them in demonstrating this new philosophy, I have to say: I will. Comrades, I rejoice to know that you are going to take the step, and I predict for you success. Only be honest, be faithful to those you call, upon to aid you, and they will be faithful to you. Capt. William Hacker.

Scance conducted by Theodore Parker.

# Invocation.

We pray thee, oh God, the Father, the Son and the Holy Spirit, for as much of thy wisdom as it may be expedient for us in our weakness to receive. We pray thee, oh God, that we may feed thy lambs on that which shall nourish their souls for eternity. We pray thee that as the darkness of our own lives passes away, and the brightness of the kingdom of life dawns in upon us, we may be able to shed much of that light upon thy chil dren walking in the valley of the shadow of death, so that they may look up at the darkness. beholding the stars of promise that shall guide them to the birth-place of peace. We pray thee, finally, oh Spirit of Justice, that we, thy ministering spirits, may so teach and preach justice on the earth, that soon thy sons and thy daughters shall learn its meaning, and progress in all humility and truth. And unto thee, oh Father, Son and Holy Spirit, be all praises, now and forevermore. Amen.

# Questions and Answers.

QUES.—[From the audience.] We have been informed at a previous scance that there was such an association as a Spiritual Congress, of which Francis Wright was Secretary. We would inquire whether it has some specific scheme or movement on earth, which it is and has been see king to develop? seeking to develop?

Ans.-Yes, I believe it has-one which it calls a speciality, although it has branches extending into all reforms.

Q.—Can you give us the name of that move-

A .- No, because I am not permitted to do so. It is a work carried out, in the main, in silence and in secret.

Q.—Then if you cannot give the name, would you give the location upon earth, and the name of the communicator? A .- That would be permitted in private, but

not in public. Q.—Through this medium?

A .- Provided you could get an audience with

Q.—Is the object of this Congress to enlighten the minds of men?

A .- The object of this Congress is to push forward all reforms on earth. Everything that has a seed of good in it-that will be for the ultimate good of the race, comes under the head of reform. It is the business of this Congress to push it forward through mortal coadjutors. May 11.

# Ben Watkins.

New Hampshire, Maine and Massachusetts, Some of my-New-Hampshire relations have got the notion in their heads that I died very rich, and that in some ways they are entitled to what I left. If they have got nothing else to do, they might pursue that phantom, but if they have, I should advise them to attend to better business. They asked me to come here and give 'em some advice. That's all I have to give. Now if they see | Spiritualists, do n't turn them away in consefit to go on, why it will be their own fault, not · May 11. mine. Good-day, sir.

### Matthew Perkins.

I don't know much about these things. I lived and died, and live again. My name was Matthew Perkins, when I lived here. I 've got a notion that I might do some good by coming back; I might enlighten somebody who has been saying, "If this thing is true, why do n't somebody I know come back?"

I was a Baptist when here: I thought I lived a good Christian life, and so I did, good as I could; but there was a better way, if I had only which is that better way, and not meet with disappointment, in this new life, as I did. I was sixty-two years, old. I have been gone about twenty-two years. Good day, sir. . May 11.

### James Irwin.

Some friends of mine are receiving a series of manifestations from the spirit-world, and they have supposed that I might be interested in them. So I am; but I 've had nothing to do with bringing them about. I've only been an interested spectator, and am undergobligations to them for asking me to visit this place, giving them some instruction or information in the matter. I do n't know that anything is needed in that line. They who have that work in charge will finish it, and finish it well; and it is not my place to take it out of my friends' hands, and bring it here to Boston to finish; they can do it better in Tennessee, much better. At first, this band of spirits only intended to call your attention to the fact that they could come, and, having done that, having succeeded in awakening an intense anxiety, on your part, they still continue, and purpose now to give you some manifestations that will sweep away yourdoubts, and give you a firm foundation to stand upon. But, be patient: do n't ask too much in too short a time. Remember that it took more than six thousand years to build a world, or more than six days-many, many, many millions of years were taken, doubtless, in perfeeting the first point of existence. Now, then, if your spirit friends are a little tardy in solving for you this great problem, be patient; they will do well for you by-and-by. James Irwin, to his May 11. friends in Tennessee.

### Margaret Ellen Brown.

My name, sir, was Margaret Ellen Brown. I lived in Tennessee. I had a father, a mother, two brothers and four sisters. I was eleven years old. I lived in Nashville. I had a brother killed in the war, and my mother thinks he was used very bad when he was taken prisoner, and carried to Washington, but he was n't-he was n't used bad at all. Was you Dick? [addressing the spirit.] No, he says; he had as good care as the rest had, and he wishes his friends to know it. He thinks it's high time that the hard feelings between our family, North and South, was overcome. It 's only because you do n't understand each other that you feel as you do. Moth-

er, it's all a lie about Dick, every bit of it; do n't believe a word of it. And, now, if you will come to New York, and go somewhere where Dick and I can come, we will come and communicate with you, and tell you a great many things you want to know. If father ever gets so as to know his friends, and know what you say to him, tell him about our coming; but do n't trouble him

Scance conducted by Father De Smet.

Theodore Parker and our Charity Fund. [ At the circle held Thursday, Sept. 10th, Spirit Theodor 'arker sald:]

It may be well for me to answer in brief a question which has been propounded to me by a clergyman preaching doctrines\_entirely antagonistic to the Spiritualistic faith. The question relates to our Charity Bureau. He says: "How is it? do you propose to aid the poor outside of the Spiritualistic ranks, or is that 'penny contribution' reserved entirely for those of your faith?' God's poor, we answer, are everywhere, in the churches and out of the churches, and it is n't our business to question the faith, religious or otherwise, of the unfortunate one who comes to us asking for bread. In God's name we give it. It matters not whether they are in the Catholic Church, the Baptist Church, the Unitarian or the Universalist, or whether they have not any faith at all in any kind of a God; if they are needy, and come asking aid, they are God's poor, and therefore it is our business to aid them.

