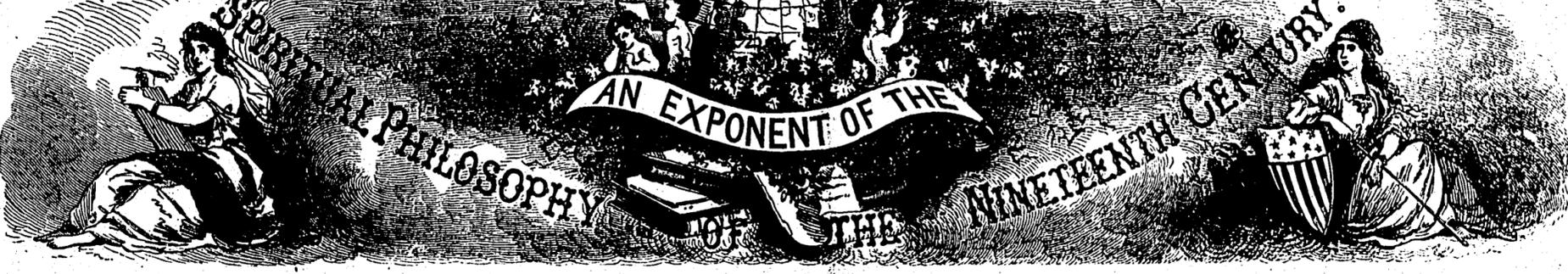


BANNER OF LIGHT.



VOL. XXVI.

(WM. WHITE & CO.,
Publishers and Proprietors.)

BOSTON, SATURDAY, OCTOBER 30, 1869.

(\$3.00 PER ANNUM.)
In Advance.

NO. 7.

The Lecture Room.

Spiritual Ethics.

A LECTURE BY MRS. CORA L. V. TAPPAN,
In Music Hall, Boston, Sunday, Oct. 10th, 1869.

Reported expressly for the Banner of Light.

The time has arrived when, instead of fighting for a mere existence, and striving against the anathemas of priests and bigots, the science, philosophy and religion of Spiritualism claim a positive and affirmative place in the world of thought. It is useless to build up imaginary bugbears of theological opposition, and then throw them down again. It is useless for us to endeavor to do that which has been so ably done in this hall, and upon this rostrum a quarter of a century ago, and still strive to prove the absurdity of that which no one now believes. If these theological views still exist, they do so in the form of tradition; and it is only in obscure country districts, where the free expression of thought has not been known, that such ideas have any vitality. Why should we waste time upon that which the giant minds of Europe and America have scattered to the winds, long ago? Let us look at the spirit and its unfoldings, and strive to understand the vast volume which is outspread before us, whose facts and theory are founded upon the substantial basis of revelation and science.

"The sublime is in the atom," says one of the most charming of French writers, and truly in a single atom, in the spiritual point of view, is contained all that which is so declared. It is not one year ago since a series of discourses was given by the present speaker, in this hall, upon spiritual science. We will go a step further than that now, and give you a chapter in spiritual ethics. Science is but the form, of which the soul, the life, the divine essence, lies far beyond; and all that can be said of any science is, that it is illustrative of principles. When we have arrived at the divine and perfect goal, do we want the methods longer? When the alphabet has led us to the determination of after lessons, and we have reached in due form the consideration of mathematical propositions, do we need the letters and elementary course still? Then let us find out in the few hours given us, during the present month, what we have learned.

Spirit unfolds; it is germinal; not as the flower is, because it is not like any other germ; it is absolute, simple and comprehensive; it cannot be remodeled or improved—it is a germ. And just here let us refer to those mystical ideas of the Orientals, concerning the birth of our earth. In their view there was first an egg, and from that egg sprang forth *thought*, which was the divine mother of the world. There was no error in that idea; it originated in divine truth. It is said that all germs are spherical; we shall proceed to illustrate our position by a series of antitheses and theses, by which we shall prove that spirit—that which cannot be measured or defined from any known material basis, is still as capable of being understood in its workings as any of the methods of Nature, and that the conclusions to which we shall come are just as well known as the positive deductions of science. We do not expect you to believe them—belief is not a matter of will; but when you come to apprehend that they are the result of study, then you will be ready to follow their revealing, as pupils do their teacher.

Spirit is a germ, but being unlike anything but spirit, it cannot be measured, weighed or compared with any other substance. When the caviler asks us, "What is the difference between spirit and matter?" we answer, There is no difference, for there is no likeness. They are not to be compared. Spirit is absolute, matter is absolute. But matter is uncreative, inactive—positively without power; mind or spirit is aggressive, all potent and creative. And this constitutes, in its essential analysis, all the relation there is between matter and spirit. Those materialists of to-day who endeavor to show that spirit is attenuated matter, fall short of their object, for spirit is absolute substance; and those who attempt to say that the soul is the outgrowth of the body, fall short also, for *neither* is the outgrowth of the other. The body is controlled by the spirit. No atom, however superior in its nature, can ever become spirit; and no spirit, however material its surroundings, however degraded, (so to speak) by matter, can ever become matter. Spirit is the divine essence, and in its germinal life it contains all that there is of life in the universe; this flower (referring to one of those placed on the speaker's stand) is as much entitled to credence and belief in its proper sphere of existence, as you and I are in ours. God is in *this* (pointing to the flower) as God is in *this*, (pointing to herself.) The chemist can tell you of the substance of which the flower is composed, and the botanist speak in technical terms of its conformation, but the soul of the flower is its reality. The chemist has not found it, and the botanist cannot classify it, and you and I can perceive it only with the spiritual eye. You know that it is there; that it reaches out its imperceptible fingers and takes from the atmosphere around it, from the ground beneath it, that beauty of color and richness of perfume which the materialist, with his dull senses, calls a flower; but the poet hears its soul singing in its fragrance, and knows that it has a life so far removed from any sense, that it can only be mastered by the spirit and understood by the soul. That *germ* is immortal—the flower is not; to-morrow it will be gathered up and swept away, and you will say it is dead; but the germ which existed therein, and gave to it its loveliness, remains forever. This being true, in degree, of the flowers, the birds of the air, the fish in the sea, the trees of the forest, and the earth whereon you dwell, it is also true of you. That form which you call man—which grows—has its root in the earth, if you please, but

the soul within stretches far out to grasp those subtle essences which beam in the cheek, glisten in the eye, and adorn and beautify with healthful vigor the human frame. That is germinal; it does not develop itself in an hour, a month or a lifetime; no, that is only one step in the existence which unfolds the spiritual form. There is but one word in any language which expresses the growth of the soul—and that word is *eternity*. You break off a stem; is that the flower? You say, "Not how hideous; do you call that a flower?" And the same is true of human life: take from man's experience some disjointed example that, like a broken stem or leaf, is grey and sere, and it gives but a faint idea of the rounded result of his life. Of the perfectness or imperfectness of the great cycle which makes up that soul's existence, neither you nor I have any right to judge, for we only see what would be but one piece of the stem as compared to the full blown flower.

It is affirmed by science that the tendency of all substances is to a spherical form, and that matter in motion only assumes the spherical shape; hence the angles and sharp surfaces of earth's earlier history gave way to the rounded and spherical forms which have since assumed their place. We will prove to you that everything is spherical, and yet everything is angular. We say the extremity of a finger is a point, when compared to the flat surface of this desk or a rounded globe; but in comparison with that of a needle it becomes rounded into a sphere; and in turn when the point of the needle is compared to those minute particles in Nature which require the action of the most powerful microscope, the needle-point becomes also spherical, in degree. Thus spheres are found to be so only relatively, and points are only so relatively; and those philosophers and religionists of ancient days who discovered in the great microcosm of the universe a correspondence to the Divine Mind, were not so far from truth; neither were those who also discovered the same in the sharp angles and clear-cut lines of faith.

In all ages there has been a leading, directing and absolute mind, who was either an illustration of an absolute circle, or an absolute point of thought. As we said to you, the atom contains the sublime, so does the sphere, in its being a mathematical circle, representing the Divine. We cannot conceive of an infinite circle, any better than we can of an infinite straight line. You cannot comprehend the truths of Plato, unaided by the globular forms of his ideas; but you can comprehend the sharp angles of thought which filled the mind of Socrates, and which penetrated Oriental philosophy. Before Egypt obtained her highly-advanced position among the nations of antiquity, the mind of the Chinese Empire had retrograded—relatively speaking. It was unbroken by any sharp points of nature, or savage life, as you are accustomed to call it, and remained unchanged, while other nations moved on.

The sun represents spherical life, and thus the worshippers of the sun understood their divinity to be enshrined therein. No wonder; for in it is represented every possibility of being, and from it all forms derive their distinctive beauty and loveliness. It is not strange, then, that the Orientals should embody in it their unseen divinity. But the primitive thoughts of Egypt created an offset to these ideas, and we have in her period—what? Instead of the existence of the cosmic views of life, which produced the grand thoughts of the Orientals—a distinct, aggressive civilization—one that penetrated the bounds of the Orient, and drew to herself its living splendor, giving to Venus, and Apollo, and Jupiter, appropriate places, but above all these, Osiris and the veiled Isis. Just then science came in, and in the mystic caves originated the idea of angles; and from this idea sprang thoughts of art and civilization, and all those splendors which subsequently were embodied in Grecian and Roman life. The Egyptians embraced in their views both these distinct, essential principles of existence, and they were known to and understood by their sages. What were they? We shall answer this fearlessly, because we know them to be true: the essential principle of all life, whether acted upon by or acting upon matter, is *motion*; there is no life without it; and wherever motion takes place there is a globe—a universe. When this universe is evolved, whether it be an atom or a sun, then nothing but an angle, a point, can penetrate the sphere and reveal what is contained within it; hence if God is in the sun or in the universe, there is but one way by which we can attain to a knowledge of his existence. Science, art, religion, all combined their force, and the student, in the Mithraic cave, marked out the table of the starry heavens, traced the constellations in their movements, and at last the secret was evolved: How shall we penetrate this circle of Infinite Being, and ascertain the truth? Then came the discovery of the triangle—that wondrous mathematical figure, which to-day solves all difficulties, and answers at the same time the problems of religion and science. Sacred to the scholar, it was kept within the caves of the Mithraic, with the lines and circles of the solar heavens which were drawn upon their tablets. Their relics have there been found, but the secret which they then revealed to the soul of man has never in modern times been uttered till to-day—this is it: That spirit is a circle, whether it be infinitely small or infinitely large; and matter is the only angle, the sharp point of which can break this circle and reveal the soul's life to man.

Upon this thought the Egyptians build the foundation of their religion, worshipping every form of matter that represented life; adding wings to the serpent to typify material being, and making the winged sphere as an emblem of immortal existence. These symbols portrayed two distinct forms of Deity, whose embodiment was represented in animated life. One class illustrated the Godly, the immortal—as the Apis, or Bull, whose body was strength, and whose horns were subtle-

ly. The Isis, whose sinuous motion, not unlike the serpent, betokened life, but whose wings were immortal; while the opposite principle was embodied in the serpent (whose sting was birth), and the cat as the expression of prudence and cunning. Every object in Nature was deified because it was penetrated by or contained this life, and taught of this hidden mystery. Every day of the lives of these people was sacred; every deed was an ovation to some outward image of the unseen God. It is the common opinion among the unlearned of modern times, that the Egyptians were materialists and idolaters; but it is not true. Their images were *living* embodiments of the Divine; and the principles which could not be grasped by the mind of the masses, were familiarized in these forms of bird and beast and reptile, which, to the sages, were only symbols. They adopted Nature as their guide, and even made the constellations and the twelve signs of the zodiac correspond with the reproductive periods in the animals represented; that these familiar objects might preserve their tablets from destruction, for the masses were ignorant—as they even are to-day—of the first principles of science, could not grasp the mighty thought of Deity, nor understand the mathematical figures of circle and angle. How were these truths, so subtle yet so sublime, to be handed down to posterity, yet veiled from the masses and preserved sacred? Only by symbols and inscription on monumental entablature, rendering them indestructible. The monuments of Egypt remain through all time, striking memorials of those cherished truths. Aside from this triangular shape, which insured strength and security against the overflowing waters, the pyramids present and immortalize the ideal of the triangle—the threefold powers which in the human soul embody the image of the Divine. If you cannot attain the apex, you can discover the point toward which the lines converge in their upward ascent. Thus spiritual research unfolds to you, step by step: first, the existence of spiritual germs; second, spiritual unfoldment and growth; third, spiritual parentage; and, finally, the Godhead himself. If we use matter as an illustration, we only do so that it may meet your comprehension; but in no sense as a part of spiritual existence; it is a term having no relationship to soul, only as it is acted upon by mind. Spirit has ever possessed its own embodiment in the substance which is like itself. Never, in all the visions of transcendentalists, or the researches of German metaphysicians, has there been adduced a single proof that mind is dependent upon matter for anything except mere outward expression and experience. When I act upon this form, for the time being, it brings that part of me which you can understand within your external consciousness; but all that other portion beyond your experience—the complete I, the me—you cannot perceive. Now you only see in one another that which appeals to the outward vision, or senses, but beyond this is all the range of individual experience of soul, of which you behold a single part, as you might the arc of a circle, whose complete sphere is too large for your vision; you are either larger or smaller than your outward appearance indicates, according to your study and spiritual growth. If some of you are as tall as the towering forest tree, and some as small as the lowly sapling, who is to blame? It is a question of growth. You should not despise the soul that cannot understand that which you can see. You can understand why, by this process of interior growth, one man is a Presbyterian, and another a Baptist; why we do not discountenance any form of worship, but in the absolute affirm that all forms are true to the requirements of those who follow them; why we do not discountenance fellowship with any distinctive sect or class of people, knowing that every organization has its foundation in truth, and every class its position in the grand scale of life. The Brahmin, the Buddhist, the Hebrew, the Catholic, are all outgrowths of this same spiritual existence. Some of them may have an experience that reaches upward, branching to the heavens; some may be groping in the lower stages of life's development, but we know that somewhere the Divine has entered. We know that though we have not the whole circle, we have a part of it, and we can judge by the arc what its circumference must be. So when we take the forms of religious arc, we know that they are portions of that great circle which is God, and there is a bound somewhere. We feel this when we ascertain what is true life. When we understand that there is an existence, of which this is a mere shadowy part, then do we know what we are made and fashioned for. The Divine Being speaks in you; the finite expresses the Infinite; the atom may be of the texture of the universe, but not of the same size; and you are of the same substance as God, but not his infinitude. You have only the measure of the atom, but from it you can attain to an idea of the whole.

Truth is almighty and absolute; if it requires illustration, it is only to bring it down to the comprehension of others, but not to prove it to itself. So when you were conscious of the existence of these spiritual germs, you have solved the whole problem; the teachings of science and religion regarding spirit and matter are no longer needed, for you have but one thing left—that is spirit—exhibiting itself through matter; shaping the beautiful forms that are around you; inspiring and doing all that is done in Nature. There are minds who imagine this universe to be a vast machine, wound up by God at some far-off period of time and left to do for itself. Others are inclined to believe that all the effects of Nature are produced by the special interference of Providence. But in reality God is in both these systems—by God we mean the spirit of good, Life—for all things are living exhibitions of the divine thought—the results of the absolute presence of God, or the spirit of good. A storm swept howling across your city not many days ago, twisting the tree tops and toppling your church spires. Many believed it was a special providence, and some thought the machine was out of order. Both

were wrong. Mind always controls. There was as much necessity for the gale as for the pleasant summer. They were the opposite results of the same cause—the circle and point of the same law. How does God work these things? He is in them. He is the summer and the gale. Why does he do them? The magnetic circles of summer heat leave *vacuums* in the air—what can sweep them away but *motion*? The accumulations of electric fluid which have not been expended very freely during the summer in lightnings and thunder storms (as you remember), must have some escape, and the rank growth of vegetation produced the poisonous gases which breed contagion. Mind, directing through natural law the course of the wind, scattered the poison and lifted the brooding fever-demon from your midst. There was an intelligent and active cause producing this effect, and in obedience to that cause the gale came into being.

Wherever you find mind doing anything, it is in accordance with the requirements of Nature, and these vast exhibitions speak to us with the voice of infinity. When you speak of this universe as a machine, or utter the doctrine of limited special providence, your words are but as the babblings of an infant compared to the clear, decisive language in which Nature gives forth her decrees; as in the recent tempest, which did something, and knew that it was doing something. It is true that it was partly destructive; that ships were wrecked on the sea, and lives lost on land by its violence; but one hundred lives are not of as much importance as the health of a million, or the preservation of the powers of the world. And if these forces are as subtle as you know them to be, then you must be willing to admit that God would never leave such monsters to go about the earth with no mind to govern them, and that mind must be a part of the divine.

