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fro to any address.

For Spirit Message Department see Sixth Page.

The Pecture Room. THE POWER WE PRAY TO, AND THE

POWER OF PRAYER. A Locture Delivered before the Boston Society

of Spiritualists, in Music Hall, by Mrs. Nellie J. T. Brigham. Reported for the Banner of-Light by John W. Day.

INVOCATION.

Oh thou who holdeth us ever in thy sacred presonce, we would remember thee for the purpose of binding our souls in perfect unison with the thought of thee; for the worldliness and ambitions of life, gathering about our spirits, are like the heavy atmosphere of the valley, sweeping over us with their dust and their clouds, so that we can only see a little here and there. So with a grand endeavor we would strive to rise above the mists-to climb step by step up the mountain sides of truth, sunning ourselves in the thought of thee and of a glorious immortality, that we may rest and be strengthened. We thank thee, oh, God, for that glorious expression of thy nature which we see, and for its eternal perpetuity. Teach us of thy broad ocean of inspiration, whose tides set back into the channels of our being; teach us to be more

ADDRESS.

thank offerings to thee forever. Amen.

kind and loving; teach us to rise higher into the

light of purity and peace, and so shall all our thoughts become prayers, and our lives shall be

The Power we pray to, and the power of prayer. We know that among Spiritualists there is the greatest possible diversity of opinions. Some of them, listening to an invocation, want, in their secret hearts, to know what we are praying to, and what we are praying for. There are some of them that wonder if there is any power that hears us, beyond the people that have gathered; and they wonder if the prayer can rise into the open spaces of heaven, and if the soul gets its answer. Now they say, with our freedom of thought and speech, we certainly ought to outgrow all the limitations of old-theology; and there are those that believe that if Spiritualists still make use of some of the old forms, they are doing it only to secure a hearing from those who would be induced to listen to them in that way. Therefore, as we are ready to acknowledge honesty of purpose-not because it is the best policy, however-believing, as we do, that they wonder sometimes at the course which we pursue, let us say to those not accustomed to hearing the Spiritualist speakers, that we do not claim to be leaders—we do not speak that our ideas and opinions may take the place of your opinions, but that they may be suggestions for your own selves to quicken deeper thoughts within you. We come as helpers, not as those who come into your world to do all for you, but only to aid souls to reach the way of knowledge and

Now if they ask us what is the power we pray to, we answer, It is God, the Father of all things, "But," says one, "I know a Spiritualist who does n't believe in God. I know a speaker who has drifted so far out into the open sea of thought-freedom that he never prays to and does not believe in God." Now we believe that the great difference between people here, lies not so much in the variety of opinion as in the unfortunate difference of expressing it. We know that language has been said to be given for the purpose of concealing ideas, and we know that it does most effectually conceal them. And when we reflect upon the censure that flows from one organization to another, if we could go down into the heart of the trouble. we should find that really in the expression, and not in the thought, exists the source of the difficulty. And so we believe, that every person that even lived has certainly believed in a God. It is as impossible for men to drift away from that idea, as for them to drift away from themselves; but there are some who are so entirely wrapped in materiality that they can only be approached from that point of view. And there are also those who are so completely spiritualized in belief that they wonder how any man can be so foolish as to be satisfied with anything from a materialistic standpoint. A man may as well wonder that a child can be better satisfied with his pictured primer than with a volume of scientific research.

We all know that man learns by comparison and illustration; and so, as the little child gathers its ideas from its illustrated primer, we ought to be thankful that these exist. The child is led by its lessons to a time when his ripening intellect, in manhood, demands something more; for the spirit that there is one spirit in Nature, whose laws are of man is much like the body; the two are likethe | eternal and uncreated; a Spirit who manifests bestrings of the harp-when one is struck the other will vibrate. Now as the body has hunger, it is the lesson which leads us to endeavor to obtain that which shall keep the body in strength, and we pray to. [Applause.] prepare it for useful activity. So the mind of man gets a truth which is only intended to sustain it this idea of a God, we ask, "Can you fathom the for the time being-just as the food sustains the laws of Nature?-can you, in your looking out bodily wants-and, if it does its duty, it will bring upon Nature, realize that there is a power there another demonstrated demand for something high- that never contradicts itself? You will probably er to be gratified. So, as the child learns by com- grant that there is a force—and that force we acparison, man also learns; and, when we go back to distant ages, we find this demand for something | admit; that force which we revere; that force higher, centered in one God who is an Infinite that we worship as the Great Soul of all. When Spirit, which men could not comprehend because people have denounced men for Pantheistical their sight was bounded by ignorance, but, as far ideas, we can only say that still we are all parts as, they could understand him, they worshiped. In this great human family, bound together by the Now a certain class of religious worshipers must ties of divine relationship that can never be sunneeds have something to bring their conceptions | dered; and as we see God, we know that it is perinto clearer light; and so did they in olden times | feetly natural for some persons to see a part, and have the same need. We go into some gorgeously | for some, much more of the force of Nature. For decorated temple, where the light streams in instance, one may be called upon to describe a through tinted panes upon richly carpeted aisle certain body, and only be able to do so for a cerand chancel; we see the pictures of martyr and tain part of it; and still we know that all the

are rounded out of grosser materials to the beautiful similitude of breathing life; and, as we gaze on those who assemble in this beautiful spot, and see them bending in adoration before the sculptured and pictured representations, shall we condemn them and call them idol worshipers? No; it is the idea that is speaking to the soul within them, through the avenues of the outer senses, from statue and picture, which they reverence.

And what the statue or the picture is to the wor shiper of the present day, so to the Jews, in their generation, was the worship of Jehovah. Now it. is natural enough that they should be inconsistent in their ideas concerning him, because they had not found the jewel of consistency in anything. They believed in a God who was infinite, and yet who was not so; a God who wretchedly failed in his gardening experiments; a God who was obliged to select the "cool of the day" to walk in, just like the mortals who worshiped him, and who called vociferously for his first children-Adam and Eve-when they had hidden themselves, for the simple reason that he could not find them without doing so. They believed in a God who was jealous and suspicious, just as the Jews themselves were; a God who, in addition to this, was vindictive and all-powerful, and would destroy them in a moment in the hot breath of his wrath, if they deviated from the chosen way. They believed in a God who was unchanging-"the same yesterday, to-day and forever;" and yet this same God was reasoned out of his decided plans by his servant Moses, because he said that if he did destroy this people, his fame would suffer among the heathen. They believed that "no man can see God and live," but Moses declared that at Sinal he saw the outlines of the God of Israel, and he spoke to him "as a man speaketh to his friends."

As Moses knew perfectly well that the children of Israel could not, in their blindness and ignorance, understand that God, who is a spirit-it was necessary for him, and he did it—to bring the idea down to the level of their comprehension. And as they could not see God, the next best thing was to see a man who had seen God. So the record brought by the Bible from olden days seems to us, at times, strangely inconsistent, and therefore is cast aside by some persons, who assert that they shall believe as much of it as agrees with their views, or shall not believe anything, But all the wisdom of the present day is not a some thing that we have created, or spoken into exist ence. It is an outgrowth developed from what has preceded us. Now we all know that there are natural conditions through which the hard earth, from the rocks and utter darkness of the past, has bloomed with flowers; and so in the world of reason. Understand us: from these narrow ideas of the past man has learned incontestably that God is a spirit, and that they that worship him must worship him in spirit and in truth." As the worshiper beholds an idea portrayed in the picture or the statue, so the Jew, through these out side expressions of Jehovah, saw a spiritual idea beyond—and from this germ has gradually expanded other and broader views, as man has been

able to bear them. Then there comes the higher idea of God that is given us by the inspired teachers, among whom we count, by his life and deeds, Jesus of Nazareth. But this spiritual view of Delty seems to be broadcast over earth, and suited in each geographic division of country to the needs and enlightenment of the people thereof. We know of one great missionary who went into a very far distant land—at the supposed command of the Almighty to save those human souls who were in danger of perishing because they had not heard the name of Jehovah. And he supposed that he could teach them of God, but he found they knew something of him already. They pointed the missionary to the luxuriant foliage and the delicate flowers, and asked him if he or any one in his country could make them. And, on his replying in the negative, they said: "Neither can we, but through some mysterious process they are produced by the Great Spirit; and it is he that we worship, and not your Jehovah." So a child of the desert, in obedience to the same fact, once replied to the question of a traveler-" How do I know that there is a God?how do I know that it was a man, and not a camel, that passed my tent in the night? I know by the footprints in the sand. So I see God's footprints around me." And so the people of every land know of God. They do not need an outside presentation of the ideas of some other country to prove the fact of his existence, for deep down in the heart of man the Infinite Spirit has written his commands, and they can never be effaced. Thus we hold that every wandering tribe of human beings believes in the one Great Spirit, as far as it is possible for them to receive the idea of him. Of course these divine ideals vary, as man's development varies, but I believe we can all of us agree fore us through natural channels—the light of justice and everlasting love; and it is this Spirit of Nature that we call God; and it is this power that

Now if there are those who still do not accept cept as God, our Father; it is that force that we parts are bound together to make the true form, | the bitter fountain cannot give forth sweet water, | and are not injured by the partial description; neither can the sweet fountain send forth bitter and so, as Paul tells us of the parts of the human water—as we may know of the tree by the fruit it body, it is the same. So when we look at the God | bears-so we know that a longing after higher of Nature, we find he is the God of creation—the things is a natural instinct of the human soul God of development - the God of seeming de- However ignorant or degraded in social position struction, that the particles of one form may thereby attain to a higher posting, in another. So life, because, where ignorance shuts the gates of we see, but one intelligent power that knows no change through all the ages; and this power we cannot help worshiping.

call people to the worship of God, as if by a religious force-pump to put within man something and it is like going out into the regions of the concerning a desire which he has not, when, in order to worship God, we have only to understand as, much as we can of this Force of Nature, and then we shall inevitably adore him; for, from the | hour of midnight, with the daming torch in our beginning to the end of Nature, there is no dis- | hand, we may see the golden treasure-house which cord, no inharmony; in all, blessings; and so, the labor of man has revealed, teaching us of Na turning to praise, we find all blessing, all light, all | ture's inexhaustible wealth. So we find the treasgood in the God of matter and spirit, now and forever.

Then this is the Power that we pray to. But ous Spirit that remains forever in its resplendent state of supernal perfection, how can you pray to it?" Here we believe in an intelligence that is eternally the same, and, in the deeps of our sorrow, we are ready to exclaim, with the old Psaimist, "Lead me to the rock that is higher than I." We pray because of our needs. And then the questioner says: "Why do you pray, if God is unnot know what prayer means. They have thought a prayer for light, for strength, for truth, proves God to be able to be changed by the supplications of humanity; that prayer would throw all the work upon God. Out of their sorrow, they have called God to come down in their midst to give spirit's aspirations. To show the true and false them the "garment of praise for the spirit of heaviness;" and when the religious world has waxed feeble, they have called for God to come down to them, and awaken again the fires of zealous devotion. As though it was necessary for God to come here for a special purpose, and on a complimentary ticket, to insure his presence in our believe in the efficacy of prayer. I know of an cannot swim, the law of gravitation must take its instance in point: A Christian had a friend who course and he will drown, and all the prayers of was an infidel, and, at a meeting for prayer, held in the interests of a revival, he asked the petitions of his neighbors for the salvation of his erring triend. And all the people put up their prayers that this individual might experience the change man to be saved, by his works-he saves him. of heart; and though he was many miles distant. And this is the live prayer, and the other is the at the time, the infidel friend felt a strong influ- dead one, which ought to be buried out of sight ence at work upon his mind. He became convicted of his sin, he repented, and became a Chris- Everything in Nature has its own peculiar kind tian; thus proving the efficacy of prayer." Now, of prayer, as evinced in her answer to its instincif we are to believe that the man was saved be- tive demand for perfected life. Man's labors are cause the people joined together to ensure his salvation by prayer, it will prove more; and we cannot accept a part without acknowledging the whole. If it brought to the decision of the Almighty any change, in any way; if the salvation of this man came because of the prayers of his kind only. then it shows that the Christians who prayed were far more charitable than the God whom they worshiped. Now, of course, we cannot believe in a prayer that can change God's purposes; because, if so, God would be perfect imperfection, instead of unchangeable truth. We know that our con- them beneath the glass, and what do you see? All stitutions are capable of amendment, and this fact proves that each, as able of being amended, is not | and perfect; the delicate tracery of the leaves beentirely perfection, and is proof of our fallible mortality. Now, if the aims and purposes of God can be abated or amended, it proves that they were not perfect at the first.

Now, what is prayer? It is simply the offering from the depths of the human heart; it is the aspiration of the human soul, as it reaches out to higher altitudes of thought. We know how our bodily vitality is kept up: We know that there is inhalation and an exhalation of the atmosphere around us-a drawing in of that which is revitalizing with the breath, and a rejection of that as its answer. When the waters of the cataract, which is not fitted to sustain existence. In the plunging with a stormy roar, sweep down through same way true prayer operates on man's higher the chasm before them, the mist arising from the nature. Prayer is the outgrowth of the soul; its spray mounts upward, bearing aloft to the sun its answer is inspiration-the breath of the Great Spirit of Nature: and when men see this fact. prayer will have a new significance to them. In olden days, men believed that prayer was to bring, or lower, the power beyond to the level of their needs; but we now know that the true office of prayer is to elevate us. In that way, we believe in prayer; it is a wish or aspiration which precedes our thought, and binds it to deeds, which are the answers of Nature. We may in the Bible see the expression, "Pray without ceasing;" but does the Bible command you to do an impossibility? We believe that this command should be received in every soul: "Pray without ceasing;" that is, at all times to work for the higher interests of our natures; whatever we have to do, to let it be done with good intent. In that way we shall pray" indeed "without ceasing."

But the Bible also tells you that the fervent prayer of the righteous man availeth much. 'Faith," Paul tells us, "without works is dead." Now, are we to pray with this dead body of faith binding our petitions to the earth? No: we are to pray with that living faith-our works. When man sees truly what that faith is-that it is the "letter" that "killeth," but the "spirit" that giveth life"-he will know that faith and works should go together in this world, one being the inspirer of the other: faith for the left hand, and an existence, and both speeding up the illuminated good which he expresses.

We have been and are told by some, that man, until he experiences a "change of heart," has nothing in his nature capable of offering a pure prayer; but we assert, as Nature teaches, that, as in gentle words and sympathetic smiles. Let very "thin," but perfectly successful.

a man may be, he is never satisfied with his lot in when we look at Nature, it is not many Gods that wider vision, intuition whispers of a something beyond which is yet to be attained. In the darkness of his heart, in the hour of his meditations how many times has he prayed for strength to It always seems strange to us to hear preachers overcome temptation! What does all this teach us? Why, we find proofs of pure human prayer, mines in the land of gold: here is a shaft sunk deep down into the darkness; hither descending into the silent, gloomy depths, darker than the ure-house of man's prayer.

Men stand on the surface, by the shaft, but they do not go down there; they say that men are to some one says: "If this is the Power—this glori- tally deprayed; the best that we can do for them is to suppose that the shaft was made for a recep tacle of religious books and Christian tracts which the faithful few, awakened to the danger, should throw down to their benighted brethren. But we would not wait here, but follow the course of man's prayer to its source-we shall find it, and when we do, we shall see that in the blackes deeps of the human heart there is always somechangeable?" That is asked because people do thing worth saving; and we shall also learn that man's progressive nature; that wherever he is, still he is the subject of good-that he will natu rally seek it; and that it is wrong to repress the kind of prayer, we bring up an old illustration, which is perhaps the more honorable because of its age. It is of two men, one standing upon the bank of a river and seeing a boat overturned, and a man drowning. Now this man is a Christian, and he says: "It is impossible for God to find in all Nature anything that he cannot do; God is all wise midst! [Applause.] Now, is this our idea of all powerful," and so he kneels down and prays God? Certainly not! Some person equally mist God to save the man who is struggling in the wataken with the questioner above may say: "I do ter. Now God, through Nature, says if the man faith that could be offered would not save him. But here is the other man who heeds the words of Paul: "Faith without works is dead," and he leaps into the water, and prays for the drowning without any more delay. [Applause:]

twofold in their results, proving his power over materiality, and Nature's divine completeness in every detail. When we look through the microscope upon the statue, the apparently perfected work of the artist, we are able to perceive in the beautiful triumph of human skill, irregularities and dints which the sculptor could not see; and so, looking everywhere through a man's labors we can see points of defect which cannot be remedied. But take the microscope and gaze upon the heliotrope, or the smallest wayside flower-hold the component parts of the blossoms are complete comes to you a fresh inspiration, and you say, "Man's works, at best, are imperfect, but God's works are perfect of themselves; and each one says: 'I show the beauty that I have, but there cometh those after me more beautiful than I.'" The flower leans toward the sunshine from which the very life that composes it is drawn, and pray for warmth and light, and the sun answers its prayer, and the flower is matured in its leveliness. So every germ drawn out of earth sends out its needs as prayers, and receives its power and life banner of rainbows. So in the world of man's life and trial, we see when we overcome temptation that new strength is ours-our thanks arise like the mist of the cataract, and God's smile hangs brighter glories there!

So prayer becomes of a deeper and deeper significance, and shows a far-reaching inspiration. Remember that it is not to change that which we know is immutable, that we pray, but only to take in an inspiration naturally, for the elevation of the soul. The best prayer that a person can offer -the one the world will approve-is the prayer of deeds. When you pray for the poor, or for the power to support your meetings, be sure to feed and clothe the hungry and naked—be sure to put forth your means to sustain your lectures. "Such action will be a prayer, and you will certainly see the answer to your works, in themselves. [Applause.] That is the most effective way to pray. Prayer is not the standing up before our friends in mock humility, proclaiming ourselves to be miserable sinners. Why! this general depravity does not amount to anything; its professors are not willing to say: "I am guilty of the sin of covetousness-I ask pardon; I take that which is not my own; I am uncharitable and jealous; I hope to be forgiven." Oh, no; they had rather stand together-in the multitude of voices trusting that they may not be heard-and say, "I am chief works for the right, both going together, but each among sinners." We say the best way to pray is to labor and make ourselves better; and If we find mountain of human praise. So we judge that ourselves uncharitable, let us pray for charity, God is not affected by prayer in the infinite sense, but pray by speaking it in all our acts and deeds but that man is elevated by the fervent wishes for to our brothers and sisters of earth. There are those who can give pecuniary aid to others in their daily lives: and those who cannot will remember that charity does not always exhibit itself in golden speech or silver tongues-it also exhibits itself

those with means also remember that charity is not to be expressed by them in this cheap way of words, but that being possessors of pecuniary power, she requires of them liberality as her exponent. If we would receive the true answer to our prayers—the blessing of an harmonious life—we must act up to our highest ideal of right doing.

What is the power of prayer? It is that which essens the distance between divine perfection and our hearts, by raising us up to it, not by bringing it down to us. In our own brotherly love-in our own honest and earnest labors for the race—we can understand the power of prayer, and the Power to which we pray. So striving, with all aspiration and universally received and recognized inspiration 2 bridging all differences with charity, and offering up our prayers with the same spirit, we shall prove them sincere, and demonstrate their power through all the avenues

PROTOPLASM AND BIOPLASM.

BY PROF. HEMAN LINCOLN, D. D.

Discoveries in science follow each other so rapidly that the positions taken by the masters are subject to frequent change. Not many months ago Prof. Huxley created an unusual excitement in the public mind by his famous lecture on "Protoplasm." He made the startling assertion that the physical basis of life is the same in vegetables and animals and men; that the vegetable eliminates the cell, as the germ of life, from inorganic matter, and the cell, thus formed, builds up all the structures of the animate world. The higher grades of organization are only improved methods of arranging the molecular elements of the cell; and consciousness is only a function of nervous matter, when that matter has attained a certain organization. Indeed, the learned Professor did not shrink from the conclusion that "our thoughts are the expression of molecular changes in that matter of life which is the source of our other vital phenomena.".

The lecture seemed to most hearers and readers an eloquent statement and defence of materialism, and a denial of all knowledge of mind or of spiritual forces. The lecturer disclaimed the rightfulness of this interpretation, and in a subsequent legisce on Descartes, maintained that consciousness is the primary source of all knowledge; and that the study of Nature, like the study of mind, must begin with its testimony. To impeach its veracity is to deny the possibility of science as of metaphysics.

The Professor's theory, unfolded with a glamour of style and illustration that fascinated, where it failed to convince, gave no solution of the problem of life. The mysteries were left unexplained. Why this protoplasm, identical in substance, takes on the form of scales in the fish, of feathers in the bird, of hair in the quadruped, he could not explain. Why it endows the eagle with keenness of vision, the hound with sharpness of scent, and man with power of thought, eluded the analysis of the microscope or the laboratory. Every thoughtful man felt that no real progress was made, in saying that the physical basis of life is the same in all the forms of animate Nature, or in calling that basis protoplasm, so long as the forces that mold its manifold shapes, and manifest themselves in instinct and in mind, are left "nexplained. The basis of life is of small importance; the life itself is the secret that baffles. It is not the casket, but the jewel, we are struggling to understand.

-But the microscope has detected a new element in the physical basis of life, which takes from Prof. Huxley's theory even its apparent value. The cell does not become the basis of life until life has first entered and changed if. Animal structures are built up not from protoplasm, but from bioplasm. The organs and processes of life draw their food not from raw mater what from material which life has already shaped and prepared for use. This is the newest and most interesting discovery in physiology. Careful observation with the microscope discovers in the blood two kinds of minute corpuscles—the one colorless, the other of a yellowish-red hue. The latter greatly outnumber the former. But the former seem to be living substance, the first manifestation of life, by which the raw material, the albumen digested from the food, is changed into the organized: material which builds up the body. As an able writer in the Edinburgh Roview says, these corpuscles are seen "insinuating themselves into and through the finest slits and pores, by first pushing forward the minutest perceivable finger or feeler of their substance into the available chink, and then bringing after the feeler all of the rest of the corpuscular mass in the same attenuated way." These corpuseles have the power of spontaneous motion, of growth and enlargement, and of changing raw material into formed material, which builds up the body, and supplies its waste. The writer in the Edinburgh Review adds: "The most intelligent modern physiologists seem to be pretty well satisfied that it is a fundamental law of living economy, that 'formative material' must pass through the ordeal of becoming itself 'living substance' before it can by any possibility be 'formed substance;" and that this virtually is the reason why the 'formed substance', of organized structures cannot be produced by any unliving agency." If these latest results of observation are accepted, it is evident that the secret of life bafiles

alike experiment and study. Life precedes power of organization, and must first permeate on raw material before this can assume a condition adapted to the nourishment and growth of the body. In other words, there is no physical basis of life until life has created the basis. Protoplasm is of no service until life has converted it into bioplasm.

A party of impecunious Fort Wagners dined sumptuously at a restaurant. Each insisted on paying the score; but finally it was agreed that the waiter should be blindfolded, and that the man whom he caught first should settle. It was

Written for the Banner of Light. A PLEA FOR THE ANGELS.

BY ADDIT II. BARNEM.

