VOL. XXVI.

{WM. WHITE & CO., } Publishers and Proprietors.}

BOSTON. SATURDAY, OCTOBER 1869. {\$3,00 PER ANNUM,} In Advance.

NO.

Spiritual Phenomena.

ACCREDITED MANIFESTATIONS.

STILL MORE WONDERFUL.

EDITORS BANNER of LIGHT-I have recently stated in the columns of your invaluable paper that a beautiful flower and a small cane had been brought to me by a spirit-hand, the doors and windows of the parlor where I was being closed at the time; but I did not mean to say that they could not have possibly been cautiously introduced into the room by the disembodied, and hidden there immediately preceding our scance, though from all the contingent circumstances bearing upon the phenomenon I have no reason to doubt that they came in after we were seated. M. Swedenborg stated to M. Cahagnet that material substances offer no resistance to spirit. How far material substances may be made to partake of this diaphanous or intangible nature through spiritual chemistry, (such as seems to be employed in the iron-ring manifestations,) I am unable to say-though, from the wonderful expressions of spirit-power with which I have been favored by heaven, I am prepared to believe that spirit is all in all, and rolls our planet, as well as adorns and perfumes a flower.

At a recent scance—my wife at the piano, Miss Fox at her left hand, and I at her right-a daguerreotype was brought by spirit-power from the opposite side of the room and laid on my arm. I asked of whom it was. The spirit replied, "One whom you love, but have never seen." Subsequent examination proved it to be of a very beautiful young lady, Colonel Seawell's wife, who died at the age of eighteen, soon after her wedding. I had never seen her, but had learned to love her from her picture, and from many accounts I had had of her very amiable, angelic character. She now often comes to our scances, and plays for us the guitar, the one she played when in the form; touches us with her gentle fingers; removes a handkerchief from my hand and returns it to me again; and in other ways makes manifest her divine and most welcome presence.

Franklin also came, illuminated his hand and laid it firmly in mine, after mine had been covcred with a handkerchief as requested. He allowed me to examine his hand by bringing my face near to it, and fearing, it would seem, that I might still be in doubt about it, he separated his fingers, and raised them slowly before my eyes. He then asked for my pencil. I handed it to him. He attempted to write something with it on the palm of my hand, but seeming not to like that, seized my hand with his, turned it over and wrote his initials on the back of it: then he illuminated the pencil, made it visible to the two other sitters, and so returned it to me. I casually remarked, when the hand had been withdrawn, that it did not appear to be so large and strong as I had inferred it was when he previously touched me. In a moment a firm spirit-hand grasped my lifted it in air as if it was the same, and no other. He came many times afterward, and with his illuminated hand touched me, patted me on the breast, or arm, and took paper and returned it to me after he had written upon it some instructions, some words of cheer, some expressions of happiness, of hope or gratitude. Sometimes he would take his hand directly from me to the guitar, which was a little distance off against the wall, and then would sweep the strings; so that we could not but be convinced that it was a veritable spirit-hand that touched the cords. Once he offered an apology which was both tender, touching, and delicate. He had asked for paper. I handed him some, but he took it so hastily, snatching it, as it were, I feared I had been awkward or dilatory, and remarked that Franklin seemed to be angry with me; I felt hurt. Immediately a hand came up along my leg, rattling the paper. I put my hand down to receive the latter, and was allowed to take hold of it; then it was slowly, gracefully withdrawn, and I knew full well the courteous intent.

One evening when a Mr. Seman was present, (Mr. S. is an optician here, a highly-educated. gentlemanly person, who has seen much of the world, and was once a pupil of Baron Du Potel,) my mother put the tips of her illuminated fingers into my hand. The music-box was then carried by spirit-power from a side-table to the one where he (Mr. S.) and Miss Fox were sitting, (my wife and myself standing in the distance,) and it was there wound up, then taken to the floor by the side of the guitar, where it was again and again wound up, while the guitar played an accompaniment. Mr. S. was also favored with many other manifestations of angel-presence, and he saw Franklin's illuminated hand as it lay on my breast. But Mr. S. thought that darkness was always necessary for these exhibitions; on that account, doubtless, we were ordered into the dining-room, (two rooms distant,) where there was a strong gas-light. Hardly were we seated when he was told to cover his hand and put it under the table. He did so, and received a peneil that had been left on the table in the parlor when we quitted it. The loved Aunt Susan, the Mrs. Seawell above-named, also came, and with her usual gentle touch placed her fingers on mine. We were then sent back to the parlor, where other agreeable expressions from the angel-world greeted us. When this seance was closed, I was told to look at my handkerchief. I took one from my breast-pocket, and was much disappointed at not finding a flower done up in it, or some mark upon it. I again put my hand in the pocket, where I found another handkerchief, and on the corner of it the well-known initials B. F., which had doubtless been written there, I know not how, in the course of the evening.

During Miss Fox's stay with us we had three.

Franklin, one from my mother, and one from Dr. | Minier, who recently died at my house. The chirography of these documents was characteristic, and as unlike each other as would be likely ever to occur from three different hands. They were all written in the dark; we distinctly heard the writing in each instance, and when they were completed they were handed to me by fingers that sometimes touched mine, and were not those of any mortal present.

three spears of grass for an evening exhibition. I obtained them, nearly two feet in length. That night, just before leaving the parlor, we were told to stand by the table where the grass was laid. Soon after, on turning up the light, we found the three spears had been joined by a knot at one end, and then braided into a kind of chain and wound up into a coil.

When speaking to persons about these marvel-

One morning in my garden I was told to pluck | ous phenomena, they often say, "I wish I could | suspected him to be the cuiprit, and determined see them; do let me know when another medium comes?" Wishing that they might see, I have occasionally invited the wondering in; and what has been the result? One large man begged the spirits not to touch him; another was afraid to cross the room at the request of a spirit-son whom he felt sure was present; a lady hid her head in my wife's neck, and trembled at the thought of a spirit-hand. Think you, with such inharmony



THE SPIRIT OF FISHER, AS IT APPEARED TO THE SETTLER.

and conflicting feelings, anything satisfactory would be likely to accrue? All should know that the first great requisite is harmony; the second, and hardly less important, is the preparedness of each individual for these manifestations. I found, this summer, as I did last summer when Mrs. Kane visited us, that the developments were progressive. At first, for example, the music-box was wound up but little, then it was entirely wound up. At first, Franklin touched me cautiously, but when he felt that all fear had turned to pleasurable emotions, and he had confidence in me-confidence that I would not clutch at him to disturb him in his great efforts to manifest himself, he placed his hand squarely and fairly in mine; a brother Mason could have hardly done it with a more friendly aspect.

An editor came to one of our séances—he wa doubtless disappointed; but I will pledge my life to him and to all others, that if he and they will pursue this subject with a simple, sincere desire for the truth—will pursue it under the same favorable circumstances that I have-bring to his or their circles the same harmony, the same selfpreparedness, the same good mediumistic influence which I have found necessary, they will be fully, entirely satisfied that the spirits of departed friends do revisit us, and make themselves known to us, the bigoted clergy to the contrary G. L. DITSON, M.D. notwithstanding.

Albany, N. Y., Sept. 6th, 1869. P. S.-A gentleman just from Buffalo says that at the Convention there I was called for as a delegate from this State. If I was really appointed delegate, I was informed of it yesterday for the first time. I trust that this declaration will be a sufficient apology for my seeming neglect.

G. L. D.

AN AUSTRALIAN "GHOST STORY." The following statement is copied from a re-

spectable London periodical, Reynolds's Miscellany: Some few years ago, a free settler, named John Fisher, who had long successfully cultivated a grant of land in a remote district, and was well known to be possessed of a considerable sum of money, had been missing for some time at the nearest market town, whither he had been in the habit of repairing with cattle and produce for sale. An inquiry was instituted by his acquaintances; and his head servant; or rather assistant on the farm, a convict, who had lived many years with him in that situation, declared that his master had left the colony for some time on business, but that he expected him to return in a few months. As this man was generally known as Fisher's confidential servant, his assertion was believed, although some expressed surprise at the settler's abrupt and clandestine departure; for his character for honesty and sobriety was good, and, as far as was known, he owed no money in the colony. The month's wonder, however, soon subsided, and Fisher was forgotton. His assistant, meanwhile, managed the farm, bought and sold, and spent money freely. If questioned, which was but rarely, he would express his surprise at his master's delay, and pretend to expect him daily.

A few months after he had first been missed, a neighboring settler, who was returning late on Saturday night from the market town, had occasion to pass within half a mile of Fisher's house. As he was riding by the fence, which separated the farm from the high road, he distinctly saw the figure of a man seated on the railing, and at once recognized the form and features of his lost neighbor. He instantly stopped, and called to him familiarly by name, but the figure descended from the railing, and walked slowly across the field quite long written communications from Dr. | toward the farm-house. The settler, having lost

sight of him in the gloom, prodethed on his journey; and, on his arrival at the paratation, informed his family and neighbors that Fisher had returned, and that he had seen and spoken to him The news soon spread from farm to farm, and most of the neighboring settlers repaired, the next day, to visit and welcome their old friend. On inquiry, however, Fisher's assistant declared that he had not arrived, and affected to laugh at the settler's story, insinuating that he had probably drunk too freely at the market. The neighbors were not so freely satisfied; their dormant suspicions were awakened by what they now began to consider a preternatural apparition; and they applied to the magistrate of the district, who directed an immediate and strict investigation to be instituted.

Several natives of well-known sagacity and fidelity are attached to the Paramatta police, as constables, and are of invaluable service in tracing and pursuing bushrangers, and other criminals who have absconded. One of these, known by the name of Sam, was ordered to examine Fisher's house and farm, and endeavor to find traces of him in the bush. He set off, followed by most of the settlers belonging to the Nepean and other neighboring districts, who had been collected by curiosity and intense interest. The farmer who had seen the figure resembling Fisher, pointed out the exact spot; and the black, having examined the railing, discovered a dark brown stain on the split timber, which he scraped, smelt, and at once declared to be white man's blood! He then, without the least hesitation, set off in full run, after the manner of a stanch blood-hound, toward a pond not far from the house. A little dark scum was floating on the surface; he scooped some of with his hand-smelt-tasted it-and cried out. "White man's fat!" Having tried the field, backwards and forwards in different directions, as if to recover the scent, Sam led the chase to a small coppice. Here he bored the earth in several places with a ramrod, smelling the point every time, until he paused, pointed to the ground, and said, "White man here!" The spot was speedily dug up, and a corpse, sworn to by the neighbors as that of Fisher, was discovered, with the skull fractured, and in a state of rapid decomposition,

evidently many weeks buried. The guilty assistant was immediately arrested, and tried at Sydney, on circumstantial evidence alone-strong enough, however, to convict him, in spite of his self-possession and protestations of innocence. He was sentenced to death; and, previous to his execution, made an ample confession of his guilt. He declared that he had murdered Fisher while sitting on the very rail that the settler had pointed out, about three months before the appearance of that extraordinary apparition; that he had in the first place dragged the body to the pond, where the black constable had discovered traces of it; but that, after it had been some days immersed there, his apprehension of detection had impelled him to remove it to the coppice, where he had buried it by night, and alone.

TWO EXTRAORDINARY DREAMS.

The celebrated Charles James Fox, in order to attend the House of Commons, had taken an apartment in St. Anne's Churchyard, Westminster. On the evening when he took possession, he was struck with something that appeared to him mysterious in the manner of the maid-servant, who looked like a man disguised, and he felt a very unpleasant emotion. This feeling was strengthened by a similar deportment in the mistress of the house, who soon after entered his room, and asked him if he wanted anything before he retired to rest. Disliking her manner, he soon dismissed her, and went to bed, but the disagreeable im-

pression made on his mind by the maid and the mistress kept him long awake; at length, however, he fell asleep. During his sleep he dreamt that the corpse of a gentleman, who had been murdered, was deposited in the cellar of the house. This dream cooperating with the unfavorable, or rather repulsive, countenances and demeanor of the two women, precluded all hope of renewed sleep; and it being the summer season, he rose about five o'clock in the morning, took his hat, and resolved to quit a house of such alarm and terror. To his surprise, as he was leaving it, he met the mistress in the entry, dressed, as if she had never gone to bed. She seemed to be much agitated, and inquired his reason for wishing to go out so early in the morning. He hesitated a moment with increased alarm, and then told her that he expected a friend, who was to arrive by a stage-coach in Bishopsgate street, and that he was going to meet him. He was suffered to go out of the house, and when revived by the open air, he felt, as he afterwards declared, as if relieved from impending destruction. In a few hours after, he returned with a friend, to whom he had told his dream, and the impression made on him by the maid and the mistress; he, however, only laughed at him for his superstitious terrors; but, on entering the house, they found that it was deserted, and calling in a gentleman who was accidentally passing, they all descended to the cellar, and actually found a corpse in the state which Mr. Fox's dream had represented!

Some years ago a medical gentleman residing in Hackney was called in to attend a Mrs. Brooks, of the same place, and who suffered under a contracted throat, which occasioned her great difficulty in swallowing. She said that she traced the cause to the following circumstance: "When she was a young woman, and in bed with her mother, she dreamt that she was on the roof of a church struggling with a man, who attempted to throw her over. He appeared in a carman's frock, and had red hair. Her mother ridiculed her terrors, and bade her compose herself to sleep again; but the impression of her dream was so strong that she could not comply. In the evening of the following day, she had appointed to meet her lover at a friend's house, from which he was to conduct her home when the amusement was ended. She had passed over one field in hopes of meeting the gentleman, and sang as she walked along, when she entered the second field, and accidentally turning her head, she beheld, in a corner of the meadow, just such a man as her dream represented, dressed in a carman's frock, with red hair, and apparently approaching toward her. Her agitation was so great, that she ran with all her speed to the stile of the third field, and with difficulty got over it. Fatigued, however, with running, she sat on the stile to recover herself; and reflecting that the man might be harmless, she was afraid that her flight, on seeing him, might put evil and vindictive thoughts into his head. While in this meditation, the man had reached the stile, and seizing her by the neck, he dragged her down, and she remembered no more. It appeared that he had robbed her of her watch and chain, her purse and her shawl, and thrown her into an adjoining ditch. Fortunately, a gentleman came to the spot, and observing a body above the water, he hailed others who were approaching, and it was immediately raised. The female was evidently not dead, and some of the party remarking that the robber could not be far off, went in pursuit of him, leaving others to guard and endeavor to revive the body. The pursuers went different ways, and some, at no great distance, saw a man sitting at a public house with a bundle before him. He seemed to be so much alarmed at the sight of the gentlemen, that they

to examine the bundle; in which they found the shawl of the lady. The man was, of course, immediately taken into custody, and was brought to trial at the approaching assizes. He was convicted and executed."

The medical gentleman added, that when Mrs. Brooks had finished her narrative, she declared that she felt the pressure of the man's hand on her neck while she related it, and that her throat had gradually contracted from the time when the melancholy event occurred. At length her throat became so contracted, that she was hardly able to receive the least sustenance.

[Last week we received a note from Mr. Simkiss, enclosing the following interesting testimony in regard to the truth of Spiritualism, which the readers of the Banner of Light no doubt will be

VERA VINCENT.

OR THE TESTIMONY OF T. M. SIMKISS, OF WOL-VERHAMPTON, ENG., TO THE TRUTH OF

VERHAMPTON, ENG., TO THE TRUTH OF

SPIRITUALISM.

To the London Dialectical Society:
Gentlemen—In accordance with the expressed wish of any testimony to the truth of Spiritualism, as given by me at your meeting at the residence of Dr. Edmonds, Elizroy Square, London, on the evening of Tuesday the 13th of April, 1869.

Welterhampton, May 14, 1869.

L have been a Christian list for another interest.

I have been a Spiritualist for nearly sixteen

I have been a Spiritualist for nearly sixteen years, and have examined the various phases of mediumship, with all the critical research of which I am capable.

I am not myself a medium, in the common acceptation of the term, though I have tried hard to become one: I have tried in a variety of ways to see, hear or feel spirits myself; by sitting frequently in circles as passively as possible, by submitting myself to repeated meaneric manipulations, and by sitting alone in the dead of night for many hours in a room that was used for some years exclusively for the purpose of spirits and mediums, and might be considered to be thoroughly permented with spifitual magnetism, but all with no apparent effect. apparent effect.
I have fiever been able to witness any inde-

apparent effect.

I have fiever been able to witness any independent physical manifestations, (i. e., without contact of the medium,) which would admit of efficient testing; so that I am generally skeptical as to the reality of this branch of Spiritualism. Though I have not seen any reliable physical manifestations, I have witnessed a great number of neurologic spiritual manifestations; and after deducting the greatest possible per centage for measureven, for imposture, and for hallucination, there remains for me no possible alternative but to acknowledge that some persons who are physically dead, have still a conscious existence, and can, by operating through the nervous systems of certain sensitive individuals, called mediums, give unmistakable evidence of their identity.

I will quote a few marked instances out of a great number, of which I have had personal experience: Sixteen years ago, being in the city of Phiadelphia, in America, skeptical as to future existence, and quite unacquainted with Spiritualism, except by report as the last American humbug, I went to see Henry Gordon, a noted medium. The instant I entered his room he became entranced, and his body appeared to be controlled by some intelligent power other than himself. He inmediately extended his hand to me, saving

by some intelligent power other than himself. He immediately extended his hand to me, saying quickly, "Tom, how are you; I am glad to see you here; I am your old friend Michael C——."

After a pause, "I and others have influenced you to come here, so as to give you proof of immortality, which you have given over believing in." Michael C— was a college friend of mine who had been dead more than three years. I had then been in America only six days, and was a complete stranger to all around me. I had never mentioned the name of Wikhael C— to sure one mentioned the name of Michael C—— to any one in America, nor had I thought of him for some weeks before that time. On subsequent occasions, through Henry Gordon, Michael C—— related many incidents of a private nature which completely established his personality in my-

On the next day after my first visit to Henry Gordon, I went to see a lady who was not a pub-lic medium, Mrs. Chase, the wife of Dr. Chase, one of the Professors of the Eclectic Medical College, of Philadelphia, and who was said to see spirits. On my entering her drawing-room she said, "Oh! Doctor, there are several spirits come in with this gentleman; one is a tall, thin, young man, with brown hair, and only a little whiskers by his ears; he stoops and coughs very much, and dled of consumption; but he has already commudied of consumption; but he has already communicated through some other medium." This, I recognized as being a correct description of Michael C..... Mrs. Chase then continued: "On the other side of him there is a young girl, apparently about sixteen or seventeen years old, with very white skin; her hair appears to be nearly black, and hangs in ringlets; she has a broad square forehead and square shoulders; you knew her very well when alive." I could not recollect any one answering to that description. "She is very merry and rather fond of teasing, "She is very merry and rather fond of teasing, and is amused at your not recollecting her, as you used to know her so well." I was still perplexed, used to know her so well." I was still perplexed, and began to think that Mrs. Chase was playing with my imagination. After a few more tantalizing remarks I began to get tired of the affair, when Mrs. Chase said, "She is now going to say something by which you will know who she is." After a pause she continued, "You bore me to the grave." This remark, originated by the spirit herself as a sign of recognition, was a perfect test to me. I had never in my life, up to that time, been present at the funeral of any young girl except at that of the one of whom Mrs. Chase had just given me such a perfect description, both as just given me such a perfect description, both as to her appearance and playfully teasing manner, all of which this test brought fully back to my mind, though I had not thought of her for at least two years previous to that time. She had then been dead nine or ten years.

For the past three years my wife has been a medium. Constitutionally she is quite healthy, rather wiry and energetic than actually strong, with a quick circulation, strong-nerved, never been subject to fits or fainting, almost insensible to fear, and of a skeptical turn of mind. She was first entranced almost immediately on her sitting in a circle of Spiritualists, to which she went out of curiosity. Afterwards she was frequently in the unconscious or trance state, and easily pos-sessed by spirits, who could have full control of her organization for their own peculiar modes of speech and gesticulation, and were apparently as much at home as if in their own bodies. One spirit who at this time very frequently possessed her was that of a Scotchman, who invariably spoke broad Scotch through her, which she is

quite unable to do in her normal condition.