This same clergyman asks: "Why did you not inaugurate such a Charity Burcau before? Why has it come at so late a day from the starting point of your Spiritualistic circles?" I will tell you, good brother. It came about in this way: My medium, as all other persons in public life, is subject to constant calls from the poor for aid, and when she found her own purse depleted, and her heart full of sorrow because she could not do enough for those who came to her, she appealed to me as one of her guardian spirits, saying, "What shall I do? I cannot turn these people away, but, in justice to myself, I must do it. What shall I do? You good, wise, powerful spirits ought to do something in this matter, or to be able to advise me. Now tell me what I shall do?" I said, I will start a Charity Fund at your Free Circles, and it shall be used for the poor who come to you and other members of the Banner of Light asking for aid. Very well," she says, "that will do very well if we can get anything in that way." I said, Trust to me and to those who have never failed you in times of need, and we will see what we can do." So the next circle day I announced that the poor would receive contributions at this place. The announcement was nobly responded to, and the funds have never entirely run out. It has fed the hungry; it has clothed the naked; it has brought comforts to the dying; it has soothed the orphan; it has been a source of comfort and consolation to many a weary traveler who has called for aid at this place.

And now, my good Christian brother, how is it with you? I am told that at your Charity Bureau the question is too often asked of llustrated with a Fine Steel Engraving of the those asking alms. To what church do you belong? Do you go to church? Do you go to belong? Do you go to church? Do you go to persons found there who seemed to have no idea that they had separated from their earthly bodies.

My name, sir, was Ben Watkins. I am from the Sabbath school? and do your children attend that they had separated from their earthly bodies.

Missouri. I have relations scattered all through the Sabbath school? Are you religiously in-

clined? Too much time, too much strength is thrown away in asking these useless questions. Now, then, would it not be well for you to follow us in this direction, and ask them no more, but consider the poor as God's poor, and if you have anything to give them, it is your business to give without asking to what church they belong. If they happen to be poor quence of their spiritual faith, but help them. I assure you we shan't turn your poor away, never, while we have a penny in the public purse to give them.

### MESSAGES TO BE PUBLISHED.

Tursday, May 12.—John P. Allen, to his friend Wheeler: Jarence Waller, of California; Luiu Prentice, of Nash-ille, Tenn.; James Gordon Benhett, to his friend Thom-w William School-se.

Charence Waller, of California; June 1 to his friend Thomas: William Schouler.

Thursday, May 14.—Edward I., Stevens, of Brighton, Mass.; Miss Sarah Salter, of Portsmouth, N. H.; T. Bigelow Lawrence; Caroline Herschel, to friends in London.

Monday, June 15.—Robert Owen; Robert Garrett, of Boston; Elsie Patten, of New Jersey, to her mother; Joseph 1100.

Lliby, Tucsday, June 16.—John Von Zhelkle, of New Orleans to bis wife, and son; Marletta Reade; L. Judd Pardee, t his friend George; Warren Favor, to his mother in Lowell Mass.; Kittle Ross, of Loch Löne, Scotland, to her brothe

Mass.; Kittle Ross, of Loch Lone, Scotland, to her brother James.

Thursday, June 18.—Harriet R. Washburn; Hiram Palue, of Fredericktown, Pa.; Mary Jennison, of New York City; Alanson Abbott, of Flatbush, N. Y., to his father; Opawallah, (an Indian chief.)

Monday, June 22.—James Hailburton, of Boston, to his son; Capt. John Williams, of New Bedford, to his sons; Ebenezer Wallace, to his wife; Emma Albro, of New York City, to her mother.

Tuesday, June 23.—Charles Sumner; Maggie Hammill, of Brorklyn, N. Y.; Freddie Carson, of New York City; Henry Wilght.

Thursday, June 25.—Jane French, of Hillsboro', N. H., to Samuel Perry; Lucy Abbott, of Chicago, to her mother; Andrew Jackson.

Thursday, June 25.—Jane French, of Hillsboro', N. H., to Samuel Fury; Lucy Abbott, of Chicago, to her mother; Andrew Jackson.

Mandoy, Spt. 7.—Atkins Clark, of Boston, to his friends; Matthew Hogan, of Kilton, Irdand;

Tuesday, Spt. 7.—Atkins Clark, of Boston, to his friends; Matthew Hogan, of Kilton, Irdand;

Tuesday, Spt. 7.—Lennie Johnson, to her parents; Cant, Jared Perkins, of New Bedfond, Mass.; Moses Clark,

Thursday, Spt. 10.—Pe saco'a Aspinwall, to her mother; Eph Hay es; Jethiny Mansur, to his mother.

Monday, Spt. 14.—Margaret Turner, of Bath, Me.; Capt, Job Winceler, of Bristol, Me.; Minnie Appleton, of New York City.

Tuesday, Spt. 15.—Charles L. Abbott, of Portland, Me., to h s uncle James; Elizabeth Carson, to her daughter Hattle, of Boston; Capt, Jack, to Shoshone.

