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PROF. TYNDALL ON SCIENCE AND RELIGION.

BY GEORGE A. BACON.

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It will doubtless be remembered by the intelligent reader, that about two years ago, Prof. John Tyndall of England, one of the most eminent scientists living, issued his famous " prayergauge" pronunciamento, wherein he respectfully proposed to test the relative merit of human prayer, and its efficacy when brought in direct juxtaposition with or arrayed against the highest medical skill. Two large wards belonging to one hospital were designated as the field of operation-prayer alone to be employed in one of them, and in the other, medical treatment was to be administered agreeably with the best, known science and practice of the schools. It is needless to say that this proposition, made in good faith and perfect sincerity, has never been accepted. While one party declined to risk their faith by which, according to the gospel plan, they are saved, if saved at all ; while refusing to trust to their power of prayer against the experience and knowledge of man-representative members of the church have ever since soundly berated the well disposed Prof. for even seriously submitting such a proposal. Though not acquiesced in, either in letter or spirit, it led to one of the most significant religious controversies known to our day, and its end is not yet.

This same distinguished savant has recently spoken again, under very peculiar circumstances, in the same general direction, and in a manner so pronounced that the thinking world is bound to listen. The address in question, as everybody knows, was made at a meeting of the British Association for the advancement of science, held at Belfast, Ireland, on the 19th of August, and while serving as President of the Association. It was prepared for a special purpose, and delivered before a particular body of men, but from the representative character of the author as well as from the boldness and bearing of the questions discussed—the origin of natural phenomena and the relations of science and religion-the world at large, the great reading public, will claim this address as his contribution to fts general literature. - This address is the latest word from the highest authority, respecting the points at issue between science and theology; the former defining the proper limit of scientific and religious discussion-affirming that the latter must be confined to the sphere of the emotions, has nothing to do with the domain of positive knowledge; that by virtue of its peculiar methods, the claims of science are irresistibly superior to, and dominate over every pretension of religion. It acknowledges no other revelation but what comes to itself through investigation ; that there is nothing more sacred in the universe than a definitely ascertained fact, and whatever preconceived opinion, however sacredly held, and from whatever source derived, when opposed to the unity of these facts, must be abandoned-in short, doctrine must yield to demonstration. His own words are, "all religious theories, schemes and systems which embrace notions of cosmogony, or which otherwise reach into its domain, must, in so far as they do this, submit to the control of science.' Concerning the origin of life, he is in accord with other renowned English scientists, Darwin, Huxley, Wallace and Spencer. He traces all the species back to one primordial form, resolves all substantial things into molecules, the universe itself being but a combination of the same ultimate atoms. There is but one God, and Matter is his prophet. He says : "Abandoning all disguise, the confession I feel bound to make is . . . I discern in that matter which we that in our ignorance, and notwithstanding our professed reverence for its creator, have hitherto covered with opprobrium, the promise and potency of every form and quality of life !" That this remarkable address, wherein Prof. Tyndall, in his contest with revealed religion, changes base, no longer chooses to act on the defensive, but assumes the aggressive, and which from his position virtually inaugurates a new rebellion in religious controversy; that the discharge of this scientific columbiad will not be regarded as an emphatic bugle-call to arms, and be likely to lead to a more than seven years' war, is to misjudge human nature. Verily it will prove a conspicuous target for a general cannonading from along the whole line of religious batteries. Though there will be every variety of opinion as to his success in effecting a fatal breach, no one can withhold the spontaneous feeling of admiration which arises at the boldness and vigor of his attack. As we see it, 't is a clear case of rebound from the prevalent dogmatic theology, the assumptive supernaturalism of popular Chris-

tianity, and we want the battle to wage till the | may be made also the exemplar of all the virtues, last remnant of theologic error is dissipated, the when the preacher's occupation will be gone, last supporter of the system finding his grave in the last ditch.

That the address strongly smacks of materialism no one can gainsay. But that materialism is capable of solving the problem or philosophy of life, or that it is capable of satisfying all the longings of man's nature, the deeper and diviner elements of his being, the vast majority of enlightened human kind utterly deny. The intelligent Spiritualist knows better. If there is nothing beyond, or what is cognizable by the five senses; if in the realm of matter the All in All is to be found ; if in this natural world man has his beginning and his end, then, indeed, is the total ity of his being an Almighty failure! But such is not the fact, though Prof. Tyndall,

in certain passages, seems to intimate it, while in certain other passages, equally as marked, he distinctly intimates to the contrary. In proof of the latter he says, "The whole process of evolution is the manifestation of a power absolutely inscrutable to the intellect of man. As little in our day as in the days of Job can a man by searching find this power out." So in tracing man's origin back to a primordial form of matter, in the last analysis of which it is confpared to "a drop of oil suspended in a mixture of alcohol and water" (analogous to Huxley's Protoplasm), he encounters a force uncreatable and indestructible, confessing that "it is by the operation of an insoluble mystery that life is evolved, species differentiated, and mind unfolded from their pre potent elements in the immeasurable past."

Profs. Tyndall and Darwin, who in the Parliament of Science occupy the highest seats of honor, will forever fail to find or satisfactorily account for the origin of life, looking for it solely in the elements of matter-even as Wallace has affirmed. By its natural limitations, physical science is forbidden to detect "the logical continuity between molecular forces and the phenomena of consciousness."

Causation lies back of this material universe. Beyond the crystallization of molecular forces is the realm of spirit, and as the poet sings, " He counts but Ill who leaves me out."

The operations of Divine Energy, while they forever invite, will eternally baffle the finite mind

of man. But the mystery of earth, the philosophy of life will be solved, the key of interpretation will be found only when the science of Materialism fully recognizes and appreciates the reciprocal relations existing between it and the science of Spiritualism-its elder brother. When thus they join their forces, instead of as now being falsely arrayed against each other, when between the material and the spiritual there exists harmony in place of divorcement, a new era will have dawned on earth, the light of which will outshine the sun.

and he needs only to close up his church-doors and join the lobby to secure the enactment of

laws that will evangelize the world and usher in the millennium. The process is simple, and if its advocates' really believe in its efficiency let them give it a fair trial. The economy of the system must commend it to the modern reformer. It will do away with the highly ornate and expensive houses of worship, where, of course, the poor have the Gospel preached to them. It will save the salaries of eloquent divines, operatic choirs, and the varied and expensive paraphernalia of the temple. The station-house, the iail and the penitentiary must come to the front as the churches recede and take their legitimate

positions as instruments of moral reform and religious regeneration.

The citizen who now dozes in his softly-cushioned pew and longs for the repose of home will then be spared the thousand and one expenses attendant on the spread of the Gospel, and embrace them all in the check for his annual taxes. A wonderfully-convenient arrangement this would be if it would only work; but it will not.

That the mills of God grind slowly is painfully true, and is no doubt the reason of the impatience of our would-be reformers ! They argue that in this day of advanced civilization, when we have such commodious jails and penitentiaries, and such perfect criminal codes, it will be so much better to place all vice, immorality and intemperance under lock and key than to await God's tedious processes for their extinction. It is patent that religious and moral intolerance is everywhere dying out in the world, not simply from the growing belief that it is wrong, but because of the teachings of all experience that it is useless. The world is coming to see and believe, not that men cannot be forced into a show of regularity, but that if they are so forced it will be only an apparent virtue, and, like Pindar's unregenerate cabin-boy, they will go to prayers,

but they will not pray. Let the advocates of the new political doctrine rest assured that they are on the wrong tackthat God's methods are far better than theirs that even though his mills grind slowly, they do their work far better than any patent contrivance yet devised. The world has never been lifted up nor improved, in any moral or religious sense, by human statute, and all laws for the enforcement of personal purity and virtue will be worthless as so much blank paper. We must content ourselves to rely on the God-ordained processes of teaching and exemplifying morality and religion, sustained as they are by the admonitions of the Founder of the faith and the experience of the ages.

The would-be temperance reformers who have endeavored to inject their theories into the late campaigns, and only succeeded in so far dividing

Literary Department. THE LIGHTS AND SHADOWS WOMAN'S LIFE. ON E

83,00 Per Annum, } In Advance.

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

Author of "Dorn Moore;" "Country Neighbors; or, The Two Orphans;" "Rocky Nook -A Tale for the Times," "Berthn Leet," "My Husbaid's Never(;" "Jesle Gray;" Pictures Beal Life in New York;" "The Two Cousins; or, Sunshine and Tempest," etc., etc. Pictures of

CHAPTER III .- CONTINUED.

That day was one of June's best and brightest; the air was filled with healing, and bore on its wings the fragrance of opening ross and appleblossoms. It was joy for the healthy to live, and hopeful to the invalid.

'Mid alternate hope and fear the Doctor entered the sick man's room. To his surprise and delight he found him dressed and seated in an easy-chair near the window, but with a sadness in his face that was pitiable to behold.

"I ought to thank you, Doctor," he said, " for bringing me back to life, and I wish I could do it sincerely; but I crave death rather than life."

"Oh, ho! my friend, that is a morbid feeling, and will soon pass away ; it belongs to your weak state. We shall soon have you round again, enjoying your life with the rest of us. I am not one of those who believe that life is not worth the having. One such day as this is glorious from God's hand."

"Ay! you forget, Doctor, that I am childless and an exile."

"As for your being an exile, my friend, I suppose Italy has sunnier skies, and is, moreover, a historic land; but you have come to a grand, free country, and in its variety of climate and soil you will find skies as cloudless, airs as soft, and soil as fertile in the vine and olive as your own Italy. Now, sir, will you take this draught I have prepared for you, and then lie down? I am going to stay with you half an hour, and at the end of that time you will thank me in your own beautiful tongue, in the most expressive words in that copious language, for bringing you back to life.' The gentleman shook his head, but the Doctor only smiled in return. The patient was passiver to him almost every day, and was the wine of his took his potion and laid down as directed. When he had done so, the Doctor drew up to the bedside, and took his hand, in a very cool, professional way, to feel the pulse.

"Very good," he said, "you are gaining strength. Did you know that you had been a very sick man-at death's door?"

with joy, and began to gesticulate and talk again. "Stop, you will wear yourself out," said the

NO 4

Doctor. "I think you will have more faith in me now. Allow me to say, that if you will permit yourself to become so excited, we shall have another relapse, and the third will take you through death's door, where, in your presumption, you just now longed to go. It is just so with us poor-sighted mortals. We think we know better than God what is good for us, but there is an old maxim which it would be well for us to heed, "Help never comes too late." Now, sir, if you will promise me to keep quiet on your bed till to-morrow morning, make no exertion, lig and think of your child and thank God that he has spared your life for her, then, if you are as well as I prophesy you will be to morrow, dress yourself and be seated in that arm-chair by ten o'clock, and I will bring Roso to you. But I assure you, sir, it will give me as much pain to part with her as you pleasure to get her back. Served you right if I had let you die, and then I would have kept the precious gem myself."

The gentleman turned such a strange, grave, frightened look as the Doctor said this, that the latter burst into a laugh. You cannot see the "point ?" he said, a phrase which was still more enigmatical to his poor friend, but the language of the face was understood, and the two men separated with a clasp of the hand and a "God bless you" from one which came from the depths of a grateful heart.

It might be a question for a philosopher which was the happler man of the two. If it is more 'blessed to give than to receive, then the balance was heavier on the side of the Doctor. But then he was used to such kind of happiness. It came existence. It made his face shine, and his heart glad, and rounded the muscles and gave them fullness and power, and made of the whole man a grand, strong fellow. Yet he never asked his Maker once to make him happy, never thought about it: was most too h sy to pray to think at times he would pray more, but whenever he took time to be reverent and get upon his knees, the door-bell rung, and some poor sufferer wanted the Doctor at once, and so by degrees he got out of the habit of thinking about himself enough to pray for the blessings of this life and the glorious reward of another. I hope the Lord will forgive him, inasmuch as he gave the poor patients, who could n't pay more skill and medicine and time than Deacon Strong, who made prayers every Wednesday evening at prayermeeting, one half hour long. When he was within a few rods of his house, Roso came running out, and looked up to his face with the question in her large dark eyes plainer than words could have spoken it, "Does he feel sad now ?" How those eyes brightened, and how a thrill of delight ran, like electricity, through all her sensitive little frame, as she caught his smiling face. He stopped for her to jump into the carriage, which she did with the lightness of a bird hopping to a tree-bough. He put his arm round her. "Lady bird," said he, 'I have found papa !" She had been so sure of hearing this, that he thought the sudden joy would not harm her; he looked only for a shout of pleasure, and perhaps a spring from her seat, for she always expressed her emotions of pleasure or pain with her whole body, and therefore he held her with his arm. He felt the quivering of her frame, the quicker beating of her heart, and then came one great sob, and a rush of tears. He drew her close to him. "Roso, darling, tomorrow I will take you to him. You shall go with me in the carriage. I promised your papa." He spoke very slowly. She turned her eyes, still wet with tears, to watch every motion of his lips. She caught the meaning, and brushing the teardrops away, said : "Cara Docty, I love 'ou. I She could n't command the words which she wished to please him. Her heart was too full to speak a cold, unknown language, but she threw out her sweet little Italian bon bons of words, till he was forced to stop to laugh and to kiss the little prattling lips. She was unlike her usual self. There was no passionate pleading to go now; no crying because she must wait till morning, but there came to her features an expression most beautiful to look at. It was like the glory caught by some of Raffaelle's angelfaces, not from the hues on the painter's palette, but from some cherub lingering over the easel. Mrs. Adams had provided her with some new frocks, that she might not attract attention by the singularity of her dress. One of the suits pleased her fancy very much. It was pink silk, with tiny rosebuds on it ; a present from a lady in the place, who had taken a great fancy to thechild. Roso went to her room and dressed herself in this frock, and gathered rosebuds and made a wreath for her head. They missed her, and on searching, The grateful man raised his eyes, beaming found her dressed, looking at herself in the mir-

New Hampshire, Sept., 1874.

Political Puritans.

That the Republican party is an organization of great strength is evidenced by the frequent and severe jolts which it has survived in the past fourteen years, says the Washington Chronicle of the 15th inst.; but it is no more immortal than it is infallible, and cannot stand everything. The seccrest strain to which it has been subjected is perhaps the attempt to coerce it in some of the States into the policy of making men pious and temperate and moral BY STATUTE. This is of a piece with the well-meant efforts of certain men to engraft God into the Constitution, which would be naturally followed by the propagation of Christianity through the influence of criminal codes and the regulation of appetites and taste by legislation !

The utter failure of all efforts to convert governments into propagators and defenders of 'the faith, and the ruinous results which such efforts have had upon all human progress, will have failed of their legitimate instruction if they do not teach men to adopt a different theory.

The history of the Christian religion, as well as of every other moral reform, offers the best evidence of the futility of any effort on the part of the State to regulate and prescribe personal

morality. In no nation where Christianity sought to gain a foothold did it fail to meet with the bitter hostility and persecution of the political powers, and every effort of all governments during that time was to crush out the pernicious theories of the new system on the supposition that they were immoral and subversive of good government. The States of that day were the propagandists of the established religion, and regulated personal morality according to the existing standards by statutes. The Dark Ages abound with examples of the impracticability of. such theories. The Inquisition was the appliance of the ruling power to regulate the morals of the citizen. It cannot be considered a success. The reign of the Puritans was simply the effort of a party to prescribe and control the religious creed of the individual, and to punish his sin. It was a grand old party-grand in its absolute bigotry, in its perfect tyranny over conscience. It even seemed to be successful for a time, but the terrible rebound when the tension was withdrawn, as exemplified in the vice and immorality of the Stuarts, affords the best evidence that the apparent reforms under the Puritanic rule were mere shams, glossed over by a thin coating of hypocrisy.

These and other instances teach us that men cannot and will not be made moral and pious by law, and that any effort in that behalf will onlyproduce a disastrous reaction which will prove detrimental if not fatal to all morality. If a man can be made temperate by law he

the only party which pays the slightest attention to morals in the selection of men for office as to elect intemperate men to place, may congratulate themselves on success, but it is a kind of success which will throw their reform back twenty years. They will have ample time to consider their mistake, but it is only when it is forever too late to rectify it. They will have only the ridicula of the men they have helped into power, and the contempt of the true reformers whom they have defeated.

> Written for the Banner of Light. THE WORTH OF LIFE.

IN WILLIAM BRUNTON. I have no words to tell the worth of life; No image persy can in love express, It is a hidden depth of loveliness noble scene of changing peace and strife-The mingled itrength and grace of man and wife. Where we be soul in early garments dress, Have timesof folly growing less and less, Till we for fields above with worth are rife. I have no blane for aught thus wisely sent, Since all isone pure good, like sun and shade; The dark will light, by Master Mind is blent; The bad tould the good was surely made. And so I take with joy the life of earth, And wait in leaven till higher Heaven has birtht

THE AGESOF PROMINENT PERSONS NOW LIV ING .- Phillips Brooks, 39; John Quincy Adams, 41; Charles Hale, 43; George-M. Stearns, 43; John E. Sauford, 44; Samuel C. Cobb, 48; Bayard Taylor, 9; George William Curtis, 50; Wil-liam R. Alter, 51; Edward Everett Hale, 52; William B. Vashburn, 54 ; Julia Ward Howe, 54 ; Harvey Jevell, 54; Charles Levi Woodbury, 54 Harvey Jewil, 54; Charles Levi Woodbury, 54;
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Traverselie world over, search the history of our race in all times, ad wherever you find a man truly superior to his fellowia natural king of men, born to command, you will find it attentive to the interests and to the feelings and to the grant of the search of the search of the search basiness cough to be so from good feeling, he is man of basiness cough to be it from policy. If there is any one who snubpersons dependent upon him, begrudges them their jusicompensation, cares nothing for their interests or their base, that man is not naturally a master; he is one by addent only he belongs by birth or breeding, or both, to p class of the defeated and the servile. He is merely abggar on horseback, and perbaps stole the horse, -Parion -Parto

'I wanted to enter in," said the patient. "You did, did you? Because you lost your child and could not find her by going twice over the road ! You did not advertise. That is not strange, for you Italians have little idea of the wonderful power of the press in a free country. We do n't carry off children in this Connecticut Valley to some giant's cave, to be eaten, nor do gypsies wander here to steal them, nor are they sold and bought as in the land of the Sultan. A beautiful child, with sparkling black eyes, and lips like coral, that can make sweet music with her tongue, and tiny feet that seem only to dance to music-such a child, I say, is more likely to meet with friends than enemies. Whoever finds such a 'cara Roso ' as this, would feel that he had a precious gem to guard."

How suddenly the pulse of the invalid leaped to quicker measure!

"Doctor, you have seen my Roso !" and he sprung from the hed with a bound. "Where is she. Tell me, and I will bless you all my life. I will kiss the ground beneath your feet. I-I-" and then came the Italian words and gestures like swift, sudden raindrops.

"Stop!" said the Doctor, laying his hand on the gentleman's arm. "Not another word will you get from me till you lie down and keepquiet, while I talk."

Passive as a child, the excited man threw himself again on the bed, folded his hands, and turned his eyes to the Doctor in such a beseeching way, that no prayer of words could be more eloquent.

"Yes, I have seen your child; she is at my house. She is hoping to see you, is expecting you-has been so sure of finding you, that she has never despaired for a moment. The child's faith was greater than that of the father."

Not even the Doctor's strong arm could keep his patient upon the bed. He sprung up, and throwing his arms around the Doctor's neck, embraced him with the ardor of an impulsive woman. The Italian language now flowed in a torrent; it was no longer a rain, but a flood; and all the god- ere appealed to, by the grateful man, to bless the preserver of his child.

"I must see her! do not keep her from me. Oh Roso ! Roso ! ma poco ! ma poco !"

Then he threw himself upon his knees, and thanked God in a prayer so fervent that the Doctor, though ignorant of the words, understood the prayer, and responded with a fervent amen. Then he lifted the invalid in his strong arms, and laid him on the bed. He seemed to put forth no strength in doing it.

"Now, sir, did n't I tell you when I came in, and you were wishing yourself dead, that you would soon be thanking me for bringing you back to life?"

She was preparing for the morning. She ror. was dainty and ladylike in all her ways. Before she went to bed, she laid out the silk frock and white chip hat with its pink ribbons which the Doctor had given to her, and a pair of kid gaiters with pink tops, her new broad sash and white stockings with them, and then stood smilling over them. All at once she turned, took a little crucifix and knelt down, assuming the grave, sweet expression of a Saint Theresa. She could eat no supper, and the Doctor did not urge her to do so, but said to her, "Lauk-bird must go to bed early. Doety will be ready as soon as breakfast is over."-She-kissed-him-at-once, said "Good-night," and was soon in her bed.

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The next morning early the Doctor was wakened by some one kissing his lips and pulling his hair. " Docty, see, the sun ! It shines."

She was all dressed, even to her hat and gloves-had made her own tollet, and looked as bright and fresh as a new-blown rose. The Doctor promised to hasten, if she would cat some breakfast. She was obedient, but all the time kept her eyes and cars to the windows, for the first sight and sound of the carriage.

The moment the Doctor's hat was on she sprang into his arms. "Once in the carriage, and nestled down close beside him, she looked, as Mrs. Adams said, so happy, that she would have exchanged ten years of life for such bliss

When they arrived at the hotel where her father was stopping, the Doctor took the precaution to see his patient first. It was all right. He had obeyed directions, and sat now, dressed with scrupulous neatness and care, trembling with impatience. The Doctor's heart beat hard, and he felt a great gulp in his throat, when he saw father and child clasped in jeach, other's arms. He turned and went out of the room, and walked back and forth; He was glad, and thanked God for the happiness of these two hearts, and yet he had wanted the child himself. It was hard for him to part from her. He returned for Roso in the evening, promising to bring her over the next morning. This he did for some days. His patient continued to recruit. As soon as he was able to walk out into the air; he told the Döctor of his great poverty, and his wish to find employment.

He was, in the true sense of the word, an exile, for he had joined the republican party in Italy, in the early days of the movement. He was a defeated, proscribed man, and would never dare to return to his_native-land. In the days of his prosperity he had been an amateur artist, and from some sketches, and two or three paintings which he had with him, evidently possessed spirdie." He opened and read : much native talent. But there was little encouragement for him in that line, though, owing to the Doctor's influence, he was able to pay the extenses of his illness, and amply reward the fatter for his medical services. In the meantime Roso remained with the Doctor's family, seeing her father almost daily, though his-business sometimes took him away from her for weeks Three months passed thus, when the at a time. cold winds of fall began to blow and foretell the long cold winter which was sure to follow. Signor Alissio, as Roso's father, gave, his name, be ing an invalid and an Italian, began to shrug his shoulders and shake and shiver. The Doctor at first laughed at him. As for himself he delighted in the cold of winter ; preferred on the whole, he said, to be gliding in his sledge over the snowclad hills, dressed in his sealskin cap and fur robe to riding over these same hills in the heat of summer. The blood coursed swiftly through his veins, and he shouted like a boy when Boreas blew his trumpet, and welcomed the lee and the snow, the clear skies of the north, and glorious banners that waved their crimson folds above the northern bear. But he ceased to laugh and looked serious when he saw that Alissio pined and grew sad; and Roso drooped like the tender flowers in his parlor windows. He sat and mused over the matter. Alissio, too, was busy pondering. He was earning a bare subsistence, and could make no change unless with the surd prospect of work. itting in a somewhat listless mood on

made-satisfactory-terms with Mr. Welby, and that he should leave that day for his Southern home. Roso sent kisses and love. When the travelers arrived at their Southern home. Alessio wrote the following letter to the Doctor:

, ROSEDALE, NEAR GANSON, MISS.

MY DEAR AND, WELL-BELOVED FRIEND-We arrived here last night at'a late hour, near midnight. Your "lady-bird" is still asleep, and is lying on the bed, near which I write. She is well, and seems like a bird that has found its native air, after long wandering. I am sure the climate will agree with us. We are now at Mr. Welby's-house, where-we-shall remain for a few days till my duties shall commence. Mr. Welby was acting as an agent for others. The house is large, and stands some fifty rods from the road. This space is filled with trees and shrubbery. Roses are in bloom, and there are other flowers, strangers to me, but beautiful. As we came up an avenue lined with trees, the moonlight slept on the lawn, and the roses gleamed bright in the soft light, and gave us a fragrant welcome. Roso was in ecstasics, and exclaimed, "Oh papa, if Cara Docty were here, we would be happy. He likes roses so much !! She will not soon forget

you. I am to be employed in teaching a class of young ladies, daughters of planters, in music and drawing. To the latter class will be added a few boys, or young men. The pay seems ample to me, and 1 am satisfied. If I can have Roso with me, the world will be bright. I shall teach her now, daily. My life is hers. Thanks to you for sparing it for her happiness. She is all that is left to me of many precious things. ALISSIO.