This trance state, unsurpassed as it may be for test purposes, is detrimental to the nervous system if much persisted in. In the case of my wife test purposes, is detrimental other nervous sys-tem if much persisted in. In the case of my wife it appears to have been a transition stage that she passed through as means of developing her interior senses, so as to enable her to see and con-verse with spirits, without the closing of any of her external senses. She is now as wide awake

and fully conscious when seeing spirits as any person with whom she is in company. She not only sees them, but occasionally gives the full names, both christian and surnames of total strangers, and by this means has convinced many persons of the truth of Spiritualism and immortality, about which they were previously doubtful.

One evening, in the midst of a general conversation, my wife suddenly said to me, "Here is a spirit who says his name is Father F——;" she went on giving me a correct description of his personal appearance, and told me where and under what circumstances we were previously acquainted with each other. A week afterward I took an opportunity of testing her with regard to this, spirit. Seeing his photograph in a shop where I was making some other purchases, I bought one; my wife not being with me, I after-ward caused her to see it in an accidental manward caused her to see it in an accidental manner, without her having any suspicion of intontion on my part, by showing it to another person. She looked to see what I was showing my friend, and said," Who is that; I have seen that face before." "Do n't you know?" said I. She replied, "Oh! it's that spirit that I saw last week; it's Father F—; what a good likeness it is."

On another occasion we went by invitation to visit some persons who were strangers to us; during the same persons who were strangers to us; during the same persons who were strangers to us; during the same persons who were strangers to us; during the same persons who were strangers to us; during the same persons who were strangers to us; during the same persons who were strangers to us; during the same persons who were strangers to us; during the same persons the same persons

On another occasion we went by invitation to visit some persons who were strangers to us; during the evening my wife described a spirit, a deceased relative of theirs, which description they said was accurate; and he gave his name as "Tommy," To this I was paving but little attention, not being acquainted with their family connections, when my wife said to me, "Tommy says he used to know you very well," I then inquired of the lady of the house as to the former residence and business of her uncle, (the spirit Tommy,) and, found that he was quite correct; I residence and business of her uncle, (the spirit Tommy,) and found that he was quite correct; I was officially connected with him when alive, and knew him well, but never had any idea that he was any relation to the persons whom we were then visiting. Some six months afterward she saw an oil portrait of this person at a house in another part of the country, and instantly recognized it as. "Tommy," whom she had seen on the exercise player mentioned. My wife has ognized it as. "Tominy," whom she had seen on the evening above mentioned. My wife has given me the names of spirits of historical per-sonages, many of whom I am quite certain that she had never heard of, and in several cases that I had never heard or read of until I searched yarious Encyclopædias to find if such persons had ever existed. One histance. That of "Annibale Carracci," who she said was an Italian art ist. Not being given to artistic pursuits or literature, I did not know of such a person; but on looking out for him in the Encyclopaetia I found his name and profession rightly given. She has correctly described the details of dress of many ancient Grecian and Roman spirits, such as the tunic, toga, sandals, &c., of which she was previously quite ignorant. Into the various ontological theories and spec-

sophical mind from the consideration of meta-physical subjects, or into the theological para-phernalia: with which ecclesiastical dogmatism and superstition have invested and well nigh smothered the pure form of "MAN THE SPIRIT." I think it useless at present to enter, as the chief object of this investigation is to elicit well au-thenticated facts, and thoroughly to sift them, to see if they can be accounted for in any other manner than by the agency of departed human manner than by the agency of departed human In my experience I have met not only with success, but with very many disappointments; and now rarely waste much time upon the spirits, vainly waiting for them to communicate; for I have the state of the label of the spirits. know that if they choose to withhold themselves

plations, which inevitably grow up in the philosophical mind from the consideration of meta-

they will not come when we do call, whilst on the other hand, they will sometimes manifest themselves at times and in places the most unexpected.

Beyond solving the important question "If a man die shall he live again?"—by the very fact of spirits communicating and proving their identity, there is to me little that is consistent or reliable in what is revealed through different mediums. And perhaps this is very wise. For if man were led to rely much upon spirits for advice, his own judgment and energy would be in

danger of being weakened thereby T. M. SIMKISS.

EXPERIENCES OF POWERS, THE SCULPTOR.

In a previous issue we gave a brief extract from an article in Appleton's Journal, written by Dr. Bellows, entitled, "Sittings with Powers, the Sculptor." Below we give the balance of the conversation, in which Mr. Powers relates the following spiritualistic experiences;

"These spiritualistic phenomena have always interested me, although I have never been in the least carried away by them. I recollect we had many 'scances' at my house and others when Home was here. I certainly saw, under circumstances where fraud or collusion, or prearrange-ment of machinery, was impossible, in my own house and among friends incapable of lending themselves to imposture, many very curious things. That hand fleating in the air, of which all the world has heard, I have seen. There was nothing but moonlight in the room, it is true, and there is every presumption against such phenom-ena under such circumstances. But what you see, you see, and must believe, however difficult to account for it. I recollect that Mr. Home sat on my right hand, and beside him there were six others round one half of a circular table, the empty half toward the window and the moon-

All our fourteen hands were on the table, when a hand, delicate and shadowy, yet defined, appeared, daucing slowly just the other side of the table, and gradually creeping up higher, until, above what would have been the elbow, it terminated in a mist. This hand slowly came nearer to Mrs. —, at the right side of the table, and seemed to pat her face. Could it take a fan? cried her husband. Three raps responded: Yes, and the lady put a fun near it, which it seemed trying to take. 'Give it the handle,' said the husband. The wife obeyed, and it commenced familing her with much grace. 'Gould it fan the rest of the company?' some one exclaimed, when three raps signified assent, and the hand passing round fanned each of the company, and then slowly was lost to view.

I felt, on another occasion, a little hand—it was pronounced that of a lost child—patting my cheek and arm. I took hold of it. It was warm, and evidently a child's hand. I did not loosen my hold, but it seemed to melt out of my clutch. Many other similar experiences I have had. It is interesting to know that the effect is not to create supernatural terrors and morbid feelings. My children, who knew all about it, and were present, never showed any signs of trepidation, such as ghost stories excite in sensitive and

young people.

I have always thought that there was something yet inexplicable about the nervous organization which might eventually show us to be living much nearer to spiritual forms than most believe, and that a not impossible opening of our inner senses might even here enable us to per-ceive these forms. When we see a man in his flesh and blood we see his outward robes. If his nervous system alone were delicately separated out from his body, it would have the precise form of his body, for the nerves fill not only each tissue of the body, but extend even to the enamel of the teeth and the fibres of the hair. There is no part of the human frame that is not full of these invisible ramifications. Show us a man's nervous system, and filmy as it might be in parts, his form would be perfectly retained, even to his eyes. Now this is one great step toward his spiritual body. A little further refinement might bring us to what is beneath the nervous system, the spiritual body, and it might still have the precise form of the man. I believe it possible for this body to appear, and, under certain states, to be seen. I do not often mention a waking vision I enjoyed more than twenty years ago, but I will tell it to you. It happened five and twenty years

I had retired at the usual hour, and as I blew out the candle and got into bed, I looked upon our infant child, sleeping calmly on the other side of its mother, who also was sound asleep. As I lay broad awake, thinking on many things, I became suddenly conscious of a strong light in the room, and thought I must have forgotten to blow out the candle. I looked at the stand, but the candle was out. Still the light increased, and I began to fear something was on fire in the room, and I looked over toward my wife's side to see if it were so. There was no sign of fire, but, as I cast my eye upward, and as it were to the back of my bed, I saw a green hillside, on which two

bright figures, a young man and a young woman, their arms across each other's shoulders, were standing and looking down, with countenances

full of love and grace, upon our sleeping infant.

A glorious brightness seemed to clothe them, and to shine in upon the room. Thinking it possible that I was dreaming, and merely fancying myself awake, (for the vision vanished in about myself awake, (for the vision vanished in about the time I have been telling you the story, and left me wondering,) I felt my pulse to see whether I had any fever. My pulse was as calm as a clock. I never was broader awake in my life, and said to myself, 'Thank God, what I have been longing for years to enjoy has at length been granted me, a direct look into the spiritual world.' I was so moved by the reflections excited by this experience, that I could not restrain myself from awaking my wife and telling her what had happened. She instantly folded her child to her bosom, weeping, and said,' And is our darling, then, so soon to be taken from us?' I pacified her by telling her there was no evil omen in the vision I telling her there was no evil omen in the vision talling her there was no evil omen in the vision 1 had seen; that the countenances of the heavenly visitants expressed only peace and joy, and that there was nothing to dread of harm to our child. And so I found it. I have longed much since to have any similar experience, but I never had it.

I believe in the fact of spiritual manifestations, animal magnetism, and the moving of solid bodies, he many so are to maryland by nursly scientific.

by means as yet unexplained by purely scientific men. I believe we are now at the threshold of a new era of discoveries, very unlike the past."

RECOVERY OF A LOST DIAMOND RING THROUGH A DREAM.—A few nights ago a lady, while taking a walk, lost a valuable diamond ring from her finger in some unaccountable way ring from her linger in some unaccountable way.
Diligent and extensive search was made, without
any clue to the ring, and the lady gave it up as
gone "for good and all." Before daylight the
following morning the lady was surprised Ly-the
calls of her nurse, a small negro girl. On being
admitted to her mistress, the girl, who had not
heard of the ring being lost, said she had just had
a drawn in which she way apprised when where a dream, in which she was apprised when, where and how the jewel had been lost, and that, if allowed, she felt sure she could find it. She then described the place and manner in which the ring disappeared, and begged her mistress to go with her and test the dream. This strange cir-cumstance was made known to the household, but all treated it with the utmost incredulity. It was afterward concluded to humor the girl, however, and she and several white members of the family proceeded to the designated spot, more than one hundred yards from the house. Here the dreamer told her mistress that, as directed in the dreamer told her mistress that, as directed in her dream, she must drop another ring, and it would roll as a guide to the missing one. A plain gold ring was handed the girl; she let it fall, and sure enough, it rolled and stopped within two inches of the lost diamond ring, which had got into a crevice between two bricks of the pavement. It may be imagined that the ring hunters were accounted at the rings hunters. were somewhat astounded at the miracle. There is not the least fiction about this curious dream and its result.—Louisville Courier-Journal.

The Lyceum.

"WHY AM I A SPIRITUALIST?"

At a recent meeting of the Boston Children's Progressive Lyceum, among others the following answer to the above question was given by Mr. Hardy, one of the Group Leaders:

Every one truly and understandingly believing in a continued, intelligent existence after the change commonly called death—who believes that death is not the king of terrors taught by the church, but only a kind friend whose mission it is to usher us into our future home—is really a Spiritualist; he can be nothing else, whatever name you give him. You will find such among the Buddhists, the Chinese, the Indians, and now and then one in our Outhodox Churches. Such are superior to the religion they are striving to believe. The great difficulty is that thousands who pass for true believers in the churches of the land, re not believers at all—they only think they be

They have a flue-spun, beautiful theory:of a beaven filled with stationary saints and angels, golden pavements, and barps and marble thrones; but they don't really believe anything about it, for lack of evidence to base their faith upon. Let the Atheist question them in regard to their reason for their hope on this point and they are at once nonplussed. Their house is built upon the sand, and disappears when attacked by the floods of truth. Such are not Spiritualists. They would be frightened, indeed, at the sight of one of the angels they think they believe in, and talk so much about; and a tiny rap from one of their spirit friends would completely upset their nerv-

ons systems. — I am a Spiritualist, because I have ample proof I am a Spiritualist, because I have ample proof that if a man dies he will live again; and that he will retain all bis powers, faculties and affections in an intensified degree. And one believing so much really, truly, and understandingly, is already ninety-nine per cent, a Spiritualist; for to believe all this and deny that such can return to their loved ones here in the mostal form still their loved ones here in the mortal form, still sympathizing, assisting and guarding as before, would show a dullness of reasoning that would put stupidity to the blush, besides giving the lie direct to the positive assertion of writers in both the Old and New Testaments, as well as hundreds of authenticated facts in the history of all nations. And to say that they do not desire to come, would serve to show a great degeneracy in the affec-tional natures of those who have passed on be-

One may be a Spiritualist and disbelieve most of the Bible; but it is utterly impossible for one to believe in the Bible to that degree existing in the churches, and not be a Spiritualist in the strictest sense of that term. Why am I a Spiritualist? Because I have communed with departations in the strictest sense instant truly and familiarly and the strictest sense in the strictest sense of the strictest sense ed ones, just as truly and familiarly as I com-mune with you now. Peter, James and John never communed with Moses and Elias on the mount-who had been dead a thousand yearsmore really than you and I have with our dear ones in the Summer-Land; and thousands and tens of thousands give the same testimony. I am a Spiritualist because it is both natural and rational to be one; because I know that the asrational to be one; because I know that the as-pirations of the race can never be realized fully and completely in this life. The wisest, greatest, and best pass away with intense longings, and unbounded aspirations, and thus will it ever be. Will you tell me these demands, growing with our growth, and strengthening with our strength till the very last, are not ultimately to receive. till the very last, are not ultimately to receive a full and generous supply? Mother Nature, ever true, ever just in all her ways and works, rejects such a base imputation, and declares to us in a thousand ways that every demand she has creat-ed in our souls shall receive its full fruition; I am a Spiritualist because Spiritualism and that only furnishes a solution to this seeming contradiction, both reasonable and rational-beckoning us to a

hoth reasonable and rational—beckoning us to a land where every faculty of man's being may be expanded, unfolded, gratified, and where the loves, affections and sympathies may be exer-cised fully without let or hindrance. "More Light," "More Light," were the dying words of a great German Philosopher. Think you those words passed all unheeded—an un-menting proper passed to be realized for me it. meaning prayer, never to be realized? or was it a great prophecy reaching across the river into that home which needeth not the light of the sun nor oon, for the glory of the Lord doth lighten it. Think you the heaven of old theology would have fulfilled the aspirations of his great soul, where the only employment is the striking of harps Even the soul of little Spurgeon was not satisfied with this. Not being much given to music, he declared that he would spend ten thousand years viewing the wounds in the right hand of Jesus, and ten thousand in viewing the wounds in his left hand, and twenty thousand in viewing the wound in bis side, &c. What a noble and useful employment! If Spurgeon was a Spiritualist be would soon learn there were other employments in Summer-Land than spending forty thousand years in looking at some physical wounds.

I am a Spiritualist, because I must be that or

au Atheist. A person who never took the trouble to think on such matters may call himself any-thing he chooses, but a real thinking, reasoning, investigating man will either sink into atheism, or culminate into a Spiritualist.

It is said to be a common practice in Paris to hire people to attend fashionable churches, so that the preachers may say that they always have crowded houses. Two or three cents pay for in her head, if we may judge from the number of a worshiper.

Written for the Banner of Light. AUTUMN.

The summer has put off her joyous robes, And, clad in faded colors, gone away To that sad region of departed hopes, The past; that treasure-house of things we leve, Of holy memories and enraptured dreams; That cruel monster that with steady step. And wide, devouring jaws, and hungry maw, Angry, remorsoless as the cruel Fates, Forever following on our weary track, At length o'ertakes us in the march of life-As Fundy's wave with splendor rolling on, Crested with nodding plumes of foam, And uttering sullen threatenings to the sky, O'ertakes the 'lated wanderer on the sands, Which ebb tide left of waters bare, and smooth As trodden highway to his straying feet, And bears him, struggling in its glant grasp, Out to the Ocean's secret caves of gloom No more to walk amid the haunts of men.

Along the hills the sullen winds complain-Moaning like homeless spirits through the gloom Or heralds sent from the abodes of grief, To warn the world, awakening from repose, Of awful desolution nigh at hand. Through the bright forest-aisles they sadly go, And strew the pathways with the withered leaves, The warp and woof of robes the trees put on-Robes in whose varied beauties brightly shine The vapory splenders of the autumn sky. As though some artist's gifted hand had caught The colors from the clouded dome above And on the leafy canvas spread them out, To charm and please the souls that love his art. Oh that decay such beauty e'er should wear!

Oh Autumn, with thy glorious garments on : Crowned over with the sheaves of ripened corn ; And over bearing in thy plenteous hands The fruitage of the waning year: The sons of mon do bless thee evermore; Thou art to them the goal of every hope That looks no higher than the things of earth: Thou art to them the consummation grand Of all their watchings and their toils, Through all the seasons that precede thy roign; For thee the days of winter, clad in snow, And bristling round with leicles and frost, In silence hide their stores of subtle strength In the hard bosom of the frozen earth: For thee the springtime glories blossom forth, And clothe the earth with chaplets of bright flowers; For thee the plowman drives his team afield. And tears with cruel share the yielding soil. Or patient covers with his careful hand The seed of future harvests, that thy crown May still be bound with plonty, and thy hands May scatter blossings to a grateful raco; For thee the summer pours her burning rays, And, when the daylight redly fades away, And night with stars comes up the eastern sky-Like a crowned empress from her royal bowers-Scatters with lavish hand, along the fields And listless groves, her wealth of crystal dows. To reinvigorate their wasted strength-Which sunk beneath the waves of heat That radiates from Phrebus's car of fire, Wheeling its course across the brazen sky; For thee the fields put on their richest green, And woods and orchards don their kingliest robes; For thee the farmer bears the burning blaze Of summer noon-day, living out the curse God gave of old, in Eden's sacred bound, To him, the earliest father of our race: By labor shalt thou earn thy dally bread." Oh blessed curse—that gives to human kind An aim, an end, in this else aimless world; That takes us, dreamors drifting down the stream. Feasting on sweets, no bitter in our cup-In blissful ignorance-mere human moths-And lifts us up to followship with God, The minty architect of all we see—
Makes us co-well in this erring world
With him who made the universe of worlds,
And makes us heirs, if faithful to his work,

Of all the glories that lie hid from sight In that far region where his throne is set, And ancels with their shining wings stand near To do his holy bidding, and, with harps Of wondrous tone, to slug his praise for aye, In notes whose hely sweetness far outvies The matchless melodies that march along In night dreams through the poet's gifted mind; The which (though all unutterable) remain To cast their influence o'er his tuneful days, And swell at times the measures of his song To such immortal heights that half we doem Some minstrel spirit from the other land

Strikes the glad lyre to ravish mortal ears. With thy brown hills and crisped fields, O'er which the frowsy cattle roam at will, Gleaners that follow where the harvest stood To gather up perchance the scattered cars Left by the careless reaper in his march; Oh! Autumn, with thy bleating pens of sheep, And populous farmyards, where the meek-eved kind Send forth their answer to the hordsman's call; Oh! Autumn, with thy overflowing barns And garners, filled with Earth's rewarding fruits, And woods, all vocal with the farewell songs Of birds that follow Summer in her flight To the far regions of the central zone, And the voice of squirrels, that the livelong day Run chattering up and down the trunk Of some old forest monarch, that has stood The storms and shocks of conturies of change, Bearing into his hollow trunk the fruits That on his spreading branches grew, As store of food against the wintry days When all the earth, wrapped in her cloak of snow, Affords no sustenance for man or beast; Oh! Autumn, with thy dreamy whir of sounds That fill the air with melodies untold, Wherein the voices of the brooks and rills Commingle with the lonel winds that stray Along the meadows and among the glens And rugged hills, and gather, as they go. The songs of birds, the droning of the bees, The squirrel's chatter, and the farmyard's din, The pheasant's drumming, and the woodman's stroke, And children's laughter as they roam abroad To shake the nuts from off the fruitful tree; Thou art the emblem of our later days, When all the promises of hopeful youth Have fruited, and adorned our whitening brows With crowns of glory, harvosts of success And all our ripened powers shine brightly forth With splender that too soon must fade away-As all thy beauties perish and depart When Winter, with his touch of ice o'ertakes Thee, and with ruthless fingers searches 'round To curb the current of thy bounding blood-And we, with hearts o'erflowing, turn away From all the toils that filled our earlier days; From all the troubles and the carking cares That chafed our spirits with their petty ills; From all the joys that lightened o'er our lives, And forward look, with calm, expectant eyes, To the cold winter of our closing years. Oh! Autumn, with thy vapery skies, And dying verdure, at d short, dreamy days, Thou seem at hereft of all the sensuous life That grew in Spring's delightful hours, And throbbed in Summer's flery reign; And purified, thou standest, while thy trees, Along the slopes and on the crested hills, Shoot up "like vital flames into the blue." Over thy hills and o'er thy faded meads. From the cold regions of the frozen North, Soon shall we hear the blasts of Winter rave,

A lady must think she has something valuable locks she keeps upon it.