Thursday, Spt. 17.—Dr. Stephen Ball, to a friend; Mary Jane Stanles, of Exeter, N. H.; Minde Tappan; Benjamin F. Macready; Emma Burger, of New York City, to her mother; Joseph C. Worthington,

Tuesday, Spt. 21.—Minde Jackson, of Buffalo, N. Y., to her mother; Joseph C. Worthington,

Tuesday, Spt. 22.—Aunt Betsey Cades; Alfred Page, of Fortsmonth, R. I., to his brother Gideon; Agnes Devercaux, of Fall River, to her mother; Capt, Robert Jellson, of Searsport, Me., to his daughter.

Thursday, Spt. 23.—Audress; Antone Canleo, of New Orleans, La.; Lydla Stavy, of Hartford, Conn.; Little

of the Harvard Shakers; Jennie Barrows; Nathaniel Anderson, of Boston.

Monday, Sept. 23.—Address; Antone Canleo, of New Orleans, La.; Lydia Stacy, of Hartford, Conn.; Little Dave Gotmely, of Harrisburg, Penn.

Tuesday, Sept. 29.—Gen. Robert Cowdin; William Borry: Naonta, to her Irlends in England.

Thursday, Oct. 1.—Dennis Hogan, to his brother James; Edlen. to William II. Emerson; Benjamin Beals, of Boston; Edler Dyer, to his brethren in Enfledd.

Monday, Oct. 5.—Theresa, to Gen. Joseph Garibaldi; Don. Ricardo Betancoate, of Castlie, Old Spain, to his son Joré, in America; Lydia Stevens, of Now York, to her brither Joseph, in California; Deacon Jonathan Frisbie; Susle Walker, to her brother and sister, in Boston.

### Passed to Spirit-Life:

From Carlisle, Ohlo, August 14th, Bro. John Olinger,

aged 70 years.

His body was interred at North Hampton, Ohio. His friends from Springfield, Carlisle and vicinity, met to pay the ir last tribute of love and respect to his memory. Dr. Cooper, of Bellefontaine, delivered an able and scientific discourse to a very large audience. Bro. Olinger was a faithful and devoted Spiritualist, a truly good and honorable man, beloved by all who knew him. He passed away as he had lived, firm in our beautiful Philosophy, and commended his wife to the care of the angels, who had so often cheered them by their sweet presence. He was a member of our Society and Lyceum, and much shall we miss his kind, pleasant face, and genial manner. He was a subscriber to the Banner of Light for many years, and nover, faited to distribute it among those who were not able to take it. Our Society and Lyceum have met with a great affliction; but our loss is his gain.

MER. SARARI J. LEWIS, Guardian:

MER. WARYA, HENRY, See, of Society and Con, MRS. MARYA, HENRY, President.

From Red Bank, N. J., on the 9th of September, after a From Red Bank, N. J., on the 9th of September, after a long illness patiently endured, Mrs. J. D. Chism.

Mrs. Chism was one of the truest members of society—faithful, and most highly respected in every relation of ilife—although, as every one well knew, she was a devoted reader of "Nature's Divine Revelations," and a full advocate of the sublime principles and truths therein enunciated. In every respect she was a noble example to her friends and neighbors; and if they were sufficiently in-pressible they would each receive ample proof that she still lives, and continues to love them.

From Mitchell, Iowa, Sept. 10th, Mr. A. Vanderpool, in the sixty-eighth year of his age.

The deceased for over twenty years was a firm Spiritualist, and boldly and fearlessly advocated its leachings. His sudden departure from this life has cast a gloom over the community. A noble soul has taken its light and Joined kindred friends in the summer-land. No more shall we meet with him at the Spiritual circles where he used to receive communications from the (so-called) "land of the dead." His vacant chair will remain unoccupied at the family hearth-stone. We shall miss his familiar greeting: "good morning." "good night," for he who was once with us in the fiesh now wears the spirit garb.

RUSSELL SKINNER.

From the residence of his father, in Texas, Kalamazoo Co., Mich., July 10th, Dr. Julian McLin, aged to years.
All those who have ever been blessed by the Doctor's wonderful gift of healing, know how irreparable is his loss. An invalid himself, from consumption, he was ever roady to do all, in his power to alleviate the sufferings of others, and his greatest regret was that his iffe-work must be ended so soon, while there still remained so much to be done.

E. T. Co., Mich., July 10th, Dr. Julian McLin, aged 30 years.

From Los Angeles, Cal., July 8th, B. O. Warren, hus. band of Jennie Reed Warren, after fulfilling his mission on earth of writing "The New Revelations."

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[Continued from our last issue.]

Spirit hands may be the visible and tangible parts of an in visible intangible being; but sometimes they are tangible without being visible, and sometimes visible without being tangible. The instantaneous disappearance of materialized bodies or parts of the bodies, proves that the matter of which they are composed is eminently subtle, bearing some resemblance, perhaps, to those substances that can pass alternately from the solid to the fluid, or gaseous state, and rice rersa. Here a new order of facts is introduced, and science may some day discover a new law for their explanation.

"Is it not in the most, rarefied gas, in the most imponder able fluids," asks Kardee, "that industry finds its most powerful motors?" What is there, then, strange in admitting that a spirit, by the aid of his spirit-body, can raise a table?

"Being able to take all appearances," says Kardee, "the spirit presents himself under that by which he would be most readily recognized, if such is his desire. Esop, for example, as a spirit is not deformed; but if he is evoked as .Esop, he will appear ugly and humpbacked, with the traditional costume. . . . If the simply visual apparition might be attributed to illusion, the doubt is not permitted when you can grasp it, handle it, when it seizes you and holds you fast. However extraordinary these phenomena may be, all the marvelous disappears when we learn that far from being contrary to Nature's laws, they are only a new application of them.