God bless you and yours, "A fig for presentiments," said the Doctor, as he read the letter to his wife. "I could not shake off the impression that danger was lurking somewhere for my lady-bird. I cannot explain to you my reluctance to let her go South. 1 was warned three times in a dream that, if she

went, she would sup sorrow; these were the very words used by a white-robed messenger that stood beside me. I went so far in my opposition that I made Alissio promise that, if he was not perfectly satisfied with Welby, he should telegraph, and I would go on and procure him a situation in the city.' "Nonsense, Doctor," said his wife; "you

wanted an excuse to keep the child here, and the wish was father to the dreams," "I suppose so," said the Doctor, humming a

tune : "but here is another letter which I had forgotten in my eagerness to hear from our

DEAR SIR-You used often to express a wish to go to Europe and visit hospitals, attend lectures, &c. My son's health is not good ; I wish to send him for two years, and my brother would like to have his own son, who is just out of college, and who intends to study medicine, go with him. We should consider it a great privilege if you will accompany them. All expenses paid, and such further compensation as you may think right. I write in haste, but, if you favor the plan, please, inform me by letter, and I will be at your house as soon as possible after receipt of Yours truly, II. II. BRIGHTWOOD.

The Doctor's eyes, sparkled with pleasure. "This is a god-send, truly," he said ; "just what I have been wanting, but had not means to accomplish. George (his nephew,) can take my practice here. What dg you say, Bertha ?"

It was hadily necessary to ask the question. irs. Adams, had a beloved sister in England, whom she had been prevented from visiting by the slenderness of her purse. Their plans were laid, and, while Roso was singing amid birds and flowers, her friend the Doctor was on ame ocean which she only a few months be fore had crossed.

[Continued in our next.] OUR CAUSE IN THE WEST.

BY WARREN CHASE.

Spiritual Phenomena.

WONDERFUL AND STARTLING MANI-FESTATIONS OF SPIRIT POWER-MAGICIANS AMAZED.

To-the-Editor of the Banner of Light:

The undersigned, desirous of promoting the cause of truth, the advancement of our beautiful heaven born philosophy, and the vindication of physical or materializing mediums, beg leave through the columns of your most excellent paper to report what occurred and what we individually witnessed at a scance on Monday evening last in this city. The medium was Dr. W. T. Church. And allow us to premise by saying that as we had previously heard of not only him, but other mediums of like character, being most shamefully exposed at different times and places, we resolved to suspend our judgments pro or con. toward him, until satisfied by the most searching and rigid tests of his genuineness or dishonesty. On the evening above mentioned we assembled at the residence of a Mr. Lincoln, and just before the hour for the scance to commence a couple of gentlemen (the "Hardicourt Brothers ") notorious for their opposition to anything of a spiritual origin, both of them professors of "magic" and "legerdemain," made their appearance and desired to be admitted, provided the mellium would consent to be tied by them. Mr. Church received them in the kindest and most cordial manner, and consented to be secured in the following manner: After placing the spectators in a semi-circle, the medium took his position, seated in a chair half-way between the two ends, allowing the "Professors" to tie a small tape line" tightly around his neck, the knot being securely sealed with fresh melted "sealingwax," and permitting each one'to hold one end of the same whilst seated at the extreme ends of the circle, which were near enough to the medium to enable them to touch him with their feet at any time; a long cord was then tied around the waist of every gentleman and lady present; the instruments upon which the spirits play were placed far out of the reach of the medium, and the lights extinguished. In less than a moment, the patter of little footsteps was heard around the room, and little "Jimmy," an Indian child, talked audibly to us for some moments, delighting every one with his most pungent wit and sparkling repartee, and placing his little hands upon the laps of nearly all present, the magicians, however, claiming most of his attention.

After placing a small bell in the hands of one far remote from the medium, a light was instantly called for, and Mr. Church was found in the same position in which he was placed by the committee, everything intact, and the professors still holding the cord attached to his neck, and looking the perfect picture of blank astonishment as their eves wandered from one member of the circle to another, and to different parts of the room in search of wires and traps that are so necessary in their own profession. After the most careful and rigid examination of the mediums' fastenings, and making the doors of the room doubly secure, the light was again extinguished, and almost instantly the giant form of the Indian "Nimwaukee" leaped upon the floor, jarring the whole building, and in almost thunder tones he stated that he would demonstrate to us how physical mediums were sometimes unconsciously compromised and apparently exposed by lights being sprung upon them and they found standing in the floor freed from their fastenings, and apparently producing the manifestations. He said that by a certain chemical process known only to themselves they could release a medium from any fastening, however intricate, and that it was sometimes necessary, in order to retain materiality sufficient to enable them to approach and touch those in the circle, that the medium should be drawn nearer to the circle, and to do this they would release him unconsciously to himself and by the power of their will draw him nearer to themselves; and in doing so lights are often sprung upon them, and the poor medium being found upon the floor, though in an unconscious condition, is at once branded, even by those who should be his friends, as a "charlatan " or "impostor," and they demand of him while his heart is yet crushed, and his too sensitive spirit still humiliated by the *ingratitule* and *gross* hypoerisy of those whom he would have given his life to please, and to whom he had given the most undeniable and incontrovertible tests— these same persons are continually urging him to again give them a chance to test the genuine ness of his mediumship. Fo put this matter forever at rest, and to show to this circle that mediums are thus used. he stated that he would release Mr. Church from his fastenings without disturbing tape, knot or ing the medium should not know when or how it was done, and in almost an hstant a light was called for, and the medium found several feet from his chair minus boots und coat, and the astonished "Magi" still holding the tape, and with protruding eyes gazing it the loop that bed endired the medium is made under the loop that had encircled the medium's neck. Had a "bomb exploded near them they could not have looked more astonished and uttery dumbfound-The medium being entrancid, waved his hand for them to again put out the light, which was instantly done, and in less that one minute a light was again called for, and the tape again found tightly around the neck of the medium; precisely as it was first placed by the professors, and both of them declared that they was not the least perceptible motion of the corl during the whole time. Quiet again being restored and light extinguished, Lillie, a bright little spirit, and the most wonderful musical preligy we have ever known, made her appearance and with a small harmonica gyrating in ever part of the room discoursed some of the most delcious music, which continued until the entire building seemed filled with waves of liquid melody, fresh fallen from the beautiful and starry dome of heaven. Such, Mr. Editor, and readers of the Banner is a plain, unvarnished and truthfulstatement of what we witnessed on the evening above mentioned, which not only proves the renuineness of Mr. Church's mediumship, but the Spiritualists are oftentimes too hasty in their condemna tion of mediums who are reported to have been "exposed." As the "magicians" bove men-"exposed." As the "magicians" bove men-tioned had come with the avowed atention of proving Mr. Church a "fraud," we vill for their benefit close this already too lengthy statement by the significant words of "Hudibra," *Soon a wonder came to light That showed the rogues they lie: The man recovered from the bite-* The dog it was that died, ' JOHN G. REILLY. MRS. H. J. KING (Signed) IRA DAVENPORT MRS. CARRIE HAEN. MRS. DR. SWAIN. CAPT. W. D. DOGLASS. John Smith. HENRY CANDEY. MRS. SARAH LINOLN. JAS. ROWLEY. -PLUMBLY - BUTTERS. Mr. GEO. MONTIQUE. JOHN SEALBACH. ALX. SELL. BROS. JOHN & PETER HARDICOURT, Moicians. Buffalo, N. Y., Sept. 29th, 1874.

Free Thought.

THE NEW MEDICAL LAW IN NEW YORK.

We congratulate our spirit friends, mediums and-Spiritualists that they have such a fearless champion and so able an exponent of our glorious cause as the dear old Banner. "Long may it wave." You are indeed doing a noble work ; but just now your power is felt in defending the truth against the cruel crusade of bold, bad men,* who would, had they the power and dared, as said the inspired speaker, J. M. Peebles, Sunday morning, commit acts of violence "as red as blood and as black as hell !" He then quoted an He then quoted an article from the New York Herald, and cited the fact of the burning of a poor medium in South America by priests and their ignorant followers.

We are cowards indeed if we fold our hands in peace, and let our weak and impotent enemies bind us hand and foot. Rather let us be united in one grand brotherhood, as free men; and, if need be, like our Revolutionary fathers, pledge our names, our lives, in the noble defence of truth and liberty. We must be firm, and act the living present-truth within, God and angels overhead! The unscent forces are more potent and powerful than the seen. "Oh, ye of little faith, be of good cheer !" The Lord God Almighty reigneth ; his laws are all powerful, unchangeable, and endure forever and forever. Nothing over happened. All things work for good. Not a sparrow falls unheeded." We have printed remonstrances, which we will cheerfully send gratuitously to parties who desire to circulate them for signatures. When a goodly number of names are subscribed thereto, send the same to your member of the Legislature, at Albany, with the following postscript : We, the undersigned, sir, hold you responsible for your vote.

And here let me say to all Spiritualists and mediums, from this day forward, in the name of suffering humanity, be more resolute, and let your light shine; be not afraid. Those that are for you are greater than those that are against you, We are all the children of one common Father, and will find rest, if we but follow the laws of life laid down in the great Arcana of Nature. We do not believe in special providences, but we feel a divinity within us, that can shape our ends,

"Rough hew them as we may,"

Yours for truth and humanity, DUMONT C. DAKE, M. D. 43 West 28th street, New York City.

• See editorial in Banner of Oct. 10th, on "The New York Act to ' Regulate ' Medicine and Surgery."

CHRISTIAN SPIRITUALIST MEETINGS IN NEW YORK.

I was deeply interested in the communication of J. R. Mayo, in a recent number of the Banner of Light, and I fully agree with him, as a matter of personal taste; and it is on this account that during the past season, we have had social meet ings of persons who valued the Bible, believed in God, and that Jesus of Nazareth is, in a special sense, a Saviour. If your correspondent (or any other Christian Spiritualist) will attend our con erence, on Tucoday evenings, at Mrs. Taylor's 329 West 43d street I think he will enjoy the meetings as we do. We believe the Bible and Modern Spiritualism are both from God, and absolutely in harmony; but *some* of the Orthodox dogmas do not yet seem to us in harmony., And on the other hand, most of the Orthodox refuse to believe in or investigate Spiritualism (which we know is true) because it does not harmonize with their interpretation. We believe the fault is in their interpretation, and that there is perfect harmony between the revelations of ancient and modern times, and between natural and revealed reli gion ; and it is this we seek in our meetings.

We think, also, that Mr. Chase goes too far in condemning the Bible; but he meets the wants of multitudes of minds. Few persons have awakened so many; and we believe if he arrests their

THE LAWFUL EMANCIPATION OF WOMAN.

Translated from the French of Allan Kardec, BY ELIE BLOCHE.

Has God created male souls and female souls? Has he made the latter inferior to the former? There is the whole question. If this is the case, the inferiority of woman is a divine decree, and human laws cannot infringe it. On the contrary, has he created them equal and similar, then the inequalities founded by ignorance and brutish power will disappear with progress and the reign of justice.

Man, being undirected, could only establish on this subject hypotheses more or less rational. but always controvertible; nothing in the visible world could give him the material evidence proving the error or the truth of his opinions. In order to be enlightened, it was required to go back to the source, to search in the arcana of the extra corporeal world unknown to him. It was reserved to Spiritism to solve the question, not only by reasoning, but by facts, either through spirit. revelations or from the studies that are made daily on the state of souls after death. And, capital thing, these studies are not the labor of one man, nor the revelations of one spirit, but the product of innumerable, identical observations made daily in every country, by millions of persons, and which have thus received the mighty sanction of universal control on which rests the spirit science. Now here is the result of these observations :

The souls, or spirits, have no sex. The affections which unite them have nothing carnal, and for this reason are more durable, because they are founded on a real sympathy, and are not subordinate to the vicissitudes of matter.

The souls incarnate assume, temporarily, a car nal envelope similar, for them, to a coarse garment, from which death liberates them. This material envelope puts them in relation with the material world; in that state they cooperate to the progress of the world which they inhabit. The activity that they are compelled to display, either for the preservation of life, or to gain their welfare, helps their intellectual and moral prógression.

At each incarnation the soul arrives more developed; he brings new ideas, and the knowledge acquired in former existences; thus is effected the progress of the peoples; the civilized men of this century are the same men who lived in the middle age; those who will live in future centuries are the men of now-a-days, but they will be still more advanced, intellectually and morally.

Sexes exist only in the organism ; they are required for the reproduction of material beings; but spirits being God's creation, are not reproduced through each other. For this reason sex would be useless in the spirit-world.

Spirits progress by the labor that they perform and the trials that they have to undergo, as the mechanic improves himself in his art through the work that he performs. These works and trials vary, according to their social standing. As the spirits must progress in everything, and acquire all knowledge, each one is called to coöperate in the various kinds of labor and to suffer different trials. This is the reason why one is born alternately rich or poor, master or servant, artisan of thought or workman of matter. Thus the principle of equality is founded on the laws of Nature itself, since the great man of to-day may become the lowly of next day, and vice versa. From this principle springs that of fraternity, since in our social connections we find old acquaintances; and the wretch begging at our door may be an old relation or a friend.

Such is the reason why spirits are incarnated in different sexes-in order to perform the duties pertaining to each sex, and to suffer the trials thereof. Therefore he who is or who has been a man may be born a woman, and vice versa.

Nature has made the feminine sex weaker than the masculine, because its duties do not require an. equal muscular power, and would even be incom patible with masculine roughness. With the female, the fineness of form and subtlety of sensation are admirably appropriated to the cares of maternity. To men and women are devolved special duties, equally important in the order of things; thus the two elements complete each other. Incarnated spirits having to submit to the influence of the organism, their characters modify themselves according to circumstances, and yield to the necessities and needs that such organisms impose upon them. Such influence does not wear away immediately after the destruction of the material envelope, nor does the spirit overcome instantly its inclinations and earthly habits; then, it may happen that a spirit goes through a series of existences in the same sex, thus causing, that for a long time it may keep, in the spirit-world, the character of a man or that of a woman, the stamp of which may remain on him. It is only when the spirit has reached a certain degree of progress and "dematerialization" that the influence of matter wears off entirely, and with it, the character of sex. Those returning as man or woman, do so to recall the existence in which we have known them. If such influence reverberates from the corporeal life to the spirit-life, it is the same when the spirit passes from the spirit-life to the corporeal ife. In this new incarnation he will be born with the character and inclinations that he had as a spirit; if such spirit is enlightened, he will make an enlightened man; if it is an unenlightened spirit, he will make an unenlightened man. By changing sex the spirit may keep, through its new incarnation, the inclinations, the propensities and character inherent to the sex that he has left. Thus is explained certain apparent anomalies that one notices sometimes in the characters of some men and women. The difference existing between males and females exists only in the material organism, which is annihilated at death of the material body; but with the spirit, the soul, the essential undying being, there is none, since there are not two kinds of souls; so has God willed, in his justice for all his creatures, giving to every one the same principle; he has founded the true equality, inequality existing only temporarily in the degree of progression. All have a right to the same destiny, to which every one arrives by his own labor, since God has not favored any With the doctrine of re-incarnation the equality of woman is no more a mere speculative theory; it is not a concession of might to weakness; it is a right, founded on the laws of Nature itself. Revealing these laws, Spiritism opens the era of the lawful emancipation of woman, as it opens that of equality and fraternity.

day,-tired of thinking what he could do with his limited purse toward a change of climate.

Newspapers lay scattered about. He took one up to divert his mind, weary with trying to solve the question, when his eye fell on the following advertisement : "Wanted in the parish of Ganson, Mississippi, a gentleman who can teach the piano and harp, also drawing, both linear and perspective. To one well qualified an ample salary will be given. Address, Ellis Welby, St. Marks, Parish of Ganson, Miss.'' Signor Alissio read, re-read and pondered. Then wrote his letter and mailed it. After that he consulted the Doctor. The latter read the advertisement and looked serious. It was a long journey to take he wished they could be nearer and yet in a milder climate ; spoke of Virginia, Maryland, and of trying to find employment in a city. Cities were more comfortable for winter. But the letter was gone, and they would await the reply. Meanwhile if anything else presented, why they were at liberty to accept it.

Before the time when they could have boked for a reply by post, came a telegram to Alissio to meet Mr. Welby in New York, on the twentieth of November. It was then the fifteenth. The Doctor was pained by this message.

"I suppose," he said to his wife, " that my interest in the child is the cause of this feeling. I am reluctant to part from her, but aside from that, I cannot shake off a feeling of fear as to the future of father and child. He is as unfitted for the rough ways of the world as Roso, and may be as easily imposed upon. I wish I could find them a home nearer to us, but away from our bleak winds."

"Do not worry, husband," said the more practical wife : "as if a man with common sense, and an education like that of Alissio, could n't take care of himself and child ! I venture to say he will make more money than yourself for the coming year. As for the child, she is a highspirited, willful little piece, beautiful as she is. Between you and her father, she will be ruined. A little of life's discipline may be good for her."

The truth was, that Mrs. Adams was human, and perhaps, in her heart, a little jealous of the bewitching little fairy, who won the hearts of all on whom she chose to cast her wondrous spell. The Doctor yielded, and made no further objections, but he could not shake off a foreboding of ill when he parted from them, "If vou find trouble, write to me," he said to Alissio.

When he parted with Roso she wept long and loud, threw her little arms round his neck and said, "Cara Docty, I will come back to you when the cold all gone ;" and she shrugged her shoulders and wrapped closely around her the little fur-trimmed mantle which the Doctor had given her.

As the official report of our Iowa State Convention will be forwarded by the Secretary, we meed not refer to it, except in a general review of the West as one of the evidences of-that progress of our cause which are now so' prominent that all, even the blinded bigots of sectarian bondage, cannot fail to see them. Our Convention, (Oct. 9th, 10th and 11th,) was at least twice as large and enthusiastic as any previous one held in the State; and all the speakers, unrestrained, and on a free platform, uttered their thoughts and inspirations, radical or conservative, without personalities, and in perfect harmony of good feeling, however differing in sentiment. It has seldom been our lot to enjoy a better three days of public labor than at this Convention. Dr. Samuel Maxwell, in answering questions before the audience, under his control, put on the finishing touch, and gave universal satisfaction. Many of the best citizens of the city were in attendance. some of them for the first time.

It is a well-established fact that the recent scientific experiments in England, and the testimony concerning them, have awakened a new and increasing interest in the best and leading minds of the Western States and Canada, and no doubt atso in other parts of the country where we have not traveled recently. The question now is, shall we take advantage of this new awakening, and so far, concentrate the forces and means as to erect halls, or free meeting-houses, and put into the field of practical labor competent persons, with reasonable compensation, to explain and permanently establish our philosophy; and will ur spirit-friends aid, approve and assist in such efforts? We think they will, although we know they will not aid nor allow any steps to succeed soctarianizing Spiritualism, nor in restricting and limiting their speakers. A free platform free church and free speech, must be maintained or the spirits will either abandon it or break it up by dissensions and controversy. Some of our friends thought one year ago, as some of our enemies did, that the Chicago Convention would be either a death-blow to Spiritualism or so divide and distract us that our cause would for a time be paralyzed; but instead of this, the past year (we speak especially of the West) has been one of cause and the liberal and prosperous for both the nave ever had. For ourself, we have never been half so fully crowded with applications, and ap elated, as during the past year, and did so far ield as to overwork and cause our temporary ekness on our trip East. The voluntary con tributions of those who listen to us in both old and new places of lecturing, are now ample pay, as the cause has grown into sufficient power to bring out (if properly advertised) sufficient audienees and interest to reward the speakers; at least we find it so.

In Michigan, Iowa, Wisconsin, Minnesota, Illi-nois, Kansas and Nebraska, (excepting the grass-hopper region,) our cause is highly prosperous, and the churches are feeling alarmed, more than the "terrible spread of Spiritualism. In proof of the correctness of our own observa From New York Alissio wrote that he had minds, and convinces them of all that Spiritualism will illustrate, he will prepare them well for other inquiry.

We confess that we ourselves have often thought that milder language would do more; but we leave that to the good Lord, who moves him to his work as well as we to ours. With "charity toward all, and malice toward none," a few of us will have religious services, hereafter, on Sundays, and will meet for conference at half-past ten A. M., at Harvard Rooms, 6th Avenue, corner of 42d street, where we would be glad to welcome any who value the teachings of the Bible.

O. H: WELLINGTON, M. D. 324 West 34th street, New York City.

"PRINCIPLES, NOT PERSONS."

Some time ago I chanced to be in a large congregation composed of reformers. Mr. preached a fine sermon. His theme was : "Faith Hope, Charity." At the close of the sermon the speaker gave notice that he would take subscriptions for any of the spiritual papers. Whereupon a staid and dignified gentleman arose and asked. 'Can you give me the name of a spiritual journal that advocates your gospel, charity? I want a paper that goes to the bed-rock and expounds principles, not persons." The speaker looked into the face of his interrogator, and, it may be, and interrogator in the maximum remains in the maximum remains in the maximum remains and the maximum remains and the maximum remains and the maximum remains a second remains and the maximum remains a second remains a se into the face of his interrogator, and, it may be, saw irony in the question, and the reply came straight and strong, "Yes, sir; I promise you that the Banner of Light is just such a paper." "Put my name down for a subscriber," the gen-tleman said, and sat down. Since then, I have been a constant reader of the Banner, and am glad to find that it does indeed go to the bed-rock and discuss eternal principles. False phirock and discuss eternal principles. False phi-losophy may be proclaimed from honest lips; shall we write these mistaken souls down as liars, knaves, libertines, because they fellow not with us? And then, wicked men often see and commend great truths that they have not the strength to live; shall we strike at the facts, strength to hve; shan we strike at the facts, "slay truth with a curse and a blow?" because souls who are bankrupt in the virtues are heralds of the good tidings? Of course not. Those who live in unclean places may see the stars; even so may moral lepers see the angel lights. Let us, who claim to be the apostles of angels, nake manifest our apostleship by dealing in principles, and not by stoning to death a fellow who is

'Bearing his load on the rough road of life.'

B.

AN OPIUM EATER CURED .-- The Druggist, a London paper, states that a young lady who had long been addicted to the use of opium, applied to an eminent physician to make hypodermic injections of morphine. Beginning by injecting a mixture of morphine and water, he gradually increased the proportion of water without letting the patient know of it, until after a short time he used only water. After each injecture she would gently fall into a refreshing sleep. For several months the treatment was continued, the patient's system bine restanting and the several seve system being gradually renovated by tonics. length the lady was informed that for months she had not been under the influence of opium at all, and was greatly rejoiced to find herself cured of any desire for the drug. с. С

Banner Correspondence.

Massachusetts.

HAVERHILL .- John Brown Smith, M. D. writes : "In justice to the mediumistic powers of W. L. Jack, M. D., I will report what I have seen and heard concerning his good works at Haverhill, Mass. The Doctor opened an office in Dr. Rich's Temple of Pharmacy, in Odd Fellows' Hall, in February. By the way, it gives me pleasure to note the fact that Dr. R. has the only retail drug store in the country (as far as I am informed) which has steadfastly refused to sell alcoholic liquors in any form. It is with especial pride that I state that this drug store is owned by a Spiritualist. He proposes to adhere to temper-ance principles, regardless of money or popular favor; this is a commendable step in the right difection.

direction. Dr. Jack's office is very tastefully decorated with flowers, statuary, paintings and antique specimens of art. He has many little mementoes in the shape of presents from those who have been touched by the sweet refrains of love waft-ed from the Summer-Land. Untaught, save by angel-hands, he plays beautifully on his magnifi-cent Estey's Cottage Organ. But what is of more consequence to us mortals here below, his organism is a superlor instrument for the splirit-world to give forth the harmonics of the spliritorganism is a superior instrument for the spirit-world to give forth the harmonies of the spheres. I have received many, very many communica-tions through him which were of a high order in-deed. Often, when different spirits followed each other in rapid succession, and gave utter-ance to the most soul-inspiring thoughts, I have foll corrided before the lawy core and turned of felt carried above the busy care and turmoil of life-transported to the harmonies of the soul-

inte-transported to the harmonies of the soul-life within. I have also received numerous very satisfactory tests from him. A few days since, while in his office, he was controlled, and there appeared on his arm in raised red letters, the words, 'Believe, and live, for this is life iternal,' and signed underneath by the name, Robert Hare, M. D. Prof. Hare, of the old University of Pennsylvania, is his spirit guide. 'Opering'this Indian control sends her guide. "Ogarita^W-his Indian control, sends her best wishes to her many pale-faced friends, who read the dear old Banner of Light, and she sends the kindest feelings of fraternity to friends at the Descent effect. Banner office. Dr. Jack has given hundreds of sittings since

Dr. Jack has given hundreds of sittings since he opened his office here. Ministers of the gospel, lawyers, railroad men, business men, church mem-bers, and others, have come to hear from the 'shin-ing shore.' He has done a good work here in pre-paring the way for a better recognition of the truths of Spiritualism. These good people do not pro-claim on the housetops what they have received in the way of tests; but some of them do conde-scend to read the Banner gladly when they can get a copy through Dr. J. It is this silent work which slowly but surely is eating the foundations underneath the Christianity of the past. Dr. J. has been ill, for over two weeks, nigh unto death, having been severely poisoned with dogwood, but he is growing better daily, and hopes soon to be able to attend to business." EAST WHATELY.—Mrs. Zella S. Hastings

EAST WHATELY .- Mrs. Zella S. Hastings writes: I regret to see the division in the Spiritualistic ranks, in consequence of the social agitation. To my mind it has ever been clear as the sun at noonday. The teaching: which I have re-ceived from the other shore are pure, and have no tendency to dissolve marital bonds. Spiritual-ism severs no soul ties, desolates no homes, drags no one downward; nay, the teachings of pure spirits are ever calculated to elevate and enlighten, and kindle within the souls of earth's children the highest and holiest feelings. No one gas say he has gleaved from the souls one soules one can say he has gleaned from the spotless, pages of the Banner of Light aught but pure and exalted truths.