The question is frequently asked, "what are the employments of spirits in the other world?" Why, they are studying gases, electricity and all the workings of Nature. Franklin still sends his electric messages to win the subtle lightnings from their homes, and stands like an embodied Jupiter, controlling with reins of fire the winged storm, not merely for amusement and intellectual diversion, but the health and ultimate perfection of the elemental universe; and Humboldt, gazing from some mountain height of spiritual truth, sees the master minds at work and knows they build, not temples and cities, but worlds, systems—a universe. As the waves of material tempests wash from the streets of your cities the corruption and fetid, stifling atmosphere, so mental waves, directed by educated and advanced souls, shall sweep with the tempest of revolution and fiery-fingered war the moral corruption from the surface of the world.

In the discourses that are to follow, we shall consider subjects kindred to those of the present—The Growth and Unfolding of Spiritual Germs.

Remember the distinct point which we wish to fasten in your minds is, that soul is a sphere, and nothing but matter—which corresponds to the angle—can penetrate that circle, and reveal it to your comprehension. The germ of this flower which I hold was originally spherical in form, but the needles of chemical life in the soil or atmosphere penetrated its outward covering, and unfolded it leaf by leaf to your gaze. With this truth, you can see the outer covering of the spirit, and upon that predicated the circumference of the soul and the existence of the Infinite. You can revel in the thoughts of goodness, and forms of beauty, and travel on in that direct mathematical line, which leads where the soul sits on the heights of wisdom, and counts an age but as a moment, and a moment as a thousand years, so it fill the cycle of being, and reveal a single truth. Our next theme will be "The Mystery of Reincarnation, or Spiritual Germs."

HUMBOLDT.

BY JULIA WARD HOWE.

Read at the Boston "Humboldt Centennial," September 14th, 1869.

Give me, oh Nature, from thy summer teaching,
A strophe for thy priest, immortal made;
Let me, too, pluck, with timid hand outreaching,
A daisy's chaplet for thy regal head.
Shine on, oh West! illumined by thy traces,
Ere the cramped world took notice of thy state;
Ho gave the record of thy virgin graces,
And in prophetic vision saw thy fate.
Ye lifted points of flame, ye wide savannas,
Ye mighty streams, of mountain mothers fed,
To you, from courtly halls and blazoned banners,
The inner deep command his footsteps led.
Ye fair Auroras with your shafts appearing,
Celestial architecture solved in light,
Ho knew the limits of the swift career,
With which you build the lofty dome of night.
Oh beautiful World, with woeful and adoring,
Eager thy favors and thy gifts to claim,
Keep thy best tribute for thy true explorers,
The Saints of spirit, revered in name.
And this, one, from the treasury of science,
Whom minds perplexed must pass with mystic sign,
Loosing the gates, with masterful complaisance,
Gave to the multitude his gift divine.
Thus gives the great man—every footstep taken
Carlos remembrance of some human need,
While the high Truth he worships, unforaken,
Vouchsafes the light for which his labors plead.
No idle pomp nor futile joy delays him,
Sped on the earnest errands of the age;
He cannot pause when kings and courtiers praise him,
Too short the daylight is, too wide the haze.
A paradise was his, where, trim as flowers,
The studious beholders bore the growth of thought,
A citadel of service, whose fair towers,
Took the first message that the morning brought.
Sear of the inward vein and outward blossom,
Master of service, whose fair lovers,
Ho learns, dark Mother, in thy hidden bosom,
The unimagined secret of the soul.

"You can do anything if you have patience," said an old uncle, who had made a fortune, to his nephew, who had nearly spent one. "Water may be carried in a sieve, if you only wait." "How long?" asked the petulant spendthrift, who was impatient for the old man's obituary. "Till it freezes," was the cool reply.

Free Thought.

MRS. B. C. WATERS'S REVIEW
OF REV. WM. WALTON'S SERMONS AGAINST
SPIRITUALISM, DELIVERED IN
BORDENTOWN, N. J.

In a series of four sermons to crowded houses, Rev. Wm. Walton has attempted to foist a one-sided, unfair, unjust, and consequently untruthful representation of Spiritualism upon the public mind of this place, just at the moment when inquiry has been aroused, by the fact of a young man (a Methodist of irreproachable character, and of a pious and exemplary family), becoming a medium, to the extent that he is entranced and gives test communications, and writes and speaks entirely beyond the young man's ability in the normal state.

The malignity and unfairness of these ministerial discourses may be seen from the following, though for brevity's sake I shall omit much that can hardly be spared: He prefaced his first sermon with a prayer, in which he magnified the importance of his disclosures by praying that we might "remember that on the decisions of that hour hung our happiness for eternity," as to whether we should "rejoice in God's presence and the joys of heaven forever, or be shut up in deepest darkness, (2) where the worm dieth not, and where the fire is not quenched."

He first declared his "sincerity," "gravity" and "reverence," and promised "truthfulness" and "fairness." His text was Acts xvii: 20, "Thou bringest certain strange things to our ears; we would know, therefore, what these things mean." He said intelligent minds admit that Spiritualism brings strange things to our ears, and many would know what these things mean.

He recapitulated the advent of Spiritualism at Hydesville, N. Y., and elsewhere; enumerated its various manifestations and different kinds of mediums, saying emphatically that he "did not deny the fact of these manifestations," nor did he deny the agency of supermundane power. He mentioned the instance of Dr. Hare sending a message on banking business, by a spirit, from Cape May to Philadelphia, and receiving a reply to the same in two and a half hours. After enumerating various manifestations, giving no names but Kate Fox, the Fox family, and Dr. Hare, he said these were "the facts of Spiritualism as stated by those who had been Spiritualists and had repudiated it." Who repudiated? Was it Dr. Hare? who, as all know (who know anything about him), firmly adhered to Spiritualism even to his last moments, and who left a written work, nearly or quite ready for the press, which his very Orthodox relatives burned because it was a full declaration of belief in Spiritualism, and also recounted some of the most marvelous evidences of supermundane intelligence and power that have ever been secured by Spiritualists or investigators? Did he mean Miss Fox? who, as late as August last, has been acting as a medium in Albany, N. Y., and giving most wonderful spirit manifestations?

He said Spiritualism denominated itself modern, and claimed to be a new dispensation, but he was "prepared to prove that it was older than Christianity, and that a person must be exceedingly ignorant to claim that it was modern or new." The very cognomen "modern Spiritualism," certainly implies the existence of ancient Spiritualism, as much as modern history stands in affirmation of the existence of ancient history. As Spiritualist books and papers are full of references to ancient Spiritualism, Bible Spiritualism, &c., I only marvel that he could be so ignorant as to suppose it was left for him to convince Spiritualists, or his congregation, that these manifestations were not new, but had been coexistent with humanity as far back as we have the faintest records of human experience.

He quoted, at length, from numerous authors, noting manifestations and medium powers identical with those of Spiritualism; citing the oracles, magic, necromancy, divinations, &c., of different ages and nations, calling it all Spiritualism, and communion with the dead or departed spirits. Did he intentionally omit to mention the existence of the same parallel evidences in the Mosaic and Jewish communion—their ecstatics, prophecies, mediumship, rapping responses, &c., &c.? And did he forget the spirit of Samuel coming back to Saul through the Woman of Endor; the presence of Moses and Elias on the Mount of Transfiguration, and the "prophet" speaking to John on the Island of Patmos?

He cited the manifestation through the priestess of one of the oracles, emphatically and sneeringly interlarding, "of course, she was a woman." This was a delicate home-thrust for which all the true women of his congregation will, doubtless, tender him their respect, at least, in infinitely small quantities, for it was really worthy of his early ancestor, our Father Adam, who excused himself on the plea, "the woman thou gavest to be with me, she gave me of the tree, and I did eat." He described the manifestation through this priestess as consisting in her hair standing erect, the glaring expression of the eyes, nervous agitation and tremor seizing her whole frame, and ending in frenzied madness; saying, "this is a correct description of the trance medium of to-day," which he called a "demoniacal possession or madness." Having seen many entranced persons, I would say that, to my certain knowledge, not one in forty exhibit those appearances, while the words falling from their lips, in elegance, in force, in delicacy, and in the spirit of Christian purity, would put the blush upon such sermons as these just delivered by this reverend clergyman. But would he not do well to compare this manifestation with the case of Eliphaz, Job iv: 14-15: "Fear came upon me and trembling, which made all my bones to shake. Then a spirit passed before my face; the hair of my flesh stood up," &c.; or to compare it with some of the mani-

festations of what is indefinitely called "the power" (what power?) as exhibited by some of the members of his own church. He said "Spiritualism claims superiority to Christianity, Christianity which has stood the rock of ages." Surely, it has not stood as many ages as Spiritualism, according to his own showing; while in his prefatory remarks he had said, "the words of the text were induced by the fact that Paul was teaching a new doctrine, a new dispensation of salvation through Jesus Christ." Was this Methodist divine oblivious to the declaration of Augustine, one of the reverend Christian Fathers, in which he says, "The Christian religion was known to the ancients and existed from the commencement of the human race to the time of Christ, whence the true religion which previously existed was denominated Christian, and this in our day is the Christian religion; not as having been unknown in former times, but as having recently received the name." Does he remember that the earlier religions all had their God born miraculously in the flesh for their redemption from sin; that the cross is an emblem of the old Egyptian religion; that baptism is a Pagan custom, belonging to nearly or quite all the old religions; that miracles formed a part of the basic foundation of all the Pagan as well as of the Christian religion; that the idea of the Trinity was recognized by the Hindus, Egyptians, Platonists and Jewish Cabalists previous to Christianity, and was formally and finally settled as a part of the Christian faith by the Council of Carthage in the year 381; and that the 25th day of December was observed as the birthday of the Hindu, Persian, Egyptian, Grecian and other leading Deities or Gods in the flesh, but was first observed by a portion of the Christian Church in the middle of the fourth century, and in the fifth century its observance by the entire Church was established by a decree of the Church?

He said Spiritualism denied the infallibility and sacredness of the Bible, which he eulogized as "God's Holy Word." But when declaring its sacredness, did he remember that the very books comprised in that Bible were mainly selected and compiled by Origen, from among multitudes of similar manuscript writings; and that, afterwards, the votes of men and the decisions of repeated councils, settled what books should be called "God's Holy Word," or what should be believed by the Christian Church? and that Paul's epistle to the Hebrews was long considered of doubtful origin; that by many of the Church Fathers the epistle of James was considered spurious, or of doubtful origin; the 21 epistle of Peter called a forgery; the 21 and 31 epistles of John and the epistle of Jude spurious; while a council at Laodicea in the year 360 forbade the reading of Revelations as being uncanonical, and it was not until the sixth century that Revelations was received by all the churches as canonical Scripture? Might not his memory be refreshed by the following bit of ecclesiastical history, showing a general censure and emendation of the gospels at Constantinople, in the year 506, in the following words: "The illustrious Emperor Anastasius, by the command of the Messala Anastasius, the Holy Gospels, as having been written by idiot evangelists, are hereby censured and corrected." Signed "Victor, Bishop of Tunis in Africa."

Reference might also be made to St. Jerome, who complains in his letters that the marginal notes which he had made on the margin of his manuscript copy of the Bible, were afterwards incorporated as a part of the original text and consequently received as God's Holy Word. Mr. Walton stated that Spiritualism had "no atonement, no resurrection, no bar of judgment where man could be judged from the deeds done in the body; that it taught that sin was an impossibility, and that there was no such thing as vice; that vice was virtue by another name, and therefore was not vice, but virtue." The absolute falsity of such statements will be fully shown in my reply to similar declarations in his third discourse. Finally, he thanked God that he and his brethren "were satisfied to walk in the good old way in which his fathers walked." So thinks the Catholic to-day; and had no Martin Luther bolted from that path, and no John Wesley ventured to think outside of church discipline and established creeds, where had been the Methodist society of the present day? Surely it is not walking in the footsteps of the early Christians, neither does it, in its manhood, very minutely resemble the Methodist Church in its infancy. Who can tell its future?

For the text of his second discourse he took 2 Thes. ii: 8, 9, 10, 11 and 12. He said that "when men measured words with the Infinite—with that power which was able to thresh mountains—they must take the consequences mentioned in the text; that is, God will send them a strong delusion that they should believe a lie, and instanced Spiritualism as "one of those delusions." He said "God was four thousand years preparing the world for salvation through Jesus Christ, and that with all reverence he would say that it taxed Infinitude to invent this scheme of salvation." We can readily understand, from our own experience, how a difficult mathematical problem taxes the brain of childhood; but could the speaker, (however reverently he might consider the subject), from his own experience in theological dodges, form any reliable conception of what invention would tax Infinitude?

He said that having proved Spiritualism to be the Paganism of three thousand years ago, he would now prove it to be the demonology of the New Testament, and the witchcraft of Europe and America, and challenged Spiritualists to show one essential feature of difference. Some of his hearers may not know that the term Pagan religion is from the Latin word, *Paganus*, signifying a village, or peasant, because the country people adhered to the old religion long after the world was subdued by decree and force, in the populous cities, therefore "Pagan religion" is not so hard a name after all. As for "demonology," the law which would allow an evil spirit to communicate with mortals must have been made by God; and is God so anxious to entrap human souls that he has made that law only for demons? and does he permit no good angel to come also by the same law, to persuade men to seek holiness and love righteousness? If not, then would it not appear that he provides mere facilities, and is far more willing to aid men in turning aside from truth and virtue than to aid them in their attainment? This clergyman asks for the peculiarities of modern Spiritualism as distinguished from the Spiritualism of the past. Others as well as the following might be proffered him:

First, while in all ages and religions both the good and the bad, the wise and the ignorant spirits have come back by the same law, the modern Spiritualist ceases to call the bad and the ignorant man a devil the moment he speaks to him from the spirit-world.

Second, the Jewish law, the oracles, and Christianity have all "measured swords with the Infinite" by decreeing that the lawful exercise of this gift should be confined to the ordained and paid priesthood, to the oracles, and to the apostles; but that in private individuals, and among the

common people, it should be branded as diabolism and punished with death, or as among the early Christians given over to the appointed exorcist of the Church, or to others exercising the same power; or as among later Christians, burned at the stake, beheaded on the block, or tortured in the stocks, if it dared pronounce one word contradictory of the established religion. In modern Spiritualism we may almost say that every willing freethinker is often daily cheered with sweet converse with the absent ones; and if those who might be called bad return, they are treated kindly in the spirit of admonition, and often return again expressing many thanks for the good thus done them. It may be well to remember that the lower as well as the higher spirits came to the early Christians, which is proven by the fact that even as late as the close of the fourth century the office of exorcist was retained in the Church. Martin, Bishop of Tours, was appointed to that office late in the fourth century, and other evidences could be mentioned.

Third, when the ban of proscription was upon this communion, and position as well as life was at stake, few like Socrates were willing to lay intellect, position, life and worldly happiness on the altar of truth, and die for speaking the words of religion and philosophy which came from the spirit-world. But to-day the Queen of England, the Emperor and Empress of France, the Emperor of Russia, prominent literary and scientific minds, judges, statesmen, poets, orators, and leading minds of all civilized nations, believe in and many of them exercise the gifts of spirit communion; but owing to the march of progressive thought, both church and priesthood have lost the power to molest or intimidate them, much more to take their lives and confiscate their estates, as in former times. Also the humble citizen and the earnestly pious church member now shake the shackles from their souls and come, *not by night*, to meet Spiritualism and embrace it. The consequence of such differences is that modern Spiritualism is a power in the world—a power in all stations and grades of society—giving an impetus to thought which the restricted and enchained intercourse of ancient Spiritualism could never give. It is this very fact that makes clergymen pale, and tremble lest that illumination shall come into the minds of men that will not bow to their authority or "take them by the bidding." It is this fact that makes them struggle like drowning men, while to retain others in their darkness, rather than to be themselves swept from the remunerative position of spiritual leaders and dictators.

Fourth, modern Spiritualism, in addition to illustrating immortality; conveying, to some extent, information in worldly matters; and prophesying, as did ancient Spiritualism, is sending out stronger branches in the way of moral science; or, as beautifully expressed in the words of the talented Quaker and author, William Howitt, of England, "Spiritualism is the effort to discover all truth relating to man's spiritual nature, capacities, relations, duties, welfare, and destiny, and its application to a regenerate life. It recognizes a continuous divine inspiration in man; it aims, through a careful, reverent study of facts, at a knowledge of the laws and principles which govern the occult forces of the universe; of the relations of spirit to matter, and of man to God and the spiritual world. It is thus catholic and progressive, leading to true religion as at one with the highest philosophy."