By its nature and in its normal state, the spirit-body is invisible, and it has that property in common with many fluids which we know exist, and yet which we have never seen; but it can also, the same as other flaids, undergo modifications that render it perceptible to the sight, whether by a sort of condensation or by a change in the molecular disposition; it then appears to us under a vaporous form.

By further condensation the spirit-body may acquire the properties of solidity and tangibility; but it can instantaneously resume its ethereal and invisible state.

We can understand this state by comparing it with that of invisible vapor, which can pass to a state of visible fog, then become liquid, then solid, and rice rersa. These different states of the spirit-body are the result of the will of the spirit, and not an exterior physical cause, as in our gases

"According to Kardee, when the spirit appears to us he puts the spirit body into the state necessary to render him visible In order to do this, his will is ordinarily insufficient; for, the modification of the spirit-body is effected by its combination with the stufd of the medium; but this combination is not always possible, which explains why the visibility of spirits is not general. It is not enough that the spirit desires to be seen it is not enough that a person desires to see him; it is neces sary that the two fluids should combine, and that the medium's supply should be sufficient; perhaps, also, that there should be other conditions to us unknown at present.\*

Another property of the spirit-body and which pertains, to its ethereal nature, is ponetrability. Matter is no obstacle to its passage through everything, even as the light passes through transparent bodies. This is why no closing can shut out spirits; they visit the prisoner in his cell as easily as they do the man in the open fields.

In regard to the materialization of articles, of clothing, or naments, flowers, &c., Kardec questioned the spirits closely and here is the result: The spirit acts on matter; he draws from the universal cosmic matter the elements, necessary to form, at his will, objects having the appearance of various bodies which exist on the earth. He can also by his will effect an intimate transformation of elementary matter, and impart to it certain properties. This faculty is inherent in the nature of the spirit, who often, when necessary, exercises it without thinking, as an instinctive act. The objects formed by the spirit have a temporary existence; he can make and unmake them at will. These objects may become visible and tangible to earthly persons; and could be made to have a character of permanence and stability; but this, according to Kardec's informant, is contrary to order, and is not done.

It was done, however, in the experiments at which Professor Crookes, Mr. Harrison, and many others were present and some of the cloth which Katie cut from her tunic still remains materialized. It was said by the spirit, however, that a special effort was needed to give the cloth this character of

From the facts here brought together, it may be inferred that the spirit-body is not a mere hypothesis; it is proved by the phenomena and the inductions of Spiritualism; by the objective appearance of spirits themselves in bodies; by the indicating supersensual powers, requiring organs other than those of the physical body; by all the analogies which reason and experience supply; and by the belief of men in all ages Coleridge, who was accustomed to borrow from Schelling, after death of deceased relatives and friends.

# CHAPTER XIII.

The existence of a single elementary substance or force, from which, by differentiation, transformation, and the adjustment of proportions, all the varieties and properties of matter are produced, is an hypothesis to which the whole drift of contemporary science is bringing us nearer with every fresh accession of knowledge.

We know that a very slight change in the arrangement of elemental particles converts wholesome food into poison. Two harmless substances, combined in certain proportions, can produce a deleterious one. Without changing the proportions, a slight change in the molecular arrangement changes properties; makes the opaque transparent; the palatable, unsavory.

"Since the spirit," says Kardec, "has by his simple will so powerful an action on elementary matter, it may be conceived that he cannot only form substances, but can denaturalize

their properties, will having herein the effect of a re-agent." If, as Liebig, Dumas, and other chemists have asserted, all plants and animals are solidified air, why may not all matter be the product of solidified forces, having their origin in the essence and ultimate reason of things-in that force and necessity which derive all their virtue from the Divine Idea? This is no fanciful inquiry; its practical interest and importance are brought nearer to us every day by the advance of science.

The phenomena here recorded show that matter is not altogether the stuff which our senses would make it appear. "The force which every being is possessed of," says Vera, "as well as the form or law according to which it acts and displays its powers, lies in its very nature, i. e., in its idea. The difference of forces is owing to the difference of ideas Matter is a force, and the soul is a force, and, as forces, they are the product of one and the same idea, and both produce similar effects; for instance, the soul moves the body, and a body moves another body. Their difference is to be found in their specific elements, or in what constitutes their special idea; for instance, space, and time, extent, attraction and repulsion, &c., for matter; imagination, will, thought &c., for the soul."

As idea is force, and the source of all forces, so if there be no diminution in the quantity of force, it is because its principle, its idea, suffers no deterioration.

If a materialized spirit-by which I mean a spirit animating a visible, tangible body—can make the matter thus embodied dissolve and then at once reappear by an effort of the will, it is not difficult to conceive that the universe itself may be a concretion of forces, the trunk-force of which is in the Divine Idea.

While Spiritualism is in harmony with many of the facts on which the Darwinian theory is based, it supplies a new order

\* See "The Book on Mediums, by Allan Kardee; "an excellent translation of which into Encilsh by Emma A. Wood has been published by Colby & Rich, Roston, Mass. I have been indebted to it in these quotations from Kardee.

† See A. Vera on ''Ideas as Essence and Force,'' in the St. Louis Journal of Speculative Philosophy for July, 1874.

of facts from which we infer that the idea must ever precede the organism; and that the attempt to prove that this idea is developed through immense periods of time by purely physical means and processes is a fallacy. "Living beings," says Stirling, "do exist in a mighty chain from the moss to the man; but that chain, far from founding, is founded in the idea, and is not the result of any mere natural growth into this or that. That chain is itself the most brilliant stamp and sign-manual of design.'