There seems to be great need of cooperation There seems to be great need of cooperation among true Spiritualists. There is work for all. No one is void of good gifts, and it is right "to covet earnestly the best gifts." Though I have been unable to resume the lecturing field for long years, on account of ill health, yet I have endeavored to do good in a small way. I can say with truthfulness that I have never been disap-pointed in my-reliance upon my dear angel mides. guides.

Wisconsin.

EAU CLAIRE .- Mrs. F. D. Giddings writes, Oct. 5: I sit down on this beautiful October morning to hold a few moments' communion with those who are spreading broadcast over the land the grand, sublime truths of a new dispensation. We have been highly favored through the past summer in having the services of Mrs. A. II. Colby as speaker. She is thoroughly entranced and perfectly unconscious while speaking, as we have had numberless opportunities of proving; and while in that condition, the truths and sub-lime and grand teachings that flow in a stream of uninterrupted and overwhelming eloquence from the spirit-world through her lips, are aston-ishing, convincing and unanegourable by average morning to hold a few moments' communion with ishing, convincing and unanswerable by any eavilier who has the hardihood to accept the challenges to discussion which the spirits freely enancinges to inscussion which the spints fleety give through her. The clergymen were freely invited to discuss questions pertaining to spirit-life, the authenticity and divinity of the Bible, or indeed any of the radical questions at issue; but indeed any of the rancal questions at issue; but none accepted, preferring to air their sentiments in their own congregations when none were present to contradict their statements. Her last lecture, which was given on Sunday evening, 4th issues the abayes of Beinet acception of the sentiments. inst., was the closing up of Paine's experience in spirit-life, and comprised answers to five or six questions which were handed in. I must say I never listened to anything so grand and sublime. never listened to anything so grand and subline. At the close, a prayer was addressed to the all-pervading spirit of intelligence which permeates all space, and to the angel world which is watch-ing with such interest our movements in regard to true progression. As Mrs. Colby is intending to travel westward, during the coming fall and white we convertive recommend here to the unwinter, we earnestly recommend her to the un-qualified support and sincere friendship of all lovers of reform. Her lectures with us were self-sustaining, although money matters are very close here now.

at our home. MR. AND MRS. ROBERT TURNER.

Iowa.

ATLANTIC .- A correspondent writing from this place, orders four copies of that excellent work, "Self-Contradictions of the Bible," and says: Every Spiritualist who has measured "creeds" with the Orthodox world to any con-"creeds" with the Orthodox world to any con-siderable extent, has encountered a class of big-ots whose minds are so totally indurated with sectarian prejudice, that to attempt a presenta-tion of the claims of Spiritualism is as hopeless as arguing to the winds. To this class of minds there is but one successful mode of dealing with them; although they have been Bible-readers all these them wand in the more dealing of the their lives, they practically know nothing of the make-up, of the Bible. They affect to believe that it is all "harmony," from Genesis to Reve-lations. These have to be dissatisfied with the lations. These have to be *dissatisfied* with the ground-work of their own belief before they will give attention to anything new and better; and there is not extant a work so perfectly adapted to this end as the pamphlet named in our cap-tion, "Self-Contradictions of the Bible; one hundred and forty-four propositions, without comment," etc. It cuts like a two-edged sword, but it is the *Bible*—not Spiritualism—that inflicts the wounds. The sorest part of it is, however, that a hated theory, like Spiritualism, has the means of subverting Orthodoxy without drawing a single shaft from the Spiritualistic quiver. It is no more possible to reach a bigoted sectarian, a single shart from the Spiritualistic quiver. It is no more possible to reach a bigoted sectarian, whose mind is permeated and infiltrated with Orthodox bias, with the facts and philosophy of Spiritualism, until that bias is *disturbed* and *dis-placed*, than to fill a bucket already full to the brin with water on top of what is already in it; and there is no work now see they that so they brin with water on top of what is already in it; and there is no work, nor can be, that so thor-oughly fills the niche as this one. We say can be none, for the reason that any philosophy or fact submitted against Orthodoxy from without, is branded as "Infidel," and straightway the port-cullises of whatever germinal reason may inhab-it the Orthodox mind are closed, and there is an and to all argument. We have had twenty five end to all argument. We have had twenty-five end to all argument. We have had twenty-five years of this bootless experience of trying to sow wheat among tares, and have invariably found that, without first displating the old leaven of preoccupied bias, all such missionary at-tempts were only a squander of "labors of love." Let us counsel Spiritualists who have soared an eagle's flight above the stale, obsolete creeds of old theology to submit to the self-immolation of making a league with any disciple of Orthodoxy by agreeing solemnly to read an equal number of pages in any Orthodox work—the "Westmin-ster Catechism," "Bunyan's Pilgrin's Procress." ster Catechism," "Bunyan's Pilgrim's Progress," or any other like *bijou*; it being covenanted that his antagonist shall read from beginning to end the "Self-Contradictions," and our, word for it, he will see of the "travail of his soul and be satisfied.'

Indiana.

OSBORN PRAIRIE, FOUNTAIN CO .- Mrs. M. T. Clark writes, Oct. 11th, as follows: The yearly meeting of Progressive Friends, of this place, is just over—a full attendance, good atten-tion throughout the two days. The cause of Spir-itualism is progressing here surely; and wher-ever I go I find progressive ideas are working their way, especially among the young. The working enemy we have to cope with is materialism. I believe it is good for us to have something to struggle with, it will keep us from being too

idealistic. The speakers present were John Brown, M. D., A. L. Whitehall, M. D., and Mary Thomas Clark. The following resolutions embody the proceed-ings of the meeting :

ings of the meeting : PREAMILE,—We the members of Progressive Friends' Church, meeting in Osborn Prairie, Fountain Co., be-lieving it best to state our position on the great ques-tions of the day, do hereby resolve, that no marriage is true save that which is based on pure mutual love; also, that promisenity is autagonistic to both love and purity. Resolved, That we consider the union of one man and woman, true marriage, and binding equally on husband and wife. Whereas, it is our especial duty to educate ourselves and children to think freely and concisely on all subjects por-tahing to our present and future welfare; therefore; Resolved, That is successfully necessary to have time and place appointed to meet and talk freely with our chill-dren, and each other, on such subjects average fungertainty to educate and elevate. Resolved, That we fouleve the gospel of life and immor-

Reading and each other, of such subjects as the contract of the subject as the su

A marriage, in accordance with progressive views, was solemnized here within a few days of the meeting. Bridegroom and bride were equal-ly charged to bear and forbear, and reminded that a pledged word was sacred, and should be so held by both sexes—man as well as woman. This marriage provoked much remark, it being performed by a woman, Mary Thomas Clark, one of the elders of the Progressive Church, offici-

New Jersey.

ly work. Mr. Milleson is a gentlemän worthy to be admitted into the homes of the most cultured and refined families. Mr. M. guarantees success, or no pay. All who wish can see this group at our home. dish of sliced onions. We protested against overloading the table. "Oh, me muchee glad to see some womens !" was Ah's answer, and kept

on opening boxes for our benefit. Up in the hills, a mile or two from the bay,

there is a charming lake set in a frame of stately pine and cedar trees. We climbed up there and rejoiced in the sight, and wondered when, why, and in what mood Nature made these wild and wonderful spots. The lake has no object in hiding away in one of the basins of the Sierras. By-and-by somebody will come along and ditch and drain this reservoir to water the dry plains of California; even now a company is formed to utilize the water of Tahoe by a "big ditch."

Not far from the lake there is a wild, rambling waterfall, called "Cascade Falls." The stream winds and rushes over great shelving rocks, whirls and foams, as if to gather strength, and then takes another plunge and is lost in Emerald Bay. I thought the falls in Yo Semite Valley could not be equaled; but this little, noisy eascade would not disgrace even Merced by comparison.

For some years Mr. Halladay had in his service an old tar, known as Capt. Dick. He had charge of Emerald Bay; lived a hermit life; here he hoped to die and be buried. To make ready for the coming of the Death Angel he hewed out a sepulchre and built a monument.

Near the shore there is a small island ; I should say a vast rock heap has been thrown up. On this lone spot the old man made his grave. Over it he made a small chapel, and gave orders to be laid here in his last sleep. The wish is not strange. The man knew no kindred, no country. The sea had been, from boyhood, his home. One day last autumn Capt. Dick went over to Glenbush for supplies. When he left for home the clouds gathered; but remarking, "I know all about squalls," he went his way. The next day an empty boat floated on Tahoe. That is all that will be known of the old man's fate till the risen spirit tells the story. Tahoe never gives back her dead; so Capt. Dick's wish will not be granted. We sailed over to the island, climbed up the rocks, and looked into the empty vault, and thought, as one must think, how long and hard the dead man toiled to build a tomb that will remain empty. May the turbulent spirit find his lost love in the Island of the Summer Sea ! II. F. M. BROWN. Camp Waters, Lako Tahoe, Cal.

'A Golden Wedding."

'A Golden Wedding. Mr. Samuel Carter Hall, F. S. A., of London, and Mrs. Anna Maria Hall, his wife, celebrated the fiftleth anniversary of their wedding on the 20th of September, 1874. Mr. Hall, born in 1801, was educated for the bar, but has been promi-nently identified with the literature of art in England for between thirty and forty years. The work which brought him most into repute was the establishment of the Art Journal in 1839. This periodical he carried on at first under very discouraging circumstances, but afterwards made it the foremost of its kind in Europe. Mrs. Hall began her literary career with a book entitled "Sketches of Irish Character," which appeared in 1828, and did much to soften political and reli-gions prejudices in Ireland. She afterwards acin 1828, and the inter to soften pointer and ren-gions prejudices in Ireland. She afterwards ac-quired considerable reputation as a novelist. Some of her stories were dramatized and brought out at the London theatres, and one, called "Marian, or a Young Maid's Fortunes," has been translat-ed into German and Dutch. She has rendered her husband great assistance in the management of the Art Journal, her best known contribution of the Art Journal, her best known contribution being a series of papers entitled "Pilgrimages to English Shrines." Both Mr. and Mrs. Hall have been actively interested in the temperance move-ment in England, and like Wallace, Varley and Crookes among scientific men, and William and Mary Howitt in literary circles, are warm be-lievers in the doctrine of Spiritualism. Their generous hospitality has been freely extended to Americans, and their personal friends on this side of the Atlantic are very numerous. By all side of the Atlantic are very numerous. By all of these the following lines addressed by the hus-band to the wife on the golden anniversary will be read with affectionate interest:

AFTER HIFTY YEARS ! SEPTEMBER 20, 1874;

Yes! fifty years of troubles-come and gone-1 count since first I gave thee hand and heart! But none have come from thee, dear Wife-not one!-In griefs that saddened me thou had'st no part-Save when, accepting more than woman's sharo. Of path and toll, dysondency and care, My conforter thou wirt, my hope, my trust; Ever suggesting holythoughts and decis: (indding my steps on barb, through bilanding dust, Into the Heaven-lit jath that Heavenward leads.

tude for any sum they may donate for my benefit, And may the gods bless Bro. Colby and the Dan-ner for his and its continued care for me! AUSTIN KENT

AUSTIN KENT. Stockholm, St. Laurence County, N. Y., Oct. 13th, 1874.

ANOTHER APPEAL.

J. H. Harter, of Auburn, N. Y., writes: Please insert in the Banner the following circular :"

In risk insert in the Danner the following circu-lar :" Dor Pricoids: - On the 1st day of November, 157, will be completed the Mity-fourth year of my partney on earth, and the twentleth year of my martled die. By hadustry and economy, self and wife succeeded in earning enough to putchase for us and two doughters (one now 15 and the other's years of age) a beautiful home which was ever open to Ministers. Lecturers, Reforments and all others who brought upon us by persons and induces beyond our con-trol, we have lost our home and other property, besides ba-ing heavily in deb, and not able to meet the claims that in these close financial thines are pressing upon us. Under these close financial thines are pressing upon us, Under these close financial thines are pressing upon us. Under these close financial thines are pressing upon us, Under these close financial thines are pressing upon us. Under these close financial thines are pressing upon us. Under these close financial thines are pressing upon us. Under these close financial three are pressing upon us, Under these close financial three are pressing upon us. Under these close financial three are pressing upon us. Under these close financial three are pressing upon us, Under these close financial three are how for your vicinity will presents as your willingness and allity 'Will admit with-out material input you conself and family. ''I being under-stood that the proceeds shall be faithfully and judiclossly expended toward securing a home for Mrs. Hatter, who with cheerful heat and active hands has done so much during our dark and severe thas to keep sunshine and joy in the family sticle. Please have the kholness to inform me at your earliest convenience by mail or otherwise, what or how much may be expected from you about the time above mentioned, that we may live in the joyfal anticipa-and if desirable on your part, will betting to the day, and findeshabe on your part, will betting to the day or presents you may he place

For particulars in regard to the condition of Mr. Harter, who before becoming a Spiritualist was "a preacher of the gospel"... according to the creeds, we are allowed to refer to Mr. James M. Peebles, the well-known writer and lecturer. -[ED. B. OF L.

157" In Victor Hugo's story, "Ninety-Three," is a remarkable conversation, which took place is a remarkable conversation, which took place in a dangeon between the old hero and captive, Gauvain and Cimourdain : "And woman? What will you do with her?" asked Gauvain. Cim-ourdain replied : "Leave her where she is; the servant of man." "Yes. On one condition." "What?" "That,man shall be the servant of woman." "Can you think of it?" cried Cimour-dain. "Man a servant? Never! Man is mas-ter. I admit only one versity... that of the first dam. "Man a servant? Never! Man is mas-ter. I admit only one royalty—that of the fire-side. Man in his own house is king!" "Yes. On one condition." "What?" That woman shall be queen there." "That is to say you wish men and women—" "Equality." "Equality ! Can you dream of it? The two creatures are how or a first of the two creatures are different." "I said equality : I did not say iden-tity."

LIST OF LECTURERS.

(To be useful, this list should be reliable. It therefore behooves Societies and Lecturers to promptly notify us of appointments, or changes of appointments, whenever and wherever they occur. This column is devoted exclusively to lecturers, without charge. If the name of any person no a lecturer should by inistake appear, we desire to be so informed, 1

formed.) J. MADISON ALLEN, P. O. box 29, Matheld, Mass, MARY A. AMPILETT, Inspirational, 15 South Halsted street, Chicago, III. Mus. N. J. ANDROSS, trance speaker, Delton, Wis. C. FANNIE ALLYN, San José, Cal. STRPIER PEARLAN NOREWS, 75 WestSithst., New York, Mus. M. A. ADAMS, trance speaker, Brattleboro, Vt. Mus. EMMA HARDINGE BRITTEN, 155 West. Brooking street, Boston, Mass. Rev. J. O. BARGETT, Battle Creek, Mich. REV. J. O. BARGETT, Battle Creek, Mich. REV. JOIN B. BEACH, Bricksburg, N. J. Mus, SARAH A. BYRNES, Wollaston Heights, Mass.,

MIS, SAIAH A. DERSE, BOMAND, DERSE, BOMAND, DERSE, MANNE, DERSE, BOX 87. WILLIAM BRUNTON WILL BETHE IN Springfield during Avanded Springs, Conn., during April, Would like engage-ments for December 1. Address Sixth Street, Troy, N. Y. MRS, NELLIE J. T. BRIGHAM, Elm Grove, Colerain, Mass.

MRS, NELLIE J. T. BRIGHAM, EIM. Grove, Colerath, Mass,
MRS, R. W. SCOTT BRIGGS, West Winfield; Herkimer Co., N. Y.
WILLIAR, BRITTAN, Newark, N. J.
WILLIAR BRIYAN, IOX 56, Canden P. O., Mich.
REV. DR. BARNARD, BRITLE Creek, Mich.
BISHOFA, BEALS; Versallies, Cathraugns Co., N. Y.
MRS, PRISCILLA DOTY BLADHERV, Bangor, Me.
CAPT, I. H. BROWN, Missouri Valley, Jowa,
MRS, E. WERR, Inspirational, box 7, Southford, CL.
DR. JARK, R. MILLY, Steringville, Jeferson Co., N. Y.
ADDIE L. BALLOU, Inspirational speaker, BOX 666, San Francisco, Cal.

rancisco, Cal. Mus. H. F. M. BROWN, National City, San Diego Co.

notice, Mus. M. L. CLEAVES, inspirational and trance speaker, Lowell, Mass. . Lowell, Mass. DR. ANBER E. CUTTER will answer calls to lecture, at-tend funerals, &c. Address 711 Tremont street, Boston, Mass.

Innerals, &C. Annress (II) Tremon. street, Boston, Mass.
DR. DRANCLARRE, Tabbe's Hotel, Oakland, Cal.
MIS, AMELIA H. COLBY, trance, 137 Harrison avenue, Boston, Mass.
A. B. CHILD, West Fairlee, VI.
ANNE LOUD CHAMBERLAN, 160 Warren ave., Chicago, JAMES, M. CHOATE, "Inspirational, No. 7 North Pine street, Salein, Mass.
HETTIE CLARR, trance speaker, 24 Dover street, Boston, JOIN COLLER, from England. Address, care Banner of Light.

E. ANNIE HINMAN, West Winsted, Conn. MRE, MTA. C. HEATH (formerly Brown) will answer calls to lecture and attend funerals. Address, Bethel, Vt. JAMES H. HARRIS, 1002 (9, Ablington, Mass. ANTHONY HIGGINS, 13 Meadow street, South Balem, Vans

3

A. D. HUMEN, 15 MERION BUTCH, South Balem, M. A. D. HUME, West Side P. O., Cleveland, O., W. HUME, Hunter's Point, L. I., N. Y., will lecture the reforms connected with spiritunalism.
 ELAS, M. HASTINGS, inspirational, East Whately, Mass. ev. J. H. HARTER, Auburn, N. Y. R. B. Notders, Inspirational, North Clarendon, V., R. E. N. HODES, Inspirational, North Clarendon, V., R. S. A. HODES, Inspirational, N. Clemens, Mich. as, F. O. HYZER, 431 F. Baltimore st., Baltimore, Md., ns, I., HYZER, 431 F. Baltimore, M., Mathemas, J. HUTCHINON, Inspirational, Owensville, Cal, et al. Articles High Res. 11, 2017 (2017).

Areet, Boston, Mass,
 D. W. HULL, inspirational and normal, 148 West Wash-ngton street, Chicago, 10,
 Dir, P. T. JOHNSON, lecturer, Ypshanti, Mich,
 MISS SUSTE M. JOHNSON, 301 Jeffetsoft avenue, Do-tort Mich.

Ington street, Chleago, IR.
Du, P. J. JOHNSON, lecturer, Ypsllantl, Mich.
MISS SUSTE M. JOHNSON, 331 Jeffersoft avenue, Dottoll, Mich.
MARY L. JEWETT, M. D., Rutland, Yt.
WM, F. JAMINSON, eace Banner of Light, Boston.
W. J., JACK, Haverhill, Mass.
S. Johnson, E. G., Chicago, IR.
HARVEY A. JONSS, Feyn, canoccastonally speak on Sun-days for the friends in the vielentity of Sycamore, IR., on the Spiritual Philosophy and reform matements of the day.
Dit. C. W. JACK, HAVEN, HAMMAN, M. D., M. Charles, H.
MISS, MARIAM, KING, Hammonton, N. J., Dit. C. W. JACK, Stress, Chergo, Kendall Co., IR.
MISS, MARIAM, KING, Hammonton, N. J., Dit. C. W. JACK, BANG, Charles, IR.
MISS, MARIAM, KING, Hammonton, N. J., Dit. C. W. JACK, Stress Concept, Kendall Co., IR.
MISS, MARIAM, KING, Hammonton, N. J., Dit. C. W. JACK, Stress Concept, Kendall Co., IR.
MISS, MARIAM, KING, Hammonton, N. J., Dit. C. W. JACK, Stress Concept, Kendall Co., Co., MISS, M. S. NOUVILLE, KIMANA, Innance and Implifie-tional, Sackett's Harbor, Jefferson Co., N. Y.
GLOBO, F. KITLERING, Burdalo, N. McHel, MISS, FRANCES KINGUAN, New London, Conn.
O, P. KELLOGG, East Trumboult, Ashtabula Co., O, MISS, R. G. KINMALL, Lebanon, N. H.
MISS, FRANK REITIK NOWALLS, Invested City, Mich. JOIN R. KELSO, Springfield, Mo. J. W. KINSYON, Respirational, Wellow, Dane Co., WIS, JONS, MANNE, Leby, Inspirational, Will bettine in San-tosan Denseries, Inspirational, Will bettine in San-SLEID R. LEWIS, Inspirational, Yellow Spring, O. 88 JENNIE LEYS, Inspirational, will becure in San , Cat., during November. Address to be given here.

Wiler, Carl, uning Auxenhort. Autress to be given here Weiter. WEARY C. LULE, inspirational, Hotel. Norwood, corner Washington and Oak streets. Room 2, Boston, Mass. A MASA LOUD, HB East 27th Street, New York City, lec-tures on Ancient and Modern Revetations. DR, GEORGE W. LUSS, lecturer, Eaton Raplos, Mich, CHARLES A, LOUMPELLER, transce, Butteville, Oregon, MRS, F. A. LOUAN, San Francisco, Cal. CLEMAS R, LYNS, Sturgis, Mich, GLOUAS R, LYNS, Sturgis, Mich, GLOUAS R, LYNS, Sturgis, Mich, GLOUAS W, MCNEAL, decturer, Niles, Mich, care of J, McChung.

CLERIAS R. LYNN, SUMPEN, MICH, MICS, MICH, eare of Mechang, W. MCNEAL, Jecturer, Niles, Mich., eare of Mechang, W. MCNEAL, Jecturer, Niles, Mich., eare of Mechang, N. Y.
DR, HARVEY MORGAN, Itance and Inspirational, Randols, Y.
GEO, MORGAN, Inspirational, Anthora, Cal.
L. E. MARAN, ITANCE, Holly, Cakland Co., Mich.
DR, W. H. C. MARTIN, ITANCE and Inspirational speaker, 9 Montgomery Place, Roston, Mass.
MIRS, DR. HATTIN, C. G. MARTIN, Trance speaker, 9 ontgomery Place, Roston, Mass.
MIRS, E. H. FULLER MCKINLEY, San Francisco, Cal.
PIROF, R. M. MCCIN, Centualia, Ill.
EMWA M, MARTIN, Inspirational, Birnflighaud, Mich.
F. H. MANON, Inspirational, Birnflighaud, Mich.
F. MANAN, MIDDLEIRGON, BOY, Springfleid, U., Caro, M., Smith, MICHELL, West Randolph, VI, Mics, MARY A. MARCHELE, West Randolph, VI, Mics, MARY A. MARCHELE, MAN, AND, Will erture in Hilmols and Missonit, Address, box 99, Huntley, III.
MASN, MANY E, MANNAS, 513 Fullonst, Brooklyn, N. Y. W. R. MASN, Sonith Bend, Ind.
Miss, F. NICKERSON, Trance speaker, 35 Doverstreet, Joston, Mass.

Instan, Mass, Rongart DALE OWEN, Hotel Branting, New York, J. M. PLEMERS, Hammonton, N. J. Muss, L. H., PERKINS, trance, Kapsas City, Mo. Muss, A. M., L. POTTS, M. D., Lecturer, Aditan, Mich, HENRY, PACKARD, 377 Dorchester st., W. V., South

ann, Mass. R. G. A Mos PETRCE. Inspirational and trance lecturer, 1. Itoa 87. Auburn, Me.