Fifth, while the nations exercising ancient Spiritualism, (particularly the Egyptians, Jews, Greeks, and Romans,) esteemed themselves as favored nations, as God's peculiar people, and as having the only true religion, modern Spiritualism teaches that the existence of a human soul involves the obligation of its culture, together with its recognition in the fraternal relation; and that the soul is equally noble, and the obligation equally imperative, whether it be that of a woman or of a man; whether it is beneath a black, a red, or a white skin; in a child or an adult; whether it is beneath kingly robes, or a beggar's tattered garments; whether it is learned in all the wisdom of the classics, or destitute of even one of wisdom's dimes; whether it is green, sour, and sinful, or ripened into rightousness; whether it claim to be "washed clean in blood," or led by the law of the Infinite. Modern Spiritualism identifies itself with existing movements, and strives to inaugurate new ones for the elevation of every class of the oppressed and degraded of earth. That it has not regenerated the world in a little over a score of years, is not so very strange, since Christianity, (a scheme which we are told taxed the ingenuity of Infinitude,) has not made much progress in that direction in over eighteen hundred years. I might enumerate further points of difference, but other items crave my attention.

Mr. Walton admitted that while the channel of spirit-communication had never been closed, it had been characterized by signal outpourings which had occurred in proximity with some large religious movement. Yes; and we may add that while in each instance all classes of spirits have communicated, the preservation of the purest and most elevated instruction received through this communion, has formed the basis of the onward religious movement accompanying it. Though other nations have selected from it the material incorporated in their beliefs, the Jewish and Christian religions suffice for examples. The Jews founded their religion upon what they deemed the best and most Godly Wisdom thus imparted to them, and endeavored to exterminate all that did not come through their approved channel—the Levites or Priests. In establishing their religion of Jehovah, (which, doubtless, was in some respects an advance beyond former religions,) they waged wars of extermination, in the savage spirit of unprogressed humanity, upon the surrounding nations and religions. There was truly a religion in the spirit of force.

As Mr. Walton says, Christianity came, accompanied with a fresh outpouring of this spirit-communication, in which we know that the higher and lower spirits both came, but in accordance with the heathen superstitions of that day, the latter were termed devils. Dr. Adam Clark, in his commentaries on the Bible, says: "I believe there is a supernatural and spiritual world, in which human spirits, both good and bad, live in a state of consciousness; I believe that any of these spirits may, according to the order of God in the laws of their place of residence, have intercourse with this world, and become visible to mortals." Dr. Clark also says "that the spirits of the dead might and did appear, was a doctrine held by the greatest and holiest men that ever existed, and a doctrine which the cavillers, free thinkers, and bound thinkers of different ages have never been able to disprove." Doubtless Mr. Walton, every Sunday, gives his hearers Scriptural renderings in accordance with the opinions of Dr. Clark; and if he is good authority on other points, is not his opinion worthy of acceptance when it goes to prove that what are usually termed devils and demons, are simply unprogressed human spirits? Many persons are fully aware that in ancient Spiritualism de-

mon simply meant spirit, and that "good demons" were spoken of as frequently as bad ones. Who does not know that Socrates often spoke of his good demon? Plato said, "all communication between gods and mortals is carried on by means of demons."

In the establishing of Christianity, the highest and purest inspirations of the apostolic age were incorporated in the new religious movement, and the lower exorcised as devils. Jesus spoke in the spirit of love; and true Christianity is a movement in that spirit; but when Christianity, through the enactments of councils and the priesthood, had founded a creed, and established ceremonies, observances, authorities, and powers, then this spiritual outpouring must conform to the creed and obey the authorities or be persecuted. In other words, God and his "ministering spirits" must work in accordance with man's terms or not at all. This resulted in religious dissensions and contentions, until the religion of love was established by human authority and power. Some may doubt this, but proof is abundant, though a few quotations will suffice. The Emperor Constantine in establishing his civil power brought Christianity to his aid. "He offered a white baptismal garment and twenty pieces of gold to every new convert to Christianity; and twelve thousand men, beside a proportionate number of women and children, were baptized in one day." "When Justinian became Emperor, in the year five hundred and twenty-seven, he appointed bishops to hunt out all who favored the old religion, even by silent or secret attachment, and they were ordered to make ready for baptism or death. Seventy thousand were discovered, mostly in Asiatic provinces, and were immediately converted into Christians by the outward ordinance." "Of the Samaritans, whom Justinian offered baptism or death, twenty thousand were slain, twenty thousand sold into slavery to Persians and East Indians, while the remainder saved their lives by consenting to be baptized." "It is computed that one hundred thousand Roman subjects were slaughtered by Justinian's efforts to establish the unity of the Christian Church." In the war incurred by Charlemagne, "when Wittikind the Great was compelled to surrender, no alternative was allowed them but death or baptism, and he with his whole army submitted to the ceremony," and when the Saxons under King Ethelwolf fought the Danes, "hundreds were baptized on the battle-field to escape the gallows which were ready for them."

Again, in modern spirit communion, all grades of spirits have communicated; but Mr. Walton's moral vision is so at fault that in Spiritualism he can see only the bad, while in Christianity he can see only the good. Paul's vision was better, for he speaks, I Cor. vi: 1, of an immorality among Christians, "the like of which is not even named among the Gentiles."

The speaker closed this discourse by reading a slip from some newspaper unfriendly to Spiritualism. It was a low burlesque, to the effect that one Parker was making a great sensation in Toronto, Canada, by asserting that he had been to heaven, that he found heaven divided into zones, that the frigid zone was inhabited by Unitarians, who wore lion skins on their heads, tiger skins on their bodies, and bear skins on their feet; and were drawn around in chariots of ice by horses without tails. This burlesque he gravely asserted was a specimen of Spiritualism; "a most wonderful spiritual revelation;" yet I think this weak specimen of burlesque looks very well by the side of John's description of beasts in heaven, as seen in his vision on the "Island of Patmos, Rev. iv: 6, "And in the midst of the throne, and round about the throne, were four beasts, full of eyes before and behind." John does not mention whether these beasts had tails, but it may be presumed they had not, as they had eyes there tails are usually found.

Had the Rev. gentleman not thought best to smother a very fine letter recently sent him from the spirit-world, written by a spirit through the mediumship of the young Methodist brother of which I have spoken, (a letter quite beyond the normal capacity of a person of his youth and inexperience), the audience might have preferred this genuine spirit communication to the proffered low burlesque which he offered them.

In his third discourse he offered as a text Matt. vii: 20: "By their fruits ye shall know them," and proposed to show that all the fruits of Spiritualism were bad. He said he had been accused of lying in his first discourse, and pledged his "sacred honor" that what he said in this sermon should be truthful extracts in the words of Spiritualists. Had he pledged his "sacred honor" in his justice and fairness of representation, he would now find it gone beyond redemption; but, fortunately, he promised neither fairness nor justice. His quotations consisted of a few fragmentary extracts from the utterances of half a dozen individual minds; utterances for which none but the individual could be held accountable, and by which few, if any, others among Spiritualists are influenced. He quoted T. L. Harris, saying "this witness is a clergyman, a man of God." Did his hearers know that Harris received the title of Rev. from the Universalists, from whom he had parted? and that as a clergyman and man of God he was only the leader of a small society, scarcely numbering its tens, who have assumed the title of "The New Church," much to the annoyance of the Swedenborgians, who had long enjoyed that title? Did they know that, professedly, Harris was inspired to speak and write by the aid of individual spirits? that he professed to be entranced, to see spirits and converse with them? Did they ever read his glowing description of the spiritual phenomena attending the death of his wife, in which he says, "Her relatives with other spirits to the number of about thirty entered the room," &c.? And also says: "Such divine love and such ineffable peace diffused itself around her presence," &c.; and further adds: "Heavenly bliss filled all the internals of my mind as I passed at once into rapport with her spirit." Surely, according to Mr. Walton's showing, Harris should be called a man of the devil, not a "man of God."

Did his hearers know that Harris was looked upon by Spiritualists as impulsive, erratic, fanatical, unbalanced, vacillating, and that they repudiated his assumptions of being the oracle of St. Paul; also the idea that he and his two or three associates were chosen by God, Christ and the apostles as the medium of their oracles to mankind? At the very time when Harris promulgated the words quoted by Mr. Walton, he was laboring under the hallucination that the higher spirits were around him, warding off the evil ones, and that, in order to aid them in doing it, he must keep his bed, eat very little, (and that brought to his bed,) not getting up except when impressed to do so by the very God, Christ, and the apostles, which was only on Sunday to preach. Who admits that such a fanatic was a reliable "clergyman—a man of God?" And when Spiritualists refused to follow him and gratify what they then called "his lust for leadership," and thus aroused his fanatical antagonism, was he then an impartial exponent of their faith? The Rev. Mr. Walton exhumed a few unsight-

ly and disgusting sentences from Rev. J. M. Spear—words that were received by Spiritualists at the time of their enunciation with open indignation and absolute denunciation; and did not his audience know that for such utterances Spear was spurned from the fireside, rejected as a co-worker and repudiated as infectious by the bodies of Spiritualists, until both he and his utterances were swept into obscurity and oblivion? an oblivion so deep that I had not heard his name spoken for several years past?

It seems beneath one's consideration to reply to his scurrilous quotations and falsifying positions; yet it may be well, for the benefit of the minds he tries to darken, to say that the article which he cited as appearing in the "Spiritual Telegraph" some eight or nine years since—to the effect "that it was reserved to this nineteenth century for a modest, retiring woman to rise up and vindicate her freedom in the exercise of maternity," &c., was met by Spiritualists, en masse, with abhorrence and denunciation, and was in no way endorsed by the paper which admitted it to its columns. Will he please remember that these papers give place to articles from both friends and foes of Spiritualism, but refuse to stand committed to any views not found expressed in their editorial columns?

Then for him, a professed follower of the truthful, loving Jesus, to rise up with God's name upon his lips, and repeat the most offensive utterances of erratic and unbalanced minds, (some of which attach themselves to all denominations), and say to pure-minded and correct-living Spiritualists, or to intelligent Theosophists—"This is Spiritualism; Spiritualism teaches that all crimes are good; the greater the crime, the greater the good," &c.—I say for him to make such assertions indicated a degree of moral delinquency, and insulting effrontery, irreconcilable either with the character of a Christian, a gentleman, or even an intelligent worldling. In this and some other parts of his discourse he used language which a clown or a rowdy might think to use with impunity, but a gentleman or Christian might as well expect to go through flames unscathed, and without even the smell of smoke adhering to him.

He assumed to quote from a book entitled "The Spiritualist's Bible," a work unknown, so far as I can learn, to any of the Spiritualists present, though I know some of them were the possessors of scores of volumes of spiritualistic books. His hearers will remember his quotations, so I will simply refer him and them to some very interesting items in his own "Holy Bible." Of course he believes that God sent *quills from the sea*, which fell about three and a half feet deep for the distance of a day's journey (about thirty miles) round about the camp, and that the people stood up two days and one night gathering them to "spread abroad for themselves round about the camp." Num. xi: 31 and 32. Of course he believes that David was a man after God's own heart, when in the chill of old age he looked past his numerous wives and concubines and sent out for the fairest damsel in all the coast of Israel, thus crowning his last days with moral infamy. Of course he discovers that in the purity of Bible Spiritualism it was proper for Saul to "strip off his clothes" to prophesy before the prophet of the Lord, and to "lie down naked all that day and all that night." I Sam. xix: 24. Of course he admires the purity of Isaiah's intrigue with the prophets, and his free conversations with God about it. Isa. viii: 1, 2, 3. Of course he believes there was no diabolism in God commissioning Satan to go and persecute "a perfect and an upright man, one that feareth God and escheweth evil." Job 1, 8, 12. Doubtless he accepts the declaration that God himself sends lying spirits. I Kings xxii: 22, 23; and II Chron. xviii: 21, 22; and that evil spirits also are from God. I Sam. xvi: 23-18; x and xix: 9.

Of course, he sees that it was "good and righteous altogether," that "whate'er dieth of itself" should not be eaten by God's people, but should be "given to the stranger," or sold "unto an alien," that they might eat it. Deut. xiv: 20. Evidently he sees no brutality when God is represented as sanctioning the slaughter of the Midianite women and infants, and when he directs in the division of the thirty-two thousand virgin captives. Num. xxxi. For the peculiar spiritualization of his hearers I would recommend that he read these and other kindred passages from his sacred "Word of God," in connection with any further selections that he may make from the "Spiritualist's Bible," provided he can find that book, and in his quotations to be as staunch in his moral nostrils; do the scriptural passages I have referred to emit a sweeter odor?

We have had six national, and numerous State and County Conventions; most, if not all, of which have put forth resolutions expressive of the sentiments quite generally entertained by Spiritualists. From these he could very properly have quoted, had he desired to set the real views of Spiritualists before his hearers. I will, therefore, refresh his treacherous memory by quoting a few short resolutions passed by the Fifth National Convention of Spiritualists. Though not given in their entirety, they are, at least, unanimous expressions of the views of several hundred delegates, from among the most intelligent Spiritualists of the United States, and therefore much more likely to be informed as to the views of Spiritualists, than this officious divine who has only picked up a few scraps, in the selection of which he has exercised his unenviable proclivity for searching out mean possibilities and overlooking virtue. 5th Resolution of the Fifth National Convention: "That happiness or suffering in the spirit world, as in this, depends not on an arbitrary decree or special provision, but on character, aspirations and degree of harmonization, or of personal conformity to divine law." 6th. "Hence that the experiences and attainments of this life lay the foundation on which the next commences." 10th. "That since happiness and misery depend on internal states, rather than on external surroundings, there must be as many grades of each in the spirit-world as there are shades of character." 19th. "That all evil in man is inharmonious with his divine principle; and hence whatever prompts and aids man to bring his external nature into subjection to and harmony with the divine in him—in what ever religious system or formula it may be embodied—is a 'means of salvation' from evil." Other equally pointed resolutions are omitted for want of space.

In most revolting and unfit language, which I forbear to repeat, (language in which he was doubtless fulfilling the Scripture injunction, "let him that is filthy be filthy still.") Mr. Walton addressed his hearers, to the effect that if Spiritualism is right, then let loose your criminals, open your cell-rooms of crime, and "let the world have a good time." The following is a sufficient answer: In Bordentown, which has ever been an emphatically Methodist town, (they holding three out of the seven churches of the place,) we have some twenty places licensed for the sale of intoxicating drinks, besides, it is said, a number of unlicensed places; neither do all of them confine themselves to selling on week days, some of them continuing the traffic on the Sabbath.

Vineola, a sister city of our State, containing only a few thousand more inhabitants, having, from its first settlement, maintained a decidedly spiritualistic influence, I am credibly informed allows no license for the sale of strong drinks; but two drug stores are permitted to sell under restrictions. It has the lightest poor tax of any place in the county, and it is believed, the lightest of any in the State. Does this look as if Spiritualists advocated such a course of life as he would have his congregation believe? Being unable to attend his fourth discourse, I must leave that unreviewed.

SUSAN O. WATERS.
Bordentown, Sept. 27th, 1869.

NEW YORK.
Mrs. E. A. Williams—A Good Medium.
EDITHA BARNES OF LIGHT—Let me say, through your columns, to your numerous readers, that Mrs. E. A. Williams, of Hannibal, Oswego Co., N. Y., is a very excellent medium. I learned she was visiting her friends in Marlon, near by, and while there had held some sances, and the acceptance of the people. I invited her to my house, and then invited my spiritual friends and the candid inquirers to meet in a family circle. We had some fine demonstrations. We then concluded to hold circles in different families every evening, which did for two weeks, and I believe, will be the kind of all the friends, when I say that Mrs. Williams has given us much good, and the cause has received a new impetus by her visit here. She is a kind, amiable woman, and quite free from eccentricity. I wrote this notice for the sole purpose of recommending her to Spiritualists. Mrs. Williams is a seeing and speaking medium; she describes and personates spirits well. Many of us had good tests as we ever before received, and some far greater. She speaks under spirit control upon questions propounded and subjects presented by those in the circle. She is controlled by different spirits during the sances, and the contrast is quite marked and clear. At one time she would be influenced by an Indian Chief, whose heavy voice and rough manner indicated his character; then she would be controlled by a female spirit, whose soft and winning voice and manner were as pleasant and calm as the summer sun. The thoughts presented and the subjects discussed gave evidence of mental power surpassing the ability of the medium; indeed, all were gratified and instructed by and through the spirit influence. A high and lofty sermon was proffered, and earnest entreaty was made to lead a pure, blameless life, affirming that such a course was the only sure guarantee of future happiness.

Now, friends, invite Mrs. Williams to your localities. I think she will do more good than any other medium. Her speaking of spirits and personating them to your satisfaction, and this answering questions and discussing subjects presented at the moment, will serve to convince the skeptical and do you all great good. We paid her a subscription for the *Banner* for the next year.

She also officiated at a funeral while here, to the satisfaction of the friends; she gave a good public lecture at Marlon, on a subject presented on the occasion by a committee, which was well received.

Let me ask the *Banner* some years: must endeavor to increase your subscription list here, and if any of my neighbors see this notice let them know how much they lose weekly by not having the *Banner*. I should miss it as much as I would my dinner.

Yours for truth,
S. C. CURTIS.
Putneyville, Wayne Co., N. Y., Oct. 10th, 1869.