And, with regret, beside our blazing hearths,

Binding all Nature in his icy chains,

Speak of thy glory and bewail thy loss.

While the grim Storm-King revels on without,

And wraps the Earth in her cold shroud of snow,

Original Essay.

THE LABOR INTEREST-INTEREST.

Professor Denton, Wendell Phillips and Frederick Robinson assert, in the Banner of Light, that 'interest on money is a crime."

This is one assertion; but when Mr. Robinson says, "No one has a right to draw wealth from the community without returning to the community an equivalent for what he received in personal labor, either of body or brain," that is another and very different assertion. The second proposition may be admitted without in the least proving that interest on money is crime.

Before uttering the sweeping assertion, without reservation, that interest on money is crime, it may be well to consider what is money, and what is interest, and what is crime.

Money is a representative thing; what does it represent? It represents labor; it is, in fact, hoarded labor. It is the result of so much labor performed, if honestly obtained, by the person who owns it. And if dishonestly obtained, it is the result of some other person's labor, notwithstanding the dishonesty. It represents so much labor, and as such representative it may command other labor-pay for other labor-all the time, simply because it is always the representative of labor; and for no other reason. It is true that a person may labor and may store up his surplus labor in the shape of money, and may give or bequeath this money to another who has not labored. Every one has the same right to give or bequeath money that he has to give labor or any other representative of labor, which may be in the shape of money, or it may be in the shape of a house or improved land, or jewels, each and all of which constitute so much hoarded labor. On the other hand, although any one has a perfect right thus to labor for the benefit of others, he is not necessarily under any obligation to do it; instead of giving the house, or land, or jewels, he may loan them or lease them or rent them, for a consideration. That is to say, he may bargain to lend, or lease, or rent so much hoarded labor in one form for and in consideration of a certain amount of labor in another form: the parties contracting being presumed to know better than any one else the relative values in the exchange.

How can we undertake arbitrarily to distinguish between different kinds of hoarded labor? Why should we say a man may work hard till he has built a house as the result of his labor, and that he may rent that house to another who needs it and who is willing to pay say six per centum annually out of his labor for the use of the same; and yet deny the right of another man, who may have his hoarded labor in the shape of money, to rent his money at the same rate per centum per annum? The principle in the two cases is identical. Indeed, in the very first year, or at any time the relative position of the two, the house-owner and the money-owner, may be reversed, for the one may exchange his house for the money of the other. You may call it buying and selling, or what you please, it is but the exchange of one species of hoarded labor for another species of hoarded labor.

This sufficiently explains what money is. Secondly, what is interest? Interest is the price of the rent, or lease, or loan of so much hoarded labor. If that hoarded labor is in the shape of a farm, or a house, the price agreed to be paid annually in the shape of other hoarded labor is called rent; if that is to be paid in the shape of some other representative of boarded labor, for example, money, it is called interest It can be no more of a crime for an individual to receive interest on money lent, than it is to re ceive interest on a house lent, or a farm, or any thing else. There is no particular charm in the word "interest." Usurious interest is but another word for high interest; an exorbitant rent for a house is precisely the same thing as an exorbitant rent for money. Usury, it is true, has come to have a distinct technical meaning, but it is no more than high, or exorbitant interest. A proper rate of interest cannot be rigidly determined, all the world over, any more than a rate for houserent. Supply and demand would generally regulate both, if fairly treated, and not unduly legislated upon. In some countries, the proper rate of interest will always be more than in others, owing to a variety of circumstances. The same difference exists as to the proper rate of labor-of a day's work of a man; it varies greatly in different countries and at different times, from many

Interest, therefore, in itself, does not partake of the nature of anything criminal; for in fact it may be, and has been, in millions of cases, a great favor to one individual to be allowed the use of money, by paying interest; and thus the borrower of this year may become the lender of next year, through the advantage gained from the use of the borrowed money.

Thirdly, what is crime? Crime is willfully and knowingly doing a wrong or an injury to some other sentient being, or to something that belongs to some other being or beings. Society is but the aggregation of a number of human beings. The proposition is, that "every one who takes from this aggregation of human beings anything for which he does not return an equivalent, is a thief."

It ought to be clearly understood what it is that belongs to this aggregation—to this society; and also precisely what is meant by "taking" from it, and what is meant by an "equivalent" for what is taken. It should likewise be clearly understood what is meant by "drawing wealth from the community." If one man, no matter from what concatenation of circumstances, is so placed that ten men choose to pay him yearly a portion of their hoarded labor in consideration of something loaned, or something done for the ten by that one, nothing is "withdrawn from the community." The community, which includes this eleven men, is as rich as before, or richer, if the ten earned any surplus, whether it be paid to the one, or retained by the eleven. If we say that no man has a right to earn or to have any more than any other man, we might then claim that no man has a right to become rich. But Providence has not constituted mankind so much alike that all may do just the same thing, and realize the same amount of happiness or misery. On the contrary, God has made the minds of men so very dissimilar as to lead naturally and inevitably to all the variety which now marks the affairs of men and women. It may be, as Mr. Robinson says, that "money

is designed as a measure of value, and to pass from hand to hand in the exchange of commodities." Of course it is this; but, as we have shown, it is something more than this; it is, in itself, hoarded value. But this something more Mr. Robinson seems to lose sight of altogther, when he claims that he ought to pay for the use of everything else, but not for the use of money. in the shape of money, any more than it is to own a thousand dollars that that money would purate it, rode to the Central Park with one of her

been obtained through some wrong act, it is just as criminal as if it were in the shape of money, The argument of Mr. Robinson, then, against money honestly obtained, is good, against a house or other property honestly obtained. It needs no argument to prove criminality, in the case of money, house or other property dishonestly obtained.

Mr. Robinson, referring to the individual having money, remarks, "The lender may loan it or not, just as he pleases." So it might be said, "The borrower can borrow it or not, just as he pleases." This is a very inadequate view of the question.

Why should there be borrowers in the world? If there were no borrowers there would surely be no lenders. Men do not borrow for the purpose of benefiting the lender, but for their own benefit. There always will be borrowers and lenders, because of the inherent differences among men, some saving, some spending more than all they earn.

Again, when Mr. Robinson says, "The making of money is one of the most important prerogatives of sovereignty," the statement should be accompanied by some clear exposition of what is meant by "making money." "Congress" does not make money, does not create money, does not create anything. Congress may, according to the organic law of the people, define money, define what shall be legal as money, between the citizens. But money, now and forever, can only be the representative of labor, no matter what its form. Money, or in other words, the hoarded labor of the masses, may by class or unjust legislation be filched from the hard earnings of the great body of our people who are laborers, and put into the pockets of politicians and capitalists. This has already been done on a grand scale in the United States, and is going on all the time that Congress is in session. But this is entirely another matter, foreign to the question of the equity of charging nterest for the use of money. We have a legitimate taxation, which, even if managed in the most prudent, economical and honest manner, will be very heavy upon our people. A nation cannot play soldiers" with millions of men taken from producing and changed into consuming occupations without entailing upon it enormous taxation. It must be paid by the labor of the survivors in the land.

But whether we, as a people, have ten millions or ten thousand millions of such a national debt, Congress cannot make one dollar, more or less of actual money. Congress may strain the credit of the nation, and eat up the substance of the people; but Congress cannot add to or take from actual human production, save to a limited extent through encouragements or discouragements of individual industries.

It is questionable whether the action of Government in interfering between individuals respecting their private transactions in an arbitrary manner is ever beneficial. It may be proper that Government should define a legal rate of interest -to be the guide in all cases where no special bargain is made; but it should leave individuals to make such bargains as they think proper for the use of money, the same as for the use of anything else. Why not?

The concluding part of Mr. Robinson's argument is curious. He says: "We would be all rich if we could. It is the interest tax which I assail, which leaves us the only alternative either to ride or be ridden, and then of course every one will ride if he can."

This is but an epitome of all the movement of the world. "Every one will ride if he can," Of course. Those who want to borrow money would like to borrow it for nothing, if they could, so that hey could become millionaires. Prof. Dentou, Wendell Phillips and Mr. Robinson will have to ake the world as it is; they may, it is true, stir it up, and make trouble; many do that; but if they can make money to be anything else than hoarded labor, they will be smarter than our Congress-EXAMINER.

Dr. Newton's Work in New York.

EDITORS BANNER OF LIGHT-On the 6th lof the present month I was an eve witness to some very remarkable cures by the laying on of hands, performed by Dr. J. R. Newton, at his rooms in cures I wish to report, as a tribute of respect to the Doctor, and also for the benefit of the readers of the Banner. First, I will mention the case of the wife of Elijah Bliss, of Hume, Alleghany Co., N. Y. She is forty-eight years old, but in consequence of much suffering appeared to be sixty. She had spinal disease and female weakness. Had not walked in nine years. Had not been fressed in six years, nor had on shoes, and had not been able to sit in a chair during that time. Her limbs were entirely paralyzed In ten minutes after she was brought into the Doctor's room she was completely restored, and walked through the house from room to room shouting and praising God, while tears of joy were streaming down her cheeks. Her husband and two daughters accompanied her. One daughter, nearly eleven years of age, had never seen her mother walk before, and only knew her as an invalid, unable to leave her bed; and as her mother now walked across the floor and grasped the hands of her children, all present were affected to tears; many were witnesses of the scene. The facts concerning the patient's past conditions for nine years were given me by herself and eldest daughter.

The other case which I wish to relate is that of a deaf and dumb girl, about eighteen years old. who had not spoken since three years of age, and was totally deaf for the same time. She was fully restored to speech and hearing in ten minutes, and all present heard her speak and saw the Doctor test her hearing, by standing one side and partly back of her, so that she could not see his lips move, and at the distance of three feet from her, when she could hear him whisper, and would answer questions and repeat names, &c., after him. The facts concerning her past condition were given me by her sister, who was with her. I made the journey to Buffalo, a distance of near two hundred miles, mainly to visit Dr. Newton, who is truly my benefactor in an especial manner, for which I am truly grateful. I became acquainted with Dr. N. two years ago. at which time he restored my sight from total blindness, an account of which wonderful cure I purpose to give to the readers of the Banner ere Fraternally, E. W. WATSON. McLean, Tompkins Co., N. Y., Sept. 10th, 1869.

Once in a while there is a woman who can by no means be called the "weaker vessel." The exploits of one young New Yorkess are thus stated, and indicate muscle and endurance: She went to the theatre and two parties in one evening, and carried on three flirtations at each. The next day she refused three offers of marriage, accepted two, and broke off three previous engage ments, read four novels, wrote two letters and one hundred notes of invitation, practiced her music lesson, made herself a new waterfall, ate It cannot be criminal to own a thousand dollars | breakfast, lunch and dinner, took a walk on Fifth avenue, bought two pounds of French candy and chase in the shape of a house. If the house has lovers, and walked home with the other.

EDITORIAL CORRESPONDENCE.

ORGANIZATION.

For six years we have done all we could to secure a National and State Organization, and still believe it practicable and necessary to complete and perfect these, as well as local organizations, for the purpose of carrying out all or any practical work, requiring more concentrated action than we can have without an organization and the united means and minds. For offensive or defensive action we need organization, and the local will not answer without the general, and the union of these in State and national. Up to this time the States have been slowly completing and perfecting their organizations, and generally very satisfactorily; but the national effort has spent most of each annual session in altering and amending (generally without improving) its socalled constitution, which is nothing more nor less than its organizing resolutions, and in passing resolutions which are of no consequence, and only so many worded opinions of some one or more of the delegates, which no one cares to criticise or oppose, as no one is bound to any action by them. Each session has also done something toward appointing committees and officers to report at the next session, which reports when made and printed are read by a few, and end there like any speech by the same author. In the session of 1868, something more was done by electing trustees and centralizing a board of officers for the year, with little authority and little money to carry out any work. To many this seemed, at the time, premature, and the result has proved that little was and little could be done by the board, and it is not probable that much if any more will be done this year by the renewed board of trustees; but still there seems a chance for life in the institution, and probably for some usefulness in the future; but we do not expect much more than a perpetuated existence until the great hody of Spiritualists, which have not yet taken hold of the work, shall come to feel the necessity of organic action, and take hold of the work in earnest, and perfect it. It is evident to all who have watched the course of these Conventions, that they have not yet been conducted by business and competent minds, and kept free from personal and selfish motives. When the right minds take hold of the work it will move on and over the chafing annoyances inside, and partially insone simpletons outside, that have thus far proved the bane of the movement. All new movements, however sacred and important, have been annoyed by similar disorderly and self-styled "orderly" regulators, which are really of no more consequence to the movement than straws are on the current of a river.

We have expected little, and expect little for some years to come, but trust the spirit-world will nurse into life the movement when it needs it, and cooperate with us in organization.

LYCEUMS.

The general progress of the Children's Progressive Lyceums is moderately encouraging, but not largely so; perhaps sufficiently so for a healthy growth and permanent success. By far the most practically useful one we have yet seen is the one in St. Louis, which is already the owner of a large piano and a good library, and also a good assortment of type, and is carrying on printing, which many of the girls learn, and by which they can earn considerable amounts, under the management of their most efficient and thoroughly practical Conductor, Myron Colony, Esq. They publish a good sized paper monthly, have considerable money in bank, and manage their affairs most judiciously and economically. They adjourn weekly meetings during hot weather, but carry on other business and keep up a high degree of interest and good social feeling, and renew on the last of September weekly meetings for the winter. They have a large book in process of publication, full of most interesting and useful matter, which will be duly announced, and no doubt find in the a good sale, and they may yet become an extensive publishing company, doing much of their

It is also contemplated by the Conductor, putfor teaching many of the useful arts and sciences, such as are and such as are not taught in ordinary 'schools.

We do not see why the Lyceum may not yet become the foundation of academies and colleges. and open into the university on the Alexandrian plan, as contemplated in the Buffalo Convention. by its amendment of the articles of organization for the American Association.

We are sorry there is not a united and hearty cooperation of all the Spiritualists in this most useful and practical work of bringing the next generation out of the sectarian trammels that have encumbered and retarded the mental growth so long, and which is so thoroughly taught in the Sunday schools, to be unlearned in later life or be a mental burden and bondage through this life and a part of the next. Our heart has ever blessed and sympathized with this movement. and our ago and other duties alone keep us out of the participation in its practical labor, but we feel that it can and must be built up as the most important, if not the only really useful and permanent work we have yet started in carrying out our new religion of Nature.

WOMAN'S SUFFRAGE.

The Missouri Democrat, in a cautiously written leader on the Woman Suffrage Convention, recently held in Chicago, says the same women go from city to city and get up and manage these meetings, and draw around them and into their movements very few of the women who are residents of the places where they hold them, and argues from this fact that the women do not favor the movement, and the men are not convinced of the importance or necessity of the extension of suffrage to woman. There is plausibility, but not force in this argument; never was there a case that more clearly illustrated the error of this reasoning than that of anti-slavery, in which for years the same old wheel horses of the cause went up and down the country and got up and often constituted the meetings which demanded a reform against public opinion, which alone kept (as it does in this) the thousands who sympathized with it from this) the thousands who sympathized with it from attending the meetings. The case is more strongly marked with reasons for non-appearance in this case, on the part of women, as thousands who would gladly participate dare not, for fear of disturbing the harmony of their home circles, or of making the inharmony greater which already exists.

The truth is, these women have a principle and demand a right for their sex, and justice must

demand a right for their sex, and justice must prevail, however much political sophistry may be nsed to smooth it over or to stave off action, for fear of disturbing the political parties of the na-tion. Such we well remember was the policy of both political parties for many years on the slav-ery question, until at last one party took action decidedly against it, and slowly drove its sympathizers over to the other, and carrying the cause made the weaker party into the stronger and into power, and we shall not be surprised to see the of glory.'

same result in the woman suffrage question, but not we trust through war and bloodshed.

For twenty years we have watched carefully the slow growth of this movement, with the same certainty from the first that the ballot boxes will be opened for woman's votes, but never expect-ing such exaggerated results for either sex as many zealous advocates anticipate.

The Stowe-Byron Sensational Scandal.

Mr. Charles C. Hazewell, the veteran newspaper editor, and one of the most talented writers in America, holds the following language in regard to the Stowe-Byron article, which is now agitating the public mind both sides of the At-

"Foreign journalists ought to make full mention of this fact in connection with the Stowe-Byror sensational scandal, namely, that American jour nalista, almost without exception, have expressed their utter disbelief in the truth of the charge brought against Lord Byron by one of the most eminent of American women. Even those of their number who do not profess any regard for Lord Byron's memory, and who speak of his er-rors as if he were the only man of genius who ever was guilty of immoral actions, condenn Mrs. Stowe's conduct, partly because she has failed to establish her statements, and partly because they believe she has assailed a woman who was not believe she has assailed a woman who was not inferior to Lady Byron herself in purity of life. Some few of our journalists lean to the Stowe side of the debate, but even they express regret that the matter should have been aired—and by a woman. The great body of Americans, while admitting that Lord Byron had more than his proper share of the infirmities of genius, are on his side in this controversy, because they caunot believe he was capable of the enormity now deliberately laid to his charge, and in support of which not a tittle of proof has been adduced. It requires not a tittle of proof has been adduced. It requires no effort of the mind to reject the charge, which at this time, more than a formight after the Atlantic Monthly for September was published, has not been justified by the publication of a single

not been justified by the publication of a single fact. The story now stands side by side with that of 'The Tapestried Chamber, or the Lady in the Sacque,' which was told by Sir Walter Scott, who had it from Anna Seward, and which is a fale of incest and unnatural murder. Indeed, the Byron-Stowe tale is not so well authenticated as that of 'The Tapestried Chamber,' for besides what Miss Seward told Sir Walter Scott, there is other evidence in support of the truth of that 'strange dence in support of the truth of that 'strange story, whereas Mrs. Stowe's statement rests upon nothing, at present. But had Mrs. Stowe, acting for Lady Byron, made out a much stronger case against Lord Byron than she has yet made out, most Americans would not have sided with her. They remember that Lord Byron was one of the principal Liberal writers of fifty years since, and that he was the greatest and most successful of all those writers. The seven years from the sum-mer of 1815 to the summer of 1822 made the darkest time that Europe has known since the days immediately preceding the Reformation. Despotism was then supreme throughout the Old World. and the Holy Alliance thought of extending their triumph over America. Against that Alliance and its flunkies and armies the Liberals, making no account of the desperate olds against them. began vigorous warfare, and in a few years showed that 'the pen is mightler than the sword,' for the effect of their labors was to shatter the Holy Alliance to pieces, though it was supported by all the soldiers of Russia, Prussia, Austria and France, and a host of lesser countries. Another such victory never was won by mind over matter in so short a time; and probably the world never will see a repetition of it—for that victory was so complete—the work of the Liberals was so thoroughly done—that despotism never since has been able to rally; and the world has gone so far ahead of late that despotism cangone so far ahead of late that despotism cannot expect ever to experience that benefit that proceeds from reaction. Of the host of writers who confronted principalities and powers with success, dethroning Czar and King and Kaiser, Lord Byron was in every sense the best, whether we consider his matter or his manner. Napoleon was not more the first of soldiers than Byron was the first of poets, and his vast powers were devoted to the cause he had esponsed from were devoted to the cause he had espoused from his early youth with a zeal and an effectiveness that made him the idol of the Liberals the world over, even men who condemned his mode of life being of the warmest of the admirers of his genius and his labors, so strong a bond is political sentiand his lators, so strong a bond is pointed senti-ment. No one can appreciate the value of those labors, or the courage that was necessary to ena-ble a man to undertake them, who did not live in those times, or immediately after they had passed away, while yet some of the Liberal cham-pions were living. They were of priceless worth to the world; and we who enjoy the benefits that came from the exertions of Byron and others should be, and most of us are, slow to believe any-thing to the disadvantage of men who did not hesitate to face the victorious monarchs of 1813-15 in the cause of human rights. Byron's creed was set forth in one of his most vigorous stanzas,

'And I will war, at least in words (and-should My chance so happen—deeda—) with all who war
With Thought;—and of Thought's fees by far most rude,
Tyrants and sycophants have been and are.
I know not who may conquer: if I could know not who may conquer; if I could Have such prescience, it should be no har To this my plain, sworn, downright detestation Of every despotism in every nation.