BOMOR, MASS.
 DR. O. AMOS PERRUE. Inspirational and trance lecturer, P. O. BOS N. AMORT. Mec.
 TIPRO, F. PRICE, Inspirational, Leavenworth, Kan.
 Y. A. PALMER, 21 West 27th street, New York, Mirs, L. A. PEARSALL, Inspirational, Disco, Mich.
 MISS, L. A. PEARSALL, Inspirational, Disco, Mich.
 MISS, L. A. PEARSALL, Inspirational, Mich.
 MISS, L. A. PEARSALL, Inspirational, Bisco, Mich.
 MISS, L. A. PEARSALL, Inspirational, Disco, Mich.
 MISS, L. Y. PEARSALL, Inspirational, Bisco, Mich.
 MISS, L. PUTFER, Trance speaker, South Hanover, Mass.
 R. R. PRATT, Inspirational, Fairfield, Mich.
 DR. P. B. RANDALL, Trance, Ciyle, O., till further notifee, W. ROSE, M. D., Inspirational speaker, No. 72 Outario Street, Cleveland, O.
 MISS, S. A. ROGERS HEYDER would like to make engage- ments in the Southern States. Address, Haverhill, Mass.
 REY, A. B. RANDALL, Appleton, Wis.
 MISS, C. A. ROMEN'S, Beyer Falls, Pa.
 JAMES, ELVIRA WIEEROOK RUGGIES, INVANA, ING.
 MISS, C. A. ROMEN'S, Beyer Falls, Pa.
 MISS, SHOLL, Inspirational speaker, 201 North pre- street, Challephila, Pa.
 JAMES SHOLL, Inspirational speaker, 201 North pre- street, Philadelphila, Pa.
 MISS, C. A. SHERWYN, Townsond Centre, Mass.
 MISS, C. A. SHERWYN, Townsond Centre, Mass.
 MISS, C. A. SHERWYN, Townsond Centre, Mass.
 MISS, LAUER, NEVER S, Hayler through, Cargonot, N. H.
 MISS, LAUER, STEDDALD WILL C. Hough, Wherever desired.
 Permanent address, 20 North 12th etc. Philadelphila, Pa.
 MISS, LAUER, CEPPY SMITH, 27 Milloid street, Boston, MISS, LAUER, CEPPY SMITH, 27 Milloid street, Boston, MISS, LAUER, CEPPY SMITH, 27 Milloid street, Boston, MISS, LAUER, CEPPY SMITH,

Mass. Mus. E. SMITH will, for the present, lecture every Sun-day evening, at \$ o'clock, at 277 Mulberry street, Newark,

 M.B., JULIA A. B., SEIVER, Honston, Florida, will an-swer calls to becture on Spiritualism and Reform subjects, JOHN BROWN SMITH, Amberst, Mass.
 MASS, CARRIE A. SCOTT, Inspirational speaker, 10 Chap-man street, Boston, Mass. Mus. L. A. F. Swain, inspirational, Union Lakes,

MIRS, L. A. F. SWAIN, Inspirational, Union Lakes,
 MIRS, L. A. F. SWAIN, Inspirational, Union Lakes,
 MIRS, J. A. F. STEAR, 2210 MI, VETHON SL., Philadelphila,
 MIRS, J. H. STIELMAN, SEVELANCE, M. D., Milwaukos,
 Wis,
 W. J. SHAR, 2210 MI, VETHON SL, Philadelphila,
 MIRS, J. H. STIELMAN, SEVELANCE, M. D., Milwaukos,
 Wis,
 W. J. SHAR, 2210 MI, VETHON SL, Philadelphila,
 MIRS, J. H. STIELMAN, SEVELANCE, M. D., Milwaukos,
 Wis,
 W. J. SHAW, Toledo, O., caro P. H. Bateson,
 DI, J. D. SEELY will bertuite on the Science of the Soul.
 Address, box 671 LaPorte, Judical Speaker, Byron, N. Y.
 JOS, D. STIEES, Montpeller, YL, care Geo, W. Ripley,
 ELIJAH R. SWACHAMERI, Berture, 280th Avenue, N. Y.
 D. STIES, Montpeller, VL, care Geo, W. Ripley,
 ELIJAH R. SWACHAMERI, Berture, 280th Avenue, N. Y.
 D. STIES, Montpeller, VL, care Geo, W. Ripley,
 ELIJAH R. SWACHAMERI, Berture, 280th Avenue, N. Y.
 MER, JULIA A. STARKEY, thance, corner 4th and Market
 strength, Address South Ajeworth, N. H.
 MIRS, ALMICA, N. J. WASHINGTON Street, Boston,
 MIRS, ALMIRA W. SMITH, 55 Cumberland street, Port-land, Me.
 TELAS D. STRONG, P. O. Rox and Albany, N. Y.
 AMEN MARY LANSTON STRUNG, 70 Jefferisonatreet, Day-tol, G.
 WING, MANYLANSTON STRUNG, 70 Jefferisonatreet, Day-tol, G.

ALS AND LANSTON STRUNG, 70 Jeffelson street, Day-ton, O.
 W. SHOUTHEDER Salein, Oregon,
 OLIVER SAWYER, Inspirational, Royalston; Mass,
 ALBERT STRGEMAN, Allegan, Mich,
 MES, FANNER DAVIS SMITH, Brandon, VI,
 MES, FANNER DAVIS SMITH, Brandon, VI,
 MES, FANNER, DAVIS SMITH, Brandon, VI,
 MES, P. M. STEPPENS, trance, 4th St., Sactamento, Cal.
 AUSTER E, SIMMONS, Woodshock, VI,
 DR. O. CLARK STRUGUE, Rochester, N. Y.
 MIS, C. M. STANEY, Inspirational speaker, Noank, Conn.
 MIS, T. M. SHAW, trance speaker, Jollet, WHI Co., 4H,
 HENRY STRAUE, Downglae, Mich,
 DIT, H. B. STORER, & Mich,
 DIT, H. B. STORER, & Mich,
 CHARKSTER, B. Mownglae, Mich,
 CHARKSTER, B. MOWNGHER, Place, room 6, Bos-ton, Mass.
 CHARESTEW-STEWART, Terre Haute, Ind.

New York.

BROOKLYN CITY, L. I.-A correspondent, J. C. W., writes, Oct. 7th : "I have, during the past six months, been led into the investigation past six months, been red into the investigation of the Spiritual Philosophy, and have read your Banner with increasing interest during that period. It has been my earnest endeavor to get the truth, and I am determined to continue my search in that direction. A very interesting class (we may designate it) has been formed for the propose of studying the philosophy of Spirit. the purpose of studying the philosophy of Spirit-ualism in accordance with all the lights we can bring to bear from true Science and true Relig-ion, not Creedism or Sectism. Our numbers are ion, not Creedism or Sectism. Our numbers are yet small. We have as our leader one of the old-est teachers in Spiritualism. Suid class meets every Tuesday evening at half past 7 o'clock, at Mrs. 'Taylor's, 329 West 43d street, N. Y. City, to examine into and prove the harmony of the Spiritual Philosophy with the truths of science, the correct interpretation of the Bible and Christianity. Kindred spirits are cordially invit-ed to attend. I have just lately secured your publication of Allan Kardec's book, and must personally thank you for bringing it out. It personally thank you for bringing it out. It will do great good."

COLD BROOK .- Orrin W. Smith writes that the message from Mrs. Fenner, published in the Banner of Light of July 11th, was given through the mediumship of Mrs. Clara V. Dole.

Michigan.

DETROIT: - M. Milleson, spirit artist for life-size portraits of materialized spirits, has just finished at our house a group of seven portraits, several of which we fully recognize as loved ones in spirit land. We are more than satisfied. The workmanship is very beautiful-sufficiently artistic to merit a place in any parlor or hall in the land. We feel very grateful to our spirit friends and the angel band of artists, also to him whose hand they control to do their heaven-

NEWARK .-- D. J. Stansbery writes: Mrs. E. Smith, trance speaker and spirit medium, gives lectures and holds public scances at Magnetic Healing Institute, 277 Mulberry street, every Sunday, Monday and Thursday evenings, at eight o'clock. Public cordially invited; and strangers visiting the city, always welcome.

CAMPING ON LAKE TAHOE .- No. 2.

Camping on Tahoe is unlike "Tenting on the Beach." The Quaker poet could here write an epic, founded on vast heaps of rocks and cedars that have outgrown the mighty of Lebanon. The silvery lake, with its half score of sailing crafts, bears no resemblance to the great stormy sea. Instead of fine farming lands, and wellkept villages, one sees the primeval world that has never been disturbed since Nature cast up and scattered mountains of boulders, and in the interstices planted evergreens. Byron, no doubt, had a plan not unlike this in mind, when he said,

"There is a pleasure in the pathless wood."

There is indeed a pleasure, a real rest that comes from communion with old forest trees. There is a sweet friendship in trees; one can trust to them the bitter, burning sweets, and know there is not a bit of the traitor in their old hearts. And then, these unwritten scriptures are new every morning and fresh every evening. In the solemn pines one hears blessed lullables. In these up-lands (seven thousand feet above sea level) the air is light and clear, so "of a night" the burnished blue, sprinkled with stars, seems just out of reach, and the heaven of our childhood a step beyond.

Emerald Bay, a secluded and charming cove, was on our list of points to be seen. To reach it we chartered a yacht, packed it with beds, tents. provision, and ourselves. The white sails were set windward, and away we went like a bird on the wing. Toward night we turned into a queer little bay, and found anchorage. We pitched tents, kindled the needed camp-fire and were again house-keeping.

The land about this bay is owned by Ben. Halladay, Jr. The place has a single house, the house two occupants, one Mr. J. S. Sweetser of Mass., the other Mr. Ah. Chung, of China. These men, master and servant, are monarchs of all they survey, and their right none cares to dispute, for there is not even a fair footpath out of the human face. Is n't that isolation ? He thought so. We called at the Halladay House. Mr. Sweetser asked Ah Chung to bring out some cake may be sure thathey may have my deepest grati-

7 e .

So has it heen, from hanhood unto age, In every shifting scare of Life's sad stage, Since—hify years ap--a humble name I gave to thee—which thou has given to fame-Rejucing in the wil- and friend to find The woman's lessenflattes—all-combined With holiest efforts of creative mind.

And if the world ha found some good in me, The prompting and the teaching came from thee! God so guide both that so it ever be!

No may the fulfount of affection flow; Each loving each as-fifty years ago! We are going dow the rugged hill of life, Into the trangull alley at its base; But, hand in hand and heart in heart, dear Wife;

But, hand in hand and neare in near, e.e., With less of outer are and inner strife, I look into my mitt and in thy face, And only see the Agel coming nearer, To make thes still hore beautiful and dearer, When from the thail and soll of earth made free, Thy prayer is hear for me, and mine for thee! S. C. HALL.

A very beautifukard, illumined with designs in arabesque and illistrated with fine photographs of Mr. and Mrs. Iall, has been printed in com-memoration of the event. — Boston Advertiser, Oct. 2.

Remember the Poor.

BRO. GOLBY-Yur registered letter containing ten dollars rached me last night. M thanks to you and each and all the donors. Many

A word to you ad your readers : I have been much the pst summer. In September, sick ster much the pst summer. In September, while we had sickless and great suffering in our family, we learnd that our main crop was *blighted*, which *blihted* my hopes for the coming winter. I never specienced a *darker month*. remembered thatseveral of your readers had asked me not tosuffer for material necessities asked me not toyuner for material necessities without making by condition known through the Banner. I tok my pen-to-write, but could not write. I askd Mrs. Kent to help me on to the bed, where I jayed long and earnestly to my spirit friends to rieve us in the way *they* thought best, and could ist do it. I have formerly im-pressed nouble an distance. I have accessed pressed people an distance; I have also had spirits do errans for me, at times, for over forty years. In his instance I am sure it was my spirit friendsnot I, that impressed you. I my spirit friendsnot I, that impressed you. I desire to make yar readers understand my con-dition, so they hay give or withhold under-standingly. To hake me comfortable in my present conditio I need of the general public not less than æ hundred and fifty dollars a year as a gratur. I have received about half that the past yr. As helpless as I am, if not sick, with no apetite, and hard nights, I could have been all rit on the smaller sum. For the past thirty yea I have enjoyed life on three-fourths of what of the think they must have in a like condith. Now such porerty, with my physical sufferg, is too heavy for my mind, for there is not even a fair footpath out of the place. About four months of the year boats go into the bay with tourists. Mr. Sweetser spent last winter alone in this solitude. For sixty days his eyes were not made glad by the sight of a human face. Is n't that isolation? He thought so. necessary. I a sure there are enough persons who are able, al have a heart to aid me. These

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Banner of Light.

BOSTON, SATURDAY, OCTOBER 24, 1874.

PUBLICATION OFFICE AND BOOMSTORE, 9 Montgomery Place, corner of Province street (Lower Floor),

AGENTS FOR THE BANNER IN NEW YORK. THE AMERICAN NEWS COMPANY, 119 NASSAU ST

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The San Francisco Ministers.

All the clergy try their hand at it, one after another. We of course refer to the elucidation of Spiritualism. The San Francisco Presbytery has made the last essay, the outcome of which after getting down below all the modifications, qualifications and parentheses, is a distinct and open confession that spirits do indeed communicate with mortals. To save their feelings, they are desirous of calling them 'evil spirits, minions of the devil, and that sort of thing; but to admit even that much, is to finally concede the reality and truth of the entire spiritual phenomena, which are at present exciting the world more than at any former period. The San Francisco Presbytery found itself obliged at last to take the bull by the horns and discuss the problem of spirit_intercourse_the best_way they could. The first speaker expressed the outright opinion that the phenomena are not the result of trickery and imposture, but the work of demons-the devil was at the bottom of it all. He said that "nothing is better established than the presence of diabolical spirits at scances." He affirmed that he had personal knowledge of the fact, and he supported his statement with references to both sacred and profane history. Other clergymen present, expressed the same views. But while acknowledging the truth of the phenomena, they took care to denounce Spiritualism as "sensual and devilish." That is the customary way with Pharisaism : "I am better than thou"; my belief, not my practice, is more respectable than yours.

But a more liberal brother, a Dr. Carpenter, took occasion-to-puncture such a pure assump tion with the sharp point of common sense. He reminded the assembly of the fact that the Bible spoke as distinctly of * the ministration of angels" or good spirits, as of the possession by devils. He charged them with too much haste in assuming that all the spirits which present themselves are necessarily evil spirits, or devils. He considered that it would be a decidedly onesided arrangement, if the earth was encircled with evil-spirits, and the good spirits were not allowed to approach. The demonologists were silent under this home thrust of reason. Dr. Halcombe was quoted as declaring that in the changes which were continually occurring in the world of spirits, the good spirits went off to heaven and could not communicate with earth, while the Dat spirits naturally gravitated, to the earth because there they could most easily satisfy their sensuous and evil tendencies. But it is plain that such an explanation completely shuts the heavenly influences away from earth's people, and condemns them to association with the influences of spirits that are devilish. Such a view surrenders the whole matter up to Satan, and leaves earth's in habitants doomed to the visitation of only evil spirits, with whose assistance they were expected to find a way upward for their souls to heavenly mansions. It is as preposterous as it is unjust to doom a helpless race to the companionship of devils, without so much as giving them the freedom of a choice. It is a long step taken, however, to get these ecclesiastical bodies, wrapped up as they are in uncounted folds of spiritual conceit, to admit that the world of spirits does hang over and encircle this, our material world, as the sky which is visible to us all. They are forced to admit. in Swedenborg's phrase, not that it is a material or immaterial world which envelopes us, but that it is a substantial one-far more so, in fact, because it is entirely spiritual. They thus confess that in this world of spirits important movements are occurring constantly, which have a direct and positive influence upon the affairs of earth. This is quite sufficient to cover the whole case. It is a concession that the phenomena of snirit intercourse are well founded, and are not fables or delusions. To try to explain them away with the puerility that none but bad spirits can communicate with earth, because the good ones are going another way, is sheer prejudice and nonsense, and only makes the case a worse one for the would be explainers. For if one classof spirits can communicate, and that the lower one, assuredly the higher class can do so with all the greater ease. There are good people, and people with high aspirations, on earth still to be reached and influenced by angelic influences and ministrations, and what sort of a God must these ministers preach up when they assume that he refuses all association of good spirits with men, merely because the latter had the misfortune to be born on earth instead of in heaven. There is no apprehension that the opinions of this San Francisco Presbytery, or of any other ecclesiastical body, in fact, will influence the great laws of spiritual life and progress to deflect them from their regular course or to dam them up from further free operation. This ab surd notion of evil spirits alone being permitted the freedom of visiting the earth, has been exploded and ground to powder in too many ways to be entitled to anything like serious consideration now. Both the evil and the good spirits return to earth, and for a stated time continue to

manifest their interest in earth's affairs. It is obviously a law of their very being that they should do so. They would manifestly be different beings from what they were when known on earth if they suddenly ceased to feel any interest in the persons and events they left behind them. If they are made angels and taken away out of the reach of what they have left below, it surely cannot add to their happiness or hasten the development of the angelic temper, to be arbitrarily denied the freedom of returning and influencing for good those who stand in special need of their ministrations. In almost any light in which the ministers are reviewed who seek to degrade the high and profound significance of spirit intercourse with mortals, it is seen that they hold no philosophy of the subject that will stand alone for a moment, while the penury of their spiritual "thought is compensated by nothing but the abundance of their sturdy and willful prejudices.'

Women on the School Committee.

The question of the right of women to represent as members of the School Board the voters of any ward in Boston who may choose to give them their suffrages still continues to be fought over-the anti-female party making great struggles in the present Committee to keep the matter in abeyance-but there is every evidence that it will be eventually brought to a definite and final settlement on principles of right.

The regular monthly meeting of the School Committee occurred on Tuesday evening, Oct. 13th, and a joint convention was held with the Board of Aldermen for the purpose of filling the vacancies existing in the School Board for Wards VI, IX, XI and XIV, in consequence of the rejection by said Committee of the ladies duly elected by the citizens thereof to its rightful membership. For the two wards, VI and XI, balloted for as tests of the position of both parties, the lady candidates, Abbie W. May and Lucretia Crocker, received the largest number of votes, but not a sufficient proportion to elect them; consequently, no choice being arrived at, the matter was postponed till the second Tuesday in November.

In the course of the meeting, a spicy debate becurred, in which the champions of woman's cause evidently got the best in the argument. Witness the following specimen passage-at arms in the verbal conflict : Mr. W. H. Baldwin, from the liberal side of the house, having said he felt that the School Committee had hitherto occupied a disgraceful attitude upon this question; that the Board was the laughing stock of the community; and that the action taken in rejecting the eligible persons (ladies) who had been ected as members was, in effect, thwarting the will of the people ; and further, that the members of the Board were elected for the purpose of carrying into effect the will of the people; not the reverse, and that personal opinions of members should not stand in the way of their performance of their public duties;" Dr. Reynolds of the "Conservative" wing straightway spread his feathers, and declared that the matter of the nomination of women for said Committee was hastily acted on in the ward caucuses where "it was introduced by certain windy politicians, anxious only to carry forward a political theory ; and maintained that the present movement was due to "the machinations of the Radical Club," to whose control he did not wish to submit his judgment: Whereupon Mr. Fitzgerald wittily replied to Dr. R., that the argument that the lady candid tes were nominated through the efforts of windy politicians, would apply equally well to ie gentleman himself, and to any member of the School Board or of the Convention. If it would serve to the unseating of these ladies, it should be of equal effect when applied to the gentleman himself. There was no doubt that-due care and deliberation were exercised by the citizens-Of Ward XI. in this matter, more indeed than pertained to the election of most of the gentlemen of the Board. The qualifications of the ladies were fully canvassed and generally made known. It was an act of injustice to the citizens of this ward to keep them unrepresented during

Movements in Behalf of the Indians. All over the country the public conscience seems to be astir concerning the Indian, and many who have heretofore given but little attention to the subject of his wrongs, are now inquiring how these things can be in view of the imposing array of cumbrous and costly govern-mental machinery for his support and protection. The answer to this query is found in the strong temptation to dishonesty offered by the ignorance of the Indians on the one hand, and the leniency of the government toward its delinquent servants on the other. The time has arrived when it seems to be taken for granted that all places created for the benefit and defence of the nation's wards are so many "shooting boxes". in .Uncle Samuel's "preserve" where the privi-leged office holders may sit at their case and bring down, either pecuniarily or physically, at will, the red man as he is driven past by the pur-suing hounds of famine and persecution. Jusstang norms of name and persecution. Jus-tice is crying from the ground — which, in the poetic language of the Indian, " is covered with blood "—and many cars are listening to the cry, whose owners have been hitherta unaccustomed to wrestle with the problem as to how far their individual responsibility goes in connection with the allowance of a further continuance of the systematic plundering and murdering of that portion of the aboriginal tribes of the North American continent which is so unfortunate as be located within the limits of the United States

The recent visit of President Grant to the Cherokees, Choctaws, and some other peoples of the Western Reservations, hashad the result to quick-en inquiry in this regard. Says the Boston Globe, in a late article, concerning this tour :

In a fact article, concerning finis four : • Haif the readers of the daily newspapers have all their lives, perhaps, been ignorant of the fact that the problem of the possiolity of civilizing the Indian was solved, forly years ago; and that two or three of the most-warfike na-tions of the West have grown into people of decided agri-cultural tendencies, with schools, academies, churches, courts and governments as regularly organized as that of the Commonwealth of Massachusetts, Yet, such is the case, and it is among these people that the President is now taking notes, possibly with the idea of gathing some hints for his future guidance in regard to the settlement of the Indian question.

Indian question, Indian question, In bis speeches, both in the Creek and Choctaw nations, the President dwells upon the fertility of the sol, and the salubrity of the climate, and expresses the bellef that the occupants will in time become the most wealthy clitzens of the Inited States. This is a good deal to say, but Presi-dent Grant has never been accused of talking fully. There is no doubt that the territory occupied by the reservations in question is one of the finest in the world, and nothing is needed but its development. If the prophecy of the Presi-dent striking comment on the declaration so constantly made in these days that Indian civilization is an impossi-bility.

And yet, while this country is so grand and beautiful, it was stated by Father Beeson at the recent meetings held in Boston in the interest of the Indians, that a strong effort is now making by a party of New York speculators to annul the Cherokee title, as the railroad ring will, in such event, obtain: ten square miles of splendid country on each side of the lines (some five hundred miles in length) running through that territory, and that the Cherokees have been, and are now, put to great expense for legal and witness fees and costs, and are yet not settled in their minds as to whether, after all their labors, the govern-ment will not abandon them to these heart-less speculators. These Choctaw and Cherokee lons have schools, print newspapers and ex-it all the thrift of active civilized industry. Why should not this government keep its plighted faith with them, and protect their title to the possession of that which the nation gave to them solemn treaty stipulations, and upon which by have improved by honest toil?

We are pleased to see the general inquiry ising among our people as to this important matter ; pleased to hear that meetings are to be held in New York, Providence, Philadelphia, and other elties during the next two weeks, with reference to the sending of delegates to meet the General Council of Indian tribes to be holden next month; pleased with the meetings held recently in Boston, at Hollis-street and Dr. Miner's churches, wherein Col. Meacham and Father Beeson so carnestly endeavored to set the facts before the people in the strong light of truth ; and we hope the agitation of the subject will bring forth some practical system of cure by which the Indian will be protected from official incapacity of the use the use head and the ride and or distionesty on the one hand, and the rifle and revolver of the white assassin on the other, and which will forever wipe out from human remem-brance the last relic of that idea of utter exterinination whose pith is expressed in the border sentence so replete with brutality, unreason and cruel injustice: "The only good Indian is a dead

Indian." As just stated, meetings have been held in Bos-ton concerning the appointment of delegates to the General Indian Council of the Western tribes, and the raising of funds to defray the expenses of the same, at Hollis-street Church, Sunday evening, October 18th, and Df. A. A. Miner's church' Monday evening, 19th; an-other meeting was held at the residence of Mrs. Mary M. Hardy, No. 4 Concord square, on the evening of the 20th. At the session held at Dr. evening of the 20th. At the session held at Dr. Miner's church, the following resolutions and address were adopted, and notice was given that several gentlemen has subscribed ten dollars each to assist the project, and that all who approved the movement coud send what they felt to spare, pecuniarily, to the address of Father Beeson, care of Peter Cooper, Cooper Institute, New York City. We hope the kindly sentiments concerning the red man, whch are contained in the documents below, will find answering echo, at no distant day, throughout the nation : Whereas, The highest faith in a y religion is that "Gon Love," and that "Love woreth no ill to its neigh-Resolved, That the frauds and he consequent waste of the result of the resolved. The and treasure through needless indian wars ought to be *Resolved*. That a correct publicsentiment, based upon a knowledge of existing facts. Is il-sufficient to sustain a Peace Policy concerning the Indias. *Resolved*. That an Address beent by a delegation com-posed of women as well as men o the General Council of the Tribes, which is to meet in to Indian Territory early in November.

This eloquent gentleman continued the course of free Spiritualist lectures at the above-named place, before the "Music Hall Society," on the afternoon of Sunday, Oct. 18th. His subject was : "No Sects in Heaven; A Lesson of Toleration." As a preface he read the popular poem of the same name as the first clause, and said that, coming as it did from a religionist, it spoke bravely to the churches, telling them of one grand result for their varied labors, and also embodied the spirit of that protest against intolerance, which ever and anon in the past had proceeded from the bosom of all religious organizations-as seen in the works of Luther, Wesley, Swedenborg, the Bishop Colenso, the Bishop of Exeter, etc. The speaker believed that all at-tempts to awaken the savage intolerance of the past by means of God-in-the-Constitution movements, etc., etc., would fail to find congenial ele-ments in this nineteenth century, and that the lesson of toleration--which the world had been conning like a schoolboy, letter by letter, and syllable by syllable-was being more widely and easily learned by our age than at any previous period of history; human nature was refusing to be bound down by the churches as it had heretofore been, and in this was the great hope of the future.

It was, in view of the fact that the various reformatory creeds of the past had been founded on strong protests for wider toleration—that great esson taught by material nature in her every department (no two leaves on the same tree, for instance, being exactly alike) somewhat strange to see them one after another, though in a lessenng degree in modern times, become creed bound, out the principle existed that when there was a fact in the world the why and the wherefore went with it, and if we looked deeply for the cause of the gradual growing of intolerant and bigoted feelings in the hearts of reformers, we should find it in the fact that human nature, being selfassertive and selfish in its beginning—coming, so science taught, as a thing of growth, through the gradual elevating and broadening develop ment of matter—brought with it instinctively the same rule of "the survival of the fittest" which had governed in its material course, and applied it to all things pertaining to its spiritual side thus teaching us to be true to ourselves, and embodying in such teaching the germ of intolerance as well as its opposite. The reformer was necessarily an iconoclast—and must, as did Theodore Parker, and his compers, speak boldly against established error if any result was to be hoped for—and the firm will which armed him for the fray with popular idols would also lead him to intolerant acts against any who in turn endeav-ored to oppose the ideas of his own raising. But this feeling led in after time to counter movements in the direction of toleration among the adherents of the parent sect, and the moral at-mosphere of the world was purified by these convulsions (the good and the true surviving the erash of the old system) just as the physical was cleared by the thunder storm.

