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### Foreign Correspondence.

LETTERS OF TRAVEL. NUMBER SIXTEEN.

Written expressly for the Bunner of Light, BY J. M. PEEBLES,

EDITOR BANNER OF LIGHT-No place in Calcutta so completely chained me as the Royal Asiatic Society, with its Museum of Ancient Art and Sculpture. If the command had read: "Thou shalt not covet thy neighbor's library," J should long ago have committed the "unpar-donable sin." That eminent scholar, Sir Wiltiam Jones, who went to India in 1783, established the institution, and Warren Hastings was the first President. In this immense collection of volumes, manuscripts, scrolls and unread oriental rolls, are treasured the priceless memorials of the past. The original building, long ago overflowing with its shelved lore, necessitated the storing of manuscripts elsewhere, with many of the precious relics. We found the Assistant Secretary, a native Hindoo, a most scholarly and gentlemanly man. Gladly we exchanged several books - his treating of Brahminism, and ours of Spiritualism. All library books were free to us during our stay in the city. But time was flying. Longingly, regretfully we left this library-a very monument of research and reflection-to penetrate the heart of the country. It was nearly hightfall, when we left the City of Palaces, crossing the Hooghly to Howrah, taking the East India Railway train for the north and west. The depôt was dimly lighted-the confusion disgusting-but the cars cool and comfortable. Travelers by English Rallways painfully miss their accustomed sleeping cars.

UP THROUGH THE COUNTRY. The railroad extends along the Ganges valley the country in a northwesterly direction, id ultimately reaching Allahbad; between the Ganges and the Jumna, where these rivers form a junction. They both rise in the Himmalahs. The scenery, with its vast unfenced rice-fields. clumps of deeply-wooded jungles, hedges of cactus, grazing herds and nestling native villages, was decidedly attractive, though dulled by sameridges reminded us of our fertile prairie lands in the West. Though camels and dephants are pressed into farming-work, hump-shouldered Asian bullocks do most of the plowing, rather a light scratching of the soil. The flocks of sheep along the way were, with hardly an exception, black. Shepherds, with bamboo rods instead of "crooks," tended them. Northern India produces large quantities of wheat and corn.

The cultivation of the Ganges valleys is of an inferior kind. This must necessarily continue till the Hindoos become land-holders, owning the proceeds of the fields they cultivate. Though the vast plains of India have scattered groves acacia, guava, mango, palms and other oriental trees, there is a destitution of deep, dense for-ests, and from the fact that, in past centuries, they were ruthlessly out, and the fields tilled to support the over-population of the country. The telegraph poles along the way are either of fron or stone, to prevent destruction by white ants. The prying, greedy nuisances have already found their way into our trunks.

BENARES THE BLESSED.

Reaching Mogul Serai Junction, we were soon transferred to the branch road leading to the river whose waters were anciently thought to insure eternal life. Tread lightly—speak softly; this is the winding Ganges, and that magnificent aud moss-crowned city on the western bank. and moss-crowned city on the western nank, with its temples, mosques, palaces, tapering domes, sacred shrines, and the Golden Temple of Shira—guardian Divinity—is Benares—holiest city of the Hindoos!

All sincere religionists are to be respected.

What Mesca is to the Mohammedan, Jerusalem to the Christian, and Rome to the Catholic, Beto the Christian, and Rome to the Catholic, Benares is to the Hindoo: and the Ganges, that washes its feet, is the Eden river of immortal life! The grayed pen of antiquity failed to record the names of its founders. But, full two hundred years before the Greeian Plato discoursed in the groves skirting classic Athens, Benares was summering under the sunshine of her nalmiest days beasting of some hundred. her palmiest days, boasting of seven hundred flourishing seminaries of learning, with ambitious students from all portions of the Orient. Here metaphysicians, both Brahmins and Buddhists, held their discussions upon philosophy, the duty and destiny of humanity; and, in all probability, no keener logicians ever met upon the field of contractory.

field of controversy.

The city of Benares—anciently called Kunka having five thousand sacred shrines, is supposed to number some five hundred thousand inhabitants; but during festivals, or in the season when ants; but during festivals, or in the season when pilgrims flock thither, the population is greatly increased. Sekrole, the European part, about three miles from the old city, is handsomely laid out with government buildings, two English colleges, finely shaded streets, and a broad esplandar for military practice and display.

leges, finely shaded streets, and a broad esplanate, for military practice and display.

The mention of Sekrole must ever remind us of the hospitality and favors of Dr. Lazarus and his estimable family. His sonya collegiate youth, aflame with genius, informed us that his college class had quite a number of natives, ranging in years from sixteen to nineteen, nearly all of whom were married, some being the fathers of two, three and four children. "Do these Hindoos keep up with their classes?" we inquired, "Certainly," said this student; "they even excel in mathematics, metaphysics and moral philosophy, and would be wranglers in English colleges."

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A professor in Queen's College assured us that, reading of new methods in metaphysics, or recent mental phenomena in Germany considered new, and referring them to the pundits—learned Hindoos in Benares—they would turn to their Sanserit scrolls, and, finding the same formula in metaphysics, or similar phenomena, they pro-nounce them old; and then, smiling among themselves, would add, "Western scholars are tardly following in the footsteps of our sages who lived full three thousand years ago."

"The streets of Benares, as in all old Asian cities," are exceedingly narrow; but the pal-ness of the wealthy the mossy ruins file mas-

aces of the wealthy, the mossy ruins, the massive masonry fringing the river, and the magnificent architecture, gorgeous even in decay, beggar description. Taking an open dingby, and drifting down the Ganges one morning by the city, we not only saw floating corpses, but saw them bring their dead to the burning Ghaut; saw them take the muddy waters in their mouths; saw them perform their religious ablutions and immersions, expecting, like sectarian, Baptists, to wash away their sins; and saw them bring their offerings and lay them upon the al-tars of their gods; and then, climbing a long stone stairway, we went up the Mohammedan Man Mandil; on the roof of which are astronomical charts, drawn by old/Indian sages; then to the Golden Temple, the domes of which are literally washed with gold; and then to the Mon-key Temple, sacred to Durgha, where hundreds

of monkeys are kept and petted, if not worship, ed, by the lower caste Hintoos.

The same day we saw in the street, under a burning sun, one of the Hindoo Fakirs—a Hosain—holy, beggar! These fanatics do penance and work merit for others by standing on one foot or health in the month and for a term of Closain—holy, beggar! These fanatics do penance and work merit for others by standing on one foot or holding up one-hand for a term of years, repeating the while plending prayers. The one we saw, sitting cross-legged, with a three-forked tripod by his side, was exceedingly filthy. His coarse uncombed hair was sprinkled with ashes, rice, leaves and lotus-flowers. He kept the index finger open and fixed. His body, nearly naked, was smeared with clay. His ghastly eyes, almost closed, were turned upward, and he seemed striving to cease breathing. He speaks to no one, but "aims," said Hindoo hystanders, "to do works of merit, separate the soul from the body, and commune with God." The uext morning, with one of the Benares missionaries, we strolled away song four miles, to the ruins of Sarnath, once at very extensive Buddhist establishment, surposed by some to have been the birth place of Buddha—the grafin old monument, with its, architectural designs and elegantly carved Images, still standing and commune, with some built! standing and communent, with its, architectural designs and elegantly carved Images, still, standing and communent, with its, architectural designs and elegantly carved Images, still, standing and communent, with its, architectural designs and elegantly carved Images, still, standing and communent, with its, architectural designs and elegantly carved Images, still, standing and communent, with its, architectural designs and elegantly carved Images, still, standing and communent, with its, architectural designs and elegantly carved Images, still, standing and communent, with its, architectural designs and elegantly carved Images, still, standing and communent, with its, architectural designs and elegantly carved Images, still, standing and communent, with its, architectural designs and elegantly carved Images, still, standing and communent, with its, architectural designs and elegantly carved Images, still, standing and elegantly carved Images, still, standing and elegantly carved Images, still, st

Sakya Muni, or Gautama, afterwards called Buddho, was son of Raja, (King) of Kapila-vastp, a kingdom probably in Nepal, near the foot of the Himalaya Mountains, north of Oudh. As a boy he was beautiful and Williant—as a youth, remarkable for his caudor and contemplation. His wife was the accomplished Gopa. Riding as a prince in his father's city, in a chariot, observing the poverty, misery and death around him, and contemplating upon the vanity of earthly things, he contrasted all this anxiety, this misery, with the calmness and true freedom of a religious devotee, a sort of an ascetic beggar sitting at the city gate. The sight opened in his Remanusof a large population, non-Aryan in origin, sitting at the city gate. The sight opened in his soul a new fountain; and, thought proud Brahmin, though a prince, he threw aside his royal attire, crushed caste under his feet, and retired to a hernitage for six years. Here, subjecting himself to fasting, prayer and penances, and pondering how to obtain deliverance from the evils of life, he became divinely illumined and claimed the title of finddha. His first public ministry, attended with marvels, was at Benares, where he made many converts. This accounts for the Buddhistic ruins at Sarnath, near this sa-cred city of the Hindoos.

TEACHINGS OF BUDDHA - PROGRESS AND DE CLINE.

The doctrines of Buddha, besides being a general protest against Brahminical caste, besides ignoring the sacrifice of animals, and ceremonial observances, besides enjoining a rigid morality, affirmed that salvation, or deliverance from evil, came only through the "practice of the great virtues, purity, truth, honesty, page, and universal benevolence." Priests and others, both men and women, ministering in spiritual things, must live celibate lives. His doctrines spread rapidly. After his death, some 447 B. C., occurring while sitting under a sal-tree, the first general council of his followers was held to settle the reign of King Asoka, commencing 263 B. C. when Buddhism had become the State Religion India, the canon, or Holy Scriptures-Tri-Pitaha-of the Buddhists, were drawn up and

Though Buddhism arose in India, it soon spread into Ceylon, Thibet, Burmah, Siam, China, Mongolia, and the extreme north of Asia. There are few or no Buddhists at present in India: The decline commenced in certain portions of India, about 200 B. C. The subsequent Jaina religionists, denying the authority of the Vedas, was a modified Buddhism. While the Brahmins use no language in their sacred writings but the Santasat of the Coulomb Parking States. scrit, the Ceylon Buddhistic Scriptures are in Pali, a rich, poetical language, attaining its highest refinement near the advent of Buddha, something like 588 B. C. This Pali, of which Max Müller so frequently speaks, is little more than the Brahminical Sanscrit melted down to the

softness of the Italian.

It was in the palmy days of the Buddhistic period that the Greeks under Alexander invaded India, 327 B. C.; shortly after which Greeian orators visited and Greek ambassadors resided at the Court of a distinguished Indian king. Subsequent to these invasions, Greek historians, while giving very interesting descriptions of the Braiminical caste system, the wealth of the country, the republican tendencies of government, and the great learning of the Indian scholars, expressed the most surprise at the selfabnegation and asceticism practiced by the her-mits of India. They further speak of schools of prophets, or communities where men lived abstemiously and peaceably, holding "all things in

The Greek and Persian invasions into India several hundred years before Jesus' advent, open-ing up an interchange of learning and letters, put into our hands keys to be used in the chuci-dation of religious questions, growing out of the Alexandrian School in Egypt, where the Indian philosophy, Helenism and Judaism grasped in deadly conflict, affecting and coloring the future

THE ABORIGINES OF INDIA-A SAGE-LIKE SPIRIT'S COMMUNICATION.

As the present is born of the post, I am ever anxious, so far as possible, to get at the foundations of the old civilizations and religions; and for the reason that many of them were so far in advance of ours in this bonstful nineteenth central advance of our single possibility. Compared to Act of Congress, in the year 1873, by Colby & Rich, in the Omecon the Librateian of Congress. tury. Comparative philology, coins, and inscriptions upon monuments, with the testimony of ancient spirits—these must decide upon the status of the pre-historic periods. Sitting one evening by-the side of Dr. Dunn aboard the steamer Artusu in the Arabian Searreflecting how the rude stalwart. Northmen descended upon cultured Rome in the long ago, and pondering upon the thought that physical "might makes right," the Doctor all unexpectedly became entranced. The controlling spirit, bowing low after the Oriental manner, said:

controlling spirit, powing low after the Oriental maniner, said;

"Good evenleg, stranger; I see you are wrapt in medication; perhaps my coming is an intrusion."

Not in the least, sir; am gind to welcome you, "B" the origin and destiny of races, is a subject of, vast import. I lived in Hindusia, the land of plenty now called India-about four thousand years ago. We spoke the Sansar, the language of the sun vulgarized into Sanscrift. It was the language of the sun vulgarized into Sanscrift. It was the language of sounds, and comp seed the uttered emotions of man, beast, theset. The most learned strank of my time professed to understand the out-breathed and meaning sounds—pleasure, point, derives of all animated life. Generally, poets understood one part, Rishis another, metgody schafts still another, but nope knew it all, for it was the study of more than a singledite. Our Government, Juliance and India, was partiarchal the Emperor being considered a father, under whom were Klugs over smaller divisions, lords of cities and bead men of villages. This extensive Government, having no-coin currency, and transecting business, even of a commercial character, upon the principle of squicalents, was largely sustained by voluntary contributions. A moderate competent was regarded a sufficiency with my countrymen.

Indeed it was a maxim among us that man wants only what he lives upon; and accordingly, at the end of the year each city, village and family, paid over to the Government, all its simplus produce and treasures of every kind. And then, in these of exercity or familue, the Government, upon the principle of compensation, supported the people from its public gramatics and accountable stores. Disputes were settled by arbitration. Capital punishment was unknown the Scrift be breds a sufficient of the Scrift of the breds of the breds of the breds of the was among the seat of the breds of the breds of the same the Scrift of the breds of the breds of the same of the scrift of the breds of the breds of the same of the scrif

oy reason, and sound, practical judgment.

"Is there any historic evidence," says one, "of non-Aryan races withoutture and literature inhabiting India, long before the Aryans came, down from the north?" Certainly there is. We have room for only this from Prof. E. Bethbridge, M.A., Oxford, and now Professor in a Calcutta College. He says (History of India, pp. 17-18).

pp. 47-18) (

'Reminists of a large population, non-Aryan in origin, yet hardly, if at all, less civilized and polished than the Aryans, are found among the lifth and river-basins south of the mountain-ranges. Their personal appearance test fless that they are not connected, by-descrift, with the Aryans, while their language proves decisively that they belong to an entirely affected race. It has been called Diagong to an entirely affected race, it has been called Diagong to an entirely affected race, it has been called The richitectural and other remains that are scattered over the country, and the state of the language, confirm the traditions that the Tamilian race attained a high state of civilization in very bemote ages, probably long before the Aryan invasion of India;

'ALLAHAAD ALLAHABAD.

Unfortunately it was long after nightfall when

we crossed the magnificent bridge spanning the Jumm, to enter Allahabad, the Sity of Goil," anciently called by the Hindoos, Prayaga. Here, at the junction of the Ganges and Jumma, is the at the junction of the Ginges and Junia, is the great fortress, built on the ruins of an old Hint doo fort by Akbar, a Mogul emperor, reigning about three hundred years ago. Travelers consider this—because of wide, well-shaded streets, beautiful avenues, mansoleums and marble domes, commemorating Mohammedan glory—the handsomest etty in Lidia the handsomest city in India. ... Historically speaking, it should be remember.

ed that there were five Mohammedan invasions into India—the first being one of disgraceful olunder and downright murder. Mussulman nower was not established to any great extent till nearly the twelfth century. Sultan Malinrud, of Ghazin, fought seventeen distinct campaigns in India, carrying away immense treasures to enrich his country. His zeal in destroying idolsgaye him the name of "Iconoclast"—the image-breaker. There is a deep, silent hatred existing etween the Ilindoos and Mohammedans, and

yet they peaceably worship side by side.
Allahabad is a wonderful resort for pilgrims. It is said that a million are sometimes encamped about the city. Some of the Brahminical priests are evidently very saintly men.; others doubtless encourage these pilgrimages and festivals from avaricious motives. Priesteraft is the same in all countries. It is two hundred and fifty miles from Allahabad to Agra, world-famed for the Taj-a omb of exquisite and unparalleled magnificence The structure; peerless and unrivaled, was Juilt at a cost of fifteen million dollars, to immortalize the memory of a woman—Noor Mahal—the favorite wife of Emperor Shah Jehan. This Mogul ruler was the grandson of Akbar, who was sufficiently enlightened to patronize literature and tolerate all religions. Nowhere on earth has human dust been buried in style and grandeur so sublime. Here at the Taj lie the forms of Emperor and Empress beneath a splendid dome, "each in a couch of almost transparent marble," set with precious stones, topaz, ruby, jasper, carnelian, chalcedony, all beautifully inwrought in running vines and blossoming flowers. It is said that the whole of the Koran in Arabic is most skillfully wrought in genmed Mosajes into this templed tomb—and all for what? To perpetuate in memory the pitiable pride and vanity of mortals even in death! Were there no ignorant to be educated, no flungry to be fed, and no like to the field and no like the field and no like to field and no like the field and not like the field and no like the field and no like the field and no like the field and not like the field an thirsty to give a cup of water in Shah Jehan's time? Looked down upon from the spirit-land,

this tomb can only be a sting! [Concluded in our next.].

"If the wind blows this way for another hour, " sald a captain on board of a ship in danger of being wrecked, to a passenger who was a clergyman, eaven." "God forbid!" was the prayerful answer of

# Niterary Department.

# TWO COUSINS:

### SUNSIFINE AND TEMPEST

BY MRS. A. E. PORTER.

CHAPTER XI-CONTINUED.

For two days and nights she traveled thus, when, on the morning of the third day, the train halted for half an hour at a town on the Mississippi River. It was about five o'clock. The town is situated on a high bluff, commanding a fine view of the river. The sun was just rising; and the gray old rocks and the dark-water were gilded with its brightness. Miss Ruby, who had a great aversion to railroad stations, left the cars, and walked to a spot from which she could see a bend in the river, and a high, bold bluff that was garlanded to the very water's edge with creeping vines, full of those rich bues which such vines assume in a hot, dry summer-russet greens, searlet browns of all shades, crimson and orange, thrown together as only the great artist, Nature, can mingle them. It was a beautiful study, most delightful to the artistic eye that looked upon them. -She longed for palette and brushes, to transfer them to the canvas. She was so absorbed in studying this effect of light and shade on this marvelous bit of fapestry, that she did not hear the warning whistle that gathered the other passengers to their seats, and she found herself left on the river bank when the train. moved across the bridge, breaking up the picture of still life on which she had been gazing.

This incident, simple in itself, and a matter of every-day occurrence, changed her destiny per haps for life. She rose to her feet when she found that she had been left, and seemed irresolute for a moment; then seated herself again, took pencil and paper from her reticule, and made a little outline sketch. Then she wandered from the river-side, up the steep ascent, to the thickly settled part of the fown. The heat, even at that early hour, was beginning to be felt, and she sought the shelter of a hotel. Even this one hour's study of Nature had brought her a little way out of that morbid state in which she had been for many days; and she was so far a woman again as to return to the station and make some inquiry. On her way there, she found a terials, sufficient for her purpose; and leaving gained such information of the ticket agent at the station as enabled her to choose a hotel, remembering, also, to telegraph for her trunk, she

turned her steps again to the city proper. A neat office, where the proprietor himself, in white a prop and clean linen lacket, welcomed his guests, was the first proof that the ticket agent spoke the truth when he said, "You will find a pleasant home at Wilson's." The office was serupulously clean, the windows shaded as well as adorned with flowering plants, and on a shelf rested an immense punch bowl, over which hovered a bald eagle, that once, perchance, had its eyries in some cleft of the high rocks, but was now a silent guest, with wings ever poised for flight, but destined never to sail the heavens again. A matronly, tidy-looking woman of forty or more came to take charge of the stranger, who soon found herself in a cool, shaded room, where the bed, in its clean, white coverings and fra-

grant linen sheets, invited to repose.

There was restfulness in the very air of the house; in the face of the landlady, who had brought from Old England some of the quaint ness of the village inn; in the quiet paper on the walls, and in the subdued colors of the carpet on the floor.

There are people of such healthy organization that their presence brings order out of confusion, and turbulent spirits out of tune soon learn the rhythm, and fall into the orderly ranks, "Mr. Wilson and his wife were of this class. They had come from their old home partly from a spirit of adventure, and partly from a desire to increase their little fortune. They entered into their business with, all their hearts, each aiding moonlight night in Venice. We were in a gonthe other. The good wife had charge of the dola together, he and I-I would barter ten years rooms, and woe to the unlucky housemaid who should be guilty of neglect in her department. Miss Ruby fell the influence of the place and the power of this strong, well-balanced woman.

The landlady brought a pitcher of ice-water herself, and wiped a little dust that had collected on the mantel. 'She read the lines of weariness in the beautiful face before her, but she did not say, "You look fired, ma'am," but merely, "Whenever you wish for breakfast, ma'am; it will be ready. Most ladies that come in the morning train like to rest awhile."

Miss Ruby looked at the cool, white bed, at her own dusty traveling-dress; and the glaringfevered look in her eyes lessened, her whole frame relaxed, and she said, "I will rest awhile. Send a maid for this traveling dress; your room is too neat for it in its present state. I will ring when I want breakfast." .