Notes from a Lecturer.
DEAN BARNES—It is now almost three years since I left my dear old New England, to take my eyes abroad, and to seek in the great West new friends and new homes, promised myself to return in one year. And that seemed a long time to be separated from old friends and familiar associations. But, as I journeyed on, I found that the good people of the West were so kind and so generous, and in many places yielding an abundant harvest. Everywhere among believers in the spiritual philosophy there is manifested a good degree of devotion, and generally among skeptics a respectful tolerance and candid criticism. Though a native of Massachusetts, and as proud of her well-earned laurels as any one consistently can be, I am rapidly losing the exclusive monopoly of Free Thought and Liberal Culture.

The West, with its great extent of territory, swept by the electric breath of civilization, its incalculable material resources ministering to and stimulating the spirit of adventure and enterprise, cannot fail to produce a corresponding moral and intellectual expansion.

From a native of New England, I am in quality, most surely increased in quantity, when transferred to western soil and bosom. Indeed, without wishing to make an enviable comparison, Michigan would hardly suffer in contrast, intellectually or spiritually, with Massachusetts. And the West, generally speaking, will not, much longer furnish conventional exile for "raw recruits" from the East. I have not forgotten or become indifferent to the old friends, but with mingled feelings of regret and pleasure that turn my face eastward once more—regret at parting with dear friends here, and rejoicing at the prospect of renewing old acquaintances in the West. I have not forgotten the friends in Oswego with good and earnest workers in the cause of human redemption, and thence to Washington, D. C., during November. From thence I expect to proceed directly to Boston. Shall be glad to do service in the spiritual cause, if I can be of any use in the vicinity of my old friends; and if I have not forgotten or become indifferent to the old friends, it is with mingled feelings of regret and pleasure that turn my face eastward once more—regret at parting with dear friends here, and rejoicing at the prospect of renewing old acquaintances in the West. I have not forgotten the friends in Oswego with good and earnest workers in the cause of human redemption, and thence to Washington, D. C., during November. From thence I expect to proceed directly to Boston. Shall be glad to do service in the spiritual cause, if I can be of any use in the vicinity of my old friends; and if I have not forgotten or become indifferent to the old friends, it is with mingled feelings of regret and pleasure that turn my face eastward once more—regret at parting with dear friends here, and rejoicing at the prospect of renewing old acquaintances in the West. 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The Banner of Light is issued on a sale every Monday Morning preceding date.

Banner of Light.

BOSTON, SATURDAY, OCTOBER 30, 1869.

OFFICE 158 WASHINGTON STREET, ROOM NO. 3, UP STAIRS. AGENCY IN NEW YORK. THE AMERICAN NEWS COMPANY, 110 NASSAU STREET. WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

For Terms of Subscription see eighth page. All mail matter must be sent to our Central Office, Boston, Mass.

LUTHER COLBY, EDITOR. LEWIS H. WILSON, ASSISTANT EDITOR.

All business connected with the editorial department of this paper is under the exclusive control of LUTHER COLBY, to whom letters and communications must be addressed.

The Scripture Miracles.

In the October number of the Religious Magazine appears another, and a comprehensive, article from the author of the series on Miracles and their Significance, whom we have so freely lauded under contribution for the pleasure and profit of the Banner of Light readers. This latest article is addressed to a consideration of the Miracles of the Scriptures, and sketches with analytic fidelity the character of the Scripture prophecies, signs, wonders and appearances, making a compendious and intelligent statement of all that attested to man's experience, the continual presence of the Divine Spirit. The list of the prophets of Israel is gone through in logical order, and the connection of the Jewish nation with the plans of the Creator set forth lucidly and impressively. Summing up all, the writer remarks: "The Old Testament is the history of the Spirit of the Lord, as a fountain-head of influence for men and supremacy over human rebellion and helplessness. That spirit Saul might have, and might have it withdrawn; and Solomon might have, and lose it with his becoming foolish. The Israelites, as its subjects, might be faithful, or be apostates to Baal; or in their fear of Syria they might look to Egypt for help. But whether they were dutiful or rebellious, whether they were judged by Deborah the prophetess, or lived prosperously under King Solomon, or were captives by the river of Babylon—there was over them always the supremacy of the spirit, as it vindicated itself by judgments, and fulfilled upon them the prophecies of its own inspiring, and got itself, as to its ends, praised by even the wrath of man.

"Jehoram might reign in Samaria, and Jehoshaphat be King of Judah, and Meshah be King of Moab and also a great sheep-master; and the King of Syria might war against Israel, and compass Dothan with his army; but it was the spirit, as it spoke from Elisha, which was the ruler of events. From the prophecies of Balaam to those of Malachi are a thousand years; but, all through, it was from the selfsame spirit that the judges judged divinely, and the seers had visions, and the prophets prophesied, and the psalmists sang sweetly.

In reply to the questions of unbelievers as to his faith in the Old Testament stories, called miracles, the writer confesses that he fully understands the force and authority of them all; but he thinks, also, that as to the study of the Scriptures, an instinct for the spirit is quite as important as mere lexicology. Because his believing faculty may not be of the largest, that is no reason why he would wish to possess none at all. If his eyes will not reach the Pyramids, he will at least observe what is to be seen in the streets of Boston. "A real believer," he avers, "is one who believes intelligently, and not indiscriminately. As to the miracle of the sun's standing still, he asks his critics if one of them believes what he asserts, when he says the sun rises. And as to Jonah, he asks for even one to come forward who is a good enough Hebraist to furnish the origin and undoubted meaning of the word whale. And as to the tower of Babel, he asks if it has never occurred to them, as it has to himself, that at some future time it will come to be regarded as having been singularly monumental in human history; and that the confusion of tongues reported may be accounted as "evidence of some great psychical change in human nature, analogous, perhaps, in the infancy of the race, to the change which takes place with a child, when instinct begins to yield to the growth of reason."

"The philosophy of the phrase, 'the word of the Lord,' is spiritually as much in advance of mere rationalism, as a rationalist himself is in advance of an elephant. What calls itself-rationalism, walks and talks by a lamp which it does not know has a hundred slides, of two or three of which there is some experience with a few persons, even in this life. One man discerns acutely as to things within his vision, while yet he is blind to things which to another man of inferior acuteness are very plain, because of his seeing by a lamp with another slide. What shall we go on to all eternity, seeing just as we now see? But truly we are already in germ, what we shall be to all eternity. And the germinating principle is already active in us, and in some persons is more developed than it is in others, as may very credibly be supposed for many reasons.

"Most men have eyes only for material objects, but some men have had eyes for angels, and for seeing in vision. And at this present time, there are persons who see spirits occasionally, as always there have been such. Spiritual sight is an attribute of all persons, though commonly it exists only as against the world to come. There is the understanding of the natural man; and there is also a spiritual understanding; and a man may have the one actively, while of the other he may never have had the least opening. To the merely natural man, miracles, and angels, and spirits are necessarily incredible.

"Was there necessarily a greater amount of suffering in the world than usual, in those years when a part of it was specially directed? And if a man died a death, which was foretold as well as foreknown by the Lord, should it be hard to be credited as a fact, or be counted for an incredible thing as to the Lord, by us human beings, who, at this moment, have, every one of us, 'the sentence of death in ourselves,' either by a lion, or a railway car, or through violence in some other form, or else by disease? We shrink from thinking as to a few individuals, that certain things were divinely done, which yet, a million times over, we say, are the divine Will as to the human race. It is the old reluctance, which can believe in God easily and grandly as the Lord of hosts, but not so readily as being 'him with whom we have to do.' "In the Old Testament, instead of the Lord, or the Lord God, or the angel of the Lord doing things, let it be supposed that it was written that

the Spirit of Nature favored one race and extirpated another, and that for violation of her laws she suddenly visited men with what truly were simple effects, but which apparently were like magical punishments. And let it be supposed besides, that it were found to have been written that the Spirit of Nature was recognized by the Jews as blighting the fields at one time and blessing them at another, at her will. Would that sound incredibly to-day; and is it not indeed what is actually going on about us, always? "Now the Lord God is the soul of nature. He may be more than that and infinitely more. And he may be the soul of various other natures, than this one, inside the circumference of which we live. But nevertheless, in a sense, God is nature. And now plainly does not nature favor individuals, one above another; and one family more than another; and one nation above other nations, as to strength, or beauty, or intellect, or wealth, or even sometimes, as to all of them combined? The word 'luck' is derived from the name of a heathen deity; and is it not still felt, as though by nature some persons were more lucky than others?

"God as he is known to the seraphs, and is experienced on the seraphic plane, is not God as possibly he could be felt on the human plane, intelligibly and according to human wants, any more than a pious book by William Law could answer religiously such wants as a Kafir may have. And God, as he is thought of on steps far lower down, before his throne, than where seraphs and cherubs have their regions, is not God as he would be intelligible to persons living on this earth, and limited as to their capacities of thought, by the narrowness of their experiences, and by prejudices and feelings connected with their cradles, and which they can never get clear of, but along with their bodies. God can possibly have to do with us, only as being ignorant. For if he should approach us, as seraphs, we should never know of him, because of our senses and susceptibility being inferior to the seraphic. Every good gift and every perfect gift is from above, and cometh down from the Father of light. Yet it reaches this earth through agencies, and perhaps even through angelic intermediations. And certainly as it enters into this world, it is through some particular channel; it is through the mind of a poet, or the apprehension of a philosopher, or during the meditative mood of some religious genius; and so it is through a certain few persons, who, whether they know it or not, are in their time and place more or less successfully, and more or less faithfully, like ministering Levites, standing before the Lord. And it was through a similar ministrations of the spirit, that the Old Testament was made the long preparatory introduction to the New.

"And now let another point be considered, connected with the miraculous. The natural eye, it may be, with infinitely various splendors before it, can see only what, by its nature, it is ready to perceive; and so it is with the spiritual eye. The natural eye is fixed as to its constituents, and therefore as to its capability of being strengthened, and its ability of perceiving. But the spiritual eye is not so fixed, because of its being an organ not only for ever-widening fields, but also for states, which may become more and more interior, to all eternity. The eye of the spirit, therefore, when it is open, is probably the eye of that state in which the spirit is, for a time, by information and faith.

"It is one of the primary and deepest truths, as to human nature, 'Draw nigh to God, and he will draw nigh to you.' But a man can see only what he is ready to see. And a Divine communication pressing into the mind of a prophet, has shape and coloring from the imagery and religious expectations with which the receiving mind may be furnished.

"And if a star can shine differently into different minds, because of their being informed, some more than others, and some less; so may some primal truth of the spiritual world, shining on the minds of men, be apprehended by one person in one way, and by another person in another way. And so it is that for saints in the same spiritual sphere with St. John, 'God is love'; while yet for men, in a lower sphere, wanton against grace, brutish, and rebellious, 'Our God is a consuming fire.' And that indeed he must be, or else be nothing. And perhaps revelation and the probabilities of human expectation as to the next world, will all be fulfilled in spirits having the scene about them change with their love of God.

"It would seem as though there were descent by spirit as well as by blood; and it would appear also as though there were a descent by spirit, in connection with blood. And it would seem, too, with living together earnestly, that people strengthen and perpetuate ways of thinking, and even generate a spirit, which for intensity and thoroughness, is like infection for those who come within its reach. And by the manner in which the Jews were secluded from other nations, and through their sympathy with one another as fellow-worshippers, manifestly there was induced an intensity of belief as to the unity of God, which has been like leaven for leavening the whole world. And but for the Old Testament, there never could have been the New, nor ever could the Son of God have been manifested, nor possibly could the Holy Spirit have had its right action on believers.

"And now, not unreasonably, it may seem, as though a man of the highest science, and of the truest intuitions, and of the widest information, as to history, might say, 'When I pray, I pray out of my heart, trusting that the Spirit of God's sending will inform my prayer and quicken me.' And at times, also, I am glad to think, as I kneel before my Father in heaven, that I am looking in the direction of the God of Abraham, the God of Isaac, and the God of Jacob.'

"Glory to the Lord my God! who knows me better than I know myself, and who, whatever else he may be, is surely better than my goodness! Glory to God! who 'created the heavens and the earth,' and because of whose outflowing Spirit, things seen and temporal are but like the dark shadows of things unseen and eternal. Glory to God! whose word as it goes forth, lights high heaven with splendor, and kindles every seraph, and enlightens every angel, and is an impulse among men, which utters itself more or less effectively in the languages of many lands. Glory to God in the highest! as that archetypal mind, whence the elements derive their properties, and whence also are evolved the ages as they come and pass; wherein, too, the first man existed as a thought, before he walked this earth in form; and without which, no kingdom can rise to its destiny, nor even a sparrow fall to the ground. Glory to God! for he makes spirits be his angels, and flaming fire do him service. Glory to God! who at sundry times and in divers manners spake in times past unto the fathers by the prophets."

Our spirit friends inform us that the present is the most momentous and perilous period of the world's history.

Musical Hall Spiritual Meetings.

Mrs. Cora L. V. Tappan continued the course of lectures at the above mentioned place, by an address on the "Mystery of Reminiscence," Sunday afternoon, Oct. 17th. The remarks of the speaker were intended to show that reminiscence was not recollection or memory (as generally understood); that we did not remember events, but were events ourselves. In the course of her lecture the doctrine of pre-existence was considered and fully explained. We shall print a verbatim report of this discourse hereafter.

The singing by the choir was excellent, and so was the accompaniment on one of Steinway's grand pianos.

Next Sunday closes Mrs. Tappan's engagement. Prof. William Danton will lecture during November, and be followed by Mrs. Emma Hardinge, Miss Lizzie Doten and Thomas Gales Forster.

At the close of the lecture Mrs. Tappan improvised the following beautiful

POEM. One by one the stars are falling From the myrtle glass of time; One by one the waves are beating With a melody sublime— Waves of that mysterious ocean Stretching far and far away, Whose sublime and grand commotion 'Neath the sunlight e'er doth play.

One by one the seers and sages March along the shore of earth: One by one the subtle pages Were revealed that gave them birth. Lives were scattered, pages riven, But their thought remains for aye; And the truths which they have given Never more shall fade or die.

Tides of music, sweet and simple, Echo on the starlit air; While with grand and deep hosannas Strains of melody are there. Snatch of song and rill of gladness Vibrate for a moment here, But in that mysterious madness God reveals his presence near.

One by one the stories uttered Tell of life and life to come, Till the undertone is muttered: "Every spirit hath a home," Home, but not on earth so dreary, Wandering on with feet all weary, But a home of light and love, In some island far above, Fashioned by the thought of glory Which the spirit's life will prove.

One by one the leaves are scattered In the fierce, out-sweeping blast; One by one the spars are shattered: Broken is the seaman's mast; But the fragments all are gathered On a dim, mysterious shore, And behold! the lives and flowers Blossom there forevermore!

One by one the thoughts come dropping From a past, eternal time, And you feel your life-time stopping With the music of its chime. But the dropping comes more faintly, Falling from the starry skies, And you waken to the splendor And the wealth of Paradise.

Darkly through the crescent gleaming Shines the mystery of life; Boldly in the spirit's dreaming Is the thought of endless strife: But the mystic chain is severed, And you see the magic glass Gleaming brightly, still more brightly, Till upon you, full and fast,

Breaks the riven scroll outspreading 'O'er an age that never dies, And the cycle of whose being Fills you with glad surprise, Stands revealed the soul and spirit Freed from every care and pain, And you know that you inherit All the universe can gain.

Step by step, through countless ages, Time has drawn that veil away, But you trace the gladsome pages In the light of perfect day. Truth no longer robed in darkness— Death hath died, and is no more; While all life, with instant waking, Beats like music on that shore.

Dream on, dreamer; in your sleeping See the vision of the best, For beyond that endless waking, Soul attains its perfect rest, Not a rest from earnest labor, Nor respite from thought and love, But release from persecution, And a life which still must prove

How God's spirit works forever, How the beating of his hand Vibrates in each soul's endeavor, Thrills in every grain of sand; Kindles all the bright-eyed starbeams, Lights the flaming hosts of heaven, Till at last each doubt and darkness Is by knowledge fully riven.

Bending from divinest portals, Their eyes glowing with delight, Lo! the grand, sublime immortals Reach you from yon perfect height; Flash their thoughts of living splendor From those altar-fires of love, And reveal a presence tender, When each spirit, like a dove,

Brooding—brooding, still above you, Scatters dewdrops from their bowers, You will gather them in joyance, For they are the germs of flowers; Wear them over, thought and spirit Will unfold through every stage; Then your souls shall Truth inherit, Far beyond the mortal sage.

God is God, and He the only, You and I are but as one; We repeat the psal, for truly Life forever has begun. Life, which means the final folding Of all truths and thoughts in one, Till you gather, like the star-beams, Round the Great Eternal Sun. Gather, gather, constellations, Starry hosts of human souls, For on all the plains of heaven, God's great spirit still controls!

A Revised Prayer Book.