Man was learning the fact that his fellows must be left free to attain in their own way totall the light and glory possible for them ; that there was something radically wrong, in that there was something radically wrong, in that fanaticism which sought to force all things into universal uniformity with itself, and that such feeling was born of ignorance and superstition. The speak-er closed by a eulogium of the teachings of Spir-itualism, which inculcated toleration for all views —the truth being left force to evolve therefore. -the truth being left free to evolve therefrom— the doing of justice to our neighbors, the value of self-efforts for individual advancement, and the fact that lessons not learned in mortal could not be shirked by a miracle at death, but must be mastered in the life to come.

The singing by the choir, on this occasion, was excellent, as was also the music furnished by Mr. Cripps, from a superb Brackett piano.

"Who are the World's Saviours?"

"Who are the World's Saviours?" Is the subject Mfs. Emma Hardinge Britten will lecture upon In this hall, Sunday afternoon, Oct. 25th. The public are invited free. The theme is one of while interest, and its consideration should all together a bare and its consideration should call together a large audience.

J. J. Morse, English Tranco Speaker,

Who is now on a visit to the United States, is ready to receive calls to lecture from societies. He may be addressed for terms, dates, &c., until Nov. 1st, care of Mrs. Halstead, 210 East 118th street. New York City.

Mr. Morse is reputed to be the most celebrated medium-speaker England has produced. He brings good introductions from the British spiritual press, and from noted individuals in the movement.

Mr. Morse lectures in Baltimore, Md., during Ovember, Address him 220 J

William Brunton at Beethoven Hall. J. J. Morse on Prof. Tyndall's Belfast Address.

This celebrated English Spiritualist speaker, who is about to visit America, paid his respects to Prof. Tyndall in a discourse delivered at the Royal Pavilion, Brighton, on the evening of Friday, Sept. 11th, which received universal and favorable mention at the hands of the press of that place. The Daily News (of Brighton) for Sept. 12th, in the course of a column account, traced his line of argument as closely as its space would allow (as the lecture occupied one and a half hours in delivery), and thus bore witness to the interest evolved by the speaker:

"His description of the origin of life was ani-mated, pictures que and well sustained. * * * Ile commenced by referring to the fact that two classes are now striving for supremacy—theolo-gians and scientists, and that from neither of them can absolute truth be expected, since neither of them are perfect samples of humanity. Be-fore, however, entering upon the discussion of the atomic theory, Darwinism, and the theory of life—the principal subjects dealt with in the Pro-foresory address—it was possessive hor soid the fessor's address—it was necessary, he said, that they should have some idea where the world came from. There were two theories: one that the globe was created by a miracle out of nothing; the other that it is the legitimate unfoldment of an the other that is the regularize unfoldment of an adequate precursor. In other words, that it is an off-shoot of the sun, this theory being known as the nebular hypothesis, which hypothesis, as being the most rational, he was inclined to fa-

Coming to the atomic theory, he dilated upon it at some length, intimating his belief in the con-tinuity of a vital flood of life rather than the ordinary and generally received theory of atomic force. As promulgated by Prof. Tyndall, to whose culture and courage he bore willing testi-mony, the atomic theory left them far off from the real solution of the problem; it had no pro-vision for the transmission of life from organic to of the wonderful centre of all things, the Deity, whose potentiality is everywhere present. Next turning to the theory of evolution, as stated by Darwin, he amplified upon it, and showed that there was more truth in the epigram, 'From mud to monkey, from monkey to man,' than most people supposed. Unless they accepted the doctrine of special creation—which was utterly he continual progress of Nature throughout all

His belief was that the first forms of life were most simple, and that gradually, and from vari-ous causes, the species improved, culminating at last in man—the most perfect of living organisms. There was nothing derogatory that he could see in such a supposition. In the opinion of some the monad was the original form of life, and that the monad was the original form of life, and that the vital principle within it, working ever on-wards and upwards, upwards and onwards, had resulted in humanity, with which came the first dawn of immortality. This upbroken continuity, this everlasting progression from the centre of evolution, was the missing link in the Professor's chain; not a very wonderful one it was true, but still a very useful one. By some it was hoped that the strife between science and religion would still a soon cease ; in his judgment, a vain hope. Prop-erly speaking, the war had only just commenced, and the fighting which had taken place was of a very mild character compared with what was to come.

The origin of life was next touched upon, and in his treatment of this portion of the subject the speaker was by far the most successful; his re-marks at times bore the stamp of true eloquence, and evoked very decided marks of approbation. In treating of this the speaker necessarily went over some of the ground he had previously trav-ersed. But the pictures he brought before the mind were far more vivid and realistic, and made a much deeper impression. In vigorous and for-cible language he described the origin of the uni-verse, the first appearance of life, its multiplica-tion in its various forms, its progression and ad-vancement until it reached to man, how that after death it ascends into higher and more spiritual reactions and at is a back to absorbed in the atmosphere default it ascends into ingiter and infore spintom regions, and at last is absorbed in the atmosphere which surrounds the Deity. These were the teachings of Spiritualism—Spiritualism, which appealed to the higher instincts of man, and which he vigorously defended from the attacks which had been made against it. Had Prof. Tyndall given as much time to the patient investiga-tion of Spiritualism as he had to other subjects, he would, he was sure, have come to a very dif-ferent opinion respecting it."

197 We are in receipt of a call headed "Reformation rs. Revenge," and signed by Burnham Wardwell, Boston, William Bradley, Roxbury, and Luther E. Ferguson, Charlestown, which sets forth that on Sunday evening, Oct. 25th, a meeting will be convened at Faneuil Hall, Bos ton, to reflect on the duty of society toward "our prisoners," and to take into consideration th best means of preventing crime. Remarks wi be offered by Wendell Phillips, Rev. C. L. East man and other distinguished speakers, and we hope the attendance will be commensurate with the importance of the matter in hand.

nine months of the year, when the representatives they elected were elected by them as seriously and soberly as any in any part of the city. Mr. F. predicted that the sober second thought of the people would be made manifest in the next election by the choice of eight, ten or twelve ladies as members of the School Board, in which opinion we most heartily concur.

Allan Kardec's Book on Mediums.

We are constantly in receipt of high commendations of this excellent publication, of which the subjoined note is a specimen. Those desiring a copy will find the book for sale at the counters of Colby & Rich, No. 9 Montgomery Place, Boston :

COLBY & RICH-Gents: Previous to the notice of your intention to publish a translation of Kardec's "Book on Mediums," the name "Allan Kardec" was in my mind for at least two weeks continually; when I saw in the Banner that you would soon publish it, I then had an impression that Lought to buy a copy of the same. Having since done so, and read it through, I find that it supplies a very great want that I experienced in getting answers to questions that I wished to understand in regard to the various phases of the Spiritual Philosophy; and it is my humble opin-ion that it is a book that every investigator of Spiritualism should possess, for it covers the round more fully than any other publication. Yours fraternally, W. WIGGIN.

Yours fraternally, Brooklyn, N. Y., Oct. 11th, 1874.

The message department for the present week contains answers to queries concerning the effect of mixed magnetisms upon mediumistic persons, "Obsession," the correct method of treating diseases, and other subjects; Robert Owen offers his views concerning the manifestations appearing in the presence of Miss Cook, in England; Robert Garrett identifies himself to his descendants ; Elsie Patten, of New Jersey, informs her mother that she is "alive and happy"; Joseph Libby gives good advice to a young clergyman : John Von Zhelkihe notifies his wife and son of his death, that day (June 16th), by accident, in New Orleans, La.; Marietta Reed desires to commune with those left behind ; L. Judd Pardee speaks to a friend, in Buffalo, N. Y.; Warren Favor prescribes for his mother, in Lowell, Mass and Kittie Ross, Loch Lone, Scotland, sends message to her brother James.

A correspondent writing from Flagstaff, Me., recently, to renew her subscription, speaks in the following pleasant strain concerning our paper: "I grow more and more in love with the dear Banner each year, and hope to take it as long as I live."

Read P. H. Bateson's "LYCEUM," for October, published at Toledo, Ohio.

THE ADDRSS.

To the Head Chief at the Inditationnell : We, a portion of the people of the United States, come to you through the delegates who pisent this Address, to ex-press to you our deep sympathyor your much-wronged

The particular to the proper of the United States, come to press to you our deep sympathyor your much-wronged race.
 We want to tell you of our profind regret, on account of the failure of the combined effors of the Government and the Indian Commission and of the churches to protect you. If non-could out age in violation othe most solemn treaties. And in proof of our earnest sherity our women as well, as men have come to slt at youcouncil-free. They have come, not in the interest of anject or party, but purely to demonstrate to you the desit which is daily becoming deeper and wider throughout or entire country, that a "FAACE Poticy" may be basi in justice which shall statist of the rights of our Pibers at the time when they enter for and feeble in the indicated with the statist and the there is an earnest strength of a solution of the rights of our Pibers at the time when they were few and feeble in the indicate build and and the therms by which alcafsting difficulties and unsettide accounts may be equility adjusted.
 We are aware of the great sus of money which you spend in lawyers? fees and in seling delegates to yany means there one as a statrom getting it by any means there to used as you ever ere.
 We therefore come to you are as fairom getting it by any means there to used as you ever ere.
 We therefore come to you are as fairom getting it by any means there on the based as our *Fathers* when you reverfee the state swort further when you reverfee the state swort when you reverfee the state we by so dot in partice of your with astimuted when the accounts we by so dot in the subset of your with a state of your more they our the state of your with astimuted we are accounted by the fact thathe "Great with you spend in lawyers? fees and in seling delegates to washington, and that, notwithstandin the talents used and the expension it is to your people, you are on their state is a common effort for human rights, well knowing that if we neglect or tramp

IT L. Day, of Buffalo, vites, under date of Oct. 19th, that he has receive on account of the "Colchester Day Relief Ful," since his last report, the following sums : Fm G. Torgerson, M. D., Clifton, Tex., 25 cts. ; M. L. Doolittle, Sterling, Ill., \$1,00; Mrs. J. CHunt, do., \$1,00 Mrs. D., Waltham, Mass., \$00.

1 Read the advertiseme, on our fifth page, of the new book, "HEATHE: OF THE HEATH," by the author of that celebted theological romance, "EXETER HALL." We shall call the public attention more fullio this work in our next issue.

strect, Baltimore, Md., care Levi Weaver.

Vice President Wilson having lately been 'interviewed," like Peter of old denies his knowledge of the truth. He says he is not a believer in Spiritualism, and that the impression that he was grew out of the fact that he attended "a Spiritualists' meeting in Philadelphia last summer; that it was simply accidental on his part," etc. Now, briefly, let us see how the matter stands : We learn from undoubted authority that Mr. Wilson attended circles in Washington years ago, receiving satisfactory messages from the (so-called) dead; that more recently he attended Mrs. Hardy's circles in Concord square, in this city, and seemed well pleased with them and was also present at the circles held some time since at the Deacon House, on Washington street. These facts show that Mr. Wilson has been interested in the Spiritual Phenomena, although he would now have the public believe otherwise—if the newspaper reports are true. We will give one more item of evidence by stating that some time since, at the suggestion of William Lloyd Garrison, Vice President Wilson visited the studio of Mr. Mumler, in this city, for the express purpose of getting the likeness of a spirit friend, if possible ; but whether he succeeded or not we are unable to say. If he had no belief in and repudiated the phenomena why did he go there at all? That 's the question.

Prof. William Denton, the excellent geologist and speaker, has just arrived home, after lecturing the past year to general acceptance on the Pacific slope. He is looking "hale and hearty," and no doubt is ready to do service on the rostrum, as usual, in this part of the country.

137 Charles Bradlaugh, the English reformer, arrived in New York City a few days since from Europe, and left for Springfield, Mass., on the evening of Monday, Oct. 19th, to commence a lecturing tour in New England.

THE BOSTON RADICAL CLUB is not dead ! It has recommenced its sessions, the first one occurring at the residence of Rev. John T. Sargent on Monday morning, Oct. 19th. We shall speak more fully concerning it in our next issue.

The Pioneer of Progress (English) for Oct. 2d, copies the spirit message of George Peabody, given through Mrs. J. H. Conant at the Banner of Light Public Free Circles.

The "Spiritualist at Work," edited and published by E. V. Wilson, the well known test medium and active lecturer, is now issued from Chicago, Illinois.

We have received the advance sheets from the press of Carleton & Co., New York City, of a new work from the pen of Eugene Crowell, M. D., entitled "THE IDENTITY OF PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM." The book labors to show that the modern philosophy is an outflow of the same stream from the great fountain of truth as the primal revelation, but with its channel widened and deepened by the superior intelligence of this age. We shall speak more fully concerning the book upon its issue to the public.

The Atlantic Monthly Magazine for November is received from its enterprising publishers, H. O. Houghton & Co., No. 219 Washington street, Boston. Among the varied literary attractions which fill its teeming pages our readers will feel especially interested in the chapter of autobiography in which Robert Dale Owen commences the long-promised history of his experiences in Spiritualism-the present paper being headed " HOW I CAME TO STUDY SPIRITUAL PHE-NOMENA."

STRANGE VISITORS" is one of the most interesting works extant, lifting, as it does most graphically, the veil between the two worlds. The messages are from noted individuals who have passed on, and were given through the agency of Mrs. Susan G. Horn, of New York, one of the very best mediums in this country. Investigators, especially, should peruse this book.

In the postscript to a private letter from one of our esteemed Paris (France) correspondents, the writer says : "We read with much pleasure Mr. Epes Sargent's 'PALPABLE PROOF,' as such clear ideas from him can't fail to attract the attention of many of the best educated minds in all parts of the world."

IT Immortality is demonstrated beyond doubt through the instrumentality of Mrs. J. H. Conant's mediumship. Read her BIOGRAPHY. This Book is cridence of the great good that has been wrought by Spiritualism.

A portrait of Lottie Fowler, an American test-medium, appears in the last number of the London." Medium and Daybreak." It is a fair likeness of the lady.

BANNER OF LIGHT.

BRIEF PARAGRAPHS.

Read Mrs. H. F. M. Brown's Interesting California letter in these columns.

GLORYI-Gen. Sherman wants to be President of the United States, although he says he don't.

Christendom paid, last year, for the support of her war system, two billion dollars. Christians - all who profess and call themselves by that name-paid for missions, in the same time, five million dollars. A million and a half of tracts against Christianity have been recently put in circulation in Upper India,

If you desire to make your apple-trees bear next year scatter wood-ashes around their trunks this fall.

Luther Bryant, an old gentleman of New York City, who for years has been a coin and stamp collector, was recently arrested on *charge* of receiving stolen stamps, (?) confined in the Toombs, and while so incarcerated, his rooms at home, which he had rendered impregnable (while he was therein), were entered and robbed of \$120,000 in gold and curious works of art, etc. All who have heard the old man's report, say the daily papers, believe his story to be strictly true. How about the police and detectives ?

How many spirits there are bowed down in this world ! How the soul withers and shrinks when it is shut up away from human sympathy.

Twenty-one foreign Governments have thus far accepted the invitation to participate in the Centennial at Philadel-phia. "Springflower" says she wants her picture-hy Joseph John-placed in the Art Gallery there, when the exhibition opens. All right.

When a person has to stand up in a Paris horse car, no fare is collected by the driver. Fare enough!

The squirrel chatters merrily, The nut falls ripe and brown, And, gem-like, from the jeweled tree The leaf comes fluttering down. And, restless in his plumage gay. From bush to bush loud screams the jay.

PARIS, FRANCE, Oct. 18th,-It is officially announced that the rebuilding of the Column Vendome will be com pleted next month, and the statue of Napoleon, which is nearly finished, will be placed on the monument.

Messrs, Lee & Shepard will publish for Mrs. Cora Altken, the daughter of Dr. Donald Kennedy, of Boston Highlands, a volume of Poems, to be ready for the holiday season, called " Legends and Rhymes of Scotland."

Rev. Mr. Bartol, of this city, fired hot shot at the Plymouth Church pastor last Sunday. A free theological fight. Goint

When does the wind deserve reproof? When it whistles through the house.

A Swiss commune has extended the right of suffrage and office-holding to women.

Adversity overcome is the brightest glory, and willingly, undergone, the greatest virtue. Sufferings are but the trials of gallant spirits.

" Building castles in Spain, Mr. S. ?" said the landlady to Spicer, who was thoughtfully regarding his breakfast "No, ma'am, " said Spicer, "only looking over my cup. grounds in old Java."

"A Pegging-machine Strike " is reported at Westboro" Mass. Aint pegging machines always striking ?

Like most garments, like most carpets, everything in life has a right-ade and a wrong side. You can take any joy, and by turning it around find troubles on the other side; or you may take the greatest trouble and by turning it around find joys on the other side. The gloomlest moun-tain never casts a shalow on both sides at once, nor doas the greatest of life's calamities.

Some of the pulpits are getting like monkey shows, says the Newburyport Merrimae Journal, where the people go to see the antics, rather than hear words of wisdom. Take away the smooth appearance, the melodious voice, and the beautiful gesticulation, and there would not be enough left to make the place attractive. If the candidates could not be seen during the week, and preached from behind a screen, some of the most popular preachers would fail of settlement.

The stirpiculturists are becoming excited. Keep cool, gentlemen.

Miss Sarah F. Brooks, formerly of Buffalo, N. Y., 18 roquested to forward to us her present address.

When a young hely notices your shirt button hanging by a single thread on the ragged edge of the button hele, and calls your attention to if, do not wait for another hint like that, as you may nover get it. - Middletoron Press.

A deadly struggle occurred between the jailors and a number of prisoners in the Auburn, Maine, jall, last Sun-day afternoon, growing out of an ineffectual attempt at escape by the latter. One of the prisoners was mortally

Dr. Nathaniel B. Shurtleif, ex-Mayor of Boston, died of apoplexy, at his home on Wales street, at ten o'clock on Saturday night last, aged sixty-four.

Public lands, stolen principally from the Indians, were disposed of by the government during the last fiscal year. amounting to 9,530,873 acres, the cash receipts for which were \$2, 469, 998.

Great men fight, as well as little ones....on paper. We alde to the row between Prince Bismark and Count Von

Spiritualist Lectures and Lyceums.

Spiritualist Lectures and Lyceums. MERTINGS IN BOSTON.
 Bethoven Hall. — "The Music Hall Society & Spiritualists." has secured the above-named new and elegant hall, distribution street, near the corner of Boylston street, for its eighth annual course of Lectures on the Spiritual Philosophy. Meetings are held every Sunday afternoon, at quarter to 3 of clock precisely. Mrs. Emma Hardinge Britten will lecture October 25, Austen E. Simmons No- vember 1 and 8. Others selected are as follows: Hon. J. M. Peebles, Mrs. N. L. Paimer, Mr. N. F. White, Miss Lizzie Doten, Dr. F. L. II. Willis, Mr. J. J. Morse (of London), Thomas, Gales Forster, The Committee are engaging other speakers of known ability and eloguence, whose names will be announced hereafter. Singing by a first-classquartetto. Tickets securing reserved scats for the season can be procured at the graduated price of \$16, \$5 and Saceoffing to location on the lower floor, and \$1 in the from row around the baleony, on application to Mr. Lewis B. Wilson, Chairman and Treasmer, at the Banner of Light office, 9 Monigomery place, where a plan of the hall can be seen, or at the halt on Sunday. Free admission. John A. Andreto Hall. — Free Meetings. — Lecture by Mrs. S. A. Floyd, at 23 and 75 P. M. The andience priv- ligged to ask any proper questions on spirituality. Ex- cellent quartette singing. Tubble invited. Rochester Hall, (Soumery Fraternity), 551 Washington street, on Sunday, Sept. Jath, and continue them every Sunday, at 10% of clock. Geo. II. Lincoln, Sec'y. The Badion Spirituality invited. Min and Treesday atternoon and certing atternoon and evening. Attender 57, of coston holds meetings at Rochester Hall, on Thesday atternoon and setther Meeting at this hall, corner o

Boston.-Rochester Hall .- On Sunday morning, Oct. 18th, in addition to the regular services, the following literary exercises were interesting-ly participated in by the below-named officers and members of Children's Progressive Lyceum No. 1: Reading, by Alonzo Danforth, of A. J. Davis's "Parable of a Youth on his way to the Eternal City<u>" Declamations by Misses Florence</u> Hull, Ella Carr, Lizzle Thompson; a duett by the Saunders Sisters; readings by Miss Frank Wheeler, Mrs. Hattle Wilson and J. B. Hatch; and a song by Miss Etta Bragdon.

The Sociables held at this hall on Monday even-ings—music from Carter's Band—are provoca-tive of much anuscment and pleasure, and de-serve the patronage of the liberal public, in that their pecuniary proceeds go to help out the Lyceum's rent fund.

John A. Andrew Hall.-The lectures at this place on the afternoon and evening of Sunday, Oct. 18th, were well attended, and the remarks of Mrs. S. A. Floyd, the regular trance speaker for this free course, were attentively listened to. The choir also gave good music.

SALEM, MASS.—Lyccum Halt.—The Spiritual-ists of Salem and vicinity hold meetings every Sunday at 3 and 7 P. M. Stephen G. Hooper, Cor-responding Secretary, No. 8 Friend street. *Children's Progressive Lycetan:*—Conductor, John Randall; Guardian, Mrs. A. Waterhouse; Librarian, James Foster; Secretary, S. G. Hoop-er; Treasurer, E. B. Ames. Conference meet-ings connected with the Lycetun, held every Sun-day at Hubon Hall'at 1 and 3 P. M.

The Lyceum Stage.

I have frequently promised to issue an exhibi-tion book for the Lyceums and other schools, to bear the above title. I am glad to say that arrange-ments have been made to publish it, and part

The book will be substantially bound in board covers, and will be substantially bound in board covers, and will be sold at the low price of fifty cents; this will about cover the expense of pub-lication. The book will contain Recitations, Dialogues and Fairy Operettas with full masic notes, and will be published by Bateson & Kates at the office of The Lyceum, Toledo, O. It will be just the book needed by Lyceums in getting up pub-lic entertainments. G. W. KATES. *Cincinguit O. Sent* 25th 1874 lic entertainments. G. Cincinnati, O., Sept. 25th, 1874.

A New York correspondent writes as follows :

"The meeting last Sunday (Oct. 18th) at the Harvard Rooms in 6th avenue, corner of 42d street, New York, resulted in an arrangement for religious services each Sunday morning and evening, in the same hall. The general confer-ence is held in the same place every Sunday afence is held in the same place every. Sunday af-ternoon, and is fully attended. Although the new movement is started by persons who believe all modern manifestations to be in perfect harmony-with Christianity, all are invited, and especially such as have felt that Spiritualists undervalue the teachings of the Bible. There will also be a religious conference every Tuesday evening at Mrs. Taylor's, 320 West 43d street, to which in-vestigators are especially welcome." vestigators are especially welcome."

137" Mrs. Cornelius Varley, mother of Mr. C.

Beethoven Hall Spiritual Meetings.

Beethoven Hall Spiritual Meetings. "The Music Hall Society of Spiritualists" re-sumed free meetings in the new and elegant BEETHOVEN HALL, 413 Washington, near Boyl-ston street, Boston, Oct. 11th, to be continued regularly every Sunday afternoon, at 23 precise-ly. Mrs. Emma Hardinge Britten will lecture Oct. 25th; Austen E. Simmons Nov. 1st and 8th. Others selected are: Hon. J. M. Peebles, Mrs. N. L. Palmer, Mr. N. FøWhite, Miss Lizzie Doten, Dr. F. L. H. Willis, Mr. J. J. Morse (of London), Thomas Gales, Forster. Other lecturers of known ability will be announced hereafter. A quar-tetic 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, \$5 and Season tickets, securing resource scales (states and \$3 on the lower floor, according to location, and \$1 for the front row around the balcony. 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.

Notice to Persons Visiting the Eddy Family, of Chittenden, Vt.

To avoid further confusion we have appointed Mr. Albert Frost our agent at Rutland Depôt. All persons coming to our home will apply to him for conveyances and all other information re-quired. HORATIO & WILLIAM EDDY.

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BRITTAN'S JOURNAL of Spiritual Science, Literature, Art and Inspiration. Published in New York. Price Science ents. THE LONDON SPIRITUAL MAGAZINE. Price 30 cents, THE PIONEER OF PROGRESS, published in London.

THE FIONEER OF FROGRESS, published in London. Price 3 cents. HUMAN NATURE: A Monthly Journal of Zolstic Science and Intelligence. Published in London. Price 25 cents. THE SPIRITUALIST: A Journal of Psychological Sci-ence, London, Eug. Weekly, (Price Scents, THE RELIGIO-PHILOSOPHICAL JOURSAL: Devoted to Spiritualism, Published in Chicago, III, Price Scents, THE RELIGIO-PHILOSOPHICAL JOURSAL: Devoted to Spiritualism, Published in Chicago, III, Price 20 cents, Well do Party Philosophic Philosophics, Published In Chicago, III, Price 20 cents,

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sertion. NPECIAL NOTICES. – Forty cents per line, Minion, each insertion. BUSINESS CARDS. – Thirty cents per line, Agate, cach insertion. Payments in all cases in advance.