If any person had watched this woman for the last four days, had seen the clenched hands, the soul! that she was going to her baby. She flushed face, the eyes, fierce and fiery, the quick sought death for her baby's sake, and forgot. pulse; and the rapid beating of the heart, they him who was father to that baby! And I-

would have marveled greatly at the change. There was more softness in the voice, more languor in the movements-something less of the demon, and more of the woman. It was well for her, perhaps, that there came this hush inher life, this full in the storm; for the strain was ecoming almost too great. Had it lasted many days longer, some terrible entastrophy would have occurred. Her own-life or that/of anothers. might have been the price of this excitement.

She bathed, drank eagerly a large draught of ice-water, let her hair fall loosely over her shoulders, drew the blinds more closely over the open windows, and laid down to rest. Outside, the hot July sun was pouring his heat over the faint and thirsty earth, the flowers withered under his flerce beams, women fled the streets and strong men drooped-one poor laborer on that very sfreet was struck dead by a polsoned arrow from the sun-god, who seemed to have changed his nature, and, from being a life giver, but beome a life-destroyer, slut, within, this fevered, distempered soul slept a long, sweet, childlike deep. Hwas as if he who spake as never man spake had said, "Go in peace, thy sins are forgiven thee!" She awoke about mid-day with a healthful pulse and reason clear. For a moment she was a child again, a guileless child, playing at her father's feet. Alas! II was but the ending of a dream-an illusion, which vanished as the Angel of Sleep turned away.

The brow that had been so smooth under the touch of that angel was ruffled now, and a spasm of pain passed over the face, "Dead! Yes, they said so; of course she was dead! I was glad when they told me; but I could not have looked upon her dead! No. 1-loved her; I would have given her everything but his love? She stole that from me, and her crime was worse than mine, for she killed my soul; that his been dead for two years. I would die by my own hand were he dead, too, but I cannot put that gulf between us! Were he, dead, then death would be bliss; my love would brave hell itself for him. Oh God! why didst thou make mo this? Why this passion and this power to a woman? I should have conic into the world a meck and tame creature, bearing burdens without complaint, accepting such love as is proffered, and, like the spaniel, fawning on my master. Being a woman, I should have had only that which is good for woman: a blank soul, ready to receive any impression-a ductile spirit-to be run into any mold by some man, who feels, as most of his sex do, that a woman should be grateful to him for taking the trouble to mold her to his will., I have despised these meek, waxen spirits, who know God himself only through their husbands, but now I wish I had been of them. I thank not my Maker for the talents with which he has endowed me. Am I not an airtist? Did-Final read in the papers which they kindly sent the poor attendant, Miss Brown, Cold papers that had become useless to others) again and again. such criticisms as these - There is wonderful: power in those sketches by the unknown artist, Vergne; "Psyche" is a marvel, and -" Arlading" as near perfection as any modern painting has ever attained. He who can execute such works: as these should come forward and take his place in the first rank of modern painters. There it is - 'lie' ! his!! Not a suspleton that this little hand wrought them. No, it is not good for woman to possess genius, unless there is given with it a cold, passionless nature that can be happy with its own creations-soul full of self, and with no more conception of that o'ermastering passion of love than Newton, who was as far removed from it as the cold, bright stars, A. among which his soul lived. I remember," and here the face grew soft and sweet in expression, "I remember what he said to me one beautiful of my life for that one evening-he and I ! The shadows of those grand old palaces fell upon the water, and the meonbeams seemed to wait for us as we passed from shadow to light, and light to shadow. We hardly seemed to move, when . he leaned forward and said in that low voice, which atways thrilled me like richest music: Romeyn, God has made you for a great and noble life: I know of no woman more highly gifted-few men! I hope some day to see you fulfill my hopes, my aspirations. You can, and therefore must dore to do what few of your sex ever accomplish. Dare! I have dared! No snot!

10! I was a coward, and did not dare to kill her

as she slept: that would have been more merci-

ful, and left me no more guilty. And Lam not

sorry; no, I would not wash this blood away.

Could I, by a word, restore her to life, I would

not-not while he lives. She loved her baby

-all such women do-and she believed, poor

I have stained my soul with murder for his sake - bartered heaven for him; and yet he knows it not! Hark! there is a bell tolling! suppose they had a funeral, and telled the bell for her, and put flowers in her coffin-What flowers, tose buils and tube-roses and white japonicas. A hope they did, she loved them so!"

She fose, drank another large draught of ice water. With a careless touch she gathered her long hair in her hands and wound the heavy mass about her head, then rung the bell with the intention of ordering something to eat. Mrs. Wilson answered it in person, and asked what she would like:

"Anything, undam, I care not what."

The good woman looked at the lady an instant and disappeared, but soon returned with steak and coffee and such additions to a good meal as she thought might be felished, and left again

materials and colors, and went down to the bluff, to catch M possible, some of those tints that had cheered her so much at sunrise. She remained away fill the twifight was too sombre to distinguish colors, and returned home to engage her rooms for a week, much to the satisfaction of good Mrs. Wilson, whose, feminine curiosity was much excited by her strange guest. The next morning at sunrise the lady was seen going in the direction of the bluffs with a portfolio under

"She must be one of them women hartistsethat We read about in the papers," said Mrs. Wilson to her husband.

She better marry and rear children, said her msband blintly ... I don't like to see wongen. go round the country in that way."

'Now, John, you are hout there," said his' wife. "If a woman can paint as well as a man let her do it. Do n'i you go to jinin' yourself to them as might be called woman oppressors. Didn't, I keep the 'otel for you whom you went, a poor, forsaken wife and disapp'inted girl." do Hengland last year, and make money for you, too? To be sure I could not ave done it if I had Little children about me, but God saw fit to take our babies and give us no more. If now, John, We could find my poor dead sister's child, I might care less about the business."

"Not a child now," said her husband." "It is twenty-eight years since her first child was born, and I never heard she had another."

"Well, well, he might be a child to us yet in our old age, and we could leave, our money to our own kith and kin."

"It is of no use to mourn any longer for that. They must have died or we should have heard from them in all these years; and, as for money, when we are done with it, we will give it to the horidan asylum."...

That is just like you, John; so we will; but don't run against women, Jolin. It isn't like the good 'usband that you are."

Ay, but, Hepsy, there are not many women like you," said the politic John, who never allowed himself to dispute with his wife. When he found out which way the wind blew he would not go in the teeth of it, but let it, help him on-

"And you, John, are one of them sensible men that know when they are well taken care of. But did you see the lady's eyes?" .

"Yes; I heard Casar say to Dinah when they wore at work together in the dining room: 'Dat ar woman's eyes be stunners, nuff to knock a body down'if, he stared too much! but Doctor-Benson, who was in the office when she passed out into the street to day, remarked : ! Madness lies that way.

" I feel a sort of care of her, John, She is young to be traveling alone in the world, and she haint none of your frail women that ave gone astray: I know them at once. This one don't train in that company. I think she's got furren blood in dier veins-looks like the pieter of a. niueli curiosity," said the husband. "If our guests pay their bills and behave themselves, we must n't pry into their affairs."

"Go along, John!" said his wife, laughing; "you men aint, no curlosity-no, not a bit! Don't I hear you talking when you smoke your. pipes? There aint a lady comes to the 'ouse, that you do n't know whether she has a pretty foot and a bright eye. There! the strange lady's bell rings, and I am going to answer it myself." John went to the office, humming "John Anderson, my Jo."

At the risk of being called a "materialist"which word is a terrible bugbear to many good soulst we must say that the quiet room, the good fare, and the strong, health giving presence of Mrs. Wilson, were tonies for the morbid lady. There was some taint of blood, some mysterious, secret poison, derived, perhaps, from that Italian grandmother, which, spreading through all the veins and arteries of that body, so faultlessly beautiful in form, produced what we call the deformity of the soul. When the world shall dare to act upon the knowledge which it already possesses of the intimate connection between healthy blood and a sound mind, there will be a great change in our sanitary and in our criminal code. Ther dread of the world's scorn. Mrs. Wilson W. and the world's scorn. Mrs. Wilson W. and the world she could find her dear We shall then give pure air, water and food, in stend of the watch-house and tracts on "Endless Pupishment;" mercy and patient watchfulness, instead of dungeons and the water-torture. Our prisons will be hospitals rather than hells.

One day, Mrs. Wilson found her lady guest painting by the one large window in her room. "If I may make so bold," she said, "I would like to look at your picture."

The lady rose, and permitted Mrs. Wilson to dome in front and get a beffer view of the canvas upon the easel.

"My stars, ma'am! if that aint Oak Bluff, and Black Pete's house and the bridge, and them vines a-runnin' on the rock! I 'ave hoften looked at them myself, and thought what beautiful colors they would make for a carpet. If, now, you could only paint my John's face for me, I would n't stand about the price at all, 'ma'am."

For the first time for many weary months, a smile flickered over the face of the painter. "I have little talent for portrait painting," she

answered, kindly, "but I will try."

The healthy, happy temperament of this good woman had wrought good already to the lady in whose veins ran the poison of hereditary faint. She actually worked on the likeness of honest John, the lapdlord, and produced a fac simile which his wife thought wonderful for its similitude to the original, and which secured her gratitude-the only compensation she was allowed to give. She was busy, one day, with her colors, when, suddenly throwing them down, she burst into a laugh which rang through the house.

"Ay ol know what that is," said Mrs. Wilson: "it's 'isteriks. She has worked over those 'orrid-smelling paints till she has got 'em: 'I 'ave seen 'em before. I will get her to bed and put a bottle of 'ot water to her feet, and give her some hold 'ollands. Nothing like hold 'ollands for quieting the nerves.

"Come, my dear," said Mrs. Wilson, as Miss Ruby walked her room in a terribly excited state, take this, and let me help undress you. I will take away them, 'orrid paints, ' Paint always makes John sick, and I cannot stand 'em long. No wonder you are ailin', poor dear !"

Never before in her life, perhaps, did Romeyn Ruby yield to another's will; but in the course of an hour she was in bed, under the soporific influence of the hot water and the" 'ollands."

"I think she is asleep," said Mrs. Wilson to her husband, after listening, about midnight, at with some pleasant remark about the beauty of the door of Miss Ruby's room-"I think she is asleep, and I 'one she will stay so till morning. Toward sunset Miss Ruby took her drawing. Them 'isteriks must be 'cured when they first come on, or they will grow too strong even for the doctor."

'Pshaw, Hepsy!, what does a woman want with 'isteriks? It's just make believe. Don't you go to worrying yourself about a woman's 'Isteriks; it'is all'umbug; there's nothing but deviltey in 'em."

"John, John! there you are at the womes ag'in. I tell you, 'isteriks is worse than fever or

"But you never got 'em, Hepsy."

"No hat John, if you ad been a hugly brute of a man, or one of them chaps as do n't believe. what the Bible says: 'Let every man 'ave 'is hown wife, I should 'ave caught 'isteriks longago. You do n't know 'ow mufch poor women bear in silence sometimes. They keep it all in till they can't keep it no longer, and then it bursts out like a burnin' volcaner. Do n't you perfend to know more about women's trouble than your wife, as 'as' ad the confidence of many

"Well, Hepsy, so as you don't undertake to

cure "isteries in men.4 won't say no more" "Asteries in men! Go along, John; you know better! their feelin's aint fine enough to suffer. Don't you know the poet says, 'Love is the whole book of life to woman, but only one

chapter to a man." " never, read much poetry, you know, Hepsy, but I remember, when a school-boy, the old English reader said ::

The love that to life's latest stage. Hem! hem! I'll be 'anged if I can get any fur-

"You meed n't get any further, John; that

will do. You can'go to, sleep buthat! I don't ask any more than to life's latest stage; that will do. What comes beyond is a mystery to me. And the good woman sighed as she t'ed her

night-cap and thought of the betrothed of her girlhood, the young, sailor, who was lost at sea. Her good, honest heart would not allow her to think of him much, lest she might, even in thought, be faithless to her John, but memory would sometimes waken, and her loving soul ask that question which so many sad hearts have asked in vain through all the ages, "Shall we meet in the hereafter?

It was an hour to sunrise, when Mrs. Wilson, whose sense of hearing never succumbed wholly to sleep, thought that she heard a mise as of some one passing down the staircase leading to the ladies' entrance. She rose, and, looking out, saw in the dim light a figure which she fancied to be that of Miss Ruby, dressed for a journey. A My dear lady, surely you are not leaving us

in this way!" she said, coming out in her nightdress, her good, kind face looking round and rosy in her ruffled night-cap. "Not that Pave any right to interfere with your movements, but you are not well-your eyes and your pale face show it. I feel toward you as a woman of my age ought toward a beautiful young woman who Spanish hady in my album. She paid her money seems alone in the world. I will nurse you well for her board in advance; she's all right there," again if you will stay. Indeed, indeed, you must not leave me," she continued, as she saw the wild eyes and quivering mouth.

There was something in Mrs. Wilson, that, to say the least, did not jar upon the highly-strung nerves of her guest. She paused an instant, then said : "I cannot stay, Peannot! I must go further; but sometime, sometime, perhaps, I, will come back to you. I an not ungrateful for your kindness. I have left a note for you."

But Mrs. Wilson detained her till she could order a cup of coffee, which the lady drank very strong, not stopping to sit down. In less than half an hour afterwards she was seated in the cars and nioving oftward, little caring where, so

cars and moving onward, fittle earing where, so that the motion was swift and carried her fur-ther and further from old associations. "Poor thing! poor thing!" said good Mrs. Wil-son after her departure; "she is sick at heart, I know. Alack-a-day! this is a weary world! ! I wish that I could make it better."

She was too busy to waste time in useless regrets. She should have been a mother with half a dozen children around her house; but, as is often the case, children seem to be sent where they are not wanted, rather than to such warms, loving hearts as hers. 9 Things are terribly askew in this world," said a good man to me once, who have just come from an inquest held over the dead body of, an infant which the poor, unfortunate mother had strangled at its birth in her dread of the world's scorn. Mrs. Wilson dead sister's child, and went, into her kitchen to

make pastry. [Continued in our next.].

Written for the Banner of Light, "KEEP HIS MEMORY GREEN."

BY META VALE.

The winter's ermine mantle fell Around an open grave at night; The morrow's solemn-tolling bell, Breaks silence as we climb the height.

We pause beside the broken ground: We give the sleeper back to dust; The weepers' wail above the mound, Is hushed by sounds that breathe of trust.

Sweet voices from the upper air, -Like silver chime; bells calmly fall; They meet the echo of a prayer, Gone up in faith beside the pall.

And now they softly breathe of peace Unto that healer of the frame, Whose life a benediction seemed, Made holy by his constant aim;

Unto a noble soul redress For all the wrong it ever knew; Unto a weary heart its rest-· Gone through the depths intense and true.

We leave him there alone and chill-We know the angels guard his tomb; His place on earth with loved ones still-In heaven's eternal light his home!

# Free Chought.

WETHERBEE'S "NIGHT THOUGHTS."

"The day is past and gone; The evening shades appear; The thoughtful Spiritualist seems inclined to

turn everything inside out. Everywhere he finds the cart before the horse. He would write the fourth line of the stanza just quoted, thus: The morn of life draws near.

Now, in this evening hour, my-finger rests on a poem. Its reading suggests a dark cloud. The thoughtful Spiritualist sees the silver lining beyond. Suppose we quote for our "Night Thought" the first verse, all reads fluts;

there in this churchyard ancharcholy shade,
Sepulchial stones stand thickly planted round;
My wandering footsteps hitherward have strayed.
To read the names of tenants under ground.

How natural, the expression, but how delusive !to suppose for a moment that Allen Dole lies worm-eaten or "dust to dust" beneath that slab In' that sense, the whole world is a churchyard, the dead outnumbering the living beyond compute. How cheering the thought, that, of the countless millions who have passed on before us, not a single human being ever mingled with the dust or was food for worms. The instinct of the race, has dreamed something different, and through inspired minds has found expression. Socrates, who was as much inspired and as much of a prophet as Isaiah-perhaps more-said; in reply to his disciples, "Bury me where you

please, but catch me first." He was doomed to die. He knew the body he was inhabiting was not the real Socrates. He would be free and out of harm's way the moment he was severed by death from his material body, which, though representing him in its changes for seventy years, was much nearer to being a part of his old clothes than a part of Socrates himself. Though the superiority of man to death thus occasionally found expression through infuitive or inspired men, who spake often wiser than they knew, the more common acceptation of the thought to-day is due to the "voices" of the departed through the faint raps now so familiar to us-in a word o Modern Spiritualism-for its high conception of essential man. This thought of continued existence, finding assent by its rationality and its beauty outside of the sphere of its manifestations, is fast becoming the "stolen thunder" of the church, and every day increases, and is the consolation now in a modern Christian's

funeral. Does not one notice the change to day, if he be old enough to remember the funeral services of thirty or forty years ago? Bible and theology have not done this; it is the spreading of common sense in Christendom in spite of the teachings of "Holy Writ." The bright lights in the church to day make that Book elastic (we give it the benefit of a capital B'for its consistent en dorsement of Modern Spiritualism). Literally, there is no authority for this change. Its letter killeth; the spirit made apparent by this later light maketh alive, and, as we have before said will save it, and the true interpreter of that Book will be a Spiritualist. In this connection, speak ing of funeral ideas, we see the progress of human thought, which, in ideas, as in species, teaches evolution or Darwinism-the survival of the fittest; and in these latter, days, it was receptive enough to eatch intelligently the "airs of Palestine," which seem to say, in their variety

you always, and will be, even unto the end." The Bible, through three-fourths of its chron ological period or history, knows no future life for man. The chosen people, Theodore Parker has said, knew nothing of a future until they learned it in their captivity of the heathen, (?) and whatever it taught of it, in its last quarter, including the New Testament teachings, was of a resurcction day, when the trumpet should sound and the dead arise. At first this day was supposed fear at hand: "This generation shall not pass away," &c. The idea was elastic, like the Millerite's belief: as time rolled on, and the end not yet; the event was removed, until it be came indefinite, then immeasurable, and equivalent, in most modern minds, to forever.

and their wholeness, "Lo, I am and was with

, It expressed itself so in poetry; all inscriptions over graves carried the idea of unconscious sleep - waiting for the last trump to sound. As we have said before, elegies long and short, "Old Mortality's " retouches, wherever found, express themselves in this one common property of the gravestone:

"Life's fitful fever is over; she sleeps well."

The beauty of some of the sentiments will clipse their absurdity, and they will live in their beautiful language—and ought to—and aid, as they have, to perpetuate the false idea. Poetry has privileges, founded on fancy, often at the expense of fact; but we will forgive it, like the follies of youth, and say still, in our hearts, "Once more who would not be a boy?" which means, all things considered—once more who would not be a fool?

Mr. Joshua Billings says, "a man can be a fool and not know it," which, being interpreted, means: the world has been a child or a fool, and is now, to a large extent, and does not know it. It is waking up, however; it has learned very fast in the last score of years, and has got a momentum now that will surpass and surprise the past and us. We shall never outgrow the love of the beautiful, even in error, and sentiments like this stanza of poetry will not cease to please, though the later light will restate the case; this stanza from Gray's Elegy reads thus :

"Heneath-those rugged elms, that yew-tree's shade, Where heaves the turf in many a mouldering heap, Each in his narrow cell forever laid, The rude forefathers of the hamlet sleep," We add, in the words of Whittier:

"Alas for him who never sees The stars shine through his eypress trees, But hopeless lays his dead away!" and make no further comment.