Keep not aloof, with freakish whim, The angels front your door, When they would fain upon your head → A tide of blessings pour. Office Caside the curtain drawn, And see in proper guise Their chastened robes of purity,

Descinding from the skies! Let lips and heart, with charify, Unbendt from spilen pride: Give c'en the weakest welcome in Toserry at your side. And list unto the angel voice

Which comes your ear to greet; Distill the dews thus preffered thee, And qualithe nectar sweet! Sock for the truth, and fast retain, such pads as ye shall find; ... And nourish them, until by growth

They blo-som on thy mind; Then deck thy bosom with the leaves, Erosh gathered from the flower, That albhay see the beauty gleam From Truth's most radiant bower.

Oh, list unto the angel voice Which calls thy soul, in love, To one the portals of thine heart, And welcome in the dove. Welcome the touch of angel hands; Let them thy brow caress; Put up thy lips to kindle theirs With loving tenderness!

They knock - are knocking at your door. List! hear ye not a voice Which in includious accents speaks Am Dids the heart rejoice? Oh, touch the springs of moral sense, And let the heart-strings thrill In sweet response, when angel hands: Those barren wastes would till!

Re-incarnation.

OBJECTIONS TO THE DOCTRINE OF RE-INCARNATION CONSIDERED.

Perhaps the shortest way to remove the difficulties of those who (like J. C. Henderson) misunderstand, and per consequence reject the suldime doctrine of successive existence, is to state a few axioms and aphorisms, and then draw some plain and general inferences therefrom.

1. What is true of the whole, as to the essentialtities of being, must be true of all its parts.

2. The universe, including spirit and matter, Is without beginning or ending-that is, eternal. 3. The universe is a plenum; there can be nothing added to nor subtracted from the sum of un bounded being,

4. All light (absolute light) would be the same, to sentient beings, as all darkness.

5. Absolute pleasure or happiness would be the same thing, to sentient beings, as absolute pain for misery.

As in neither ease could one sensation be distinguished from another, it would be equivalent to no sensation—that is, stagnation, death.) APHORISMS.

1. We, as individuals, exist to-day; and as some thing cannot originate from nothing, we are safe In postulating that we never began to be, and of

course can never cease to be. 2. As our elernal existence in the past was of absolute necessity, so is our immortal career in

the future. 3. Our beginning to be, even as individuals, swould detach us from the great chain of causation, and perform the impossible feat of bringing non-existence into being; our ceasing to be would subtract that much from the sum total of the universe, and render it less than infinite; and a what is true of the whole must be true of all its parts, the whole universe would ultimately cease to be, and blank nibility prevail.

As all conscious beings must forever exist between the two impossible extreme states of absolute happiness or misery, it follows of necessity that a conceivable and endurable degree of pleasure and pain, happiness and misery must be allotted to every sentient being. All souls by the exercise of their higher spiritual faculties are ever aspiring to the supernal spheres—the regions of ineffable bliss-and if there were no counter currents or influences, they would all move incessautly in that direction, until by an excess of happiness, or by merging into the absolute condition thereof, they would lose their individuality, by being swallowed up in the deific elements of linpersonal being, or by overcrowding the supernal spheres, produce spiritual asphyxia. The influences that start these counter currents at the supernal degrees of human progress, are the equipulsed blending and concentering of the triune forces of the universe, Love, Will and Wisdom, in the human soul, whereby these exalted spirits perceive that to move forward, if that were possible, would be to lose their own/identity; to remain stationary would cause others to suffer intelerably in the lower regions of sonstions life; hence they are constrained in a spirit of self-immolation, as well as self-preservation, to descend into sensuous spheres, be re-incarnated, and commence again conc of the grand eyeles of being. It may be that this grand climax of perfection may be attained by but few, as few as one in seven; or even immeasurably less than that; yet the possibility of such attainment is and over will be open to all, and the number of incarnations any one soul may have to undergo, before attaining the grand climax, may not be limited to the number seven, or indeed any other definite number, but may depend entirely upon the soul's rate of progress.

At is plain, therefore, that these intermediate reincarnations are all disciplinary; whilst the grand climacteric incarnation is a self-sought immolation, for the salvation of others and the preservation of one's own individuality. Where does any one learn that this doctrine teaches that we remember only the last earth-life? It is true that there are times in our career when we do not remember even the last incarnation—as is now the ease with the writer, who remembers absolutely nothing previous to that event, nor anything until about four years afterwards; which accords with the most general experience on this planet. Yet, as a part cannot have a beginning any more than o the whole, I have a positive conviction that I never began to be, and of course can never cease to be. Yet, despite all the lapses of memory allotted to us, there is no gap in our conscious existence—no link missing in the chain of our identity. But wherefore complain of this divine economy? What would be the use of thought, if we knew all things? How could we be disciplined, and for what purpose, if we at all times remembered all things? It is plain that those who object to this beneficent arrangement of Divine Goodness, whereby the spiritual horizon is forever limited and ofttimes beclouded, would, if left to themselves, like the candle-fly, singe their wings in the lurid lamp-

flames of the infinite. But, thanks to the all pervading, all-controlling God of the universe, in finite in the attributes of love, will and wisdom; who guards the portals of our being by endowing THE LATE NATIONAL (?) CONVENTION. us, in our highest estate, with sufficient of his triame attributes to prevent as from standing in the way of others' happiness, or wantonly abandoning ourselves to an excess of bliss, and thus jecting us to the salutary discipling of repeated." periences commensurate with the soul's needs. How beautifully this harmonizes with Nature's ever-varying, yet never-changing processes! The precious germs of life are closely encased in storm winter's cold blasts, to be unfolded to larger free-first part of the complaint is a mistake, as shown revivitied by the sunbeams and star-gleams and t balmy atmosphere of spring, go on to successful: stituent elements of our bodies once in about seven ! carnations without losing it. And this is the more that no one, even of the President's partisans. patent when we consider that the changes which saw fit to move its consideration, is conclusive eviso great that our nearest and dearest friends even loss to adopt, so novel and comprehensive a our own parents, do not recognize us after a long Scheme. Yet it presents some features of unquesthsence, notwithstanding our own identity and Honable value, which should receive due consider selfhood remain intact, despite all these outer ation.

It is evidently true that, the further we advance, he greater the scope of our memory in unfolding to us the experiences of the past, and the reasons therefore the more intense and palpable our apreciation of the present, and the wider and clearer the sweep of our prevision of the opening future, until we reach the grand climax before mentioned, when all the phenomena and phases of our existence will be fully realized-when the past, present and future will converge in the soul's condousness. Then, after having enjoyed this fruition of being to satiety, another grand cycle is commenced; and thus our "eternities" are spent in ever-varying degrees of happiness and misery between the inaccessible lights and shadows of the infinite. That we have inconceivably more happiness than misery in the grand career of eternat life, let our experiences in sensuous spheres testify. Even in this world, which is one of the lowest hells, to which the soul descends, we have so much more happiness than misery, that we consider life an inestimable blessing, and with great refuctance passion to the next stage of action; and this is but a mere point in one of the ever-varying yeles of our unbeginning and unending life.

As to the probability of being disappointed in neiting our loved ones, who have preceded us to the spirit-world by the space of thirty years or ss—let the responses to numerous inquiries at the Banner Free Circles answer. Though the spirits answering these questions—the most of declaration can properly apply. whom were deservedly renowned while living on earth-do not claim to be infallible, nor would we accept their utterances as such if the claim were as "authority," their statements rank as high as the "supreme jurisdiction" of anybody-least of anything that has ever been ultered on this planet. all of its victim. And one criffe, at least, has From these we learn, as the nearest approach to a lefinite statement, that an average of about three thousand years of our earthly time clapses before the disemobilied spirit undergoes a process some vhat analogous to what we here falsely call death. And then we are left to infer that they are not neessarily at that time re-incarnated, but may simply progress to a more refined spiritual sphere; one's own happiness merely," and "the mere de- away rocks. Slow is the process, however; "the and that they may or may not pass through many sire for temporary gratification." As to this sort of these changes before another re-incarnation of love (falsely so called), the same critic "dared No substance is so hard, whether rock, iron, silver, occurs, that seeming to depend upon their need of being, as yet, unrevealed; so that, in its highest in society, masmuch as society is bound to restrain degrees of unfoldment, the soul can remember all it, for the protection of every member thereof. has pasaed, and can narrate "minutely," if ne- hall herself, who, in the opening of her speech, rs, if they need such information second-hand. We are required to test this doctrine by "the aw of demand." In strict propriety, we are not

alled upon to accept or reject any doctrine or | be tyrants shall, by the government, be so restrainand aspirations, but solely on account of its in-trinsic merits, or demerits, as to truth or falsegood. But where is there any real demand of the rational soul that this doctrine does not supoly? Does your soul demand of crave an intromission to an Orthodox heaven, where, as the noodle-pated revivalist sings—

There I can bathe my weary soul.
In seas of heavenly rest.
And hof a wave of trouble rell.
Across my peaceful breast "?

If so, then you differ widely from the writer hereof; for if I were ever so safely ensconced in such a selfish heaven(?) Twould have many waves of trouble roll across my turbulent breast, on ac-goint of the unutterable, agonles endured by the dwellers in sensuous spheres, to say nothing of what is alleged to be suffered by those doomed to fabled hell—a fit counterpart of the above impos ible and unimaginable heaven.

But do you desire, on the contrary, an existence fraught with diversified experiences—with shadows enough to afford a back-ground of relief to he bright picture of life, with pain enough to precent a surfeit of monotonous pleasure, with misery nough to prevent us from being intoxicated and bliciated with an eestasy of happiness? an exstence, in short, which ever and anon calls into ective exercise all the yaried and multiform faculties and powers of the immortal soul? Then this loctrine fully supplies, the demand. We want no fountain from which "if a man drink he shall never thirst again," but, rather, one that shall sion." make us thirst forevermore.

" Insatiate, to that fount I fly; ... I drink, and yet am ever dry." Georgetown, Mo. B. F. Hughes, M. D. ONLY A LITTLE CLOUD.

Take courage-'t is a little cloud That soon will pass away;
The hearts that now with grief are bowed
May only grieve to-day.
To-morrow, up the azure height, The sun may dart his beam, And then one joyous burst of light O'er mount and vale shall stream. When thwarted plans and baffled hopes Become our only store, and the crushed spirit barely copes With ills unknown before Despond not: yet the tide will turn— The gales propitions play; Take courage—t is a little cloud

That soon will pass away! When doubts eclipse the ray of joy, And fears their shadow east— When rugged seems the way to bliss. And fees come crowding fast-Faint not; a mightier power than thine Is pledged these foes to slay; Light shall at last around thee shine— The cloud shall pass away!

That which we call kerosene by any other name is equally non-explosive. In a recent unfortunate | be disregarded. case it was called auroral oil.

Free Thought.

SECOND PAPER. MESSIS, EDITORS-The President of the American Association of Spiritualists, in her closing thwarting the grand purposes of existence; and address at the late Convention (which address I in the lower degrees of our immortal eareer, sub-did not have the opportunity of hearing, but which has been printed in your columns), comre-incarnations, thus ever giving us diversified ex-splains that a new plan of organization, submitted by herself, was not reported on by the committee to whom it was referred; and was not considered by the meeting. As I was made Chairman of that committee, I am doubtless considered responsible and frost-proof bads, to protect them against the for this result. I wish to say, however, that the dom in the opening flowers of spring, whose pet thy the minutes published in your paper. The als and anthers freely drink in the gentle dews committee did report, and that, too, at an hour drops, and rain-drops of heaven, and, becoming previously announced, though the President was not at the time in the chair. Moreover, I informed the President, some hours beforehand, of the we eliminate and change the entire material con- paint out to have a mour point, and took pains to stiffment change the entire material con- paint out to have be brought up for immediate discussion, if she or years, without loss of identity, so we might pass ther friends desired it. Hence I can take neither through seven, or any conscivable number of 107 blame nor credit for its being passed by. The fact our physical bodies undergo in this life are offen dence that none felt prepared to discuss, much

> In the same address-which, by the way, embraces important suggestions as to the practical work devolving on Spiritualists—the President took occasion to refer to her famous Steinway Hall speech on the "Principles of Social Free dom," and to the criticisms that speech has received. As this matter has unquestionably had an important bearing on the attitude of many Spiritualists toward the American Association of tate, a few remarks upon this reference to it may not be out of place.

The President, in a somewhat triumphant tone

"Notwithstanding the severe and general critieism to which those principles have been subjected, there has, as yet, been no one found rash enough to deny the main point and set up the op-posite theory. No one has dared to assume the position that the State, or anybody except the in-dividual, has the supreme jurisdiction over the so-oral sentiments to selve when and independ secfal sentiments, to say when, and when not, the heart may love."

The noticeable thing in this declaration is, that Mrs. Woodhull perseveres in the same loose, vague and ambiguous mode of statement which has been the chief provocative of criticism, as well as cause of distrust, on the part of Spiritualists toward herself. She still persists in using the word tore in an equivocal sense, or as if it had but one meaning; when, in the speech referred to, she herself gave it at least three distinct and essentially diverse meanings, to but one of which the above

One of these definitions, it will be recollected. made love to be merely an irrepressible passion, " of which neither [victim] has any control." Of made; yet it must be plain to thinking men that course such a passion, if it exists, cannot be under "dared" to maintain that the claim of such jurisdiction is a palpable absurdity. \Supreme jurisdiction, without any control, is a contradiction in

Another definition made love synonymous with mere animal or selfish desire, that is, lust-"the appropriation of another soul as the means of to assume," on to show, that the supreme jurisdic- gold, or flint, but what, in time, must suffer loss upon other causes to us unknown. I tion over its exercise is not in the individual, but he "multifarious" conditions through which it And, in support of this, he appealed to Mrs. Woods essary, all its experiences for the benefit of oth- had declared that "the moment one person cucroaches upon another's rights, he or she . . . becomes a despot," adding that she would "rigor-

ously demand that people who are predisposed to heory on account of its bearings upon our hopes ed as to make the exercise of their proclivities in- layer will, in many instances, remain unbroken possible." It was by subsequently departing from this wholesome and just principle, and claiming that even this kind of love (lust) should be "left but no break; while if another spot or bed of rock free," that she rendered herself amenable to criticism, and lost the confidence of many who would otherwise have been her ardent supporters.

A third definition given of love was, that feeling "which strives continually to confer blessings,? "whose office it is to bless others or another," which is simple good will or kindness, Such love being an acknowledged universal duty, of course no one has dared or cared to assume that its exercise should be in any way restricted; and had Mrs. W. made it evident that she had this love in view, her utterances in favor of freedom would have met with little or no opposition.

What useful object the President of the Ameriean Association expects to serve by the reiteration of these loose, equivocal, and contradictory de clarations, after their nature has been fully exposed, it is difficult to conceive. That their effect has been to puzzle and alienate well-meaning people, and at the same time to afford shelter and licease to the ill-meaning, the sensual, and the de bauchee, there can be no question.

The address proceeds: "It is true, there has been a great deal said about duty; but they who talk of duty forget that it, equally with love, is in the jurisdiction of the individual, and that this method of argumentation peoply transfers instead of sattles the merely transfers instead of settles the questionmaking duty instead of love the subject for discus-

If by this language Mrs. Woodhull means that she regards duty, in all cases, as merely a matter of individual opinion or inclination—that there is no natural and universal PRINCIPLE on which duty, as well as freedom, rests-it would seem that she lacks one most important qualification for leadership in a great reform.

I am not aware that any critic of the speech referred to has spoken of duty, except as the logical and necessary sequence of the great truth of human brotherhood. This truth is intuitively recognized by all people who have attained any good degree of moral development; it is universally avowed by professed Spiritualists, and by none more emphatically than by the President of the American Association. But the fact that two and two make four is no more certain and inevitable, in the sphere of mathematics, than, in the sphere of morals, is the truth that brotherhood imposes the duty of kindness and regard for the welfare of every human being, with abstinence from whatever would wrong or harm another. This is not a matter of mere individual opinion, but of intuitive perceptions, resulting from the very structure of the human soul. Like a truth of the multiplicathe apprehension, when it is seen or felt to be absolute and unimpeachable, however widely it may

the nature of things certain and infallible, by which to test all the acts of human beings and all the institutions of society, and by which to be guided in founding the new and better social state which is to be.

The principle of FREEDOM, when understood with its natural and necessary limitation, (i. c., that the freedom of another is in no case to be infringed, else it becomes despotism) is, no doubt, equally founded in the nature of things, and qually important to the highest human progress. But standing alone, as a mere bald assertion of individual rights, it is but half the truth, and is rold, barren, and unproductive of human good. It must be coupled with or supplemented by the warmer, more vital principle of BROTHERHOOD. in which is involved the duty of kindly regard for he welfare of every human being, and of earnest effort to promote the same. This duty, when realized and heeded, not only precludes all forcible infringements of others' rights for sellish gratification, but also requires fraternal union for the protection of the weak against such infringements by those who disregard the duty. Still further, it not only restrains from participating in any act that would tend to debase a human being, but prompts to such conduct only as is elevating and ennobling to all.

These simple principles-Freedom and Brotherbood—taken together, fully comprehended and incorporated, first into personal life, and then into the institutions of society, will imprestionably give birth to a vastly higher social condition than now exists. But no fragmentary-distorted, misconceived or half-conceived idea of thent will answer the purpose. We may vociferously assert our freedom, but until we clearly see that freeform has its necessary-limitations, and fully realize the staty of using that freedom for the promotion of the universal good of our race, we shall have little power, either individually or associatively, to raise society from its present level.

In view, then, of the evident want of interest in his so-called National Association of Spiritualists, as at present constituted, and of the equivo-cal, questionable and erratic utterances of its President, do not the clear-sighted friends of Spiritual Reform in this country owe it to themselves and to the cause of truth, to take measures to place both their principles and their purposes in some definite and authentic manner before the public? If so, how shall this be done?

Yours for a "New Departure,"

Arlington, Mass.

Scientific.

COSMOGRAPHY: A. Description of the Universe. NUMBER TWELVE.

BY LYSANDER S. RICHARDS.

It is not the agriculturist alone to whom a knowledge of the chemistry of soil is important, but every man, woman and child upon our planet possesses the right to know something of the dust they daily tread. The crust of the earth, which became solid in consequence of the gradual cooling of the surface of its flery fluid, was, in its original state, one universal mass of rock; soil nowhere visible; rock here, rock there, rocks everywhere-rocks above water, rocks below. Ages passed by, and they began to decompose, or fall to pieces; the adhesive properties, in fact, that held their particles or crystals together, dissolved, and, by constant wear, the latter were converted or powdered into dust or soil. Atmospheric and chemical agencies work marvelous changes upon the toughest solid. Wind is active in wearing mills of the gods grind slow, but exceeding sure." or decomposition when openly in contact with at mospheric currents. It is a law universal that every substance must lose in weight by friction, however slight the motion producing it. The effeet, however, of wind-currents is very slight in comparison to the crosive or wearing action of water in effecting changes upon the earth's surface. Visit a mountain or some neighboring hill, and if the rocks are covered with earth and undisturbed by wind or rain, the stratification or or continuously connected; uneven perhaps, like the ocean's surface during a heavy sea or storm. is found uncovered or long exposed to the wearing action of wind or rain sweeping across its surface, the top of the rock, rounded like in form to the ocean wave, is worn off, so that the stratification or seam is broken, and a space is left between this, say the left side, and where the seam commences again on the right, the stratification appearing now more or less vertical, upright. Make a drawing, for example, of a high ocean wave; from onethird of the top draw a line across, rub out all above, imagine seams running down, and, instead of running continuously over the crest or top, they commence, as we have seen, abruptly. A true idea is thus given of these huge rocks, as found by geologists, worn away largely by the continual action or beating of rain and wind against their rface; the waste constitutes soil, which is simply

The pebble stones at the seashore show very plainly the action of water, their roundness reyeals the many battles with the ocean. Observe a ledge of rock on the hill or mountain side; a small stone lodges on a level portion; wind and rain sweep across and agitate or disturb the stone thereon; it moves to and fro in a small stone thereon; it moves to and tro in a small space; the friction in time grinds or wears a slight hollow in the rock. Other stones lodge there; storms continue to agitate them; a hole is at last worn, termed by geologists a pot hole; water flows in; it freezes; ice expands; the rocks cannot withstand the pressure; a crack is eventually made; water again runs in, freezes and expands; the rock splits, and the separated portion falls down the hill or mountain side, to be again split or the fill of mountain side, to be again split or broken up into many fragments, the same as with other rocks or stones lying scattered about, by the expansive action of frost and ice, which is con-stantly, in the days of winter, peeling, splitting, and pulverizing these dense bodies into soil. The mining streams contribute largely toward the dis-ntegration or wearing away of rocks. The Falls of Niagara are gradually receding, having already cut a gorge some seven miles in length. The rock over which it now precipitates is worn or is wasting at the rate of about one foot a year. The canons of Colorado, from one to three thousand feet in depth, and two or three hundreds miles long, are due to the create or wearing action of the Colorado. due to the erosive or wearing action of the Colorado River, while in one portion a gorge through solid rock, some eight miles in length and eight hundred feet deep, is cut or worn by this river current. Visit the Alleghanies of the Appalachian system, and mark the effect of wind and rain upon this range of mountains. The peaks now constituting the range were undoubtedly originally fewer in number, but the action of storms about their summits wore or hollowed out a space; the peak divides; centuries widen the gap; their height decreases, and where simply one peak towered to the skies, now two, three, or four, though smaller, fill the place, while the upper contion-table, it needs but to be clearly presented to the apprehension, when it is seen or felt to be absolute and unimpeachable, however widely it may be disregarded.

This fruth thus becomes a principle founded in

pulyerized rock.

[Entered, according to Act of Congress, in the year 1812, by A. J. Davis, in the Omce of the Librarian of Congress, at Washington.]

THE HARMONIAL CYCLOPEDIA:

Repository of Useful Knowledge Concerning Things and Ideas PAST, PRESENT AND FUTURE. Prepared expressly for the Banner of Light,

BY ANDREW JACKSON DAVIS. ARTICLE VIII.