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

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

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DR. FRED L. H. WILLIS will be at Dea. Sar gent's, 39 Clark Avenue, Chelsea, Mass., Tues-day, Nov. 3d, from 10 till 4, and at the Sherman House, Court Square, Boston, Wednesday and Thursday, the 4th and 5th, from 10 till 3. 0.24.-2w --

E. D. BABBUTT, D. M., Psychomist and Electrician, assisted by a powerful lady healer, at 232 East 23d st., N. Y. Babbitt's Health Guide, ("worth several times its price," A. J. Dutch, M. D.,) postpaid for \$1; Vital Mag-netism, 25c.-both \$1,20; Board provided. Send for circulars. 4w-O,24.

ANGEL WHISPERS.—After years of practice in private life, the medium of an Ancient Band of Medical Scientists will give messages from spirit friends, heal the sick, and magnetize remedies, Address, giving age and sex, enclosing \$3, ANNA CAMPBELL, 62 West 14th street, New York: 0.24. 0.24,

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Science, and its Application to Medical Purposes.

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Ancient and Modern.

BY THE

COUNTESS CAITHNESS DE ST. DOMINIQUE.

sin, The definition of the four degrees of the Magnetic State. Bypnotism, or the electro biological method brought ack to its true position in the magnetizing process. The distinction between simple Magnetic Skepp and Som-ambulism.

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Cloth \$1,50, postage 10 cents; paper \$1,00, postage 8 cents.

other of Province street (lower floor), Roston, Mass.

Price Secents,

5

FOOLISH THINGS. What foolish things men sometimes do,

- Not thinking at the time Such indiscretions they may rue
- When they shall reach their prime ! Let each one ponder well the way
- He is most inclined to go; And nothing either do or say Shall Mi fite's cup with we? Let BOYS be wise when they need "CLOTHES," Coat, Pants, Vest, Hai and Shoes complete, And purchase them at GLODICE FUNNO'S, Corner of Beach and Washington street,

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PHILADELPHIA BOOM DEPOT. HENRY T. CHIED, M. D., 531 Kace street, Philadel-phia, Pa., has been appointed agent for the **Banner of** Light, and will take orders for all of Colby & Rich's Pub-lications. Spiritual and Liberal Books on sale as above also by DR. J. H. RHODES, 905 Spiring Gayden street, who will sell the books and papers at his office and-at Lincohn Hall, corner Broad and Coates streets, at all the Spiritual meetings.

Read the following graphic description : This photograph, an enfarged copy of the original taken in London by the magnesium light, represents the full-form uniterialized spirit, Katle Khar, alias Annie Mor-gan, who for three years, ending May 2181, 857, enne-through the medium-hip of Miss Florence Cook in the pres-ence of spectators. The genuteman holding ther hand ig-br, J. M. Guily, well known to Americans who have visited the water-enre establishment at Great Maivern. March, 187, Mr. C. F. Varley, F. R. S., the electrication of the Atlantic cable, and Prof. Crookes, F. R. S., colocated as a chemist, proved by electrical tests that Miss cook was inside the calonet all the time that the spirit. Katle was outside it, moving about among the spectators or convers-ing with them. March 12th, 1874, Prof. Crookes, by means of a phosphorus hamp, saw Katle standing close behind Miss Cook in the continet, and satisfied thread for this pho-teriaphic was present at a scance, of which lew thery ''Mr. Crookes taised the cut ata, and the smalt family four others who sat by me saw, at one and the smalt family four others who sat by me saw, at one and the smalt family four others when satisfies the head.''' Miss, Florence Marryat Ress-Church, who way present at three shorts, which a red-Matter, clad. In her white these these with a red-mard family over her head.'' Miss, Florence Marryat Ress-Church, who way present at three standing rapidly, and can the stip that, ''' has be prepring rapidly, and can that electric that she field the mode body of the latter mark that when seen at three standing rapidly, and can the stip that, ''' has be be physicing rapidly, and can testify that, ''' has be be physicing rapidly, and can the stup that, ''' has be be physicing rapidly, and can the white under short entry to neer (head, entry testify that, ''' has be be physicing rapidly, and can the white under show any the testing the display for a of her white under a scene thry the aveil, hat con-ERIE, PA., BOOK DEPOT. OLIVER SPAFFORD, the veteran bookseller and pub-lisher, keeps on sale at his store, 633 French street. Eric, Pa., nearly all of the most popular **Spiritumitistic Books** of the times. Also, agent for Hull & Chamberlain's Mag-netic and Electric Powders,

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BRILLIANCY!

Oct. 24.-4w18

P. O. Box 82, Station D, New York.

Arnim, of Prussia.

It is reported that a Dutch man-of-war recently entered one of the Navigators Islands and demanded a money in demnity from the chiefs, under a threat of taking forcible possession of the Islands. A part of the required sum was obtained. Probably a canard,

Our principles are the springs of our actions; our actions are the springs of our happiness or misery. Too much care, therefore, cannot be taken in forming our principles.— Skelton.

The London Times says that in the only hospital in Lon don where women can be attended by female physicians the influx of patients is so great that to prevent the work from becoming overwhelming to the resources of the hospital, it has been necessary to enlarge the buildings.

The Prisoner's Friend says there are now nearly fifteen hundred persons shut up in the Boston prisons alone, without reckoning the three hundred boys and girls in Deer Island reformatory, which is a truants' prison, or the five or six hundred from Boston now in the State Prisons at Charlestown and Bridgewater. Probably the Bostonians, old and young, who are now locked up, under sentence of awaiting trial, amount to nearly twenty-five hundred, which, in a population of less than three hundred and fifty thousand, is something fearful-being one in every one hundred and forty persons.

HORACE SEAVER'S "CREED."-" We have no belief in a spirit outside of a human body, and therefore do not believe that mediums, as they are called, give spiritual communications. Mediums, being human, their communications are human. An outside spirit, it would acom, need not depend upon a human being to manifesti Itself; built has to, according to your idea, fad-dressing a correspondent,] and this fact leads us to think that there is no outside spirit, and of course no spiritual communications."-Incestigator, July 8th.

We owe you one, Bro. Seaver. Modesty forblds us saying more at present

Rev. Mr. Spurgeon is out with a letter in favor of the moderate smcking of cigars. He does n't consider it immoral: believes it has a tendency to remove pain; soothes the weary brain; and causes caim, refreshing sleep. It's a fact.

Gen. Sherman says there need be no dispute about his religious faith, for it can be given in a few words. Says he: "I believe that if people only act half as well as they know how, God will forgive the balance."

The Rev. Edward Strickland, a Baptist, has seeded from the Baptist ranks in Boston because he cannot swal-low the total depravity of mankind, the eternal punish-ment of the impenitent, and the doctrine of the trinity and the divinity of Christ.-Independent Press, Grand Rapids, Mich.

A Chicago parson, who is also a school teacher, handed a problem to his class in mathematics the other day. The first boy took it, looked at it awhile, and said, "I pass," Second boy took 4 and said, "I turn it down." The third boy stared at it a while and drawled out, "I can't make." "Very good, boys," said the parson, "we will proceed to cut for a new deal, " and with the remark the leather danced like lightning over the shoulders of those depraved young mathematicians.

Married :

In Dansville, N. Y., on the 18th inst., by the Rev. Cella Burleigh, Mr. Truman P. Allen, of Gowanda, Cattaragus County, and Miss Jennie L. Wheeler, of Dansville. [Spiritualistic papers please copy.]

To Correspondents.

AP 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.

"D. D."-We dealine your favor.

F. Varley, the English electrician, passed to the higher life, Sept. 10th, aged seventy-six years. It is only about a year since the demise of Mr. Varley's father, who was so well known, and had done such useful work in the scientific

world.

See eighth page, present issue, for the continuance of Epes Sargent's able work, "PROOF PALPABLE OF IMMORTALITY," also for report of the interesting trance utterances through Dr. II. B. Storer, on last Sunday evening.

57 J. M. Peebles, Esq., is getting up a little Spiritual Reader and Songster, for the use of Spiritualist Societies, in order to encourage congregational singing. It will take the form of a service-book for reading and responses.

Movements of Lecturers and Mediums.

John Collier, from England, closes his present engagement at Springfield, Mass., next Sunday, the 25th inst. and would be glad to hear from any Society desiring hi services during the month of November, or any part of that month. As Mr. Coller goes to Baltimore in Decem-er, Societies South are requested to write, and arrange ments will, if possible, be made to visit them. Mr. C. would be pleased again to visit Lynn and Salem, on his way from Springfield to Boston. Large andiences have been attracted by Mr. Collier's lectures at Springfield. Norwood Damon is ready to accept calls to lecture. He

has several new and valuable ones which would interest any audience. As he is willing to accept such prices as the pecuniary condition of the various Societies can afford, he should be kept busy at work. His lectures in this city gave very general satisfaction. Address 22 Tyler street Roston, Mass.

Dr. H. P. Fairfield, clairvoyant physician and trancespeaking medium, has permanently located in Lynn, Mass., where he will heal and cure the sick, and answer calls to lecture. Address P. O. box 74, Lynn, Mass.

E. Anne Himman speaks at Granville Corners, Oct. 25th, and at Bartonville, Vt., Nov. 1st and 8th. Would like to make further engagements in Vermont or New Hampshire or elsewhere. Address West Winsted, Ct., box 32 We are in receipt of a letter from M. Milleson, Esq., in which he informs us that he will answer calls to lecture for such Societies as may desire his services. He will be in St. Clair, Mich., during the month of November, at which point he may be addressed. He will also be in readiness to furnish to partles ordering them the life-size spirit portraits, for the production of which he is developed as a

medium. He guarantees success in this regard or no pay. Warren Chase lectures in Otumwa, Iowa, Oct. 25th, and in Cairo, Ill., the five Sundays of November. Address ac

cordingly. After November, Colfax, Iowa. D. W. Hull speaks in Harmony Hall, 18/4 Boylston b. W. Hun speaks in Harmony Han, 62 Doyaon street, at 73 o'clock Sunday evening, Oct. 25th, and in Manchester, N. H., during November. He will make engagements to speak anywhere through December and the winter. Address 2% Garland street, Boston.

W. F. Jamleson will give his closing lectures in Parker Fraternity Hall, Boston, for the present, on Sunday afternoon and evening, Oct. 25th, at 3 and 74 o'clock. After-noon-Subject: "The Blood stained listory of Christian-ity;" evening, "King George III., of England, and Je-hovah, of Heaven, compared."

hovah, of Heaven, compared." Mrs. E. T. Trego will lecture in South Beud, Ind., the 24th and 25th of October; in Sturgls, Mich., the 26th; in Pulaski the 28th, and in other towns of Michigan and In-diana during October and the first two weeks of November. She will receive calls to lecture the second and third weeks of each month during the winter. Post-office address, Indiananils. Ind. month uu nolis, ind.

J. Q. Barrett's post-office address is Glen Beulah, Wis.

Boston, Mass. 4w-0.17.

THE HOME CIRCLE.—This elegant weekly is the best and cheapest illustrated literary paper in the United States—brimfull of good things every week. Only \$2 a year, besides a large, elegant \$6 oil chromo, 15x19, free. Elegant pre-miums given for clubs, or cash commission to agents. Sample copies free. For sale by all newsdealers at 5 cents per copy. F. GLEASON, Publisher, 562 Washington St., Boston, Mass. O 17.—4w 0.17.-4w

HENRY SLADE, Clairvoyant, No. 25 E. 21st street, New York. 0.17:

MRS. NELLIE M. FLINT, Electrician, Healing-and Developing Medium, office No. 200 Jorale-mon st., cor. Court st., opposite City Hall, Brook-lyn, N. Y. From 10 to 4. 4w*-O.10.

MRS. M. GRAY, Clairvoyant and Trance Medium, No. 177 Flatbush avenue, near Flfth av., Brooklyn, N. Y. Hours from 9 to 4., Fee \$1. 0.10. -9w*

\$10 to \$1000 invested in Stocks and Gold pays particulars. TUMBRIDGE & Co., Bankers, 2 Wall st., N. Y. 13w*-S.28.

CHARLES H. FOSTER, No. 14 West 24th treet, New York. tf-0.3. 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 Light.

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Public Reception Room for Spiritualists.—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.

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

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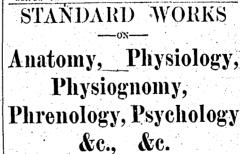
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Cora L. V. Heywood,

OF PHILADELPHIA, Clairvoyant Physician, Psycho-metrical and Developing Medium. Terms 84,00 for examination by lock of hair. Office No. 7 Tremont Row, Room I, Boston, Hours from 9 A. M. to 7 P. M. Oct. 21.-10*



The entire works published by SAMUEL R. WELLS, of New York City, are for sale wholesale and retail by COLRY & RICH, 9 Montgomery Riace, Boston, Mass. AB- Send for a Catalogue

The Old Corn Doctor at Home.

DR. N. KENISON. Chiropodist, would inform his pa-trons that he will be happy to wait upon them at his rooms, 55 TEMPLE PLACE. Will also visit persons at their residence in Boston, and 37 UNION SQUARE, New York, With skillful operators, Corns and all troubles of the feet carefully treated without pain. Iw-Oct, 24.

TO LET. - A corner store on Arch street, be-tween Franklin and Summer streets. Address E. M. W., Banker of Light office. 2wis*-Oct. 24. M RS. KENDALL, good 'Test and Business M Medium, 135 Court street, up two flights, Room 3.

L Medium, 135 Court street, up two flights, Room 3. Oct. 21.-1w*

PSYCHOMETRY. POWER has been given me to delineate character, to describe the mental and spiritual capacities of per-sons, and sometimes to indicate their future and their best focations for health, harmony and business. Persons de-string ald of this sort will please send me their handwriting. "AOHN M. SPEAR, 2210 Mt. Vernon st., Philadelphia. Jan. 1.-t.

Jan. 17.--1

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SPACIOUS ROOM in the new Building No. 9 Mont-gemery Place, corner of Province et. Has modern veniences. Apply at the Bookstore of COLBY & RICH, he first floor. A on the first floor



Spirits Interviewed.

BY J. B. NEWBROUGH.

The author says he has investigated Spiritualism for sev-enteen years, and during that time he has seen hundreds of mediums, and had, perhaps, a thousand communications, and had state writing, and pencil writing on paper, both independent of rank of exposed contact: has also seen the so-called materializations, and, witnessed the ke ling of the side by the laying on of hands, and heard the ke medu-cated speak intelligently in languages unknows, to them-selves. "Still, 'he says, "I have not made up frammind that these things are done by the spirits of persons who one fived in this world." The work is embedlished with a wood engraving of the spirit of Katle Ring, as she appeared at one of the many stances held in Fillbaleiphia, Fa. For sale wholesale and relati by COLRY & RICH, at No, 9 Monigomery Place, corner of Province street (lower floor), Boston, Mass.

ACHALLENGE

TO THE

Christian Church.

BY CHARLES WYMAN.

In this pamphiet the author proposes to investigate the words, deeds, and purposes of God as recorded in the books called the Oid and New Testaments, and endeavors to prove that the God of the Bible is not the Creator, the God of Nature, but is a false representations of the Delty - a thing devised by man; a monster; ideas of which were conceived in ages of ignorance, barbartism and superstituen, Price 30 cents, postage 3 cents. For safe wholesale and retail by COLRY & RICH, at No. 9 Montgoinery Place, corner of Province street (lower floor), Boston, Mars.

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AND THE BIBLE,

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Message Department.

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MRS. J. H. CONANT,

while in an abnormal condition called the trance. These Messages indicate that spirits carry with them the charac-toristics 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 con-dution.

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

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The Banner of Light Free Circle Meetings The Banner of Light Free Circle Meetings Are held at No. 9 Montgomery Place, (second story,) cor-ner of Province street, evely MONDAY, TUESDAY and O'clock; services commence at precisely three, at which time the doors will be closed, neither allowing entrance nor encessing tithe conclusion of the services, except in case of absolute mercessity. Under such etremustances the party should multiply the Chairman, when permission will be greated to refire after the expiration of flyering entrances. Our reasons for this will be lowload to every reflective mind. Disturbing inflaences produce inharmony, and this our spirit friends particularly enjoin upon is to avoid, if pos-sible. As these Circles are free, we have no doubt visitors will readily conform to our request in this particular. **Get** the questions answered at these scances are often propounded by individuals among the authence. Thosefread in the controling intelligence by the Chairman, are sent in Dy correspondents.

MRS, CONAST receives no visitors at her residence on Mondays, Tuesdays or Thursdays, until after six o'clock P. M. She gives no private sittings.

SEALED LETTERS. Visitors have the privilege of placing soled letters on the table for brief answer by spirits. First SEALED LETTRIS. Visitors have the privilege of placing realed betters 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 not them in an envelope, scalit, and write your own address on the out-side. At the close of the scance the Chairman will return the letter to the writer. Questioners should not place let-ters for answer upon the circle table expecting lengthy ro-ples, otherwise they will be disappointed. Lewis B. WILSON, Chairman,

Invocation.

Thou Great Spirit, that speaketh to thy children through the ever-open book of mountain and valley, ocean and dry-land, sickness and health, sorrow and joy, tempest and sunshine, and whose mightiest volume is written in the silvery undertones of inspiration—thy children praise thee; the souls of all nations, each in its own way, furnish another note in the grand harmony of creation, to praise thee, the Great Spirit; and so, in praising thee, we ask thee for blessings, we ask thee for clear light with which to read thy law; we ask thee that we may understand thy way so perfectly that we fail never therein, that thy sons and thy daughters every-Swhere may become so thoroughly baptized with thy spirit of love that they shall go out doing deeds of kindness, forgetting war, burying the spear, and letting the tomaliawk rest in peace. Mighty Spirit, receive the praises of thy child dren who have gathered here, and, in turn, bless thou them. June 15.

Questions and Answers.

CONTROLLING SPIRIT .- If the white man has questions, the Indian will answer them.

QUES.-What is the effect upon mediumistic persons who are negative and in a state of un-foldment, if they mingle indiscriminately in the great variety of human atmospheres they may by chance or otherwise be thrown into?

ANS.-All persons who are sensitive to influonces from the after-life, from what you may call the "shadow-land," are also exceedingly sus ceptible to every kind of influence with which they may come in contact here in this life, and some of these influences act like acids upon metals-they cat them up, corrode them, make them sick, and sometimes produce death. Mediums, those sensitive to impressions from the "shadow-land." should be careful with whom they deal, here in this life, but it is not always possible to choose, and therefore these persons are sufferers always. They are the mediators of every age; they are constantly in the fire where faggots are burning around them, and sometimestheir friends unconsciously furnish the greenest faggots that produce the most intense pain.

Q.-Is obsession a conflict-between a good and evil spirit, where the evil spirit has superior control?

A.—Obsession is an effort to control a medium. Possession is having controlled the medium-it matters not whether it be a good or an evil spirit.

Q .- Why is it that many spirits return and give tests of identity, or speak of events that transpired while in the earth-form, and when questioned honestly concerning the simplest thing that occurred in earth-life, they do not willing to give any satis factory answer?

self master of all its mystery. June 15. Robert Garrett.

I used to do business here in this place. I was a tailor, and kept a shop on King street, in 1778. My name was Robert Garrett. I have descende ants here in this country and in England. I came to this country just before the colonies rebelled. I have made a communication to some of my descendants in England, and they desired that I should come here and make a statement from this place, telling my business and place of business, and when I came to this country, and

so forth. And if I did, they were to believe in the truth of Modern Spiritualism, and were to support it. I had three children—two daughters and one son. My daughters married and settled in this country. My son went to Australia, and has been wandering round the world. I have no expectations of turning things upside down by coming here, but in my plain way I have told the truth, and 1 expect to be dealt truthfully with by the friends who have requested me to comé here. Good-day, sir. Ĵune 15.

Elsie Patten,

I am Elsie Patten. I lived in New Jersey. I was nine years old. I have been gone from my mother about two years. I want to send her word that I am alive. I am happy, and I am glad to know she is feeling more reconciled about me, and sometime, when I can, maybe I shall be able to come nearer to her, to say something to her in another way. I certainly will if she'll go to a medium when she goes to New York. Old Uncle David is here, and wants me to send his love, and to say that if he was back here he would live a different life, he would know how to live now, but as he aint, he's got to do the best he can to undo the wrongs he did here, but he shall do it, and rest afterwards. Aunt Margaret says-" A kiss to little Dick ;" and Jack says, tell his brother Joe-Jack's my cousintell his brother Joe he needn't be so fast to want to go to sea, there 's nothing so very loveable about it, after you once get under way. The fancy part is in the thinking. Jack was drowned, you see. Good-day, mister. June 15.

Joseph Libby.

My name, sir, was Joseph Libby. I was eighty four years old. I thought I was living a good Christian life, strictly up to the mark, but I found when I got to the spirit-world that publicans and harlots went in ahead of me to the kingdom of heaven and I had to stay out, and have been out ever since. I've been gone about thirty-one years. The young minister whose preaching I used to sit under has been investigating these things, and he said if anybody would come back that he ever knew, he should believe.

David, you knew old Joe Libby, sartain true, and you know just what kind of a life I lived here, and I tell you 't wan't the right kind, and if you 've got any greater light, if 'you withhold it, put it under a bushel, you will be sorry enough for it when you get here, I tell you; you 'd letter have a thousand bull-fiddles in the singing seats. I wouldn't have one. I owned a meeting-house and I would n't have one, nor any other kind of a musical instrument; but I tell you, David, you 'd better have a thousand bull-fiddles or any kind of music, than to put your light under a bushel and come to this other life in that way. So now take heed, David, and if you 've got any work to do here, do it and do n't shirk it, that' all I've got to say to you. June 15.

Scance conducted by Newanda, an Indian chief.

Invocation.

We pray thee, oh God, that something of thine own holiness may rest upon us, this hour, inspiring us to holy thoughts and still holler deeds, leading thy children, the living and the dead, forevermore. Amen. June 16.

suicide, not by anything like that. By accident accept it, care for it, unfold it, and make your-I was killed. I went out quick, I come back here. I say—when I go I would comes back, and here I am. My name was John Von Zhelkihe. "June 16,

Marietta Reed.

I would be glad to come into communication with the dear ones I have left on earth. I would be glad to enlighten them in these matters. I would be glad to bring them the assurance that the dead live after death ; and, more than that, that they can return, communicating with those they have left here, but it is difficult to know just where and just how to touch the right notes that will vibrate in the right direction, bringing evidence to the hearts of those we love. Those things that might be evidence to us, were we here, might not be to them, so I may make a mistake in coming, but nevertheless, I am here, and I say to those I have left, if I can do you good, if I can give you any light from the other life, call upon me, and so join hands with me, making a bridge of light and strength that shall redound in good to you, and to me. My name, Marietta Reed. June 16.

L. Judd Pardee.

Yes, George, I communicated with you in Buffalo, but if you have any doubts about it, do n't hesitate to refuse to carry out my wishes made known to you at that time, for I don't believe we have any right to come back demanding this or that of our friends here, when it clashes with their ideas of right. George, if it seems right to you, do it ; if it do n't, say, Pardee, I can't do it, and that will end it. L. Judd Pardee. June 16.

Warren Favor.

I have a mother who is sick, and I wish to communicate with her, if I can. Is it in order? [Yes:1

Mother, we have received your wish, which is that we shall return giving you some advice about yourself, some encouragement, if we can. I cannot say that you will ever get well, for you never will, but those who seem to understand your case, tell me you can be helped-made more comfortable. An old Indian doctor whose acquaintance I have made, tells me to say to you, if you will get somebody to pick the heads of red clover for you and make a fresh tea every day and drink freely of it, it will do wonders for you. Now, it is a simple thing, but I think if you do it, it will do all he expects. Do n't flatter yourself you will ever get well, but when you are free from this life, be sure that you won't regret the change. You will feel glad of the freedom, and will rejoice like a little child in renewed health and the young life of the spirit-world. So be of good cheer in looking forward to your change, for there's nothing to fear. Warren Favor, to his mother, living in Lowell, Mass. June 16.

Kittie Ross.

Good-day, laddie. (To the Chairman.) My name was Kittie Ross. I was born in Loch Lone. Scotland. I died in Liverpool, Eng. I was nineteen years old. I would send a message to my brither James, that he shall know that I live, that our mither and father live, that we see his life here, that we are sometimes sad and sometimes happy, and that the life to come for him is not one of all joy, not one all unhappy, but a mixture, much like that here. 'T is but one small step up, so small that when you get to the other life, you scarce know that you have made the change, only that you feel well, and are happy, and see the body dead that you have left. James, 'tis well with us. You ask to hear from us. 1 have come. Good day, laddie. June 16.

Scance conducted by John Pierpont.

MESSAGES TO BE PUBLISHED. Thursday, June 18. – Harriet R. Washburn; Hiram Palne, of Fredericktown, Pa.; Mary Jennison, of New York City; Alanson Alboott, of Flaibush, N. Y., to his father; Opawalah, (and addian chief.) Monday, June 22. – James Hallburton, of Boston, to his son; Capt, John Williams, of New Bedford, to his sons; Elenenzer Wallace, to his wife; Emma Albro, of New York City, to her mother. Tuesday, June 23. – Charles Simner; Maggie Hammill, of Brooklyn, N. Y.; Freddie Carson, of New York City; Henry Wilehl.