We regret (referring to the idea of a future genral resurcction day,) that the greater part of the Christian world had no intelligent idea of this ommon absurdity expressed in churchyards, churches and poetry; that is, they gave a semiconsent, but did not believe it. Try them practically, and you will hardly find a man, even a professor of religion, who will give an ounce of this life for a ton of the other. The exceptions to this assertion are congenital, that is, in a man's nafure, and have no reference to his belief or unbelief. The belief, once almost universal, and today too much so, that when a man was dead that was the end of him, at least for an indefinite and immeasurable period, almost equivalent to forever, has made this world the all-in-all-the bird in the hand, worth all in the bush. The Christian world was and is, to a great extent, infidel on the point of future existence, so connected, as it is, with a resurcction day, which is the burden

of all our songs and all our sermons, except in the latter, where the "Word" is made clastic to suit the common sense of the age; the evangelical even distort it to make it approximate rational thought. Can'any one wonder, when these lines express a fact :

Each in his narrow cell forerer laid, (The rade forefathers of the hamlet sleep"

that every presentiment, everything that runs counter to the sentiment that "dead men tell no tales" is superstition?-that ancient records of such things, when in the Bible, were revelations, and with it there was an end to open vision, and outside of it were impositions or magic? 'Can any one wonder also at the reluctance men have to-day to receive the spiritual manifestations first as facts, and when those are established beyoud controversy, to deny their spiritual origin? -in a word, say, as Macbeth did to the ghost of Banquo-"Take any form but that"-we do not wonder at it. If the idea had prevailed as long that the man did not die when he shuffled off his mortal coil, as is now not only the rational but the growing belief, it would be the most natural thing conceivable that the departed should manifest themselves. Where should a loved member of a family, whose body lies in the church-yard, be, but at his or her home, and among friends? "If in his narrow cell forever laid," then there would be an absurdity in considering the modern manifestations as spiritual. But when they are not impositions, a cheat; when mind-reading will not cover them in their varies ty; and when, every time, they say "I am thy brother-man;" and when, without scriptural authority, the minister in the house of mourning, who is not a believer in Spiritualism (thus giving consolation at the sacrifice of consistency), says, "Our departed loved one is not in that easket covered with flowers-the tender tribute of loving friends-but moves among you a thing of life, an observer of your sorrow, saying, Weep not for me, for my days of pain and sorrow are over, and evermore I am the angel in the house, till you, like me, shall be called to this better and happier life," Then, there is no absurdity or superstition in giving these manifestations what is claimed for them by many astute observers, as well as the "voices" themselves, in. solo, and in chorus—a spiritual origin,

We would pity the world in its eclipse of faith -the faith once delivered to the saints, which the world has wholly outgrown -and in doing so has drifted from its moorings, and without it is hands with flour, &c., they extinguished the light, without God and without hope in the world. We should pity the world, we say, it, when Faith the table rang, &c. The signal was given, and went, it had not said: I will send you the Comforter-in a word, if there had not been a supply to the demand of the thoughtfully hungry children of men; but

'Auspicious hope! In thy sweet gardens grow Wreaths for each toll, a balm for every woo.... And now, while Faith is setting in the west Knowledge rises in the east, and the Comforter

What better consolation can there be to the

struggling children of men than to know that there is a "To-morrow to Death" -not merely a sentiment, but an assurance, by the affirmation of one who has survived death? I am stating what is as certainly a fact to me as that I am now living and using this pen; not that man is immortal-that word is beyond our reach, but that a human being continues to live as a personality after this life's fitful fever is over. "George is dead"-how sad those words fell

on my ear, though a child of three years old or less. I took hold of an elderly hand and went into the dead man's chamber. He was uncoffined. Two old-fashioned copper cents lay on his closed lids, to cover, perhaps, the want of speculation in his eye. Down through the years that have passed, I-see-him-thus-in-my-mind's eye, his eyes still darkened with two pennies. It is many a long year since; his body and bones have turned to clay; there is nothing there now remaining of him. Even his slab has gone, for the busy world has trampled over the spot; but he has come to me, and said, "I still live, and me when-I looked at the pennies on his eyes. When I call him to mind now, I see no disfig-

ured, emaciated individual, but an angel of light In the midst of great darkness and error in reference to the departed, now and then a truth finds expression even on a gravestone; and perhaps I cannot do better, in closing this "Night Thought," than by quoting one that, though in quaint and frivolous phrase, speaks real truth. We are glad Ephraim Pease lived and bore this manie, for the sake of the illustration his epitaph affords us:

"Under this, sod,
And under these trees,
Lieth the bodY of Ejihraim Pease,
He 's not in this hole—
Only bis pod:
He shelled out his soul,
And went up to God."

There is a truth, if not a beauty, in this tomb stone thought. There may be a judicrous feature on its surface. We do not quote it for that; for we are a sober, even if we are a grotesque-minded man; and the above homely phrase carries with it more of truth than usually is the lot of epitaphs. "To lie like an epitaph" is a common saying. How happy, then, are we to present this exception, though even in the attire of frivolity.

Now, returning, for the sake of unity, to the sentiment expressed in some of the familiar lines moted in the earlier part of this "Night Phought," for instance, these: To read the names of tenants under ground;"

"Each in his narrow cell forever laid." How cheering the thought when one can say, both from the heart and the understanding, to

all such expressions, as a refrain: It is the mission of Spiritualism to effect just this

radical change: that the real man does not die but survives death; spirit the reality, matter the manifestation:

Mary B. Severance, the Psychometrist Although the name of this remarkable lady has been standing in the Banner for years as a psy chometrist. I think she is not sufficiently known or her merits properly appreciated. She certain ly has no superiors if any equals in the way o reading the past lives, present condition and fu ture events in the history of all who consult her I have tested her powers several times, and in-duced some of my neighbors to consult her, and in every case I believe she has given entire satis faction. Indeed, some have expressed their as tonishment at the revelation she has made of their very thoughts. Her assistance and advice to persons in difficulty is often worth ten times the amount of her small fee. K. G.,

We fully coincide with our correspondent in regard to the wonderful psychometrical powers of this lady.—ED. B. OF L.

"Home-sweet, sweet home," as the bee said when he entered his hive.

#### Western Correspondence. BY WARREN CHASE.

DARK CIRCLES AND THEIR EXPOSURE. There cems to be a persistent effort of some Spiritualists, aided by all the opposers of our philosophy, religion and facts, to break up and put an end to dark circle manifestations, and the suppression of that class of mediums and manifestations, Should they succeed in this-of which, however, there is no probability-the next attack would be on some other phase of mediumship, and thus continue until the whole was destroyed, and man left with a belief only, as the Christians' are, in what did once but cannot, again take place. Invisible intelligences are of course all in the dark to us, as are those of the' dark room circle, and although we can see the objects around us in the light room, in ordinary circles, yet we cannot see the forms that hold the intelligence that compannicates to us, and hence we have as good grounds for suspicion as in a dark circle. The only safety in either is to remove the possibility of being imposed upon or cheated by impostors when we do not know we are not dealing with such. We do not object to the detection of rogues, and impostors, but we do object to having prejudice and ignorance of the laws of mediumship place all the innocent and honest dark circle mediums in the list of impostors and cheats. Persons not acquainted with the laws nor the manner in which spirits deal with grosser material things through mediums, detect a fact they were not acquainted with, and a manner in which they did not expect the work was done, and at once denounce the medium as an Impostor, without the least possibility of explaining what they did witness on any rational or scientific principle, without the aid of invisible intelligences.. As an instance of this, many years ago a small company of detectives attempted to catch a roguish medium and expose him, as he was using his mediumship for making . money out of both sides of the question, giving scances for believers, and exposing tricks, &c., for those that would pay him for denying and repudiating it. The medium was willing to submit to their tests, and they prepared themselves, without his knowledge, with artificial lights that could be sprung, suddenly upon him. After tying him securely, and fixing his chair and his feet on paper, marked around the boot, and seting the table six feet from his body, and placing on it the bells and instruments, and filling his and soon after the music began, and the bells on suddenly the lights were struck and flashed in full blaze on the table, and, behold! they all saw the hand moving among the bells and instruments, and sain it drawn back to his body and into its place in the ropes, where it was found tied as they had tled it, and the chair and feet inmoved, and the table still standing as it was placed. But they had seen enough to expose the impostor. They saw his hand doing the work, and he was caught; but they did not find how his arm could be lengthened to reach six feet without getting untied from his body, and without moving the feet, the chair, or the body.

A large share of the exposés we have heard and read are of this same class. 'They give no clue to how the acts are performed, and leave as much mystery as was at first claimed, while they only discover that some, things are not done as they supposed spirits would do them. Such have been all the exposes we have seen or heard of the Eddy mediums, of Vermont, of whose mediumship we have the fullest assurance from our own senses and the testimony of all the spirits we have consulted on the subject, and that is sufficient to us when we have so many other wit-

In the above detective exposé we learned our first lesson of the manner in which spirits use the medium in performing physical feats in the dark, and the reason ink marks are left by the trumpet on the lips of the tied medium through

whom the spirit uses the instrument to talk to you shall live, also;" and he said, also, he saw us) The extension and elongation of arm or body has been well established, and the frequent use of the entire body is no secret to us, but a fact well known.. In the coat and ring performance we have also found the spirit has a power of extension of the arm from the griping hand of the witness and its return with the ring on it, without the knowledge of either the medium or the skeptical witness who holds it. The question is not how do the spirits do it, but do they do it, or does the medium do it and cheat us with a belief that it is the spirits? Skeptics, supposing they know how spirits must do the work-if they do it at all-and finding it is not done in that way, at once begin to suspect the medium, and no sooner discover that the feat is not done as it should be to conform to their theory, than

the medium is "exposed." No class of people in our country have been subject to so much abuse, misrepresentation and scandal as the mediums, and none are so sensitive and generally honest, and none would be

less able or less inclined to impose upon and cheat their friends or strangers.

chear their friends or strangers.

Suppose a man determined to expose the deception, or the devil, engaged in developing a photograph in a dark room, should insist upon rushing in with a bright light to see the artist perform his tricks and thereby spoil the picture, would that prove that he was a cheat? or that the devil did aid him and could not work in the light? All persons accommond with prognetism light? All persons acquainted with magnetism know how powerful is the action of the eye, and it is to us no mystery that a score or two of eyes would destroy the effect of spirit action on a medium. To us the mystery is that Spiritualists cannot stop to reason and use a little good sense and charity combined on the subject of circles not fly off in a tangent filled with wrath and condemnation of the poor, sensitive mediums, who have enough to bear from the common enemies, without being also abused in their own house-

We have known many excellent mediums driv en entirely out of the field of useful labor in this cause by the abuse of those who should be last to cause by the abuse of those who should be last to condemn and first to defend them, but we have rarely known one driven from the work by the enemies of Spiritualism unaided by some of 4ts believers. The most vile and scandalous and false attacks we have had to meet in our personal experience have come from those pretending to believe in spiritual intercourse, and to advocate our cause, and yet we have never had a reproof our cause, and yet we have never had a reproof nor condemnation from the invisible world, and hence have always been sustained by them and kept in the field. We have known mediums, after weeping and sorrowing over the abuse of Spiritualists who should be friends, to turn for consolution to the ualists who should be friends, to turn for consolution to the spirits, and receive the most heart touching sympathy and encouragement that would induce them to try to hold out a little longer, and do the difficult work assigned them, while the cruel and unreasonable skeptical believer seemed to have no heart or sympathy for the mediums, and to lay the failures to want of opportunity to play tricks, or want of disposition to do better. We have long since resolved to take our part and lot in this world and the next with the persecuted mediums and not with the accu-

## Spiritualism Abroad.

REVIEW OF FOREIGN SPIRITUAL-ISTIC LITERATURE, Etc.

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

Le Messager, of Liege, has forty-one short, trenchant paragraphs on God, spirit and matter, creation, and the plurality of worlds. I, will quote a few :

"By 'infinite' we understand that which has

that is unknown is infinite.

God is infinite in his perfections, but the infinite is an abstruction; to say that God is the Infinite is to take the attribute for the thing it-

self, and to define a thing unknown by one not more comprehensible.

We find the proof of the existence of God in the axiom applied in the sciences: 'There is no effect without a cause;' and in searching the cause of all that is not the work of man, one finds a supreme being—God

supreme being—God.

The universe exists; hence a cause. To doubt the existence of God is to deny that all effects have a cause, and say that nothing has power to make something. make something.

The harmony that regulates the movements of The harmony that regulates the movements of the universe betrays combinations, determined views, and by this reveals an intelligent power. To attribute the formation of the first of things to chance would be nonsense; for hazard is blind, and produces not the effects of intelligence. Intelligent hazard would be no more hazard. There is a proverb which says, 'By the work, we know of the workman.' Contemplate the work, and look for the workman.

the work, and look for the workman. Contempates the work, and look for the workman.

One judges of the power of an intelligence by its products. No human being can create that which Nature produces; the first cause, then, is superior to humanity."

Regarding the attributes of the Divinity:

The inferiority of the faculty of man does not permit him to comprehend the intimate nature of God. When, by its advancement, the spirit is no longer obscured by matter, it will approach the Infinite, will see and comprehend." Pantheism:

"Doctrine which teaches that all is God, or "Doctrine which teaches that all is God, or that God is all. It advances the proposition that all things participate in the Divine nature. It makes of God a material being. Or, matter undergoing ceaseless changes, God would hence have no stability; he would be subject to all the vicissitudes and all the wants of humanity; he would lack the attribute essential to the Divinity—the immatchility." -the immutability." . .

On the general elements of the universe:

"Science has been given to man for his advancement in all things, but he cannot pass the limits fixed by God." (I must beg here to differ from what is implied by the writer: there can be no limit to science unless our capacities are limited. If God—so called—has pleasure in anything, it must be, I imagine, in seeing his creatures comprehend his works.)

Of universal space:

Of universal space: "Space universet is infinite. However far the thought may reach, reason says there is still something more. . . Absolute void exists nowhere: that which seems empty is occupied by matter that only (now) escapes our senses and our instruments."

On the formation of beings: "At the beginning all was chaos. ..

earth contained the germs of living creatures awaiting a favorable moment for develop-

On the plurality of worlds: "All the globes that are circling in space are inhabited. To suppose that our globe was alone inhabited, would be to doubt the wisdom of God, who has made nothing in vain. There are other sources of heat and light than the sun. Worlds too far removed to obtain these

from that luminary, have other suns."

The Messenger also continues its interesting article, "In the World all is Spiritism"; but to take a paragraph or so from it, would be like cutting a small piece from a great historic paint-

The Revue Spirite of Paris announces a series of philosophical articles on the Spirit and its Destiny, by M. Docteur Rignier, which, from the Introduction, promise to be of much import-

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A letter from Toulon in the Review contains, in substance, the following: "" One of my relatives." says the writer, "a captain of artillery. aged thirty-two years, and knowing nothing of Spiritualism, had, last Thursday, at nine o'clock in the evening, when alone in his house, his arm violently pulled; and, not being asleep, he relighted his lamp, but discovered nothing of the cause of the phenomenon. Reclining again, his hand was violently shaken. He arose, greatly excited, but, finding no clue to the mystery, again retired and slept. The following night, at half-past nine, his room was filled with a strange light, and he saw a man standing at the foot of the bed, who said, Captain, I have four of my the bed, who said, 'Capiain, I have four of my friends down stairs; would you like to join them?' 'Willingly,' said the capiain, and, dressing himself, 'went down and found there, at a table in the dining-room, four persons in a somewhat antique costume. Glasses were on the table, and two bottles, one of which was compty. Several games were proposed, and one finally played, in which M. the Capiain Aussenace gained ten thousand dollars. Again he played, and lost four thousand. 'That is enough,' said the stranger; 'I cannot leave you the money, because it is factitious; but at the end of the month, at whatever place you choose to play in, you cholled the layer and the special played without discussion with but one dissenting voice to one resolution:

RESOLUTIONS. at whatever place you choose to play in, you shall gain; but play not after midnight. You have been playing with the spirits.' The five persons disappeared, also the light, and M. Aussenac with difficulty made his egress' and gained the garden. The following day the glasses and the empty bottle were found on the mantelpiece.' When M. A. related this to the writer, Madame C., she urged him not to yield to the temptation of games of chance. She wrote to the society of Spiritualists, urging them to unite their prayers with hers to deliver M. A., from the obsession of the evil ones. One night in her parlors Mad. C.

blow from the invisibles, who had prohibited his visiting Mad. C. Scenes of a like violence followed him elsewhere. Mad. C., however, was under the protection of the good, as will appear from the following: During the late earthquake at Fort-de-France, where Mad. C. happened to be with her daughter, when the first shock had passed she heard a voice say distinctly, "Now go." She had not proceeded thirty steps when her house was shaken into a mass of ruins. The burning of the Arsenal of Toulon was projected on her vision hours before it occurred. Her daughter told her she was dreaming, but during the night the flames illumined the heavens, and the habitation of Mad. C., in the street of St.

Roch, could hardly escape the conflagation, and she prepared to fly; but again a spirit-voice came to her aid and assured her that her proper-

ty should not be harmed. She remained undis-

turbed. Once, also, in place of a small bill that

had been taken away unquestionably by the

requested her-daughter to turn down a light that

was too glaring; M. A., being present, went to

fulfill the demand, when he received a severe

spirits, a Spanish plastre was subsequently found, bearing date of 1769, and inscription Utraque

The Rerue has several notices of articles in the Banner of Light.

From Saint-Michel de Maurienne, Savoy, come accounts of verified visions of deceased persons,

through the aid of a glass of water. La Luz en Merico, for August, is largely taken

up with an account and the fulfillment of a prediction concerning the death of S. D. J. Castera. The details entered into and the efforts of the prests to make Don C. confess, and thus avoid eternal damnation, read like a vital romance. Suffice it to say that eight days previous to the final flight of his spirit, he saw and conversed with the spirits; approaching with dignified cheerfulness the hour which was, as per announcement of his heavenly guides, to be his last

La Laz for September translates from the papers of San Francisco the marvellous phenomena that have attracted so much attention both among Catholies and Protestants, accompanying a modest, gentle young girl, Miss Collins. It seems that every Friday she is seized with violent pains in her hands and feet; and soon after discovers that it is caused by bleeding wounds. In her side also a momentary wound yields blood. Members of the different professions, and reporters who had deemed the whole thing an imposition, had, on inspection, and on becoming acquainted with the guileless character of Miss Collins, been satisfied of the genuineness of the marvels.

The attacks made on Spiritualism and Spiritualists have, in the Catholic Voz of Mexico, become so scurrilous, so unfair, unjustly abusive, that a supplement to La Illustración seemed called for. In it the Voz is called to a strict account, and a demand is made upon its editor to sustain by any proof its unchristian and ungenrous position-to point out wherein Spiritualists tre more "vicious, criminal, or with less honor" than the professors of other religions,.....

The editor of the Voz is like many in our own country, who would be shocked if they were not

country, who would be shocked if they were not regarded as gentlemen and Christians, and yet are as far from acting like true gentlemen and Christians as the apes of Africa.

La Rustracion has its third article on "The Plurality of Habitable Worlds," and a translation of Longfellow's "Footsteps of the Angels." The third verse, which expresses most emphatically the return of the loying dead, reads:

"Las formas llegan ya de los cultumtos:

Ya pasaron la puerta, están aqui".

This is followed by a powerful article, through the mediumship of Madam Collignon, on "The Education of Woman," that, were it not so long should be given to the readers of the Banner. Then come notices of La Revista Espiritista, of Montevideo, (that has failed to reach us of late;) of "The Proceedings of the Dialectical Society of London," that is to be translated into Spanish, and of the "Relations of the Infinite," by ish, and of the "Relations of the Infinite," by Flammarion, that is already translated by D. S.

Another interesting and important work in the German language has just made its appearance. Our Feutonic, brethren should be congratulated, for few productions in any language have a more inviting appearance than this new issue and those from the Leipzig press recently noticed. The book before me is a brochure of ninetytwo pages, being a "History of Modern American Spiritualism and Harmonial Philosophy, by Philipp Timm," and is for sale by A. J. Davis & Co., New York. Here one finds the familiar names of Judge Edmonds, Katy Fox, Jenny Lind, Charles Partridge, Dr. Willis, A. E. Newton, and very often that of A. J. Davis ; and in a succinct and classic phraseology, all the important details that mark the marvelous career of those weird developments-weird so deemed for so many centuries-that are angels now in almost every household.

Albany, N. Y., 1873. . .

The Semi-Annual Meeting of the State Association of Spiritualists of this State was held in the city of Richmond on the 1st and 2d of November. Dr. Samuel Maxwell, President of the Association, called the meeting to order. The Secretary, J. R. Buell, being absent, James Hook was appointed Secretary pro tem: The several committees were appointed, and the meeting went to work. Committee on Resolutions were Addle L. Ballou, Dr. J. L. Braf-fett, Kersey Graves, Mrs. Amélia Colby and J. H. Men-

The ineeting was not large, but composed mostly of camest and honest workers in the cause of humanity and reform. At the business and conference meetings the speakers were confined to ten minutes) speeches, that did much to facilitate business and do away with the monotony of long

RESOLUTIONS. dissenting voice to one resolution:

1st, Resolved, That freedom is an inherent and natural rights of every person—and as natural laws will ever classitise freedom's viriage, therefore we urge the great necessity of amendment to our State and National Constitution, giving equal rights regardless of sex, thereby, furnishing the remedy by which to correct the underlying evils that agitate, society on the social; political, religious and other graves fiestions.

21. That we carnestly protest against the proposed amendment of the Constitution of the United States which requires the recognition of God or Jesus Christ as the chief ruler of mations, and the Christiaha Bible as the fountain of all laws and the supreme raier of our conduct.

23. That Justice and Right demand that all property, whether held for church, educational or benevolent purposes, should, for State and municipal purposes, be taxed as other property.

4th, That, as we look upon crime as the result of discordant organic conditions, criminals should be treated as invalids, restricted by wisdom, governed by sindness, strengthened by good purposes, and encouraged for the final good and complete reformation or cure of the criminal, and not punished to appease a vindictive sense of justice.

5th, That speedy and effective measures should be ex-

dec. 5th., That speedy and effective measures should be ex-tended to reform the discipline and improve the condition of jalls and prisons, and to establish schools for the poorer classes, as a measure calculated to diminish the causes of rime. 6th, That Spiritualism embodies all the elements of re-

6th, That Spiritualism embodies all the elements of reform.
7th. That men and women are inconsistent. In accepting the Hibbe and Christianity, and rejecting Spiritualism.
On Sunday afternoon, Dr. Maxwell (entranced), In answer to questions from the audience; gave an interesting lecture on the leading questions that now agitate the spiritual ranks.
Letters were read from G. B. Stebbins and N. W. Parker. Dr. Maxwell presented the following address in Hen of the one previously prepared by the committee at their annual meeting—it being too long for publication—which was adopted, and ordered printed with the proceedings:
Adoptess.

was adopted, and ordered printed with the proceedings:
Adoptess.
Adoptess.
Adoptess.
Adoptess.
Adoptess.
Appointed by our State Association for the purpose, we desire to address to you a few earnest words in regard to our work as Spiritualists in this State. We most carnestly ask of the friends of our cause in every locality where there are two or three, to go to work in the immediate neighborhood, and organize circles for spiritual manifestations and offethe mutual interchange of views, thus developing mediums and speakers in every locality. This seems to us the only way practicable for furnishing what is demanded of us as a State Association. Mediums and speakers an be created where they are desired by perisistent effort and culture. We should not expect the angel-world to do everything, but we must meet them, and carnestly invite them to work wolk us in our efforts. Buy reform books and papers, and circulate them, and they will do their slient work in the minds of the people. Organize Children's Progress-

## -Manner Correspondence.

Maryland.