Apotheosis. - From time immemorial, because aught instinctively by the indwelling oracles of Intuition, mankind have believed that actual death was impossible to any wise and good man. The early Christians (i. e., the Roman Catholics, and afterwards their lineal descendants, the English Episcopalians) believed that the great and good, ooth women and men, went to dwell in Paradise with God. But ages before the Christian Era it was a common faith that above the skies, in the temple and before the throne of the Deity, the noble, the wise, the heroic and the virtuous lived and watched over the great family of man, and especially worked in behalf of those on earth who be-

lieved and worshipfully regarded them. Christians of to-day profess to regard all this as o much superstition; and yet they have a religion that teaches exactly this "superstition;" which is only a doctrine in the Churches, but which is a demonstrated familiar fact among Spiritualists. The time was, says a writer, when "it became common among superstitious and passionate people for lovers to raise altars to their mistresses, and parents to their children." But it may, with great logical propriety, be asked: What mean hese monumental displays in our modern cemcteries? What is a church but an altar creeted to and named after some departed good man, or beloved woman? Yonder is a holy establishment called "St. Paul's." Just up the avenue you see 'St. Ann's Church." Who does not fancy the old postle, with a possible degree of ungodly pride in his heart, looking over heaven's high wall at "St. Peter's, in Rome?" All around you are costly and beautiful altars dedicated to personages who have experienced what in ancient times was called apotheosis. There is "St. John's Cathedral," which is a graceful architectural monument. But what do you think of that immense structure called."
The Church of the Holy Redeemer. ? More umbitious altar-builders, who dislike being on the fence in the expression of their preferences, come squarely out and say, this is "Christ's Church." Very uncertain disciples concerning the "apotheosis" of their favorite saints, with one bound jump the mystic chasm, give all inferior delties a respectful slip, and christen their sanctuary "The Church of the Holy Unity." Imagination alone can reach the possible feelings of "St. Thomas"

under this slight. But Spiritualists, although accepting the whole truth of apotheosis, yet save themselves an enornous expenditure of labor and capital. They rationally regard the circumstances of the other world as quite as comfortable as this; that persons, who have experienced the celestial promotion, do not need material altars erected to them, nor eligious ceremonies performed either for their enclit or ours; and, lastly, that the virtuous and the truly great, who as spirits and angels dwell above the earth, are chiefly interested in aiding mankind's growth toward universal peace and harmony. Thus a rational religion is not only practical, but it is also just as to the requirements f the past and the present, and with respect to the tuture an unparalleled economy l

Discord.-Discordance, in music, may be either ocal or instrumental; in families, either social or physical; in religion, either theoretical or practieal: in government, either principled or unprincipled. But here, disregarding all but the first, it is proposed to consider discord in music.

It is at first glance absurd to say that whatever progress mankind have made in musical sounds, has been accomplished by means of the discords which, by justly punishing those who developed them, resulted in the orderly and systematic arrangements of vibrations into what is called concord, or harmony. "All discord, harmony not understood," is another way of saying that all harmony is but the conquest of dissonance. The mperfect precedes the complete; discord antelates harmony; a truth, as literal in the human as in the physical world.

The musical ear isquickly pained by two sounds which antagonize, or which assail the interior principle of harmony, by conflicting vibrations. The spirit is the fountain source, and the prime judge, of the sympathetic agreement of parts, intervals, and sounds. The immortal human ear can hear thirty-six thousand vibrations per second which constitute the highest possible musical sounds; even as the deepest musical sounds, the basso profundo depth, result from extreme slowness of motion, being only thirty-one vibrations per second. These rapid and these slow movements in the ethereal elements, through which man hears sounds, must be made agreeable by great number and variety of interlinking vibrations. The extremes depend upon other and intervening sounds become agreeable and harmonious. ical wave of the spectrum, according to Seechi, reaches the incredible rapidity of nine hundred and forty-six trillions of vibrations per second. But these vibrations appeal to vision, not to hearng. The sense of hearing is not qualified to perceive a vibration higher than the highest musical

One of the choicest blessings is the power to nake and enjoy music. It has become fashionable, is every good thing should be, to catalogue music among the sources of social enjoyment. The piano is a part of modern parlor housekeeping. And nusic-making, instead of bread-making, is indispensable to the social success of all our daughters. Much that passes for a musical education has been ynically described as the "achievement of a talent for debasing a beautiful art into a showy mechanical display." Such a remark is applicable only to those who rake and rattle over the piano in order to meet the superficial taste for music which too extensively prevails. Let no man check the universal fashion which demands a musical education for all our girls. Our sons will in time follow our musical daughters in their searching after sympathetic harmonies. Discords first, discords last, discords all the time. Let us remember that it is written: "All discord, harmony not understood? rue, every word of it—quite true. And yet, simply because of the vagueness lurking in the mighty sweep of its meaning, it is generally disputed; and reversely, and curiously enough, because it has a self-evidently boundless application, it is univerally accepted.

The other day, while the rain was pouring in torrents, a countryman was going up the street, rainly trying to protect his umbrella under his coat. "Why do n't you open your umbrella, man?" isked a passer-by. "A new umbrella in such a rain as this! Why, you must be mad!" replied the man, as he got the contents of a water-spout down his neck.

The ladies of a Georgia town raised money enough to buy a fire-engine. Can they want it to put out their old flames?

YES, THOU ART WITH ME.

BY CHARLES E. HALLAS.

Yes, thou art with me, lovely flower, nipped roughly in the bud;
It is thy gentle influence which prompts me on to good.
Thy life was here a day of pain, nor cared for, But now thy spirit lives above in calm and holy

Ah! 't is a glorious blessing that our spirit guides To us unworthy mortals, who tread this sphere

below, That when our wretched pilgrimage upon this earth Our souls are carried nearer God-that God whom

we adore. Then what is it if misery, if wretchedness and

With chilling blasts from poverty around our cottage blow?
'T is but a moment's servitude, to fit us for a seat
In that eternal kingdom where the suffering poor shall meet.

Yes, thou art with me; and I pray thy influence May guard me 'gainst life's perils through each dark and dingy hour.

And when I hold converse with thee, at morn, at

noon, or even, Thou may'st then purify my thoughts, and raise my soul to heaven.

-- Medium and Daybreak.

Banner Correspondence.

Georgia.

ATLANTA,—Dear Banner — Enclosed please find Declaration of Principles of the First Asso ciation of Spiritualists of Atlanta, Ga., for publication.

Respectfully,

F. F. Taber, Rec. Sec.

DECLARATION OF PRINCIPLES OF FIRST ASSOCIATION

In the beginning all was void, and chaos reigned, until out of darkness light sprang to greet the new-born world; and the genial rays of the glorious sun warmed into life the germs cets and plants and animal life that now inhabit the of macers and plants and annual me had now inhum the face of this earth; and from the munificance of the love, will, and wisdom of the Great First Cause, the spirit was sent into man that he might have something by which to fully identify his magnaulmons handlwork. Man being created and th spirit sent into him, he became a living soul, filled with the

Now it becomes us as men to foster this love for the author our appreciation of this God-given love—the allyine spark within us—by cultivating our minds and practicing the Christ-like principle, "Do unto others as ye would have others do unto you."

Animated and moved by these considerations, we, the undersigned, have agreed, and do hereby constitute ourselves into an association for purposes of moral, spiritual and physical development, and said society shall have for its further object the dissemination of the literature, phenomena and

philosophy of modern Spiritualism.

And having felt within ourselves, and seen manifested through others, the truth of the Harmonial Philosophy, we hereby enunciate what we know to be true of its teachings and whilst we present the foregoing as the facts of our knowledge of the truths of Spiritualism, the following are given as the views or sentiments generally entertained by intelligent Spiritualists and taught by the inhabitants of the higher

That the attributes of love, power and wisdom, are manifested throughout the boundless universe, as well in the shining worlds as in the sparkling dew, as well in the granite rock as in the fragrant rose, and these attributes we call Pather-God and Mother-Nature; and these are in all and over all; and outside of these there is nothing, and can be

nothing. We believe further that Father-God and Mother-Nature are equal to all their purposes; that it is therefore unwise to say that man ever fell by one act of disobedience, and that by such act death came into the world, and consequently all our woo; lint that from a spiritual standpoint death is as necessary as birth, being but the gateway that leads to higher We believe there is no permanent principle of evil In the universe; all evil, so called, being conditional and

ecessary to the spirit's growth and development.
We give these as our ideas and belief in regard to the truths of the Harmonial Philosophy. We leave those who choose to differ from us on the minor points here enunciated the most perfect control of their own ideas and judgment in the matter, and say to them "Judge not, lest ye be judged."

Approved.
Officers.-A. C. Ladd, President; H. Neeson, M.D., Vice President; F. F. Taber, M. D., Recording Secretary; Wm. G. Forsyth, Corresponding Secretary; T. W. G. Crussell, Treasurer. Board of Trustees—J. M. Ellis, Chairman; W. H. Stophens; T. W. G. Crussell. Atlanta, Ga., Aug., 1872.

New York.

THE CENTRAL NEW YORK ASSOCIATION OF THE CENTRAL NEW YORK ASSOCIATION OF SPIRITUALISTS held their annual meeting at Oneida, Oct. 19th and 20th, 1872. Election of officers occurred on the first day, resulting as follows: Dr. E. F. Beals, President; L. D. Smith, Seyfetary—both of West Winfield; H. B. Pollard, of Deansville, Treasurer; Mrs. Cornelia C. Crandall, of Deansville, Mrs. Ruth Scott Briggs, of/West Winfield, A. B. Swift, of Earlyille, Timothy Brown, of Geographyn, and D. E. Suppress of West Briggs, of Congression, and D. E. Suppress of West Briggs, of Congression, and D. E. Suppress of West Briggs. of Georgetown, and D. E. Summers, of West Bur-lington, were elected Vice Presidents. The first evening session was addressed by Mrs. Kimball, of Sacket's Harbor, in a trancet from the

text, "Know ye not that your body is the temple for the indwelling of the living God?" (This was delivered with characteristic energy and pointedness, dealing many heavy blows at the evil and foolish habits of society and individuals. A few spicy remarks by Rev. J. H. Harter, of Auburn, closed the day's proceedings.

Sunday Morning.—Meeting opened with con-

ference and discussion of resolutions. Mr. Warren Woolson, inspirational speaker, of Hastings, gave a strong and able discourse, dealing with the philosophy of life and Spiritualism, which was thought by some to be the most substantial dis-

course of the occasion.

The afternoon session was briefly addressed by Mrs. Kimball, on the question, "Why stand ye here idle?" followed by Rev. J. H. Harter, from the text, "Friend, go up higher," in his usual able style.

The evening session was mainly devoted to speaking—first, by Warren Woolson, followed by Rev. J. H. Harter. The speaking was satisfactory throughout the meeting, all doing themselves and the cause great credit. The proceedings were in-terspersed with singing by a choir of harmonious

Mrs. Kimball's public test exhibition, at the close of the meeting, was crowned with success. A large number of tests and descriptions were given with accuracy, producing much excitement and interest in the large audience.

The meeting was in every way a success, and all went away feeling happier and better for having been there.

The next meeting was appointed at Norwich, N. Y., Jan: 18th and 19th, 1873.

L. D. SMITH, Secretary.

Missouri.

HANNIBAL.-Having had the pleasure of listening to three lectures by Mrs. M. J. Wilcoxson in our city, we enclose a resolution which was passed unanimously, giving our expression of the high appreciation with which they were received. S. Andrews,

Resolved, That we, the Spiritualists and Liberalists of Hannibal, Mo., do hereby express ourselves highly favored in listening to the very able lectures delivered here by Mrs. M. J. Wilcoxson. of Chicago. We would respectfully recombined her to the friends of Spiritualism and liberals throughfult the country, and cordially invite her to give us another call when it may be convenient for her to do so.

Resolved, That a copy of this resolution be forwarded to the Religio-Philosophical Journal and to the Banner of Light formulation. Signed by the Committee. red, That we, the Spiritualists and Liberalists of Han

for publication. Signed by the Committee.

SILAS ANDREWS,
D. C. HALL.

MERRIT ALLEN.

New Brunswick.

ST. JOHN.—Chas. B. Huyghue writes October 27th: The lectures of Mr. A. A. Wheelock, of New York, who has been speaking to us lately, have caused many to consider the claims of our philosophy, who were either opposers or indifferent to phy, who were either opposers or indifferent to the truths of Spiritualism before he came amongst us. There are three circles held weekly in this city, at which mediums are being developed. One, whose test powers are rapidly portraying themselves, will very soon be a valuable assistance in proying to many anxious persons the truth of our position. We have met quite an interesting number of persons who are at times clairvoyant,

but who, not understanding the nature of such but who, not understanding the nature of such things, are neglecting their development. We need test mediums here very much, and often ask why our friends, in Boston and elsewhere, who are thus gifted, do not visit our city, where they would find many applicants seeking for evidence of what they hear is interesting people in the United States. There are seven "Banners of Light" imported for us weekly by a book-dealer, besides others that we hear of coming through the post-office to interested persons. Two minisple generally on the subject.

Maine.

BANGOR.-Mrs. Abbie W. Tanner writes: I have labored thus far, the year 1872, in the State of Maine, with the exception of one month. January, in Portland; February, in Bangor; March, in Lynn, Mass.; April in Portland and Bradley; May and June, in Bangor; July, in Guilford; August and September, in Pembroke. I met kind friends in each place and a gordial valence. We friends in each place and a cordial welcome. We of accomplishing a good work.

There is need of organization here, as in many other places. If Spiritualists would unite their means and work together for the good of their cause, as unceasingly as the Orthodox do for body and mind I found rest necessary, after laboring uneeasingly, Sabbath days and week evenings. Such rest I have found in the home of our Spirita-Joanna. And I am ready once more for labor. Spiritualists wishing my services will please address me at Bangor, Me. Would like to make engagements for the winter.

BOSTON. — Mrs. Jennette J. Clark writes: Dear Banner—Many of the Spiritualist friends have written to me, since my return, wishing me to come among them again to give tests of the return of spirit-friends, also to speak Sundays. I feel it my duty to 4do so, and shall commence my fall labors in South Easton, Mass., November 9th, stopping with Brother and Sister Perry—a genial, sumny home. I should like to make a margaments. sunny home. I should like to make engagements when my labors close in Easton; and if any are

Talk for the Children.

THE WHITE WATER-LILY.

At the bottom of a wild, dark, muddy lake there lay a very small root; the mud covered it, the frogs hid under/it, and once a great turtle actually trod on it.

"Oh dear!" said the little root, talking to itself, how dark and lonesome it is down here. Hardly a ray of light comes to me. They tell me it is is followed by one on "Heaven and Hell, and the light and beautiful above me—there is a lovely sky there; but the heavy waters lie on me and press me down. Nobody ever thinks of me, or even knows that I live. I am a poor useless thing. I cannot communicate with any one. I might as well not be!"

The snow covered the earth and filled the forest, the ice covered the lake, and there lay the litspring had returned, and the snows were gone and the ice had melted and the birds had come and the forest had put on its mantle of green, the little root felt that the water was warmer, and and felt a strong desire to see the light. So she reached the top of the lake. But when she attempted to draw it back again she found it would and larger, and the rains fell on it, the sun and the extra success. moon seemed to smile on it and cheer it, till at last it burst open, full of joy, and found itself the ming-bird passed over it, and thrust its bill to suck its sweetness. The air all around was made sweet by its fragrance; still it felt that it was no use in the world, and wished it could do something to make others happy.

At length the splashing of oars was heard, and the lily turned around to see what it meant. Just then she beard the voice of a little boy in the boat,

"Oh, father, what a beautiful lily! Do let me get it!"

Then the boat turned slowly toward it, and the little boy put out his hand and selzed it. The long stem broke off near the root, and the child held it in his hand. It seemed the fairest, sweetest thing he ever saw.

"Now what will you do with it?" asked the fa-

ther. "I look at it and smell of it."
"Is there nobody else that would like to see and smell of it?"

"I don't know, sir. Oh, yes, now I think!
Would not Jane Irving love to have it?"

"I think she would."

"I think she would."

That afternoon poor Jane Irving, who lived in the cottage just under the maple trees, lay on her sick bed alone. She was a poor, motherless child. She knew that she had the consumption and must die. She was thinking about the dark, cold grave, and wondering how she should ever come out of it. A tear stood in each eye just as the little boy

came to her bedside with the white water lily.

"See here, Jane, I got that away out in the lake, and brought it for you. I thought you would

beautiful and very sweet. What a long stem! Where did it grow?" Where did it grow?"

"It grew out of the mud in the bottom of the lake, and this long stem, as long as a man, shows how far down it grew. It was all alone—not another one to be seen. I'm glad you like it, but I must go." And away ran the little boy.

Jane held the pure, white flower in her hand, and the good spirit scowed to whisper in her heart.

and the good spirit seemed to whisper in her heart "Jane, Jane, do n't you see what God can do? Do n't you see that out of dark, foul mud be can bring a thing more beautiful than the garments of a queen, and as pure as an angel's wing; and can't he also, from the dark grave, raise you pure and beautiful and glorious? Can you doubt it?" And the heart of the poor child was filled with faith, and the angel of Hope wiped away her tears, and the lily preached of peace and merey; when she withered she thanked God that nothing would be

THE CHILDREN.

Send the little ones happy to bed, Though they may be mischievous and wild, Nature seldom bestows a wise head On a rosy-checked, light-hearted child.
Then let their glad spirits have play,
And brighter and stronger they'll grow,
Like a stream that runs free on its way,

Oh, let them lie down with delight, And fail not to give and to take

A kiss when they prattle "Good night,"

And a kiss in the morn when they wake. More trials and troubles full soon The sweet sleep of childhood will ban; Then let them lie joyously down, And cherish bright dreams while they can.

And suffers no check on its flow.

REVIEW OF FOREIGN JOURNALS.

Prepared expressly for the Banner of Light, BY DR. G. L. DITSON.

Mexico! Mexico now sends forth her glorious little quarto to take its place in the Argo-naris of spiritual literature. We cannot but welcome it with Vicas, for it enables us more emphatically the post-office to interested persons. Two ministers have lately called the attention of their congregations to the spread of Spiritualism, detailing to them the different tenets held by its advocates, which is having the effect of enlightening the peo-Papal Roule and her minions. The haft of our sheathed, for it hews its way by love, and pearls of pure content drop ever from its non-ensanguined point.

The first article that-strikes my attention in this Illustracion Espirita, is "Spiritualism and its Adversaries." It seems that the Bishop of Queretero assailed in a pastoral this new work, and "condemned and anothematized the practices and beliefs pertaining to the new faith; and we could met as strangers, yet parted as firm friends; and I-often feel that angels live even on this side of life. Spiritualism is fast working its way into the minds of the people, and its great truths are sure refute the errors with which the document abounded. The Bishop was followed by the Jesuit padre Sarria, who launched the thunders of the pulpit against our infant periodical. His words tause, as unceasingly as the Ormodox do for theirs, the light of modern Spiritualism would soon bless humanity. There is something to be done, heside dreaming of the happy meetings in spirit-life, by-and-by. Souls must be prepared to entoy the blessings of life even here. Wearied in body and mind I found rost necessary after labor. that there was something very grand and very true in our cause, when it could provoke the ire of these eternal enemies of reason and of science.' Finally, "We have imposed silence

upon our enemies, and in honor of the truth, with out using other arms than those of persuasion and urbanity." Victor Hugo has said, "Spiritualism is invulnerable."

The next article presents in a clear manner the phenomena in presence of D. D. Home, recorded by Mr. Crookes. This is followed by a communi cation from the spirit of Un Amigo on "The Infinite is the Life," involving apparently a great deal of historic research touching the remotest confines of antique faith in the immortality of the soul, the religion of Buddha, of Zoroaster, of Pythagoras, Plato and Christ.

The Sept. (1st) number of La Illustracion con tains a marked article which embraces a full declaration of faith of the "Central Society of the Republic of Mexico"; but as this is in full accord with all that has been promulgated by Allan Kar-

dec, I need not reproduce it here. The following number (Sept. 15,) has an able article on "Modern Magic," in reply to an attack made by La Voz de Mexico, which seems to have ensconced itself behind the idea, maintained by the Romish Church, that Spiritualism (outside o said Church) is of the devil. The spirit of Moliere then makes a characteristic communication, which demons of the Church."

"Magnetism," says the neat little Messayer, (of Liege,) "has prepared the way for Spiritualism, and the rapid progress of this last doctrine is incontestably due to the popularization of the former. There is but a step between the phenomena of magnetism, of somnambulism, and of the eestasies in spirit manifestations. . . . To such tle root, coiled up in loneliness. But when the learned men as the Baron du Potet, M. Millet, editor of the Union Magnetique, and their illustrious predecessors, the Marquis of Puysequr and Deleuse, magnetism became respectable and took its place in the halls of official science. Now it can she peeped up with one eye, and then she nestled be named in conversation without eliciting a sneer, and a person may be called a magnetizer shot up a long, smooth, beautiful stem till it without causing a laugh." Through such brave souls is Spiritualism becoming popular and receiving profoundly respectful attention from not come. But instead of that, a little bud grew | those who are truly learned, not perhaps from on the end of the stem. She called, but the bud those who deem themselves so, because in some gave no answer; it only swelled and grew larger one branch of the sciences they have had a little

A learned article in the same journal-"In the world all is Spiritism"-makes an able handling white, sweet, pure water-lily. Its leaves were of of the ideas of the materialist. One paragraph the purest white, while in its centre was a golden | begins: "Matter then is more incomprehensible spot covered with down. It lay upon the top of I than the spirit, for we live and are enveloped by the water, and basked in the sun-a most beauti- spiritual phenomena, which places a veil over matful object. The root fed it, and felt that it was ter to render it invisible to our eyes. However, really herself, though in a new form. The hum- this matter which our eyes cannot discern is made the veil under which these materialists hide them selves." &c.

Le Messager has also an excellent article on 'Media." They may be the media of evil communications, but still true; indicating perhaps feebleness, but not unworthiness; one can be weak yet good. . . . It is not necessary to be a medium to be under the influence of evil spirits who work in the dark; with the mediumistic faculty, the enemy manifests and betrays; one knows with what he has to deal, and combats it. Thus a wicked communication may become a profitable lesson if one understands how to profit by it. It would be wrong, too, to put all these bad communications to the account of the medium. . . .

It is a general rule that the best communications attend the home circle; where all is harmony and well regulated. In all, many influences are at work—that of the medium, that of the circle, and that of the interrogator. These may react on each other, to neutralize or to strengthen, depending on the end proposed and the dominant thought. We have received excellent communications where the medium and the conditions were not the best, and we have had bad ones where the medium was good, solely because the interrogator was not serious, and hence drew those spirits which mocked him. The good intentions, the morality itself of the medium, are not sufficient always to repel light and lying spirits. . . That we may not be the dupes of triflers we have one infallible resource: good sense and reason. We have among us the qualities of language which characterize truly good and superior men. These qualities are the same for the spirits; we should judge them by their language. . . . The science of Spiritualism, like all others, demands long and anxious study and much observation. We are not to regard only the phenomena, but the manners and customs of the occult world, from the highest to the lowest degree, in the scale of their being. . . .

Pride is often developed among the media, and through it they are lost, for God gave the faculty for good, and not to evoke vanity.

The Revue Spirite contains an account of a remarkable phenomenon which 'took place at Florence, and which I will as briefly as possible reproduce: Mons. P. L. had a friend, a brave young officer in the Italian army, who was a thorough materialist, but as honest as he was chivalrous. One evening he requested this young man to go with him to the house of a Mr. X., whose daughter was a medium. Seated there around a table, the friends saw this piece of furniture rise from the floor, and presently the cloth upon it lifted up in various places, as if a person were attempting to thrust up a finger through it. These, with other phenomena, impressed the officer deeply, and he returned home. The next evening, Mr. X., talking with his family about this affair, wondered whose finger it was that had lifted the cloth. His daughter, under control, wrote out, "Alexander's." Being further interrogated, the spirit said he had come through strong love for his brother

(the young officer); that he was a younger brother, and was eighteen years of age when he died. Mr. X., thinking that this statement would interest the inquirer of the preceding evening, wrote him an account of it; but, while seeking how to address the missive, it suddenly disappeared, and could not be found. When the young officer re- Mich. turned home that night he found the letter upon his table, and, summoning the servant, demanded who had I rought it. She replied that no one had been there, and no one had brought any letter. In the letter was a photograph of Mr. X., and the proof that Alexander's spirit had really come to Florence for no one else there knew of the facts just related. Rising the rext morning, what was his surprise to find on his table two photographs one large and one small. Interrogating again his servant, nothing could be learned concerning them. He then hurried away to the house of Mr. He then hurried away to the house of Mr. Musical Director. Florence, for no one else there knew of the facts X., who was equally astonished at seeing in the officer's hand the veritable missing letter. The officer was still more confounded when his host showed him two photographs which he (the officer) had always kept closely locked up in a chest. Mr. X. summoned his daughter, who, in a somnambulic state, said to the young man that the spirit of his brother Alexander, to prove his love for him, had carried the letter into his chamber, and, to prove more conclusively his presence, had made the exchange, respectively, of the photographs of the two gentlemen present. These facts can be attested by several honorable persons, and the account is given by Rinaldo Dall' Argine.

and the account is given by Rinaldo Dall' Argine.