There comes a call from certain clergymen of the Episcopal Church in Wisconsin and elsewhere, for a revision of the Book of Common Prayer, in order to accommodate the opinions and consciences of such of the clergy as lately gave so much trouble to the Bishop of Illinois. There are sundry other causes of dissatisfaction in that church, suppressed for the time by prudent management in last year's General Convention, but sure to find their way to the surface in good season. When one thing comes up for revision, it is likely the framework of the edifice will be taken down.

The English Monthlies.

The London Spiritual Magazine and Human Nature for October are received. Both are crowded with matter of general interest to Spiritualists and Inquiring minds.

Spiritualism in Boston and Vicinity.

The Children's Progressive Lyceum of Boston met at the above place, Sunday morning, Oct. 17th, at one-half past ten. In connection with music, marches, and the usual transaction of business, declamations were given by Misses Fanny Dolbear, Ruthie Conant, Frances Sayles, Bella Randall, Bertie Lovejoy, Georgie Cayvan, Katie Leonard, Mary E. Barron, Hattie A. Melvin, Annie Card, and Masters Eddy Newhall, Charles McGulre, Warren Doolittle; Miss Addie Morton performed a selection on the pianoforte, and Miss Ella Howard, of the Milford Lyceum, recited "Thomas McGulre."

On the Sunday previous, (Oct. 10th.), a considerable number of Spiritualists from Waltham visited the Boston Lyceum, for the purpose of viewing its exercises preparatory to the establishment of a similar institution in that place.

PHYSICAL MANIFESTATIONS.

In the evening Mr. Horatio D. Eddy gave a free cabinet séance at Mercantile Hall. The room was crowded, and considerable dissension arose among the audience regarding the choice of a committee to supervise the exhibition. After some delay, Messrs. Wentworth, C. H. Jones and J. Walcott were appointed. The meeting was addressed by Mr. Davenport, (father of the Davenport mediums), and Prof. Cadwell, who is traveling with Mr. Eddy. The tying of the medium as he entered the cabinet was pronounced secure by the majority of the committee, but Mr. Walcott remarked: "The medium is tied as tight as mediums are generally tied by those who tie them," but gave it as his opinion that he was not securely tied. Mr. Jones, a sailor of seven years' experience, then attached another rope to the medium, putting therein many intricate knots. The performances went on without interruption; hands were shown, bells rung, voices heard, and the usual programme of phenomena on such occasions was presented, to the apparent satisfaction of the majority of the audience. Some excitement was manifested when Mr. Walcott stated that the medium had loosened the rope around his arms—it having just been pronounced "all right" by the other two committeemen. Mr. Wentworth, the chairman of the committee, coming forward, supported by Mr. Jones, declared that the rope had been loosened by Mr. Walcott. Mr. Eddy's séances will continue at Mercantile Hall, commencing Monday evening, Oct. 25th, and continuing every evening (Oct. 27th excepted) till further notice.

Charlestown.

On the morning of Sunday, Oct. 17th, the Children's Lyceum, of this city, had an interesting and profitable meeting at Washington Hall. In the evening, the First Spiritualist Lecture Association were addressed by Miss Lizzie Doten, at Union Hall, Main street. A large audience was in attendance, and the remarks of the speaker received the closest attention.

Chelsea.

The Chelsea Progressive Lyceum met as usual at Banquet Hall, on Sunday morning, Oct. 17th. A large number of visitors were present, and this increase of attention from the older ones stimulated all parties, producing a lively and profitable session. In the evening Ella Gibson, of Chicago, Ill., spoke in the same hall—subject, "Inspiration the Rock of Christianity."

"Our Dumb Animals" vs. Pigeon Shooting.

We are in regular receipt of a paper published in Boston which claims to be the organ of the "Massachusetts Society for the Prevention of Cruelty to Animals," whose President bears the significant name of Angell. The need of this society is self-apparent, the work it is doing in its peculiar field is good, and should be encouraged by all who hate the use of arbitrary power upon the defenceless, whether human or animal. And yet it seems that our cotemporary is a "little blind of an eye," as regards the workings of our social system. Its telescope is leveled to distant countries, bringing us accounts of their improvements over ours in the manner of butchering cattle; its sympathies are aroused at sight of an overloaded omnibus, and when some poor wretch—filled with the fires of hate and wrong which were implanted in him ere his eyes saw light, and who perhaps has just added to them the stimulus demanded by an appetite for liquors, also inherited—quarrels with and beats his horse in some crowded thoroughfare, it is ready to cry out in horror; but there are things which are not "dreamed of in its philosophy," or at least are never mentioned. In obedience to its request, as contained in its list of objects which we here quote—"2d. To invite all persons throughout the State to report cases of undoubted cruelty"—we would hint to this journal that there are places not far distant from Boston, where men assemble, armed with shotguns and the like, to destroy pigeons, not because they desire to eat them, or for any purpose of utility, but simply on a wager. To our mind the participants in the sport are lower in the scale than the valiant terrier who enters the rat-pit and throws his enemies to right and left, for rats can bite, but the defenceless bird, who, let loose for a moment, flutters in his new found freedom only till the marksman can level his piece, is poor game indeed for a full grown man to encounter. And moreover, these men are representatives of the "upper classes," as the world says. Education has none all it can for them—Christianity has spread over them her shield—wealth has crowned them with a halo of popularity. Is this the reason of the silence of our cotemporary as regards this matter? Using the language of its motto, "we speak for those who cannot speak for themselves," and would respectfully request that our protest against this "fashionable" amusement be recorded.

Manifestations in New York.

While Von Fleck is vainly endeavoring to make New York people believe phenomenal Spiritualism a myth, Dewitt C. Hough, of Hartford, Conn., (of whom we have heretofore spoken,) is convincing skeptics of its truth. The Tribune of Oct. 12th, says: "The parlors of No. 61 Bleeker street were filled last night with a company of harmonious souls, some of whom long ceased to tenant the frame which is of the earth earthly, and others of whom still remain within the corporeal compass. The spirit was particularly able last evening, and after performing the regular tricks, wherein spiritual thumbs make palpable noises on tangible gulars, and trumpets breathe vocally, and all sorts of strange things are done, he (for the spirit is that of colonel in the Union Army, long deceased), invited some one of the audience to hold the hands of the medium and while both hands were thus held, a little ring of iron was put upon the wrist of the medium, which it was impossible to move by the usual method. The weight and coat of the medium were removed, while his hands were tightly and intricately tied, and a chair was thrust into his hands while thus bound. The spirit lights were distinctly visible, at intervals, through the séance."

Massachusetts State Spiritual Association.

This organization held its Semi-Annual Convention in the vestry of Tremont Temple, Boston, on Wednesday afternoon, Oct. 20th. A good audience assembled, and a feeling of interest generally prevailed. The meeting was called to order by Dr. H. B. Storer, who in an able manner expounded the objects of the meeting and the aims of the Association. He was followed in a similar vein by A. E. Carpenter and Mrs. Agnes M. Davis, (State Agents,) Henry C. Wright, E. S. Wheeler (of the American Spiritualist, Ohio), and Isaiah C. Ray, of New Bedford, and L. S. Richards, after which Dr. Morrill, taking umbrage at some remarks of the Chairman, introduced the discussion of some side issues, in which he was opposed by Messrs. E. S. Wheeler, A. E. Carpenter, George A. Bacon and Albert Morton, and received his final quietus at the hands of Mr. John Wetherbee. Prof. Cadwell, agent for Horatio G. Eddy, presented twenty-eight dollars' worth of tickets for the séances of this medium, the proceeds of said tickets to be given to the Association; after which the meeting adjourned.

Evening Session.—At quarter to eight, the audience having assembled in Tremont Temple, (as per announcement), the meeting was called to order by Dr. H. B. Storer, who introduced the Boston Children's Progressive Lyceum. The following programme was then successfully presented by this well-known organization: Opening March, and Wing Movements; Song; Recitation, "Dotty Dimple," Jennie Atkins; Song, "The Bashful Girl," Hattie A. Melvin; Recitation, Warren Doolittle; Recitation, Georgie Cayvan; Recitation, (Costume piece,) Hattie L. Teel; Song, by Misses E. C. and M. T. Fabyan, of East Boston; Recitation, Minnie Atkins; Song, "Tapping at the Garden Gate," Miss M. A. Sanborn; Recitation, Willie French; Song, by Miss E. C. Fabyan; Piano, "La Sointilla," Mary Ada Morton; Ballad, (Costume piece,) Charles W. Sullivan; Grand Target March, with original recitations, written for the occasion by D. N. Ford—groups represented by eighteen misses and young ladies, and the "Lyceum Song," written by S. W. Tucker, led by Addie L. Davenport; chorus by the Lyceum.

Addresses were subsequently made by Prof. William Denton and Mrs. Cora L. V. Tappan. A report of the proceedings will appear in our forthcoming issue. We shall give the discourse of Mrs. Tappan in full.

Funeral Services of Mrs. Pearson.

On Sunday noon, Oct. 17th, at half-past twelve, the last rites of respect for our ascended co-worker in the spiritual ranks were celebrated at Horticultural Hall, Boston—Rev. Allen Putnam, of the Southern District, presiding. An immense audience assembled, crowding the hall and entrance, many not being able to gain admittance.

The remarks of Mr. Putnam were eminently spiritual in their nature, and in his closing prayer he thanked God that, in our day, light had come from the life beyond; he alluded to the position which the deceased had occupied as a medium of communication with that life, and hoped all present might remember that though absent from the body, her spirit was with them still.

Music was furnished by the choir of an appropriate character, especially the chant: "And I heard a voice from Heaven, saying." According to her last request, Mrs. Pearson was robed in white, and placed in a coffin prepared by Mr. John Peak of Friend street, which was covered with white flannel, with silver ornaments; the edges of the coffin being trimmed with white lace sprinkled with black. The plate bore the inscription:

"MARY ANN PEARSON, Passed to the Higher Life, Oct. 10th, 1869, Aged 65 years."

Although the spirit had left its casket for nearly a week, yet the friends were able to view her remains, and as the long column slowly filed by, many hands were reverently laid upon the still forehead. Thus has another of our mediums laid down the cross to assume the crown.

The next day, Monday, the 18th, the spirit of Mrs. Pearson controlled Mrs. Conant, during her public circle, and spoke a few words to her friends, asserting that all was well with her, and promised to communicate more at length as soon as she could gain strength to do so.

A Singular Topic of Discussion.

In this country, at least, in what asserts itself to be the Orthodox portion of it, everything runs to organization. People seem to be possessed of a mania on the subject. They entertain a notion that what cannot be done by the intermediate agency of association cannot be done at all. We have met with no more singular, yet emphatic, illustration of this tendency than in the proposal made by the assembled Young Men's Christian Associations of Massachusetts, at Lowell, to discuss in all seriousness a question like the following: "What shall be done to reach the boys of eight to sixteen years of age—this being confessedly the period of greatest peril to youth." If a thing of this sort is to be carried out, men and children are alike to be made religious by the process of machinery. These Associations are to take them in sinners at one aperture, and send them out saints at the other. As if mere association, even of the purest and best, could undertake the office of the parent, and reclaim mere infants in the knowledge of the world from evil courses against which they had no previous need even to be warned! Innocency itself, then, is not removed from the presuming interference of these associations, that would plough up the most sacred garden ground—that of the family—and make ignorant havoc with the rootlets and tendrils that will bear the contact of none but parental hands.

New Subscribers.

Since our last issue our old patrons, whose names we give below, have sent thirty-three new subscribers: Job Bennett forwarded one; Chas. C. Jenkins, one; Mrs. J. O. Bacon, one; J. A. Gillett, one; K. Benedict, one; James Bell, one; B. T. Hallowell, one; J. W. Shambely, one; Mrs. L. W. Standish, one; Daniel Martin, one; A. Capen, one; C. B. Stewart, one; Mrs. F. P. Kingsbury, one; James S. Hooker, one; Mrs. Lucy Thorp, one; L. Brown, one; A. E. Fernald, one; A. E. Carpenter, one; A. Proctor, one; Col. A. N. Hays, one; J. W. Manley, one; John Whitmore, one; J. N. Harrell, one; Mrs. I. H. Mather, one; A. Smith, one; Julia Wright, one; Benjamin Kalerian, one; O. Nevins, one; Ira Whitney, one; A. Dove, one; Mrs. S. A. Stewart, one; C. F. Fish, one.

Dr. Persons.

It gives us pleasure to notice that this gentleman, whom we had the pleasure of meeting in Boston last summer, has resumed practice in the South. He has just made a tour through Texas, and now intends to heal the sick in Louisiana. The Texas papers speak in high terms of his wonderful cures. Success to him.

Horatio Eddy in Boston.

Horatio Eddy, the well-known and reliable medium for physical manifestations, is in this city, for the purpose of giving public and private sances. We witnessed the manifestations through this medium when he was here on a previous visit, and were satisfied of their genuineness. He held a sance at 54 Hudson street, Tuesday evening, at which we were not present, and therefore give below what Mr. A. E. Carpenter has to say concerning the medium and the manifestations:

I met Mr. Eddy yesterday, for the first time, and am happy to say that I was very favorably impressed with the frank honesty of his appearance. There is nothing about him that indicates a disposition to deceive in anything. The sance was held at 54 Hudson street, some twenty or more persons being present. The cabinet in which the medium sits while the manifestations are going on, is about half the size of that used by the Davenport's, and is a simple cupboard, made of very light wood, with one door, in which there is an opening about eight inches in diameter, also another in the top of a similar character. I had the honor to be selected by the company to serve as committee, which enabled me to examine everything so closely and thoroughly as I chose. I will not describe the thing in detail—suffice it to say that I found him securely, hands and feet, to the chair, sitting in the cabinet. The door was closed and immediately bolted on the inside by somebody. A voice said, "good evening," to Mr. Oadwell, the manager, and then addressed several members of the Shaker Fraternity who were present, calling them by their full names, all of them being sangers to the medium. The violin, tambourine, concertina, and several bells that had been placed in the cabinet, were all sounded in concert; but the most wonderful part of the phenomena was the showing of hands and faces. There were three hands distinctly visible at the same instant—two thrust out of the opening in the door, and one at the same time appearing through the hole in the top. A large arm with a hand that had only three fingers, the little one being gone, was repeatedly shown. (The medium, by the way, has not lost any fingers.) The small hand of a child was often presented so plainly that there was no mistake in it. Three different times the face of a lady appeared as a nun was shown so clearly that the outline of the features, which were very peculiar, and in no way resembling the medium, could be distinctly traced.

A bell was put up by one hand through the hole in the top of the cabinet, and another hand, with a long bare arm, was reached out of the door, and, taking an upward turn, it seized the bell and took it into the cabinet again. This was done several times. I took a needle and thread and sewed the medium's coat together firmly at his throat, and then he sewed his hands being securedly tied behind him and fastened to the chair, his coat was taken off, tying and sewing remaining the same! After this the coat was placed in the cabinet, and was put on again without any change in the sewing or tying.

Every few minutes during the manifestations the door was opened, and I carefully examined the condition of the medium, so I am perfectly sure that the knots had not been tampered with, nor had his hands been taken from the ropes! At the close of the sance the ropes were taken off, and the medium freed in ten seconds, without mortal aid. Many other manifestations occurred, but I have not time to mention. Those that I have spoken of, took place in precisely the manner that I have related them. I shall make no comments—they speak for themselves.

Movements of Lecturers and Mediums.

Mrs. M. J. Wilcoxson will lecture in places in the vicinity of Chicago and St. Louis, for the present. Address her care of the R. P. Journal, Chicago.

Miss Susie M. Johnson is lecturing in Oswego this month. She goes to Washington, D. C., in November, then comes East, and will accept engagements for December in the vicinity of Boston.

Mrs. M. S. Townsend Headley is coming to Boston. She will lecture in New England during the winter.

E. S. Wheeler, being detained in New England a few weeks, would accept calls to speak until the first of December. He lectures in Philadelphia during that month.

Mrs. Juliette Yeaw speaks in Lowell; Dec. 5th and 12th; in North Scituate, Jan. 9th.

Dr. H. P. Fairfield will speak in Geneva, Ohio, during November, and in Thompson, Ohio, the evenings of the 9th, 10th and 11th of November. He will accept calls to lecture in New England after the first of January. Address him at Ancora, Camden Co., New Jersey.

Louis Walsbrow, care of J. P. Davis, till January 1st.

Mrs. Mary M. Woods is lecturing in Windsor, Ct., and is exciting a lively interest on the subject of Spiritualism among believers as well as skeptics.

Social Reunion of Cambridgeport Children's Lyceum.

On Wednesday evening, Oct. 13th, the Cambridgeport Lyceum gave a social party at Buckley's Hall in that city. The members of the society attended free—others being charged a slight admission fee. The exercises consisted of declamations by Misses J. Le Moine, J. B. Worth, C. Hastings, F. Dolbear, M. Soule, G. Martin, F. B. Ballard and Master John Murray; after which a military march and dance (arranged for the occasion by Charles H. Guild.) was participated in, followed by a grand Banner March to the supper room. The tables were bountifully provided and beautifully decorated by the ladies of the society. After supper dancing followed till twelve o'clock—music by Leavitt's Quadrille Band, who kindly volunteered their services. The hall was crowded, and all present enjoyed themselves to the utmost.