Such was his creed, and in and for his creed he Such was his creed, and in and for his creed he lived and worked and died, his death being as much the consequence of his deed in behalf of freedom as was that of Bozzaris. In America, where the feeling against the Holy Alliance was strong in the minds of forty-nine fiftieths of the people, Byron was both a personal and political dol, and was regarded with a passionate admiration and affection such as no other writer ever had tion and such as no other writer ever will received, such as no other writer ever will receive.

Distance, no doubt, as is usual in such cases, lent enchantment to the view. All that was good in his writings was felt and enjoyed, while of the man we saw nothing. He was more than three thousand miles from us, and Italy and Greece were further from America then than are China and Thibet today. Byron was the object of a hero-worship that was blind to all flaws, flaws that could not be seen indeed, and to which men and women would, perhaps, have been blind had its hero been placed right before their eyes. Women, who are always generous when circumstances do not warr their power to judge, and who, therefore, are the best judges of generosity, were almost all Byro-nians. The influence he obtained here long sur-vived him, but it gradually died away, as his con-temporaries joined him in the Silent Land. New schools of poetry rose that took the attention of schools of poetry rose that took the attention of the new generation; and the author of 'Childe Harold's Pilgrimage' was assuming his place alongside of Shakspeare and others of 'the Sunday Children of God,' as the Germans call men of genius, when Mrs. Stowe's truculent at-tack on his name and memory created a tremen-dous feeling in his behalf, and will make the for-tune of any enterprising publisher who shall speedily get out cheap editions of poems that de-lighted our fathers and grandfathers in the open-ing quarter of this century. The new generation ing quarter of this century. The new generation will read, admire and worship, for there is much in Byron's writings that cannot fail to satisfy this time of flerce reform, when men and women are smashing old images, and grinding the fragments to powder. Byron foreshadowed much of what has come to pass since his death, his genius enabling him to see that which common men can see only when it is immediately before and around them No evil need be anticipated from a revival of Byronism, considered in its political aspect. Men will read now, what all read forty years ago, as they read Shakspeare; they will no more be injured by this poet's occasional lapses into the injured by this poet's occasional lapses into the forbidden, than they are injured by Shakspeare's occasional coarse lines, of which no one thought anything in the Elizabethan time. No poet's works can be read if we demand absolute perfection in poetry, for even Milton is sometimes free in his language; and, after all, if Byron is to be condemned for his improprieties, he should be praised for his good writings—and where there is one bad verse in his productions, there are an hundred that are good in every sense. No man has written nobler lines in behalf of religion, virtue, freedom, justice, honor, generosity and chartue. tue, freedom, justice, honor, generosity and charity. But whether his influence has been revived

for good or for evil, the work of revivification is not that of his admirers, but of those who have sought to shatter the faint image of the poet that

continued to stand in an unfrequented temple, while the many worshiped at other fanes. To the enemies of his fame, not to his admirers, will Byron be indebted for at least an Indian summer

NATIONAL LYCEUM CONVENTION.

Reported for the Banuer of Light.

The Second Annual Convention of the Children's Progressive Lycoum Association assem-bled on Thursday afternoon, Sept. 24, at Kremlin Hall, Buffalo, N. Y., Vice President D. M. Fox in

the chair. The delegates, with few exceptions, were the ame as those in the Convention of the American

Association.

Association.

A Business Committee, consisting of A. A. Wheelock, Eli F. Brown, J. S. Loveland, Dr. Avery, Mrs. S. A. Horton, Miss Carrie S. Burnham and Levi Weaver, was appointed, to report as soon as practicable.

A. E. Carpenter called the attention of the Convention to the resolution passed by the American Association, that "the National Convention of the Children's Progressive Lycenum be requested to transfer all future husiness of that body, after the present session, to the American Association of Spiritualists," and moved that such course be adopted.

An animated discussion followed, which was An animated discussion followed, which was very generally participated in by the delegates, occupying the entire afternoon. No decided opposition to this course was manifested, Mr. Whitney, of Lowell, and some other earnest workers in the Lyceum, hesitating somewhat to accept the proposition, from fear that the interests of the Lyceum would be made secondary in the consideration of the American Association, whereas they deemed the proper education of children by the Lyceum method of first importance.

The motion was carried, and the merging of the two Associations formally announced. It was also voted that the whole subject, including the reports to be made by the various committees, be referred to the Board of Trustees of the American

Association. Association.

There being a general desire for a conference among the Conductors of Lycoums, it was decided to continue the meetings through the evening and following day, to give all an opportunity to be learn. to be heard.

EVENING SESSION.

A steamhoat excursion, under the auspices of the First Spiritual Society of Buffalo, had been arranged for this evening, and many of the dele-gates accompanied their friends upon the lake; consequently the attendance at the hall was quite

Dr. H. B. Storer, of Boston, was called to the chair. To give practical tone to the conference, the question, "What can be and what has been done to make our Lyceums most successful?" done to make our Lyceums most successful?"
was submitted for consideration, and spoken to
by J. L. Pool, of Oswego, N. Y.; Eli F. Brown, of
Indiana; James Whitney, of Lowell, Mass.; J.
S. Loveland, of Illinois; George A. Bacon, Boston, Mass.; Mrs. Thompson, Cleveland, O.; Chas.
Holt, Corry, Pa.; E. S. Wheeler, Ithaca, N. Y.;
Mrs. Parkhurst, Rochester, N. Y.; Mrs. Scott,
Cuba, N. Y.; Col. D. M. Fox, Mich.; Miss Carrie
S. Burnham, Philadelphia, Pa. These interesting
narratives of the vicissitudes attending Lyceum
efforts, and their present condition, all bore witness to the necessity of a general haptism of the
spirit of love and consecration to the work of education. The machinery of the Lyceum was alcation. The machinery of the Lyceniu was almost universally acknowledged to be excellent, but the living spirit of love to humanity is not within the wheels in such volume as to carry on-ward its great work.

FRIDAY'S SESSIONS.

The consideration of the same subject was continued during the morning and afternoon of Fri-day, eliciting, however, no new or valuable sug-gestions as to improved Lyceum methods.

Mrs. Shepherd, of Geneva, O., by the request of the Convention, recited several original dialogues, prepared by her for the children's exhibition of her own Lyceum. These were admirably adapted to present in simple, conversational style the essential features of the Spiritual Philosophy, in contrast with the dogmas and absurd notions of old theology. Their recitation was received with frequent hearty bursts of laughter and applause, and a vote immediately passed requesting a copy of one of Mrs. Shepherd's dialogues, to be printed

of one of Mrs. Shepherd's dialogues, to be printed in the official report of this Convention.

Quite a lively scene ensued, in the friendly rivalry of several publishers present to secure for their own papers the publication of the entire series of dialogues.

On motion, it was voted that a Committee of Revision and Publication he appointed, to whom these dialogues and any other papers that may be furnished the Association be referred. Eli F. Brown, of Indiana, Dr. Avery, of Illinois, Dr. Allen, of New Jersey, and Miss Carrie A. Grimes, of Pennsylvania, constitute that committee.

A vote was passed recommending that quarter-A vote was passed recommending that quarter-

ly district meetings of the officers and leaders of Lyceums be held in all parts of the country, to be connected when practicable with spiritual meet-

The committee upon the distribution of prizes for stories adapted to Lyceum Libraries, appointed last year, of which Dr. R. T. Hallock, of New York, is chairman, was continued for opportunity to complete their labors.

A. C. Robinson, of Salem, Mass., chairman of the Committee on Resolutions, presented the fol-lowing, which were unauimously adopted:

Resolved. That we warmly recommend, in all neighborhoods where there are two or three carnest minds, the formation of Lyceums, in the methods of which there shall be some latitude of individual expression, but the main method of which should be the enunciation of the vital and central of which should be the enunciation of the vital and central spiritual idea, which is, first, the sacredness of human nature, insenuch as it is capable of infinite unfolding; second, the unbroken relations which exist between spirits in the form and out—the open path which lies between what we call earth and heaven—ideas cherished among many of all liberal denominations, but which are not distinctly stated by any public ministers save those who are called Spiritualists.

Resolved, That the Children's Progressive Lyceum and Resolved. That the Children's Progressive Lyceum and the Societies of Spiritualists are the vine and branches—that the vine is of most importance, and should be considered the Lyceum; therefore we should attend first to the Lyceum, the cultivation of which will contralize and effect a better working basis for the advancement of the race.

Resolved, That we especially recommend to Spiritualists throughout the country a large and regular attendance at the Lyceums of parents and guardians, thereby proving to the world that they are interested in this improved method of teaching children.

of teaching children.

Resolved, That the necessity exists for a careful examination of the literature in the libraries of our Lyceums, to the

tion of the literature in the libraries of our Lyceums, to the ond that all books which are opposed to the cardinal principles of our philosophy he removed therefrom, Resolved, That the highest interests of humanity demand that Children's Progressive Lyceums be established in overy locality; that if the system laid down in the Manual cannot be fully realized, such portions thereof as are practicable should be put into use.

Resolved, That parents and children of all ages should mingle in the various groups, and take part with them in all the exercises, thereby encouraging and stimulating the little ones by their practical aid, and thus secure happy results to all.

sults to all.

Resolved. That work, uncoasing work, and carnest purpose, reverent devotion and unfailuring persistence are the real necessities to certain success in the Lycoum movement, as in all purposes and efforts of human endeavor.

Resolved, That this Convention recognize in the Lycoum Banner one of the most efficient auxiliaries in the Lycoum movement, and that we heartily recommend that it be taken by all Lycoums and individuals overywhere.

The business of the Convention being completed, the President introduced Dr. J. R. Newton, who had just arrived in the city, and who in a few pleasant and genial remarks upon the general beneficent influences of Spiritualism, and the work which he was engaged in as a spiritual healer, left his benediction upon the separating company, and the Convention adjourned.

OREGON.

A New Lecturer in Oregon.

EDITORS BANNER OF LIGHT-Last June started on a tour through Oregon; arrived safely in Salem, and learned there was to be a Grove Meeting of the Spiritualists of the State of Oregon. I inquired, "Who will conduct the meeting and who are the speakers?" It appeared there was but one who could be depended on. I felt was not one who could be depended on. I feld discouraged at the prospect, as you may well imagine. The day at length arrived. Early in the forencon I noticed a dark-complexioned, good-looking young man, of about twenty years of age, who seemed to be a great favorite with all. Inquiring his name, &c., I was told it was Mr. A. Claysland the trace speaker. On acquaintance quiring his name, &c., I was told it was Mr. A. Cleveland, the trance speaker. On acquaintance I found him full of zeal in our glorious cause, yet withal very retiring, apparently afraid of being too forward, or making himself conspicuous. The Chairman, General C. A. Reed, of Salem, called the meeting to order. After the appointment of several committees, Mr. Cleveland was introduced as the speaker. After singing a song in a clear, melodious voice, he became entranced and addressed the people. I have heard lectures

from my boyhood up, but never such a lecture as proceeded from his lips. The congregation at one time seemed ready to jump from their seats with emotion, and their eyes would flash as some picture would be drawn, and when the voice of the speaker softened down and he dwelt upon the beauties and benefit of our glorious religion, there was not a dry own the grove. Old men wept and bowed their heads, overcome with emotion. An old gentleman who sat by me remarked, "I never saw people so moved. Surely the days of Demosthenes have returned again." It was indeed a happy time, and one I shall never forget. There were several other speakers present, but the committee of arrangements decided

to keep Mr. Clevel ad on the rostrum, to the great delight of all present; and after the three days' meeting, it was unanimously decided to appoint Mr. Clevelage State Missionary. He had before this, I am 100% been appointed Minister of the Congregation of Spiritualists of the State of Oregon, with power to marry, Sc. God bless him, I say, and look may be live to be an hon-ored instrument in the hands of our spirit friends ored tostrument to the hands of our spirit friends to promulgate the truths of our glorious philosophy of Spiritualism. In person, Mr. Cleveland is about the middle height, well formed, with a handsome face, and eyes that seemed to beam with good nature. His character, I am told, is unimpeachable.

Fraternally yours,
H. C. Williams.

VERMONT.

Spiritualist Mass Meeting. Held at Glover, Sept. 4th and 5th, 1869.

Met at the South Church, on the morning of the 4th, and organized by appointing the following officers:

President—Sabin Scott, of Eden.

Vice President—Mrs. A. P. Brown, St. Johnsbury Centre; Dr. E. B. Holden, Rutland.

Scretary—F. V. Powers, St. Johnsbury.

On taking the chair, the President made a few happy remarks concerning "Runaway Pond," and the liberalizing tendency it had produced upon the people in its vicinity. He hoped this liberality of opinion would increase and produce good fruits.

duce good fruits.

Dr. A. B. Child, of Boston, was present, and opened the morning confurence. He argued the great practical value of the precepts of Christ, in which he was heartly supportant be all.

or the precepts of Christ, in which he was heartily supportion by all.

These precepts were commented upon, especially by S. P. Cheney, one of the calchrated "Cheney Family" of singers, and State Spiritualist Missionary. He thought the precepts were beautiful and true in principle and sentiment, but he thought man, in his present social and spiritual development, could not fully practice them.

Dr. Holden and Mrs. A. P. Brown discussed them, and hoped the precepts and all other good and virtuous things would be received, believed and acted.

Sabin Scott hoped the precepts would be adopted and thoroughly lived up to. He believed the time had coine to do so. He believed also in temperance, and knew Spiritualists everywhere believed in it. He did not care for "public opinion." only so far as it was right, and not an inch further. The resolution and the precepts of Jesus, presented by Dr. Child, were then read, and unanimously adopted. They were as follows:

Resolved, That this Convention adopt the precepts of

were as follows:

Resolved, That this Convention adopt the precepts of Christ as recorded in the New Testament, as the rule of their life and action, so far as it is in their power, and more particularly the following, viz.: "Do as you would like to be done by:" "Sell all that thou hast, and give to the poor;" "Turn not away from him that would borrow;" "Take no head of the morrow;" "Rust not evil;" "Nover go to law;" "Forgive seventy times seven:" "Judge no man;" "Give no alms to be seen of men;" "Fray not to be heard of men."

Dr. Child then gave the regular forenoon lecture, touching upon the daties of life. He said Spiritualism was cer-

neard of men."

Dr. Child then gave the regular forenoon lecture, touching upon the daties of life. He said Spiritualism was certainly revolutionary. He thought it would cause old, superstitious and useless things to pass away and give place to something better, not only in the religious world, but also in the political and the scientific world.

B. P. Chenev commented upon miracles. He did not believe in the old thoological interpretation of them, but believe in the old theological interpretation of them, but believe in the world in the secondance with natural law, which was God's law. He believed those laws capable of interpretation, and could be understood if people would investigate them as fairly as they do other important matters.

Afternoon Session.—Conference opened by Rev. George Severance. In his judgment, Spiritualism furnished the ground for liberal sentiment. He agreed with the last speaker concerning miracles. He would not accept all that purported to come from spirits as infallible. He would judge of spirits out of the flesh as he would those in the flesh. He would not lose his own individuality, for any spirit, by any means. Spiritualism was no more to blame, he said, for the outcroppings of evil things than any other phase of religious development—it did not license, in any way, evil t. ings.

After a voluntary by the choir, the regular afternoon disponse

After a voluntary by the choir, the regular afternoon dis-After a voluntary by the choir, the regular afternoon discourse was delivered by S. P. Cheney. Being a musician himself, he referred to the harmonious strains of the choir, hoping and believing that harmony prevailed in the andience. His discourse touched upon the superstitions of the past and the present. It was very radical, and well received by the audience.

Second afternoon discourse delivered by Mrs. A. P. Brown; subject, "Is it true, or is it faise?" She inquired what it was that brought the audience together. It was to get eyidence of the life to come. She referred to Christ and his apostles as ancient evidence, and the recessity in their returning, as they did, to convince the people of that day of

turning, as they did, to convince the people of that day of

apostics as ancient avidence, and the recessity in their returning, as they did, to convince the people of that day of the truths of immortality.

Evening Session.—Mrs. Brown in the chair.**
Conference opened by S. P. Cheney; subject, "Music," in which several perons participated.

Sabin Scott related an experience of spirit interposition in behalf of his son, who was badly injured upon the cara—his life being saved by a father's prayer to spirits for aid. The prayer was directly answered.

Second Day, Morning Session.**—Conference opened by Mr. Miller, of Staustead, P. Q. Ho inquired of Dr. Child to explain a work (his book), entitled, "Whatever is, is Right," which he did, apparently, to the satisfaction of the audience. Dr. Child then introduced the Woman Suffrage question. He said if it was right for men to vote, it was right for women to vote—he did not believe it was right for either, howover. He then related what history had revealed in the workings of Governments and Rulers, showing corruption, wasted energies, and wickedness.

Mrs. Brown at first rejected Dr. Child's book, but as she perused it further, and anderstood it better, she could fully accept its sentiments. She believed in Woman Suffrage, and felt it would prove a blessing when better understood, S. P. Cheney sald the whola system of office delaction.

accept its sentiments. She believed in Woman Sulfrage, and felt it would prove a blossing when better understood.

S. P. Chency said the whole system of office electing, from beginning to end, was a cesspool of corruption. He thought men had seen enough of it by this time to know it was so. Therefore, he thought Woman Suffrage would inaugurate a better state of things in the political world.

Dr. Holden said if woman was fit to rear and educate children, she was fit to yote at the polls. If she was fit to children, she was fit to vote at the polls. If she was fit to sweep our kitchens and our parlors, she was fit to sweep our political floors.

officeal floors. S. P. Cheney doubted if we should over see the day when aws would be done away, so that there would be no need of

oters.

Mr. Dodge, of Troy, inquired if woman wanted the rights
f sulfrage, why she did not ask for them? He would
et force this matter, but he was, for one, willing to make a

rial of it.

Mr. Holden said a petition had been once presented to the Legislature, but no notice had been taken of it Legislature, but no notice had been taken of it.

S. P. Cheney said that the reason why woman had not asked for sulfrage, was by reason of false education. There should be more liberal schools, where boys and girls both could go, and not be trampled upon by sectarianism. There should be taught the mechanic arts and all the natural science.

ences.

Dr. Child had as lief be taught in a sectarian school as

Dr. Child had as lief be taught in a sectarian school as anywhere; he was educated in one, and no more liberal man could be found than himself. He would not educate, however, to "dry up intuition." Regular afterneon lecture by Dr. E. B. Holden, of Rutland; subject, "Prayer." He said prayer was as much subject to the natural laws as anything else in creation. It was the prayer of works that blessed mankind, more than the mere prayer of faith.

Second afterneon lecture by Dr. A. B. Child, of Boston; subject, "Charity," which was beautifully delineated.