It is gratifying to see in the Rerue a long letter from Mr. Mumler, (as it appeared in the "Banner" some months since) giving an account of the deeply interesting phenomenon of spirit photographs. The Soutember would be addressed to C. B. Marsh.

CLyde, O. Progressive Association hold meetings every smally interesting phenomenon of spirit photographs. The Soutember wumber contains a transfer. graphs. The September number contains a trains-lation of "The Seven Days at Moravia," by Mrs. Packard, of Albany, as given in the Banner last June. I congratulate the Rerne on having choson Packard, of Albany, as given in the Banner last June. I congratulate the Revue on having chosen this particular article, for, as it says in a Remarque at the conclusion, the "source is honorable, and the statements confirmed by the spirits themselves." We could, indeed, hardly find a person more capable of judging, scrutinizing and reaching proper deductions in these matters than Mrs. Chester Packard.

El Criterio Espiritista, of Madrid, says that the Society of Spiritualists at Soville think of establishing public weekly sessions to discuss the teness of their faith; that some photographers at Madrid, says challenges at Madrid, that some photographers at Madrid, Mass, Photographers at Madrid, says challenges at Madrid, says challenges at Madrid, says that the Society of Spiritualists at Soville think of establishing public weekly sessions to discuss the tenets of their faith; that some photographers at Madrid, says challenges at Madrid, says that the Society of Spiritualists at Soville think of establishing public weekly sessions to discuss the tenets of their faith; that some photographers at Madrid, says challenges at Madrid, says challenges at Madrid, says that the Society of Spiritualists at Soville think of establishing public weekly sessions to discuss the tenets of their faith; that some photographers at Madrid, says that the Society of Spiritualists at Soville think of establishing public weekly sessions to discuss the tenets of their faith; that some photographers at Madrid says the same through the construction of the same through the co

rid are studying to obtain spirit photographs; that La Revelución, of Alicanta, is discussing Spiritualism with the priesthood; that in Barcelona the works of Allan Kardee are being published in Spanish; that Spiritualism had lost two of its noble advocates in the death of Colonel Valdes and Don Alcocel,

A large pamphlet has come to hand from Vienna, treating of "Spirit, Matter and Force," It is accompanied by another-a kind of commentary of the former. My friend, Mr. Seman, has kindly looked them over, and though he discovers no little ingenuity in the diagrams illustrating the author's views, sees nothing that would particularly interest your readers-at least, too much space would be required to give the pith of the work, or even a creditable synopsis. Albany, Oct. 31st, 1872.

Account of Five Sittings or Seances Held in the House of Mr. John Andrews, Moravia, August, 1872.

Spiritual Phenomena.

It should be understood that, at these sittings, all are required to join hands and be seated during the scance. While in the dark circle we distinctly felt the air forced against our faces, as if done by a large fan. Drops of water, or something in a liquid form, was sprinkled gently on our faces. On several occasions beautiful lights were seen moving about the room; sometimes near the ceiling, and at other times so close to us that it seemed they might be touched. The floor of the room would vibrate, producing very peculiar sensations. Three different times our hands and knees were patted; and, while we were singing. other voices joined in the chorus, frequently changing the words so as to distinguish them from those sung by us.

In the light circle, where everything in the room could be seen, we saw several faces, arms, and hands! The faces resembled those whom they represented so closely, that in nearly all cases they were readily recognized.

The eyes of one figure were extremely bright and clear; the beards of some of the men were seen so plainly that the color could be easily distinguished. A pure white handkerchief was held in full view, in the hands of another dressed in female attire; it was then by her placed over her mouth while coughing; she then withdrew it, and

on it was a large spot of fresh-looking blood.

We afterwards saw the head of a colored fomale; her curly hair was partly covered with a
white kerchief; she gave her name as " But it that

Namunaryon, Mass.—The Children's Progressive Lycause, Conductor, Mrs. F. N. Landford, Guardian; J. T. Loring, Namunaryon, Mass.—The Children's Progressive LyCater, Conductor, Mrs. F. N. Landford, Guardian; J. T. Loring, Namunaryon, Mass.—The Children's Progressive LyCater, Conductor, Mrs. F. N. Landford, Guardian; J. T. Loring, Namunaryon, Mrs. F. N. Landford, Guardian; J. T. Loring, Namunaryon, Mrs. F. N. Landford, Guardian; J. T. Loring, Namunaryon, Mass.—The Children's Progressive LyCater, Conductor, Mrs. F. N. Landford, Guardian; J. T. Loring, Namunaryon, Mrs. F. N. Landford, Guardian; J. Landford, Guardian; J. Landford, Guardian; J. Landford, white kerchief; she gave her name as "Bet." She was not known by any one present. John Pierpont came, and was recognized simultaneously by many. As viewed by us, he seemed to be an old man with long white hair and beard. Before leaving he delivered a short address, concluding with these words: "Thank God, we live after death!" Giving his name, he disappeared from view. The son of Mr. Pope, a Universalist minister of Hyannis, Mass., showed himself to his father, mother, and others, three different times. At one time he said that drowning was not so hard a death as was thought; he said further that Spiritu-

death as was thought; he said further that Spiritualism was true, and requested his father to preach it, promising that he (his son Milton) would inspire him. Mr. Pope stated, after the scance, that one of his sons, named Milton, was drowned a few years ago, and he was fully convinced that he saw and conversed with that son.

Three brothers, by the name of 'Weaver, from Baltimore, Md., recognized one of the faces as that of their mother; the kind of cap on her head, and the way she wore a kerchief about her neck (one of the brothers informed us) being strong points identical with her while in earth-life. The face and hands of another lady were plainly seen; the hair was dark and glossy; her hands were nearly of the same color- and appearance as if nearly of the same color and appearance as if alive; on her wrist was a bracelet, and on the small finger of her left hand a plain ring; both had the color and lustre of fine gold.

the color and histre of fine gold.

We after this saw two hands and arms; the ends of the fingers were placed together, and the hands raised in the attitude of prayer. A dark face then showed itself. Some one remarked, "There is a negro;" it instantly replied, "A colored person, if

At another time a relative of Mrs. Laura Cuppy Smith presented himself and was heartily wel-Smith presented himself and was heartily welcomed by her. Five hands were also seen, all moving at the same time; one of them was about the size of a child's hand. We also saw the face of a person who managed or had control of the manifestations, and who was formerly known as Mr. George Jackson, of Flint, Ill. He spoke several times in a very distinct voice. Once he said that the faces shown were not false or masks, and, to wrow the truth of his words he opened his to prove the truth of his words, he opened his mouth wide, showed his tongue and teeth, and, as he closed his jaws quickly, the sound of the teeth striking together was distinctly heard in all parts

Many other things of a similar nature occurred, but we think these should convince the most skeptical that some unseen power is at work in that quiet little town. DANIEL D. BONNETT, JOHN HAYWARD.

New York, Sept. 25, 1872.

SPIRITUALIST MEETINGS.

ALBANY, N. Y. "The First Society of Spiritualists" meets every Sunday in Common Council Room, City Hall, President, Dr. G. L. Ditson; Secretary, Barrington-Lodge, Esq.; Treasurer, Dr. Ditson.

ADRIAN, MICH.- Regular meetings are held on Sunday, at 10°, a. M. and 7°. M., at Berry's Hall, opposite Masonic Temple, Maumee street. M. Tuttle, President. Communications should be addressed to C. H. Case, Secretary, Box 164, Advian, Mich.

ANDOVER, O.-Children's Progressive Lyrcum meets a Mortey's Hall every Similary at 11°, a. m., J. S. Mortey's Communication with the Assistant Guardian; Harriet Dayton, Secretary.

BOSTON, MASS. See lifth page. BATTLE CREEK, MICH. The First Society of Spiritualia hold meetings at Stuart's Hall every Sunday (at 10), A. M and 71 p. M. A. H. Averill, President; J. V. Spenčer, Secretary; William Merritt, Treasurer;

BALTIMORE, Miss Latis Hall, The "First Spiritualist longregation of Baltimore" hold meetings on Sunday and

Guardian; Panier S. Affishrough et Musical Director.

Bitcooklyn, N. Y.—Brooklyn Institute, "The Children's Progressive Lyceum uncers at the Brooklyn Institute, corner Washington and Concord streets, every Sanday at 163 A. M. A. G. Klipp, Conductor: Mrs. Ada E. Codey, Guardian of Groups, Lecture at 74 p. M. by Mis, E. F. J. Bulleine.

CHELSEA, MASS, —Granate Hall,—Regular meetings of Spir-imalists are held every Sunday evening at Granate Hall. The best of falent has been engaged. All communications for the Association should be addressed to Dr. B. H. Caladon, 4 Tre-

Association should be addressed to Dr. R. H. Crahdon, 4 Tre-mout Temple, Boston.

Hardborn-strit Clayet.—The Bible Christian Spiritualists hold meetings every Sinday in Hawthorn-strict, Chapel, near Bellingham street, at 3 and 7 r. n. Mrs. M. A. Hicker, regu-lar speaker. Seats free. D. J. Ricker, Supt.

CAMBRITOR FROM MASS. Children's Lyceum meets every Sunday at 100 y. A. M., at Everett Hall, Hyde's Block. Charles H. Guild, Conductor: Miss A. R. Marian, Gaurdian: Mrs. Win. Atkins, Assistant do; M. Anderson, Sceretary; Mrs. E. Murray, Treasurer; Charles Wigdin, Musical Director; Mrs. D. I. Pearson, Assistant do.

Foxnone, MASS, -Progressive Lycenin meets every Sunday at Town Hall, at 100, A. M. C. F. Howard, Conductor;

GENEVA, O.—Mordings are noblevery Sunday in the Spirit-nalists! Hall, at 10% s. s., and 10% s. s., B. Webb, President; E. W. Eggleston, Secretary, Progressive Lycenin moets at some hall. E. W. Eggleston, Conductor; Mrs. A. P. Frisber, Guardini, Mrs. N. S. Caswell, Corresponding Secretary; Mar-tin Johnson, Librarian. tin Johnson, Elbrarian.

"H18GHAM, MASS.—Children's Lyceum meets every Sunday afternoon at 2 o'clock, at Temperance Hall, Lincoln's-Building. E. Wilder, 20, Conflictor; Ada A. Clark, Guardian.

HARWICH POICT MASS.—The Children's Progressive Lyceum meets at Sucial Hall every Sanday at 12 1, r/m, G. D. Smalley, Conductor; T. B., Baker, Assistant Conductor; Mrs. A. Jenkins, Guardian; W. B. Kelley, Musical Director; S. Turner, Elbrarian; Mrs. A. Robbins, Secretary.

HARRISHERG, PA.—The Spiritualists hold meetings every Suiday evenipg, in Bare's Hall. H. Brenerman, President.

HAMMONTON, N. J.—Meetings hell pyrly Sunday at 1035 A.
M. at the Spiritualist Hall on Third street.
A. M. Persident: M. Parkhurst, Secretary 1 (common at 11);
A. M. Merrill Parkhurst, Conductor; Sirs. J. M. Peebles,
KALMAZOO, Mon. KALAMAZOO, MICH.—The Splettmatists hold meetings every Sunday in Burdlek Han, Main street, J. C. Moody, President; Mrs. H. M. Smedley, Secretary; L. S. Winslow, Treasurer.

Treasurer:

RANSAS CITY, Mo.—The Society of Progressive Spiritual-ists meets regularly Sunday mornings and evenings in Mechanics' Institute Itali, Main street, between the and 7th streets. J. L. Morton, Corresponding Sept-tary.

Lynn, Mass.—The Spiritualist Society holds meetings every Sunday at Odd Fellows' Itali. Isaac Frazler, President; Saac Winchester, Vice President; A. C. Robinson, Regording Isaac Winchester, Vice President; A. C. Robinson, Regording Isaac Winchester, The Children's Progressive Lycean meets at 1 o'clock.

Louisviller Ky.—The Venner Promise's Spiritual Associations of the Progressive Lycean meets at 1 o'clock.

meets at 1 o'clock.

LOHAWHELE, KY.—The Young People's Spiritual Association meet in their Hall, corney of 5th and Walmit streets. Lectures every Sunday morning and evening at 11 and 7½ o'clock. Children's Progressive Lycomercery Sunday morning at 9 o'clock. Regalar meetings of the Society every. Thursday evening at 7½. R. V. Snodgrass, President; Mrs. Mary Jewell, Vice President; L.P. Benjamin, Reogrifus Secretary; Mrs. Namic Dingman, Corresponding Secretary; B. R. Edg., "Pecanorsoco" for Lycomer. L. B. Benjamin, Gondne, for D. J. Dingman, Assistant Conductor, R. V. B. Benjamin, Conductor, D. J. Dingman, Assistant Conductor, R. V. B. Benjamin, Societary.

Secretary.

Secretary.

Lowell, MASS.—The First Spirituallyt Society meets in Wells Hall, Lectures at 214 and 7 F. M. A. B. Plympton, Preddent; John Marriott, dr., Corresponding Secretary; N. M. Greene, Treasurer, Children's Progressly Lycenia meets at 1014 A. M. John Marriott, Jr., Conductor; Mrs., Mary J. Perrin, Guardian.

MANCHESTER, N. H.-The Spiritualist Association hold MANCHESTER, N. H.—The Spiritualist Association nor meetings every Sunday afternoon and evening at Music Halt. A. W. Cheney, President; W. E. Thayer, Secretary, Hall, A. W. Cheney, President; W. E. Thayer, Secretary,
MILFORD, MASS.—Children's Progressive Liveum meets
at Washington Hall, at 11 A. M. L. B. Felton, Combuctory Mrs.
Cordella Wales, Guardian; Mrs. Masterson, Musical Directory, Henry Anderson, Secretary
Grit Henry Anderson, Secretary
MIDDLEBORO', MASS.—Meetings are held in Soule's Hall
every other Sanday at 1/2 and 6/3 p. M.
MILFORD Secretary
Grit Hall
Grey other Sanday at 1/2 and 6/3 p. M.

werey other summay at 114 and 614 p. M. near in Soule's Hall MILAN,O.—Society of Spiritualists and Liberalists and Children's Progressive Lyceum meets at 11 A. M. Hudson Tuttle, Conductor: Emma Tuttle, Guardian.

Conductor; Emma Tutte, tonarma.

Noitth Scittate, Mass,—The Spiritualist Association hold meetings the second and last Sunday in each month, in Good Templars' Hall, at 2 and 6 r. M. Progressive Lyceum Good Templars' Hall, at 2 and 6 r. M. Progressive Lyceum Good tent the Salue Ladi, on the first and third Sunday, at 13 r. M. D. J. Bates, Conductor; Mrs. Sarah J. Marsh, Guardian; Mrs. M. C. Morris, Secretary.

New Your Ciry — Analla Hall —The Secretary Conductor of the secretary.

dian; Mrs. M. C. Morris, Section).

New York City.—Apollo Itali.—The Society of Progressive Spiritualists hold meetings every Sunday in Apollo Itali, corner Broadway and 28th street. Lectures at 101, A. M. and 74 P. M. Conference at 215 P. M. O. H. Gross, Secretary, 22 Chiton Dace. Children's Progressive Lyceum meets at 2 M. C. I. Thacher, Conductor; Mrs. A. E. Merritt, Guardian; Titus Merritt, Librarian and Treasurer; E. C. Townsend, Secretary, et al., 2007.

NATICE, MASS.—The Friends of Progress meet every Sunday, at Templars' Hall, at 2 and 6 P. M. day, at Templars' Hall, at 2 and 6 P. M.

NEW ORLEANS, LA.—The Central Association of Spiritual--18ts of Louislam hold regular meetings every Sunday morn-ing at Hrand-evening at 125 celock, at Minerra Hall, on Cho street, between St. Charles and Prytania. Good speakers may always be expected; seats free. Thursday evenings are de-voled to conference and debate. Library and trading-room at the same place. U.R. Miner, President; George W. Ken-dall, Vice President; Dr. S. W. Allen, Treasurer; I. Z. Whin, Secretary.

Secretary,

PORTLAND, ME.—The Spiritual Association meets regularly at Temperance Hall, 3513; Congress street. Children's Sanday Institute meets in the same hall every Sunday, at 15 pt.

M. Joseph B. Hall, President; Miss Etta Veaton Corresponding Secretary wary Hall.—Spiritual Fraternity meets every Sunday, at 3 and 7 p. M. Janes Furlush, President; George Sanday, at 3 and 7 p. M. Janes Furlush, President; George Sanday, at 3 and 7 p. M. Janes Furlush, President; George Sanday, at 3 and 7 p. M. Janes Furlush, Stretary. Children's Lyceum meets at same place each Sunday, at 1613 A. M. Wui, E. Smith, Conductor, Mrs. Thomas P. Beals, Guardian; Miss Able II. Farrow, Sectorary.

The Spiritualist Association Section 1985.

MIS. THOMAS PARCHAS, GUACUSAN; MISS Abble II. FATTOW, Secretary.

PLYMOUTH: MASS. The Subtitualist Association hold meetings every gradient. Tressurer. Children's Progressive dent; Alten forten and hall. L. L. Bullard, Conductor; Lyceum meets in the same hall. L. L. Bullard, Conductor; Lyceum meets in the same hall. The Bullard, Conductor; Lyclum meets in the same hall. The Bullard, Conductor; Lyclum meets in the same hall. The Bullard, Conductor; Lyclum Benson, Musiciall.

Patricular Conductors of the Conducto

Lyceum meets, Guardian, Ance.

Sarah A. Bartlett, Guardian, Ance.

Pathesytlle, O.—Progressive Lyceum meets Sundays, at 10 A. M. A. G. Smith, Conductor; Mary E. Dewey, Guardian, Philadelphia, Pathesytlle, O.—Progressive Lyceum Meets at 10 J. A. M. 2 and 15 P. M., at Institute Ball, corner of Broad and Spring and 15 P. M., at Institute Ball, corner of Broad and Spring and 15 P. M., at Institute Ball, corner of Broad and Spring and No. 4 at Turner's Hall, 28 Washington avenue, O. 2 Garden Street; also on Thursday evenings. Lyceum No. 2 Garden Street; Broad Meets at Thompson-street Church, at 10 J. A. M., Sundays; and No. 4 at Turner's Hall, 28 Washington avenue, On Silb-days, at 10 J. A. M.

SALEM, M. 88.—Lyceum Hall.—The Spiritual'st Society hold meetings every Sunday, at 25 and 7 P. M. N. P. Allen, President; S. S. Johnson, Vice President; Theory M. Robinson, Secretary Mes Abby Tyler, Treasurer.

Goodell Hall.—Free conference meetings are held by the Progressive Spiritualists every Sunday, at 35 J. P. M.

SPRINGFIELD, MASS.—The Spiritualist Association meets every Sunday at the Opera House, at 2 and 7 P. M. Speakers engaged; C. Fannie Allyn during November; Miss Lizzie engaged; C. Fannie Allyn during February. Harvey Lynan, bug January; Moses Huit during February. Harvey Lynan, bug January; Moses Huit during February.

Springfield, O.—The Spiritualist and Liberalist Society

ing January; 5108c5 and among Secretary.

SPRINGPIELD, O.—The Spiritualist and Liberalist Society meets at Allen's Hall every Sunday, at 44 A. M. and 8 P. M. 75011(T. Allen, President; Mrs. Sarah J. Lewis, Vice President; G. W. Dallie, Treasurer; George M. Taber, Secretary, dent; G. W. Dallie, Treasurer; George M. Taber, Secretary, SAN FRANCISCO, CALL-Shiritualists and other Liberal Thinkers meet for conference and discussion every Sunday afternoon, at 2 o'clock, at Dashaway Hall, on Post street. Under the patronage of the San Francisco Spiritualist Union, the Children's Progressive Lyceum is held at 101/A.M.; also regular Sunday evening lectures are given at Charter Oak Hall, on Market, near Fourth street.

TERRE HALTE, 180.—The First Spiritual Society hold regular meetings in Fence's Hall every Sunday, at 11 A.M.; also regular meetings in Fence's Hall every Sunday, at 11 A.M.; Allen Pence, Treasurer.

WAGUNGTON, D. C.—The Kirst Society of Progressive

Allen Pence, Treasurer,

Washington, D. C.—The First Society of Progressive Spiritualists meets every Sunday, in Harmonial Hall, at H.A. and 3½ P. M. John Mayhew, President; F. Herlingame, Vice President; O. R. Whiting, Secretary; Richard Roberts, Priends visiting the city who was made offices, information by calling on any of the above and offices, information by calling on any of the above and offices, Speakers engaged; Mrs. M. S. Townsend-Hoadley during Speakers engaged; Mrs. M. S. Townsend-Hoadley during Newmorth; Mrs. P. O. Hyzer during December, January and November; Mrs. P. O. Hyzer during March; Moses Hull during April.

WORDESTER, MARR.—The Spiritualists hold meetings ever 1 Sunday, afternoon and evening, in Horticultural Hall.

Contents of this Number of the Banner.

Prit Page: "The Power we Pray to, and the Power of Prayer," a lecture by Mrs. Nellie J. T. Brigham; "Proto-plasm and Hopdasm," to Prof. Homan Lincoln, D. D. Second. pasto and displasm, "overor treman faircoin, D. D. Scener," Poem - "A Plea for the Angels," by A-blie H. Barmini, "Ob-jections to the Doctrine of Re-lichmation Considered," by from various localities; "The White Water-Lily;" "The Children," "Review of Forelan Journals," by Dr. G. L. Ditson, "Account of Five surings or Scances Hebt in the House of Mr. John Andrews, Moravia, August, 1872," List of Spir-Itualist Meetings, Forethind Pyth; Usual editorial articles on current topics, Items, etc., cite. Sirth: Splitt Message De-partment: "Institute for the Cure of the Insane," by Affred pagiment; "Institute for the Condon Medium and Daybreak;" Cridge; "Excerpts from the London Medium and Daybreak; Obitinary and Convention Notices, "Scienth;" A Tvertischicals. "Editorial Correspondence," by Warren Chase;

Banner of Bight.

BOSTON, SATURDAY, NOVEMBER 16, 1872.

Office in the " Parker Building," No. D. WASHINGTON STREET, ROOM NO. 3, UP STAIRS.

THE AMERICAN NEW YORK,
THE AMERICAN NEWS COMPANY, 119 NASSAU ST WILLIAM WHITE & CO.,

WILLIAN WHITE, LUTHER COLRY, ISAAC B. RICH.