"Even granting," says Vera, "that the germ be endowed with an inexhaustible power of begetting similar individuals, or that it should contain, like some infinitesimal quantity, an infinite number of germs, such hypotheses will explain neither the initial germ, nor the unity of the species, nor even the grown up and complete individual. . . . The idea must constitute the common stock, and the ultimate principle to which the individual, the species, and the genus, owe their origin and existence.

'Thought is a motion of matter," says Moleschott. But this is no more of an explanation than it would be to try to account for the sentiment and the charm in a melody of Mozart's by saying, "It is a motion of matter." All that science can fairly hypothecate is, that Thought is accompanied by a motion of matter; for, were the head and brain so transparent that this motion could be seen, the mystery of thought would be as far as ever from being solved.

"No thought without phosphorus," says Moleschott.\* He might as reasonably have said, No thought without rhubarb. Spiritualism proves that there can be thought without any brain which a mortal chemist can analyze. Liebig's sarcasm is perfectly just when he says, that the bones should produce more thought than the brain, if Moleschott's asseveration is "The honor of the discovery that phosphorus exists in the brain," says Liebig, "belongs not to me, but to Dr. Mole- at the conception of a unity of forces, of a Divine Power as schott; and in my Chemical Letters I have declared it to be a the ultimate substratum of things. They regarded the beings mistaken idea, not based on a single fact.

To Liebig's remark, "We know nothing of the origin of an idea," Buchner's reply is, that "None but a mind prejudiced in favor of a superstition " could make such an assertion; and | the other spirit, but both proceeding from an inseparable unity, yet all the light which Büchner himself can throw on the origin of an idea is to repeat Moleschott's assertion, that thought is a motion of matter; an assertion which, whether true or false, could never be proved, even if we were to exclude those spiritual facts which disprove it utterly.

"We do not know," says Materialism, "all the powers of matter, its magical and spiritual nature, and its life eternal."

Then if we do not know them, how can any one say that they are not what is meant by spirit? The physiologist of mind, who would trace it to simple brain motion, is compared by Ferrier to the unheeding woodman who severs the bough on which he stands; for "being cannot be meaningless; its essence must be conscious intelligence."

Mr. Tyndall would trace all the phenomena of mind and matter to the potencies of atoms. He allows Theism, however, to entertain its little hypothesis, and leaves it an openquestion whether atoms may not have had a Divine Creator.

"Abandoning all disguise," he says, "the confession I feel bound to make before you is, that I prolong the vision backward across the boundary of the experimental evidence, and discern in that matter which we, in our ignorance, and notwithstanding our professed reverence for its Creator, have hitherto covered with opprobrium, the promise and potency of very form and quality of life."

I agree with Mr. Tyndall that there is nothing very alarmng in the mild and contradictory materialism that would not exclude the postulate of a Creator behind and beyond mater. His "confession" is not a startling one, either to the Materialist or the Spiritualist; for it is an attempt to sit at the same time on the stools of both; nor is it striking for its

Spiritualism casts no "spprobrium" on matter, since it holds that individualized mind must, in the next stage of being, continue to manifest itself through an organism, and this organism must be something.

If Mr. Tyndail means merely to repeat Locke, and say that ill that he would suggest is, that matter may be divinely impressed, with the power of generating mind, then he at once piritualizes matter, and lowers the flag of materialism.

But this is not what he means. When he tells us that matter may contain "the promise and potency of every form and quality of life," what he means, obviously, is that, among other qualities of life which mere matter may wolve, is that of mind. Now this idea has been often put forth, long before Mr. Tyndall's day, and as often answered. By no one has it been answered better than by Schelling (1775-1854), who said of the attempts, in his day, to make matter account for all the phenomena of life: "To explain testimony of clairvoyants who can see spirits in the human thinking as a material phenomenon, is possible only in this form; by the phenomena of somnambulism and clairvoyance, | way: that we reduce Matter itself to a spectre—to the mere modification of an Intelligence whose common functions are thinking and matter."

and climes, a belief founded on the actual reappearance, expresses the same idea, thus, and his words fully answer all that Mr. Tyndall has to say about matter: "As soon as materialism becomes intelligible, it ceases to be materialism. In order to explain thinking as a material phenomenon, it is necessary to refine matter into a mere modification of intelligence, with the two fold function of appearing and perceiving. Even so did Priestley, in his controversy with Price." (Even so would Tyndall do now!) ."He stripped matter of all its material properties; substituted spiritual powers; and when we expected to find a body, behold! we had nothing but its ghost—the apparition of a defunct substance!"

"To say that matter is the principle of all things," remarks Paul Janet, "is simply equivalent to saying, We do not know what is the principle of all things-a very luminous science indeed! Even in its claim that matter is eternal, Materialism has to beg its premises, and to proceed wholly on a metaphysical, a priori assumption. If Materialism does not explain matter, much less does it explain mind and thought.'

The ignorance which philosophical science is always compelled to avow, in regard to first causes, makes dogmatic atheism impossible for the truly scientific mind. The skepti cal attitude is legitimate; the coarse confidence which denounces all belief in a Supreme Being, is the proclaimer of its own insufficiency and charlatanry. Mr. Tyndall is far from this. If he chooses to call by the name of Matter the unknown something that produces Mind, he is at perfect liberty to do so. Others may prefer to call it by the name of Spirit. In the "prolongation of his vision backward" he has got as far as atoms. But we have seen that the Materialism which stops at atoms is false and imperfect, since it would localize, in them, properties for which atoms supply no cause. If atoms are the ultimate reality the one real sub stance, then there is no place for spirit, no future for man; an assumption wholly disproved by the facts of this volume.