Dr. Holden exhibited pictures of flowers in colors, drawn by spirit power, and whose history he gave to the audlence.

by spirit power, and whose history he gave to the audience.
Atternoon Conference opened by Orin French, who said
that some twenty years ago he stood alone in Spiritualism,
and a phrenologist was sent in to examine his head to see if

and a phrenologist was sent in to examine his head to see if he was "cray," and now, looking around on the large audience, he was glad to behold so many "cray," ones present. He only wished, if this was craziness, that he had been made so twenty years before he was.

Remarks by Sabin Scott.

Discourse by Mrs. 'A. P. Brown: subject, "Whom seek ye?" which was said to be ably discussed.

Concluding remarks by B. P. Cheney, an evening conference, and the Convention adjourned, all feeling that they had had a happy and a profitable time. Everything was conducted civilly, harmoniously and pleasantly.

F. V. Powens, Sceretary.

LIST OF LECTURERS.

[To be useful, this list should be reliable. It therefore believes Societies and Lecturers to promptly notify us of appointments, or changes of appointments, whenever and wherever they occur. Should any name appear in this list of a pasty known not to be a lecturer, we desire to be so informed.]

J. MADISON ALLEN Will lecture in Terre Haute, Ind., six months, from May first. Address box 517.
C. FANNIE ALLIN Will speak in Vineland, N. J., during October; in Marbichead, Mass., during November; in Nalem during December. Address as abové, or Stonchan, Mass. J. MADISON ALEXANDER, inspirational and trance speaker, Chicago, Ill., will answer calls East or West.
HARRISON AKELT, M. D., 194 South Clark street, Chicago, Ill., lectures on Laws of Life, Temperance, and Reform and Progressive subjects.

Ill., lectures on Laws of Life, Temperance, and Reform and Progressive subjects.
Rev. J. O. Barrett. Glenbeulzh, Wis.
Mrs. H. F. M. Brown, P. O. box 452. San Francisco, Cal.
Mrs. Abby N. Burnham, inspirational speaker, 112 Hudson stroet, Boston, Mass.
Mrs. Sarah A. Byrnes will speak in Marbiohead, Mass., during February. Permanent address, 87 Spring street, East Cambridge, Mass.
Mrs. Kellie J. T. Brigham will speak in Minneapolis, Minn., during October and November. Permanent address, Eim Grove, Colersin, Mass.

MRS. A. P. BEOWE, Rt. Johnsbury Centre, Vt.
MRS. EMMA F. JAY BULENE, 151 West 12th st., New York,
DR. JAHNE K. BAILEY, box 392, LaPorte, Ind.
DR. J. H. CUERINK, 39 Wall street. Boston, Mass.
J. M. CHOATE, trance and inspirational lecturer. Address
ear 50 Poplar at. Boston, Mass., care Mrs. M. E. Hartwell,
Waidinn Charr, FT North Fifth street, St. Louis, Mo.
ALERKE E. CAPPENTER, care Banner of Light, Boston, Mass.,
MRS. ANNIE M. CARVEA, trance speaker, Cinclinnati, O.
DRAN CLARE, Chicago III, care R. P. Journal.
Mrs. E. L. DANIELS, 6 Darimouth place, Boston, Mass.
PROF. W.E. DENTOR, Welfelly, Migs.
Hiss Lizzia Biotes, Pavillen, 57 Tremont street, Boston,
Hisser J. Duniels, inspirational speaker, Cardington, O.
George But Troe, M. D., West Randolph, Vt.
DR. E. C. DESS, Rockford, III.
MRS. Alonie, P. Davis, (formerly Addie P. Mudget,) White-

Grongr Di ttor, M. D., West Randolph, VL.
Dr. E. C. Di S., Rockford, Ill.
Mrs. Addie P. Dayis, (formerly Addie P. Mudget,) Whitehall, Greene Co., Ill.
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E. B. Dasform, M. D., trance, Lawrence, Kain., hox 461.
Mrs. Priscrita, Doty speaks in Madison Mills, Ms., onefourth of the time. Address, Kendail's Mills, Mc.
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Dr. H. E. Eddin, Jecturer, South Coventry, Conn.
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Pine, Newada.

KRRRY GRAVES, Richmond, Ind.

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KRRRY GRAVES, Princeten, Mo.

Mr. J. G. Gilks, Princeten, Mo.

Dr. Gammage, lecturer, 134 South 7th st., Williamshurg, N.Y.

Dr. L. P. Gridge, inspirational, box 404, Fort Wayne, Ind.

JOHN P. Gillo, Lawrence, Mass., will answerealls to octure.

Mus. F. W. Gade, inspirational speaker, 35 Greenwich avenue, New York.

Miss Jella J. Herrando will lecture in Boulton Mo. dur.

Miss Jella J. Herrando will lecture in Boulton Mo. dur.

Mus. F. W. Gadr, inspirational speaker, 25 Greenwich avo-nie, New York.
Miss Julia J. Hubband will lecture in Houlton, Me., dur-ng October-address care A. P. Heywood; in Salem, Mass., Ceb. 6and 13. Pernament address, Portsmonth, N. H., box 455.
Mis. L. Huttenison, inspirational, Owensyllic, Cal.
Dr. M. Hukhry Houghton will speak in Norwalk, O., during lettoher and November.

DR. M. HERBY HOUGHTON WILL SPEAK IT NOT THE ACCOUNT.

Detober and November.

MIRS. EMMA HARDINGE WILL lecture in Philadelphia, Pa., during Doctober and November; 1d Boston, Mass, during December and April. For lectures during other montos, and week-evenings, address care of Mrs. J. M. Jackson, 22 East 60th street, Folkindelphia.

E. ANNIE HINMAN, Apent Connecticut State Association of

during October and November; in Boston, Mass., during December and April. För lectures during other montis, and week-evenings, address care of Mrs. J. M. Jackson, 229 East 60th street. New York, or M. B. Dyott, Esq., 114 South Second street, Philadelphia;
E. Annie Hisman, Agent Connecticut State Association of Spiritualists. Permanent address, Falls Village, C. nn.
Moses Hull, will speak in New York (Everett Rooms) during September; in Salem, Mass., during October. Permanent address, Hobart, Ind.
D. W. Hull, impirational and normal speaker, Hobart, Ind., will lecture in East Saginaw, Mich., during October; in Statford Spirings, Conn. during November. Will answer calls in the East for December, January and February.
Mrs. A. L. Hager, Inspirational, Mount Clemens, Mich. Charles Holt, Warren, Warren Co., Pa.
Mrs. F. O. Hyzer, 122 East Madison street, Baltimore, Md. Mrs. M. S. Towsskap Hoadley, Stidgewater, Vt. January B. H. Harris, box 99, Abington, Mass.
WM. A. D. Humz, West Slie P. O., Cleveland, O. Zella, S. Hagerios, inspirational, hox 19, Abrest, No. Clarendon, Vt. Dr. J. Bl. Holders, inspirational, lox 99, Fredonia, N. Y. Amos Hust, trance speaker, Cold Water, Mich.
Dr. E. B. Holders, inspirational speaker, No. Clarendon, Vt. Dr. J. N. Hodgers, inspirational speaker, No. Clarendon, Vt. Dr. J. N. Hodgers, inspirational speaker, No. Clarendon, Vt. Dr. J. N. Hodgers, inspirational speaker, No. Clarendon, Vt. Dr. J. N. Hodgers, inspirational speaker, No. Clarendon, Vt. Dr. J. N. Hodgers, inspirational speaker, No. Clarendon, Vt. Dr. J. N. Hodgers, inspirational speaker, No. Clarendon, Vt. Dr. J. N. Hodgers, inspirational speaker, No. Clarendon, Vt. Dr. J. N. Lousson, editor of Spiritual Kontrum, drawer No. 586, Chicago, 111.
Abrahad James, Pleasantville, Venango Co., Pa., box 34.
S. Jores, Esq., Chicago, III.
Harvay A. Jorks, Esq., can occasionally speak on Sundays for the friends in the vicinity of Speanore, Ht., on the Spiritual Philosophy and reform movements of the day.
Ww. F. Johnson, homomorphia, Abrahad C

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MR. TAMOZINE MOORE, 13 North Russell et., Boston, Mass.

MR. F. H. MASOK, inspirational speaker, No. Conway, N. H.

O. W. MANTEL, trance speaker, 38 initiand Square, Hossien,

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C. NORWOOD, inspirational speaker, Ottawa, Ill.

J. M. PERBLES, Hammonton, N. J.

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EDWARD PALMER, trance, Cambridge, Someriect Co., Mo-Willlam C. Pirke, 97 Pleasant street, Boston, Mass.

J. EVA PIRE, Crown Point, Essex Co., N. Y.

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MARS.
MIRS. B. S. SWASEY, normal speaker, Noank, Conn.
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MRS. MARY LOUIS SMITH, Itanice speaker, Tolede, O.
MRS. NELLIS SMITH, impressional speaker, Sturg v. Mich.
MRS. M. E. B. SAWYER, Fitchburg, Mass.
J. W. SRAVER, Inspirational speaker, Hyran, N. Y.
MRS. C. A. SHERWIN, Townsend Center, Mass.
E. R. HWACKHARKE, 128 SO. 3d street, Hrooklyn, N. Y., E. D.
MRS. GRAVER, Inspirational speaker, Hernisylvania State
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634 Race street, Philadelphia, Pa.
JAMES TRASK, locturer on Spirituslism, Kenduskess, Me.
HILDBON TUTTER, Berlin Heights, O.
BENJAMIN TOOD, San Francisco, Cal.
MRS. SARAH M. THOMPSON, Inspirational speaker, 161 St.
Clair street, Cleveland, O.
MRS. CORA L. V. TAPPAN, Manchester, Mass.
J. H. W. TOOURT, Providence, R. i.
FRANCES A. TUTLLE, lecturer, box 323, La Porte, Ind
MISS MATHE THWING, Conway, Mass.
MRS. BESTILE, N. TALMADGE, traince speaker, Westville, Ind.
DR. S. A. THOMAS, lecturer, Anoka, Minn.
Y. V. WHISON, Lombard, Ill.
E. S. WHEELER, Inspirational, H. Superior street, care
American Spiritualist, Cleveland, O.; will lecture in Phila
delphia, Pa., during December.
MRS. MART C. WHOUT, Care Hammer of Light, Beston, Mass.
MRS. E. R. WHENER, box 228, Davenport, lowa.
MRS. E. WHENER, MODRIN TORGE, HILL, Lawrence Co., N. Y.
PREP, E. WHIPPLE, Clyde, O.
MRS. MART C. WIGOTT, Canton, St. Lawrence Co., N.

December.
MRS. MART E. WITHER, Holliston, Mass.
WM. F. WENTWORTH, Stoughton, Mass.

MIS. MART F. WITHER, Holliston, Mass.
WM. F. WENTWORTH, Stoughton, Mass.
DR. R. G. WELLS, trance speaker, Beaufort, N. C.
MRS. N. J. WILLIS. 75 Windsor street, Cambridgeport, Mass.
A. B. WHITING will speak in Washington Hall, Philadelphia, Pa., during October. Will attend calls for week-evening loctures and the two first Sundays of November, fa spiled
to soon. Address 221 Sixth street, trilladelphia, Pa., till Nov.
1st. Permanent address, Abloin, Mich.
Miss Elvika Whrelock, Toledo, O., box 643.
Mass. S. A. Willis, Marsellies, Ill.
DR. J. C. Wilsey, Burlington, Jowa.
Mass. A. Willis, Marsellies, Ill.
DR. J. C. Wilsey, Burlington, Jowa.
Mags. HATTIE E. Wilson will speak in Marblehead, Mass.,
through the month of January.
Ray. Dr. Wheelock, inspirational speaker, State Center, Ia.
WARREN WOOLSON, trance speaker, Hastings, N. Y.
S. H. WOEFMAN, Burfaio, N. Y., box 143.
J. G. WHININEY, inspirational speaker, Rock Grove City,
Floyd Co., Iowa.
Mrs. F. A. Wilslams, Hannibal, Oswego Co., N. Y., box 41.
ELIJAH WOOSWORKH, Inspirational speaker, Leslie, Mich.
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Oaks, Mich., care S. Sanwer.

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The Fire Extinguisher.

The Mechanic's Magazine, printed in London

was pearl ash dissolved in water, which was con-

sidered the cheapest and most effective. The

machine was charged with compressed air. The

extinguishing properties were known as long ago

as 1734, and experiments were made by a German

physician, M. Fuches. Also in 1761 Zachary Grey

used the same process, in which were alum, sal-

ammoniac and other saline substances with

water. In 1792 M. Von Ahen, of Stockholm, made

S. J. Finney a Legislator.

The Troy (N. Y.) Daily Whig of Sept. 20th says:

Mr. Selden J. Finney, formerly a resident of

this city, has, we learn, been elected to represent

San Mateo County, in the California Legislature,

the Republican ticket, of course, and beat his

Democratic opponent badly. He will also repre-

sent the Fifteenth Amendment when he takes his

seat among the law-makers of the Golden State.

Considering the fact of Mr. Finney's brief resi-

dence in San Mateo County, we infer that he

must have made friends very rapidly, indeed to

secure his nomination and election. His many

Troian friends will congratulate him on his suc-

cessful political career. He was formerly lec-

turer for the Troy Spiritualists' Society, and is a

man of ability, and possesses considerable elo-

quence and power as a public speaker. His

ability as a political speaker no doubt aided him

The San José Mercury, speaking of Mr. Finney's

election, says: "He is one of the purest men and

best reasoners in the State. While such citizens

will consent to become candidates for office, there

is good reason to hope for the honor and prosper-

ity of California. He will be not only an orna-

ment to the Assembly, on account of his talents,

but a credit to his constituents for his moral

Mr. Finney is now a resident of Pescadero, San

Mateo County. We congratulate our friend in

A Magnetizer and the Doctors.

largely in winning votes for his ticket."

18T.

The revealed possibility of communion with spirits, through unfolded spiritual faculties, naturally attracts attention to the conditions of such communion.

Permanent conditions would not be desirable for any person, however agreeable or useful they may temporarily be found.

Progression is the law of conditions, and mental states, as well as of the forms and combina-

tions of matter. It is well, however, to derive all possible profit from any condition which the soul finds to be

agreeable and beneficent. Observation of conditions, at first spontaneous and involuntary, can alone guide the investigator to a knowledge of the laws of such commun-

When discovered, voluntary cooperation with spirits must necessarily perfect the methods of communion between the two spheres of exist-

Every known obstacle to such communion, whether originating in personal habits or unfavorable surrounding circumstances, should be conscientiously removed. ,

Fidelity to the revelation made within the soul of the investigator, is the first, last and constant requisite.

The unfolded spiritual consciousness should be carefully guarded, lest at any time the cares of physical life, and the allurements of sensual gratification, close up the avenues of this communion and thereby retard growth and usefulness.

There are degrees of enjoyment, discrete in their relation, pertaining to the use of the various faculties and organs of sensation, and the purest enjoyment is necessarily the product of the highest faculties.

The internal memory takes cognizance of the difference which exists between one class of sensations and another. Hence the judgment is enabled to decide which to choose, and the will is inspired to act through the highest and best,

Habit, however, induced by inherited tendencies, false instruction, and the influence of surrounding circumstances, often prevents the individual spirit from acting in accordance with the demands of his highest nature.

In such instances, it is in accordance with the methods of nature, and the wisdom of intelligent spirits, to lead the idle, inattentive, or sensual soul through a disciplinary experience.

They often intensify the action of the life-principle upon or through the lower faculties, so as to satiate, disgust, or even to destroy the power of their subject and scholar in those directions.

As the lower faculties cease to afford satisfaction, their over-action inducing reaction, paralysis, suffering or death-then the pleasure-loving soul seeks through new channels to delight itself with what is intrinsically better.

It is a comforting fact that "the wages of sin is death," and that when transgression has paralyzed or destroyed the organs by which gratification was obtained, it is forced to seek out new channels through which the life principle may express itself.

Helplessness begets a spiration-aspiration induces spmpathy-sympathy involves the impartation of the vital principle by others whose superior quality of life necessarily attracts and assists the sufferer to a higher plane of existence.

Augels, or ministering spirits, can only do their divinest work when the aspirations of needy, suffering souls prepare conditions into which or through which they can pour the tides of their H. B. STORER. own superior life.

SPIRITUALISM AND ITS EXPOUND-

EDITORS BANNER OF LIGHT-My business this summer has led me much among Spiritualists, and I have had the pleasure of reading your Banner, philosophy which it teaches. I have heretofore deemed your system of a piece with the more common attempts to spiritualize the world. I my experience has come through the lectureroom. I have had the pleasure of listening many times of late to the lectures given by or through Austen E. Simmons. Mr. Simmons is a Ver-

monter, and they tell me he is a farmer, although

he does not look like one.

When he is himself, he seems like any quiet, well-bred gentleman, is rather retiring, wears a face which bears a touch of melancholy, but a close observer would at once detect his eye, which looks as if it might " flash along a line of bayonets." When I first saw him I was struck with the absence of anything about him that looked like a "minister," as he came upon the platform with a light, bold step; and when he came under the influence, he, as usual, called for a "subject," and then came a rich treat indeed, He seemed to be at home, whether in science or history, and had the rare faculty of stating the arguments of the opposition better than the opposers could themselves; then he took up the points one by one, until not so much as a shred was left. His powers are truly wonderful. I have heard many of the great masters of oratory, but I have never heard anything that went beyoud Mr. Simmons's lectures. His power of expression is grand. At times the keenest expressions leap from his tongue like a sword from its scabbard; then logic as bold and invincible as a Brougham; then the most grotesque and quaint conceits; and then, when we are ready to shake our sides with laughter, he is stringing pearls with

gift! Are mediums unconscious of their power, or are they ungrateful? What is this strange thing, if it is not what it purports to be? Is it a new development of la

the deft skill of a Dickens; and with the tender-

ness of a woman he binds up the wounds he has

made. I would give all the wealth of this world

if it were mine for his "gift," yet he told me a

short time since that he would freely give me his

tent mind? Gentlemen, I do wish you God-speed in your

Yours fraternally,

John G. Edson. Claremont, N. II., Sept. 22d, 1869.

"Soul Reading,"

EDITORS BANNER OF LIGHT-Being a firm believer in Spiritualism and soul reading, I take pleasure in informing your readers that I have been furnished with a "delineation of character," by Mrs. A. B. Severance, and that, so far as the leading temperaments, character, disposition and past life is concerned, it is true to the very letter. I am a phrenologist, but psychometry is far above phrenology. Reader, send for spiritual papers and a delineation of character.

G. TORGERSON, M. D. Farmington, Minn.

More horses are lamed from bad shoeing than from all other causes together.

The Banner of Light is issued and on sale overy Monday Morning preceding date.

Bunner of Light.

BOSTON, SATURDAY, OCT BER 2, 1869.

OFFICE 158 WASHING TON STREET, ROOM NO. 3, UP STAIRS. AGENCY IN NEW YORK

THE AMERICAN NEWS COMPANY, 110 NASSAU STREET. WILLIAM WHITE & CO.,

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

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"The Davenport Juggle."

Such is the title which Mr. Thomas Wentworth Higginson gives to a communication in the Independent, in regard to the Davenport Brothers; his conclusion being that " of all juggling exhibitions this is the most commonplace, the most obvious, and the least interesting."

Having read thus much in regard to an exhibition, the marvels of which had interested, astounded and baffled some of the best jugglers in France, including Hamilton and Rhys, not to speak of the hundreds of intelligent persons both in America and England, comprising Prof. Loomis, Prof. Mapes, Dr. Gray, Capt. Burton, the celebrated African traveler (who had seen the best jugglers of the East,) and many other well-known gentlemen who have acknowledged themselves nonplussed, we could not but be struck with admiration at the entire facility with which Mr. Higginson sees through the whole mystery, letting us know that it was perfectly "obvious" to his suknow that it was perfectly "obvious" to his superior faculties. We felt as humbled as Candide did before the learned Panglos when the latter pronounced Milton a stupid old ignoramus and no poet. "How great must be the man," thought Candide, "who can look down on Milton!" How great, we may add, must be Mr. Higginson, when what is such a mystery to hundreds and thousands of patient investigators, is not only "most and of their hands or mouths, and the Boys except the ropes; 3d, It vas physically impossible for the Boys to have tied themselves, every one of the knots being beyond the secure of their hands or mouths, and the Boys being four feet apart: 4th, The time elapsing commonplace," but " most obvious " to him!