BALTIMORE.—Wm. M. Counelly, writes Nov.
18: There are in Baltimore two Spiritual Societies, a Progressive Lyceum, and a Secret Order Soon after the Chicago Convention; the First Spiritualist, Congregation, of which the excel-tent W. Danskin is president, was understood to be almost, if not altogether, unanimous in its re-pudiation of that Convention, and Mr. Danskin was in his discourses in public strong and elo-quent in his delineation of higher spiritual life quent in his defineation of inguer spiritual hie and clear discrimination of the sources of what is popularly known as the Free Loye theory: That Society did not consider Thecessary to make any formal expression of the position they oc-

eupied.
The adult members of the Progressive Lyceum and the members of the Harmonial Society con-cluded that it was needful for them to state their cluded that it was needful for them to state their position, so that public sentiment might not wrongfully attribute to them principles and practices that they repudiated. They therefore passed, almost unanimously; the following resolutions. Only two individuals were opposed to the resolutions, and one of these did so on the alleged ground of expediency. The other opposed them because they might be supposed to reflect on Mrs. Woodhull, whom, he thought had noble nurnoses. The resolutions need with the ontire on Mrs. Woodbull, whom he thought had noble purposes. The resolutions meet with the entire approval of the members of the Secret Order, but their Constitution and Regulations render any-formal expression unnecessary. The following are the resolutions passed by the societies named. I send them by formal direction of the societies: Resolved. That as Spiritualists, we commend Truth, Purity, Conselence. Judgment, and the good of others, as higher and more binding rules of life than impulse and the activate of attractions, and we consider the advocacy of profinisculty of sexual relations as wood, and its practice harmful and shumoful, shocking the moral sense of the world, and no more justifiable, because it is the result of impulse, than drunkonness, falsehood of theft, inspired by jasslon or impulse.

Vermout. WEST BURKE.—Mrs. Jennette J. Clark gives the result of her experiences in this place: For eight weeks she was privileged to afford a practical knowledge by tests, scances, etc., of the light of spirit return to the inhabitants of the place, making her home the while at the residence of Mr. and Mrs. J. S. Kimball, Mrs. K. being developed digring her stay as a powerful medium for table timing. The success of Mrs. llum for table Uppling. The success of Mrs. Clark's scances and loctures soon aroused the Clark's scances and loctures soon aroused the church people, and John Gregory was summoned evaluity as the result proved—to refute her revelations, his sermons being rather made up of abuse than argument. Mrs. Clark states: "I lectured in Barton, a few miles from West Burke. The church organization is broken up, and the Spiritualists hold their meetings there. I hope others of our speakers and mediums will go therefor as fasts are modeled all around much model. aouse than argument. Mrs. Clark states: "I son; and extracts are given from their writings. lectured in Barton, a few miles from West Burke.

The church organization is broken up, and the Spiritualists hold their meetings there. I hope others of our speakers and mediums will go there, for as tests are needed all around, much good would be done. I removed from Vermont the 3d ay of his enfranchised spirit, passed away from ing been kept out of the field for some time, (and even prevented from answering her correspondents) by bodily weariness and the demands upon her energies of an invalid brother, Mrs. C. now announces that though she will not give scances at present, she is again ready to answer calls to lecture. Address her, 10 Davis street, floston.

Amount of the company of the company of the company of the complex of the provided buttery also. G now provided the company of the company of

MARLBORO'. — Sydney' Howe writes thus:
I. P., Greenleaf, of Boston, was welcomed in Marlboro', Mass., Sunday, Nov. 23d. He gave two excellent discourses. His text in the evening was "First the blade, then the ear, then the full ripe corn in the ear," and his comparisons were significent with the times, so sensible and practical that a child could understand them. The speaker who touches the hearts of the present The speaker who touches the hearts of the people, and makes them see and feel the wrongs inflicted upon humanity, should be sustained.

Pennsylvania.

PHILADELPHIA. — W. L. J. writes: You may indeed be proud of your beautiful sheet, so well termed Banner of Light, for it is a messenger of peace to every household where it enters, and, like the Religio-Philosophical Journal, brings tidings of joy from our heavenly home.

## OUR OWN PUBLICATIONS.

#### Opinions of the Press, etc.

BIOGRAPHY OF MRS. CONANT AND FLASHES OF LIGHT.—The above named works' should be perused by every Spiritualist. Mrs. Conant has i world wide reputation as a medium of most rea world wide reputation as a medium of most re-markable gifts. There are but few mediums. that are accessible to spirits of all degrees of de-velopment. Those who are familiar with the Message Department of the Banner of Light know that it contains messages from spirits of the most exalted intellects, all the way down to the lowest planes of development. These are all given through the organization of Mrs. Co. nant, and a great and important lesson is taught

thereby.

The "Flashes of Light" is a fine volume of [ 401 pages, made up from the finest communications of intelligent spirits; and they are gems of literature, and replete with science and sound philosophy: The "Biography" is just what it purports to be, and will always be read with deep

The mediumship of Mrs. Conant has, been of vast benefit to the investigator. It has given light upon the great subject of the atter-life, which, through the columns of the Banner of Light, has been shed abroad throughout the world, lighting up the dark corners where superstition and ignorance of the after-life before reigned supreme.

Of the few rery remarkable mediums of the present age, Mrs. Commit ranks among the first, and those who have not been the constant read-ers of the Banner of Light from the commencement of its publication should scertainly purchase the two books mentioned at the head of this article.—Religio-Philosophical Journal,

"Golden Memories of an Earnest Life.",

—A Biography of A. B. Whiting, together with selections from his Poetical Compositions and Prose Writings; compiled by his sister, R. Augusta Whiting, and published by Colby & Rieh, Boston, 9 Montgomery Place. Introduction by Rev. J. M. Peeblis.

The book is well gotten up, rich in thought, and a freasure to any household that possesses it. The fine steel-plate engraving of Mr. Whiting which adorns the work, is a good study for those who wish to see the effect of freethinking—cirried through several generations—in Mr. Whiting from his ancestry—the poble blood of those who daffed to think for themselves.—"Our Age."

Colby & Rich, of Boston, send us a new book by Andrey Jackson Davis, on the "Philosophysor Sytherical Istancourse." Mr. Davis, is perhaps as well able as anybody to explain Spiritualism; and as the believers, in rappings and table-tippings are now sufficiently numerous to form a seet, the book is not beneath the notice of scientific unbelievers, and may even perhaps have some interest to them as a psychological study; not of the belief, but of the writer.—Worgester Exercise Gazette cester Evening Gazette

physician, is a curious, and, interesting work of 216 pages, devoted to the subject of the natural forces, and their cultivation and uses in the amelioration of human suffering and, the cleva-tion of man both physically and spiritually. It will be found an interesting study even for those who are dishellevers in the author's theory. Published by Colby & Rich, 9 Montgomery Place, Boston. For sale by D. Bugbee & Co.—Bangor Whig and Courier.

The Sacren Gospens of Arabeta, by Andrew Jackson Dayls, has been received from the publishers, Colby & Rich, Boston: Arabula is the name given by some to the Christ adopted by freethinkers who believe in God. This book is finely printed and bound, and contains the wise words of the writers of the Vedas, Zend Avesta, and the writing-of Mend, Confucius and Syrus the Syriam. There are other "Saints" somewhat new to the uninitiated, as, for instance, Sk-John, who is the poet Whittier, St. Theodore, who is Theodore Parker; St. Octavius, who represents Or. B. Frothingham; St. Emma Lorise won; and extracts are given from their writings.

CHARLESTOWN, MASS, "Free meetings are held at Evening Star Hall each Sunday overling, J. B. diatch, President,
Chelseam Mass, "The Bible Christian Spiritualists hold meetings every Sunday, ht Hawthorn sleet Chapel, near Hellingham street, at Janud 7 by Mr. Mr. M. A. Ricker, regular speaker, Seats free, B. J. Reker, Sup't.
'East An'i Noton, Mass, "The Progressive Lyceum meets every Sunday at Pg. M., in Phorn's Hall, F. J. Gurney, Conductor; L. H. Shaw, Guardian; Brainerd Cushing, Secretary;
'FOXBOHO', MASS, "Progressive Lyceum', meets every Sunday at Town Hall, at 10 J.A. M. C. Pf. Howard, Conductor, Mrs. N. F. Howard, Guardian; Brainerd Cushing, Secretary:

FoxBoho', Mass, "The Children's Progressive Lyceum meets at Spelat Hall every Sunday at 12 by P. M. G. D. Smalley, Conductor, T. B. Haker, Assistant Conductor, Mrs. A. Jenkins, Guardian; W. K. Kelley, Musical Directors, S. Turner, Librarian; Mrs. A. Riobins, Stepelary.

Hedden, Mass, "Children's Progressive Lyceum meets in Houghton's Hall every Sunday afternoon at 2 o'clock, A. F. Hall, Conductor; Elza-Fosgate, Guardian; E. W. Wood, Secretary.

Lowella, Mass, "The First Spiritualist Society meets in Wells Hall, Lectures at 2 gand 7 p. M. A. B. Plympdon, President; John Marriot, Jr., Corresponding Secretary, N. M. Girene, Treasurer, Children's Progressive Lyceum meets at 10 g. A. M. John Marriot, Jr., Cornesponding Secretary, N. M. Girene, Treasurer, Children's Progressive Lyceum meets at 10 g. A. M. John Marriot, Jr., Cornesponding Secretary, N. M. Girene, Treasurer, Children's Progressive Lyceum, Mary J. Perrin, Guardian, S. Alexi, Mass, "Lyceum Mary J. Perrin, Guardian, S. Alexi, Mary J. Perrin, Guardian, S. P. A. B. P. J. A. B. P. J. A. B. P. J. A. B. P. J. A. B. P.

Mary J. Perrin, Guardian.

SALEM, MASS.—Lycouw Holl.—The Spiritualist Society hold meetings every Sunday, at 2½ and 7 P. M. N. P. Allen, President; S. S. Johnson, Yice President; Abbott Walker, Treasurer; H. O. Somers, Secretary.

LYNN, MASS.—The Spiritualist Society holds meetings every Sunday at Odd Fellows: Hall. A. C. Robinson, President: The Children's Progressive Lyceum meets at 10 clock.

Rational Spiritualist Association of Lynn,—Meetings in Oxford-street Chapel every Sunday at 3 and 7½ P. M. Isaac Frazler, President; Mrs. E. G. Lake, Corresponding Secretary.

North Scituate, Mass.—The Spiritualist Association hold meetings the second and last Sunday in each month, in

Good Templat's Hall, at 2 and 6 P. M. D. J. Bates. Director and Gorresponding Secretary; M. C. Morris, Recording Secretary; H. C. Morris, Recording Secretary; H. E. Morris, Treasmer. Progressive Lyceum meets in theeseme hall, on the first and third Sunday, at P. P. M. D. J. Bates, Conductor and Treasmer; Mrs. Sarah J. Marsh, Coundain; M. C. Morris, Secretary; Slas Newcomb, Alba P. Smith, Jr., Guards.

Phymot Fit, Mass. The Spiritualist Association hold meetlings in Leeden Hall. Coincidus Bradsoid, Physhent and Corresponding Secretary; Blem, Churchall, Treasmer, (elfflidjer's Priogressive Lyceum meets in same hall every Sanday, at 125 F. M. Corbeitus Bradtood, Conductor; Ben, F. Lewis, Assistant do, Mrs. Mary C. Rob blos, Guardan; Mrs. Lucretta Blackupe, Assistant do, Miss Mary L. Lewis, Librattan; Mrs. Lydia Benson, Musical Director.

Mary L. Lewis, Libratian; Mis. Lydia Benson, Musical Director.

Statt CD, Mass, "Joukius's Hell," The spiritualist Society meets every other Sanday; at 2 and 7 r, w. Dr. G. L. Newcomb, President and Corresponding Secretary. Children's Eyecum meets at H. A. M. Dr. G. L. Newcomb, Conducted and Treasurer: Roths Capp. Assistant Conductor Miss D. Merritt, Guardian; Guarle Bradford, Chades Bradford, Jr., Guards: Miss L. Merritt, Correscentary E. A. Andrews, "Jibratian; Miss L. Merritt, Correscentary E. A. Andrews, "Jibratian; Miss L. Vinal, Muss at Director, Spinkers engaged; G. W. Fuller, Dec. 11; Dr. J. H. Christer, Dec. 28; Miss Nellie L. Davis, Jan. 11.

antido.

SPRING (1844), MASS. Splittual meetings are held in Liberty Hall every Sonday. Speakers engaged s Wigham Deuton during December; Miss deinhelleys during February. Harvey Lyman, Servettry.

NEW Hiller out. MASS. The Splittualist Association hold meetings Samday afternoon and evening, at 2% and 7 o'clooka Mr. Weed, President; Daniel B. Alfon, Vico President; Lanci Lyans, Treasurer; Mrs. Charlotte Woodridge, Corresponding Servetary.

MIDIAL HOLD (MASS. Meetings are held in Soule's Half-every 9ther Sunday at 1% and 6% P. M.

every 9ther Sunday at 1 g and 6 [17] M.

Abhta N. Mit H. Regular meetings are field on Sunday, at 16 p.A. M. and 7.P. M., at Herry's Hall, reposite Masonic Teinibe, Mammee street, M. Tuttle, President, Communications should be addressed to C. H. Caser Secretary, 16x 164, Adrian, Much.

A Stock Lit. O. Philidien's Pregressive Lycumi meets at Morley's Hall'teep's smalay 31, 483 p. My. M. S. Morley, Conductor, Mrs. T. A. Khapp, Guardian; Mrs. E. T. Colleman, Assistant Obacular, Harrier Dayton, Sergiary,

ATLANTA, GA. First Association of Spiritualists, —
Collective J. M. Ellis, A thatta, Presidenty, R.C. Kerr, Marietta Wim, Coleman, Curthert, B. H. Atlond, La Grange, Vice Presidenty; Wim G. Forsylli, Atlanta, Secretary,

BATILE, Chark, Margh. The Flin's Society of Spiritualists.

tietta, Win, Goleman, Unthlorft, B. H. Atlanta, Societary, Vice Presbuents; Win, Gr. Forsyth, Atlanta, Societary, Bartle, Cherra Might. The First Society of Spiritualists hold meetings at Stuart's Hallevery Sunday, at 195 A. M. and T. Agent, M. A. H. Avertli, President of A. Spiencer, Secretary, William Molritti, Treasmers.

Baltimoric, Mr. Larre Hall, The "Prest Spiritualist Congregation of Baltimore" hold meetings on Sinday and Wolmesday evenings.

Lagram Hall, No. 22 W. Baltimor's street, The Harmonial spiritualist Society holds in ethigs in this Half. Level, Weater, President; Bangle C. Stratton, Vice President; Samiel T. Ewling, Societalaka, George Broom, Treasmer, Children's Progressive Layeriam No. Funesis every Sinday morning, at 10 o'clock, Levil Weaver, Conductor; Miss. Amile M. Ciellam Grandian; President Springers to Layeriam No. Funesis every Sinday morning, at 10 o'clock, Levil Weaver, Conductor; Miss. Amile M. Ciellam Grandian; President Washington and Comeod streets every Sunday at 10's A. M. A. G. Killer, Gonductor; W. C. Bowen, Assignat doe, Br. Sinth, Secretary; Miss Famile Reing, Musical Director; J. Bupp, Assistant doe, D. Bennet, Henry Smith, Secretary; Miss Famile Reing, Musical Director; J. Bupp, Assistant doe, D. Bennet, Henry Smith, J. Ashwell, R. Mathias, Guards, P. Bennet, Henry Smith, J. Ashwell, R. Mathias, Guards, J. Filic, Assistant Guardian, Thalia M. Punfage, Musical Director, W. H. (Price, Jr.; Secretary, W. W. W. Van Druon, "Cinicario, Line, Spiritualistanochings are held every Sinday Myn Druon,"

Sarah, J., File: Assistant (martian, Thalla M., Dunfing, Musical Director, W. J.I., Price, Jr.; Secretary, W. W. M., Chicker, S. J., Avery, M., D., President, A. H., Williams, Vice, President, E. P., Socian, Secretary; Dr., Andrews, E. W., President, E. P., Stocian, Secretary; Dr., Andrews, E. W., Colin, Secretary; Dr., Andrews, E. W., Chennan, J. L., Hunt, A. H., Williams, Trusters, Lyman C., Howe, regular speaker, Progressive Lyceum meets in same hall 112 P. M., Civeris, Secretary and Secretary of Progressive Splittualists hold meetings every Sunday horning in Thoms's Hall, 517 West Madyson street, at 14 P. M., Civeris, Secretary, Greyen in Acceptable for the Arthurous and the Secretary of Progressive Splittualists hold meetings every Sunday horning in Thoms's Hall, Central avenue, fedwern Hill and 3th streets, at 14 A. M., The Trychen, meets at 93 A. M., J. A. 49 maan, Conductory Mrs. L. A. Chambler, Guardian; Miss Lizzje Kelze, Tyras-urer, G. W., Kates, Secretary.

Cartifact, Mo., The Splittualists have engaged the services of Miss Floras Fost, clairvoyant test medium, and will hold public scances every Sunday at 3 P. M., C. C. (Edby, President, E. W., Eggleston, Secretary, Progressive Lyceum meets at same hall. E. W., Eggleston, Conductor, Mrs. A., P. Frisce, Guardian, Miss. N. S. Caswell, Corresponding Secretary; Martin Johnson, Librarian.

Haymorton, N. S., J. Meetings held every Sunday at 104 A. M., at the Spritualist Hall on Third sheet, M. Parkelmist, L. E., Pall, Secretary, J. P. engles of A. Parkelmist, Progressive Martin, J. E., Pall, Secretary, J. Secretary, Martin Johnson, Librarian.

instruction of the spiritualists hold meetings yery S as in Buildick Hall, Main street, J. C. Moody, President; Mrs. H. M. Smedly, Sergelary; LoS, Whislow, Freasurer;
Lorrsviller, Ky. The Young People's Spiritual Association meet in their Hall, corners of at and Walmtstreet, and The State of the State o

N. Frank White.
WORGESTER MASS.—The Spiritualists hold meetings overly Sunday, afternoon and evening; in Hortleultural Hall.

ery Sunday, afternoon and evening; In Horticultural Hall.

PASCID TO THE HIGHER LIFE, from Dorchester, Mass.,
Nov. 5th. 4873, Willie W. Huff, oldest child of John W. and
Charlotte A. Huff, siged 2 years and I mouth.
Under the passing shadow which has fathen upon this
home, the sorrowing parents draw their richest consolations from the Spiritual Philosophy.

He came to bless their earthly way,
But it was only by a a time;
The lander spirit could not stay
Long in this uncongenial clime,
Intesthe land of love and light
The angels took him from their sight,
LIZZIE DOTEN.

Lizzie Doten.

#### Our Book Business.

At the new location on Montgomery Place, No. 9) gorner-Province street, Boston, we have necessary for our patrons to clamber up numerture, as we now have a time Bookstore on the ground floor of the Bailding, where all the mode hivite the attention of the passer by

looking to, the later of our books on commission, in point. as such a conject would, under the circumstances, be impracticable, send for a free Illustrated Catalogue of our Holiday and other Publications.

\* Inquisting from the BASSER OF LIGHT, care should

# Banner of Light.

BOSTON, SATURDAY, DECEMBER 6, 1873.

PUBLICATION OFFICE AND ROOKSTORE, orner of Proxince Street and No. 9 Montgomers Place.

THE AMERICAN NEWSCOMPANY, 119 NASSAUST colhy a Rich.

HESTERS MANAGER.

Letters and forimunications appertaining to the

#### Material and Spiritual: Thoughts for the Times.

It is not our office to descant on the causes of or the reinedy for the present depression of industrial and trade interests, but it may justly be expocted of its to make a plain reference to the lesson which is inculcated by the experience that the community is passing through, If that experience proves anything, it is the falsity and hollowness of material appress. Not as means, but as an end. Not as an agency, and a necessary one, but as a final result. Wave after wave rolls in as the years, go by, to wash away the hopes and accumulations of those who trust in nothing but money. What men think, are real possessions prove to be the most unreal of all things in the world. People must first subsist, in order to develop the spiritual germ in this sphere of ex-The seed never would perminate, and . become a flower and a fruit, unless it were planted in the earth and drew its sustenance thence. So with the spirit; it is planted in mortality, and the mortal part must needs be looked carefully after in order to sustain, the immortal. But the fault, is, that the mortal interest comes to be the only one that, is seriously looked after. The immortal part is buried up. People think they can do without that, when they are engaged in the insane pursuit of wealth; but let reverses overtake them, and they soon admit that they have neglected to provide any support behind.