In the fullness of time Modern Spiritualism has come forth to demonstrate that the atomic theory must be supplemented by the spiritual fact. That same Spiritualism which Mr. Tyndall, in his unscientific spleen, dismisses as "degrading," shows by its phenomenal evidences, as here recorded and au thenticated, that there is a power using these atoms at its pleasure, ruling them, instead of being ruled by them.

Mr. Tyndall refers to certain "rash and ill-informed per sons" as "being ready to hurl themselves against every new scientific revelation." Alas! Is he himself one of these

• Locke must have had a presentiment of the appearance of a Moleschott on our planet, for he says: "A chemist shall reduce Divinity to the maxims of his laboratory, explain morality by sal, sulphur and mercury. Let a man be given to the contemplation of one sort of knowledge, and that will become everything." With the sanguine positiveness of a youthful scientist, Moleschott (182) says: "It is not reflection, but obstinacy, not science, but faith, which supports the idea of a personal continuance after death." Why not be consistent, and call this obstinacy a defect of phosphorus in the brain?

phorus in the brain?

+ Since this was written, Prof. Tyndall has disclaimed atheistic intentions. He says: "Were the religious views of many of my assaliants the only alternative ones. I do not know how strong the claims of the doctrine of materialistic theism upon my allegia ce might be. Probably they would be very strong. But, as it is, I have noticed, during years of self-observation, that it is not in hours of clearness and vigor that this doctrine commends itself to my infinite that in the presence of stronger and healther thought it ever dissolves and disappears, as offering no solition of the mystery in which we dwell, and of which we form a part." Let us hope that Prof. Tyndall will, even in this life, outgrow his bigoted opposition to the facts of Spiritualism. In those "hours of clearness and vigor," of which he speaks, does be hever feel a little shaky in the arrogant position he has assumed toward the testimony of such men as Wallace and Crookes?

rash, ill-informed persons? So it would seem; for, chafe as he may, and sneer as he may, the facts of Spiritualism are non facts of Science; and he is so "ill-informed" as not to have found it out, and so "rash" as to put himself on the record against them.

He conducts us as far back as atoms, and there sets up his board, labeled, No Thoroughfare. But Spiritual Science disregards his warning and passes on; whither, the next chapter may show.

### CHAPTER XIV.

Modern Science, including, as it does, Modern Spiritualism, helps us to a conception of a force behind and beyond atoms. The unity of all phenomena was the dream of ancient phi sophy. To reduce all this multiplicity of things to a single principle has been, and continues to be, the ever-recurring problem. Water, air, fire, the primary elements, were severally and collectively imagined, by the great thinkers of antiquity, as the original factor.

To the question of a unity of substance, Greek science re peatedly applied itself.

The innumerable varieties in forms, qualities, and habits, in both the vegetable and animal kingdoms, suggest the existence of forces adequate to the production of all the differentiations in nature. Hence to mount to the scientific conception of a single force as the originator and regulator of all these minor forces is the legitimate effort of all profound thought on the subject.

It was this craving for unity, which led the white men of Asia, the ancient Aryan race, to the conception of God as the one substance, immanent in the universe. At first they were polytheists, but with the progress of thought their number of gods diminished, and the authors of the Veda at last arrived of the world as, in effect, composed of two elements: the one real and of a nature permanent and absolute, and the other relative, flowing, variable, and phenomenal; the one matter, single substance.

The unity of physical forces is the point on which Science has its eyes now fixed. Materialism is not more eager than Spiritualism for the proof. Already has it been demonstrated that heat, electricity, light, magnetism, chemical attraction, muscular energy, and mechanical work, are exhibitions of one and the same power acting through matter. That all these forces may be transformed into motion, and by motion reproduced, is now something more than an hypothesis. Hence the deduction that all physical phenomena have one and the same primordial agent as their original generator.

Chemistry, by its theory of equivalents, is tending to unity. Few intelligent chemists now regard the elements ranked as simple as being simple any further than the present imperfection of our instruments compels us to class them as such. The employment of the balance has demonstrated that in the chemical transformations of bodies, nothing is created, nothing is lost.

Hence the sum of the material elements is constant, and, as it is impossible to conceive a limit to the universe, this sum is infinite; and thus the aspects so various which matter presents consist only in the forms it successively takes on ac cording to the combinations of its chemical elements.

But the substance of things evades all chemical testing and so the simple bodies of chemistry are themselves only forms, more or less elementary, the agglomeration of which produces compounds.

If by the theory of equivalents these forms should be some day reduced to unity, chemistry will be entitled to infer, with some reason, the substantial unity of the universe.

. Neither the primitive cell, regarded as an elementary form of life, nor any principle known to science, suffices to explain life itself, or that power of action which is in the living being at all the epochs of its existence, and consequently in the cell. In addition, therefore, to the material and sensible elements, there must be in it a principle inaccessible to observation; and it is this principle which is the agent of life, the impelling cause of vital motion and of all differentiations.

But the reduction of all living forms to unity, that is, to the cell, is an indication that the vital agent is itself a form of the one primitive force, and thus physiology tends to unity by the way of morphology; and this reduction of organs to unity may be proved for plants as well as for animals

The unity of the principle of life and thought is another conclusion, to which science is tending in the department of physiology. Every primary germ owes its evolution to the spirit or idea involved. If the cell is the most elementary form of the living being, the principle of life which it encloses cannot be developed except in so far as the form at which it ought to arrive resides in it already in the state of idea. This idea expands with the life, ramifies with it, accommodates itself to the means and conditions which the general order of the universe imposes; and thus the study of the psychical nature of man points also in the direction of unity. Spiritualism, through all its facts, is suggestive of unity.