FTP All letters and communications appertaining to the Editorial Department of this paper must all order to receive prompt attentions be giddressed to Levinger College, All Restress Letvins should be giddressed, "BASNER OF Light, Boston, Mass."

E G - In quoting from the BANNER of LIGHT, care should be laken to distinguish between editorial articles and the original particles and the communication of the thought, are administance open for the expression of the thought, her not too personal; but of course we cannot undertake to dorse the varied shades of opinion to which our corre-orderite for arteriors. pendenti give atterance.

A New Religion Called For-

plements, and the arts and appliances of civilized sentiment and principle, begin to comprehend that kill policy is evidently going out. They begin it cannot be done theoretically only. Mere theory to admit that the Indian temper is materially in religion will not wash. If a man is good, or, indeed, of good intentions and better aspirations, ginning to be dealt with in a spirit of justice and he ought to munifest it by first being honest. That is a very simple condition to exact, but still it is an essential one to all religion. And we see today, on one side, religionists after the ecclesiastical pattern, picking and clutching at the professions of one another, and pursuing the work of critic with a spirit bordering on inalignity, an t, on the other side, the mass of the people joining in a demand that there shall be more proof of religion in those who make a profession of it. A certain foreign publication takes up the cry, on

those proofs are to be looked for in every department of daily action. Says the journal alluded to, we want a religion old, who fives with her parents, in the town of that goes into the family and keeps the husband. Dane in this county, suddenly lost her reason on

broadcloth. Nor will it smuggle white pine into

floors paid for as hard pine; nor make window-

blind slats that will not stand the wind, nor paint

that will not stand the sun. And so on; and so on. The roll might be un wound almost to the crack of doom. The substance of it all is, that the world wants honesty and fair dealing first. It thinks these are a good enough religion to live by. It demands the loaf before the tract. And the world is sensible, as it is likewise very persistent. Preachers may mount their pulpits and 'paint the seductive pictures of the millennium, but they will never see it on earth while water is sold for milk, and sand for sugar. People will still take the liberty to decide between chalk and cheese; and they want no talk on religious subjects from those who try to palm off on them the former for the latter. By this popular uprising of sentiment against shams, of which the foregoing are merely sure tokens, we may know air, and that the day of judgment for these fullfed professions is right at the door. The fact is a highly encouraging one, consider it in what aspect you will. People do not cherish an accession to religion because they speak out in this way: they only insist on having something that is genuine, and that when it comes, comes to stay in the heart! They want a plant that will flower and fruit; something that has life and character outside the catalogue; what human nature itself will endorse and praise, the same human nature which the priests all the time tell us is so depraved.

Stupidity I

Ordered, That his Honor, the Mayor, be rewards to be vace: of three months.

Why, gentlemen, you are behind the age. If the Incoming Legislature "approves" of your stupidity, then the people must take the case in hand, and reto all those who would fasten upon the gengrations to come a far fouler disease than the small pox, in the shape of consumption, nearsightedness, erysipelas, and, in fact, all sorts of

Opening of the Cooper Institute Read ing-Room on Sunday.

The New York press chronicles the fact that, ward reform.

Grant's Indian Policy.

We are glad to be able to state, on the authority of one so well entitled to speak as George H. Stuart Esq., of Philadelphia, that the peace polley is to be pursued by the Government toward the pertions to the Dostrine of Re-finamation Considered," by a state the pursued by the Government toward the R. F. Hughes, M. D.; Foem "Condy a Little Cloud;" "The Hadians to the end. No longer ago than the 28th Late National Convention," by A. E. Newton; "Cosmognitude of the Late National Convention," by A. E. Newton; "Cosmognitude of the Late National Convention," by Andrew Jackson Davis, Thurd: Poems-"Yes, Thom is Chairman of the Executive Committee of the Board of Indian Commissioners, that "Such a trum Agricus La diffuse a Thom Water Union of the Convention of Indian Commissioners, that "Such a trum Agricus La diffuse a Thom Water Union of the Convention of Indian Commissioners, that "Such a thing (as a change of policy) has not been thought The statement will reassure all friends of justice and hunfanity. President Grant asserts that he will always be ready to improve the present policy, and that if any change is made it must he "on the side of civilization and Christianization of the Indians." This is excellent news and most thoroughly welcome. We are told, however, that the tidings of the President's purpose are not well received in army circles, and among those who believe only in the powder-and-ball method of persuasion. Still, in certain contingencies, the President asserts that he will not withhold the weight of the military hand. If, in such cases, he will only take equal pains to ferret out white and red offenders, and to probe the causes of these periodical outbreaks to their centrecte will place himself in a position to command universal confidence and

It is instructive to note that almost as soon as this announcement is made, the party papers fall to discussing its effect on polities-whether it will make or lose votes for its author. We could wish that a question of such profound import, and one reflecting either in one way or another on our character as a nation, might be considered for once above the level of pattry party or personal grounds. It has been the standing curse of the whole Indian question that it has been interminably mixed up with profit and loss, with revenge and selfishness, or with personal aims and the partisan spirit. If Gen. Grant shall be successful in finally clearing it of that incubus, he will have achieved two victories in one. The recent Indian talks and interviews in Washington have evident-Tishas been said that if you would convert a ly not been without their effect. So many repre-man to your own faith, you must begin by attend-ing to his physical wants. The old practice of for andience at the seat of government, tell their sending out Bibles to the "heather" is being sup-1 stories, make their promises, and state their grievplanted by offering seeds, modern agricultural initiances, without producing some sort of an effect thereby. We are able to see by this time, that life. In other words, the loaf of bread must al- the leading journals of the country are coming ways procede the tract. All persons who con-forward to handle this subject in an entirely difceive the need of a more fully developed religious ferent spirit. The cheat and plunder, drive and changed; which means that the Indians are behumanity.

"A Strange Case."

We cannot vouch for the reliability of the following statement with the above heading; but as it appears in a respectable Western journal-the Madison (Wis.) Democrat-we have no right to pronounce it a canard in the absence of evidence to that effect. We place it before our readers, because many of them are famillar with just such strange" cases. Foreign spirits are almost daily behalf of the people, and says that there can be speaking in their own dialects through the fips of no religion unless accompanied by the proofs; and our media, the said media not understanding one word of the language spoken:

Miss Margaret Kelley, a girl about sixteen years that goes into the family and keeps the husband from being cross when dinner is late; keeps the wife from fretting when the husband tracks the newly washed floor with his muddy boots; that bears heavily on the rascality of lying and steating; that banishes small measures from the counters, small baskets from the stall, clay from the paper, pebbles from the cotton bale, sand from the sugar, chiccory from coffee, ofter from briter, beet juice from vinegar, alum from bread, strychning from vine, and water from milk cans. It says that the religion that is to "save" the world wift not put all the big strawberries on the top and all the little ones at the bottom, nor all the rotten peaches at the bottom of the basket. It will not make half of a plair of boots of good leather, and the other half of poor. It will not put Juvin's stamp on Jenkins's gloves; nor make Paris bonnets in the backroom of a Boston militance, and all-linen handkerchiefs; nor coats made; up of old rags pressed together be sold for legal broadcloth. Nor will it smuggle white pine into patient, and endeavor to give some solution of this most mysterious mental phenomenon.

The editor of the Madison Democrat is anxious for a "solution of this most mysterious mental phenomenon." If he will visit Boston we will ngage to satisfy his mind upon this point; to unravel the "mystery" to his satisfaction. We have in our possession at this moment a manuscript purporting to be in ancient Chaldale characters, written mechanically through the hand of a medium in our presence, Oct. 6th-which characters are pronounced genuine by those who profess to be competent to know.

Prof. Tyndall and the Clergy.

Had Park-street Church been ablaze with the fires of "revival" while the eminent Prof. Tyndall has been lecturing on scientific subjects in Boston, there is no doubt that he would have been prayed for as warmly as Theodore Parker was, pretty definitely that reform for religion is in the for whose nose a hook was craved from the hands of the Almighty. But he took the churches on their weak side, which was the practical one. If, as the preachers affirm with such warmth and persistency, the efficacy of prayer was in all cases unquestioned, then he proposed to test the fact by actual trial. His plan was to set apart a certain number of occupied beds in the hospital, and pray regularly and earnestly for these, while suffering the remainder to go unprayed for.

The church held up its hands in holy horror but that was no sort of answer to his proposal Unless they were willing to prove their oft-repeat ed assertion, of what use was it to continue their practice of special prayers? The Professor met them right on the threshold. It was a plain The following, on Vaccination, was adopted by thing, but they chose to retreat from the trial. the Boston Board of Aldermen at a recent session: Just before his arrival several pulpits opened fire on him; but that was to have their revenge on quested to petition the General Court at its next him by exciting the popular prejudices. It was session, for an amendment to the statute in relation to the public health, so as to require that partens and world-tion to the public health, so as to require that partens and quartians shall cause their children and lay, besides being mean and wicked. But he came wards to be vaccinated before they attain the age and delivered his lectures for all that. They gave him a severe letting-alone, and he evidently did not trouble himself much more about them. But abusing him does not touch the question of the power of prayer.

Free Lectures to Women.

A course of lectures, free to all women, on Psychological Medicine, by Dr. Frederic R. Marvin, is to be given at the "New York Free Medical College for Women," No. 51 St. Marks place, every Friday afternoon at 3 o'clock, commencing Nov. 8th, and continuing until Jan. 24th. The following on Sunday, the 6th of October, the reading-room | subjects will be treated successively: Mind and of this popular institution was for the first time | Matter; The Human Brain; Outlines of Disorderopened to those desiring to participate in its bene- od Mental Action; Specific Forms of Disordered fits on the Sabbath. The experiment was a per- | Mental Action; Moral and Criminal Epidemics; fect success, some four hundred persons endorsing Illusion and Hallucination; Revery and Abstracby their attendance this initiatory movement to tion; The Opium Habit; the Alcohol Habit; Sleep;

Spiritualism in Georgia.

The Spiritualists of Atlanta have organized a Society and chosen officers, (a list of whom, and other column,) and intend to hold public meetings of the lectures, says:

"Mrs. Torrey is a Southern lady, near the middle age, ordinary size and medium figure, and a sprightly face. She is from Texas. She is known by some of our-worthlest clitzens, who respect her thoroughly, and through whose instrumentality she is lecturing. She possesses a clear, ringing volce, full of feeling and flexibility. Her gestures are remarkably expressive and appropriate. Her lectures are marked by singular force and felicity of expression, and vigor and originality of thought, and glow with beautiful-metaphor. Some of her views are strange, novel and startling. She soizes the hearer's interest, and holds it to the last. She sits quietly for a while, when a perceptible shock quivers her body, and she closes her eyes. She is their in her trance. She rises and speaks with her eyes closed. When she finishes, she opens her eyes and rubs her face, like one awakening from a sleep. She says she never knows what she is going to say. She takes her subject from the audience, She diso says that, while partially unconscious, she has a sort of semi-sensibility. She partially knows what she is saying, but is unable to control or check the words. She cannot recall the words she has used so as to reproduce them. The audience in the morning but half filled the room, but at night-it was a jam. Every seat was filled, and many standing up. Viewed in whatroom, but at night it was a jam. Every seat was filled, and many standing up. Viewed in whatever light they may be, these trance lectures are remarkable."

Mrs. Torrey will continue to lecture there for

several weeks.

The Sufeide Cell.

We remember once being told of a barn which occupied for their horses, and in which one comple said it was strange-a curious coincidenceto suicidal experimenting. At last a young mubeen arrested and locked up in the cell, made the after much exertion.

When she came to herself she told of a little white woman who had appeared to her during the night, persuaded her to tear her clothes in shreds, and hang herself at the bars. To test the matter, a stranger-a man-who had applied for a night's lodging, was put into the cell, with a full knowledge of its character. At a certain hour he was visited by the same little white woman, who tried to persuade him to do the deed she had led others to do before him. He was in due time relieved of his painful suspense, and told his story, though, he was not previously apprised of the visit of the little woman. It appears that some time ago such a woman did hang herself in that cell, and she revisits it regularly to gratify her propensity as often as the temperament or condition of the occupant allows her.

HYMN TO VASHTI.

BY MRS. J. H. CONANT, (Through the inspiration of I have a little spirit child, A guardian fair and bright, Whom loving angels sent to me, Out of the world of light.

And when my eyes o'erflow with tears, And faith's bright star grows dim, She quickly rifts the lowering clouds, And leads me back to Him-Who hears the ravens when they cry,

And notes the sparrow's fall, And who in life and death will keep A tender watch o'er all.

In doing deeds of love; And messages she 'll bear to me, E'en from the courts above. Suffer little children. Wisdom said,

And lo! they enter there, "A !! Where older, sorrow-laden heads The glory might not bear. Oh, beauteous little spirit child!

When earthly cares are o'er, May I meet you in the morning-land-The soul's bright Eden shore.

Alpena, Mich.

Our partner, William White, who is now at this place, in search of rest from business cares, writes us, under date of Oct. 29th, a private letter, from which we make the following extract:

which we make the following extract:

"There has been a great change in this town slice I visited it last year. In July a large fire swept twelve acres clean of sixty-five wooden dwellings and stores, so that there was hardly a vestige left. Upon part of the same district there have been erected ten wooden and six large brick stores, which are nearly ready to be occupied. Outside of this district, there have been put up two hundred and seventy buildings, including a large hotel fronting one hundred and fifty feet on River street, and the same on the Bay. The hotel is three stories high; the rooms are large, highstudded and well-ighted, and there is not a room which is not pleasant to occupy. It is certainly one of the most attractive houses I ever sojourned in. which is not pleasant to occupy. It is certainly one of the most attractive houses I ever sojourned in. W. S. Boon and N. Jerolaman are the proprietors—both young men—and their gentlemanly bearing toward their gentleman at once at ease, and they soon feel at home. The clerk, Mr. D. Potvin, renders the most assiduous and active assistance in making every one in the house happy. The house commands a most magnificent view of the bay and lake, and those who have the good fortune to secure a room during the hot seayiew of the pay and take, at those good fortune to secure a room during the hot season of next year will find it cool and delightful. I am informed that many of those who stopped off here for a day, and who intended to have passed their vacation at Mackinaw Island, were so well satisfied with the house and place that they remained all the season. Those who desire to find a place in hot weather where they may be able to keep perfectly cool and recuperate in health, should make their way to Alpena on Lake Huron, Mich., and stop at the Fletcher House."

The Nursery.

The best of the magazines for children, as well as the most richly illustrated, is "The Nursery," published in Boston by John L. Shorey, at \$1.50 a year. It is free from all sectarian rubbish, and really a most artistical little work that every refined family, where there are children, ought to be eager to encourage. It enters on its seventh year next January, with a circulation of forty thousand. The Chicago Advance (good authority) says of its November number: "We long ago thought the Nursersy was about as good as it could be, but it grows better and better. Not a magazine has come to our table this month whose illustrations are better specimens of wood engravings than the November Nursery. And the reading is as good as the pictures."

The Rev. Wm. J. Potter asks: "Is it not more honorable to have raised ourselves from the apes, than, according to the popular view, to have fallen from the angels ?"

Spiritualism in New Orleans, La-

The friends of the cause in this vicinity seem to be moving, if judgment can be based upon their a declaration of principles, will be found in an- announcement of meetings, as published in the press of their city under head of religious notices. hereafter regularly. Sunday, Oct. 20th, Mrs. An- The field for the good work in the South is broad, nie C. Torrey, of whom we have before made fa- and we are glad to chronicle the taking of any vorable mention, delivered two lectures before the steps looking to the preparation of the ground Society. The Constitutional, in giving a synopsis | and the enrollment of the laborers. The card issued by the Society reads as follows: MINERVA HALL LECTURE SEASON.-The win-

The rital importance of the inhalation of pure air by both man and beast, is exercising the thoughts of humanity to-day more than ever. Overwork and foul air will sieken man or beast quicker than everything else combined. The English "Health Towns Commission" have been making careful experiments upon the air breathed three physicians in the country had successively by large masses of people, and report that the atmosphere of great manufacturing cities is less delmitted snielde after the other by hanging. Peo- eterious than the air of unventilated rooms inhabited by human beings. Thus, in the city of Manbut considered nothing further. The New Or- chester, the factory chimneys throw out daily two leans Times, in a recent issue, tells us of a cell in thousand tons of carbonic acid gas, and yet the air the city prison which goes by the name of "the is not seriously contaminated. The greatest enemy suicide's cell," several persons having hanged to man is his own breath, as has been proved by a themselves in it, though not known to be addicted table prepared by the "Health Commission." The number of parts of carbonic acid in ten thousand latto girl, who had fallen into bad ways, having parts of air taken from different places are given as follows: Pure atmospheric air, 4; streets of same attempt on her life, but was restored to life great cities, 6; stables, 7; pit of Comic Opera House in Paris, 15; ceiling of Comic Opera House 28; asylum, 17; hospital, 30; dormitory at night 52; bedroom on rising in the morning, 48; bedroom after two hours' ventilation, 16; railway carriage 34; workshop, 19; lecture hall, 32; and a wellfilled school-room, 72.

Autobiography of Robert Dale Owen. An account of his life-experiences will be fur-

nished in monthly parts to the Atlantic (Magazine) -commencing with the January number-by this gentleman, whose writings have endeared him to the hearts of all liberal thinkers. Of this project the New York Times holds the following lan-

the New York Times holds the following later guage:

"The work will be very comprehensive in scope, and takely to prove interesting to a large class of readers, whether they do or do not agree with the author's ylews on 'Spiritualism.' Mr. Owen's personal recollections extend back as far as Godpersonal recollections extend back as far as Godpersonal recollections extend back, and busy notice, and been mother, arkson, Spurzheim, Gen. Laften and been mother, and a partner with Sir Richard The grandfather was a partner with Sir R

Music Hall Spiritualist Free Meetings.

Miss Jennie Leys commenced a month's engagement to lecture in Music Hall, this city, last Sunday afternoon. Her discourse was well appreclated by the audience. She spoke of the great good Spiritualism had already accomplished for humanity, and said that it was now paving the way for reforms that will still further bless and elevate the race. She also spoke at some length of the need of more complete and general organization among Spiritualists as a means of accomplishing more effective work, and consequently more good.

The artistic rendering of the spiritual hymns and songs by the choir, adds to the interest of these meetings.

Chicago.

Our friend, John W. Free, after a long absence, visiting all parts of the country, from California o New Hampshire, thence home to Chicago writes, under date of Oct. 30th, that he "returns to find the city nearly all built up again. Block after block of white and dark marble and brick are seen in the burnt district in every direction. Lyman C. Howe is giving us fine lectures here every Sunday; and we also have a flourishing Ly ceum under the conductorship of Dr. Avery.

On our way home we visited Moravia, and attended the scances at Mrs. Andrews's. Of the twelve spirit-faces seen at different times we recognized two of them. These manifestations are genuine."

Charlestown, Mass. Congratulatory speeches by Dr. J. H. Currier, James S. Dodge, D. N. Ford, J. B. Hatch, Mrs. Maria Adams and others-a reply by the host in acknowledgment of the good atention of Spiritualist societies or others interestwishes and presents of his guests-singing by Misses Ella W. Smith, of Lawrence, and Maria Adams, of Boston, instrumental music by Howard and Mamie A. Richardson, a collation and social conversation comprised the exercises, and contributed to make a highly enjoyable occasion.

Maximilian.

[The following spirit message was given at the Banne Free Circle on the 4th inst.:]

By the friends of France I am called upon for an expression of opinion. I am Maximilian, who was duped into assuming a position that belonged rather to another than to myself. I am expected to know something with reference to the affairs of France, and to report the same. And so her friends and mine have questioned, Will Louis Napoleon again ascend the throne of France? And I answer, The truth it is sometimes wisdom to withhold, for, by giving it, you might produce an abortion upon the events that are in issue. Therefore wait, and, like loyal subjects to France and her friends, be ready for action when action

becomes a necessity./Good day. Read cisewhere Bro. Ditson's excerpts translated from foreign spiritualistic periodicals.

Spirit Prophecies Fulfilled.

Being a believer in the fact and power of prophecy, as a thing beyond all understood or possible merely intellectual or reasoning processes, I wish to call attention to some of the circumstances of the present, as a "fulfilling of the Scriptures" given to us, medlumistically, by and from wisdom-

spirits of foreseeing ability in the past. I confess that, in common with most others, I used to listen with an incredulous mind a few years ago to the reiterated and constant warnings of tragedy, war, pestilence and general disruption and destruction soon to mark the era in which we live. Since then, the greatest rebellion in history has had its bloody repression, and, not to speak of minor affairs, the Franco-German war has illustrated anew how Christians love one another. To-day, cholera, more malignant than ever, is desolating Russia, and threatens soon to girdle the world, as it has done before. And the small-pox has been resurrected in spite of Jenner, while to-night, in a public street in populous Boston, I listen in vain to hear a hoof or a wheel, because epizoöty (horse influenza) has disabled nearly all the faithful horses. The disease has also in some cases communicated itself to human kind. This is in addition to a very unmanageable and fatal typhoid fever exceedingly prevalent, as well as usual disorders.

The same epidemic disposition is manifest in tho multiplication of the most horrid and disgusting crimes; and even yet we have not seen the worst,

unless all appearances deceive.

We have had volcanic eruptions of an awful nature, extraordinary earthquakes, and conflagrations unprecedented in history. Let those who smiled at the awful predictions of the spirits, take note of their literal fulfillment, and prepare, as they may, for the danger that impends. These things were to be primary to a social upheaval and general political changes, in preparation for a higher development of all that concerns man on

The point is, that modern prophecies are entitled to credit, even though we may be unable always to rationalize the process, and therefore wo may cheerfully face the fury of the present storm, confident "There's a light about to gleam.". E. S. W.

Our correspondent speaks truly concerning the disturbed condition of our planet. Nearly all the diraful phenomena whose appearance daunted the hearts of the grandparents of this generation have found their counterpart within the last few years, with exception of the fog which dimmed the light of the entire summer of 1783. Hurricanes have laid waste villages, and covered ocean with wrecks. and swept devastating fires through populous cities; floods in the rivers have swept away bridges and houses, and converted fertile meadows intobanks of sand; cloudbursts and water-spouts have turned highways into torrents, plowing them deep into the ground, and making them impassable; men and domestic animals have fallen victims to the fiery bolts, which thunderstorms of a violence rarely known have east hissing into village, field and city allke; and the night-heaven has been illuminated by northern lights of strange vividness and beauty, and of a line like blood. The extraordinary convulsion of Nature which some months since overthrew Antioch, involving such destruction of human life and property, is fully a parallel to that which overtook Catania in 1783. The floods of the great deep, stirred to their fountains by the rocking of the earth's submerged crust, have lifted up their waves to vast height, and flung them with great fury on the shores of Peru and the Sandwich Islands, whelming the fields and drowning the inhabitants. The great volcano of those Islands, Mauna Loa, with that of Vesuvius, and another in Mexico, have been in active eruption, and have sent forth rivers of fire to lay waste the fields around them. Drought in some regions has parched the earth, blasting the prospect of reward for the farmer's toil; while, in other regions, the rain has descended in a continuous torrent, steeping the earth, and operating as fatally in the same direction. Famine has skirted the poppy-fields of Persia, and drank deep draughts of human life beneath the very wans of its palaces.