The truth becomes impressively prominent in times like these, that there is nothing real, worth working for, worth living for, but the spirituals The problem of life, the best life possible to leadon earth, is to convert all outward objects and and keep one superior and the well known names of over for the Indians, with funds the heading both harmoniously is we proceed in our experience, and extracting only a spirital which they sold to it, but that nothing has yet all occurrences that befall is been seen either of the money or the oxen.

Colly & Rich, can be found the well known be entirely exhausted, and that he is it is possessed things be entirely exhausted, and that he is it is possessed in the colling how existence and progress beyond experience, but does not insist upon one's acceptance of any dogma. He expresses some colling how existence and progress beyond experience, but does not insist upon one's acceptance of the indians, with funds the dogman of the more dictates a dogman of the next Barber of the next Barbe work up the material part of life into spiritual uses. There are those certainly, who walk by the inner light. They are the ones who exalt this life to its true level of purpose. If all pursued the course they have faken, we should not merely be without monetary panies and social disruptions, but we should have an entirely new order of things everywhere. Too much should not be expected in this state of imperfection, but there is no question that finish more might be attrue direction and spirit. -

Though we do live in the material, in a sense, yet the only meaning and interpretation is spiritual. The further we go from that, the greater our mistake. More wealth will never take the place of the spiritual treasures. That, in fact, is the only wealth worth speaking of The other, which occasions such distress of feeling from time to time; is fleeting, a mere agent, a go-between, and sure to fail us if we place-our reliance upon it. ' If it had not been so much exaggerated, these trials which are now at-hand would not have overtaken us. People have been guilty of misplacing their desires. What they believe to be the only substantial good, proves to be the only perishable; and so it will be demonstrated in human experience to the end: It is well for us, to: lift ourselves up occasionally from the ruts of habit into which we settle, and take a view that stretches backward over several years, and forward, too, if we can. That habit of the thought will quickly show us what things are really worth, and especially what have true value. Men who have foiled and moiled to be considered worth more than this or that neighbor, are gone and forgotten; and their little lives were wasted in the pursuit of a phantom. Nothing remains to show for their grunting, sweating labor, for it was long ago scattered; and they have departed, to begin the rudiments of life elsewhere and under different conditions. The spiritual germ within them failed to unfold here, and in consequence their earth opportunity was thrown away, ...

13"Mr. George A. Bacon, of Boston, has been appointed as traveling agent for the Banner of Light, and will receive subscriptions for our paper in all localties whither he may journey. Bro. Bacon is an earnest Spiritualist and hard workling reformer, and merits a warm reception by iberal minds everywhere.

#### The Ville Du Havre-Spiritual Incident.

been able to obviate a difficulty long felt both by great-loss of human life, the question is often burselves and the business public. It is no longer, asked, "If there are spirits, why did not some of for Dr. Storrs and a pull for Dr. Buddingtonous stairs in their seatch for Spiritualist Literas Triends before the news by telegraph was re- not an enemy in the world, "or any other man," ceived?" To which questions all we can reply is; whom he could not "take to Christ" and inter-Why spirits do not do just as we want them to: cede for. But what if Mr. Beecher should want ern improvements vie with a tastefully arranged why they do not at once communicate a full ac- interceding for himself? The report of his serand large stock of Reformatory, and Miscellaines count of an accident, of which they are cognizant, a mon' to his church contains some sentiments; ous Works, to make a pleasant spectacle and to the daily papers in advance of the telegraph; however, that are of far wider application than While orders accompanied by each, will receive spiritual intimations of great disasters are given went into the religious phase of his/theme, alluddirect attention by us, and we are prepared to in advance of the telegraph. Perhaps the fault, ing to the speciacle of mep blindly striving to forward, if desired, any of the publications of the is in ourselves that we are not more open to their be religious as the most pitiable of the time. He Wholesale book trade in Boston, at usual rates? receptions more thoughtful and attentive. Take pictured the former reign of force in religion, we respectfully decline all business operations the following as a thoroughly well attested case, and was severely demunciatory of the rigorous, and presents three other lectures, the whole

On the 22d of last November the splendid Atläntig steam-ship, Ville du Havre, from New Torcised?" he asked. "While religion has been Among the lost was Mrs. Bininger, wife, of the York. The following statement appeared in the

Mrs. Bininger was the wife of Mr. Bininger, the well known wine-firm in Broad street. The chrughter was saved, and the mother, it is feared, was driggined. Mr. Bininger was among the first at the company's office. He revelved a dispatch containing the news that his daughter was saved. and on her way to Paris, but that his, wife was

the 2d of Dec, current;

"Mr. Bininger mentioned a curious circum-stance: On the evening of the 23d inst. (the day after the accident) a flower, which his wife had left at his house, newed, and he remarked to some friends who were present that he believed that, motion indicated that some accident had befallen his wife. His friends tried to dissuade him from the idea, but his mind has ever since been uneasy. in regard to the circumstance, and his worst fears have been confirmed. The gentleman was grief-stricken obeyond measure, and this socrow was mred by all those present.

Incidents similar to the above are of frequent. occurrence. They are mentioned in the newspapers they are perfectly well authenticated but they make little or no impression except upon minds prepared, like those of Spiritualists, for their reception, and attributing them to their true. and rational cause. Why spirits do not do more, than they seem to do-why they do not appyar to us palpably—and relate audibly what they have communicate, we cannot say. Perhaps their powers are limited perhaps they are not omnipotent-and perhaps out own spiritual fagulties may not be so far developed as to be receptive of the influences to which spirits would like to make: us sensitive. The facts remails; and if they do not imply spirit action, sympathy and recognition what do they mean? Or was it a mere accident or coincidence that a flower should move at a particular moment, and impress Mr. Bininger with the idea that something had happened to

#### An Indian's Testimony.

An intelligent Chippewn Indian, who evidently understands what he is talking about, has written a letter (for even an Indian is equal to for the Chippewa tribe is expended for the benefit of their advancement in agricultural pursuits, as is alleged by United States Commissioner Smith. He says that the White Earth reserva- do not accord with our way of thinking-with tion has no school whatever, and that there is our faith-and which we venture the opinion buf little-plowed land, with the exception of that will not be likely to accord with the faith of of the chief Meshakeshig, whose land was plow- many; but it is one of the virtues of the book pursuits to spiritual uses. If we can successful, ed by the Government employes by mistake. He. that the author does not attempt to insist upon ly infuse the spiritual force into our daily labors, says Commissioner Smith was to have purchased acceptance of any dogma. He expresses some there was succeed in accomplishing the purpose. There is supposed to be a millwright to teach for which we were placed on the planet as our the Indians how to run the steam saw and flourstarting, place. How beautiful life would be, it ing mill, and who actually does receive pay from this relationship could only be established and the Government for that purpose, but he is enmaintained. Now we live but the lower part of gaged only about business of his own. The reaour lives, begause we rest satisfied with what is son however, is a sufficient one; that there is material. We stop with that, as if that was as no flouring mill to run, the money which was ap far as it was intended, for us to go: We fail to propriated to build it having mysteriously disappeared. Our Chippewa friend only tells truths, which can be told of all the other tribes as well. The Indian business is anything but an honest one.

### Giles B. Stebbins and Lady,

At the recent election in Detroit, Mich., confronted the Inspectorial Cerberus at the First Ward, with a request that their names should be entered upon the books. Mr. Stebbins's name was registered without controversy, but the Inspectors refused to heed the appeals and arguments made by Mrs. Stebbins in her behalf. The matter was 'settled" as much as it can be for the present, (for "nothing is settled which is not right") by the following correspondence between the Board and the City Counselor:

Hon: D. C. Holbrook, City Counselor;
DEAR Str - Mrs. Giles B. Stebbins has applied to this Board and demands the right to register. This Board has declined to grant the request, on the ground that they do not believe her to be a legal elector. Mrs. Stebbins has all the required qualifications of an elector, except the fact of being a woman, and we therefore respectfully request that you instruct us as to our duty in the premises.

S. R. WOOLEY,

Almert Borssonn, (Inspects of First Ward.

Woman cannot be enrolled or registered. Let her try it on. D. C. Поляноок, City Counselor, Oct. 2144, 1873.

## Libraries of Spiritual Works.

A correspondent favors the idea of establishing libraries of spiritual publications, as the public libraries generally do not contain enough of such works to accommodate Spiritualists or even those seeking information in regard to the Spiritual Philosophy. He says: "We ought to have a library situated in some part of every city throughout The Union, devoted to spiritual literature. It is something we need very much, and the matter ought to be looked after as soon as possible. If this bea meets with approval by believers in the Spiritual Philosophy, it is to be hoped that they will do all they can to further it."

學 Mrs. Emma Hardinge Britten will speak it Parker Memorial Meeting House, corner Appleton and Berkeley streets, Boston, under the auspices of the 28th Congregational Society, on Sunday, Dec. 7th. Her subject will be "Physi-

#### "Pope" Beecher.

Plymouth Church is as independent as need When a ship goes down in mid ocean, with be, and has resolved to go alone. Mr. Beechersspeech was full of the politician's spirit -a puff them give an infimation of the event to surviving and the patronizing proclamation that he had works now offered for sale at their counters. we do not know. But we do know that very often, to Plymouth Church. It says that Mr. Beecher and despotic enforcement of church doctrines. "Has this infernal devil of intolerance been ex- ance York, collided in mid-ocean with the sailing ship full of justice, the framework and enginery of an Earnest Life, figurishes a pleasant blog-Loch Earn from Glasgow, and in twelve minutes which men have built up for it have been the from the time of the accident the Ville du Hayre curse of the world. The spirit of religion has sank, carrying down 227 persons out of 314, said, 'Ye are all free men.' The organized church has said 'Obey!' . It has been the spirit well known wine-merchant of Broad street, News of the Bible to open prison doors; but the captives of a thousand years, when they sought de telegraphic reports of the disaster, published in liverance from oppression, have found their way the principal daily paper, of the United States, blocked by ramparts of Bibles, defended by ec- to suggestive teaching a recognition and a force clesiastical guns." Applause interrupted the speaker, and then he added :

speaker, and then he added:

"In the discussions that are everywhere going on about religion, it is no longer considered as a dogmatic power, but as a means of education and reformation, adapting itself to the absolute wants of mankind. Men have stolen the fire from scraven to forge chains and swords, but such things-free passing away. When religion becomes love, you cannot keep noten apart. If you put sticks of beech and birch and maple in a pile together, each will retain its another hage inaple in a pile together, each will retain its another hage inaple in a pile together, each will retain its another hage inaple in a pile together, each will retain its Solong as men chiled abstract doctrines religion, the sticks lay dry and dead on the aftar; but as soon as they began to fourn with good will no power on earth could quench them.

There are those who mourn over what they call a reaction in religion. It is none of my funeral. There is a reaction, among those who only know religion in its abstraction, and thou twonder at it. If you teach that the Bible is a quarter of tyranny, then, by every generous sentiment of the sont, we are bound to treat religion under foot. It be sover those who are seeking profounder views of tool's government, and to whom every revelation of his will is worth reading, to have there ever and cars open to every thought and tendency of Intornation. If you call that the lidelity, then, I am an infide, the longer that the protest the miscallest the late to the late of the sont is firely.

Mr. Beecher concluded with a denial that Chris tianity cannot stand any scientific test, breaking off at last with, "I am saying too long a grace for your Thanksgiving dinners."

"The Life." A critic who has carefully perused the new work bearing the above title, recently published by Colby & Rich, Boston, speaks of it as follows: This little book is in some respects so remarkable that it deserves more than a cursory reading. To be fully appreciated it must be carefully studied. Minor blemishes acide, the book is certainly a very noteworthy production, and should receive, as it surely merits, the careful perusal and consideration of every Spiritualist in the land, It carries with it the strongest internal evidence of the thorough honesty of its author. He proclaims in it a system of life, and with all his want of order of statement, this proclamation is very clear. It is made by the suggestion of a few undeniable primary principles, of which the chief is, adherence to and cultivation of inward conviction. The principles are set forth so aptly, and in such a variety of phases, that they cannot fail to have a convincing effect upon the most ordinary mind. While there are some things in letter writing in these times), in which he de- the book which se in rather commonplace, there nies that the money appropriated by Congress are also very many other things within the nurrow bounds of the sixty-eight pages which are very fresh and suggestive.

The author has given us a few thoughts which element of what should constitute such a bible as we need: a book of suggestion-a book the sum of whose teaching is the cultivation of selfhonesty and self-abnegation-without, any arbitrary demand of faith in the super-sensible."

# Indiana State Association.

Our readers will find on the third page, present issue, the report of the Convention of the State Spiritualist Association; held Nov. 1st and 2d, in the city of Richmond. Outspoken resolutions were passed by the body, and the ideas advanced in the Address of its Committee, conerning our duty to work with the angel-world, will meet the approbation of all who truly comprehend the necessities of the hour. Here is an extract worthy of the widest dissemination:

"We should not expect the angel-world to do verything, but we must meet them, and earnestly invite them to work with us in our efforts. Buy reform books and papers, and circulate them, and they will do their silent work in the minds of the prople. Organize Children's Progressive Lyceums with one half dozen children, if no more and teach them to think for themselves. Organ-Ize into corporate bodies, under the laws of the State, and send delegates to our next annual meeting, as we will have very important ques-tions to decide. Organize for self-culture, for development of mediumship, for the good of the children, for pushing our cause by agitation, and for resisting the desire of certain conservatives to eripple freedom through the government. Angels help those who help themselves. Then let us work."

### Bible Marvel-Workers.

This new and attractive book from the scholastic pen of Allen Putnam, A. M., is now before the public, and is meeting with a rapid sale at the bookstore of Colby & Rich, 9 Montgomery Place, Boston. Circulate the work, friends; it is calculated, wherever it goes, to act as a strong incentive to individual inquiry on biblical matters, and experience shows that thought once awakened, if left to go on untrammeled, is sure to "think" its way to perfect freedom.

137 Prof. Lysander S. Richards, well known to our readers by his contributions on natural science, will give a course of four interesting lectures on subjects named below, the following Wednesday evenings, in "Unity Chapel," Gloucester Place, off Harrison Avenue, near Dover street, Boston :

1st.-Dec. 3.-Water; explaining the formation of rain, snow, hail, daw, frost, ice, mineral and hot springs, artesian wells and glaciers. 2d. - Dec. 17. - Darwinism, or, What man

3d .- Dec. 24 .- Our Planet : the origin and development of the earth, and its movements and appearance among the stars.

4th. - Dec. 31. - Dramatic and Miscellaneous'

#### Our Book List.

Our eighth page displays to the reader the third installment of the catalogued publications of COLBY & RICH. We desire to further call the attention of the public to some of the principal

THREADING MY. WAY, OR TWENTY-SEVEN YEARS OF AUTOBIOGRAPHY, gives the life experiences of Robert Dale Owen, the author and orator, who has, in the past, accomplished so much for the cause of Spiritualism, and whose labors are not yet finished, though the frosts of years have gathered upon him. The book is one which will, we are sure, find a hearty-welcome from Mr. Owen's multitudinous admirers. . JOEL MOODY discusses the "SCIENCE OF EVIL:

OR FIRST PRINCIPLES OF HUMAN ACTION, treating subject matter of the deepest import-

\*R. AUGUSTA WHITING, in GOLDEN MEMORIES raphy of A: B. Whiting, her brother, together prose writings. The book is embellished with a fine steel portrait of the individual whose life it portrays, and should find a wide reading.

THE LIFE" is a worthy publication which merits close attention. Its main object is to give (in the domain of religion and morals) greater than dictation has.

Mrs. J. S. Adams's "Dawn," an entertainng novel, which presents radical social philosophy in such a garb of poetic imagery as is sure holds its place in the popular estimation.

D. P. Lindsley's tachygraphic publications hallenge the examination of all phonetic reormers.

DR. G. L. Dirson, of Albany, N. Y., fells a omantic and exciting story in excilent style in is "FEDERATI OF ITALY."

Read "SUPRAMUNDANE FACTS IN THE LIFE. that:was of value in spiritual truth;

Also Belle Bush's charming volume of poems " VOICES OF THE MORNING"; Also "GATES AJAR" and "HEDOED IN," by

Elizabeth Stuart Phelps. Circulate "EXETER HALL" and "TAYLOR'S

DIEGESIS." JOAN D'Anc's biography, translated from the

French by Sarah M. Grimké (withsportrait), is book for every woman. The "Koran," Renan's " Lafe of Jesus," the

WORKS OF THOMAS PAINE," the "POEMS OF which should attract many explorers. LIZZIE DOTEN offers "MY AFFINITY, AND

OTHER STORIES," a capital book for Lyceums, Libraries and Associations.

Read the works of Moses HULL-" THE GEN-ERAL JUDGMENT," and others.

Many ! freethinking" volumes can be found. among them "THE PHILOSOPHICAL DICTIONARY OF VOLTAIRE," and "VOLNEY's RUINS," while ydia Maria, Child traces "THE PROGRESS OF RELIGIOUS IDEAS THROUGH SUCCESSIVE AGES."

"SEXUAL PHYSIOLOGY," "WHY NOT?" "VI TAL FORCE," "PHYSICAL PERFECTION," "PAR-TURITION WITHOUT PAIN," etc., etc., give valuble medical advice.

EPER SARGENT, Esq., contributes "THE WO. MAN WHO DARED," which is worthy the most extensive circulation among the friends of female

equality of rights with man Those desiring to make offering to their juvenile friends will find an almost unlimited field from which to choose. Among the authors whose works for the young fill the shelves of Messrs." II. Dall, Mrs. Rosa Abbott Parker, De Foe, and

GAMES of various kinds, calculated to awaken ively pleasure in the young heart, and to gladden the long winter evenings, can also be found at the counters of the firm.

others.

Call at the SPIRITUALIST, LIBERAL AND RE-FORM BOOKSTORE, NO. 9 MONTOOMERY PLACE, BOSTON, and examine the stock, or send for an fllustrated catalogue, which will be forwarded free, at once, upon application.

### The Cardiff Professors.

Speaking of the well-known "Cardiff Giant," in imposture in stone that made a good deal of talk several years since among the sarans and self-knowing scientists, and which was recently sold in New Orleans for the pittance of eight dollars, the Herald of this city says: "We well remember the learned remarks made by connoisseurs in this city when it was exhibited in a vacant. store quite near our office. While the vulgar herd only looked on in silence, seeing a colossal figure which excited their curiosity, but which they did not attempt to explain, the Harvard professors and other learned men traced its pedigree by their knowledge of artistic history, and constructed theories as to its origin which at once displayed their crudition and helped to advertise the show.'. But our professors and learned men were not the only victims of the sell. A distinguished professor of Yale discoursed learn. edly upon it in the Galaxy Magazine. He demonstrated beyond a doubt that the statue was authentic, that it was antique, and that it was a colossal monolith.' He ciphered it down that it was a Phonician image of the god Baal, and found no difficulty in proving to his own satisfaction that it was brought to America by a Phœnician party of adventurers who sailed in one of the 'ships of Tarshish,' and that it was buried by the idolaters to save it from desceration by hordes of savages, who-overpowered and destroyed the Phonicians. He accounted for several marks and symbols upon the image, which were unmistakably Phænician. Not long afterwards, the man who brought the 'colossal monolith' to light confessed that it was a fraud, and the learned gentlemen who had endorsed its authenticity were left as naked as the statue itself." And that is as far as these, "learned Thetans'

generally penetrate in their investigations. They tried their hands at the mediums, and drew back in affected disgust because the subject was altogether too much for them. Who gives a thought, in these times, to what the Harvard Professors They did not stem the tide, nor stop it. A little Bumstead Hall, Boston, Dec. 9th, 10th 11th and humility would have been better.

### The Davenports Again "Exposed."

The Providence Journal of Nov. 26th, with a great flourish of trumpets, informs its readers that the Davenport Brothers, who have of late been holding scances at Harrington's Opera House in that city, were "successfully exposed" by a Mr. Metcalf, who "spit on his hands," and poured some "coloring matter" (whatever that may be) into them; he then drew "the inside of his hand across the back of the 'spirit' hand, which held a ghostly bell, and which he knew was a right human hand." The result was that one of the medium's hands was soiled by the said "coloring matter"-and this is the "successful exposure" so vauntingly chronicled by the Journal. Not so fast, gentlemen. It has beensaid "where, ignorance is bliss 't is folly to be wise"; this is just the case with the Journal and its bigoted confreres. We have given attention to the subject of the "electrical transfer" (so called) for years, and after the alleged "exposé" of the Allen Boy in Portland, Me .- similar.to the Providence case-we formed a circle with selections from his poetical compositions and in this city, composed of some of our most respectable citizens, Mrs. Annie Lord Chamberlain as the medium, with the full determination to discover the truth or falsity of the dectrical transfer, as our spirit friends stated was the case with the Allen Boy, they positively asserting that the ink was transferred from the spirithand-to all appearance "a right human hand," as our Providence Solon has it—but nevertheless a spirithand, enveloped by a material called nerve aura, which was drawn from the muscles of the medium's hand to form a tangible coverto please, and chains attention to the end, still ing for the spirit hand, held in abeyance for the time being by the spirit chemists who manage. such séances. In our next we shall give at greater length our yiews upon-this important phase of the spiritual manifestations. In the meantime we call attention to the sensible article of Warren Chase in regard to the dark, circles, which may be found on another page of this issue. And to our Providence friends, who have be-OF REV. JESSE BARCOCK FERGUSON, A. M., I., come somewhat mystified in these matters in L. D., the ascended revered exponent of much consequence of the "strong circumstantial evidence" against the genuineness of the manifestations in presence of the Davenport mediums, we would say, Set your minds at rest upon the subject, for these criticisms of the skeptics are healthy omens that the truth shall come uppermost at last.