It does not appear that he had to go more than once to look into the thanmaturgic performances. Nay, so readily did he pluck out the very heart of have tied the ropes as they were tied. the mystery, that he "did not stav to the dark scance;" and he pleasantly adds, with the confidence and the mirthfulness which naturally spring from his alacrity in seeing through millstones, "I was no longer in the dark."

It has been repeatedly shown in the case of sim-spiritual forces can lend their aid.
ilar phenomena, that printer's ink, or some adhecurtain," which was such a revelation of trickery to Mr. H. at his first and only sitting, may have been wholly wanting at the next, and he might have been compelled to seek for some new mare's nest to account for the mystery.

"Every one," says Mr. H., " familiar with the lives of eminent criminals, knows that there are men whom no handcuffs can hold. Their hands are so slender and flexible, or their wrists so large, that they can slip on or off the tightest ligature. For the handcuff, substitute a square knot in a clothesline, and you have the Davenport Bro-

Here Mr. H. begs the whole question. The obvious theory of every one who goes to see the phenomena is that the Brothers slip their hands out from the ropes. How they do it, even under this theory, is the question. All these suggestions of flexible wrists and easy knots are familiar to nine-tenths of the spectators. The people who have been puzzled for the last sixteen years by the phenomena, are not simpletons, though Mr. Higginson, in his off-hand way, would seem to set them down as such. His theory is, that the Davenports slip their hands out of the knots, flourish them at the window, knock committee men on the head, &c., and then thrust those swiftmoving hands back into the knots in the few seconds that are allowed for the operation. "The quickness with which they perform their feats," says Mr. H., "is remarkable;" (rather!) "but years of practice gives quickness!"

"Why did we not test the question whether they really slipped their hands out?" asks Mr. H. 'Because," he says, " we were not allowed by the performers to do so. A bit of thread or sewingsilk tied above the elbow of each Brother, carried through the knots at the wrist, and tied above the elbow again, would have settled the whole matter. But this we in vain asked leave to use."

How far will these suggestions account for the phenomena as described by Prof. Loomis, a man of science and not a Spiritualist, who some years since prepared a full and elaborate account of his experiences, from which we extract the following

"After being thus tied by his hands, he was seated at one end of the box; and a second rope being passed around his wrists, was drawn both ends through the holes in the seat, and firmly tied underneath. His legs were tied in a similar manner, so that movement of his body was almost impossible. All the knots were a peculiar kind of sailor knots and entirely beyond reach of kind of sailor knots, and entirely beyond reach of the Boy's hands or mouth.

The other Davenport Boy was tied in a similar

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Thus fastened, one at one end of the box and one at the other, they were beyond each other's reach.
Thus far I was perfectly satisfied of three things: 1st, There was in the box no person except the Boys, bound as above described; 2d, It

cept the Boys, bound as above described; 2d, It was physically impossible for the Boys to liberate themselves; 3d, There was introduced into the box nothing whatever besides the Boys, and the ropes with which they were bound.

These being the conditions, the right-hand door was closed; then the left-hand door; and finally the middle door was closed. At the same time the gas-lights were lowered, so that it was twilight in the room. Within ten seconds, two hands were seen by the committee and by the audience, at an opening near the top of the middle door; and, one minute after, the doors opened of their own accord, and the Boy bound so tightly walked out unbound, the ropes lying on the floor, every knot being united. The other Boy had not been released; and a careful examination showed every knot and every rope to be in the precise

every knot and every rope to be in the precise place in which the committee left it.

The doors being closed as before, with nothing in the box besides one of the Boys, bound as described, hand and foot, with all the knots beyond the reach of his hands or mouth, in less than one minute they opened without visible cause; and the Boy walked out unbound, every knot being

The box being again carefully examined, and found to contain nothing but the seats, the Boys were placed in them unbound, one seated at one end, and one at another. Between them on the floor was thrown a large bundle of ropes. The doors were then closed. In less than two minutes, they opened as before; and the Boys were bound hand and foot in their seats. The committee examined the knots and the arrangements of the ropes, and declared them more securely bound than when they had tied them themselves. I then made a careful examination of the manner in which they were tied, and found as follows, viz., a rope was tightly passed around each wrist and tied, the hands being behind the back; the ends were then drawn through the holes in the seat and tied underneath, drawing the hands firmly down on the seat. A second rope was passed several times around both legs and firmly tied, binding the legs together. A third rope was tied to the legs and then fastened to the middle of the back side of the box. A fourth rope was also attached to the legs and drawn backward, and tied to the ropes was also attached to the ropes underpath the seat which bound to the ropes underneath the seat, which bound the hands. This last rope was so tightened as to take the slack out of the others. Every rone was take the slack out of the others. Every rope was tight; and no movement of the body could make any rope slacken. They were tied precisely alike. I also examined the precise points where the ropes passed over the wrists, measuring from the processes of the radial, ulnar, and metacarpal bones. I also carefully arranged the ends of the being four feet apart; 4th, The time elapsing from the closing of the doors to their opening less than two minutes by the watch-was altoshort for any known physical power to

Ah! but, says Mr. Higginson, "Years of practice gives quickness!"

If there is anything more than another in these phenomena that is convincing, it is the wholly preterhuman rapidity with which results are pro-The reasons which Mr. Higginson gives for his duced. Any patient investigator will testify that precipitate conclusions are of the most slender, the explanation as to a skill in movement acinconsequential and unsatisfactory character. He quired by years of practice fails to meet the does not throw even the slightest ray of light upon problem; and that this quickness can never be the modus operandi in the case of all the most im- manifested under simply normal conditions and portant phenomena. He has a theory, it is true, in the light. There are mediums in plenty in regard to the phenomenon of the appearance through whom phenomena similar to those of the of hands. He was allowed to put flour in the Davenports have been accomplished; and yet not hands of the Brothers, and still it over them. one of them, however poor in purse, and, we Important consequences, he tells us, followed. may add, however unscrupulous, whatever sum 'I could see, in the dim light, no flour on the of money might be offered, has been able to parhand; but every time it appeared there was a allel, under normal conditions, this peculiar vetrail of flour perfectly apparent on the curtain." locity of movement which is produced when the Even if this were so, it proves nothing whatever. conditions are such that the supposed spirits or

Capt Burton, the celebrated African traveler, sive substance, may be transferred from the me- writes as follows in respect to certain explanadium's hands, when it has been proved it could tions very similar to those of Mr. Higginson, and, have been done by no agency of his own. Instead in fact, embracing his whole theory: "I have of jumping to his hasty conclusions from an even-spent a great part of my life in Oriental lands, and was first attracted by it to the beautiful ing's imperfect experiments, why did not Mr. H. and have seen there many magicians. Finally, vary his tests and his opportunities? He would I have read and listened to every explanation of have found his suspicious dissipated, perhaps, by the Davenport 'tricks' hitherto placed before the a more searching and patient mode of proceeding. English public; and, believe me, if anything have lately met with many astonishing proofs of | Frequently in these phenomena the confident could make me take that tremendous jump 'from spirit identity, and often through children who | theory of one sitting is entirely annulled by matter to spirit, it is the utter and complete unwere mediums; but the most wonderful part of the experiences of another. The "flour on the reason of the reasons by which the manifestations are explained."

Mr. A. C. Bagley communicates to the Religio-Philosophical Journal his own experiences with the Davenports in Cincinnati in 1861. "After a ong discussion," says Mr. B., "one of the Boys looked me full in the face, and asked me, 'What will satisfy you that we have no physical agency in these manifestations?' My reply was, Nothing on God's earth unless you let me hold you." This proposition was accepted; and the following is Mr. B's account of the result:

"The hour having arrived and everything prepared, six persons beside the Boys took seats in a parlor lighted with gas, the external light being entirely excluded. I placed a common card-table beside the wall, and seated the two Boys, one at each end of the table. I then took a large tin each end of the rable. I then took a large the horn, a violin, a tambourine, a banjo and a triangle, exhibited them to the company present, so as to satisfy them and myself that there were no wires or strings attached to them, and marking them well with the phosphorous, laid them on the table. I then took a seat in front of the table, grasping firmly the two thumbs of the Boy on my right, in my right hand, and the two thumbs of the one on my left, in my left hand; the feet of the two Boys were placed close together, with my right foot on the feet of the one on my right, and my left on those of the one at the other end of the table. With these preparations, I ordered the gas turned off, and in an instant, the tin trumpet raised from the table and struck a severe blow on the top of my head, the effects of which I felt for more than a week, at the same time an audible, grum voice speaking through it, saying, 'What do you think of that, old fellow?' I replied, that it was a striking, if not a convinc-I replied, 'that it was a striking, if not a convincing argument.' The trumpet fell on the floor
back of my chair; and at the same instant, all
the instruments on the table rose from it and
commenced moving around the room, playing the
familiar tune of Yankee Doodle; the tune was
not performed very artistically, still the music
was tolerable. The lights produced by the phosphosony was distingly rightle as the instruwas tolerable. The lights produced by the phosphorous were distinctly visible as the instruments made the circuit of the room. The music ceased, and the gas was lighted, when the instruments were discovered in various positions about the room; the banjo was balanced on the top of my head; the tambourine was hung up on a nail in one corner, out of reach of any person in the room; the violin was resting in the lap of one of the ladies present. The instruments were again placed on the table by some one of the party, myself still holding on to the Boys. The second placed on the table by some one of the party, myself still holding on to the Boys. The second
time the tune selected was Auld Lang Syne;
and when the gas was lighted, the instruments
were disposed of in an entirely different manner.
As many as five or six different tunes were
played during the sitting, and I have positive
knowledge that the Davenport Boys exercised no physical power whatever in producing the phe-nomena that astonished every one present."

Now we never supposed the Davenport Bro-The other Davenport Boy was tied in a similar way by another member of the committee. After being tied, I carefully examined every knot, and particularly noticed the method in which he was bound. The knots were all beyond the reach of his hands or mouth. He was as securely bound as the other, the only difference being that the ropes were not as tight around the wrists. This one, as the other, was tied to his seat; the ropes being passed through the holes, and tied underneath to the ropes attached to his legs.

uum of testimony to the marvelous, that remains after all these abatements and allowances and siftings, that compels such men as Burton, Hamilton, Rhys and Loomis to frankly own that the thaumaturgy is inexplicable. Mr. Higginson has merely offered the very obvious theory which thousands of other persons have offered before him, both in this country and in England. He has proved absolutely nothing; and his whole account is strangely lacking in minuteness and precision. Even if he had proved, what he has not, that any one of the phenomena was wholly or in part a trick, it would not affect the validity of the rest in the minds of those who have carefully studied these things. To have it announced that the Davenports had been detected in a palpable trick would not in the least affect our con victions as to their medium powers. We are left at the mercy of no such possibility in the important inferences we have drawn from well established physical facts.

In justice to Mr. H., we should add that he frankly admits, while setting down the performances of the Davenports as tricks, that he has "seen many wonders of what is called Spiritual-

The Annual Gathering at Salisbury Beach.

On the 16th we attended the grand yearly gath ering at Salisbury Beach; and such a gathering! Visitors came from the surrounding country in all sorts of vehicles, numbering, in all, some two thousand carriages. Pedestrians lined the dusty roads for miles; while boats, loaded with both sexes, came down the Merrimac. Ox teams, with children and banners and music, brought up the rear. At the grand old beach the multitude gathered, a novel sight to behold. All along on the clean, smooth sand, for miles, could be seen squads of young and old of both sexes, partaking of their basket "grub"; horses tied to the tails of wagons, feeding; belies and beaux making love to each other, peradventure, by "the ever-sounding sea"; while, inland, the hosts were collecting to listen to the martial music of the band, and hear the orators of the day." All along the road to the beach were tents, where clam chowder and sweet cakes and candy were offered for sale; auctioneers selling bogus jewelry; others, "sweet cider at five cents a glass! walk up! walk up!" and so on, ad infinitum. In all there were from between fifteen and twenty thousand persons, of all grades, present. Speech-making commenced at three clock, but as no notables appeared, it was a sorry affair, as those who did speak (to use an Irishism) had nothing to say. Thus ended the September full moon festival, for the people did not leave the seashore, many of them, until the earth's satellite lent her mild rays to "see them safely home." It was simply a very orderly concourse of people, who came from the surrounding country to look at each other and enjoy the invigorating sea

The pious souls who inaugurated the "gathering" at Salisbury Beach, some one hundred and fifty years ago, would have shrank back in holy horror, had they looked on the scene of the 16th with their natural eyes, and pronounced their descendants a "Godless set." fit subjects for his Satanic Majesty, for no prayers were lieard nor praises sung from that vast throng of old and

"Mine host" of the "Atlantic" did the honors well, considering the "under-tow" that endeavored to sweep him out to sea as driftwood. Newburyport came in for all the glory of the enterprise, and overdid the thing. Next year we hope Salisbury and Amesbury will look after the intellectual part of the programme, and not allow it, as on this occasion, to dwindle into "airy nothinguess."

Four Hells.

In an attempt to extricate Dr. Miner from his free use of the word "hell" on a certain occasion in this city, the Gospel Banner, of Maine, comes admits that the Universalists believe in "hell"yea, even in "four hells," which it declares are all scriptural. The Gospel Banner avers that Universalists strictly believe in the "pains of hell," favorite term. It allows that it need not be regarded as "endless," but as for its reality and its sufferings, in these it believes to the uttermost. It is an admission made at an important time, when people are inclined to believe that there is no need of any "hell" whatever, whether "endless," or "deep," or anything else. As we now understand it, the Universalists acknowledge to the existence of "four hells," according to the organ of that creed just quoted.

Spiritual Literature.

A comparison of the manner in which Spiritunlist books are now received by the secular press, with that of their treatment of similar publications ten years ago, will demonstrate to any one the marked change which has come over that press, even against its prejudices and its will. We ascribe it to nothing like a growing love of fairness, but simply to the keenness of a scent that is rarely amiss in discovering its own interests. Whatever be the reason for it, it is evidence conclusive of a general advance in the popular sentiment which compels a very different mode of speech respecting spiritual literature than formerly prevailed. Of the numerous valuable books that are to be found on the shelves of the Banner of Light bookstore, there are none which do not now challenge the respectful attention of iournals that would readily slur them, if public opinion would so permit.

Portland, Me.

A correspondent sends us the following items from Portland: N. Frank White is giving a fine course of lectures here, which are worthy the attention of every one interested in the Spiritual Philosophy. Our highly esteemed citizen, Jabez C. Woodman, Esq., is at present in feeble health. This is to be regretted, for he is a shining light in our ranks, and we all pray for his speedy recovery. Mr. A. S. Hayward, who heals by vital magnetism, has opened an office here in Congress Hall. He will be likely to do well, for he has a good reputation that will win him the confidence of the afflicted—an important point. He will remain here until October 9th, when he will return to Boston. The Spiritual Philosophy is working slowly but surely into the affections of all classes of our people, though no very active demonstration is apparent on the surface just now.

The Mechanics' Fair.

The eleventh triennial exhibition of the Massaopened in this city on Wednesday, Sept. 15th, in on which it was visited (Sunday, Sept. 19th) the to excess with an endless variety of the productions of manufacturers and artists, worth in the tion, "What is true religion?" declamations by total several millions of dollars. The fair will Master Warren Chase and Misses Flora White continue a week or two longer.

in 1824, gives an account of a "Plan for the Speedy Extinction of Fires; by Capt. Manby, which is very similar to the alleged late (?) inventions, denominated "Fire Extinguishers." Accompanying the article are engravings illustrating the modus operandi of putting out fires. The first is a "fire cart," so called, which resembles the common wheelbarrow, with the exception that it has two wheels, but the handles and legs are the same. Between the wheels is a square box with six compartments. In these the engines are kept, charged with the fluid, in order to be speedily used at a fire. When the first engine has expended its store of antiphlogistic fluid, a supply of others in succession may keep up a constant discharge until regular engines and plenty of assistance arrive, should the fire not be entirely subdued by these first efforts. The fluid used

ism, that are too hard for his explanation."

numerous public experiments to show the effects of several combined ingredients to render materials entirely incombustible. He is stated to

have subdued an artificial fire by two men and forty measures of preparation, that would have required twenty men and fifteen hundred of the same measures of simple water. In the same year M. Nil Moshein made many public exhibitions to confirm that combustible materials might be made perfectly incombustible. for the ensuing term of two years. He ran on breeze. That was all.

young.

his new sphere of duty, for we know he will be eminently useful, and work as heretofore for the elevation of humanity wherever his lot may be

worth."

The Fall River Daily News, speaking of a lecture in that city by Prof. Stearns, the Psychologist, says, "he had an immense audience last night, and kept them in a roar all the evening. The Professor impersonated an Indian chief last night, and shot at five young men sitting in a row facing the audience, with an imaginary arrow. They all fell in an instant, mortally wounded to up with perfect boldness to the confessional, and all appearance. He then invited physicians to come and examine them, and make them stand if they could. Dr. Kreiss, while the Professor was talking to the audience, brought one young man out of it, and was walking off triumphantly when the "sorrows of hell," the "fires of hell," the Professor stopped him and wanted him to "depths of hell," and sundry other uses of their bring the rest out. After pinching one on the jugular vein, causing great pain, and offering him ten dollars if he would stand, he had to give it up. and although the rest of the doctors did not report to the audience, they failed in their efforts to make the young men stand until the Professor said all right, when they rose to their feet in an instant, apparently as well as ever, amid a thunder of applause. Truly this is a wonderful science, and will bear investigation."

New Criminal Law.

In England a new law has within a few months come into force, which aims to keep habitual criminals under police surveillance for a stated time after having received their sentence at the hands of the courts. For instance: in addition to the sentence of such a criminal, he receives another, declaring him to be under the observation of the police for seven years, during which time he is to live above suspicion and also show that he is earning an honest living. Should he be unable to prove this, it is to be taken for granted that he has relapsed into his old ways, and it is then competent for a magistrate to imprison him for at least twelve months, with or without labor, and he is not allowed to be seen lurking about premises, with intent to commit crime or to aid in committing it. This is one way, but measures of prevention would be infinitely better and more efficacious.

The Harvest of Violence.

And still the work of murder goes on. Is it not of sufficient importance, with such shocking details as it has to furnish, to suggest to the gallows advocates the urgent need of revising their old and inefficient theories, and of inventing something better to suit the times? What good does the gallows do as a warning, when we see so many persons taking murderous weapons into their hands for reckless use? Is there, then, no way of arresting this alarming evil? If not, society is in absolute peril of dissolution. If there is, it belongs to the best minds of society to devise and instantly apply means adequate to the work required.

The South End Lyceum

Holds its meetings at Springfield Hall, 80 Springfield street, Boston, each Sunday forenoon, commencing at half-past ten. Conductor, A. J. Chase; Assistant Conductor, Dr. York; Acting Guardian, Miss H. A. Dana; Guards, J. W. McGuire, G. E. McNeil. Sixty names are to be found on its roll of members, and appearances are very flattering chusetts Charitable Mechanics' Association was for its fall and winter meetings. On the occasion Fancuil and Quincy Halls. Both halls are filled exercises consisted of those usually found in such organizations, together with answers to the quesand Ella Chase, and music by J. Bright.

Remarkable Cases of Healing. From the Kansas State Record, Sept. 14, 1869.

Leavenworth, Sept. 12.