Man has learned by these direful occurrences his utter lack of power to contend against the consequences of any disturbance of the usual repose of the elements, or interruption of their harmonious concurrence to the supply of his daily wants in the physical world. But these phenomena have been and are but the precursors and indices of revolutions and earthquakes, purging fires and retributive lightning, which shall yet shake to its centre the social world, and lead in that golden era which the kings and prophets of thought's domain have so long waited for and sought, but never found.

Movements of Lecturers and Mediums.

Dr. John H. Currier, of Boston, addressed the Spiritualists of Salem, at Lyceum Hall, on Sunday afternoon and evening, Nov. 3d. Mrs. Juliette Yeaw will speak there the remaining Sundays of the month.

C. Fannie Allyn will lecture in New Orleans, La., January and February; in Washington, D. C., during March, and in Philadelphia during April.

By a note from Dr. G. L. Ditson, under date of Albany, Oct. 31st, we learn that Mrs. Mossop left that place for Philadelphia on the 30th, and Wm. Brunton arrived to commence his engagement.

Cephas B. Lynn will lecture in Bay City, Mich., during December; in Detroit, Mich., during January. Permanent address, Sturgis, Mich.

Mrs. Ellen T. Booth, test medium, of Milford, N. H., recently delivered the fourth of a series of interesting lectures in Jaffrey, N. II., this season, so writes John S. Dutton. He further says: Mrs. Booth is a medium of rare powers, and is evidently controlled by intelligences of a high order. As a lecturer or test medium she is deserving the ated in Spiritualism.

Miss Nellie L. Davis will speak in Fall River during November; Dec. 8th and 22d. Jan. 4th and 11th in New Bedford; Jan. 18th and 25th in Lynn. Societies may address her for the winter at Lowell, P. O. Box 323.

A. E. Carpenter lectured in Washington, D. C., during October, to increasing audiences.

R. Augusta Whiting has left New England for the West. Letters should hereafter be addressed to her at her home in Albion, Mich.

George A. Fuller will speak in Good Templars' Hall, Natick, Nov. 10th; North Scituate, Dec. 1st. Would like to make further engagements. Terms satisfactory.

MRS. MARIA M. KING'S BOOKS-The Principles of Nature, Real Life in the Spirit-Land, Social Evils, The Spiritual Philosophy vs. Diabolism, What is Spiritualism? and Shall Spiritualists have a Creed? God the Father, and Man the Image of God, and The Brotherhood of Man-are works all liberal-minded people should possess. Mrs. King is an excellent medium, a good woman, and everything from her pen, in the book line, is appreciated by our readers. For prices of her works, etc., see advertisement elsewhere.

Spiritualist Lectures and Lyceums.

Spiritualist Lectures and Lycelins.

MERTINGS IN BOSTON.—Music Hall.—Free admission.—The
sixth Series of Lectures on the Spiritual Philosophy in the
above-named elegant and spacious Hall, every smaday
afternoon at 2x precisely, (except Jan. 28 and Feb. 16) until the
last of May. Speakers of known ability and eloquence have
been engaged. Singling by a quartette of artists. Cards securing reserved seats for the term, at \$10 each, can be procured
of Mr. Lewis B. Wilson, Chaltman and Treasurer, 18 Washof Mr. Lewis B. Wilson, Chaltman and Treasurer, 18 Washcountries of the security of the security of the security of the security
and 25, Wm. Denton; Jan. 5 and 12, Miss Lizzio Doinn; Jan.
19, Jr. F. L.; H. Willis; Feb. 2, 9 and 23, Mrs. Nelite J. T.
Brigham.

Drigham.

John A. Andrew Hall, corner Chauncy and Esser streets.—Lecture by Mrs. S. A. Floyd, at 22, and 73, P. M. The audience pricileged to ask any proper questions on spirituality. Excellent quarriette singing. Public invited. The Children's Lyceum, No. 1, which formerly met in Eliot Hall, will hold its sessions at this place overy Sunday, at 104 o'clock. M. T. Dole, Secretary.

Temple Hall, 18 Boylston street.—Lecture by Mrs. Belle Boyldine every Sunday at 10 A. M. D. Mrs. Nickerson, P. M.; onference in the evening. C. C. York, Secretary. The Children's Lyceum needs every Sunday at 4 P. M.; by Mrs. Nickerson, P. M.; tonference in the evening. C. C. York, Secretary. The Children's Lyceum needs every Sunday at 4 P. M.; by Mrs. Nickerson, P. M.; tonference in the evening. At 13, 0 clock.

The Twenty-First Annual Report of the Boston Provident Association, October, 1872. Central office, Bureau of Charity, corner of Hawkins and Chardon streets, Boston.

BOSTON.—John A. Andrew Hall.—An interesting and well attended session of the Children's lished at 733 Sa Progressive Lyceum was held at this place on the Stoddard & Co.

morning of Sunday, Nov. 3d.

Mrs. S. A. Floyd's Services.—We are informed, per a correspondent, that the meetings held by this lady, on Sundays, Oct. 27th, and Nov. 3d. were well attended. In the afternoon of the 27th she well attended in the afternoon of the 27th she considered the "horse distemper" now so prevatent, the influences, through her, stating that it was owing to a poison in the atmosphere which was taken up by animal life, and which might have seriously affected the human family if it had not attacked the equines. She counseled kindness to our dumb servitors, both now and in the days when the disease shall have passed away. The usual number of questions was disposed of. Our correspondent closes by saying: "Mrs. Floyd has spoken every Sunday afternoon and evening in this hall since the last Sunday in April, 1871."

Hampshire Hall.—Notwithstanding the threatmorning of Sunday, Nov. 3d.

Hampshire Hall.-Notwithstanding the threatening sky a good number of hearers assembled at this place, on the evening of Thursday, Oct. 31st, to discover what proficiency the members of the John A. Andrew Hall Children's Lyceum would John A. Andrew Hall Children's Interpretation of the inhealth without the other. John A. Andrew Hall Children's Lycenm would exhibit in the literary entertainment projected by them for that date. A programme, consisting of somes by Ellen Sawyer, Bertha Wolfe, and Cora Wolfe; recitations by Ella Carr and Belle Bacon; a tableau and recitation by Atonzo Danforth and Georgie C. Cayvan; comic Shaker duett (in costume) by M. A. Sauborn and C. W. Sullivan; the whole concluding with the pleasing farce of Little Traddleting, wherein the observators were assumed. Toddlekins, wherein the characters were assumed by W. S. French, F. W. Calkins, Edward Stick-ney, Cora Stone, Etta Bragdon and Lizzie Thompson, was executed with great success—to the evident pleasure of the audience.

Temple Hall .- The Children's Lyceum will have a Christmas tree on the evening of Dec. 25th, in this hall, 18 Boylston street. All interested are invited to aid us in the good work. Full particulars given hereafter. C. C. York, Conductor.

given hereafter. C. C. YORK, Conductor.

The Ladies' Spiritualist Aid Society will meet
at the Parker Fraternity Rooms, 554 Washington
street, on Tuesday, Nov. 12th, at 21 p. m. A full
attendance is requested, as business of importance will come before the meeting.
MRS. E. M. MEAD, Sec'y.

A Public Circle is held at Mrs. Hardy's, No. 4 Concord Square, to-morrow (Sunday) evening.

CHELSEA. — Granite Hall.—Miss Jennie Leys spoke at this hall, Sunday evening. Nov. 3d, comparing, in her remarks, the Hebraie Scriptures to the sacred writings of earlier peoples. A good audience was in attendance.

STONEHAM.—Harmony Hall.—We learn per a letter from Henry Anson, that the Children's Progressive Lyceum, of this town, gave a highly commendable exhibition, (under management of C. Fannle Allyn,) consisting of readings, recitations,

Fannle Allyn,) consisting of readings, recitations, exhibition of automaton figures, tableaux, etc., on the evening of Wednesday, Oct. 23d.

CHARLESTOWN.—The cause looks cheeringly in our neighboring city. The course of Spiritualist lectures, projected by Moses A. Dow, and commenced under such favorable auspices, at Waverly Hall, by Miss Lizzie Doten, was further continued on the evening of Sunday, Nov. 3d, by an address from Clara A. Field, of Lowell, Mass., which met with general acceptance. Dr. H. B. Storer, the popular lecturer, will speak in this hall on Sunday evening, Nov. 10th, at 71 o'clock; subject, "Spiritualism and its Tendencies."

The Evening Star Hall conferences, under direction of C. B. Marsh, are well attended and prosperous—the problem being solved, and the demonstration reached, that Charlestown can support two spiritual meetings at once.

port two spiritual meetings at once.

Mrs. II. W. Cushman, musical medium, of Mel-

rose (Wyoming station), gives public scances at 27 Lawrence street, Charlestown, each Tuesday

Spirit-Message from Dr. Woodhull.

[Given at the Banner Free Circle, Nov. 5.]

The conditions clustering around my earthly life I feel pressing weightily upon me, on again taking possession of a material body; but as I have awing possession of a material body; but as I have a word to say in defense of one who is now suffering, perhaps in part in consequence of my short-comings, I ought to say that word, even though it be said under difficulties. I was once the husband of Victoria C. Woodhull—Dr. Woodhull. I am here to speak in behalf of truth. First, then, to say that, by honest and carnest spiritual investigation. I have learned that the woman is as pure as tion. I have learned that the woman is as pure as

angels who have never yet descended.

It is true she says many rank things which, in my opinion, had better not be said, but she is a vessel in the hands of powers very great in themselves, which seem to deal with her as they please. They are pleased to use her as a probe with which to take inclpient steps to cure this festering sorethe social evil. It is my belief that they could
have selected none any better for their purpose;
it is also my belief that the phans traced out by
them will be filled out, even though America sees
a bloodier revolution than France ever saw.
The clouds of bigotry and ignorance which have
so long jung over the world are gathering tomathematical and they who are charged with opposing

gether, and they who are charged with opposing

gether, and they who are charged with opposing elements, when they meet, will produce a storm—let is one of the inevitable laws of life.

Your Spiritualism has been tabooed from the pulpit-quite long enough, when it is a known fact by spirits that every one of your cities holds its ministers who occupy your pulpits, who are steeped in this social evil. What is to be done? Spirits do not believe in surface work. You know they believe in cleaning things thoroughly; and so, if their mediums have any faults, they show them believe in cleaning things thoroughly; and so, if their mediums have any faults, they show them right up on the surface. If Spiritualists have any faults, they are on the surface. And why? Because they are forced there by their attendant spirits, by that world of mind whose mission it is to revolutionize the world. For my own part, I am sorry that woman forms so large a part in the instrumental idea that is being used by the spirit-world. I would rather that my brother man should shoulder the load, and clean out the seum; but, doubtless, wiser heads

clean out the scum; but, doubtless, wiser leads than mine are engineering these things, and will engineer them right; and whether I cavil or no, it will make no difference; the army will move on, and the edict that was heard by one of your most talented mediums, Mrs. Britten, years ago, "Let my people go!" is still sounding through the land, and Freedom, Liberty, Truth and Justice must fill control of the land.

their appointed places, sooner or later.

I do not believe in giving free license to those
I do not believe in giving free license to those
who would abuse the gift; neither does Victoria.
She talks, or is made to talk, from the extreme
end of the platform, and so she is misunderstood.
But we shall see what we shall see; and shall
soon find out have warned to watched in the soon find out how many can be weighed in the balances of spiritual justice and found wanting; how many can be weighed and not found wanting.

New Publications.

THE LADY'S FRIEND for November-Deacon & Peterson 819 Wainut street, Philadelphia, Pa.—presents music, pat terns, fine illustrations and interesting stories. The anpouncement is made by its publishers that Mrs. Henry Wood, authoress of "East Lynne," etc., etc., will commence a new story in the January number.

THE HERALD OF HEALTH for November-Wood & Holrook, 13 and 15 Laight street, New York-is received. This magazine, as its name indicates, is devoted to the consideraion of hygienic subjects. Its publishers announce that those arties subscribing at once will receive the three last num-ers of 1872 and the twelve of 1873 for the price of one year's ubscription.

Lee & Shepard, Boston, issue two neat books for the young, nder the titles. "Infants' Delight" and "Children's ington street, Boston, Mass., has issued, in a clear and, compendipus style, a new and revised edition of his "Adventising Handhook," which is in itself a proof of the truth of its title-page motto: "Systematic and persistent advertising, the sure road to success in business."

THE ALDINE for November reaches us, containing the prospectus issued by its publishers for 1873, and giving a long list of attractions for the coming year. The present number is replete with finely-executed engravings and clearly-printed articles of interest. James Sutton & Co., 58 Maiden Lane, New York City; Boston office, 23 Court street, B. H. Smith.

Provident Association, October, 1872. Central office, Bureau of Charity, corner of Hawkins and Chardon streets, Boston. Vol. L., No. 1, of "To-DAY," an illustrated weekly, published at 733 Sansom street, Philadelphia, Pa., by Maclean

ALL SORTS OF PARAGRAPHS.

The Brooklyn (New York) Children's Progressive Lycount will give its second concert and solree at the Institute corner Washington and Concord streets, Monday evening,

ET At the head of the "Religious Appointments" of the Toledo (O.) Sunday Journal for Oct. 27th, we find the following item of intelligence: "CHILDREN'S PROGRESSIVE LY CEUM meets at Lyceum Hall at 12 M.

MRS. A. B. SEVERANCE, THE PSYCHOMETRIST, should be widely known by not only Spiritualists, but by those who are skeptics. Psychology is a science that is but little understood by the public generally. When it is more fully comprehended, a far greater number of happy man ent. Her address may be found

The sickness of the body affecteth even the soul. The one

NEWSPAPORIAL -- A gentleman of talent, who has bad much experience as an editor, would like to secure a position on a daily or weekly paper anywhere in New England. He can produce the best of recommendations as to competency and character. For further particulars, address this office

The cur will tear the carcase, though he dare not look it in the face while living. The bound that hunteth it to the death mangleth it not afterwards.

Emily Falthfull, in her lecture on the Queen of England is severe on the "trailesmen's" loyalty, which is the English form of a disease common enough in America, and which refused to respect the sorrow of the Queen for her dead hus band, because it was not for the "good of trade." She also condemns in no measured terms the "loyalty" of the snobs of "upper tendom," who charge the Queen with neglecting her duties, because she absents herself from drawing-rooms and levees, and so deprives them of their dances and their figuring in the fashionable columns of the Morning Post. Of the character of the Queen the lecturer speaks with affectionate earnestness.

"Who was the meekest man, my son?" said the superintendent of a boys' Biblo-class in this State. "Moses, sir." "Yery well, my boy; and who was the meckest woman?" "Please, sir, there never was no meckest woman."

First know that thy principles are just, and then be though inflexible in the path of them.

Mr. Home, the medium, is in Paris.

Mrs. A. A. Houghton, clairvoyant, has located in Boston See eard in another column.

Earthquakes are traveling eastward, and receiving considerable attention along the route.

As soon as M. Ernest Renan reached Rome, the tolerant Voce Della Verita as uncivilly and truthfully as possible in-formed him that, if things had been as they used to be in the good old days, he would have been expelled at once.

"Is Zion's Herald large enough for a Greeian bend?" was the question before the Methodist Preachers' Meeting re cently in Boston. So the daily press informs us.

Quarterly Meeting.

The next Quarterly Meeting of the Lenawee County Circle of Spiritualists will be held in Berry's Hall, opposite Masonic Temple, Adrian, Mich., commencing on Saturday, the 16th of November, and continuing over Sunday. A cordial invita-tion is extended to all lovers of reform and progression. Bro D. W. Hull has been engaged, and will be present; also, other good speakers are expected. C. H. CABE, Sceretary.

Donations Received for Publication of Paine's Age of Reason.

Previously acknowledged, \$70,70; E. Cobb, Philadelphia, \$2,00; R. H. Ober, Lowell, \$2,00. M. T. Dole, Sec'y.

The "Home Circle" is one of the best and cheapest illustrated story papers in the United States, brimful of good things every week. Only \$2 a year, besides a beautiful magazine given free a whole year to every subscriber. Splendid premiums for clubs, such as costly gold watches and silver-ware. Single copies 5 cents, for sale everywhere. Sample copies sent free by addressing F. Gleason, No. 42 Summer street, Boston, Mass. N2.-13w

Spiritual and Miscellancous Periodicals for Sale at this Office:

THE WESTERN STAR. Published in Boston. Price 35 cts.
THE LONDON SPIRITUAL MAGAZINE. Price 30 cents,
HUMAN NATURE: A Monthly Journal of Zoistle Science
and Intelligence. Published in London. Price 25 cents.
THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to
Spiritualism. Published in Chicago, ill.
THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL
CULTURE. Published in New York. Price 20 cents.

RATES OF ADVERTISING

Each line in Agate type, twenty cents for the first, and lifteen cents for every subsequent in-

sPECIAL NOTICES.—Forty cents per line, Minion, each insertion.
BUSINESS CARDS.—Thirty cents per line, Agate, each insertion.

Payment in all cases in advance. TF 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 Monday.

SPECIAL NOTICES.

SEALED LETTERS ANSWERED by R. W. Flint, 34 Clinton place, New York. Terms \$2 and three stamps. Money refunded when not answered. N2.—tf

DR. C. S. SALE, Clairvoyant Physician, Healer, &c., is now located in Boston for the treatment of all diseases. Office and residence, 616 Wash-ington street. 10w*-N2.

Mrs. Ernina Desmonde, Clairvoyant Test Medium. Names and full description of friends given in private scances. Terms from \$2,00 to \$5,00. 269 West 34th street, New York. No.

SEALED LETTERS ANSWERED for \$2 and 4 stamps. Psychometric Delineations of Character, \$5. Address S. D. LINDSLEY, 220 Walnut street, Newark, N. J.

FRED. L. H. WILLIS, M. D., will be in Boston to receive patients the third Tuesday, Wednesday and Thursday of every month, at34 Hanson street, near Tremont, two streets above Dover, from 10 A. M. till 3 P. M. The third Friday of every month Dr. Willis will be in Chelsea, from 10 A. M. to 4 P. M., to receive patients, at the house of Dea. C. G. Sergeant, No. 80 Central avenue.

A COMPETENT PHYSICIAN.—The best and most efficient healer in Boston is Dr. J. T. Gilman Pike. He compounds his own medicines, is a mesmerizer, skillfully applies the electro-magnetic battery when required, administers medicines to his patients with his own hands, has had forty years? experience as a physician, and cures nine out of every ten of his patients. His office is in the Pa-vilion, 57 Tremont street, Room C. Au31. Au31.

hd poetical selections, and are pleasingly illuminated by plored plates.

MRS. NELLIE M. FLINT, Healing and Developing decided plates.

MRS. NELLIE M. FLINT, Healing and Developing Mental and Physical Condition, business affairs and future prospects.

T. C. Evans, the enterprising advertising agent, 106 Wash- from 10 A. M. to 4 P. M.

Dr. Sl.ADE, Chirvoyant, is now located at 210 West 43d street, New York. tf-O5.

SPIRIT COMMUNICATIONS TO SEALED LETTERS. Send \$1,00 and 4 stamps. Address M. K. Cas-sien, Station B, New York City. 6w*.N16.

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

CHARLES H. FOSTER, TEST MEDIUM CHARLES H. FOSTER, TEST MEDIUM, can be seen at No. 16 East 12th street, New York; wheeling, Va., Nov. 3d, 4th, 5th and 6th; Cleve-Wheeling, Va., Nov. 3d, 4th, 5th and 6th; Cleve-Union, Concinnati, O., 16th, one land, O., 8th, one week; Ginchmati, O., 16th, one land, O., 8th, one week; Jad, one week; Louisville, week; Lexington, Ky., 3d, one week; Louis, Mo., Dec. 8th, 10 Ky., 3oth, one week; St., 19th, one week; Evansville, days; Chicago, 1ll., 19th, one week; Evansville, one week; Memphis, Tenn., January 6th, one week; New Orleans, La., 15th, four weeks, 1f. S28.

BUSINESS CARDS.

IN FIFTY YEARS. In fifty years now passed away,
What wondrous changes there have been; What would our honored fathers say If they could see what we have seen? Propelled by "steam" on land and sea, Sometimes o'en forty miles an hour— How such a thing could ever be, To comprehed they 'd not the power; But Boys know well if they need "CLOTHES," Coat, Pauls, Yest, Hut and Shoes complete, The place to buy is GEORGE FENNO'S, Corner of Beach and Washington street, , 16.—1w

Best and Oldest Family Medicine.—Sanford's Liver Invigorator.—A purely Vegetable Cathartic and Tonic— for Dyspeisla, Constlipation, Debility, Sick-Hendache, Billions Attacks, and all Derangements of Liver, Stomach and Bowels, Ask Your druggist for it.—Beware of imitations, Jan, 13.—Iyeuw

SAN FRANCISCO, CAL.

At No. 319 Kearney street (up stairs), may be found on sale the BANNEROF LIGHT, and a general variety of Spir-It until at and Retorm Books, at Eastern prices, Also Admis & Co.'s Golden Pens, Pinnehettes, Spence's Positive and Negative Powders, Orton's Anti-Tohneco Preparations, Dr. Stonee's Nutritive Compound, etc. Catalogues and Circular National Free, \$17 Resilitances in U. S. currency and postage stamps received at par. Address, Herman Snow, P. O. box 117, San Francisco, Cal.

S. A. GRANT & CO., 383 Larimer street, Denver, Col., keep for sale a supply of the Spiritumi and Reform Books published by William White & Co. Also the BANNER OF LIGHT.

AUSTRALIAN DEPOT For Liberal and Reform Books, and Agency for the BANNER OF LIGHT.

W. H. TERRY, No. 96 Russell street, Melbourne, Australia, has for sale all the works on Spirit units in LIBERALAND REFORM WORK N., published by William White & Co., Boston, U. S., may at all times be found there.

LIBERAL, SPIRITUAL AND REFORM BOOKSTORE

Western Agency for the sale of the BANNER OF LIGHT, and all Liberul and Spiritual Books. Policy and Magnazines. Also, Adams & Conf. additional Person and Magnazines. Also, Adams & Comb. and Voltace Armor Soles, DR. STORER'S NITHITYE COMPLETE AND PARLES POSITIVE AND NEGATIVE POWDERS, Congress Record Ink, Stationery, &c. Congress Record Ink, Stationery, &c.
WARREN CHASE & CO.,

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them the characteristics of their earth-life to that beyond whether for good or evil. But those who jette the earth sphere in an undeveloped state, eventually progress into a higher conditione We ask the reader to receive no doctrine put forth by spirits in these columns that does not compact with his or her reason. All express as much of truth as they perceive—no more.

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These read/to the controlling intelligence by the chairman, are sent in by correspond-

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should not place there for answer upon our circle table expecting lengthy replies, otherwise they will be disappointed. WILLIAM WHITE, Chairman.

Invocation.