#### A. E. Giles on the Sabbath and Sunday?

Thoughtful, instructive, scholarly and well digested articles from the pen of Mr. Giles, have often enriched our columns, He has recently 'LIFE," "POLITICAL" and THEOLOGICAL furnished the Norfolk County Gazette, Hyde Park, Mass., with some very lucid expositions of HEAN INGELOW," and "WHERE ARE MY the history, laws, and customs pertaining to the Horas a flord a range of diverse thought Jewish Sabbath, supplemented by an elaborate and instructive fracing of the doings of Jesus on many Sabbath days - from which it-is made very apparent that the gospel narratives show that Jesus was designedly and persistently a Sabbath breaker, since he chose that day above any other in the week for healing the sick and crippled, and then charged them to take up their beds and carry them about, which was a breaking of the command that men should carry-wo burdens on the Subbath, so that to carry a bed. then was "not lawf il."

These articles are deserving of marked consideration not only on account of the Sunday question which they discuss, but also because of their inquiry into the extent of the jurisdiction of the Spiritual Being who is represented as having established the Sabbath. The Index; of Boston, pays a high tribute to the faithful work accomplished by Mr. Giles in this mafter, also to the Gazette for its liberality and fearlessness in giving these essays to the public, and the popular endorse ment of them is found in the fact that the Gazette editor announces his edition containing them/to the author, to the columns of the next Banner of good, Mrs. II. N. Greene Butts, Mrs. Caroline | Light, for the benefit of our patrons in all parts of the country; after which we shall publish them in pamphlet form.

### "The Nursery."

The beautiful child's monthly, published by John L. Shorey, Boston, under the title of "The Nursery," has got to be an "institution in the families of Americans, and has even acquired a European celebrity and circulation. What is the secret of its fascination?" asks one of the foremost of our critics (Mr. E. P. Whipple) in the "Boston Globe;" and then he adds: "We admit that we read it with the greatest pleasure, and look on its well-conceived and well-executed illustrations with a certain delight. And yet the strength of the periodical depends on its infantile character, which is preserved in every successive jumber with quite a wonderful tact and discretion. It is, on the whole, the best magazine for the child, pure and simple, that we have ever seen." Praise similar to this is widely echoed by the press. 'The" Illinois Schoolmaster," an educational journal, says: "History furnishes" no such instance of the success and circulationof a children's periodical. This magazine is Sur generis. Of the many attempts to imitate it, all have failed. While all can observe the interest and pleasure with which the children look for and read it, few can tell how it is done, much less go and do it:" The circulation of this admirable little work is already very great, but deserves to be doubled. Those of our readers who have not seen it should send for a specimen copy.

### Spiritualism in Easton, Mass.

The Spiritualists of this quiet but industrious town, in which the boot and shoe manufacture is the principal business, have sustained public meetings twice a month in White's Hall for a year past. They highly appreciate the generosity of Guildford White, Esq.; in giving them the free use of his hall. Mr. White, although not an avoyed Spiritualist, is a liberal man; and believes in helping forward every enterprise that conduces to the prosperity of his native town and the well-being of its citizens; and such a man is sure to be held in high respect by all classes who can appreciate distnterested benevolence and public spirit.

Dr. H. B. Storer feetured there last Sunday, awakening profound interest and enthusiasm concerning the beneficent progress of liberal ideas and the development of Spiritualism.

### Debate on Spiritualism.

"Moses Hull and Prof. Witherell will debate on once thought they thought about Spiritualism? | the Miracles of the Bible and Spiritualism, in

#### Gerald Massey at Princeton.

We learn from the Daily Graphic that, in spite of the prohibition on the part of the Princeton faculty and the inclemency of their opposition, Mr. Massey's lecture on Charles Lamb took place on Thursday evening, November 20th. It was delivered in the Methodist chapel, the usual place for lectures having been refused. The audience was mainly composed of students, a few of whom had determined that Mr. Massey should be heard. They made up in enthusiasm for want of large numbers, and gave Mr. Massey and his subject a reception that rang with heartiness again and again. Not one professor was present, nor one lady. It is in evidence that several ladies ex- The hall was crowded. pressed a great personal desire to hear the lecture, but they were forbidden. They were the tains fre property of the faculty, and not permitted to have any will in the matter or faculties of their own. The student did not fail to notice the difference in spirit shown by the old theology, still true to its persecuting instinct; and the genial spirit of the lecture and the consequent thoughts will not | . A backelor, at a banquet in Newcastle, gave the follow fail to bear fruit. These plucky youngsters are bound by their INGRAINED MANHOOD TO SLOUGH OFF THE HUSKS OF THE OLD BIGOTED THEOLOGY OF PRINCETON. We learn that the lecturer on leaving inscribed a parting word or jout the land. two in a college album, which we have the pleas-

'You had the power, and you and yours Upon me slammed some outer doors; But If you look you 'lisee and start 'To find mo in the student's heart. The torch of freedom (fod hath II).
Burns upward for the influite.
And through all hindrances it will.
And mist, and shall burn upward still.
And all who try to hold the forch,
Inverted, must to ashes scorch!
Whilst all who stay its upward aim,
Shall shrivel fike the ity in Rame 2.2

Mr. Massey will address the Spiritualists and liberals, of Boston, in the Music Hall Course, on the afternoon of each Sunday in January. Here is an opportunity rarely offered, and it is to be hoped that all lovers of free thought will make it a point to attend, and listen to the clear logic and vivid imagery of England's "poet of the peo-

#### K. Graves's Lectures and New Book.

K. Graves, who is now performing missionary labor in Indiana; having received numerous calls to lecture in various States, proposes making a lecturing tour through Eastern Ohio and Western Pennsylvania, and perhaps Middle and Eastern Pennsylvania. He has calls in New York also, and may reach that State before he returns westward. He carnestly desires the friends of free thought in those localities and through Ohio to write to him immediately, and inform him of every point where one or more lectures can be given. He will furnish persons writing, with a printed schedule of the topics he proposes to speak on, and containing resolutions passed by various spiritual and reform societies he has addressed, by which they will learn his status as a speaker. Now friends, Spiritualists, liberalists and reformers in general, here is an opportunity for liaving cheap fectures with an entire guaranty of satisfaction in every case. Don't neglect to write, as he is permanently in the field, and wants to make thorough work wherever he goes. He can show as good credentials as any speaker in the field. "God in the Constitution" he makes a speciality of in his lectures. The many grand truths, the glorious practical achievements, the many unparalleled benefits of Spiritualism, together with its rich promises for the future, are favorite themes with him, which always produce a deep impression when presented. "Then write--and the spirits say, Write!

The publication of "The World's Sixteen Crucified Saviours" is delayed by the present pecuniary pressure upon all kinds of business. But as the arrangements for publishing the work are completed, it will most certainly be put to press as soon as life begins to revive in the veins of society. In the meantime, if some good of society. In the meantime, if some good the lady brany particular as a psychometrist or as being brother or sister, who has the cause of truth and dereliet of duty in a business point of view. It is our dereform at heart, will advance, three or four hundred dollars to pay for the stereotyping (for which they will be allowed a higher interest than is usually paid for money), the work will be put to press immediately. Security "as good as the bank" will be furnished that the money shall be refunded in the course of five or six months if

#### William Lloyd Garrison on "Chapters from the Bible of the Ages."

The word of a man so wise and able and true as Mr. Carrison, is worthy of thoughtful attention, and we are glad to publish a letter from him to the editor of the work above named. He writes

" Boston; May 30th, 1873.

"Boston, May 30th, 1873.

DEAR FRIEND—I have unintentionally delayed sending you my thanks for your excellent and painstaking compilation, entitled 'Chapters from the Bible of the Ages.'

It clearly shows that inspirational thought, feeling and utterance have not been confined to any one book, period, nation, or race of men; but that, from the earliest to the latest time throughout the earth three lays been greatly throughout the earth, there, have been greatly enlightened souls, with clear perceptions of an infinitely wise and beneficent overruling power; of what constitutes essential goodness, of what is truly worthy of reverence and adoration,

is truly worthy of reverence and adoration, of the worthlessness of ceremonial piety, of the binding obligations of justice, merey and truth, and of the capacity of the soul for immortality. They have spoken from their own standpoint, in their own dialect, with long centuries inter-vening, and in many cases with no possible in-tercommunication; yet, though showing divers modes of statement and illustration, they also showe a smillitude of spirit, and the same noble modes of statement and illustration, they also show a similitude of spirit, and the same noble aim—the establishment of the kingdom of right cousies and peace on earth. \* \* \* It deserves to be widely circulated and read, for its moral and religious tone is such as to elevate the mind, to quicken to high spiritual attainment, and to strengthen every noble aspiration.

Yours for all truth,

WM. LLOYD GARRISON.

Giles B. Stebbins."

In another column will be found an advertisement of this valuable book.

### James M. Peebles,

The celebrated traveler and lecturer, will claim the attention of the Spiritualistic public in the Music Hall; Boston, Sunday afternoon, Dec. 7th. The reputation of Bro. P. as an interesting speaker and cogent reasoner is already so well established in this city that words of praise from us are unnecessary in this connection. Friends, give the 'Spiritual Pilgrim" a hearty welcome on the 7th, as his engagements elsewhere are such that he cannot appear again before the free course of the current season.

There will be no services Sunday, Dec. 14th, as the Hall is to be occupied by a Fair.

Dec, 21st and 28th, Prof. E. Whipple, of Cambridge, will lecture. This is his first appearance of ability and a fine speaker.

#### BRIEF PARAGRAPHS.

MIGHT SERVICES, "As one that runneth in haste and leapeth over a fence may fall into a pit on, the other side which he doth not see, so is the woman that plungeth suddenly into any action before she hath considered the consequences thereof. Hearken, therefore, to the voice of Considerashall lead thee to safety and truth,

We have on file a great variety of interesting and instructive correspondence, which it is impossible for us to print for some time to come, owing to our limited space. Our desire is to, accommodate all correspondents, but it is simply impossible. They must take the will for the deed.

The Spiritualist Society of Vineland, N. J., gave an entertainment in Plum-street Hall, Thanksgiving evening.

There are many moments in our dives which are as foundatins, from which the rest of different lines to flow, - Mrs. Charles.

Scene in a London restaurant : Old gent "You don't mean to tell me, walter, that you can't give me a footh-pick?? Walter... Well, sir, we used to keep 'em, but the gents almost invariably took 'em away when they 'd

Ing toast: "The women and coal of Durham County Oh, how desolate would the fireside be without them?"

Read the Review of Foreign Spiritual Literature in this Issue of the Banner, prepared by Dr. G. T. Ditson, who is doing much to sow the seeds of true Spiritualism through-

"Boss" Tweed, the great financial culprit of New York. has taken up his quarters on Blackwell's Island, there to remain as a crimbial for twelve years. His age is 66. Take warning, fast livers.

Cephas B. Lynn, one of the most indefatigable workers in our ranks, has struck out on an independent track since the late Chicago Convention, and is boiling all over ottl the Toledo San. He goes in for "deffer in a late number of the Toledo San. He goes in for "deffersonian principles?" with a perfect rush. He may get into Congress yet. Why knows?

With many readers, brilliancy of style passes for affu-ence of thought; they mistake buttercups in the grass for immeasurable mines of gold under ground, "Longfellow.

A Western editor says he saw a beautiful maiden in the street, the other day, "who had what seemed to be a stake-and-rider fence of lace around her sloping neck so high she was compelled to tiptoe in order to see over it." Is not this rather rull?

Where virtue dwells, there friendships make. But evil nelgiborhoods forsake; Wheh fortune frowns upon a man. A friend does more than money can,

"Capt. Jack," who was lately separated from his body by hemp, has returned, through a borrowed body, to say to the "Great Father" at Washington that there is to be a great Indian war on the Plains ere long, which will be augurated by "bad" Indians, spurred on by "bad"

A SAD RECORD.—The Cape Ann Advertiser says: "The total number of lives lost from this port [Gloucester] thus far, the present year, is one hundred 'and seventy, and the total number of yessels thirty. This is the heaviest loss of life and property in any one year since the fishing business has been carried on at this port. The only year which approximates to it is 1812, when there were one handred tings staty-five men and nineteen vessels lost.

God help the poor; the Government protects the rich. - Clinton (III.) Register.

Ni H., at the age of sixty-seven. He was a senator sixteen years, and United States minister to Mainid afterwards.

It is no small commendation to manage a little well. He is a good wagoner who can turn in a little room. To live well in abundance is the praise of the estate, not of the person. I will study more how to make it more: - Bishop Hall!

conflagration, by which eighteen buildings were burned, thirty-five business firms, were turned out of shelter, and about eight hundred hands deprived of employment, Loss

China has four hundred thousand square miles of confields, the years being from twelve to thirty feet thick. China and the United States have more coal than is known in all the rest of the world.

-An unpopular ism-the rheumatism.

O. E. Pope, writes us from Peabody, Mass., that he (or she) sent a letter to Mys. A. B. Severance, Whitewater, Mich., June [pith, with fees, requesting a full delineation of charactor, etc., as-per advertismont, and, not-hearing from the lady up to July 17th, he mailed a letter of inquiry to her, but has received—to date, Nov. (20th—no answer to his second letter. He accordingly writes us upon the subject, as Mrs. S. advertises in this paper. Our reply is, that (fileds the first time any fault has been found with sire to advertise for none but reputable persons, and we have no doubt Mrs. Severance is one of this class, and will clear up the matter satisfactorily to O. E. P.

The Parker Fraternity trustees for not haif as "liberal" as the proprietors of Music Hall, for they won't allow Mrs. Woodhull "free speech" there, while the utterances from the latter platform are much more radical than Mrs. Wood-hull's. There are radical pharises as well as conservative

He who has no money is poor; no spirit, poorer; no heart,

Why is Julius Carsar supposed to be the strongest military man in the world? Because he "threw his entire army across the Rubicon,"

. Those who believe that It is wicked to take interest will relish the following epitaph, which the Oxford Press says
will some day adorn a Westchester cometery;
'there iles old thirty-five ber court;
The more he made, the more he lent;
The more he got, the more he craved;
The more he made, the more he shaved;
Great God I can such a soul be saved?'

Here is what the Traveller says in regard to a Newton

there is what the travener says in regard to a sew some church edifice:

"Probably no Episcopal church can be found in the whole State of Massachusetts, Boston not excepted, which, for magnificence and prandeur, and appropriateness for the ritual used within its walls, can be compared to Grace Church, Newtong Any attempt at description short of full and detailed account of the building would convey so imaleguate an idea of it that we will not attempt it."

What would the boundle Navarana say to this, were he What would the humble Nazarene say to this, were he bodily on earth to-day?

He who checks a child with terror, Stops its play and stills its song, Not alone commits an error, But a grievous moral wrong. Give it play and never fear it, Active life is no defect; Never, never break its spirit; Curb it only to direct.

Senator Samner has introduced resolutions into the United States Senate to the effect that, in the determination of international differences, arbitration should become a substitute for war in reality as in name. God grant that these resolutions may take the force of law.

Some of the members of the Evangelleal Alliance went-to see Gen. Grant. After they had arrived in the "Blue Parlor," and before they were introduced, the Dean of Canterbury made a. "fervont prayer," They then made speeches, and shook hands all round. When the Indians meet to have "a talk," instead of a prayer they first have a smoke. It is only a difference of customs, —Index.

Charles Bradlaugh says that one person out of every

Several correspondents request us to define our position. We have defined it so many years, by speech and pen, it seems that, at this late day, we ought to be pretty well understood. However, we will gratify several wholseem to be "on the anxious seat" in regard to us. We hold—if that is what is meant by "our position" -to the following from the "good book:"

"Do good unto all men,"—Gal, vii 10.
"Be gentle to all men,"—Tim, lii 21.
"Be patient toward all men,"—Thess, v. 14.
"Elve neaceably with all men, ?—Rom, 12: 18.
"Showing all meckness to all men,"—Tit, lli 2.
"Honor all men,"—I Peter li 17.

### Em-mu-ne-es-ka.

We had purposed 'giving in this issue a full report, from the pen of John W. Day, of the funeral exercises of this young Indian maiden, but on account of the pressure of matter upon our colon the Music Hall rostrum. He is a gentleman umns we shall be obliged to defer the same till the next number.

#### Michigan.

. Having many patients in Michigan, Dr. Du-mont C. Dake will visit Kalapazoo on the 18th, 19th and 20th of each month, and can be consulted at the Kalamazoo House. Next visit comes on Thursday, Friday and Saturday, Dic. 18th, 19th.

#### A Triumph in Art.

Read advertisement headed "A Spiritual Ple-

Let' Read "Letlers of Trayel," No. 16, on our first page, by James M. Peebles, author of the "Spiritual Pilgrim."

Mr. W. F. Jamieson, the noted Spiritualist and free-thinker, gave a course of six lectures in this city last week, agreeable to announcement in the last Journat. His lectures were well attended and attentively listened to. He is a very radical man, and speaks his mind without reserve: \* \* His mission seems to be to annihilate the Bible

and Christianity, so far as in him lies. \* \* \*

He is certainly a very able speaker, and one whom all like to listen to, no matter how little stock they take in his doctrines.—Bertlu (Wis.)

(MASS.).—The editor of the Investigator will lecture before the Spiritualists and Liberals of Fall River, on Sunday, Dec. 14th, afternoon and vening, at their usual place of meeting.
Subject in the afternoon: Truth—Whit is it?

#### RATES OF ADVERTISING.

Each line in Agute type, twenty cents for the Britania meterritaria de la contra de la composición de la contra del contra de la contra del contra de la contra del contra de la contra del contra de la contra del contra de la contra d

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

#### SPECIAL NOTICES.

Huck, Hack, Yough, Cough, Cough, Cough, Cough is a symptom by which various diseased conditions of the throat, bronchial tubes and lungs, manifest themselves. But whether it arises from the irritation produced in the throat find largun by taking cold from an attack of Bronchitis, from incipient Consumption, or from various other causes, nothing will allay it more speedily or cure it more permanently than Dr. Pierce's Golden Medical Discovery, it does not matter whether it be a recent attack of a lingering cough, the Discovery is in either case equally well adapted for its relief and permanent cure. In fact, it will cure a cough in one half the time necessary to cure it with any other incelicine, and it will take its ease whether it be a recent attack of a lingering of inalibility. Papal or libility, he rejects. The cleans from matter whether it be a recent attack of a lingering of inalibility. Papal or libility. Hack, Hack, Hack's Cough, Cough, the cause, subduing the irritation, and healing the cause, subduing the irritation, and healing the affected parts. No time should be lost in commencing the use of a proper-medicine for the relief of a Cough, for unless this course is pursued, serious and dangerous disease of the lungs is liable to result.

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

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instance where the vital organs necessary to con-tinue life are not already destroyed.

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\$1,00 for examinations by lock of hair. Give age and sex. "Healing Rooms." No. 175 East Fourth street, Oswego, N. Y. Post Office Box 1322.

DR. WILLIS will be in Chelsen the first Tuesday in every month, at Deagon Sargent's, No. 80 Central avenue; and at 25 Milford street, Boston, the first Wednesday and Thursday. Office hours from 10 till 3. After Nov. 1st, address, for the winter, Box 362, Williamtle, Conn. N.1.

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

SEALED LETTERS ANSWERED by R. W. Flint, 30 West 24th street, New York. Terms \$2 and three stamps. Money refunded if not answered. N22.—4w\*.

THE REPORT OF THE LONDON DIALECTICAL SOCIETY, a volume of intense interest as pre-senting the spiritual phenomena in a scientific light, is presented to the American public in an attractive typographic dress, and may be obtained at the Bookstore of Colby & Rich, 9 Montgomery place, Boston, Mass.

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### BUSINESS CARDS.

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souls, with clear perceptions of the worthessness of ceremontal plety, the binding obligations of justice, merey and
truth, and the capacity of the soul for innortality.

It should be which yeard. "War thoughtfurgison, flooton,
"The quart tone of the work to high, independent and
the formatory, the author seeking truthewherever it might,
be found. It should be have the work to the work the condition."

The look has the boil tent of twinness in that its

Anoth Kent.

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11. Is the delight of Mary's heart and bach, as fewfil be source of light and life to thousands of your fellow-men. Robert Dale Owen's New Book.