News from Dr. Livingston.

A cable dispatch from Bombay, dated Oct. 11th, says: "Mr. Kirke has received a letter from Dr. Livingston, dated on the 8th of July, 1868, in which the doctor informs him that he believes he has discovered the source of the River Nile at a point situated between 10° and 12° south. Dr. Livingston was in good health at the time of writing to Mr. Kirke. Intelligence of a still later date, to hand from Zanzibar, states that the trade caravan had arrived there, and reported that Dr. Livingston had reached Ajljo, on the road to the coast, in safety."

Bierstadt's Masterpiece.

Our readers will be glad to learn that Bierstadt's great painting, "Among the Sierra Nevada Mountains," has arrived in this country, and can now be seen at Child's & Co.'s, 127 Tremont street, in this city. It is one of the most delicious landscape views ever put upon canvas, and is considered Bierstadt's masterpiece. This painting, we understand, has been purchased by Alvin Adams, Esq., at a cost of over \$20,000, and will be removed to his residence in a few weeks; so those who wish to see it must take advantage of this brief indulgence.

Spiritual Bookstore in St. Louis.

We call especial attention to the New Bookstore advertisement of WARREN CHASE & CO., which we publish in another column. Mr. Chase is a man of great experience in the book business, prompt in filling orders, careful in his financial dealings, and we can cordially recommend him to our friends everywhere.

ALL SORTS OF PARAGRAPHS.

Von Vleck has been for several years making Spiritualists believe he was a medium, in order to get their money. Having played out in that direction, he now assumes an entirely new role, by advertising in New York to expose Spiritualism. When he has "worn his welcome out" among skeptics and others, he is shortly will attempt to pension himself upon Spiritualists. Have nothing to do with either him or H. M. Fay.

For reviews of new books see eighth page.

A favorite condition of summer sea-siders—suffice it.

Kate Field gave her lecture, "Among the Adirondacks," before the Mercantile Library Association, in Music Hall, Wednesday evening, Oct. 20th. It was well received by the large audience. Mr. Boutwell, Secretary of the Treasury, and Henry Ward Beecher were announced to lecture during the winter.

Correction.—Wm. Denovon writes us from Philadelphia that we were mistaken, in our comments on Carlyle's letter, in stating that it was called forth by a poem sent him for criticism; that on the contrary it was a prose work entitled "The Temple of Isis," which book has been favorably noticed in the Banner. We stand corrected.

A WANT SUPPLIED.—It has been a source of inconvenience to the traveling community of Amesbury and vicinity for many years that no coach was run from the Salisbury Mills depot; but we are now happy to state that the want has been supplied by Mr. John McGlinley, who is very obliging to customers and deserves ample patronage.

Paris papers have made themselves marvelously merry over the report that the Empress intended a visit to the United States next year.—Ez. Should she come, she would be well received by the people, who are, to a unit, friendly to France.

THE WORKING CLASSES.—They are coming nearer to their rights, both in this country and Europe, than they ever were before. Among the other plans for the amelioration of their condition is that of cooperation, which, we see, is pushed with much force on both sides of the Atlantic. The Brewsters of New York, well-known carriage builders, have only recently made a voluntary proposal to their workmen to share the profits of the concern on a just basis, and the arrangement will divide at least ten thousand dollars a year among the workmen, over and above their regular wages. Other concerns and corporations might see and seize their advantage, by making haste to do the same thing.

THE POPE HIS BLESSED GOLDEN ROSE. Whom to send, this time, no one knew. With Piro Hyacinthe he knows, Perhaps, as little what to do.

Hiram Powers denies that he is a Spiritualist.—Boston Post.

What of it?

EVANGELICAL.—An assertion of the Boston clergy have met and considered what would be the best way to extend a congratulatory welcome to Father Hyacinthe, but, on the whole, they do not exactly know where to place him in relation to the Catholic Church. A proposition was made to congratulate him for going as far as he had gone, but that was so vague that it was thought better of. The ministers more fully resolved to wait on him when he comes to Boston, and to say as pleasant things as the nature of the circumstances will allow.

"My dear," asked a husband, on observing new striped hose on his only heir, "why have you made barber's poles of our Ernest's legs?" "Because he's a little shaver," was the reply.

An irreverent fellow took his velocipede to the Sing Sing camp meeting to have it "converted" into a two-wheeled chaise.

NINETY-SEVEN.—A veteran has turned up in Tennessee who has reached the age of ninety-seven, but has not eaten animal food for fifty years. In his drink he has been perfectly temperate, and he has never been addicted to tobacco. In consequence he has led a life of merry spirits and excellent health, and here he is among us to tell his pleasant story.

The hog may not be thoroughly posted in arithmetic, but when you come to a "square root" he is there.

A city missionary was asked the cause of his poverty. "Principally," said he, with a twinkle of the eye, "because I have preached so much without notes!"

THANKSGIVING APPOINTED.—The Governor and Council have appointed Thursday, Nov. 18, as a day of Thanksgiving. This is the day designated by President Grant to be observed as a day of national Thanksgiving. New York has followed suit.

A young lawyer was examining a bankrupt as to how he had spent his money. There were about \$2,000 unaccounted for, when the attorney put on a severe, scrutinizing face and exclaimed, with much self-complacency, "Now, sir, I want you to tell this court and jury how you used those \$2,000." The bankrupt put on a serio-comic face, winked at the audience and exclaimed, "the lawyers got that!" The judge and audience were convulsed with laughter, and the counselor was glad to let the bankrupt go.

Severe atmospheric convulsions, whose effects will be felt more or less over the whole world, are now foretold for November 5th.

It was at Admiral Walsingham's table that Dr. Johnson made that excellent reply to the pert coxcomb who absolutely baited him during dinner-time: "Pray now," said he to the doctor, "what would you give, old gentleman, to be as young and sprightly as I am?" "Why, sir, I think," replied Johnson, "I would almost consent to be as foolish."

"My boy," said a clergyman, "do not you know that it is wicked to catch fish on Sunday?" "Guess I hain't sinned much yet," said the boy, without taking his eye from the cork, "hain't had a bite."

The Cooperative Clothing Cutters at New York have already been promised \$300,000 worth of work.

Motto for the outside of a snuff-box—What's the odds as long as you're rapped!

SCENE IN UTAH.—First Mormon—"I wonder who that blonde is? A nice figure!" Second ditto—"Why, don't you know? It's your wife!" First ditto—"So it is. I thought I had seen her before."

An altar costing \$50,000 has just been placed in St. Stephen's Church at New York, for the professed followers of the humble Nazarene to worship around!

ADVERTISEMENTS.

Each line in Agents' Lists twenty cents for the first, and fifteen cents per line for every subsequent insertion. Payments in advance.

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

Advertisements to be Renewed at Continued Rates must be left at our Office before 12 M. on Tuesdays.

SPIRITUAL CLAIRVOYANCE, AND MEDICAL PRACTICE. By request of many friends and patients, DR. H. B. STORER, (Principal Office, 120 Harrison Avenue, Boston.)

MRS. JULIA M. FRIEND, Widely known throughout New England as one of the most remarkable Mediums and Spiritual Clairvoyants of the age, will visit

WORCESTER AND PROVIDENCE One day of each week, as follows: Worcester on Tuesdays, at 75 Front street; and Providence on Wednesdays, at Mrs. A. K. Potter's, 26 Union street. Medical Examinations, &c. when written for by the hand of the medium, &c. Our practice is entirely directed by physicians in our life, whose identity and ability to minister successfully to bodily & mental disease, has been thoroughly tested during more than eight years last past. Letters, with lock of hair for examination, must enclose \$2, and should be directed to our Principal Office, 120 Harrison Avenue, Boston, where remittals will be received on Mondays, Thursdays, Fridays and Saturdays. 47-100-30.

MUST ONE RISE FROM THE DEAD? PROF. SPENCER—Dear Sir: I feel that I ought to acknowledge the benefits of the Positive and Negative Powders in this place. Well, then, two years ago one box cured my child, one year old, after given up to die. Half a box of the Positive Powders cured H. G. Kilburn of Erysipelas, from which he had been unable to work for several years. He took up the half box, went to work, and says he is now cured. Again, a young girl, twelve years old, who had become blind from pain in her head, has used up one and one half box of Positive Powders; she is now around at work, can read write and sew. I might give more such cases; but after seeing such evidence if people can't believe, they will not believe "though one should rise from the dead." I should have stated above that the girl was pronounced incurable by our skilled Doctors of this place. W. D. KELLY, Sec. advertisement in another column. Oct. 26-27

HORATIO G. EDDY, The well-known PHYSICAL MEDIUM, Will give one of his WONDERFUL MANIFESTATIONS at 7:30 P. M. every evening, Oct. 25th, at 75 o'clock, and every week-day evening thereafter (25th excepted) until further notice. THE P. O. BOX, 112, will accept of the honor each evening, with some interesting Experiments in Psychology. Admission, 25, 35 and 50 cents. Oct. 26.

DR. J. R. NEWTON Will heal the sick in BUFFALO, N. Y., At the BLOOMER HOUSE, Until Further Notice.

DR. NEWTON repeats his visit to Buffalo in consequence of the numerous cures performed there on the 4th, 5th and 6th of September, and at the solicitation of many prominent citizens of that city. Oct. 2.

HENRY WARD BEECHER'S SERMONS IN PLYMOUTH PULPIT. ARE being read by people of every class and denomination all over this country and Europe. They are full of vital, beautiful religious thought and feeling. Plymouth is published weekly, and contains Mr. Beecher's Sermons and Prayers, in form suitable for publication and binding. For complete particulars, price, &c. Yearly subscribers are received by the publishers, \$1, giving two handsome volumes of over 400 pages each. Half-yearly \$1.75. A new and superb Steel Portrait of Mr. Beecher presented to all yearly subscribers. Extraordinary offer. PLYMOUTH PULPIT (\$2), and THE CHRISTIAN UNION (\$2.50), an Unlimited number of Mr. Beecher's Sermons, and other Sermons with Lecture Room Talks and Editorial Articles by Mr. Beecher—sent to one address for \$2, for four dollars. Special inducements to canvassers and those that sell by Special Collections. Price from 3c. to 25c. P. B. FORD & CO., Publishers, 39 Park Row, New York. 47-100-30.

WHERE IS THEIR EQUAL? K. F. HATCH, of Huntington, Mass., sends to Prof. SPENCER the following remarkable report: "I feel it my duty to report to you what Mrs. Spencer's Positive and Negative Powders have done for me. I had suffered with a hereditary Headache for 35 years. During no week had I been free from the Headache in all that time. Two years ago last August I sent to you and got a few boxes of your Powders, and commenced taking them according to the directions, and am cured, as I have had no Headache since I took the first Powder. I had also been troubled with a disease in my bowels from my childhood. There was scarce a day that I did not suffer pain in my bowels, up to the time I got your Powders. They have cured me of that too. I had consulted many of the best Physicians of the Old School, and none of them could tell what ailed me, and could do me no good." See advertisement in another column. Oct. 26-27

LITHOGRAPH LIKENESS OF A. J. DAVIS. An excellent portrait of the celebrated writer on Spiritualism, Andrew Jackson Davis. Price \$1.50. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston.

MRS. J. COTTON, Magnetic Physician, No. 247 East 31st street, (between Second and Third avenues, New York. Will tell all patients, on examination, whether she can relieve or cure them, and so ORDER TAKEN which she perceives cannot be successfully treated. Her cures have been many, and she is especially successful in curing the blind to see, and the deaf to hear. Patients attended at their residence. If desired, send 30c. 3m-100-30.

A BARGAIN! House and fire proof safe for sale in Hammon, N. J. Terms \$400 cash, or \$1000 part cash and mortgage. Address Box 43, Danbury, Conn. 47-100-30.

MRS. A. HULL, Clairvoyant and Test Medium, many of the returned New York and may be seen at 413 Fourth avenue, corner 29th street. 47-100-30.

MRS. LIZZIE ARMS READ will hold a Circle on Tuesday evening at 572 Washington street, corner of Kneeland street, Boston. 17-100-30.

MRS. MYERS, Trance, Business and Test Medium, 413 Third Avenue, New York. 3m-100-30.

E. LONGFIELD, Test and Writing Medium, 418 1/2 of Farrel street, facing on Market, opposite Third street, San Francisco, Cal. Fee \$1 per hour. 47-100-30.

JACOB TODD, Healing Physician, 532 Washington street, Boston. All diseases treated, and clairvoyant examinations free. 37m-100-30.

W. H. MUMMLER, SPIRIT PHOTOGRAPHER. To persons at a distance desirous of obtaining a Spirit Photograph, I would inform that it is not actually necessary for them to be present. For full information a dress with two 3-cent stamps. W. H. MUMMLER, 179 West Springfield street, Boston, Mass. 03. 8-47m

MONEY MADE WITHOUT RISK.—Send for an Agency of the Positive and Negative Powders. See advertisement of the Powders in another column. Address PROF. PAYTON SPENCER, P. O. BOX 6217, NEW YORK CITY. 1st-100-30.

History and Philosophy of Evil; WITH SUGGESTIONS FOR MORE ENNOBLING INSTITUTIONS AND PHILOSOPHICAL SYSTEMS OF ETHICS. BY ANDREW JACKSON DAVIS. Price: paper 60 cents, cloth 75 cents, postage 12 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston.

AFTER DEATH; OR, Disembodied Man. THE Location, Topography and Scenery of the Spiritual Universe; Its Inhabitants, their Customs, Habits, Modes of Existence; Sex after Death; Sixty-two in the World of Souls; The Sin against the Holy Ghost, its Fearful Penalties, etc. Being the sequel to "DEALING WITH THE DEAD." By the Author of "Pre-Adaptation of the Dead with the Dead." GAZETTE, Paper \$1.00, postage 8 cents; cloth \$1.25, postage 15 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston.

WARREN CHASE & CO., No. 827 North Fifth street, St. Louis, Mo., Keep constantly on hand all the publications of Wm. White & Co., J. P. Mendum, Adams & Co., and all other popular Liberal Literature, including all the Spiritual Papers and Magazines, Photographs, Parlor Games, Golden Pens, Stationery, &c.

Herman Snow, at 319 Kearney street, San Francisco, Cal., keeps for sale a general variety of Spiritualist and Reform Books at Eastern prices. Also Flat-chettes, Spencer's Positive and Negative Powders, etc. Catalogues and Circulars mailed free. May 1-17

Notice to Subscribers of the Banner of Light.—Your attention is called to the plan we have adopted of placing figures at the end of each of your names, as printed on the paper or wrapper. These figures stand as an index, showing the exact time when your subscription expires: i. e., the time for which you have paid. When these figures correspond with the number of the volume and the number of the paper (that is, when you know that the time for which you paid has expired). The adoption of this method renders it unnecessary for you to send requests. Those who desire the paper continued should send their subscriptions at least as early as three weeks before the receipt-figures correspond with those at the left and right of the date.

ADVERTISEMENTS.

Each line in Agents' Lists twenty cents for the first, and fifteen cents per line for every subsequent insertion. Payments in advance.

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

Advertisements to be Renewed at Continued Rates must be left at our Office before 12 M. on Tuesdays.

SPIRITUAL CLAIRVOYANCE, AND MEDICAL PRACTICE. By request of many friends and patients, DR. H. B. STORER, (Principal Office, 120 Harrison Avenue, Boston.)

MRS. JULIA M. FRIEND, Widely known throughout New England as one of the most remarkable Mediums and Spiritual Clairvoyants of the age, will visit

WORCESTER AND PROVIDENCE One day of each week, as follows: Worcester on Tuesdays, at 75 Front street; and Providence on Wednesdays, at Mrs. A. K. Potter's, 26 Union street. Medical Examinations, &c. when written for by the hand of the medium, &c. Our practice is entirely directed by physicians in our life, whose identity and ability to minister successfully to bodily & mental disease, has been thoroughly tested during more than eight years last past. Letters, with lock of hair for examination, must enclose \$2, and should be directed to our Principal Office, 120 Harrison Avenue, Boston, where remittals will be received on Mondays, Thursdays, Fridays and Saturdays. 47-100-30.