There is considerable excitement in town just now over the marvelous doings of Dr. J. R. Newton, the great magnetic healer. He is stopping at the Planters', has two rooms and a private secretary. He treats all who come to him, and only takes money from the rich. I heard so much of his healing that I want to the Owers Heaves this takes money from the rich. I heard so much of his healing that I went to the Opera House this morning to see and hear for myself. It was nearly full of a very respectable appearing audience. The Doctor is a man about sixty years old, of portly appearance, with gray hair and whiskers. He has an excellent physique, and would pass anywhere as an honest, upright man. After talking a short time, explaining his mode of treatment which is nursely magnetic, he proceeded to ment, which is purely magnetic, he proceeded to heal. People with all manner of diseases came heal. People with all manner of diseases came forward and were treated, and went off apparently satisfied. Some eight or ten were cured of deafness, among them Mrs. Judge Halderman. The most affecting case was that of a woman who had been totally blind for three years. She lives in the city, and is well known. The Doctor told her that he thought her case was past cure, but she insisted upon being treated, saying that she had heard of him, and had faith that he could cure her. He operated upon her about twenty minutes, when she opened her eyes, and a white film that had gathered upon them came off, and she could see quite plainly. She could distinguish the audience, and other things around her. Her little boy, aboutten years old, led her to the house when she came, and almost the first thing she did after her sight was restored was to look at him and evident. after her sight was restored was to look at him and exclaim, "What a pretty fellow." She then after her signt was resource was to now as an and exclaim, "What a pretty fellow." She then hurried home to see five more children that she had not seen in three years, I am told that he has healed to-day at his rooms a woman that has been bed-ridden eleven months, and that she walked around the house, and got into the wagon alone.

Dr. Newton will close his office in Leavenworth Sent. 30th, and return to Buffalo, N. Y., and resume practice at the Bloomer Hotel, Monday, Oct. 4th. During his brief tarry in Buffalo, and on his way to Kapsas, he made some very remarkable cures. We will mention one of many, as worthy of special notice. Mrs. Mary Bliss, of Huron, Alleghany County, N. Y., had been paralyzed for nine years, and not able to leave her bed for the last six years; was restored by the Doctor in about twenty minutes, so that she was able to leave her bed and walk from one room to the other without help. Her little daughter, nine years of age, expressed much joy at this event, and said she could not remember of her mother's ever being able to even sit up in bed.

New Subscribers.

Since our last issue we have received thirty-five new subscribers, forwarded by our old patrons, who are endeavoring to procure one or more new ones. Our helpers' names are as follows: W. H. Edwards sent one new subscriber; A. Day, one; Isaac Hoag, one; Dr. A. W. Hager, one; C. Pierce, one; D. S. Chapin, one; Thomas Pollock, one; Mrs. D. B. Frost, one; V. Beluap, one; Joseph Hidy, one; Silas Frink, one; H. J. Dadmun, one; Samuel D. Hopper, one; H. P. Webb, one; Friend, one; Mrs. E. E. Stout, one; Mrs. M. Lewis, one; Lucy Stickney, one; John Wells, one; E. Stebbins, one; C. A. Reed, one; John A. Elliot, one; W. R. Rhodes, one; Miss A. Turnacliff, one; J. D. French, one; Timothy N. Brown, one; Mrs. M. F. Thompson, one; Samuel tion from observers than ever before. One cannot read so H. Hebard, one; Benjamin Pond, one; R. R. S. Poole, one; John W. Lewis, one; D. R. Gates, one; Samuel R. King, one; A. Stark, one.

Show Weddings.

The papers abound with highly colored scenes, Gretched in the churches, before bridal altars, repsesenting happy couples, gorgeous apparel, unstinted wealth, jewels, gifts, show, and ostentatious mummery. They style it Marriage; but by Walter Mitchell; "The Brick Moon," one of Edward how is it possible for human hearts, in the blaze and glare of such a hot sun of fashion, with selfconsciousness uppermost, and pride and vanity usurping all the room, to go out in silent love and sympathy one to the other, testifying in language deeper than words can utter, that here is a union | essays, all which together mass handsomely into a monthly indeed—the union of life and soul, of thought and purpose, of faith and endeavor? When will satisfied. the world discover that these shows are worse than senseless, when they cease to symbolize what they are professedly designed for?

Secession of Father Hyacinthe from the Church of Rome.

Paris papers of September 21st, says a cable despatch, publish a letter from the preacher monk. Father Hyacinthe, addressed to the Father General of his Order at Rome, announcing that he miscellany in abundance, and of excellent quality, to abandons his convent, and ceases henceforth to match. We can cordially commend this number of the preach in the church of Notre Dame at Paris. As a reason for this radical step, he declares that he cannot obey the orders of the Holy See. He protests before the Pope and the Council against the dectrines and practices of the Romish Church, which, as he contends, are not in accordance with the principles of Christianity.

Beautiful Picture of Autumn Leaves. The season has again arrived when the early

autumnal frost traces its brilliant designs on the hitherto vernal foliage of summer. Visitors to our Free Circle Room will find on exhibition a beautiful wreath representing a collection of such leaves as are now to be seen strewn about the walks in the country. This drawing was executed by Mrs. J. D. Wheeler, spirit artist, of Berlin, France." "The Pleasures of Poverty," and the editorial mis-Mass., while in an unconscious trance, with her eyes tightly closed, excluding all light-the time occupied in its execution being five hours. Considering the circumstances under which it was drawn it is a wonderful production.

Charlestown Meetings.

The First Spiritualist Association of our neighboring city resume their regular meetings in Union Hall, Hall Block, Sunday afternoon, Oct. 3d. by a lecture by Mrs. Fanny B. Felton, at 24 o'clock. In the evening, at 71 o'clock, Rev. Rowland Connor will lecture on the subject of "American Religion." The public will be anxious to hear him on this theme. He is a free, out-spoken

Salem, Mass.

Our friends in Salem have commenced their lecture season again in good earnest. The new officers of the Children's Lyceum have taken hold of their work in a manner that promises good results. The Lyceum meets in Hubon Hail at ment. half-past twelve o'clock. The lectures are given in Lyceum Hall at three and half-past seven P. M.

"The Spiritual Harp."

The commencement of the fall meetings of spiritual societies has created a new and lively demand for this first-class singing book. It is almost indispensable wherever there is a gathering of Spiritualists.

The overseers of Harvard University have been discussing whether the students should be required to attend divine worship twice each Sabbath. The result of the discussion has been to let the students do pretty much as they choose, which is an exceedingly wise measure. Better abolish these rules and hire such preachers as the students will love to hear.

New Publications.

THE VOICES, a Poem in three parts, by Warren Sumner Barlow, has passed into a new and greatly improved edition, a large number of changes having been made by the hand of the author, who has been at studious pains to perfect a production whose aims are so single, high, and far reaching, yet practical and familiar. There is scarcely a page on which this laborious care of the author has not been expended as a work of love, and the book is all the better for it. This work is really polemical, while poetical, and endeavors to express ideas which, whother confessed or not, do find hospitality in the human heart. Its purpose is to undermine and upset the old religious superstitions, the fetiches that subject human belief to their degradation. If the more fastidious critic may say that the poetry is not in every respect according to the rules of high art, he will have to allow that the work is well and sturdily done which was aimed at, namely, the demolition of idols that are of infinitely worse influence over the mind than all the breaches of literary rules that could be counted. Whoever perusos the author's different "Volces," beginning with the Voice of Superstition, in which he shows so clearly the absurdity of the common conception of God, and of the myth that the Creator of the world uses it for a mere battle ground with an enemy he cannot successfully overthrow-and follows him faithfully through his Voice of Nature, in which reason and philosophy set aside the ignorance which goes hand in hand with superstition, will have to admit that the task proposed has been skillfully done, and with genuine power, and the further fact that he has hit the mark in the vercentre. This single quotation will give a proper taste of its

' More just conceptions of God's perfect plan. More just conceptions of God's perfect plan. This life is but our rudimental sphere. We barely learn our ignorance while here; Yet Hope is born with unattained desires, And to immortal life each soul aspires. In this important truth all tongues agree That man was made for immortality. Death kindly comes, and opens wide the door, And lights our passage to the golden, shore. And lights our passage to the golden shore; Oblivion spans the gulf while on we tread The stient pathway of the living dead.
Then let earth join with aspirations high.
Proclaim this glorious truth—we never die!"

LIPE OF ST. PAUL. By Renan. New York : Carleton. It cannot be necessary to call attention to the value of a book from the pen of Ronan, the man who has given to the world the Life of Christ and the Lives of the Apostles. This volume of his series of what are known to all the world of civilization as sacred characters, will command a wide circle of readers at once. There has been a general esgerness for the appearance of the book. Its contents are set forth elsewhere in the body of an advertisement, to which we direct the reader's attention. The volume discusses the preaching and the wanderings of the great Apostle, gives an account of his writing his several epistles, describes with a lifelike minuteness and a fine imaginative glow the scenes with which his feet were familiar, and sets forth with circumstantial accuracy the various personal experiences of Paul during his stirring, laborious, and not unromantic career. Of the captivating style of Renan we need not say a syllable. In the present volume it forms not the least attractive part of a narrative, a discussion, and an exegetical performance, which will secure attention that might not be attracted to the more substantial, but not less characteristic, parts of the work.

Messrs. Lee & Shepard send us "THE INTELLIGENCE OF Animais, with illustrative anecdotes, from the French of Ernest Menault." The text is likewise accompanied with illustrations. On these fairy-like pages the animal kingdom manifests its powerful claims to be recognized far more affectionately by man than is his wont. Birds, beasts and insects are here made to cross the stage of observation, and each deliver itself of the proofs of the highest intelligent instinct it possesses. It is noticeable that the marvels of animal intelligence are at present claiming much wider attensimple yet comprehensive, a recital of the habits of the creatures specified in this little volume, without wondering at the divine instinct that is as well illustrated in the ant and the bee as the man who is styled lord of creation.

THE ATLANTIC for October is without any sensation, such as the Stowe-Byron affair, but it is freighted with a charming variety and freshness which makes it even more attract ive and satisfying. There is "The City of Brass," an awful piece of covert satire, done in the neatest way; "The Egotist in Life," by the lecturer Giles; "German Songs," Everett Hale's ingenious impossibilities; "Pennsylvania known about; an article of real value, on "The Increase of Human Life," by Edward Jarvis; a paper by Mrs. Agassiz, on "A Dredging Excursion in the Gulf Stream;" and several other pieces, in prose and verse, including tales and issue with which any enterprising publishers may well feel

THE GALAXY for October is handsomely illustrated, bright, varied and entertaining, while likewise instructive. Mrs. Edwards contributes her story of "Susan Fielding"; Justin McCarthy discusses, "The Real Louis Napoleon": there is a sketch of a Journey in Northern China"; "Little Bopeen" is finished: Charles Read continues his "Put Yourself in his Place"; there is a paper giving the reason "Why Thioves' Prosper"; Prank Norton reports his experience of "Ten Years in a Public Library"; Grant White discourses on "Shakspearian Mare's Nosts"; and there is Galaxy.

PUTNAM'S MONTHLY for October gives an interesting con tribution from the publisher, embracing reminiscences of his acquaintance and dealings with well-known American authors-Poe, Paulding, Prescott, Cooper, Margaret Puller, and others. Mrs. Hawthorne also writes about English scenes.—"Old Boston and St. Botolphis"; Tuckerman dips into some sketches of Italy; Cranch sets forth "The Dream of Pilate's Wife" in blank verse; and the remaining articles are characterized with the usual aprightliness and vivacity which make Putuam such a truly magazinish

LIPPINCOTT for October entertains us with another part of Trollope's story of "The Vicar of Bullhampton," a tale from the German-" The Lovely Ones." "What I saw on the Suez Canal," Dale Owen's "Beyond the Breakers," "The Freedman and his Future," the conclusion of "Magdalena," Karl Blind on "The Democratic Movement in cellany. Lippincott has issued few more vivacious numbers than this of October.

OUR Young Folks for October continues Mr. Aldrich's "Story of a Bad Boy," rumored to be an autobiography; and has additional articles of snapping interest to the juveniles, from such favorites as Helen C. Weeks, E. E. Hate, J. H. A. Bone, Mrs. A. M. Diaz, Mrs. Agassiz, and others. It is a chirpy number.

"ONWARD" for October sustains Capt. Mayne Reid's proposed plan in its establishment of a juvenile magazine, and shows great care and superior tact in general preparation and management.

PRIERSON'S LADIES' NATIONAL MAGAZINE for October in a pleasing collection of the customary plates of fashion, the popular tales, essays, and poems, and the miscellaneous editorial ontertainment and instruction, which has made that monthly magazine so wide a favorite. It is a most attractive number.

THE LADY'S FRIEND for October is received from Mesers. Crosby & Damrell, (successors to A. Williams & Co.) It has a steel-plate frontispiece, the usual fashion plate, a good list of fresh illustrations, a varied and attractive quality of letter-press, and a valuable and suggestive editor's depart-

New Music.

Oliver Ditson & Co. have just published the "International Boat Race Galop," dedicated to the gallant Harvard crew; music by M. Massler; on the title page are excellent likenesses of the crew-Loring, Fay, Lyman, Burnham and Simmons. "Florence Schottisch," by Wm. J. Lemon, is also just issued by the above firm.

Elmira, N. Y.

J. H. Mills informs us that Mr. J. William Van Namee has located in Elmira, and intends to remain there for the present. He is an excellent speaker, clairvoyant and test medium, and "has already made hosts of friends." He is the means of stirring up a fresh interest in regard to the subject of Spiritualism. Address him care of J. H.

ALL SORTS OF PARAGRAPHS.

A Speakers' Convention, it will be seen by a call in another column, is to meet in the Court House, at Racine, Wis., on Thursday, Sept. 30th, at half-past two P. M., and continue the fol-

B. B. Russell, of this city, publishes another of his exquisite little steel engravings, entitled "Good-Morning," representing a little dog, Fido," clambering up at the crib of his child mistress and friend Alice, and saluting her as plainly as an animal could do-with what he expresses but cannot speak-a pleasant "Goodmorning." It will make a pretty picture for home walls where children abound, and is very cheap for framing at two dollars.

Prof. William Denton's lecture on "The Deluge in the Light of Modern Science," is selling rapidly.

Mrs. R. Collins, clairvoyant physician and healing medium, is still practicing the healing art at 19 Pine street, Boston, and is meeting with excellent success.

Some young Paris snobs have actually started the fashion of wearing bracelets. Rogues are often obliged to adopt the style, whether in or out

Bishop Cox, of Buffalo, has a father, Rev. Dr. Samuel Hanson Cox, a scholarly man, a genius, and a Presbyterian well known to fame. It happened once that this revered father visited his son, the bishop, and the following dialogue ensued on Sunday morning: Bishop-" Father, you know that I would like to have you preach for me, but then, you know that our church does not recognize your ordination, and I must keep to the order." Dr. Cox-" May God forgive me for being the father of a fool."

Louis Napoleon's illness has been, it is said, largely occasioned by excessive smoking. Some time since he smoked sixteen cigars a day.

Saturn and Venus are now near together in the evening sky.

Mill's book on the "Subjection of Woman" is having a great sale in England. It has been translated into French, and, we believe, into German. In this country it has not attracted all the notice it deserves. Thinking minds, however, devour it with a relish.

Not many years ago a certain Vermont church was in need of a pastor. One Sabbath the minister supplying the pulpit, well known for his eccentric turn of mind, prayed for "a man for the Lord" in this fashion: "Send us not an old man in his dotage, nor a young man in his goslinghood, but a man with all the modern improvements."

CO-OPERATION .- A cooperative tailoring establishment was organized last June in New York, with a capital of \$2500, in shares of \$10 each, contributed by one hundred tailors and one hundred and fifty friends of the enterprise. At first the Society did job work for the stores, but in a month's time private orders began to come in, and the business is now very extensive. The workmen earn full wages, with a prospect of a than single tickets will cost for the course. handsome dividend at the close of the year, and charges being ten per cent, above the cost of lahor and materials. The men carn on an average \$24 per week, and we men \$10 to \$12. They work twelve hours per day, and their customers are chiefly mechanics.

Maggie Mitchell Paddock has resumed the theatrical profession again.

Farmers near the seashore in Maine, it is sald, have learned that fish make as good feed as hay; and that one fish makes a full meal for a sheep.

HOW DRUNKARDS ARE MADE.—The Boston Congregationalist says: "We heard a fact related the other day, upon unquestionable authority which saddened and amazed us. It was to this effect, that at a late 'birthday' given by a little girl, and attended by her playmate boys and girls, five different kinds of wine made a portion of the entertainment, which was partaken with great gusto by the happy crowd. This was supported by another fact-that a little boy, whose birthday was approaching, and who greatly desired to give a party in honor of it, was deterred from so doing by the parental interdict of wine as a portion of the feast, and by feeling that so many unpleasant remarks would be made if such a party were given without wine, that it would be preferable to ignore the occasion altogether."

DR. D. C. DAKE, "the Healer," has closed his offices in St. Louis, and in response to calls, has made some appointments in leading cities in the West. The Doctor is a member of a distinguished family, of that name, in New York, many of whom enjoy eminence as physicians. Although educated to the medical practice, the Doctor openly declares that he receives marked aid from the spirit-world in treating the sick.

Situations are like skeins of thread. To make the most of them we have only to take them by the right ends.

"Good manners are the blessem of a plant
Of which the roots are truth, love, purity,
And last, not least, an even-balanced wisdom.
Let the roots flourish, and the flower will bloom
In its own shape and color; not the same
In every plant, but always beautiful;
The very soul breathed outward to the sense,
But manners thrust upon us from without
Are like the tinsel flowers they make in France,
All of one hue and pattern, lifeloss, scentless,
Bearing no seed within their painted cups,
And ending with themselves."

THE VOICES,-The New York Revolution, in a lengthy criticism of Barlow's new book of poems, with the above title, says: "It has real ability, and is radical in the extreme, and that is beginning to be regarded as real merit. The writer is an Iconoclast of the boldest and most intrepid description, and will waken thought in some, as well as stir the wrath, or rouse the fears and apprehensions of others."

A wag, seeing a door nearly off its hinges-in which condition it had been for some time-observed that when it had fallen and killed some one it would probably be hung.

Movements of Lecturers and Mediums.

A. B. Whiting lectures in Washington Hall, Philadelphia, during October. He will attend to calls for week evenings. Address him at 227 Bixth street.

Mrs. Abby M. Laffin Ferree has arrived at San Francisco, Cal. Address her accordingly. Isaac P. Greenleaf lectures in Leominster,

Mass., Oct. 10th. Andrew T. Foss will speak in Montpelier, Vt. on the three last Sundays of October-17th, 24th

and 31st; Nov. 14th in Leominster; Dec. 5th and 19th in Fall River, Mass. Mrs. Mary E. Withee will speak in Sutton, N. H, Oct. 8d and 17th.

Bridgeport, Cenn.

The Spiritualists of Bridgeport, Conn., have organized a Society, adopted articles of association, and elected officers for the ensuing year as follows: John S. Shattuck, President; Mrs. Otis F. Porter, J. H. Bloomer, Vice Presidents; Otis F. Porter, Secretary; Robert Dawson, Treasurer; David Shattuck, H. Glines, A. J. Strong, Trustees; E. Gardiner, J. H. Smith, J. C. Small, Finance Committee.

The people of Bridgeport and vicinity interested in the promotion of good morals, science, general education and liberal opinions—which work for the good of all—are invited to subscribe to the following articles of associations. tion and help promote the above objects: CONSTITUTION AND BY-LAWS.

tion and help promote the above objects:

CONSTITUTION AND BY-LAWS.