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DEMOVAL—DR. A. E. CU TTER has per-Manachity located at 711 Tremon street, Roston, where she will examine and treat patients for every form of dis-case. Cancers or Tumors, slocated, in any part of the sys-tem, successfully removed without the knife. Office hours from 10 A. M; till 4 P. M., Wednesdays excepted. A lady totally billid will give im-siked examinations when deshed, Also business sittings from 10 A. M; till 4 P. M. Wednesday evenings from 7 till 9, Mass, Cutters will hold a Public Circle on Wednesday at 3 P. M., assisted by MAY of E. Louin, the celebrated Physical and Test Medlum of Chicago, Ill. Admission, 59 cmls.

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ZADKTEL, a Well-known English Astrologer, may be consulted by letter, addressed to care of W. F. FORD, 763 Wabash avenue, Chicago, 4th February, Questions #1. Nativities #3 to #5.

IZZIE NEW ELL, Chairvoyant, Healing, Test, Tamid Bushness Medium in Examines, from bock of hair. Terms, #2. Circles Sunday eve, -31 Winter st., Boston. Dec. 6.—Iw

Mas S. J. STICKNEY, Magnetic, Business of hair. No. 311 Tremont street, Boston. 4 \*\* Dec. 6.

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A SGEL mest ingers, descending through attended in thooks of refestial light, are most successfully linked and blended with historie scenery and associations. The house and its surroundings of relativant, the well and its oaken bucket, or hard, shade trees, and the Hyde farms-house against the hill an the distance, were concertly drawn and quanted by our configurations, were concertly flawn and opening of the properties of the first surrounding the properties of the first flaw of the following the platform he matted the decay excluding with the following the first surrounding the first surrounding the following the following the form of the first surrounding the first surrounding the following the first surrounding the following the following the first surrounding the surrounding the first surrounding the surrounding the first surrounding the sur

AN APPROPRIANT BOTTO W GIFTS Price of Engensing, TWO LOLLVICE, Sent by

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## Message Department.

EACH Message in this Department of the Ban-ner of Light we claim was spoken-by the Spuit whose name it bears through the instrumentality of

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

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

#### The Banner of Light Free Circles.

These Public Circles are held at the BANNER OF LIGHT OFFICE, No. 9 Management Play, (second story,) revery MONDAY, TUESDAY and THURSDAY AFTERSOON. The Hall will be open at two o'clock; services commence at precisely three o'clock; services commence at precisely three o'clock, at which time the doors will be closed, neither advantage currance nor exit until the close of the scarper. It, if rease of necessity, any one desires to leave the room during the services, the fact must be signified to the Chairman, and permission will be granted to retire after the expiration of five minutes. But it is to be hoped that visitors will remain throughout the session, as every Spiritualist knows that disturbing influences produce inharmony, and this our spirit friends particularly enjoin upon us to avoid, it possible. As these Circles are free, we have no doubt visitors will readily conform to our rules.

The questions answered at these Scances are often propounded by individuals among the audience. Those read to the controlling intelligence by the chairman, are sent in by correspond-

Donations of flowers for our Circle-Room Mes. Conant receives no visitors on Mondays. Tuesdays or Thursdays, until after six o'clock,

P. M. She gives no private sittings. SEARM DETTERS.—Visitors at our Fige Circles have this privilege of placing scaled letters on the table for brief answer by the spirits.—First, write one or two proper questions, addressing the spirit questioned by his or her full haune; then just them han, envelope, seal it, and write your own ad-dress on the envelope. At the close of the seamer the Chairman will return the letter to the writer. Questioners should not place letters, for answer upon our circle table expecting lengtly replies, otherwise they will be disappointed. Lewis B. Wilson, Chairman.

#### -Invocation.

Thou spirit, eternal and truthful, ever wise, we come to thee through prayer and praise, this of wisdom, that shall banish our ignorance, that shall sillume all the darkened chambers. of our spiritual being, and lead us out into bur needs; gather thou his nearer unto thiself, and make us conscious of thine ever-present blessing. Though the darkness, be ever so thick suit me. Good day. around us, and the storm-cloud ever so nigh unto us, let us feel that thou art here, ever here, min-sistering unto the necessities of every living soul. ... Oct/.27.

#### Questions and Answers.

CONTROLLING SPIRIT - If you have questions, Mr. Chairman, I am ready to hear them.

QUES - (From a correspondent, ) What are the ordinary sensible indications of spirit-presence

as it affects the nervous system?

Ass.—The approach of a disembodied spirit Into the almosphere of one embodied is indicated, sick with that for which no priest would like to generally by an electric thrill, accompanied by a feome to me, and if they would, they would n't sense of colliness. This occurs in consequence of a disturbance of the particles of matter comthe body. The introduction of a toroign sphere produces this condition. It is generally the first indication of the presence of a departed spirit,

Q. How were these words of Christ intended to be understood by the Jows : "The liour is coming in the which all who are in the graves shall hear his voice, and shall come forth; they that day, except I go at it in a sort of an Indian fash, its axis, and also its revolution around the sun, am. Now I don't know what sort of a dish they dame about unto the resur they that have done evil unto the resurrection of

often by signs and symbols, "He taught them by best mediums, and test them, to the last degree, allegories, because they were an ignorant, ware until you are satisfied. Begin with the man like people. There was a necessity for approach. Slade, in New York, and I will be there with a ing them upon a sphere or condition that would Jolly break-down for you, in the first place. If I meet with their understanding ; Jesus knew this: faint, say I field to you-that 's all. I can't tell Now the ancient Jews had a faith like this-a religious theory, if you please, or superstition; that the body was the grave of the spirit, the deadness in which the spirit existed. then, desis had direct reference to the body physical in speaking of the graye. The Essentans, from whence came our Josus, were a spirithal people + Spiritualists; ancient, to the sure, but differing in no fundamental point from your They believed not in the resurrection of the body, but in the resurrection of the soul from the body at the hour of death? They believed, also, that, under certifin conditions, the voice of God, through ministering spirits, could and did call New York City, seek out my little ones, and take forth these spirits dwelling in graves of dash and sense and they did come forth and did, manifest side from the body physical. Jesus inled, no doubt, to enforce this truth upon these warlike Jews-that God was all-powerful, and that they had but to call upon him, through the order of divine law, to receive whatsoever they might stand in need of. It is a fact patent to-every well versed theologian, that Jesus beligved in the supreme power of the Father, that there was nothing that the Father could not do for his children, and would not, if his children called upon him through divine law. Hear him, in his hour of trial, when he says, "I have but to call upon my Father, and he will send me twelve legions of angels." Would that the faith of the modern Spiritualist were as strong and as beau-

Q.-Did the Jews understand them as referring to the resurrection of the body?

A .- No, but to the resurrection of the soul from the body. Hear what was said at the grave of Lazarus. Jesus said, "He sleepeth." His relatives said, "He is dead; he has been dead four days," "But," says Jesus, "thy brother shall rise again." "I know," says Mary, "at the resurrection." But did she have reference to the body physical; No; Jewish records tell us to the contrary; but she believed that the spirit required a certain amount of time in order to free itself perfectly from the body physical, 'and then that, to the spirit, was the last day with the body physical; but it did not, by any means, refer to any general resurrection. I know bibtheir mistake.

 $\Lambda$ .—A republican form of government is based upon the voice of the people, we are told; a demoeratic upon the one-man; and yet it is difficult ments, for the one is often so, thoroughly mixed that they may win the crowns of eternity. Hear the principle of republicanism begins and where it ends, in any government. I contend that all governments are more or less republican.

Q -In the future, when the theocratic is adoptbe retained, only more elaborated and complete?

A .- In the future - when the theocratic is adopted! That is premising that it will be, to which we take exceptions, and therefore cannot

answer the question. Q .-- If God rules the universe by fixed and unalterable laws, in what way is prayer beneficial? A .- Prayer brings us into a more spiritual and receptive state. "Ask, and ye shall receive." Well, says the skeptic, why not receive without asking? Because there seems to be a necessity that we should ask. The asking is equivalent to opening the doors of your being to admit what you ask for. "My God; give me wisdom," is a prayer coming from the earnest soul, and that prayer must receive a correspondingly earnest answer. And why? Because all the finer feelings of the soul go out to the Great Spirit for what it seeks, and, like the dove, will not return without the olive leaf of peace in its beak,

Daniel Owen. I lived in Alpena, Mich., I have a wife and brother there I would like to reach. I have been gone three weeks. My name was Daniel Owen-1 died of congestive fever. 1 met one of your, people, hist fall, at my place, and he told me about these things; and I was surprised to meet him here, a dead man, to-day-dead as I am. I was in trouble about the future life when I met him. He told me I had better trouble myself. And this is our reason for so believing a humanis ton. I was sick most two years, of consumption. about this life-do the best I could here, and that the future would take care of itself. "I was the only real comfort I had about the hereafter. J was naturally nervous, and worried myself with The enlightened mind reaches toward self-govthinking about death, and the other life, and he seemed to take it away. I told my wife I believed he was honest, and that there was truth in what he said; and if there was, and I died hour, asking to be baptized with thy holy spirit first, I would come back; and if she died first, I of wisdom, that shall banish our ignorance, wanted her to come back forme. I have to say to her, It is true-Safah, It is true, true, true, 1 drave n't, learned much about the new life, only clearer light. Father, Spirit, thou knowest it seems like a very natural world to me; but when I learn more, I'll come back and tell you about it. Settle things to suit yourself, and you!!! Oct. 27.

#### Matthew Timmins.

My name, sir, was Matthew Timmins. I went out, sir, with the small pox, and I 've been gone, now, about ten months. I have left two brothers. and a sister, and a good many friends that have made themselves some trouble (and I see they aint got all over it yet) because I died the way did-had n't the consolation of the church; but I am back to say I am all right. I am as well off, no doubt, as if I had., God provides for those that can't provide for themselves. I was: -have been allowed to; but when I got out of the body, faith, I found plenty to take care of me in posing the atmosphere belonging to the spirit in the other life, and I am well enough off, and I want my folks to know that I am, and that they need n't do anything more toward masses for my soul. I am all right-that 's it! Good-day, sir. I was forty-three years old: Oet. 27.

### Johnny Pell.

I hardly know how to begin my business toto know whether, this thing is true or false, make up your mind first that you'll investigate with-X.-Jesus spoke mythically to his hearers, out prejudice; next, go at it. Seek some of the what I'll do elsewhere, but I'll tell you what 1 Indo, through him. I am, to you, Johnny Pell.

### Alice Gerry .....

I lived in New York City, Columbia Court. My name was Alice Gerry. I died there of consumption, between the hours of ten and eleven; last night. A have left two orphun children-one nine, and the other Six years old-two little girls. I learned, a few months ago, that my brother, who is well-to-do'in the West, was a believer in these things. If he is, let him come at once to care of them. Take them out of that fearful place; give them a home; make their little hearts glad. My brother's name is William Parker. William, if you have faith in this beautiful light, oh, hear me, and take care of my children. It is for that I come here to day. It is for that I have breasted again, so soon, the River of Change, and have come here to plead with you. Take care of my little ones! Oct. 27.

### Willie-Phillips.

Mother, mother, send something to comfort Aunt Jane. I am Willie Phillips, of Hartford, Conn. Oct. 27. Oct. 27.

### Captain Jack.

Me come back to make speak through your great talking-paper. Me want to tell the Great Father he got bad children out on the Plainsmany bad children there—and they make bad Injuns badder. Soon there be big war-big war; cost the Great Father much wampum, many warriors. He better look to it; he better take care of his bad children. Me Captain Jack.

Scance conducted by Prof. Olmstead.

### Invocation.

Oh thou whose loving kindness and tender mercy beams in upon our consciousness through every incident in life, thou Ever-present and Perfect Whole, we come to thee in prayer, this hour, feeling the necessity for prayer. There is lical scholars so determine; but if they would go darkness in the land, oh Lord, and the brightness back to ancient Jewish history, combined with of thy light is needed to dispel the darkness. the history of the Essenians, they would see Thou hast taught us to ask when we would receive. We would receive thy light, oh Lord, that

government-republican, democratic and theo longer sit in shadows, that they who are down cast and afflicted in this life may know wherefore they are thus conditioned, that the other lifes with all jts glory, with all its brightness, eratic is based upon the voice of the few; a theb"; with all its hope and its promise, may beam he upon them, giving them patience for this life, to determine concerning these various govern- giving them strength to bear the crosses of time, up with the other that it is hard to tell where us, Great Spirit, and bless us in thine own way.

CONTROLLING SPIRIT. - A friend is dissatisfied

with our answer of yesterday concerning a theoed, will not some phase of, the other two forms e cratic government-thinks we did not under them," says Christ; but the most of folks don't stand the question, else we could not have styled it a government representing the one-man pow-take 'em for all good, and they turn out to be a We did understand the question, but perhaps were a little remiss in not explaining our position more fully. We were 'not wrong in' styling a theoracy a one-man power, since it is the natural tendency of the human mind to embody its idea of God in some human personality, terribly, if they hadn't have been stopped right some individual who shall represent God. The ancient theoracy of the Jews represented their away is this: Take your common sense along God through priestly power. The High Priest with you always, in this business; take your was the supreme dictator, the one man standing in the place of God on earth. Now the Romish Church is an outgrowth of that ancient theoeraey-and what do we behold? A bowing down to the God Infinite in the universe? No; but an along and won't be dissatisfied-that's it. Good-Amaging of God through the Pôpe at the Vati- day, mister, good-day. can, who, we were recently told, so far as the Church is concerned, is Jufallible-the supreme dictator. The Romish Church, we again affirm, is an outgrowth of this ancient Israelitish theocracy that had an existence up to the time of I got hurt. 'T want no fault of mine. I did n't Saul, and then became extinct. But over what get thrown, but the horse stumbled, and I got Sass of people does this supreme dictator have hurt so I died. Tell father and mother it's all rule? We need not answer the question. The right. I am living first-rate here. I shall know 'enlightened' American mind knows full well that, were the members composing the Catholie Church fully enlightened, they would soon man. I was a rider. Goodday. sweep away their theogracy; but they are not. We stated as our opinion vesterday that no such form of government was to obtain upon earth, I died three weeks ago, on Oneida street, Bosty is too far enlightened to be anything else in My name was Mary Hersey. I was twenty-eight its tendency than polytheistic, and being so, a years old. My last words here on earth weretheocratic government is utterly impossible. ernment; that is its tendency. The enlightened mind pictures a God, and creates, if you please, a God for itself. In the aggregate all spirits, shall I ever get well?" The answer was, enlightened minds are polytheistic, and we find that the human mind, as a whole, ranges higher. in intellect to-day than over before-is gradually growing more and more intelligent; therefore the future promises that humanity will be stilly more polytheistic than at present; hence we cannot look for a theocratic government in the future any more than we can in the present. Cet. 28.

#### Questions and Answers.

OURS .- [By L. L. R.] The following theory is advanced by the London Telegraph + that there is no open sea, but rather a quasi-spherical. continent, against whose shores rises up the warm equatorial current. Drifting off again toward the equator, this gradually congeals into a colossal ring of ice, against which explorer after explorer has in vain attempted to make his way. From South Poles as from North, a huge glacier runs toward the tropics. Beyond this wall of know; I'll do my best. They say there's quite ice, and in its very heart; lies the land of the Hy- a process to be gone through with in the materiperboreans, where the climate is forever warm and equable, and where six months of perpetual darkness follow six months of perpetual sunlight. The inquirer wishes to know whether there is a quisi-spherical continent included within the usually circumscribed circumference of our earth, or whether there is another sphere or globe which is an offshoot of ur own; and is as yet attached to it, and may at some future time be separated from it?

earth is an absolute fact, which will, in my opinion, within the next quarter of a century, be thoroughly demonstrated to be a fact. Science has caviled much concerning what there is, and what there is not, at the poles, but by and by this caviling will cease, and more earnest efforts than ever have yet been made will be made, and not expect to meet with; but nevertheless it

Q.—Did the individual souls now inhabiting humanity once live in minerals, vegetables and animals?

inimals?
A.—I make a distinction between the soul and the tife. One may be called the power, and the other the action of the power, the manifestation of the power. I do not believe that the soul proper of the human was ever anything else but a human soul; but the life of the primaries that go to make up the external in the spirit and in the body physical are, to my mind, an outgrowth of all things beneath it. The life, that is, yours and mine, has come up through all the lower conditions of being, else we never could meet with and grapple successfully these conditions. If you had not been in your primaries, at some stage of being, a rock, you never could have comprehended the rock. If you had not heen a ray of light, you never could have comprehended the ray of light. When dominion was given to the human, soul inhabiting the body physical over all things, this dominion was given per virtue of its having had an education through all things. Now the soul receives its education by and through matter; but I do not deem it absolutely essential that the soul should be conjoined to matter to get certain portions of its education, for it is a fact demonstrated in spirit-life that there are souls who have never peen conjoined to matter—that is to say, inhabitants-actors upon physical forms, or through physical forms-and yet these souls have power over matter; these souls can sway the elements; these souls are educated, to a certain degree, concerning matter. I believe also that there are certain degrees of education that the soul must pass through in order to receive a fullness of wisdom: it must become conjoined to matter.

### Susanna Sanborn.

My name was Susanna Sanborn. I am from Hopkinton, N. H. I lived here in the body eightynine years, and I have been gone from the body nineteen years. When I went away, there was a good deal of talk about these spirit rappings, and some of our folks got to thinking considerable about it, and before I went away they asked me if, when I went, I would come back and let 'em know how much of the thing was true. , I did n't Q:—[By W. L. W.] What is the distinctive difthe darkness may be dissipated, that sorrowing believe there was a word of truth in it, so I
the darkness may be dissipated, that sorrowing believe there was a word of truth in it, so I
the darkness may be cheered, that the mourner may no wouldn't promise to come back, but I counseled secretary; Sue M. Clute, Treasurer; John Gage, D. A.

em to let it alone and stick to the religion of our fathers; but they would dip their fingers into it once in a while. I've come back to say that it is true, it is true, but it is a dangerous truth, because you've been so educated you are apt to believe everybody that comes Lack this way must be very good, when there's just as many bad people coming as good people-just as many rogues as there, are that aint rogues, some that come to deceive you and commit all-manner of wickedness upon you. Now, you've got to have your eye-teeth cut, I tell you, in order to know how to get along. "By their fruits shall ye know stop to see what kind of fruits they bear-they good deal worse than bitter, most of 'em. Now, some of my folks have been deceived. Well, they got to swallowing everything. I think it was well they got deceived, because they might have swallowed something that would have hurt 'em off short. Now, what I've got to say in going common sense, never be without it, let it be sharpened and quickened at every point. Have no prejudice, no bigotry, nothing of that sort, but good sound common sense, then you will get

#### Eddie Sands.

My name was Eddle Sands. I was seven years old. I could ride as good as the best of 'ein, but 'em when they come. I shall be all ready to give 'em a grand reception. My father, sir, is a circus-

#### Mary Hersey.

Turn up the light." I have been to these circles in the old room on Washington street. The last time I was there. I laid a letter on the table to be answered. In it was these words: "Dear "No, but it is all right." From that time I gave up. I did n't' try to get well. I felt sure I should n't get well; but I am well now, or shall be when I get away from here-I bring back my trouble, I see.

I was opposed in persisting to come where could hear these truths, but I said, "It is all that gives me comfort; I must go." I now say to those who opposed me, I gained more real spiritual strength and health by investigating these things as I did, than, in my opinion, you will ever gain in the course you are pursuing, if you pursue it to all eternity. But, however, go your way and receive your reward, as I have mine. Good-day,

#### Capt. John /Eldridge.

To the question, "Will Capt. John Eldridge, of Bristol, Mass., materialize himself, if some of his friends go where such things are done?" I do n't alizing business, so I don't know as I should be safe lit saying what I'll do. I shall be safe in saying I llado my best. Go and see. You won't be much out, and I shall have the experience am seeking for.

### Tom Maguire

This telegram was sent to my place this morn ing, and I am here this afternoon to answer it Will old Uncle Tom Maguire, of Machias, Me. ANS .- The revolution of the planet earth upon communicate with his friends?" Well, here I ion, head first. Well, then, Walter, if you want defermine the fact that if is a spheroid, but that want served up, whether fish, flesh, or fowl. I there is this continent, within the sphere of the am alive, Polly, I am alive. Now reckon on that, sure; and I am in good trim, too; reckon on that, sure; and I've escaped hell, I can't say how nor why, but I suppose it was all in the programme. I did n't join any meeting-house when I was here. I didn't put my name to the bottom of any creed, nor middle way, nor nowhere, and so I got a sharp setting up for not doing it (from the result will be a revelation such as they do folks here, I mean); but somehow or other I escaped it in heaven, and I am all righter I take it that this creed business is just what I thought it was when I was here-undertaking to dictate to. God, and to tell which way the human soul shall go to find its own salvation. I tell you what it is, you've got to do-it-if you're ever savedyou 've got to do it. There 's no other way. You might belong to as many churches as there is on earth, or to only one; but, if you don't work in good deeds, you won't get much of a show here, I tell you. Call again, Polly, if it was you that called. I take it you led the business, but if you did n't, it's all the same. Good-day, sir. Oct. 28.

Séance conducted by Prof. Olmstead.