MUST ONE RISE FROM THE DEAD? PROF. SPENCER—Dear Sir: I feel that I ought to acknowledge the benefits of the Positive and Negative Powders in this place. Well, then, two years ago one box cured my child, one year old, after given up to die. Half a box of the Positive Powders cured H. G. Kilburn of Erysipelas, from which he had been unable to work for several years. He took up the half box, went to work, and says he is now cured. Again, a young girl, twelve years old, who had become blind from pain in her head, has used up one and one half box of Positive Powders; she is now around at work, can read write and sew. I might give more such cases; but after seeing such evidence if people can't believe, they will not believe "though one should rise from the dead." I should have stated above that the girl was pronounced incurable by our skilled Doctors of this place. W. D. KELLY, Sec. advertisement in another column. Oct. 26-27

HORATIO G. EDDY, The well-known PHYSICAL MEDIUM, Will give one of his WONDERFUL MANIFESTATIONS at 7:30 P. M. every evening, Oct. 25th, at 75 o'clock, and every week-day evening thereafter (25th excepted) until further notice. THE P. O. BOX, 112, will accept of the honor each evening, with some interesting Experiments in Psychology. Admission, 25, 35 and 50 cents. Oct. 26.

DR. J. R. NEWTON Will heal the sick in BUFFALO, N. Y., At the BLOOMER HOUSE, Until Further Notice.

DR. NEWTON repeats his visit to Buffalo in consequence of the numerous cures performed there on the 4th, 5th and 6th of September, and at the solicitation of many prominent citizens of that city. Oct. 2.

HENRY WARD BEECHER'S SERMONS IN PLYMOUTH PULPIT. ARE being read by people of every class and denomination all over this country and Europe. They are full of vital, beautiful religious thought and feeling. Plymouth is published weekly, and contains Mr. Beecher's Sermons and Prayers, in form suitable for publication and binding. For complete particulars, price, &c. Yearly subscribers are received by the publishers, \$1, giving two handsome volumes of over 400 pages each. Half-yearly \$1.75. A new and superb Steel Portrait of Mr. Beecher presented to all yearly subscribers. Extraordinary offer. PLYMOUTH PULPIT (\$2), and THE CHRISTIAN UNION (\$2.50), an Unlimited number of Mr. Beecher's Sermons, and other Sermons with Lecture Room Talks and Editorial Articles by Mr. Beecher—sent to one address for \$2, for four dollars. Special inducements to canvassers and those that sell by Special Collections. Price from 3c. to 25c. P. B. FORD & CO., Publishers, 39 Park Row, New York. 47-100-30.

WHERE IS THEIR EQUAL? K. F. HATCH, of Huntington, Mass., sends to Prof. SPENCER the following remarkable report: "I feel it my duty to report to you what Mrs. Spencer's Positive and Negative Powders have done for me. I had suffered with a hereditary Headache for 35 years. During no week had I been free from the Headache in all that time. Two years ago last August I sent to you and got a few boxes of your Powders, and commenced taking them according to the directions, and am cured, as I have had no Headache since I took the first Powder. I had also been troubled with a disease in my bowels from my childhood. There was scarce a day that I did not suffer pain in my bowels, up to the time I got your Powders. They have cured me of that too. I had consulted many of the best Physicians of the Old School, and none of them could tell what ailed me, and could do me no good." See advertisement in another column. Oct. 26-27

LITHOGRAPH LIKENESS OF A. J. DAVIS. An excellent portrait of the celebrated writer on Spiritualism, Andrew Jackson Davis. Price \$1.50. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston.

MRS. J. COTTON, Magnetic Physician, No. 247 East 31st street, (between Second and Third avenues, New York. Will tell all patients, on examination, whether she can relieve or cure them, and so ORDER TAKEN which she perceives cannot be successfully treated. Her cures have been many, and she is especially successful in curing the blind to see, and the deaf to hear. Patients attended at their residence. If desired, send 30c. 3m-100-30.

A BARGAIN! House and fire proof safe for sale in Hammon, N. J. Terms \$400 cash, or \$1000 part cash and mortgage. Address Box 43, Danbury, Conn. 47-100-30.

MRS. A. HULL, Clairvoyant and Test Medium, many of the returned New York and may be seen at 413 Fourth avenue, corner 29th street. 47-100-30.

MRS. LIZZIE ARMS READ will hold a Circle on Tuesday evening at 572 Washington street, corner of Kneeland street, Boston. 17-100-30.

MRS. MYERS, Trance, Business and Test Medium, 413 Third Avenue, New York. 3m-100-30.

E. LONGFIELD, Test and Writing Medium, 418 1/2 of Farrel street, facing on Market, opposite Third street, San Francisco, Cal. Fee \$1 per hour. 47-100-30.

JACOB TODD, Healing Physician, 532 Washington street, Boston. All diseases treated, and clairvoyant examinations free. 37m-100-30.

W. H. MUMMLER, SPIRIT PHOTOGRAPHER. To persons at a distance desirous of obtaining a Spirit Photograph, I would inform that it is not actually necessary for them to be present. For full information a dress with two 3-cent stamps. W. H. MUMMLER, 179 West Springfield street, Boston, Mass. 03. 8-47m

MONEY MADE WITHOUT RISK.—Send for an Agency of the Positive and Negative Powders. See advertisement of the Powders in another column. Address PROF. PAYTON SPENCER, P. O. BOX 6217, NEW YORK CITY. 1st-100-30.

History and Philosophy of Evil; WITH SUGGESTIONS FOR MORE ENNOBLING INSTITUTIONS AND PHILOSOPHICAL SYSTEMS OF ETHICS. BY ANDREW JACKSON DAVIS. Price: paper 60 cents, cloth 75 cents, postage 12 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston.

AFTER DEATH; OR, Disembodied Man. THE Location, Topography and Scenery of the Spiritual Universe; Its Inhabitants, their Customs, Habits, Modes of Existence; Sex after Death; Sixty-two in the World of Souls; The Sin against the Holy Ghost, its Fearful Penalties, etc. Being the sequel to "DEALING WITH THE DEAD." By the Author of "Pre-Adaptation of the Dead with the Dead." GAZETTE, Paper \$1.00, postage 8 cents; cloth \$1.25, postage 15 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston.

JUST PUBLISHED.

A BOOK FOR EVERY FAMILY.

THE CHESTER FAMILY;

OR, The Curse of the Drunkard's Appetite.

BY JULIA M. FRIEND.

Moderate Drinking is the Source of all Drunkenness.

The following table of contents of the above volume will speak for the book, perhaps, all that need to be said of it. It is neatly printed, and we have no hesitation in saying that it is one of the most interesting Temperance Stories we have ever seen. It will reach the heart of every one who reads it, and we hope it may find a welcome in every family and a reader in every friend of humanity and progress. The authoress has given her life, for twelve years, as a CLAIRVOYANT PHYSICIAN, to the healing of the diseases that flesh is heir to. The various incidents of the story are taken from her life. Substances which they are. The authoress speaks as one who feels the subject on which she writes, and who cherishes what she has seen and heard. The friends of temperance will find the statistical tables invaluable. "Good Tempers" and the "Sons of Temperance" could not use their funds more advantageously than in aiding in the circulation of this invaluable work. The authoress is deserving of thanks for having given to the world this book as an illustration of that scourge of all scourges, the thirst for alcoholic drinks, or, as the authoress has truthfully and appropriately designated it, "the drunkard's appetite." Read the list of contents, buy the book, read it, and then read it to your children.

INTRODUCTION.—A Letter from Henry C. Wright to Julia M. Friend. LETTER I.—Early Life of John and Mary Chester. LETTER II.—The Drunkard's Wife; The Drunken Lover saved by his Attached Wife. LETTER III.—The Drunkard's Children; Can Children love and honor a Drunken Father? The Patient, Crippled Child. LETTER IV.—The Christmas Story; Drunken Father stealing his Child's Money to buy Liquor; Surprise Party; Christmas Dinner; The Crippled gets her Crutches despite the Theft of her Drunken Father. LETTER V.—Death of Little Lizzie; Result of a Drunken Father's Neglect; A Drunken Father is the Death-Sentence of his Child, and at the Burial of her body. LETTER VI.—The Rumseller and his Victims; The Drunkard's Wife and Children face to face with the Rumseller; Demanding the Husband and Father; Made Drunk by him. LETTER VII.—The Rumseller and his Victims; His Responsibility for Drunkenness and its Results. LETTER VIII.—Moderate Drinkers; A Father and Child drowned; All Drunkards come from Moderate Drinkers; The Gutter and Poor-house come from the Parlor and Fashionable-dinner-table. LETTER IX.—Self-Sacrifice; Long-Suffering Patience of the Drunkard's Wife. LETTER X.—Pro-Salutary Influence; A Mother consigning her Child to the Drunkard's loose and dissipated life; A Mother getting rid of Disease by entailing it on her Child. LETTER XI.—First Voyage to Sea; The Young Sailor's Welcome Home; A Son pleading with his Drunken Father to know and welcome him Home. LETTER XII.—Hopes and Plans of Johnny, to get a Comfortable Home for his Mother. LETTER XIII.—Hopes and Plans Actualized; The Mother and her Children in their New Home; Noble Conduct of Johnny; Beautiful Character of Ellen; Father too drunk to share their Joy; Silent Prayer and Agency of the Wife. LETTER XIV.—The Drunkard Reformed. LETTER XV.—Conclusion; Cost of the Drunkard's Drink to National Wealth, to National Morals, to Human Life. APPENDIX.—Statistical Tables, showing the cost of the Drunkard's Drink to the Industry, to the Morals, and the Lives of the People. Price \$1.00, postage 15 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston.

THE BOOK OF THE TIMES.

PLANCHETTE,

OR THE DESPAIR OF SCIENCE!

BEING A FULL ACCOUNT OF MODERN SPIRITUALISM, ITS PHENOMENA, AND THE VARIOUS THEORIES REGARDING IT; WITH A REVEAL OF FRENCH SPIRITISM. BY EPES SARGENT.

THIS long-announced volume, from the pen of a well known American author, who has given to the world the most striking and careful survey of the whole subject of well-attested phenomena believed to be spiritual. Beginning with the

Message Department.

Each Message in this Department of the BANNER OF LIGHT was claimed as spoken by the Spirit whose name it bears, through the instrumentality of...

The Banner of Light Free Circles. These Circles are held at No. 138 WASHINGTON STREET, Room No. 4, (up stairs) on MONDAY, TUESDAY and THURSDAY AFTERNOONS.

Invocation. Spirit Eternal, thou presence from which we can never depart; thou divine life that dwellest within each and every heart; thou who art the soul of the morning and of the evening...

Questions and Answers. Mr. Chairman, if you have questions, I am ready to answer them. QUES.—Does one who commits self-murder pass to the lowest sphere? and in what condition does the spirit appear after such an act?

Martha Jennings. I am Martha Jennings, from Norwich, Connecticut. I lived here twenty-two years, and died of fever. It is nine years since I left. I have one brother. His name is Albert—Albert Jennings.

Ricardo Cavano. I say I come this place when death came to me. I tell what came to Cuba—what I see. [In a vision?] No, since I come, Freedom, American!

Hubert Forster. Good day, sir. That young Spanish patriot found it hard to express himself; partly on account of your disordered atmosphere, partly on account of his own intense enthusiasm...

George A. Loring. A strange life is this which the human spirit takes part in. I am carried strongly and wonderfully back thirty years in coming here to-day; and all these years seem to be before me...

Simon Byles. Perhaps what I am to say will illustrate the question which has just been answered. Twenty-one years ago I was under sentence of death for murder. While a prisoner I was overtaken by consumption...

Invocation. Oh Sacred Presence, oh Divine Life, thou art ever with us, and we are with thee. The mantle of thine eternity enfolds us and we are safe...

Questions and Answers. QUES.—We are told every person has a spirit guide. If this is so, by whom, or by what law are they appointed? ANS.—It is to be supposed that every person dwelling here in physical life has some spirit...

Philip Gage. How do you do? Pretty well; got father and mother and my sister here. [On earth?] Yes; and Uncle Phil thought I'd better come. [Is he with you?] Yes, sir; he was killed in the war.

Annie Pierotte Stultz. I was born in Baltimore, Maryland, in 1843, in June. By my parents I inherited the name of Annie Pierotte. During the third year of the war I married Com. Perry Stultz. I did not see him again.

Messages to be Published. Tuesday, Sept. 28.—Invocation: Questions and Answers: Frank Hanson, to his relatives; Nathan C. Emmons, Second Lieutenant Co. C, 3d New York; to his uncle; Michael Finnegan, of London, to his wife; Margaret Taylor, of New York City, to her daughter.

Donations in Aid of our Public Free Circles. J. S. N. W. Conant, \$2.00; Friend, New Jersey, \$2.00; From a friend, \$10.00; H. L. Warren, Muskegon, Mich., \$7.00.

Wonders Will Never Cease. Dr. Stewart is accomplishing some wonderful cures at the Bingham House. Here are a few of our many: Mr. S. Barlow, of Covington, came to Dr. J. W. Stewart in great distress...

From Hammon, N. J., Oct. 7th, 1869, Franklin, son of A. J. and Maria M. King, aged 3 years and 6 months. A shadow has fallen upon our household which obscures the present much of the brightness of life...

From near Lancaster, Tex., Sept. 1st, 1869, Mattie Bell Waters, aged 2 years and 11 months. She was a bright little child of much promise, and strongly attached to her father. The day following her change I was permitted to see her freed spirit standing by the house...

From Providence, R. I., Aug. 24th, 1869, Mrs. Cady, aged 64 years. In her Father's house of many mansions 'the faithful, loving friend and mother has gained her rest and rejoined her

Oh, Uncle Willie, aint you going to see mother and father?—they are so disappointed. [Ah, Mamie; I have not yet been able to go.] How did you know me? [I knew you by your smile; you haven't lost that.] Mother is getting more reconciled. Tell her I come, won't you? and tell her I'm so glad she feels more reconciled. I was real sorry you did not go to her. I'd like to say something to you, but I don't want to here. [You can say it.] Don't you know what you need now?

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washed and wrung clothes, which she had not done in several months. A young lady just east of this village who had been falling in health, is now better than she has been in six months, and is still improving. Dr. Stewart cured Mrs. J. Q. A. Clark, of Centerville, after she had been confined to her bed for eleven years and voiceless nine years from inflammation of the lungs. Cured Miss B. E. Clark, of Jamestown, N. Y., of catarrh of nine years' standing; had lost the sense of smelling for several years. Miss Elizabeth Davenport, of Ithaca, consumption, phthisis and cough for twelve years; cured.

Dr. J. W. Stewart will be at the Eagle Hotel, Pike, Oct. 11th, 12th, 13th and 14th—do not forget the dates. Also at the Bingham House, Warsaw, Oct. 14th, and in New Castle, Pa., Oct. 18th, for thirteen days.

The Eddy Seances at Dayville, Conn. EDITORS BANNER OF LIGHT—Although I have long been familiar with Spiritualism and its various attendant phenomena, I have never had as good an opportunity to witness the cabinet manifestations, as during the last two evenings, October 6th and 7th, at Sayles's Hall, in our village. Horatio G. Eddy, who is traveling with Prof. Cadwell, of magic memories, was tied with six or seven ropes, in fact all that was desired, by a committee chosen by the audience, and as soon as the door was closed the noises commenced. This door was opened at intervals, to allow of an inspection as to the permanency of the knots, which were found secure, in every instance. The bells, tambourine, horn, concertina and violin were thrown about, or played upon, a violent racket was made inside, no one could tell how, but it seemed as if the convulsions would break away the sides of the cabinet, hands were rapidly shown at the front and top apertures, which, after the gathering of more power, were sometimes displayed from twenty to thirty seconds in a clear, ordinarily strong light. Many times there were three hands seen at the same moment. I think I am very safe in saying I saw six or seven hands distinctly, that were unlike any other I had seen at the same time, however, though Prof. Cadwell told me he once counted thirteen visible at once. One was very large, and had a deformed little finger; this was shown several times each night. The first evening a woman's arm was thrust out from the top of the cabinet, so that it was shown half-way above the elbow, holding in its hand a bell, which it rang six or seven times. This arm was fair, and looked soft and flesh-like, was slender but plump, and the wrist and hand were as beautiful as the arm. All this while hands were coming out from the front window, showing sometimes only the fingers, sometimes the whole hand, and a pair of feet without covering, once, however, with a shirt-sleeve; and last evening we saw, three or four times, a lady's hand and arm covered with a loose black sleeve, with a loose white sleeve under it. Some saw a muff put out from the window—I did not see it. The hands would pass the bells to each other from the different apertures, which necessitated an exposure of much of the arm. Once a large elbow was rested on the front opening, and a tremendous arm was put forth that looked as if it might be the "outstretched arm" joined to the "hand of Providence." It must have belonged to a stout, muscular man, above seven feet in height. I saw a pair of feet, without any covering, and I saw a hand and arm, which I could not compare with it, unless on Barnum's giant, and this was much larger and feebler than his.