May/the wisdom of God the Father, and the love of God the Mother be with us this hour, while we worship here. Believing in thy presence of love and wisdom, oh, Infinite Spirit, we are without fear, and we come trusting to ther, knowing that all we need we shall receive. We have only to place ourselves in a condition, to receive, and if is ours. So, then, oh, Holy Spirit, whatever thou seest lit to bestow upon us, this hour, we ask that We may be ready to receive it; that our souls may be filled with light, and not with darkness, and that all the errors that, in consequence of our morfal being, may chister around us, may be swept away before the clearer light of thy wisdom and thy truth. Oh, Father and Mother God, if there be any here who sorrow, let ministering angels relieve them; if there be any here who doubt, let ministering angels give them light; if there be any here who are bowed down by the gares of this life, let ministering angels teach them that the cares of this life are to discipline them for the life to come. And, under all circumstances, Great Parent of our souls, make us sensible of thy presence, and always reliant upon June 25. thee. Amen.

Questions and Answers.

Controlling Scient. - Your questions, Mr. Chairman, I am ready-to hear.

Ques;-How does a fine normal speaker, such as Henry Ward Beecher, differ from a medium under what we term "inspirational control?"

Ans.-The difference is simply in degree; for all fine speakers are inspirational speakers. They cannot be fine speakers unless they are open to the truths that exist in life, and therefore they are inspirational mediums. As one star differeth from another star among the heavenly bodies, so un inspirational speaker, that is recognized as. such, differs from a Henry Ward Beecher. Again I say, the difference is only in degree. Q.—Can you give any account of Dr. Living-stone, the African explorer? Do you know wheth-

er he is living or dead? As some people dishelieve the accounts of him lately published in the New York Herald, I wish to, ascertain what information the spirit-world has-if any-in regard to the doctor,

A .- Dr. Livingstone is well and happy here in this life. The accounts which have been received of him by the New York Herald are, in the main,

David G. Alliston.

My son told a friend of his this morning, in New York City, that he knew, if Spiritualism was true, his father would communicate with him, and for this reason: He says, "My father was an atheist, and if he has learned that he was mistaken, I know he' would come back and correct the impressions left upon me; and because he has never come I pronounce your Spicifualism a fraud.?

Here I am to-day to attest to its truth. My name, David G. Alliston. I was a native of Boston-this city. I have been gone, that is to say, dead, thirty-one years. I saw so much that, to my mind, was nonsense, in all religions that I'd ever heard anything about; that I came to the conclusion that all religionists were wrong, and that, of all religious notions, there was no system that offered any demonstration of a life after death; so I didn't believe there was any. I was honest in teaching my son what I believed myself. But the world has advanced some since my death. There have been revelations made that have proved to millions of minds that there is a life after death. And now if my son thinks it is worth his while to pursue the subject any further, for his own benefit-spiritual good-I-should advise him to. But if he isn't inclined that way, all I ask is that he will satisfy himself, as to whether his father has spoken to him to-day, from this place, or not. Think the matter over; bring reason to bear upon It; weigh it in the scales of common sense, and, like Tom Paine, "come to a sound conclusion, and then stick to it." Good day, sir. June 25.

Robert J. Peel.

On the 16th day of October, 1845, my body sunk beneath the waves of the Atlantic, and my spirit rose to meet-not more of God than it had met here, but to meet the new life, to be ushered into new conditions, to be invested with greater freedom than I had ever had here.

I was religiously inclined. I firmly believed in a personal God, in a local heaven, in a personal devil all of which I found to be mere children of ignorance, born out of a wrong conception of life. My name was Robert J. Peel. I was master of the brig Marion. She sailed out of New Bedford. We were bound for Cronstadt, Russia. Thave a son and a daughter on earth. . I would like to give them some idea of the land they are coming to. My daughter, being connected by marriage to one who has led her to believe in the doctrines peculiar to the Second Adventists, is groping in error, in spiritual darkness, and there seems to be a great necessity for light in her case. On the other hand, my son makes no profession of any kind of belief. I have more hope of his happiness. He

here. Good day.

Ashton E. Smith.

Tell father and mother I arrived safe, and it is June 25. all right. Ashton E. Smith.

Shenandoah.

Me brought the young brave, because me knew his heart was poorly ready to wait until the fall term begun. Me knew he was weak and could n't say much, but thought a word would be better than nothing. When next he comes, he will do June 25. better. Shehandoah.

Hannah Taylor.

My children here were very glad when I went, because I was a good deal of trouble to em. Don't know as they will be glad to have me come back again; but I thought I'd come. I was in my ninetieth year when I died. I lost my eyesight, but I had n't fost my senses. I used to want to get round a good deal, and the children did n't always want to be going round with meused to find fault-used to think I might sit still longer -used to think I broke up too many glasses but they was very glad, about thirteen years ago. to try to get me to come back again in this way and give 'em some information that would put 'em' into possession of some property. It went because of your previous visits. out of their hands. I did n't come. I did n't answer the call till to-day. Now, I suppose they want to know why I did n't: 'T want because I or do they come? could n't, but I did n't want to. They are better off without what they were trying to get than they would have been if they had got it; and if I had power-of the action of your spirit friends upon come then, I should have had to say something you. You are often warned in dreams by your about it, and if I had n't said what they wanted spirit friends; you are often advised in dreams by me to, why, it would have made unpleasant feel. Your spirit friends; you are often encouraged in ings just then. Now they have got a little over'it, I'd just as lief come as not. I suppose they see, now, that it's just about as well for them to remain as they are, as it would have been for them to have been put in a way to get the rest of that property. If they do n't see that, I am sorry, I see they are beginning to think that there aint

pelp you when you was in trouble. 🗻 I belied my children the very best way I could by staying away and not putting more trouble into their hands than they 've got now. If they can't so see it now, they will when they get where I am, sartain. I am from Bath, Me. My name, Hannah Taylor: Good-day, sir.

much to this Spiritualism, after all, if it could n't

Scance conducted by Theodore Parker; letters answered by "Vashti."

Invocation.

In thy name, oh Soul of Truth, we are here as sembled, praying for as great a knowledge of thyself as it may be expedient for us to receive; praying that, under all circumstances, we may ever rely upon thee, and ever feel our nearness to thee; to the medium. and whether there be crosses or crowns for us, may we find strength to say and to feel, "Thy will be done." And when the summer roses have gone, and the autumn winds have come, if, in thy come strong to do battle against error, in thy name, oh Soul of Truth. Amen. June 27.

Questions and Answers.

QUES .- (From a correspondent.) Is experimenal religion necessary to the soul's salvation?

sure of being saved as God himself is sure of beor any other world, either spiritual or mortal, that is necessary to the soul's salvation.

says the wicked ever get to heaven? "And they medium is better left in a normal state. shall go away into everlasting punishment,"

A .- That the wicked, as such, cannot enter heaven, is a fact as absolute as is Nature; but that the wicked can renounce their wickedness, and will do it, is equally a fact as absolute as Nature, because all souls necessarily tend toward their source-God.

O .- Why do we have to pass through so much all are equal with God? "Except ye repent, ye shall all likewise perish," "My spirit shall not

always strive with man." A.—The soul, as a soul, desires to become acquainted with matter—to make all matter subit be in a low or in a high degree; and, until it has does not so understand it. And she wants to The mission of the soul is to subdue matter. "I to her. Yes; I would like to tell her a great many

inspirations by spirit-friends? And does this ap-know, to show myself to him so he will know I ply to all our talented men—thinkers, speakers, live, and what s more, I can come back. Grandand all others?

living soul catches it. It burns upon every lip; it is seen in every eye; it flashes forth with every cadence, even in the lisping words of childhood but upon all geniuses it sits as a throned angel and asserts its presence.

Qu.-(From the audience.) I understand the point desired to be arrived at is this: whether the influence came directly from individual spiritfriends, or was of a general character.

coming from countless sources.

Q.-Does it make any difference whether they

are believers in our Spiritual Philosophy? A .- In a sense, yes; in another sense, no. They who are believers in the doctrine of inspirationin the Spiritual Philosophy, understand what inspiration means-know something about the different degrees of inspiration that they receive, and are thankful for the same. They who know nothing about the spiritual philosophy, are equally recipients of this divine shower, but they know not from whence it comes; they do not drink its holy dews, as holy dews; they only understand them me we are the actors upon it, and the Manager to be the results of their own efforts-that is the above determines us to the right or to the left, as

difference.

A.—Ostensibly it is for peace, but really it is to when we are advanced into the other life. make money—to gain power and place. This is a Now, I have a brother here in this country, who harsh truth, but it may as well be spoken; and is making himself uncomfortable because of my yet the angel-world have taken advantage of these untimely death. I died in Dublin, a little less harsh conditions, and will bring exceeding great than three months since. My name was John

what he gets. But I should like to have them, if litive evil. If there was nothing else resulting my message reaches them, investigate this mod- from the present National Jubilee except such as ern Spiritualism -learn what it is, what it is worth, would accrue from the motives of the originator, from whence it has come, and whither It is tend- it would be a dire calamity to the nation; but an ing to. Learn that, and it will comprise nearly controling Power, that orders all things well, has all the lessons of life that a soul need to learn ordered this man and driven him into this course June 25. of action. He has called together the different nations and they have sent their sons, and the angels have joined with them-and what will be the result? More peace on earth? No, perhaps not; but a larger influx of this divine inspiration that is flooding the earth already.

Q .- (From the audience.) It is said by some that man, during the hours of sleep, leaves the body and travels to different parts. Is this true? A.—That certainly is a fact; because the soul, as a soul, enjoys larger freedom than the mere boundaries of flesh and sense, and when the body of flesh and sense is in repose the spirit offtimes retires from the sensorium and travels even to distant worlds. It brings back to the body no record of what it has seen and heard and done, because the senses human are for taking cognizance of human affairs; and what the soul has been doing while the body has been sleeping, is not in human life. Spiritual things are to be discerned by spiritual senses-to be remembered by spiritual senses; and each one of you, doubtless, when you shall be called to leave these bodies of sense, and shall enter upon your more permanent homes in the other life; will feel that you are no strangers -thought I wanted them to read to me too much; there-that you have been there before; indeed, many of you will know to a certainty that you have been there many times, and that everything there is permeated already with your spiritual life

> Q .- Do our spirit friends come to us in our sleen? If we are dreaming of them, is it merely a dream,

> A .- They often come. You are then in a negative state-more likely to be recipients of spirit dreams by your spirit friends. But all dreams are not spiritual visions-many of them are the results of overloaded stomachs. Q.-How can we tell the difference?

> A .- It is hard here, in this life, to tell the difference, and yet there are many who can. Those who are susceptible—sensitive to spirit/influence who understand it—can tell; those who are not/ find it difficult to tell.

Q.—In the case of a spirit medium, how can lie letermine the extent to which he is a medium? A:-There is no such thing as measuring medi-

umship spiritually. /You may analyze it, but you cannot measure it. Q.-How, then, shall one determine when he

shall yield to spirit influence; and when resist it? A .- The majority of mediums under the action of spirit influence are unconscious, and can have no action in the matter whatever. . . QR.-Of course we refer to conscious mediums.

A .- Then, I should say, the medium, when under the action of a foreign spirit-force, should remain passive until that force is expended, and use no counteracting force, for it always results in evil

Q.-Shall he remain ever ready for entering

under control? A.—No; render unto Casar the things that are Casar's, and unto God, the things that are God's. wise providence, we meet here again, may we There is a time for all things. Spirits in the other world do not, all of them, observe order and law. Now, there are certain times that belong most properly to the medium, and they should contend for them always. There are certain other times that belong most properly to their guardian spirits. These they should 'yield' to those spirits', under all Ans.-No, certainly not. The soul is just as circumstances. For example: to my mind, it would be exceedingly unwise and improper for Hig saved; and there is nothing in all this world me, unless in some extraordinary case, where I could be of use and help, to take control of my medium in your street-ears or on your thorough-Q.-What place in the Bible do you find that fares. There, under ordinary circumstances, the

Achsa W. Sprague.

June 27.

"Did you communicate with us at Windsor, Vt., last night?" is a question I am requested to answer here to-day. Yes, I did; and, in parting with you, I requested that you would meet me again, and often, and I would do all I could to mental suffering here, one more than another, if enlighten you and strengthen you. Achsa W. June 27. Sprague.

Willie Phillips.

My name, sir, was Willie Phillips. My mother wants to know if there is any way by which I can servient to its purposes; and therefore it must be communicate directly with her. I do communicome conjoined to all phases of matter, whether cate with her directly now, by impression, but she obtained all this knowledge, it is not satisfied. know if there is anything I would like to impart give thee dominion over all things in Nature," | things about my present home and what I am dosays God to the soul-a direct edict from the Al- ing. I should like, if she could come to Boston or mighty Spirit to the soul, authorizing it to over- to New York, to have her go somewhere where I come matter. So, then, as it becomes disciplined could speak; but I suppose she can't. I should by its rough contact with matter, it learns how to like to have her go to the medium Slade, so deal with the law governing matter, makes itself I could show myself to her. I think that master of matter, and matter becomes its servant. | would make her happier than anything else; Q.-Will the intelligence have the kindness to and if, when father goes to New York, he will inform us if, for instance, a distinguished com- only go there, he never will laugh at Spiritualposer of music, like Mr. Strauss, is helped in his ism any more, I am sure. I shall be able, I mother sends, her love-says she's all right now. A.-The world is full of inspiration, and every I am from Hartford, Conn., sir. Good-day, sir. June 27.

Edward Connolley.

I. want to get a word to my brother John and sister Mary, if I can. My name, sir, was Edward Connolley. I want to tell my brother and sister who are here in this country, that our widowed sister in Ireland is in great trouble, and a little help from them will do her a great deal of good. A.—Sometimes the greatest amount of inspira- I think, if they can make it so they can send for tion comes from the friends who have gone before; her to come out here, they 'd better do it. She 's but usually it is otherwise—a general inspiration in great trouble, but she won't trouble them to let them know it, because they have done a good deal for her before, and she knows it's hard for em to get along. They've had some trouble themselves; but I thought a bit they might be able to spare would do her a great deal of good, and they'd better spare it. God bless you! [Where did you live?] In Boston. I died here, last winter, of the small pox. I came originally from Wellfleet, Ireland. Good-day, sir. June 27.

John Stevens.

This world is one mighty stage, and it seems to it pleases him. We go out of this life, and enter Q.-Will you give us your ideas of the Jubilee? the other life; we return from that life to this, and Is it a Jubilee of Peace, or is its object to make it is all in the programme. Not one of us makes a move out of time; that we all speedily learn

expects nothing; probably will be satisfied with | good out of what might otherwise have been a pos- | Stevens. I was an actor by profession. I have a

brother James in this country; and, as I before said, he is making himself uncomfortable because of my untimely death. I wish to say to him that I did not die untimely; that is not in the programme. The wise Stage Manager above orders all things in order. There is nothing out of order; and it makes no difference whether we die by an address that lasted the above-mengave us an addr in the other life. Good-day, sir. I omitted to say | CONVERSING WITH THOSE WHO HAD GROSSED that Dublin is my native city.

Archbishop Darboy.

"Has Archbishop-Darboy communicated with his friends in Paris?" This is the question I this day have received, to which I give an affirmative

Séance conducted by Father Fitz James; letters inswered by "Vashti."

(Printed in advance, by request.) Dr. Samuel Thomson.

I am Dr. Samuel Thomson. I am here to see yhat I can do for a valuable horse belonging to an different practices that he knows of, and he has can do for him. In the first place, I suppose it is n't necessary for me to tell you that the trouble has gone on to his lungs; heither is it necessary for me to tell you that, unless the lungs are relieved in a very short time, he cannot live; but if you commence treating him as I shall direct, as soon as the 'prescription appears, although it may be at the last moment-at the eleventh hour-I think you will be able to save him. In the first place, put an emulsion of onions across his breast, up round the throat, clear up behind the ears. Have them chopped up, and quifted into a bag to

And now for a dose of medicine: Get some of this year's Lobelia (last year's won't do)—some of this year's Lobelia—the herb, make a tea of the unpulverized herb, using a small handful to a pint of water. Take a teaspoonful of cayenne pepper, pour on about a half teacupful of boiling water, and let it stand five minutes. Strain it off; add if to this tea; then give of this medicine in three different doses, dividing it into three equal parts. this year's Lobelia (last year's won't do)—some of The last dose will probably vomit the horse pretty ror and falsehood, and dependence on the unreal severely. After he has vomited once, give him something warm to drink. Indian meal porridge can resist it. Name impressed, Alexander Hams as good as anything. Put no salt in the first dose, nor until after he has done vomiting; then salt it well. Let him have all he will drink of it after he has done vomiting. Keep on your onions; change them once in every three hours, and put on fresh ones, until he breathes freely and expectorates freely, and then you may expect your horse is saved. He must have somebody to stand by him day and night, and see that these directions are carried out, and to keep him warm. Oct. 31,

MESSAGES TO BE PUBLISHED. Monday, Sept. 2.—Invocation; Questions and Answers, Dr. Moriarty; Dennis Flynn, of Boston; Ninnie Adams, in her mother; Christopher Lothrop, of Providence, R. L., to be mother; Jennie Johnson; Ample Albro, to her father; Ann Maria Hodges, of Concord, N. H., to her mother; John Edson, of Bridgewater, Mass.

Theoday, Sept. 3.—Invocation; Questions and Answers; Theomas Hamilton, to his brother; White Wing; Richard Burgos; to his wife in Eastfort, Maine; Phobo Fales, of Kentropost to his wife in Eastfort, Maine; Phobo Fales, of Kentropost to his wife in Eastfort, Maine; Phobo Fales, of Kentropost to his wife in Eastfort, Maine; Phobo Fales, of Kentropost to his wife in Eastfort, Maine; Phobo Fales, of Kentropost to his wife in Eastfort, Maine; Phobo Fales, of Kentropost to his wife in Eastfort, Maine; Phobo Fales, of Kentropost to his wife in Eastfort, Maine; Phobo Fales, of Kentropost to his wife in Eastfort, Maine; Phobo Fales, of Kentropost to his wife in Eastfort, Maine; Phobo Fales, of Kentropost to the Maria Hongard to t Thomas Hamilton, to his protter; white phebo Fales, of Ken-Barnes, to his wife, in Eastyort, Maine; Phebo Fales, of Ken-Barnes, to his wife, in Eastyort, Maine; Phebo Fales, of Ken-Barnes, Charles, Cha

Portsmouth, N. H.; Jim Pisk; Frances Evelina Mason, of Andover, Mass., to Her mother; Hugh McCloskey, to James Burke.

Thesian, Sept. H.—Invocation; Questions and Answers Clara Stadt, of Pohighkeepsie, N. Y., to her mother; Michael Doyle, of Boston/to his wife.

Thursday, Sept. 12.—Invocation; Questions and Answers; Betsey Penhalidw, of Portsmouth, N. H., to her son Doyle, of Boston/to his wife.

Thursday, Sept. 12.—Invocation; Questions and Answers; Ediglidge Payne, of Salem, Mass.; Emma Foregrain observed Ediglidge Payne, of Salem, Mass.; Emma Foregrain observed Ediglidge Payne, of Salem, Mass.; Emma Foregrain of Salem, Mass.; Emma Foregrain of Salem, Mass.; Emma Foregrain of Salem, Mass.; Ediglidge Payne, of St. Louis, Cornellus, C. Felton; Bessle French, of Sypacus, N. Y., to her mother; Margaret Clement, of Liverpool, Eug., to James M. Clement.

Institute for the Cure of the Insane.

Institute for the Cure of the Iusane.

Messes, Editors—Late revelations concerning the Bloomingdale Lunatic Asylum, impel me to direct the attention of the readers of the Banner to direct the attention of the readers of the Banner to direct the attention of the readers of the Banner to direct the attention of the readers of Dr. Mead's Psychoto to the marked advantages of Dr. Mead's Psychoto to the marked advantages of Dr. Mead's Psychoto the institute at Willellester, Mass.

pathic Institute at Willellester, Mass.

"Spiritual Is54-5. He was then publishing the eight to Messenger" in Cincinnati, and also had didictively of House the Issue of House the Issue of House of H leges consistent with security were allowed; every-thing was open and undisguised; nothing was delegated to which he or Mrs. Mead could personally attend. The symptoms and peculiarities of every patient were carefully studied; the diet was

excellent and unstinted.

Now what a contrast with Bloomingdale et als! Twenty dollars per week for food badly cooked and badly served; coarse, brutal attendants; hard beds; desolate cells of rooms; little or no open air privileges; no beauty; no soothing influences; no effort to cure; no personal interest; everything done on the basis of how to get the most money or the least work. [See Tribune (daily) of Aug.

A person who, in 1865, was confined a week or two in the asylum near this city, (a case, I judge, of obsession) reported to me, recently, his experience there. He was rather violent before he went and (on provocation) after he arrived. He, too was left to the care of brutal attendants worse than those at Bloomingdale—thrust into a miserable cell over a sink, and a whole night without water! This treatment might have crazed a sane

I presume these are fair specimens of the gen-

erality of such institutions.

Spiritualists have many important missions to spiritualists have many important missions to perform. Education, science, politics, jails — all need to be spiritualized; but the treatment of the insane is peculiarly in need of their agency. Dr. Mead—because he is and has been a Spiritualist from the very beginning, (and not only a Spiritualist, but a most determined, self-sacrificing worker in the cause)—has been tabooed by the political and religious programming which control most litical and religious agencies which control most asylums—and his large and peculiar experience in that direction kept dormant. His ideas in this direction are eminently practical, and Spiritualists should do their utmost to enable him to in the afternoon of the first day's session. Several good and others are cardially invited to attend to the second second and others are cardially invited to attend to the second secon

Excerpts from the London Medium and Daybreak.

and it makes no difference whether we die by seeming accident or no, we die in time, and will enter upon that other life, each one of us, in time. We make our exit here, and our entry there; all in order; and my brother here must comfort himself with that undeniable fact, and feel that it is all right with me. The sooner he gets settled upon WE OUGHT TO CONSIDER OURSELVES HIGHLY that point, the sooner I shall take advancing steps PRIVILEGED IN HAVING THE OPPORTUNITY OF OVER ON THE OTHER SIDE, BECAUSE SUCH INTERCOURSE WOULD HAVE THE EFFECT OF THROWING LIGHT UPON THE SPIRITUAL SIDE OF OUR NATURE, ON WHICH SUBJECT HE CONSID-ERED THERE WAS THE MOST LAMENTABLE IGNO-RANCE AT PRESENT AMONG THE SONS OF EARTH.

What do people understand, for instance, was said, by the expression/of the Lord laying his said, by the expression/of the Lord laying his hands on Joshua by the spirit/who followed—one of the afterwards by the "Poler," of Lamb's Conduit same calibre as to that remark thus; "You street—referring to that remark thus; "You have the old goot leaven was saving just now know, as the old gentleman was saying just now, about the Lord laying his hands on somebody." This spirit when on earth kept a store in America, and has a brother in the flesh who recognizes him perfectly as his brother James. He laughed and joked with us, and upon Percy Wilkinson hd patient of mine. He says he has tried all the asking him if he could see him, he replied, "No; lifterent practices that he knows of, and he has I have not made my eye yet, I have only as yet given him up to die. I should think he would by this time. If he has been through allopathy, ing him if he saw them, "Not yet." This seems homeopathy, eclecticism and Thomsonianism, 1 to show that in order to be able to see us material should think he would be about ready to give up the ghost. But, however, John, I'll see what I with us, but was unable to continue doing so, for he began to stutter a great deal, and had to confess at last that the force was all used up. This being the case, no one else was able to manifest himself, and we were consequently obliged, very unwillingly, to raise the scance. I omitted to say that the first spirit who came has a son amongst us who claims him for his father.