### - MESSAGES TO BE PUBLISHED.

Thursday, Odl. 30.—Emanuel Eckhart, of Philadelphia, Pa.; Shunkazewa, to Spotted Tailt; Lieut, Andrew Bailey; Emma Vandyke, of Chichmatt, O., to her parents, Monday, Nor. 2,—Minnie Eldridge, of Bainbridge, Mass., to her parents, John Schnelder, of Albany, N.Y. to his brother; John Carter, of New York, to his mother, Tuesday, Nov. 4.—Gen, Canby; Hannah Wallingford, of New Haven, Conn., to her nicees and nephews; Capt. Eben Smith, of Dennisbort, Mass., to his family, Monday, Nov. 24.—Minnie Tappan; Matthew Connor; Cyrus Wakefield; Jane Foster, of Concord, N. H., Tuesday, Nov. 25.—Robert Shaller, of Thomaston, Me., to his sister in Hoston; Isaac Ferrin, 'o Jacob Richards, of, New York City; Helen M., Gale, of New York City; Mary Johnson, of Boston; to her mother.

Monday, Dec. 1.—T. P. Goodbue, of Lowell; Dan Simmons, to his brother David; Lizzle Standish, of Boston, to her mother; Capt, James Depnet, of Portsmouth, N. H.; Donald McWaller, of Scotland.

#### Donations in Aid of our Public Free Circles.

Since our last report the following sums have been received, for which we tender our grateful acknowledgments. This department of our establishment is a free gift to the people, established by the spirit-world, and any sums do nated by those who feel able to aid in lessening our extra expenses in consequence, will always be thankfully re-

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#### Married:

In Norton, Mass., Tuesday afternoon, Nov. 18th, by the Rev. S. C. Beach, Mr. George H. Taibot to Miss Della

Friday evening, Nov. 21st. 1873. by Dr. Daniel White, Mr. Henry Hitchcock, Jr., to Mrs. Mary M. Kellogg, all

#### Passed to Spirit-Life:

From West Amesbury, Mass., Nov. 9th, Mrs. Eliza A. Brown, aged 3) years, wife of James S. Brown, of Chelsea, Mass., and daughter (by a former wife) of Horace-Cushman, the present wife being Mrs. Mary Cushman, the musted multiple.

man, the present wife being array and selection of the present wife being array and selection.

Mrs. Brown has been wasting away for over two years, yet so patiently, so gently, that her husband, who has busless in Boston, thought the might still remain longer in the form. But she has gone to that beautiful land that she knew was her home, for she was a firm Spiritualist.

We well know that she will come to him with cheering words of love, who mourns the absent wife. The father will often feel her-presence, her fingers will yet touch the strings of sister Cushman's instrument, showing to them all that there is no death!

Oh, how sweet is our beautiful redigion! What balmit brings to those who remain! Could alf see, as the writer saw at the funeral, such beautiful seenesh spirit, life, such wreaths of flowers as were thrown over the nourners! such pure angels as were there to take the fear of death from all. Surely 'death has lost its sting, and the grave its victory.' Funeral services by the writer.

S. A. Rogers Heyder.

From Dorchester, Nov. 17th, after a short Illness, Mrs.

age.

She was a fathful and kind wife and mother. For more than twenty years she and all her family have lived in the knowiedge of the future life. Spirimalism was her religion; it was her staif and support in her last moments. A few hours before she passed on, and while in the full engloyment of all her faculties, she was permitted to behold the glorious light of the spirit worle, and to see and recognize the loved ones gone before, all walling to welcome her to her beautiful home. After failing them by naine, she turned to her family, who were all present, kissed each one, told them not to ahourn for her as absent, for she should be with them often, then, with a cheerful kypression, her spirit passed quietly on.

At the funeral, three Unitarian uthalsters took part in the services, which were of an extremely interesting character, recognizing her religious views and the fact that her spirit sight was opened and she saw and recognized the loyed ones waitling to receive her on the other side. E. H.

From Charlestown, Mass., Nov. 6th, Mr. Wm. M. Dins-

From Charlestown, Mass., Nov. 6th. Mr. Will. M. Dinsmore, aged 5 years.

Bro. Dinemore was well known, especially in musical circles, and his bodily presence will be sadly missed by his many relatives and friends; but, with the consciousness of an eternal regulator, may they all calmly await their own transition.

Funeral services were held at his late residence, No. 19 Russell street, on Saturday, Nov. 8th, consisting of singing by a choir, under the direction of Mr. C. B. Marsh, an address from Dr. J. H. Currier, of Boston, and h solo, touchingly and feelingly rendered, by Miss Carrie Brackett.

From Bradford, Me., Oct. 23d, Dr. Russell Severance, ged 60 years.

aged 60 years.

Our brother was one of our veteran leaders, for fourteen years and when disease, ravaged his vicinity, as did dintheria a few years ago, he, with his companion, promptly answered the call of suffering humanity, and with the angel band went forth to relieve, she with him ever ready to assist in the labor of love that brought success has reward through his organism ere he loined the loved ones gone before. Services by Priscilla D. Bradbury, Bangor, Me.

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New Publications.

LIPPINCOTT'S MAGAZINE for December - J. B. Lippin ott & Co., 715 and 717 Market street, Philadelphia, Pa. presents the following table of contents for the satisfaction of the mental appetite of its many readers: "The New Hy perion," From Paris to Marly by Way of the Rhine, VI. Shall And Acquaintance be Forgot? Hinstrated; By Edward Strahant "Autumn Leaves," by W. 4, "Sketches of Eastern Travel." HI. Bangkok, Blustrated, By Fannle R. Fendge; "Life at the National Capital;" "A Day's Sport in East Florida, " by S, C. Clarke; "The Livelles," In Two Parts. Conclusion. By Sarah Winter Kellogg: "History of the Crisis," by K. Cornwallis, "Saint Mar-thu's Temptation," by Margaret J. Preston; "The Lonk Fellow of Ti," by J. T. McKay; "The Problem," by Charlotte F. Bates; "Monaco," by R. Davoy; "A Prin-cess of Thule," Chaps 22 24. By William Black; "Our Monthly Gossip." Mr. E. Lytton Bulwer-Salvini's Othel-lo A Letter from New York "Notes; "Literature of the Day," With the January Issue this magazine begins its new volume, and the conductors promise added attractions for the coming year.

THE ATLASTIC for December James R. Osgood & Co. Boston, publishers—is characterized by the same spirit of interest and culture which has Infilled this monthly from its advent to the world of literature. Vol. 32 ends with this number. The publishers make amouncement that in the year 1874 they will give to the reader many new features of interest. Louis Agassiz, John Greenleaf Whittier, Charles Dudley Warner, James Parton, David A. Wells, Thomas Balley Aldrich, William Dean Howells, Charles Warren, Stoddard, Edward H. House, George Cary Eggleston, E. Nadal, Thomas Sergeant Perry, William M. Baker and P. Deming will contribute continued papers of a high order of interest; Robert Dale Owen will continue "Autobiographical Chapters," identical in character with those given by him for 1873, and which have attracted remarks ble attention - the forthcoming chapters relating to his dife while U. S. Minister in Naples, and to his experiences and observations of Spiritualism. During the year will also Se published Short Stones by Henry James, Jr., H. H. Roydsen, Rose Terry, Constance F. Woolson, and others; and yarlous contributions in verse and prose, by H. W. Longfellow, O. W. Holmes, and other Atlantic authors.

THE GALAXY for December-Sheldon & Co., 677 Broadway, New York City, publishers-concludes the sixteenth volume of this popular magazine, and affords a most attractive array of articles in prose and verse, by authors of acknowledged ability, including Richard B. Kimball, Hon, Grant White, General Custer, and Junius Henri Browne. Four poems add finish to the humber. The range of matter treated of by the departments "Scientific Miscellany," "Current Literature," and "Nebulae" is varied and wide reaching. The Galaxy is a pleasant friend for the winter evening fireside,
OCR YOUNG FOLKS for December - James R. Osgood &

or, Boston, publishers - closes its ninth volume and Hannah Colly's Chance" at the same time. The contents of this number are rich 'in 'practical instruction and replete with interest, and are set off by fine illustrations. The publishers announce (per circular) that the attractions of this magazine will be increased for 1874, contributions from Mrs. Cella Thaxter, Miss Elizabeth Stuart Phelis. Mrs. E. Akers Allen, Rose Terry Cooke, Prof. F. W. Clarke, Theodora ("The Prairie Nymph"), Marian Doug las, Nora Perry, Anna. Boynton Averlli, Edgar Fawcett, Mrs. Nellie Eyster, Mrs. S. B. C. Samuels, Elizabeth Kilham. Annie Moore, George Cooper, Laura D. Nichols, Helen C. Weeks and others being expected.....

WOOD'S HOUSEHOLD MAGAZINE-S. E. Shutes, pub lisher, New York City and Newburgh—Is received for De-cember. The managers announce a fine chroine as a premlum for subscribers.

EDADARLING; OR, TRE LITTLE FLOWER-GIRL,—Mrs. H. N. Greene Butts, of Hopedale, Mass.—author of "Vine Collage Stories," etc., and a writer with whom the readers of our columns are familiar—has fissued in pamphlet form a story appropriate for the young forks, bearing the above title, and illustrated with several engravings.

GOOD NEWS FOR THE CHILDREN. - St. Nicholas bus olas," the beautiful new magazine for girls and boys; just published by Scribner & Co., of New York, comes every month. It is full of good things -pictures, stories, talks with children, historical sketches, fairy tales, nurspry rhymes, Hingles, puzzles, etc. The publishers say they nean to make it just as good and helpful to the children'as they can. They want one hundred thousand children made happy by St. Nicholas before the holidays. Price \$3,00 a year; one price to all. St. Nicholas is for sale by all newsdealers, and subscriptions are received by all-booksellers, post-masters and publishers of newspapers, and by Scribner & Co., 654 Broadway, New York.

A BEAUTIFUL FIEND; OR, THROUGH THE FIRE, IS the startifue name of Mrs. Emma D. E. N. Southworth's new book; to be published in a few days by T. B. Peterson & Brothers, Philadelphia, Pa. No words from us are necessary to commend this book to Mrs. Southworth's many admirers; they will find in it no falling off of the power that has made her previous books so attractive to them; the style is spirited, and the intense interest sustained to the and - All of Mrs. Southworth's Thirty-six Popular Rooks morocco cloth, with a very handsome newly-designed full gill back, and will be sent to any address on receipt of pric by the publishers, making an elegant and appropriate

Spiritualist Lectures and Lyceums.

Spiriurilists and friends of Liberalism are cordially invited to attend. Admittance free. II. F. Gardner, President.

The ladies' Aid Society meets each Tuesday afternoon at same place. All invited to the evening Sociable.

John A. Andrew Hall. - Free Meetings.—Lecture by Mrs. S. A. Floyd, at 23 and 75 r. M. The audience privileged to ask any proper questions on spirituality. Excellent quartette singing. Public invited. The Children's Progessive Lyceum, No. 1, which formerly met in Elbyt Hall, will hold its sessions at this place, corner Chauncy and Essex streets, every Sunday, at 10½ o'clock. G. W. S. French, Secretary.

The Children's Independent Progressive Lyceum Association has secured the use of the Parker Fraternity Hall, 551 Washington street, in which to hold spiritual meetings every Sunday morning and afternoon. Good mediums presyent for tests.

The Lyceum meets in said hall every Sunday at 1½ r. M. Al good mediums are invited to give a helping hand, for the benefit of the Lyceum. Dr. C. C. York. Conductor.

Test Circles are held at Nassau Hall, corner Washington and Common streets entrance from No. 8 Common street), every Sunday at 10½ A. M. and 2½ r. M. Mrs. L. W. Litch and whers, mediums. Seats free.

Codman Hall, 75 Tremond street.—Sünday morning, circle, Mrs. Relle Bowditch, medium, Attiv. M. a free circle, Aimediums lavited.—Evenfing, free conference. Thos. E. Moon, President.

Boston.—John A. Andrew Hall.—On Sunday, Nov.

BOSTON .- John A. Andrew Hall .- On Sunday, Nov 30th, Alonzo Danforth conducted the exercises of the Children's Lyceum No. 1. Lizzle Thompson, Henry Dodge II. A. Johnson, H. B. Johnson, Willie Jones and May Potter favored the Lyceum, with speaking, and the Miss White furnished most excellent music, both in a duett and olo. The wing movements were conducted by Willie E

Mrs. Sarah A. Floyd held two services at this hall or the afternoon and evening of the 30th ult. -large and approlative audiences convening to listen to her remarks; Select Assemblies. - A course of Assemblies for dancin will be innugurated at this hall on Monday evening. Dec. 15th, to be continued on successive Monday evenings until further notice. Music by Carter's Band of five or more deces, Messrs, Kittredge, Barlow, Foss, French, Willi

French and Coolidge will officiate as floor directors. The Lyceum Industrial Band will hold their first sals o useful and fancy articles at John A. Andrew Upper Halls, on Wednesday evening, Dec. 10th, 1873. A musical and literary entertainment, together with a supper and dance are to be the features of the evening. Admission 15 cents, including dancing. Supper 17 cents.

Fraternity Hall, 551 Washington St .- On Sunday, No. 30th, the meetings at this place were well attended. Spirit nessages were given in the morning through Mrs. Gurney, Mrs. French, Mr. Brown and others .. In the afterwoon Mrs. Caritsle Ireland gave many good tests to stran gers. She is engaged every Sunday afternoon for the pres We invite all good mediums to aid us. The Lyceum met with twice the number heretofore as

embling. Some fifteen of its members gave select declamations, reading and singing. The exercises were partic nated in by all with harmony and interest. The Lyceum

Martin then gave some excellent tests, which were highly

appreciated by the andlence.

The culldren's meeting in the afternoon was opened by Mrs. Taber with invocation and the ceremony of christen-ing. Mary Potter recited "Little Nell," also one other beautiful little poem entitled "Mary's Wish." Clara B. Moody recited "My Angel Name," and Master Honry E. Dodge gays the "Morning Song," all of which were fine-Taber and Mrs. Cutter addressed the children and the au-

exercises.

Templar's Hall, 250 Washington St.—"Convestion—all Temperance Meetings." take place at the hall on Saturday evening of each week—the public being invited to attend. Horace Seaver, editor Boston Investigator, will preside on Saturday evening. Dec. 6th.c.

#### Movements of Lecturers and Mediums.

Mrs. M. J. Wilcoxson is lecturing Sundays in Boulder City, Colorado. Such an interest is felt to learn more of Spiritualism, that good audiences gather to hear her cluci-dation of the subject.

Dr. W. H. C. Martin, the noted charvoyant physician, clairvoyant and test medium, have located in this city, at No. 5 Montgomery Place, (a few doors from the Banner office,) and are ready to receive those who wish their professional services.

Mrs. Emms Weston will hold two seances in Marlboro Mass., Sunday, Dec. 7th, at 2 and 65, P. M., in Berry's

Miss Jennie Leys' lectures in Philadelphia during De-Dr. H. P. Fairfield will lecture in Leominster, Mass. on Sunday, Dec. 14th, and in Marlboro', Dec. 21st. He would like to make other engagements to lecture for spir-

itual societies. Address him, Ancora, N. J. Mrs. F. A. Logan, inspirational speaker, may be addressed for the winter, Ogden City, Utah.

Mrs. C. M. Morrison will be at Cleveland, O., on or bout the 5th Dec. Mrs. P. Doty Bradbury, of Bangor, will speak in Union Hall, Bradley, Me., on the second Sunday of December, at 10% A. M. and 2 o'clock P. M. The Children's Pro-

gressive Lyceum in Bradley is reported as "alive with interest and in good running order. N. Frank White will speak in Music Hall, Taunton; Mass., the Sundays of December, and will answer calls for week evenings during the month in that vicinity.

### Anti-Exemption Petition.

Will not the Liberals everywhere interest themselves in the matter of circulating the petition; given below for the repeal of the act of Congress exempting church property from taxation, and send As the lists of names for transmission to that body? All so received by us shall be acknowledged and forwarded without unnecessary delay. The "Anti-Exemption Petition" is as follows:

To the Honorable Single and House of Representatives in To the Honorable Senate and House of Representatives in Conpress Assemblet.

We, the undersigned, cirizens and residents of the United States, would hereby respectfully petition your honorable bodies to repeal the first section of the Act approved June 17, 1879, entitled "An Act exempting from taxes certain property in the District of Columbia," etc., and providing that "all churches and school-houses, and all huildings, grounds and property appurtenant thereto, and used in connection therewith. In the District of Columbia, shall be exempt from any and all taxes and assessments, natural, an unicipal or county." We ask this for the following reasons:

in connection therewith, in the District of Columbia, shall be exempt from any and all taxes and assessments, tastion-al, municipal or county." We ask this for the following reasons:

1. This part of said Act we understand to be at variance with the spirit, if not the letter, of the First Amendment to the Constitution of the United States, which provides that "Congress shall make no law respecting an establishment of religion." Since the exemption from taxation of churches, parsonages, ecclesiastical houses and sectarian schools in the District of Columbia tspigecisely equivalent, in effect, to a direct appropriation by Congress for their support, we conceive this measure to vloate what all the expounders of the Constitution declars to have been its manifest intent and design—namely, to sever all religious organizations from any connection with or dependence apon the civil government, except for equal and impartial protection. This part of said Act, therefore, we consider to be UNCONSTITUTIONAL.

2. This part of said Act we conceive to be also contrary to equity and inster, insamule as its effect is to increase our relative proportion of the National taxes, to the end of relieving altogether from taxation certain churches and church properties in the District of Columbia. We consider it, therefore, to be UNUSTRICT of Columbia. We consider it, therefore, to be CNUSTRICT.

3. All history shows that the effect of exempting churches from taxation is to accumulate property in the hands of ceclesiastical bodies to a very dangerous extent, and at fast to comical value of the same results here as elsewhere, is evident from the fact, that, while the animber of church property is the linking and allowed the same results here as elsewhere, is evident from the fact, that, while the cambier of the cent of the property and of Mexico, of Spain, Austria and France, are sufficient warnings against adopting a policy which is hostile to American ideas and American institutions. That the non-taxation of church property is trailing

Woman Suffrage Petition. The friends of Woman Suffrage throughout the State are earnestly requested to circulate the following form of petition in their respective lothout delay. Cut out the form of tition and paste it upon a sheet of blank paper. Then obtain as many signatures of men and women as possible. Then forward it to this office, and we will see that it finds its way to the Legis-

Inture at the proper time:

To the Senate and House of Rep esentatives of the State of
Massachusetts:
The undersigned residents and citizens of Massachusetts
respectfully represent:
1. That, whereas, the 1st section of the 2d article of the
Constitution of the United States expressly provides that
"each State shall appoint, in such manner as the Legislature thereof may direct, the electors for President and
Vice-President."

ature at the proper time:

And, whereas, women are now unjusty extracted from any participation in the election of these highest officers of the mation;

We, therefore, respectfully pray your Honorable bodies that you will exercise the authority thus vested in you by the Federal Constitution, and enact a law-conterring suffrage upon women, who are citizens of the United States, and of the State of Massachusetts. In future Presidential elections, upon the same terms and conditions as men.

And we further respectfully represent:

2. That, whereas, the Constitution of Massachusetts contains no restriction upon the exercise of suffrage by women in regard to the election of certain State. County, Town and Municipal officers; we, therefore, respectfully pray that you will epact a law abolishing all political distinctions on account of sex, except where the same are expressly contained in the present Constitution of your state.

And we further respectfully represent:

3. That, whereas the Constitution of the State of Massachusetts restricts suffrage for certain officers to in a cone, therefore we respectfully pray your Honorable bodies to take the necessary steps to amend the State Constitution so as to abolish hereafter all political distinctions on account of sex.

## The War-Cloud.

Cuban matters at present seem to promise a peaceable adjustment. The Spanish home government has acceded to the demands of the United States for reparation, and President Grant refers hopefully to the prospect-in case the Castellar republic has power to enforce its decrees upon the colonial authorities-that the threatened complication concerning the Virginius will be settled without resort to arms.

At a meeting of the officers of the American Peace Society, held at their rooms on the 26th ult., the following resolutions were unanimously adopted:

adopted:

Resolved, Phat recent events threateling to disturb the peaceful relations between the United States and Spain tend to create grave apprehension on the part of the friends of peace throughout the civilized world.

Resolved, That, while the American Peace Society cannot but regard, the atrocious and summary execution of many of the officers, passengers and crew of the Virginius as in violation of the common rights of humanity, whether sanctioned by Spanish law or not, yet they fail to discover any adequate reason for hastily plunging two friendly nations into the horrors of war.

Resolved, That this Society would express the earnest hope that the government of the United States will not yield to the clamor of foreign emissaries and their sympathizers, who, through a portion of the press, are inciting a spirit of war, and thereby urging it to measures of violence against a friendly nower now stringeling to itse to the dignity of a republic, and for acts which it is not known that she sanctions, especially as there is no known precedent as to the facts or principles in this case by which it must be adjusted. That we would respectfully appeal to the gov-

thated in by all with harmony and interest. The Lyceum will have a "Christmas Tree," of which due notice will be given. We hope our friends will remember us as in former years in its preparation.

DR. C. York, Conductor, Nassau Hall.—The meetings were well attended on Sunday last. The morning service was opened by an invocation by Miss, Nickerson, after which Mrs. Dr. Cutter read-a paper full of practical thoughts on the subject of "The Education of Children." Miss Nickerson and Mrs.

The Education of Children. Miss Nickerson and Mrs.