Proceedings of the Third Quarterly Convention, for 1874, of the New Jersey State Society of Spiritualists and Friends of Progress, held in Hammonton, N. J., Aug. 29th and 80th. The Convention was called to order by the President, Dr. L. K. Coonley, of Newark. The Secretary being ab-sent, Miss S. P. Fowler, of Vineland, was appointed to fill the vacancy.

the vacancy. The President invited new memberships, and called for the reading of the Preamble and Constitution of the So-clety, after which he invited the friends present to partici-pate in a conference during the morning session. Mrs. Bristol, of Vineland, was called on for a song, and attuned our souls to harmony by rendering "Summer Moss" with very dime effect. Dr. P. P. Field inquired what particular question was to be considered at this meeting. The President replied, that while all subjects that the inspirations of the hour might bring before us were to be considered, the special subject presented by the committee was "Spiritualism--lits incluin to science and Reform." The minutes of last meeting being called for, they were read by Mr. A. C. Cot-ton, of Vineland. Mr. Atkinson, of Philadelphia, occupied the floor for a few moments, after which the meeting adjourned to two-or cluck P. M.

Mr. Atkinson, of Philadelphia, occupied the noor for a few nonvents, after which the meeting adjourned to two o'clock P. M.
 The friends from abroad were then invited to the hespitable homes of the Hammontonians, where they were greeted by the beaming faces and kindly welcome of the 'Home Friends "—the bounteous dinners telling full well the reason of the absentees from the morning meeting. Afternoon Sostion...At two o'clock meeting again called to order by the President. No person being ready to respond to the call for a volunteer song Mr. P. C. Mils, of Hammonton, gave an inspirational poem and song, the audience foling in the chorus.
 The freshent announced the following committees: On Finame,...Mrs. No. Mrs. S. C. Mils, of Nonlev, of Hammonton, Mrs. Lewis, of Aheora. O'n Resolutions...Mrs. A. C. Bristoli, of Vineland; Mr. J. O. Sands, of New York; Mrs. Ellen Dickinson, of Vineland; Mr. J. O. Sands, of New York; Mrs. Goodale, of Aneora. 'D'r. J. B. Dunton, of Vineland, though the consideration.' It covered broad ground. He was followed by S. T. Fowler, of Ahoora. 'Mr. S. Goodale, of Aneora.' The President understood, by Spiritualism, the selence of the spirit and spiritualists are all chasing a phantom—looking for a life off in some distant sphere, when weshould be striving to perfect life here, and now. We hended the spinitual and the discusted by S. Men, A. C. Mrston, Ween, Here and word, Mr. S. Coulder, S. Men Mere and Spiritualists are all chasing a phantom—looking for a life off in some distant sphere, when weshould be striving to perfect life here, and now. We here and and the discusted by a discusted by the spiritual stant and anterial world.' Mr. Fowler said Spiritualists are all chasing a phantom—looking for a life off in some distant sphere. When he clasped mild

we thought to be inaterfalization, was psychology of the mind. Mr. Cotton differed from Bro. Fowler. When he clasped a spirit hand, he believed it was materialized, and not that he was psychologized. Mr. Mills said the only true millennium would be brought about by applying science to the improvement of the hi-man species. It has already been done in the lower orders of creation. The angel-world is calling our aftention to this matter, and now they propose to organize practical work, and raise angels, in this lower world, by applying science to the most important affairs of life. Mr. Howland of Hammontant affairs of life. Mr. Howland of Mammontant affairs of life. Mr. Atkinson doubted the possibility of improving the race by scientific propagation. The believed one man and one woman were possessed of as great elements as any-other man and woman, only in an undeveloped condition. Further remarks by Mr. Danlels and the announcement for the business of future meetings and the announcement session. Excepting Session.-Opened with a soug by the Missee

To the business of future meetings closed the afternoon session. Evening Session,—Opened with a song by the Misses Pressey; after which a short season was given to confer-ence, an original poem rected by Mrs, Bristol, followed by another enlivening song from the Misses Pressey. The andhence were then freated to an intellectual anquet by Mrs, Howland, Subject: "M. Gondau's Social Palace at Guise," This 'ecture furnishes a broad and comprehen-sive answer to one of the most important questions of the-present time, viz.; How shall the working classes befter their condition? The lecture was followed by another song, and then a Mr. Drury of Philadelphia, a great trav-eler, spoke on the labor question, and although the hour was somewhat late, the speaker commanded the unitagging attention of his audience for half an hour. Mr. D, is one of the world's workers—equally at home in the workshop or on the platform.

Wission work in the the speaker formation was an analysis attention of his audience for half an hour. Mr. D. is one of the workshop or on the platform. — Meeting opened by singing Old Hundred, Conference participated in by Messrs. Wood, Coonfey and Mills. The morning tecture was by Mrs. Augusta Cooper Bristol of Vineland, which she preceded by the recitation of an original poem in her usually happy manner. Her lecture was entitled, "Human Nature, or the Religion of Science," The speaker clucidated by any morning, the speaker selected by the mortality, but to its profound appreciation of the sour's immoriality, but to its profound appreciation of the speaker selected to the faultience of the speaker selected to the faultience of the speaker selected to the faultience of a primitive humanity for the doctrine of the sour's immoriality, but to its profound appreciation of the sour's immoriality, but to its profound appreciation of the sour's immoriality, but to its profound appreciation of the sour's immoriality in the arrive of the second to an outcome 'so complex, so vital, so creative as this nature of ours. But if it was the grand work of the early religions to defy human mature; the off its essence, but by carrying it into the skites in all its unity. Its earth-developed qualities. In short, it had announced that the invisible world not only inkers in all the orage of the date of the short of hought and action. This thought had brought and carton, this supplement. Whatever absurful.

or thought and conter philosophy has so glorided the upon the expectancy. But if Spiritualism had announced that men were one in essence with angels, Science was demonstrating that we are one in essence with all the orders of life below us— animal, vegetable and mineral; that a unity of substance, of structure, and of faculty, enspheres all existence. The truths which Science is demonstrating in regart to the unity of all life, existed somehow in the consciousness of the Orientals, and gave rise to the doctrine of transmi-gration; and we recognize the same music, with modern variations, in the correspondences of Swedenborg, and the symbolism and visions of Modern Spiritualism. In synthetizing the argument, the speaker showed that faith, intition and science unite in proving the essential unity of all existence. And if we venture to name the life that has gone into the heavens, that glorifles the 'eyo of the seraph. Human Nature—so must we also venture to name the birds, the laughtevand weeping of the monkey— Human Nature. This recegnition was doing a wonderful Work in the progress of the race, for to affirm the univer-sality of Human Nature, was to dothrone all specialities as objects of exclusive revence and workell. Song Preamble and Constitution were again read, and many persons joined the Society. The Committee on Res-olutions reported the following, which were again read, and many persons joined the Society. The Committee on Res-olutions of absolate-poverty, ignorance and burdaity very little discussion: Whereas, Science has demonstrated that all wealth, all knowledge and all love have been evolved from the conditions of absolate-poverty, ignorance and without any special, divine or supermatural agency; therefore, *Broaked*, That it is the duty of the present age to innagu-

North Bay, Dr. L. M. Andrews of Syracuse, and Mrs. Sarah A. Wiley of Rockingham, Vermont. The spirits'aimed their battery at old theology through

the mediumship of Mr. Woolson, in a very forcible and satisfactory manner. Dr. Andrews proved in a very clear and logical style (taking the Bible as a witness) the truth of spirit manifestation, from the time when God truit of spirit maintestation, from the third when God and Stan talked with Adam and Eve in the garden, to the present day. The words of peace, love, and encourage-ment that fell from the inspired lips of Mrs. Wiley, must have filled all hearts with higher and nobler resolves for the future, and brought forth a responsive "God bless you," from the thousand attentive listeners.

Resolutions were passed to extend thelimits of the Asso-clation from the Northern to the Southern boundary of the State: also to petition our State Legislature to repeal the tyrannical law passed at their last session in regard to the practice of medicine which prevents all healing mediums practice of medicine which provents all healing mediums and clairvoyant physiciaus from exercising their God_giv-en powers. I trust all Spiritualists will follow our exam-ple till the odious law is repealed, and the poor afficted ones of humanity can be permitted to call their angel friends, through the medium of some brother or sister, to administer to them in their hours of suffering. The Association adjourned to Syracust. C. H. HUBDARD, Scoretary, Waterville.

Voluntary Work.

Having closed missionary work in this State (New York,) a year or two since, and from that time been mainly engaged in home affairs, we now propose for ourselves, for the fewgeoming West. We expect to leave here early in Novem-ber, and, seated in our own conveyance, drive whither we will, without constraint of railroad lines or time-tables, and thus shall we be able to reach many places out of the usual route of travel.

On our way to Michigan, where we expect to spend most of the winter, we shall fill as many brief engagements as circumstances will permit, and if friends write its at once, we may be able and if friends write us at once, we may be able to make engagements for every-hight of our jour-ney. Either of us will make monthly engage-ments with regular societies, or for any part of that time, and are disposed to work wherever we can find work to do. In many localities the sub-ject has never been discussed, and to such places we are prepared to go, though from most of them no compensation can be expected. But we have long since learned that no better work can be done than by a course of lectures at just such places ; and though Mrs. Woodruff has been well compensated for her Sunday lectures before regi-lar societies at Philadelphia, New York, Cleveland, xc., yet she never declined, nor did either of us, an invitation to speak in these new fields for want of pecuniary compensation; and we do not mean to begin now, but are anxious to devote a portion of our time the coming winter to this kind of work. The past six years in this State and Michigan we have done a great deal of gra-tuitous labor, not because we did not need money, for we do need much more than we are likely to get, and in justice to ourselves should have ac cepted paying engagements much of the time instead, had they offered; but it was a much needed work, and that was great compensation,

if not all justly our due. If not all justly our due. Letters up to the 10th of November should be directed to Eagle Harbor, N. Y.; after that date, to Battle Creek, Mich., in care of Mrs. E. W. Love. A. C. WOODRUFF, ELIZA Q. WOODRUFF.

To the Liberal-Minded.

As the "Banner of Light Establishment" is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, we give below the form in which such a bequest should be worded in order to stand the test of law :

"I give, devise and bequeath unto Luther Colby and Isaac B. Rich, of Boston, Massachu-setts, Publishers, [here insert the description of the property to be willed] strictly upon trust, that they shall appropriate and expend the same in such way and manner as they shall deem ex-pedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression."

TRACTS FOR THE TIMES! "THE TRUTH SHALL MAKE YOU FREE." THE AMERICAN LIBERAL TRACT SOCIETY Int. AMERIUAN LIDERAL IRAUT NUCLETI UBLISH Radical, Spiritualistic and Reformatory Tracts to advance freedom of thought. No. 1, "The Bible a False Witness," by Wm. Dentoni "2," "Thomas Paino's Letter to a friend on the publi-cation of the 'Age of Reason'."; "3, "The Ministration of Departed Spirits," by Mrs. Harriet Beecher Stowe; "4, "Human Testimony in favor of Spiritualism," by: Geo. A. Bacon; "5, "Catechumen," Translation from Voltaire; "6, "Humanity vs. Christianity," by Henry C. Wright; "7, "The Bible a False Witness," No. 2, by Wm. Denton; "8, "The Bible-Is it the Word of God?" by M. 7. Dole; "6, "Explore anticony the Witness," by M. 7. Dole; "9, "Spirit Manifestations," by Wm. Howitt: "10, "History of David," Extract from "Exceter Hall":

MESSAGES TO BE PUBLISHED.

with which the career of markind began, and without any special, divine or supernatural agency; therefore, *Resolved*, That it is the duty of the present age to inaugu-rate ble conditions by which justice, in the distribution of the results of labor, shall abolish poverty, afford integral education, formulate a moral code without mixture of dogmatic creeds, and afford for all human beings the op-portunity for the harmonious exercise of all their func-tions. tion

A .- Returning spirits have just so much power they can use, each one according to his capacity for use. Some have a larger area of mediumistic power given them at the time of control; others have a very small area, and they crowd into that all the facts that, to them, would seem the most potent. All that happens to be outside you may call for, but in vain; they cannot be crowded in. This is the law. The same law that determines concerning the waves of the sea, the morning and the evening, the rising and the

setting of the sun, determines concerning this thing, and neither you nor I can break it, however much the skeptic may cry, "Give me another sign !"

Q.--Will you explain why a spirit cannot de-velop and care for itself, in spirit-life, without troubling mortals?

A.-It is a question in itself unexplainable. as life is. June 15.

Robert Owen.

"Will Robert Owen, the free thinker, the soul interested in all reforms, when here, be kind enough to return, through some reliable medium, and tell us what he thinks of the manifestations given through the medium, Miss Cook, in London, Eng. ?" Now, as to the question of reliability, I have nothing to say, except that I do not choose this medium because I hold her to be the only reliable medium in the world-by no means; but simply because I can reach my friends, through her, better than in any other svay.

What do I think of these manifestations? Well, I think they are the voice of Infinite Wisdom speaking to finite intelligences, and demanding a solution. That these manifestations are genuine and given from the spirit-world, I know, because I am an interested party, and would not be likely to be deceived in the matter.

· My friends would do well to persevere and leave no leaf uncut in this volume, and unread, until they have solved the problem to their entire satisfaction. Then give the result of their labors to the world, and be not slow in doing it. The thing is working itself to the surface just as fast as you will take it. It is crowding up, crowding up in the form of suits, demanding a hearing; and my word for it, if you who have put your hands to the plow let go of it and turn back, ere you have done all it is possible for human intelligence and scientific laws to do, you will be exceedingly regretful in the hereafter. This is but one of the key-notes that are sounding killed, and I live too-that is it. I believe in all over the world, that Infinite Wisdom has these things before I go. I live in New Orleans.

Questions and Answers.

QUES.-Will the controlling intelligence please state his views about the puppet show of Punch and Judy, and its effect upon little children?

Ass.-It is hardly to be supposed that the controlling intelligence would know anything about the puppet show of Punch and Judy, or its effect upon little children; and yet, supposing it to be one of those street shows that are prevalent in large cities, I have only to say, that as such, it is doubtless an innocent amusement. There are some minds that even such innocent amusements lead astray; but the majority are not thus affected by them. What is meat for one, is poison for another. What would lead one to a higher conception of life and being, would drag another down to a lower condition of life; but of this particular show of Punch and Judy, I know little, therefore can say but little.

Q.---[By G. W. F.] Which is the most benefi-cial, the nearest right, the most practical, allo-pathic or homeopathic treatment of disease ?

A.-They are neither right and neither wrong. Each one of them possesses certain elements of good, and certain elements of evil. The true physician should seek his remedies from all the universe, eschewing nothing. Therefore, under such circumstances, we should favor the eclectic.

O.-Will the controlling intelligence tell us why persons who leave this world in infancy, and why persons who leave this world in infancy, and progress to manhood, on returning through vari-ous mediums, use the same mode of speech as when they passed, away? Why does not the voice and style of language keep pace with the mind or spirit? Why should a man of twenty retain the dialect of his babyhood?

A.-They return taking on these conditionsdemonstrating to you the power of return. If they came back to you in their true spiritual state, would you recognize them? Oh, no. Not one in ten of you would do that. You are not far advanced enough in Spiritualism for that; you are yet in the habyhood of spiritual truth. When you have grown up to understand it, it will be quite another thing. Then the mother will know that the child she has laid away will return matured, and not as a baby; but, at present, spirits give you what you can digest, and you are hardly able to digest even that; and yet you ask for stronger food. June 16.

John Von Zhelkihe.

Oh. mein Gott! I was killed this day, and I come back. I say, I was killed this day. I come back. I lets my son and mein frau know I was offered you, and oh, if you are wise, you will I was killed by accident-not by murder, not by

Tuesday, June 23, --Charles Sumner; Maggie Hammili, of Brooklyn, N. Y.; Freddle Carson, of New York City; Henry Wright.
 Thursday, June 25, --Jane French, of Hillisboro', N. H.; to Sanuel Ferry; Lucy Abbott, of, Chicago, to her mother; Andrew Jackson.
 Monday, Sept. 7, --Atkins Clark; of Boston, to his friends; Matthew Hogan, et Kilton, Iroland.
 Tuesday, Sept. 7, --Atkins Clark; of Boston, to his friends; Matthew Hogan, et Kilton, Iroland.
 Tuesday, Sept. 7, --Atkins Clark; of Boston, to his friends; Capt. Jared Perkins, of New Hedford, Mass.; Moses Clark.
 Thursday, Sept. 10, --Pet. Scelat Aspinwall, to her mother is the second aspin sec

N. 11. Monday, Oct. 12.—Jane Perkins, of Dover, N. H.; Geo, W.; Kean; Samuel Abbot, of Portsmouth, R. L.; John Kilby, to his brother David; Timothy Farrel, of Cowes, Kiney Co., Ireland, to his wife Ellen. *Tuesday, Oct.* 13.—Katle Gray, of Savannah, Ga., to her mother: Arthur W. Conway, to his father in New York City; David McKinley of Glasgow, Scotland, to his son James.

son Jaines, Thursday, Oct. 15.—Jessie Potter, of Ogdensburgh, N. Y., to her mother and sister; Capt. Jack Eldridge, of New Bedford, Mass.; Gardner Brewer, of Boston; Jerry De-Jonday, Oct. 19.—Oliver H. Swain, of Lynn; John W. Edmonds: Hilda; Lucy Richards, of Boston.

Donations in Aid of our Public Free

Circles. Since our last report the following sums have been re-

Passed to Spirit-Life:

From Birmlugham, Conn., Sept. 28th, Harriette M., whe of Edwin Baldwin, aged 64 years.

when of Edwin Baldwin, aged 64 years. The deceased, in company with others, left her home to attend the recent Convention convened in New Haven, and when but a few miles from her house the horse became unmanageable, and, ruthling down a steep hill, threw the occupants of the carriage to the ground, the deceased in-curring injuries which resulted in her death after only a few hours. Having promised this friend that I would per-form appropriate services over her deserted tenement, when her hour should have arrived, and the accident and its consequences having been communicated to me, i re-patred to the scene of sorrow to fulfill my promise, and to yeep with those with whom upon other occasions I had re-joiced. But though we weep we know she has not gone hast returning. Come, then, mother, and take your accus-tioned chair, and make us feel your presence every day. E. ANNE HINMAN.

From South Boston, Oct. 10th, Mary Emma, only child of George and Henrietta Wheeler, aged 15 months and 1 days,

days, The little birdling has left its resting place only to nestle more deeply in the hearts of those who loved and cherished it in the mortal. May they be able to realize that their darling is not gone, but that she is still with them, draw-ing new life and strength from their parental love, and striving with her tiny hands to soothe away all pain and sorrow from their hearts; and that the bud of promise is not lowen, but transplanted to a more genial cline, where, heath the sunshine of God's love, it will grow and develop into a biossom of perpetual beauty. M. T. S.

[Notices for insertion in this Department will be twenty cents per line for every line exceeding twenty-twenty lines or less inserted gratuitously. No poetry printed un-der the above heading.]

inner, *Resolved*. That the highest ideal of all love phases when attained is one-specialty, without owner-ship. This passed without discussion — two dissenting volces. *Third, Resolved*. That the actualization of this princi-ple will result in a new time monogamy, which shall com-bine all the excellences of the old-lits social and parental responsibilities and duties; yet relieve woman of those evils which are the inevitable attendants of the present monogamic system.

monogamic system. Mr. Λ C. Cotton agreed with the sentiment of the Resolution.

Mr. A. C. Cotton agreed with the sentiment of the Res-olution. Mrs. Dickinson thought those who did not agree with the sentiment expressed, should oppose it first, then the com-mittee would be drawn out in its defence. She would say, however, that she was in favor of the Monogamic Marriage with free divorce-the perfect equality of the sexes-the union of one man with one woman so long as love insted and no longer, and that all parents should be responsible for the care and education of their children. Dr. Field all not want to piedge himself to the resolu-tion. Could not speak from experience. Mr. Mills hoped the new Monogany would provide for the poor mea, and not leave them out in the cold. Mrs. Dickinson replied: "As long as men have law and public opinion on their side, we do not need to provide for them." After a prolonged and spirited discussion, participated in by Messrs, Atkinson, Fowler, Carr, Goodale, and Mrs. Brague and Goodale, the President offered the following substitute, which was carried with two dissenting volces : "That we demand and will use all just means to establish the perfect equality of the sexes in social and governmen-ral relations."

That yet demand and will use all just means to establish the perfect equality of the sexes in social and governmential relations."
 That yet demand and will use all just means to establish the perfect equality of the sexes in social and governmential relations."
 The advanced doctrine evolved from this discussion was the ossibility of platonic love, not only between persons of the same sex but also between those of oppose sexes.
 S. T. Fowler, of Ancora, offered some resolutions advocating communal life, which, after some discussion, were lated on the table.
 Henry Wilbour, of Vineland, said he had listened with much interest to the discussion—was a mere boy just out of his teens—but would like to say a few words on the subject they had been considering. So far as home education went, he had supposed the sea of matrimony to be always calm and smooth as a summer morn. He knew nothing from experience about this much interforms were intended for the purpose of propagation.
 Mr. A. W. Carr, of New York City, offered the following which was adopted:
 Resofteed. That we will labor to have marriage placed on the subject different of time as suits themselves, and as free to dissolve them without the necessity of legal process, holding them responsible for the maintenace and education of their children till maturity.
 Swatted, Eventing Last Session.—Meeting called to order at o'clock. Listened to a song from Mrs, Bristol, after which short addresses were given by the Dresident, Mrs. Bristol, after which short addresses were given by the Dresident, Mrs. Bristol and Mr. Drury.
 The secretary offered the following :
 Resofteed, That this Convention funders and hospital teen to be interest of the meetings.
 The sessions were well attended from nearly all sections of the state and adjacent States, the interest undagging and the whole proceedings characterized by a spirit of harmony and good wil

NEW YORK.

The Central N. Y. Association of Spiritualists,

Held its last meeting Sept. 26th and 27th, at the village f Hamilton, the seat of Madison University, and the Baptist Theological Seminary. Although the ground was stony much good seed was sown, and I trust some of it may yet spring up and bear an abundant harvest. The principal speakers were Mr. Warren Woolsen of Hall '';
Holdern Phenomena, '' by Wm. Lloyd Garrisoni
''12, ''Christianity-What is it '' by E. S. Wheeler;
''13, ''The Bible Plan of Salvation, '' by Rev. E. Har-ison:

"14, "The Protestant Inquisition," by Rev. Charles

"14, "The Protestant Inquisition," by Rev. Charles. Heecher;
"15, "The?'ersecuting Spirit of our Sunday Laws," M Rev. W. Catheart;
"16, "The Church of Christa a Dead Weight and Dis-turber of the Public Peace," by Rev. L. L. Briggs;
"17, "Orthodox Blasphemy," by Rev. J. L. Hatch
"18, "Modern Spiritualism Defined Theoretically and Practically," by A. E. Nowton;
"19, "The Corrunting Influence of Revivals," by Rev. T. Starr King;
"20, "Whoare the Saints?" by the author of "Exeter Hall";
"14, "The Great Physician only a Quack," by Wil-Liam Denton;

"21, "The Great Physician only a Quack," by wa-liam Denton;
"22, "Peter McGuire, or Nature and Grace," by Liz-zle Doten;
"23, "Contradictions of the Bible," No. 1;
"24, "Contradictions of the Bible," No. 2;
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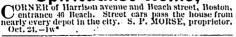
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8

BY EPEN SARGENT.

[Continued from our last issue.]

If we use the \hat{a} -priori argument, and say that "Whatever begins to be, must have a cause," we are met by the reply, No, this notion of causation is a mere generalization from can render only an account of that which is, not an account contingent experiences, and not a necessary truth. The laws of Nature cannot account for their origin."

But the idea of cause is irrepressible, and no logic can bar It out. "It cannot be abolished," says Herbert Spencer, "ex cept by the abolition of thought itself."

Materialism would still be confronted by the same prob lem, even if it were to discover a law that would explain the universe. For the law itself and the law-maker would have to be explained in their turn. Natural evolution through periods of time not to be reekoned requires an intelligent Foreto account for it, just as much as would an instantaneous act of creation; Admit the facts of Spiritualism, and the Darwinian scheme affords no ground for atheistic conclusions. The argument from design, based on analogies with the works of human artificers, is not needed. We must learn to look for Divine perfection, not in the particular and fragmentary things of time, but in the universals of eternity; since here, conditioned as we are, there can be, in the very nature of things, no light without darkness, no good without evil, no truth without error, no progress without imperfection. The wise man says, "Trust and wait." The man not wise says, "Since I can see no sign that God has acted as I would have acted in his place, there can be no God !!

We have seen that spiritual and all other facts of science are tending to resolve our conception of matter into that of force. Spiritualism proclaims through its phenomena that this force must be spiritual in its origin. Only by the analogy of our own mental activity can we arrive at a conception of causative force. Even Professor Huxley admits thus much; he says : "Undoubtedly, active force is inconceivable, except as a state of consciousness, except as something comparable to volition."