The embryo is preserved by intelligent processes of which neither itself nor its parent know anything. This intelligence is a property of the life by which they live.

This life, what is it but the pervading efflux of the delfic love and life vivifying all nature and sustaining the animal and vegetable world as well as the world of mind?

Should it be objected that this proves too much; that it involves the identity of the vital principle of animals and vegetables, let us not shrink from the conclusion. The essential unity of all spirit and all life with this exuberant life from God is a truth from which we need not recoil, even though it bring all animal and vegetable forms within the sweep of immortality.

The universe is not dead. Think you this earth of ours is a lifeless, unsentient bulk, while the worm on her surface is in the enjoyment of life? To an inquiry whether the soul is immortal, Apollonius, one of the greatest of the ancient mediums, replied, "Yes, immortal—but like everything."

These suns, systems, planets and satellites are not mere mechanisms. The pulsations of a divine life throb in them all, and make them rich in the sense that they too are parts of the divine cosmos. Dissolution, disintegration and change are not death while an immortal principle survives.

"Science," says the Duke of Argyll, "in the modern doc trine of conservation of energy and the convertibility of forces, is already getting a firm hold of the idea, that all kinds of force are but forms of manifestations of one central force issuing from some one fountain head of power. Sir John Herschel has not hesitated to say, that 'it is but reasonable to regard the force of gravitation as the direct or indirect result of a consciousness or a will existing somewhere.''

In support of the identity of life and spirit, the Spiritualist will find some unexpected allies. Even so orthodox a teacher as President Noah Porter comes up to the vindication of the grand truth, and in vindicating it he has to lend his support to the inevitable doctrine of a spiritual body.

"The soul," he says, "beginning to exist as the principle of life may have the power to create other bodies than the physical for itself, or it may already have formed another medium or body in the germ, and may hold it ready for occupation and use as soon as it sloughs off the one which connects it with the earth. . . . The evidence of observation and of facts is decisive that the soul begins its existence as a vital agency, and emerges by a gradual waking into the conscious activities of its higher nature."

The soul which has had enough divine intelligence to pre pare for itself a body in this world may be trusted to have ready a fitting substitute when death loosens the physical tie. If from a little microscopic cell, by successive differentiations, it may evolve man's complex organism, surely it may, from its higher point of being, evolve future organisms suited to its more advanced states.

For the facts and some of the language of this chapter, see the untranslated works of Emile Barnouf, especially his "LaScience des Religions;" the "Unity of Natural Phenomena" of Emile Salgey; the "Constitution of Matter" of Fernand Papillon; and the papers on "Matter, Ether, and Spirit," by the late Israel Dille, which have appeared in Brittan's Quarterly Journal of Spiritual Science. My principal Indebtedness is to Barnouf.

But it is not merely Protestant theology that concurs in this view of the soul as the vivifying principle, active not only in the formation and functional processes of the body, but in the exercise of man's conscious activities. The highest Cathlic authority teaches the identity of the vital and the psychical principle. By a brief dated April 30th, 1860, the Pope declares that the doctrine of the substantial unity of the principle of life and that of thought is according to faith, and he condemns any contrary opinion as inconsistent with Catholic teaching.

Both Plato and Aristotle had taught this doctrine. They tell us that the life comes from the soul; from that which feels and thinks. "No," says Descartes; "the soul is that which thinks; consequently we must not attribute to it vital phenomena of which it has no consciousness." To this objection Leibnitz replies that we certainly do have confused, indistinct perceptions of which we are not conscious at the time. Leibnitz plainly refers to what in our day Dr. Carpenter calls unconscious cerebration

[To be continued.]

### FROM WASHINGTON TO TEXAS.

BY A LADY LAWYER.

To the Editor of the Banner of Light: We are told that this is a great country; but our views become confused and indefinite, shut in by the close walls and fetid atmosphere of our large towns, in summer time, and en-grossed by the routine cares of bread-making and money-getting, and we hear it as a mythical tale. We have become a nation of spendthrifts, and spend our money and our time upon everything but that which brings rational enjoyment and conduces to health and well-being. Our watering places and fashionable resorts are crowded with people who are dying to get into good society, show their Parisian tollettes, and flash their diamonds, and who are never happy unless they can succeed in exciting the envy of some person—people, in short, whose fortunes are on their backs, and who are walking advertisements of the same, and with whom a well developed mind in a healthy body are minor considerations. We have rea sons to expect, soon, from the American people, and especially from American women, (the greatest sinners in this regard,) a wholesome reaction—a time when eating, dancing and dress ing shall not form the absorbing ideas of life. We need to learn how to spend money. The most addle-brained belle at Saratoga or Long Branch, without any arithmetic, can understand that it would not take long to deplete the whole country, when an imported ball dress for one night costs three thousand dollars, and diamonds from five to ten thousand. A trip to Europe may be well enough, but we have our own Alps and Lucernes, our own beautiful rivers and magnificent land seapes, and our own Jerusalems and pools of Siloam in this vast, unappreciated country of ours.