J. II. GLEDSTANES.

MR. HANNAY has sent us the following spirit communication, obtained in Texas, in 1862: Q—Will Byron's prophecy of the fate of England be accomplished? A.-Yes; it can be averted only by the rapid spread of Spiritualism. Should we succeed in influencing the British people by spirit Have them chopped up, and quifted into a bag to fit the chest. Then moisten them in goose-oil, just warm them, and bind them on so they will keep in place. Then put another little bag of the same up between the ears, and bind them on so they will keep in place. Then put another little bag of the same up between the ears, and bind them on so they will keep in place.

And now for a dose of medicine: Get some of means in our power the world knows not of, to

ilton, (of the American revolution.) The East London /Lecture Hall. — On Tuesday evening, the 15th inst., a meeting was held at Mrs. Main's, 321 Bethnal Green Road, E., for the purpose of considering the best means to obtain subscriptions in London and the Provinces for the purpose of building a hall for the use of the Spiritualists of the district—Mr. Goss in the chair. The result of the deliberations of the meetings was, that subscription cards be issued to all circles and friends in London and the country who are desirous of assisting the committee in their object—the building of a free lecture hall for the Spiritualists of East London.

In Burlington, Bradford Co., Pa., at the residence of Mrs. Hannah L. Long, Oct. 24th, Dr. James L. Braffett, of New Parls, O., to Miss Henrietta Long, of the former place. At East Saginaw, Mich., Oct. 28th, by N. Frank White, Mrs.

Passed to Spirit-Life:

From Montgomery, Ala., Oct. 13th, of consumption, Orell B. Scott, son of Sabin and Sarah Scott, of Eden Mills, Yt.,

He was a kind husba

From Charlestown, Oct. 26th, Mr. Warren Rand, aged 52 From Charlestown, Oct. 26th, Mr. Warren Rymu, asec 32 Years 5 months.

In this sudden bereavement, the afflicted ones are cheered by the knowledge that the present separation is but a prelude to a glorions reunion, where the pangs of separation will nomore be known.

Funcral services were held at his lato residence, No. 40 High street, oh the 29th last by J. H. Charles assisted by a choir under the pangs of Mr. C. B. Marsh.

From his residence near York, H., on the 13th day of Octo-

From his residence near York, Ill., on the lath day of October, Dr. II. Van Vicek.

He was for many years a firm bollover in Spiritualism. When convinced that his time was near at hand, he expressed the fullest confidence in the future, and with calminess and

Through all the darkness of death's drear night, Safe to the Summer-Land's morning light, Loved ones to welcome, with words of cheer, Home to the joys of their own bright sphere.

From Boston, Sept. 21st, Thomas D. Lane, aged 59 years From Boston, Sept. 21st, Thomas D. Lane, aged 59 years and 7 months.

One more borest man among the angels. Mr. Lane was a resident at the far from his residence, to pay a small bill above data that far from his residence, to pay a small bill above data that the far from his residence, for may a small bill and the far indirection of the far from his residence. For many years he may not the far indirection of the far indirection of the far from his residence. For many years he had expressed a wish to pass away just as he did. He was an had expressed a wish to pass man, and leaves a wire just as he did. Sympathizing, good man, and leaves a wire just as he did. He was no holder, but only to his his visible, good as he is no longer among them, but only to his his visible, good as he is malfestation. They have been firm Spiritualists that he is manfestation. They have been firm Spiritualists with the far man of man of the hath had up his treasures in heaven!

And Oth Clifton C. 2000 for the contraction of the

From New Bedford, Mass., Aug. 25th, Clifton S., SON Of Alex B. and Lucy A. Coffin, aged 9 months and 8 days.

This is their eighth child that has passed to spirit-life.

Spiritualism proves itself unal-sustaining power in antiction:

Spiritualism proves itself unal-sustaining power in antiction:

The gains are still ajar, and the fond parents may see their

The gains are still ajar, and for those on the threshold,

itving and loving ones waiting for those on the threshold.

From Lowell, Mass., Oct. 24th, Luther Wright, Esq., aged 60 years and 4 months.

years and 4 months.

Our good brother was a firm believer in the glorious truths of modern Spiritualism, and for many years an earnest worker. His absence will be feit by a large circle of friends. Yet so firmly did he realize the existence of the home toward which he was journeying, that many an hour of pain was lightened by the presence and ministration of the spirit world. He leaves a wife and three children here, but only for a little time; ere long the same spirit will claim them, and they, too, shall go to join blim and the little one in that home not made with lands. The functal service was performed not made with finds. The functal service was performed by the writer Oct. 26th.

October 31, 1872.

PUBLIC MEETINGS.

The Twentieth Yearly Meeting Of the friends of Progress, Spiritualists and Liberals, of Eastern Indiana and Western Ohio, will be held in Lycoum Hall, Richmond, Ind., commencing Friday evening, Nov. 18th, and continuing over Saturday and Sunday, the 18th and 17th. Good speakers and mediums will be in attendance. The friends from far and near are cordially invited to come. Let us have a true feast of the soul. The friends here will accommodate as many as possible free of charge, and good board, at very reasonable rates, can be provided for all others. There will be a Children's Progressive Lyceum Exhibition on Saturday evening. By order of the Society,

SAMUEL MAXWELL, M. D., Secretary pro. tem.

New Jersey.

The Annual Convention of the New Jersey State Association of Spiritualists and Friends of Progress will be held in Greer's Hall, Burnett street, New Brunswick, on Saturday carry them out. There are numbers not Spirits unlists who desire their insane friends cured, if nossible; and, if incurable, kindly treated. Dr. Mead would meet these requirements.

Washington, D. C. Alfred Chidge.

THE DEVCOA'S DREAM: a Hadden BOOK-by WM. WHITE & Col., at the manuel of the pictures, etc., etc., by WM. WHITE & Co., at the manuel of the pictures, etc., etc., with white possible on a tree with white pictures.

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present day, it is very hard for us to believe that a man who occupied the position of slephthan, the I sraelite Indie, should have offered his own daughter as a burnt offering to the Lord. Consequently, every attempt that ingenuity can devise has been made to show that he did no such thing. It is said expressly that Jephthan did with his daughter, "according to his vow which he had vowed?" It becomes, therefore, a very important question, What had he vowed? The answer is plain. This yow was as follows: "Whatsoeyer educit forth of the doors of my house to meet he." cometh forth of the doors of my house to meet me, when I return in peace, from the children of Aminon, shall surely be the Lord's; and I will offer it up as a burnt offering." The vow is plain. There— is no ambiguity about it. That he did according to his vow, is also certain. In most cases there would be no ground for doubt. It is our unwillingness to have it so that induces the effort to make these passages mean something besides their

The Doctor effectually self-aside all the excuses. theories and explanations that make the passage release the victim, and holds the reader to the text with its plain and literal meaning, with the sacrifice of the only daughter in the flames as a burnt offering to the God of the modern Christians, and

hear the conclusion of his article, says: We must not forget that dephthab lived in a different age from ours, and came up under different ent circumstances. The Israelites had some knowledge of the true God, at this time, and of the teachings of the claw of Moses. But they were just emerging from pagan darkness. This Israel-the index were and a work a work of the control of the judge was quite as much a heathen as a Hebrew. The fact of his making such a vow is proof of this. His idea that God would bless the war or account of it is another proof. The practice of human sacrifices was familiar to him. They had ceased to be pleasant to him, we may suppose. They had not ceased to be acceptable to God under sonie circumstances, as he understood the sub-ject. His neighbors had the same views with him-self. They were no bottoe helicitude in self. They were no better informed, if they were as well informed as he. They probably felt that it was his duty to offer up his daughter. They had probably practiced the same rine. It was on this account that they did not interfere, as did the

We should not forget that this is an unchangeable God, and "the same yesterday, forday and forever: and that what he once required he always requires, even though it take the life of the innocent for the guilty, or for the execution of a vow where there is no guilt. Burning of heretics was and is justifiable by the Bible code of religious. law, and as the New Testament does not set aside, but fulfills the old, the law would be still in Torce, had we not outgrown it by intellectual and scientific progress, and thus removed it from the statute-books. Human sacrifice of innocent persons for the guilty is now only referred to in the great sacrifice of Jesus for our sins.

CLEAR THE DECKS FOR ACTION.

The gas of our national political campaign will soon be blown off, and, ere these lines are read, the great contest settled for four years more; and then reformers. Spiritualists and progressives can get the public ear, and have some chance to be heard, at least. For six months past, the unceasing din of polities had drowned nearly every other subject, and mixed in everybody's business. Willingly or unwillingly, we have all had to take some part, even if it were only to reject both sides. Now it is time to clear the decks for an action of a different kind, and to meet a fee that has been gnawing at the vitals of our race for many ages. viz.: Superstition, with its army of priests as leaders, who doggedly oppose the spread of all or any knowledge of the state of those we term dead, but whom they pretend to believe, and we know. are not dead. They would consent to our proving our friends in existence, if we would stop there, and not go into an intercourse and correspondence that will overturn all their theories of the life and

condition they are in.

Many of them are now earnestly at work to secure such constitutional changes and power to legislate as will not only enable them to prove this a Christian country, but to outlaw all but Christians; for if there were only a recognition, and no legislation and no change that curtailed our civil rights, there would, of course, be nothing gained, and could be no object in making any change; but the eat is in the meal, and we shall not be caught by any such deception. We have got to meet this for to human freedom, and the Spiritualists have got to not only marshal their forces, but take the lead and do most of the work in saving our country and its institutions. While we are extending the knowledge of that blessed intercourse between the two worlds, we must also be organizing for more efficient action in defense of the liberty we enjoy, or we shall fail to transmit it to our posterity. The trust which our patriot grandfathers secured for us, and which our fathers kept sacred and left us untarnished, is now in more danger than ever before, and the

angels tell us to guard it well, or we shall lose it. LIGHT BREAKING ON THE MORMONS.

The schism in the Mormon Church, like all church schisms, is letting in light, and seems to be letting in Spiritualism to the progressive or bolting wing which rebels against the tyranny of Brigham Young and his Elders. We clip the following as a very sensible part of a good article on the subject, which we find in an address to the visitors to conference in the Salt Lake home of the Saints:"

"It may be asked, Is there not danger of being deceived by deceptive spirits? We reply, Certainly there is, if you believe all you are told, on the principle of blind obedience, as taught by the Orthodox priesthood. In this case you are in great danger of deceptive spirits, both in the firsh as ewell as out of it; but you are in no danger if you that the other life. treat all communications from the other life on the same principle that you do all you get in this. That is, apply your judgment in every case. The bulk of the deceiving spirits will we think be found on this side of the veil. At least that is our experience. But are there not deceptive spirits in the other life? We should think there ought to be. Humanity the other side of the grave is made up of those who were men and women here, and inasmuch as many of them were deceptive here, it is reasonable to suppose they have not all changed. But while this is the case, humanity on the immortal side must be composed of unnumbered millions of the pure, the noble, and the good, who

have 'gone up higher,' and have been storing up have 'gone up higher,' and have been storing up in their souls for ages the light, the knowledge, and the truth which their greater opportunities have'd presented to them. Because there are some who have in degree retained the weaknesses, tollies, and perversities of humanity, and are liable to descrive, shall we cut ourselves off from the unnumbered hosts of the elevated and holy ones who have been' progressing ever since they left the desh? Why not, for the same reason, refuse to go out into the world and talk to men and women, because, for sooth, there are wicked and deceptive. because, forsouth, there are wicked and deceptive spirits there? Why not cut ourselves off from all the light and intelligence of the world on the same ground?

From the signs in other quarters we feel confident there will soon be bolting in other churches. phies, this work stands alone. In its narrations for the purpose of taking in spirit-intercourse as a feepperience, it is astounding. It is the life-story

system has its trimmings—offal, garbage, waste igan. and effete matter-which of course it works off in Here follow citations from the book, giving indue time, and this wise man rakes up this, avoid-stances of spirit aid which Mr. Whiting received, from mediums under unfavorable influences, and danger-by following the warning of his disemboda very few garbled extracts from persons and fed friends, and embarking in another steamer not work both ways: suppose we quote Judas and | take passage, the Times remarks: Peter's profune words to the malds, and Jesus's "The fact that persons are often prevented by curses on the fig-tree and damning words to the mysterious impressions from embarking on steamscribes and Pharisees, and the language of the devil to him, to make up the character of Christ devil to him, to make up the character of Christ subjects of notice in newspaper paragraphs all

Addition of the churches and believers in Christ in Maine, believing in the second coming of Christ at hand—Greeting: Inaxmuch as there are distracting and dividing elements among the flock of God, which work inischief for lack of good order and discipline, we, the ministry and delegation of the churches being assembled in conference, deem it our duty to admonish our brethren to come intogospel order, so as to observe and enforce discipline according to Matt. xviii: 16, 17; Rom. xvi: pline according to Matt. xviii: 16, 17; Rom. xvi: 17: 1 Thess. iii: 6, 14, and many other scriptures, and that you give heed to the admonition of the apostle in Heb. xiii: 7, 8, 17, and I Thess. 5: 12, 14, and other passages. i, and other passages.

THE PRESS COMING INTO THE CON-FLICT.

Our St. Louis dailies - especially the Democrat -are frequently feeding out articles to their readers on the conflict between Christianity and science on the subject of soul and soul-life. They usually express a large sympathy for the Christlan religion; but it is plain, from the tenor of the articles, that they feel and see the imbility of ject, and in its way is a co-worker with the re-Christian writers, and speakers to cope with the ports of the English societies, and with the work scientists, and they tremblingly point to the tri- of Sargeant Cox. Price \$1.50; for sale at the bookumph of science ultimately, unless the Christian stores.—The Bridgeport (Conn.) Daily Standard. can be fortified by Spiritualism and its modern already established. They are evidently only waitty: two points that, in our opinion, are incapable
ing to have some names of large popularity; on
whom they depend for authority, come out and
endorse the spiritual philosophy, and then they
exposition. He modestly says in the preface,
will come over at once to help rescue immortality
from the death and doom to which science will already established. They are evidently only waitconsign it if its only defenders are the Christians, and the only arguments the Christian's Bible.

faith, hope and belief." The time is at hand when all who adhere to the doctrine of spirit-life will be compelled to rest for evidence on the spiritual facts and phenomena, including the intercourse between the two worlds. The writers for the press seem to be aware of this, and to be already preparing to step on to the spiritual platform to escape the annihilation to which science would consign them, if it could ignore our facts and philosophy. We who are safely on the rock of ages," can look on and laugh at the silly, anibbling of these two contending parties, knowing both will have to come to us for safety, and that they will surely do so when they have fought out their present conflict.

DT Our second Sunday in Kansas City was attended with eminent success; the fair and plain notices of our-lectures in the city papers-especially the Times-brought us good audiences. The friends too are wide awake and determined to keep up the meetings and interest through the winter. Bro. Randall, of Ohio, is to officiate for

myhow, would be in accordance with the advice of a wife murderer who was hung a few days ago. and who, just before the rope was adjusted and the cap drawn, said, "Farewell, world, farewell, friends! I am going to live with Jesus, and all I can say is, Follow me! Hallelulah!"

Dr. WM. Pensons passed through our city last week on his way to Mobile, Ala., where he will heal the sick and astonish the skeptics by his wonderful powers of magnetism. We commend him to our Southern friends wherever he may go, as he intends to travel in the South during the

"A. J. Davis (not) on Marriage."

MESSIS. EDITORS-I noticed with some surorise, in your last issue, the extract from a letter by A. J. Davis, copied from the Medium and Daybreak, in reply to a paragraph from Mr. Peebles, in which, after complimentarily alluding to Mr. and Mrs. Davis, he incidentally added, "They sympathize strongly with the Woodhull Woman's ca are so familiar. Suffrage party." It was doubtless this phase that gave rise to the letter; but really the extract from Mr. Davis's trans-atlantic epistle does not disclaim tention to it, inasmuch as it tends to show how -and for one I am glad of it—the impulsive asser- | widespread in Europe is the knowledge and retion of Mr. Peebles as to Jackson and Mary Da-ception of Spiritualism. It was this: that on its vis's sympathy, &c., with the Woman's Suffrage outer cover was an advertisement of various peri-Movement, as interpreted by such women as Miss Anthony, Mrs. Stanton, Mrs. Isabella Beecher Hooker, Mrs. Bullard, Mrs. Wilbour, and others like unto them, all of whom, I believe, have accepted the views of Mrs. Woodhull with reference to the political and constitutional artists. othe political and constitutional status of the Yoman's Suffrage Question, which, notwithstanding the present cellpse of the subject by the overshadowing interest in the Presidential election, is get the one vital question before the American people. Mrs. Woodhull's views on marriage properly constitute a subject by itself, which is totally distinct from that of Woman's Suffrage.

A FRIENDLY CRITIC.

OUR OWN PUBLICATIONS. " Opinions of the Press.

GOLDEN MEMORIES OF AN EARNEST LIFE: A Biography of A. B. Whiting, together with Se-lections from his Poetical Compositions' and Prose Writings; compiled by his sister, R. Augusta Whiting. Boston: Wm. White & Co., Banner of Light office, 1872.

The Hartford (Ct.) Daily Times, under date of Oct. 18th, gives a lengthy notice (some two columns) of the above-named work, extracts of which we copy for the perusal of our readers;

We will venture to say that, among biograpart of the religious belief of the seets. Turning of a young man who was born in December, 1835, numbers out will not much longer answer the piir-pose.

On experience, its assoniums. It is the free-story of a young man who was born in December, 1835, in Easts Abington, Mass., but whose parents removed during his early youth to Michigan, where pose. GARBAGE.

GARBAGE.

The Advent Christian Times has two full columns, which it picks up from the waste baskets of carry childhood, says the book, he was accustomed spiritual literature, to prove its opinion of the evil to see and talk with intelligences invisible to his tendencies of the holiest cause on earth. Every parents and attendants. This gift he subsequently system has its trimmings—offal garbage, wastern bas its trimmings—offal garbage, wastern bas its trimmings—offal garbage, wastern bas its trimmings—offal garbage.

ing all good articles and good authority, lest, it and of certain remarkable phenomena occurring ruin his cause. He quotes T. L. Nichols, T. L. in his presence; after which, as introductory to Harris, B. F. Hatch, &c., with a few snatches another extract describing his being saved from works in good standing. It is a poor rule that will instead of the one on which he had decided to

and his mission. How would our honest reverend brother editor like it? "Sauce for the goose is sake for the gander." We are of the opinion there are a few passages in the Bible that would not be decent enough to reprint in a Spiritualist paper, that would go far to show it taught a corrupt inorality. Better not soil, your hands with mud to spatter others, brother. From the same paper we clip the following, as one of the evidences of the Christian harmony among our accusers:

Apputess—To the churches and believers in Christ in Maine, believing in the second coming of Christ in Maine, believing in the second coming of Christ at hand—Greeting: Inasmuch as there are distracting and distracting an some Spiritualists have given; we give it for what it is worth."

In the closing paragraph of the notice the Times says; "The book is full of very queer experiences which, if true, may very well be held up by Spiritualists as proofs of the reality of their claims.'

NATURE'S LAWS IN HUMAN LIFE: an Exposi-tion of Spiritualism, embracing the various opinions of extremists, pro and con.; together

opinions of extremists, pro and con., together with the author's experience. By the author of the "Vital Magnetic Cure." Boston: William White & Co., 15s Washington street, etc.

This seems to be a fair, candid investigation into the matter of so-called spiritual manifestations, arranged in the form of the arguments in a law suit, the reader sitting as judge. It is a valuable work for those whose inclination leads them to investigate the subject of these cause or cause or investigate the subject, either from one cause or another. Too much light cannot be thrown on any investigations even here. The book is a val-nable addition to the honest literature on the sub-

THE PROBLEM OF LAFE AND IMMORTALITY IS phenomena, which they are not ready to admit as a small book on a large subject. It sets out to already actually below the existence of God and man's immortally no new reasons, I have, at least, varied the forms of statement and strengthened the old ones." The argument is fragrant of Spiritualism and such advanced thought as deals more in speculation than science. Its whole drift seems rather a waste of power that might have accomplished more if directed in a less discouraging channel. Still, in its province, the book is written with care and pains, and may prove of great interest to many. Published by William White & Co., Boston.—Boston Commonwealth.

> FLASHES OF LIGHT FROM THE SPIRIT-LAND, Through the Mediumship of Mrs. J. II. Conant, Compiled by Allen Putnam." This book is made up of the kind of spiritual

communications, so called, which appear weekly in the Banner of Light. They are of interest, no doubt, to those who believe in them, else they would not be published; and, as this volume presents them in a convenient form to preserve, it will probably find a ready sale. Published by Win. White & Co., 158 Washington street, Boston.— Boston Investigator.

We have just received from Wm. White & Co., Boston, "Looking Beyond," a souvenir of love to the bereft of every home. This book is filled with cheering revelations of the "better land." While it inspires to good and noble lives, affording the purest incentives to make our record fair and winter. Bro. Randall, of Ohio, is to officiate for November, and they expect to increase the interest firrough circles and mediumship in time. We have not met him for many years, but have "pleasiant memories" of him in earlier times. At present, Kansas City is the most awake to the new gospe) of any place in our State, and it has long taken the lead in enterprise and improvement. November 17th, we speak in Lawrence, Kansas, and the 24th in Leavenworth, both new points to us.

Get. Religion—honestly if you can, but get it anyhow, would be in accordance with the advice worthy emulation, it also strives to reconcile us to

"AN HOUR WITH THE ANGELS," a fifty page painphlet, from the pen of A. Brigham, husband of Nellie Temple Brigham, is offered for sale, in paper or cloth, by William White & Co., 158 Washington street, Boston. A young inspirational lecturer, in Massachusetts, speaks of it as follows:

"It is perfectly charming, every word of it, and is also got up in such a neat style! I perceive that there are two meanings—a material and a spiritual—to many passages. The book I think will be in great demand as soon as its merits are known."

"Still it Moves."

MESSRS. EDITORS-I received the other day, by mail from Leipzig, in Saxony, the number of a magazine in the German language, devoted entirely to Spiritualism, or as they with propriety call it, "Spiritism." The copy I received was the second number of the publication, and discussed with vigor and candor some of the questions connected with spirit-communion, with which we in Ameri-

But there was one feature in it which interested me so much that I thought I would call your atodicals devoted to the same subject and now being published in Europe. It contained besides a notice of several of the periodicals of that character in this country, and one in Brazil, notices of two in France, viz., Paris and Lyons; of one at Leige, in Belgium; one at Lemberg, in Polish Galicia; two in Italy, viz., Turin and Bologna; and four in Spain, viz., Madrid, Seville, Barcelona and Sara-Yours, J. W. Edmonds. gossa.

The wife of Horace Greeley died in New York, Oct. 30t',

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" Life# | He says in his Preface :

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I now present the public with the second volume of "Incidents in My Life," which continues my narrative to the period of the commencement of the Chancery sult."

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Which the limits of this advertisement will not contain, can be seen at my office, and in the Circular accompanying the medicine.

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