The domain of science is bounded by the region of second causes; and therefore the idea of a first cause, of God, can never be scientifically excluded or repressed. "If," says Professor Le Conte, "in tracing the chain of causes upward, we stop at any cause, or force, or principle, that force or principle becomes for us God, since it is an efficient agent controlling the universe."

The claim that Spiritualism is atheistic, has no authority either in philosophy or science. "In order to be something more than mere Skepticism, and to offer a consistent theory of the universe, atheism must abandon its negative form, for a positive ; and it cannot do this except by merging itself in the materialistic theory." Thus it cannot logically claim Spiritu-alism as its ally, since in becoming, positive, it repudiates the spiritual fact.

We assume that something or other unmade and without beginning has existed from all eternity; for whatever exists must have its sufficient cause either in itself, or out of itself. since nothing can come from nothing, whatever Skepticism may say to the contrary.

This self-existent something, is it unorganized matter, or is it undirected force, or is it a combination of the two?

It is impossible to conceive of mind as issuing from unorganized matter ; and organized matter presupposes an Organizer. Explanation of the higher by the lower, of thought by matter, must therefore be rejected as contrary to reason ; and equally to be rejected is the explanation by undirected, unintelligent force.

But what of matter and force combined? Dr. Büchner has written a book to teach us that there is no matter without force, and no force without matter, and that this unity in duality can do anything. The postulates them to account for motion, and then he asks us to concede that matter, force, and motion are adequate to the production of mind and all the other phenomena of life. But if matter needs force in order to be moved, and if force needs matter in order to produce motion, it is difficult to see how in their combination they can produce the efficiency required, and emerge into an intelligen

Nevertheless, if they do this, if matter and force, eternally inseparable and self-existent, are sufficient in their union to produce mind, then they are an intelligent cause-then they are God ; and thus the materialistic theory must be rejected as failing to meet the demands of a scientific analysis.

When it aspires to reach the last analysis of things, and to throw light on Causation, Materialism has no advantage over the metaphysician whom it would deride. We have seen that should the hypothesis of an evolution of high organisms from interior types be proved, it would bring us no nearer to a so lution of the infinite problem of the origin of things; Nay, should Science do what Strauss wildly supposes it may yet do, achieve the creation of a man, it would still be utterly impotent to explain the origin and nature of mind and matter, and to answer the questions. Why and Whence? The Materialism on which positive atheism would rely, tells his that the universe is the product of two factors; the atom and motion ; that these two factors explain all ; that as for the laws of the universe, they are simply the necessary relations between forces, the expression of the necessity of things; that hence it may be inferred how anti-scientific it is to regard the government of the universe as regulated in advance by a spirit reconciling itself to immutable laws; because if the-divine will governs, the laws are superfluous; but if the laws govern, they exclude all foreign intervention. "Science," says Comte, "would now re-conduct God to the frontiers, thanking him for his provisional services."

mental verification can it claim? None whatever! And Theism replies to it by another hypothesis which neutralizes it: Theism supposes that the universe had a commencement, which amounts to saying that the actual order of things has not always existed.

How can the Materialists prove the contrary?

By the examination of the laws of Nature? But these laws of what, by hypothesis, has preceded that which is. They may explain the actual form of the universe, not the mode of its formation, if we suppose that there was formation.

"It will not avail to reply, that if there is a question of origin o posit, all experimental explication is powerless to resolve if : you must admit that no experience confidemonstrate that, there is not a question of origin to posit.

"Atheistic Materialism would explain all things by the properties of matter, and in this it goes beyond experience ind becomes a system. It indulges in mere speculation Positive science has no other data than those afforded in the world which exists : experience can give us only that which s; no one can know experimentally that which was before that which is."

"Nay" replies Materialism, "our facts may not suffice to resolve these questions positively, but they are more than sometent to resolve them negatively."

"But is it not to resolve these questions very positively to resolve them thus? If you maintain that there is not even place to posit the question of a God, do you not affirm that the world exists by itself, and is not this a solution very positive "Until Materialism can get out of this vicious circle which

Logic traces around its fundamental conception, it cannot make one step in advance towards affording to atheism any scientific comfort or support. It may reason, after its fashion upon the impossibility of conceiving a commencement to the system of things; to the existence of matter and its proper ties; but it will prove nothing *experimentally*; and, according to its own principles, that is the only way of proving any thing. It will speculate, but that is very humiliating for the disdainers of all speculation; it will venture on the metaphysical, but that is the last disgrace to these adversaries of all metaphysics."

So in order to arrive at a dogmatic atheism, one must not only discard science and fall back on a priori assumptions. but must set aside those facts of Spiritualism which prove the priority of spirit over matter. If an atheism based on Materialism has no scientific validity, the atheism that would seek support in Spiritualism must be sanguine indeed.

"The doctrine of final causes," it is objected, "implies contrivance and therefore a limitation of the divine energy." When it is admitted that God may be self-limited in his manifestations on this ultimate material plane, atheism puts forth its most determined effort against the marks of design in the universe.

It tells us that Nature is blind, immoral, irrational; that she often gives birth to productions the most absurd, if we judge them as controllable by a rational will; that she allows loathsome parasites to torture the nobler organisms; that we often find her powerless to vanquish the least obstacle in her way, and reaching the contrary of that which she ought logically to reach. How can a cause which acts in a manner so mechanical and blind, so contrary to benevolence and paternal goodness, be a Will, a Reason, an Omnipotent Being?

"As for the much vaunted design in Nature," says Professor lineckel, "it is a reality only for those whose views of animal and vegetable life are to the last degree superficial."

All this simply amounts to saying that in an infinite num ber of cases we cannot comprehend the ends which Nature pursues: a conclusion that is not to be disputed. But what experimental proof can be given that these ends which evade our comprehension do not exist?

"We admit that they may be above and beyond our intelligence; but this only tells against human reason, not against divine science, of which our reason surely is not to be taken as the exact measure. The inexplicable abounds in the universe; it is everywhere, under our eyes, within reach of our hands ; we meet it at every step. If the atheist would have God exist solely on condition of acting just as a man would act in God's place, we are not of those who would conceive of lod thus."

We have no disposition to press the argument from design to bring down any of the divine manifestations in Nature to an analogy with the handiwork of a human mechanician. But it should be borfie in mind that negative facts pertaining to this question of final causes do not betray the absence of God, since, experimentally considered, they merely signify our own ignorance, the limits of our own intelligence.

"A positive fact has a wholly different value. It reveals o us an Intelligent Cause by a natural analogy which is a law of our reason. A fact like organism places finality beyond a doubt. Now if finality exists in only one case, induction would lead us to conclude that it exists elsewhere, even where we are incapable of detecting it."

are these philosophers in their fretful whinings. They tell us of the earthquakes, tornados, volcanic eruptions, and meaningless plagues that afflict humanity-of the malformations, excrescences, venomous reptiles and monstrous diseases ; and they ask, Are all these things divine gifts?

They are truly the clouds and darkness which are about his throne; the mysteries by which he is veiled from the inquisitive understanding. But they are mere temporary negations of obscurities, and do not counterbalance the positive proofs of his eternal existence which we find in the universe in Spiritualism, and in the soul of man.

When we hear Spiritualists joining in these outeries against God, the question occurs : " If, as you say, death is the path way to a higher life, how do you know that all these calamities which destroy or abbreviate human life or health, and which you affect to deplore so profoundly, and to use as an argument against divine beneficence, are not meant in mercy and in love? If to die is gain, as Spiritualism teaches, why find fault with the natural causes that seem to accelerate our departure ?

No anthropomorphic argument from design is needed when the Pantheistic conception is made supplementary to the Theistic. "Analogies," says Picton, ",which would turn our unspeakable worship of the Infinite One into the familiar admiration felt for the inventor of a new machine, are increasingly felt, in these times, to be two-edged weapons, with which Faith does ill to play. For only by the recognition that adaptation of means to an end, in order of time, belongs o temporal and fragmentary life—not to eternal Being—do ve preserve the attitude of soul which is unassailable by the newilderments of false analogy or materialistic despair.'

Thus we feel that we are surrounded, both on the material plane of being and on the spiritual, "by an omnipresent, immutable Power, for whom nothing is too great, nothing too insignificant, but which equally regulates the orbits of worlds und the position of an atom, and in whose Divine order there s nothing common or unclean, but its fitting place is found for the lowest as well as the highest in the palpitating life of the Universe.''*

The great teacher of scientific induction, Bacon, says : "So far are physical causes from drawing men off from God and Providence that, on the contrary, the philosophers employed in discovering them can find no rest but by flying to God or Providence at last."

"At last." There is a significance in these words; for Bacon does not deny that science and philosophy, failing in extent and comprehensiveness, may incline to atheism. Our modern scientists leave out of their reckoning those facts of Spiritualism which Bacon knew, and which guarded him from limiting his faith in Deity to deductions from second causes.

The science that rejects the alliance which Modern Spiritualism offers is superficial and incomplete, and must continue to grope in darkness whenever it would approach those queslons which relate to a future life and the divine spirituality of the cosmic principle. A reconsideration of dogmas concerning the Divine Existence may seem a rash attempt, but their relations to the phenomena of this volume are a question full of interest.

"The heart of man," says Picton, "recoils and always will recoil from that ghastly sense of universal death, which comes with the momentary imagination of a Godless world but the mind of man is equally intolerant of obviously untenable propositions, maintained on grounds of supposed expediency.

"There is no resting-place for a religion of the reason," says Mansell, "but Pantheism or Atheism."

And yet for a religion that is not of the reason who can feel respect, and what certainty of enduring influence can be hoped for it?

As athelsm must be reversed, and lost in that higher Panheism which regards the whole universe as instinct with divine life and intelligence, so must this higher Pantheism be encircled by the still higher Theism which, while it regards God as in Nature, regards him at the same time as beyond Nature-at once the God in whom we live and move and have our being, the God of the material and spiritual universe, and the God transcendent, absolute, and infinite, the incom prehensible Unity.

How shall we approach the august problem? How recon ile these seeming contradictions?.

CHAPTER XVI.

In the facts and analogies of Spiritualism no congruity has hus far been found with that form of Pantheism which deles personality to God and a conscious immortality to man. In the lower Pantheistic view, God is the universe itself; beyond and outside the world he does not exist, but only in the world; he is the soul, the reason, and the spirit of the

The Rostrum.

Spiritualists' Union.

Dr. H. B. Storer was again the medium for the advanced ninistrations of Sunday evening last. The question proounded to the controlling, intelligence was the following : 'May we expect, immediately after death, that we will find purselves in possession of faculties before latent?"

The inquiry was first answered in the affirmative. The pirit then proceeded to point out one or two of these latent aculties. He said : You will, on attaining consciousness in the spirit-world, find that your own personal loves have determined the places and persons among whom you are brought. The situation, the scenery, the objects, will be adapted to your state. You will feel at home. You all desire to attain harmonious relations. This will be realized. Being rought into such, conditions, you will find those with whose thoughts you are familiar, whom you have known through their works or their teachings, though you may never have met, will be about you as your teachers, lovers, guides and friends.

You will discover that a place has been prepared for you, precisely in accordance with the words of the Great Seer, " go to prepare a place for you." These words are often repeated, but how little have their breadth and comprehensive-ness been appreciated. Not alone Jesus, but all persons go into the spirit-world and prepare a place for those related to

You realize on earth separation from those with whom you are congenial. Circumstances govern your relationships. The *spirit* knows its own, and the *spirit* of the individual is met by the spirit of the composite humanity in the spirit-world, and a man goes to his own place, goes to those who appreciate him best. And he realizes that that which was limited in earth-life has blossomed out into the greatest prerogative of the use of the possession of the his nature. We congratulate you upon the possession of this power of selection.

You will soon perceive the development of another power. It is that manifested to some extent by the clairvoyant. Distance constitutes no obstacle in the spirit-world to com-

panionship or to perception. It is the state or condition of he spirit. You do not travel as here. You need no vehicle the spirit. of locontion. In the spirit-world we are where our con-sciousness is, and distance is no obstacle to being where we sciousness is, and distance is no obstacle to being where we choose. This is a latent power manifested by the clairvoyant. By clairvoyance we mean clear perception, consciousness, the knowledge of things by actual contact. In the spirit several faculties are merged in one. You not only see but appreciate qualities as well. It is knowledge by perception, akin to in-tuition. I should modify the statement by saying that when the spirit desires to become conscious of material life, it is compelled to enter into different relations. It is more difficult for the spirit desires to be the statement of the material world

compelled to enter into different relations. It is more difficult for the spirit to distinguish the relations of the material world than those of the spirit-world. Our limitations are largely caused by your limitations. Another latent power is that faculty which is recognized by you as historical. In the experiences of earth-life mortals are conscious of a relation existing between events. You are aware of a condition of mind that prevents you from recog-nizing events which occurred in remote periods. Now hap-pily we are not left without witness that the spirit is largely relieved of that limitation. Psychometry, with its wide sweep of possibilities, gives evidence, to some extent, of the power belonging to the human being to enter into immediate rela-tions with events, not only that belong to your time but that have transpired in the past.

have transpired in the past. There is nothing lost out of the atomic world, nothing lost out of the world of force, nothing lost out of the world of mind, that together make up the universe. The combination of these elements which makes humanity, and to which we are related—all these exist potentially in the spirit-world, and born when you may be, you belong to that large generation which is immortal by its nature, and to which there is no past. You enter into relations with the Infinite Present.

You can only comprehend that which belongs to your own nature, and which will blossom out in the spirit-world. You are accustomed to this sphere of existence, and to attempt to give truthful ideas of the nature of the spirit-world, seems

give truthful ideas of the nature of the spirit-world, seems almost futile. We can only stimulate your own spiritual fac-ulties, and lead you to perceptions of the truth, which is be-ter than to accept anything on mere testimony. There is one faculty which, enjoyed by the spirit, is the source of profoundest satisfaction. You enjoy the process of reasoning—the steps from a premise to a conclusion. There is a method of arriving at the truth of things higher than this. You gain a gleam a burst of light a mental percention of fa-You gain a gleam, a hurst of light, a mental perception of re-lations which convey instantly the whole fact, and which need not to be studied, that do not cause the spirit labor, but seem to belong to it as an original source of insight.

You say that no such manifestation is made through media. Not perfectly, as yet. We are always limited, as I am now, by the limitations of the medium. We cannot demonstrate the faculties of a being free from the body, through the body.

the faculties of a being free from the body, through the body. Though we may seem to create for ourselves bodies in materi-alizations, we cannot dispense with the elements which be-long to the bodies of media. So long as in the body, you can-not know, perfectly, truths belonging to the spirit. There is a faculty called faith. Some speak lightly of it, and contrast it with reason, and affirm that reason is to be the guide of man, while faith may anuse him. We desire to say that faith is a legitimate department of the mind. Faith, as a spiritual quality, is as much to be depended upon as rea-son. It is more akin to intuition. It is the evidence of things not seen. It is as truly an open door to the soul of the uninot seen. It is as truly an open door to the soul of the universe, as the power of reason. Jesus, and other teachers, re-cognized the value of faith. Faith is that element, which unites us with the harmony of the universe, and enables us to see that all is good. Take the commonplace idea of God, and his complacency in view of all you call evil. Does it not tax the Christian? Does not the Orthodox Christian feel ashamed of his God, viewing with complacency the sufferings of his creatures By no process of *reasoning* can you arrive at a condition to enjoy a consciousness that whatever is, is best. That comes by faith. Do noto misunderstand us. That faculty is latent at present. It is not belief. It is one of those ennobling faculties, which, blossoming out in the spirit-world, places you in heaven. The spirit entering the spirit-world, enters heaven. It was impossible to transcribe the rapid and impressive re-marks concluding the discussion of this topic. Reference was made to the simple faith of the African, that death would open the door of happiness, and the fact that this quality of mind was not dependent upon intellectual culture, was forebly impressed, and the innate equality of man and his destiny clearly enforced. A question was here propounded by Dr. Gardner as to the

But instead of inferring, as Materialism does, that these immutable laws suffice to render an account of themselves. Spiritualism declares that the order which they reveal, supposes a Supreme Ordainer.*

Here are two contrary interpretations of the same fact. Which is the more reasonable one? No experimental verification can throw light on the problem; and what it is the business of the Materialism, on which atheism relies, to demonstrate, is the absolute incompatibility between the idea of an Intelligent Cause and the order of the world which maintains itself by the fixity of its laws. This demonstration cannot be had.

Of what use, asks the atheist, is an idle God, of whom it may be said, as of a constitutional king, "He reigns, but it is the laws which govern"? I can best answer the question in the words of the Rev. John Caird, in his Sermon on Spiritual Influence. He says: "A human mechanist may leave the machine he has constructed to work without his further personal superintendence, because when he leaves it God's laws take it up, and by their aid the materials of which the machine is made retain their solidity, the steel continues elastic, the vapor keeps its expansive power. But when God has constructed His machine of the universe, He cannot so leave it, or any the minutest part of it, in its immensity and intricacy of morement, to itself ; for, if He retire, there is no second God to take care of this machine. Not from a single atom of 'matter can' He who made it for a moment withdraw His superintendence and support. Each successive moment, all over the world, the act of creation must be repeated."

Upon what positive demonstrable facts can Materialism maintain, at the same time with the negation of God, the thesis of the eternity of matter and its power of producing and transforming all things ?†

If the universe had a commencement, this commencement, by the very conditions of the case, had an Intelligent Cause for the laws of Nature cannot render an account of their origin.

True, one can suppose that the order of material phenomena and their laws never commenced, and it is this supposition which constitutes dogmatic Materialism. But what experi-

• For this and several of the succeeding arguments I am indebted to Le Materialisme et la Science, by Emile Caro⁹ - an excellent little treat-e which merits a translation into English. In it the best thought of a philosophical Spiritualism of France seems to be summed up. + for the substance of this argument see Emile Caro's "Le Materialism & La Science."

To say that matter can account for these more obvious phenomena of finality, that the gases of phosphorus can culminate in consciousness, and that the vibrations of molecules can produce thought, is, as we have seen, merely to spiritualize and deify matter and not at all to dispense with spirit or with deity.

The theistic argument from design is not needed by Spirit ualism; but it should be observed that the proposition which would exclude finality from our consideration has no virtue except by condition of its being absolute. This it is not, and this it can never be. It is relative to certain parts of the world and it ceases to be applicable to other parts. "But if there is anywhere, in one single point of the world, sensible traces of finality, all leads us to believe that there are ends elsewhere. even in those places where they do not reveal themselves to our limited means of "investigation."

In opposition to the Divine Personality, Spiritualism has no word of authority to offer.

Self-consciousness must be an attribute of that two-fold existence of God, at once supra-mundane and intra-mundane, which combines the theistic and the pantheistic conception of his nature. How can personality proceed from an impersonal principle? Can God create forms of existence which tran scend his own?

To Strauss's objection, that the more perfect the personality the greater the limitation, Froshammer replies: "The essential elements of personality are existence, consciousness of that existence, and control over it. Distinction from and therefore limitation by others is not an essential element of personality, but an accidental sign of relative personality. An absolute personality cannot therefore be said to be impossible, for it may find in itself the distinctions necessary for personal consciousness. It may be said that God is super-personal. He is the supreme, the only real personality, since he is the only absolute, self-existent being. If Strauss's notion were true, then a man, brought up in ignorance of the existence of any being but himself, would not be a person !"

Atheism is a charge often too hastily brought against reverent minds, discontented with all prevailing forms of Theism. and reaching out for wider truths. Let such minds not be confounded with those which would preach atheism dogmatically, as if it had any ground of science on which to rest.

We all of us, I suppose, have our atheistic moods; moods when we venture on the thought that a beneficent, intelligent Will ought to manage the things of this world better, and help us and our friends to have a better time of it. With some this mood is persistent, as with Schopenhauer, Hartmann. Vogt, and Strauss, who cry out at the bad things of life like peevish, fractious children bewailing their stomachaches and short allowance of taffy.

"If God," says Hartmann, "previous to the creation had been aware what he was doing, creation would have been an inexpiable crime."

"The cosmos is something which had much better not have existed," says Schopenhauer.

> "Like children crying in the night. Like children crying for a light, And with no language but a cry,

world, and all Nature is his body; he is everything, and bo side him there is nothing.

But there is a higher, an idealistic Pantheism, which makes the universe all spirit, and regards matter as a mere thought or congeries of thoughts, so adapted to our sensations as to make us feel it real, at the same time that it is no independent entity in itself. Of these two orders of Pantheism, the one is without a real God, and the other without a real world. In the same mind we often see the Theistic and the Pantheistic idea asserting itself almost simultaneously. Christianity is nearly as full of Pantheism as it is of Theism ; for if it recognizes God as our heavenly Father, it regards him also as the one Life in which we live and move and have our being. Devotion cannot go far without running into language capable only of a Pantheistic construction.

Through our finite and fallible faculties we may not hope to comprehend God ; yet Science may lead us to ever higher and more rational conceptions of his possible nature. The Copernican system has enlarged those conceptions, and Modern Spiritualism may enlarge them still more. It may help us to find truth both in the Theistic and the Pantheistic idea, and thus to reconcile what may at first seem too antagonistic to be entertained together.

In his "Principles of Mental Physiology," even Dr. Wm. B. Carpenter would seem to aim at such a reconciliation. He says: "Although if God be outside the Physical Universe, those extended ideas of its vastness which modern Science onens to us, remove IIim further and further from us, yet if He be embodied in it, every such extension enlarges our notion of His being " What good Pantheist could ask more than is admitted in the words embodied in it? They contain the very pith of Pantheism.

Spiritualism proves that the visible mortal body is not the whole of man, and hence lifts us to the conception that the Universe, as defined by Science, is not the whole of God. Thus Pantheism, pure and simple, is lacking in that import ant part of the idea of God which recognizes his transcendent infinity, his independent spirituality, and his supreme personality ; while Theism fails to recognize his immanence in Nature, his universality, and his multiplicity in unity. God impersonal and circumscribed by the world, and God personal and unlimited by the world, are but parts of the ineffable truth that combines the two conceptions.

The universe," says John Scotus Erigena (810-877), "has no existence independent of God's existence; it is therefore God, but not the whole of God. He is more than the universe, yet the Divine Nature is truly and and properly in all things. We have seen (Chap. XII.) that these were also the views of Giordano Bruno,

"All Nature," says William Law, (1686-1761,) "is itself a birth from God. Creation out of nothing is a fiction of modern theology. So far is Nature from being out of nothing, that it is the manifestation of that in God which before was not manifest, and as Nature is the manifestation of God, so are all creatures the manifestation of the powers of Nature. Properly and strictly speaking, nothing can begin to be. The beginning of everything is nothing more than its beginning to be in a new state.'

"As the spokes in the nave," says an Oriental Spiritualist "so all worlds and souls are fastened in the One Soul."

*Author of "Supernatural Relig on." London: Longmans, 1874. [To be continued.]

relative condition after death of the devotee of sensual pleas-

ure and his more advanced and cultured brother. In reply the spirit said : We did not perhaps sufficiently distinguish between those who are fully born into spirit-life, and those who remain in close relationship with the grosser forms of life. The birth of the latter into true spirit life is not complete at the death of the body. They do not at once attain perfect birth into the spirit-world. This condition of spirit is not dependent upon external condition nor intellectspirit is not dependent upon external condition nor intellect ual culture. Many who are ignorant enter as readily into heaven as the educated. I wish to say, for one, that I un-derstand this innate equality as something more desirable than almost anything else of which you can conceive. This earth is covered with aristocrats—with those who care only for self; who are crusted over, and need to have this crust broken. These shams with which people clothe themselves will be stripped off. The essential man, under whatever garb, will yet be shown clearly to the world, and he be esti-mated for just what he is. We might smile at the vast dis-tinctions between the saint and the sinner, between the rich tinctions between the saint and the sinner, between the rich and the poor—"A man's a man for a that," All are des-tined to attain a grandeur of development transcending your highest imaginings. If you could feel more care and interest for others, and less

for self, all the faculties of your being would be more actively developed, and you would be living in a new earth. Speak a good word, think a good thought, do a kind deed. You are immortal because your natures are Godlike.

Permit me to say that if I enjoy anything, it is a sense of the largeness of humanity—a sense of the dignity of the com-mon nature we all inherit. The earthly sphere and the spir-itual spheres—all worlds are interfuend and interblanded by itual spheres—*all* worlds are interfused and interblended by the being you call God, that we adore and praise as the life of all life, the being of all beings, the mind of all minds, whom we know and, knowing, cannot express. But here even our particle and interstitutes failed.

But here even our partial and imperfect pencilings failed. The last question, enlisting, as it did, the united interest and thought of the audience, supplied the needed conditions for a new and better control of the medium. A different style characterized his thought; a manner and personality as dis-tinct appeared. Dr. Storer seemed to have gained in stature as he certainly did gravity in the lower gained in stature that here the status of the as he certainly did greatly in vital energy and power. His rapid, impassioned utterances electrified the assembly, and for a few moments the whole company seemed carried up-ward by the flood-tide of eloquent thought which no words

At the close the pent-up feelings of the listeners broke forth in exclamations and applause. It was at once suggest-ed that another similar occasion should not pass without the presence of some phonographic reporter competent to record the golden words as they fall from lips touched by celestial fingers.