If you do not believe it, dear reader, just go with me on a

little trip of forty days, from Washington to Texas, and see how many things of interest greet you. First, start right, by taking with you an appreciative traveling companion, and the east amount of baggage consistent with absolute necessity, each article answering a double and treble purpose. Leave behind you everything approximating to care or concern about the famlly or business at home. Have with you writing materials, a good book, papers, etc., with an earnest interest in all of the country that you pass through, so that the delays of railroads and steamboats may add to, rather than detract from your enjoyment. Make yourself pleasant and agreeable to everybody, and obnoxious to none. In short, start out with a rol-licking good spirit, determined to find enjoyment and health, and you will be sure to find it You leave the beautiful city of Washington, with its parked

streets, clean pavements, and governmental departments, and glide down, with a beautiful breeze, through the central portion of Virginia, rich in historical reminiscences of the early settlement of our country—of the Revolution and the civil war, and forever associated with Washington and Jefferson, with Grant and Lee-the two latter the military idols of the Northern and Southern armies. All of the chequered visions of joy and sorrow, of peace and war, of freedom and slavery, of plenty and of desolation, flit through the mind as you are wafted on through the Old Dominion, until the Blue Ridge Mountains rise in quiet and beautiful grandeur before you, with their hazy sky, regular outlines and salubrious air, long the healthful resort of mothers and babes. Of the beautiful grandeur in Nature one proper time, but there are some start. from it to the soul, a life-giving impulse—a new inspiration; and as we wind around the base of these beautiful hills, and vainly endeavor, with our futile theories, to solve their origin, the sense of a higher, of a mysterious and controlling appears or the solve their origin. trolling power, comes over us like a pervading presence; and as we rush on with the velocity of steam to the higher and more rugged peaks of the Alleghanies, the sense of awe increases. Now we are at a mountain's base, now suspended midway, with an abyss one hundred and eighty feet below. midway, with an abyss one numered and eighty reet below, and mountain peaks towering above, (where, our guide very complacently told us, a former train had been wreeked; and as we looked down the dizzy height, the fearful boulders of many tons weight promiscuously scattered, suggested inor many tons weight promiscuously scattered, suggested instant death,) and again we are whirling through a tunnel, miles in length, chiseled through the mountain's rocky heart, and giving back reverberating sound, or like the groan of earth, that thus her secret recesses are invaded.

This road—the Chesapeake & Ohio—was conceived only a little more than three years ago, and is said to have attained the highest altitude of any road this side of the Rocky Mountains. A quarter of a century back it would have been considered an impossibility, running as it does directly through the Blue Ridge and the Alleghanies, tunneling this almost impassable mountain barrier, rock-ribbed and ancient, at innumerable points. One can but pause and wonder, not only at the grandeur and sublimity of Nature-as-displayed in these stu-pendous rocks, almost incomprehensible in their vastness, with strata now horizontal, now dipped from forty-five to ninety degrees, and wonder what tremendous convulsion of Nature has wrought this upheaval in a region not volcanic, with here and there huge boulders rolled down the mountain side, beside which our car seems but a speck, but also at the ingenuity, the thought, the labor that has overcome this mountain barrier, and united as one East and West Virginia.

Just where these two States meet in the midst of this rocky fastness, is that aristocratic old watering place where many political scheme has been planned, and better known in the palmier days of the South—White Sulphur Springs: They are said to have six hundred guests at the present time, of whom Washington claims a goodly share.

At Gordonsville our engine gave out; but as it was midnight, and we were securely sleeping in a Pullman palace gar that blissful invention of modern days, we stort on until

that blissful invention of modern days, we slept on until the break was repaired. This delay brought us several hours behind time, and luckily caused us to run into a freight train. I say luckily, because it was dinner-time, and we were within half an hour's walk of a good dinner prepared for us at the station, and the walk was good for digestion, while we had been landed in close vicinity with Kanahwa Falls, comprising one of the most lovely and picturesque pieces of landscape along the meanderings of this beautiful river; and teaching an impressive lesson to the engineers of the two trains, viz. that it is impossible for two railroad trains to occupy precise. ly the same section of the same track at the same time without seriously interfering with somebody's rights. These two gentlemen, in an extra effort to save their necks, jumped into a stone heap, and each sprained an ankle, and were consequently relieved of duty for the balance of the trip.

Again we started, and as before off time; and as the course of true love never runs smooth, so does not always a journey for profit or pleasure. We had passed West Virginia's much courtested emital Charleston, and were chiling smoothly on

contested capital, Charleston, and were gliding smoothly on in blissful anticipation of supper and bed, when a sudden halt and the whistle "down brakes" of two facing passenger trains, about two rods apart, again furnished us food and time for contemplation. It is not a wonder that so many accidents occur, but only a wonder that there are not more, with our hasty, reckless American spirit, that with a hit or a miss rushes on.

We have spent the night and the day at Huntington, which had its birth simultaneously with the railroad we have described, now numbering three years; it contains about five thousand inhabitants, eleven churches, with schools and hotels to match; and it is situated on the banks of the Kanghus which is practically for treatment for the party and and naliwa, which is navigable for steamers for one hundred and fifty miles from its mouth. A regular line of packets plies between this village and Cincinnati, making connections with the Chesapeake and Ohio Railroad.

We had well nigh forgotten to mention one point that we passed, which, from its novelty, deserves a passing notice. The railroad passes a point among the high bluffs of the Alleghanies, opposite the Kanawha, and beyond what is known as Lover's Leap, called Hawk's Nest. Here, hundreds of feet above the river's bed, are innumerable holes bored in the coft linestene, well after the facility of the cand swallow. soft limestone rock, after the fashion of the sand swallow, where a species of hawk has builded and brooded for years. far away from the intrigues and machinations of mischievous

West Virginia is almost one vast bed of coal and iron; and at a casual glance would seem able, unaided, to supply us with coal and iron for at least a century yet. Its vast resources in this regard have only begun to be developed. The proposition to connect the James River by canal with the Ohio, already under the consideration of Congress, will, when consummated, be of incalculable advantage to the commerce and wealth of this State, and the beginning of a grand scheme to open up the resources of the South.

B. A. L.

Huntington, West Virginia, Aug. 20th, 1874.