With some strong thread I sewed the front edges of his coat together; the door was then closed; in less than five minutes they said they had got his coat off, and called for the door to be opened; I examined the coat, which was handed me by the Prof., and found it to be sewed fast, as I had left it. It was returned to him, and in about the same time that it took to remove it when first tied, "Elocia," one of the spirits manifesting, showed her face, and came out calmly at the front window of the cabinet a second time. She had a white turban on her head. There was an attempt to show other faces, but they passed so rapidly that we could not see distinctly. The cabinet is taken to pieces before the audience, at the close of the seance, and left ready for packing, thereby exposing every part, and showing there is no chance for deception. The "blues" of this village, "whose name is legion," have something to talk about this time.

These are not "dark circle" manifestations, as I have said; not what they might be just as genuine if they were; but there is much more chance for trickery, if it is contemplated, in the dark, and I should only be content with very strong proof, in such circles. I am very glad to be able to record freely and unsolicited my perfect confidence in the genuineness of these, and the entire absence, in my mind, of any point upon which I can raise a doubt. After witnessing wonderful phenomena, we often say to ourselves, "Perhaps there might have been a trick in this or that; I wish I had thought of it at the time," but I can recall nothing that I can possibly associate with deception. Eddy is tied in his cabinet with three different voices were talking to prove his non-complecity, and will hold rice in his hands, though the latter test he prefers to perform at his private seances, as he is sometimes entranced before audiences, and might relax his hold.

Prof. Cadwell is a magician of some eighteen years' practice; he performs all feats of legerdemain, then explains their simplicity to the audience, and offers \$50.00 to any one who will find any means about the cabinet or medium, by which to perform the wonderful feats related, except by spirit power.

I wish to say to any honest mediums, either speaking or physical, that we have a "plight little" in our village, who has a "plight little" in her address me, when wishing to come before the public, I can probably furnish it to them free. I shall be glad to hear from any good fellow-laborers. Meanwhile, friends, employ Prof. Cadwell and Eddy; they must do a great and good work wherever they go. I wish them success, for I am sure they have done that work here.

LITA BARNEY SAYLES.

From Hammon, N. J., Oct. 7th, 1869, Franklin, son of A. J. and Maria M. King, aged 3 years and 6 months.

A shadow has fallen upon our household which obscures the present much of the brightness of life; while at the same time the birth of a spirit child has gladdened the hearts of our loved ones, and has opened a new era in our life.

From near Lancaster, Tex., Sept. 1st, 1869, Mattie Bell Waters, aged 2 years and 11 months.

She was a bright little child of much promise, and strongly attached to her father. The day following her change I was permitted to see her freed spirit standing by the house near where her father often worked, upon a rock of adamant.

From Providence, R. I., Aug. 24th, 1869, Mrs. Cady, aged 64 years.

In her Father's house of many mansions 'the faithful, loving friend and mother has gained her rest and rejoined her

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Banner of Light.

"ALL THROUGH THE NIGHT."

[The following beautiful lines, with the above heading, which we clip from the columns of the Boston Lyceum, are respectfully recommended to those connected with our Progressive Lyceum movement, as eminently worthy of recitation therein.]

All through the night, Dear Father, when our trembling eyes explore In vain thy heavens, bereft of warmth and light, When birds are mute, and roses glow no more, And this fair world sinks rapt from our sight, Oh, Father, keep us there!

Hints to Teachers.

THE LYCEUM NOT A DEBATING CLUB. In answering the question before the Lyceum, the members rise and express their views, independent of all others. The expression is spontaneous, and should be received without argument. If no one is allowed to speak but one, there can be no discussion. This rule cannot be too rigidly maintained. As soon as it is departed from, the Lyceum becomes a debating club, and the dignity of its sessions, and one of the objects of the method are wholly lost. The Lyceum intends to teach dignity of manner. It is nothing new, when an individual presents his views, for another to combat them, and a mental encounter thus ensues, that is generally but one remove from the disgraceful pugilistic strife. But to sit calmly while another presents ideas we think are false, or hear our own darling theories controverted, is a schooling obtained nowhere except in the hall of the Lyceum.

The foregoing paragraph is from the pen of our philosophical and faithful brother, Hudson Tuttle. It appeared in the last issue of the much-improved and truly valuable Lyceum Banner, which, as your readers doubtless know, is edited by the talented Mrs. F. M. Brown, and published by her sister, Mrs. L. H. Kimball, at No. 157 Madison street, Chicago, Ill. I am thus particularly so that no father or mother who reads the indispensable Banner of Light can fail to know exactly where to send a dollar at once to the bravely working publisher of the children's best progressive periodical.

With all the emphasis at my command I would add my testimony to the wise words and recommendations of friend Tuttle. Nothing more certainly destroys the beautiful dignity and spiritual solemnity of the Lyceum session than the self-conceit, pugnacity and mere intellectual displays of a few adult controversialists. Free expression of any theory or sentiment does not necessarily call for an immediate counterstatement. The glory of the Lyceum is seen in thought so grandly as in its free utterance of honest thought without debate. Children and adults alike grow intellectually strong and spiritually calm under a freedom and dignity so boundless and heavenly.

Another thing: Excepting special occasions, or when provided for by vote and invitation of the entire Lyceum, nothing can be more tedious and injurious than the reading of long essays or poems. Sometimes officers, or leaders, when the privilege of speaking briefly is extended to all, will fatigue the children beyond recuperation by protracted reading or extempore speaking. This is always a hazardous experiment, and should rarely be permitted in any Children's Lyceum. In a Sunday school such and similar absurdities can be practiced by the superintendent with impunity, and they are; but the Progressive Lyceum is an entirely new departure, and all engaged in the beautiful gardens of spirit culture should be wise and careful.

I am exceedingly happy when I read the wise admonitions of Hudson Tuttle, E. T. Blackmer, Mr. Singer, and others, who seem intuitively to comprehend in its rich fullness the primal principles and high purposes of the Lyceum organization. It would be well, if Leaders and Officers frequently associated for the purpose of "studying their parts." If they meet only on Sunday, and then enter without preparation at once upon the discharge of their respective functions, the proceedings are likely to be anything but advantageous to the prosperity of the Lyceum. Spectators never fail to perceive the flaws and dark spots in the conduct of leaders, officers and children. A Leaders' meeting at least once a week after a new Lyceum has been organized, and after a time, not less frequent than once a month, would add much to the unity and effectiveness of the Sunday sessions.

Yours in the good work,
ORANGE, N. J., Oct. 8th, 1869.

The Syllabus.

Many persons are at a loss to know why it is that the coming Ecumenical Council has excited so much political as well as religious agitation in Europe, and still more why its proceedings or results should interest or affect us in the United States. This we propose briefly to show. The Council—the highest authority of the Roman Catholic Church—has been called for a definite and special purpose, viz.: To pass on several matters of dogma and to take action on "The Syllabus." This now famous paper, which must be adopted or rejected as a rule of faith and action, is a systematic and sweeping condemnation of everything which may be comprehended in the modern idea of civil liberty—the entire civilization of our time.

In history best explains it. Five years ago—in December, 1864—the Pope issued an encyclical letter, taking a very despondent view of the condition, political, social and religious, of the entire world. Accompanying this paper was the Syllabus, a schedule, in military parlance, of charges and specifications. It contained ten general charges, each supported by just exactly eight specified errors, or "damnable heresies." The somewhat emphatic language is Pío Nono's, and not that of an intemperate journalist. The general charges are labeled materialism, ritualism, pantheism, socialism, etc. The specifications are made precise. As to the arrangement of the whole paper, however, savors more of medieval conceit than sound logic, we shall drop the ecclesiastical terminology and the forced arrangement, and group together some of the salient ideas and facts of modern life, which are directly and unequivocally pronounced to be damnable and sinful, and contrary to faith.

The freedom of the press. Bible societies. Liberal clerical associations. The independence of Church and State. The civil contract of marriage as opposed to the governmental view. Education outside of the control of the Roman Catholic Church. The objects and functions of legislation. The relations of clergy and laity. The modern idea of sound government and the relations of the governed to the governing. The views held by nearly all educated men as

to the functions and limits of human reason; and The objects, powers and results of scientific investigation. As will be seen at a glance, the indictment of the Syllabus covers the whole structure of modern society. In short, the Pope arraigns the life of the nineteenth century, and proposes to try it before a tribunal of his own calling.

As is usual in court martial and ecclesiastical tribunals, the case is already prejudged. There can be no doubt about the verdict. The Syllabus itself is a sentence which assumes conviction. All the Council is called for is to affirm it. There is a report, at the end of all this, coming through the organ of the Jesuits in Rome, that is calculated to startle the religious world, or certainly the Catholic portion of it, from its propriety. It is that the Council at Rome has not been called for the purpose of deliberating upon questions, but to ratify decisions already reached by the Pope. This is beyond anything yet announced in even the present day of wonders. To call a Council for the mere sake of registering decrees, is obviously not to call a Council at all, but to summon a body to nod assent in silence to whatever may be ordered, and as often as ordered. If this rumor has any foundation in fact, it only goes to illustrate the power of the last struggles of Romanism with the later influences of advancing civilization. The Papal authority has reluctantly let go its hold of the European States, and been compelled to see its decay in the general social structure. Education is becoming rapidly divorced from its influence, even in countries so strongly Catholic as Austria. France puts forward her eloquent Father Hyacinthe to challenge this atrocious Romanism over all matters of the mind and of conscience. Spain permits Protestant preaching and teaching. And it would appear that the Pope is determined to make one more spasmodic effort to reassert, if he cannot regain, his authority over the human mind. The Ecumenical Council, however, will soon enough discover the nothingness of its influence, if it attempts to carry out the design suggested by the report to which we have above alluded.

New Publications.

THE SECRET OF SWEDENBORG. Being an elucidation of his doctrine of the Divine Natural Humanity. By Henry James. Boston: Fields, Osgood & Co. The contents of this severely analytical and logical treatise include an essay which appeared in the North American Review of July, 1867, to which a large amount of matter has been added by the process of natural expansion. We could not pretend to say that we had mastered the substance of such an essay even after several studious readings, for it demands close, earnest, and indefatigable application by the intellect, conjointly with a teachably humble state of the feelings, and a patient and prayerful attitude of the spirit. Whether Swedenborg has at last found an interpreter in Mr. James, may well question, for the latter is himself as profound as the author whose text he seeks to illuminate. But the reports of Mr. James as a vigorous and exhaustive thinker, a man of clear and unswerving insight, and an unquestioned master of expression in whatever pertains to intellectual and spiritual problems, cannot fail to command for his present essay that profound attention which is its most obvious desert. Whatever pertains to Swedenborg he has discussed with a lover's affectionate enthusiasm. He plunges into the apparent mysteries of his revelations boldly to bring up pearls that are filled with radiant light. He pierces the heavenly sphere with him only to bring back views with which every human soul in its secret inner experience cannot but confess itself familiar. Perhaps, without actual perusal of his essay, he makes himself suggestively understood in his very positive preface, or introduction, when he so impressively declares that he hopes "the day is now no longer so distant as once it seemed, when the day, pampered and mischievous force which men have everywhere superstitiously worshipped as divine, and sought to placate by all manner of cruel, slavish and mercenary observances, may be utterly effaced in the resurrection elements of that spotless unfriended youth, who in the world's darkest hour allied his own godward hopes with the fortune only of the most defiled, the most diseased, the most disowned of human kind, and so for the first and only time on earth avouched a breadth in the meanest human bosom every way fit to house and domesticate the infinite divine love." This is his highest conception of "all-divine natural humanity." In man he holds love to be the all in all, and humanity to have received its divinity with the breathing of conscience. Without this man would remain but a physical creature; with it, nature becomes but the background, or basis, to the mind in its approaches toward God.

COMPLETE WORKS OF A. J. DAVIS.

ARABULA; or, The Divine Guest. This fresh and beautiful volume is selling rapidly, because it supplies a deep religious want in the hearts of the people. \$1.50, postage 2c. A STELLAR KEY TO THE SUMMER-ECLIPSE. Illustrated with Diagrams and Engravings of Celestial Scenery. The contents of this book are entirely original, and direct the mind and thoughts into channels hitherto wholly unexplored. \$1.00, postage 2c. APPROACHING CRISIS. Being a Review of the Present State of the Human Mind. The great question of this age, which is destined to convulse and divide Protestantism, and around which all other religious controversies are being carried, is the subject of this Review, which is delivered by the author before the Harmonical Brotherhood of Hartford, Connecticut. It is illustrated by many beautiful engravings, and contains the best explanation of the "Origin of Evil" to be found in this Review. \$1.00, postage 1c. ANSWERS TO EVER-RECURRING QUESTIONS FROM THE PEOPLE. (A Sequel to Penitential.) The wide range of subjects treated in this little book itself will reveal the clearness of style and vigor of method characteristic of the author's entire system. \$1.00, postage 2c. CHILDREN'S PROGRESSIVE LYCEUM. A Manual, with Directions for the Organization and Management of Sunday Schools, Adapted to the Bodies and Minds of the Young, and containing Rules, Methods, Exercises, and Hymns, and containing the most complete and valuable Silver-Chain Collection of Hymns and Songs. 70c., postage 2c. 12 copies \$3.00; 50 copies \$5.00; 100 copies \$8.00; 250 copies \$12.00; 500 copies \$18.00.

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Revelation of the Natural, Spiritual and Celestial Universes, and the Unity of the Human Mind. \$1.50, postage 2c. Vol. II. THE TEACHER. In this volume is presented the new and wonderful principles of Spirit, and the laws of the human mind, and the system of argument on the "Existence of God." \$1.50, postage 2c. Vol. III. THE SEER. This volume is composed of twenty-seven lectures on every phase of the human mind, and the laws of the human mind, and the system of argument on the "Existence of God." \$1.50, postage 2c. Vol. IV. THE REFORMER. This volume contains truths eminently serviceable in the elevation of the human mind, and the laws of the human mind, and the system of argument on the "Existence of God." \$1.50, postage 2c. Vol. V. THE THESER. This volume is the most complete and valuable Silver-Chain Collection of Hymns and Songs. 70c., postage 2c. 12 copies \$3.00; 50 copies \$5.00; 100 copies \$8.00; 250 copies \$12.00; 500 copies \$18.00.

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Those who know Mr. Davis's style of treating his subjects, will not be surprised to find that this little book is full of important thoughts. Paper 50c., cloth \$1.00, postage 1c.

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and a Voice to Mankind. (In Three Parts.) This little edition, just published, with a likeness of the author, and a record for marriages, births and deaths. This book contains the basis and philosophy on which the whole structure of Spiritualism rests. It embodies and condenses the fundamental principles of human life and human progress up to and beyond the present, and has a steady and constant sale. \$3.50, postage 4c.

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Notes from a Lecturer.

DEAR BANNER—I am now as busy as ever, having just returned from the labor of three Conventions in Wisconsin, and a course of lectures in Monroe, the capital of Green County. It is a most encouraging fact, and significant of the times, that our audiences are not drawing largely upon the churches, and in Racine I was informed that the Methodist leader took special pains to warn the young men of the city not to attend our meetings, declaring them to be instigated and led on by the "devil." However, it did not prevent our having a packed house, and the young men of the city, respectful and attentive, made up in good proportion the sum total. Our youthful sister, Mrs. Adillo L. Ballou, is one of the most earnest and eloquent of speakers. As she intends going Eastward, will not Societies in that direction help on this valuable apostle, and reap the instruction and sympathy she is sure to give them? Sister Ballou, one of those speakers who, with her gentle and uncompromising carries with her the gentle, appealing spirit of the compassionate teacher, and often smites the hard, cold rock of skepticism with her magic wand, to call forth the hidden springs of divinity that had only crept deeper for every unympathetic blow. Her power consists in untiring reason with love and awakening the better nature; and where cold intellect has failed to reach the heart she takes captive many a soul by her woman-love for the unfortunate and sinning. Friends, do not fail to hear her, and remember the necessity, remember the little ones who leave us, now going East to Bethel, Ch. for a few months. As Mrs. F. is an honest, truthful woman, who lives far above deception of any kind, and as she, like many others, has been reduced to circumstances of pecuniary need, I hope the good friends will not fail to seek her, and reward her to the amount of her present charge. Mrs. F. is an excellent examining and psychometric medium, nor have I yet heard complaint of one single failure. Address her, with one or two leading symptoms, in cases of disease, and till further notice, at Bethel, Fairfield Co., Ct. Do not forget the dollar.

Thine for the army of workers, M. J. W.

Chicago, Ill., Oct. 13th, 1869.

P. S.—I wish to announce, for the benefit of all parties, that I am constantly receiving testimonials to the superior utility of our sister, Mrs. Emmeline S. Fairchild, of Bethel, Ch., who is now going East to Bethel, Ch. for a few months. As Mrs. F. is an honest, truthful woman, who lives far above deception of any kind, and as she, like many others, has been reduced to circumstances of pecuniary need, I hope the good friends will not fail to seek her, and reward her to the amount of her present charge. Mrs. F. is an excellent examining and psychometric medium, nor have I yet heard complaint of one single failure. Address her, with one or two leading symptoms, in cases of disease, and till further notice, at Bethel, Fairfield Co., Ct. Do not forget the dollar.

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