ARTICLE IST.—Section 14.—We, the undersigned, inhalitants of Bridgeport and vicinity, desiring to avail ourselves of the advantages of associated effort for advancement in the knowledge of truth, elevation of mind and progress in wisdom, do hereby agree to form ourselves into a body corporato, under the name of "Briends of Progress." Sec. 2d.—Recognizing the necessity of charitably judging each other's opinions as being the best they have, and hoping for better in the future respecing the natural right of all to think and act as they judge best without injury to others, we look forward in hope for the salvation of the human family from ignorance and its results, by instructive lectures and discussions on spiritual, scientific, literary and educational subjects, and by means generally which will promote, the above objects: 3d.—The elective officers of this Association shall be a President, two Vice Presidents, a Secretary and Treasurer, and a Board of three Trustees. The appointed officers shall consist of a Finance Committee of three, and two subsets. 4th.—A quorum for transaction of business shall consist of eight members, elected officers included. 5th.—All members shall be required to pay \$6.00 a year as dues, payable in monthly instalments, in advance, of 50 cents each. 6th.—No part of this Constitution can be altered or amended, suspended or amulted. except by a motion made in writing, which shall be referred to a committee of five members, appointed by the President, whose report shall is over until the next regular meeting for action. A two-thirds vote shall be necessary to make such alterations.

Charity Fund.

Moneys received in behalf of our sick and destitute brother, Austin Kent, since our last report:

To Correspondents.

[We cannot engage to return rejected manuscripts.] D. C. B., PORTLAND, IND .- Only his small pamphlet, twenty

J. LOGAN, DUNEDIN, N. Z .- Goods shipped Oct. 6th, per bark "A. A. Diebert."

W. H. TERRY, MELBOURNE, AUSTRALIA, Goods shipped Sept. 20th, per bark "Agate."

Boston Music Hall Spiritual Meetings.

THIRD COURSE OF LUCTURES.

The next course of lectures on the philosophy of Spiritualism will commence in Music Hail-the most elegant and popular assembly room in the city-on BUNDAY APTERNOON, OCT. TOTH, AT 21 O'GLOCK,

and continue twenty-nine weeks, under the management of Lowis B. Wilson, who has made engagements with some of the ablest inspirational, trance and normal speakers in the lecturing field. Mrs. Cora L. V. Tappan (late Daniels) will lecture through October, Prof. William Denton in November, Mrs. Emma Hardinge in December, Thomas Gales Forster, probably, in January, to be followed by others whose names will be announced hereafter.

Beason ticket, with reserved seat, \$4; single admission, 15 cents. Season tickets are now ready for delivery at the counter of the Banner of Light Bookstore, 158 Washington street,

A season ticket without reserved reat, for the convenience of those who do not like the trouble of paying a fee at the door every Sunday, can be obtained as above for a less price

the customers obtain clothing at a low price, the Spiritual Periodicals for Sale at this Office:

THE LORDON SPIRITUAL MAGAZINE. Price 30 cts. per copy.
HUMAN NATURE: A Monthly Journal of Zolatic Science
and intelligence. Published in London. Price 25 cents.
The Relicit-Philosophical Journal: Devoted to Spiritunlism. Published in Chicago, Ill., by S. S. Jones, Esq.
Price 8 cents.

Price 8 conts.

The American Spiritualist. Published at Cloveland, O.

The Journal of the Gynzeological Society of Boston. Devoted to the advancement of the knowledge of the diamass of woman. Price 35 cents.

Dayerbak. Published in London, Price 5 cents.

Business Matters.

MRS. E. D. MURPEY, Clairvoyant and Magnetic Physician, 1162 Broadway, New York. 4w.S25.

JAMES V. MANSFIELD, TEST MEDIUM, answers scaled letters, at 102 West 15th street, New York. Terms, \$5 and four three-cent stamps.

MISS M. K. CASSIEN answers sealed letters at

4 blue stamps. Answers to Sealed Letters, by R. W. Flint, 105 East 12th street—second door from 4th

avenue—New York. Inclose \$2 and 3 stamps. THE BEST PLACE—The CITY HALL DINING ROOMS for ladies and gentlemen, Nos. 10, 12 and 14 City Hall Avenue, Boston. Open Sundays. O2. C. D. & I. H. PRESHO, Proprietors.

MRS. S. A. R. WATERMAN, box 4193, Boston,

Mass, Psychometer and Medium, will answer letters (sealed or otherwise) on business, to spirit friends, for tests, medical advice, delineations of character, &c. Terms \$2 to \$5 and three 3 cent stamps. Send for a circular.

What CHANGES!
Whoe'er heard such a thing before?
Ten years ago—and little more—
GEORGE FENNO kept a little Store, At twenty four Dock Square: Sometime in eighteen tifty nine He thought he d advertise in rhymc, He thought he 'n advertise in rhyme,
And ever since about that time
He's heard of everywhere;
His trade of late has so increased,
A splendid Store "up-town" he's leased,
Which has the people so much pleased,
Their BOYS they now "CLOTHE" there.
CORNER OF BEACH AND WASHINGTON STREETS,

Special Notices.

Herman Snow, at 410 Kearney street, San Francisco, Cal., keeps for sale a general variety of Spir-itualist and Reform Books at Eastern prices. Also Planchettes, Spence's Positive and Negative Powders, etc. Catalogues and Circulars mailed free.

Notice to Subscribers of the Banner of Light.

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

ADVERTISEMENTS.

Each line in Agate type, twenty cents for the irst, and fifteen cents per line for every subsequentinsertion. Paymentinullenses in advance For all Advertisements printed on the 5th page, 20 cents per line for each insertion.

Advertisements to be Renewed at Coninued Rates must be left at our Office before 12 M. on Taesdays.

R. M. SHERMAN

IS now prepared to examine and prescribe for the afflicted at a distance. The assurance he gives is his wonderful success in the past. He will diagnosis diseases in person or by letter. Give name and residence of patients. All those wishing prescriptions and examinations will please enclose one dollar and stamp to insure prompt attention. Address, Chatham, Licking Co., O.

2w*-Oct. 2.

ALLEN'S LUNG BALSAM.

THE REMEDY FOR CURING

Consumption, Coughs, Bronchitis, Asthma, And Croup.

AS AN EXPECTORANT

IT HAS NO EQUAL. IT is composed of the active principles of roots and plants, which are chemically extracted, so as to retain all their medical qualities.

Ministers and Public Speakers.

Who are so often afflicted with throat diseases, will find a sure remedy in this Balsam. Lozenges and wafers sometimes give relief, but this Balsam, taken a few times, will insure a sermanent cure.

Will all those afflicted with Coughs or Consumption give this Baisam a fair trial, they will be pleased with the result, and confess that the Sunk Remkny is Found at Last.

IT IS SOLD BY ALL DRUGGISTS.

DR. J. R. NEWTON

Will heal the sick in BUFFALO, N. Y.,

At the BLOOMER HOUSE,

ON AND AFTER TUESDAY, OCT. 4TH, For a few weeks.

Dit. NEWTON repeats his visit to linfalo in consequence of the multitudes of cures performed there on the 4th, 5th and 6th of September, and at the solicitation of many prominent citizens of that city.

Oct. 2.

M RS. R. COLLINS, Clairvoyant Physician and Healing Medium, 19 Pine street, Boston. 1280 - Oct. 2. MRS, LIZZIE ARMSTEAD, Test and Spirit

LONGFIELD, Test and Writing Medium, 418
CoParrell street, facing on Market, opposite Third
treet, San Francisco, Cal. Fee 1 per hour.
Aug. 7.-12wis*

MONEY MADE WITHOUT RISK .-M. Send for an Agency of the Positive and Nega-tive Powders. See advertisement of the Powders in an-other column. Address PROF PAYTON SPENCE, M. D. ROX 5817, NEW YORK CITY. istf-Aug. 21.

THE INCENTITY OF MAN has never devised a remedy for the Fever and Ague, or Chills and Fever, equal to the GREAT SPIRITUAL REMEDY, Mrs. Spence's Positive and Negative Powders. I have known a shale box to cure two or three cases radically and permanently in 34 hours. For terms, prices, &c., see advertisement in another column.

AN INTERESTING WORK.

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ITS HIDDEN HISTORY.

" Hearts! Breaking hearts! Who speaks of breaking hearts?"

LOVING; THE MARRIED; SINGLE;

A BOOK FOR WOMEN, YOUNG AND OLD; FOR THE

> UNLOVED, HEART-REFT PINING ONES;

UNHAPPY WIVES, AND LOVE-STARVED ONES OF THE WORLD WE LIVE IN!

A.BOOK FOR

By the Count de St. Leon.

THE statements contained in this book are indeed startling its exposures of simulated and morbid love and the monster crime of this age are withering, and will go far toward changing the current of the thought of the century **upon** matters affectional, social and domestic, for a

FIRM, VIGOROUS HEALTH

Pervades Every Page.

APPEALS FOR WOMAN,

Consolements of Wounded Spirits,

Are tender, pathetic and touchingly true and eloquent. ADVICE TO WOMEN.

so often the victims of misplaced confidence and affection is sound to the core; and withal it gives

Direct, Explicit and Valuable Counsel

Concerning the Great Chemico-Magnetic Laws of Love,

As to render it on that branch of the subject undoubtedly

THE BOOK OF THE CENTURY! Especially is this true of what it says concerning the true

method of regaining a lost, wandering or perishing affection. But no advertisement can do justice to this

MOST REMARKABLE BOOK

ON HUMAN LOVE

EVER ISSUED FROM THE AMERICAN PRESS.

Price \$1.25, postage 16 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, and also by our New York Agents, the AMERICAN NEWS COMPANY, 119 Nassau street. JUST PUBLISHED,

SAINT PAUL.

BY ERNEST RENAN,
Author of "The Life of Jesus," "The Apostles," etc.
TRANSLATED FROM THE ORIGINAL PRENCH BY INGERSOLL
LOCKWOOD.

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THE FESTIVAL NIGHT:
AN Inspirational Poem, given through the mediumship of
A Mrs. M. J. Wilcoxson. Price 8 cents, postage 2 cents.
For sale at the BANNER OF LIGHT BOOKSTORE, 158
Washington street, Boston.

DRUNKARD, STOP!
C. BEERS, M. D., 25 Decatur street, Boston, Mass.,
C. has cured over TEN THOUSAND with a medicine given
him through spirit aid. Send stamp for circular.
Oct. 2.—4**

Message Department.

HAGE Message in this Department of the BARRER of LIGHT we claim was spoken by the Spirit whose name it bears, through the instrumentality of Mrs. J. H. Conant,

while in an abnormal condition called the trance. These Messages indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil. But those who leave the earth-sphere in an undeor evil. But those who leave the cardi-sphere in an une-resloped state, erentually progress into a higher condition. We ask the reader to receive no dectrine 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 Circles are held at No. 158 WASSINGTON STREET, BOOM No. 4, (up stairs,) on Monday, Tussday and Thussday Apracassoons. The Circle Room will be ojen for visitors at two o'clock; services commence at precisely three o'clock,

after which time no one will be admitted. Beats reserved for strangers. Donations solicited. r strangers. Donations solicited.

Mrs. Conant receives no visitors on Mondays, Tuesdays, Wednesdays or Thursdays, until after six o'clock P. M. gives no private sittings.

Bonquets of Flowers.

Persons so inclined, who attend our Free Circles, are requested to donate natural bouquets of flowers, to be placed on the table. It is the earnest wish of our angel friends that this be done, for they, as well as mortals, are fond of beautiful flowers, emblems of the divinity of creation.

Invocation.

Our Father, thou spirit of the heavens and the earth; thou infinite presence whose right hand doth ever reach out to us through the darkness of ignorance; whose strong arm doth ever uphold na; whose love is ever around us, in our weakness we would call upon thy name, imploring thee to save from temptation. We seek, oh-Father, to understand thy being; teach us that we cannot. We aspire to know thee through our own senses; oh, Lord, show us that this can never be. May we be content to read the Scriptures of our being, which thou hast shown us: may we worship thee by doing well. Thy love bringeth forth fruits and flowers in due season; and these our praises, oh God, we bring before thine altar, (referring to the floral decorations on the table.) Oh may our every act be acceptable unto thee, and approved by thy holy angels. Infinite Spirit, let thy blessing descend upon us; may we learn to worship thee in spirit and in truth. Protect us, oh Lord, amid the temptations incident to our growing life, and may we ever be found worshiping thee wherever the lines of our lives be east. Receive the prayers and praises of thy children; may each one lay them on the altar of their own conscience. May the ancels guide us; may each thought be answered by increased intelligence; may each prayer find an echo somewhere; and, oh our Father, may thy children, who have gathered on this occasion, know that they are thy children, and worship thee by kind deeds all the days of their lives. And may they feel that thy love is with them, and thy holy spirit descending upon them forever. Sept. 6. Amen.

Questions and Answers.

CONTROLLING SPIRIT,-We are ready to consider your queries, Mr. Chairman.

QUES .- A correspondent from Middleboro', Mass., writes: "In the Banner of Light, of July 17th, 1869, there is a communication from one Samuel Warren, of this town, killed in the battle of the Wilderness. Now we have questioned the families by that name, and have also carefully examined the town records, with the assistance of the town clerk: we have found recorded names of all soldiers, where they died, were buried, &c., but have not discovered any by that name. Will you please question the spirit, or lay this letter on the table at the next public circle?

ANS .- Samuel Warren is present, and declares that Middleboro' is his native place; that he enlisted in Iowa, and went from that State, but was told on coming here he must give the place of his nativity.

Q.-G. W. Wyandott, Kansas, asks: "What ev-Idence have we of the spontaneous growth of vegetation; or how may we convince the unbelieving that vegetation will spring forth from the earth without a deposit of seed in it?"

A .- That vegetation does apontaneously spring forth is a well established fact; because long before there were any husbandmen to sow seeds there was vegetation.

Q.-By L. A. F.: Truman Philo, a lad about twelve years of age, left his home in Batavia, N. Y. about sixteen months since. Will the controlling spirit ascertain his whereabouts, whether on the earth or spirit-life, and confer a lasting obligation upon his afflicted parents?

A .- He is not in the spirit-world; we will try and learn his whereabouts, and report.

Q .- A correspondent writing from Northfield, Minu., says: "In the Banner of Light of Aug. 14, 1869, in reply to the question, 'Do spirits eat food? &c., &c., we find the following answer. viz: 'Spirits have need to eat as you have. Now please turn to the Religio-Philosophical Journal, of August 9th; in reply to the question 'Is food required in the spirit-world?' you will find the following answer, viz: 'We do not require food to sustain and maintain the spiritual body. Will you please give an explanation of this, to me, plain contradiction?"

A .- We certainly do not require that kind of food which you require; but we need to be be sustained. We have bodies material, and they demand material sustenance. We obtain that material sustenance from the earth and what the earth provides—those of us who had our dwelling place on the earth prior to the change called death. If we were always giving out and never receiving we should soon be exhausted.

Q .- A correspondent from Chicago, Ill., writes: "In Life's Unfoldings, or the Wonders of the Universe Revealed to Man," by the spirit guardian of David Coriss, in part second - Mysteries Revealed—the question is asked, ' Do we ever see a spirit?' The answer is, 'No! nor ever will. For there are none, either in this world, nor in the future state of existence, nor anywhere else. (Spirit is life, and you can see life only in the outer form.') Is not this directly contrary to the teachings of modern Spiritualism?

A-No; it is not contrary to the teachings of modern Spiritualism, but in perfect harmony with them.

Q.-By F. T. Y.: How are we to distinguish, at all times, between our own impressions and those given us by spirits?

A .- You cannot always distinguish between the two. Sometimes spirit impressions are so clear and distinct that you know them: but at other times they are not, and then you cannot decide between what belongs to you or to your neighbor.

Q .- By same: After listening to a tune or song. we sometime afterward seem to hear or feel the same on our brain, as perfectly as before, but cannot give it expression. Why is this?

A .- The brain vibrates in harmony with the vibrations of music wherever it is, providing the brain is in a receptive condition to music. There are chords of harmony in our inner being which must of necessity vibrate to all things musical hat are objective to us.

spirit-world recollect the promises they agreed to fulfill when in this?

A .- It is to be presumed that they do; under some circumstances, however, they may for a time forget them.

Q.-(From the audience.) Does the spirit retain its material body, or does it become clothed upon anew at the change called death?

A .- Your spirit is clothed with its spiritbody, and its material body; when the change takes place the spirit body does not become separated from the spirit.

QR.—If then I should be shut up in an air-tight iron casket, through what manner would the spirit make its escape?

A .- There are different degrees of materiality; the spirit body of which you speak is so subtle that it can readily pass through any of the substances of which your senses can take cognizance. There is no substance known to your senses through which this spirit body cannot readily pass.

Q.—Are the terms spirit and soul synonymous? A .- They are. Q.-Then do not you confuse our ideas on the

anbiect? A .- Soul and spirit are the same to me. Your

terms in the earth-life are so ambiguous that it is very hard to make you understand what we wish

QR.-Does not the term body imply an inner existence of which it is the covering?

A .- Certainly.

QR-What term do you apply to that existance? A.-We may call it the soul, the spirit of life,

the divine principle—and still after all it is only the life-the motive power of the man or woman. Q.-In accepting God as a principle instead of person, will the controlling spirit tell us that which we should love with our whole heart,

A.-Everything that is lovely, that appeals to your highest sense of the beautiful and true. Love a good act with all your soul, for it is of God; love a divine thought, love everything that will aid you in climbing up the hill of life; love everything that will make you better-everything that appeals to your highest conceptions of good,

Q-Does the substance of the spirit-material hody diminish or reduce itself in order to pass through a given enclosure?

A .- It is not reduced by passing through any material substance; it loses nothing of itself; it is superior to the things that appeal to your human senses. You cannot hold thought-you cannot bind it in a casket; thought travels wherever it will, and this spirit-body referred to is thought -thought in form. When you come to consider that this same spirit-body is so divinely organized in all its parts and portions as to be entirely and thoroughly superior to all the lower things of time, you will easily determine that it finds no resistance from wood, iron, stone, gold or any like material substances. It cannot be confined: you may as well think of confining God, as the spirit or its body.

QR.-Does the spirit on going out of the casket I have before referred to pass out through any single pore, or does it occupy more room in its passage than any single pore affords? I do not question its substance.

A .- It occupies all its fullness of dimensions, without any regard to pores. I should not be obliged to pass through the key-hole of your door in order to enter your closed room, because the walls would offer no resistance to me. The willpower of spirit is capable of passing the spirit through all substances known to you. That is superior to all substances known to your human senses, and being superior, it can pass through them. All substances are absorbents to spirit, and are in one sense impervious to spirit.

Sept. 6.

Arthur. C. Starkey.

I am from New York, sir. I was born in Albany. At the time of my death I was seventeen years and two months old. I went into the army not because I was obliged to, but because I wanted to. I first lost an arm, and was getting well. I thought, of that, and then I got a fever, and after being sick for three or four weeks, I died. I have been very anxious to come back again since I discourse recently upon the subject of the diseases came here, but many of the boys said it was like incident to climate, and the one you have laid bedying over again, and I did n't like the process.

But I have come to day and will try it.

My name is Starkey—Arthur C. Starkey. I have a father who is no believer at all in any hereafter. My mother died when I was quite young, so I have her assistance here. She is very anxious that my father should believe that there is another life beside this, but I don't know as that will make any very great difference in his happiness hereafter, whether he believes it or not. I have two half-sisters and a brother. My father's last words to me were these: "Arthur, remember you go of your own free will—I do not compel you; you will find it a hard life, no doubt, and you had better consider well beforehand, and

make it a sure thing." I have been told of some of the stories that have reached my father, about my sickness and death; they were all false—every one of them. It was said that I was starved to death; that is a mistake. I was fortunate enough to meet with good friends—had very fair care, and went out under very favorable conditions.

Say to my father, if you please, that I do not re-turn to convince him of a hereafter, but because I wanted to return, and something also forces me to do it. Say to him that the package he sent to me just before I was wounded I never received, but I heard about it since my death. It did the poor fellow who got it a good turn, and I am glad he sent it, because he needed it, and I did not.

Elizabeth Atkinson.

I was born in Tamworth, England. I came to America niueteen years ago. I was at that time an orphan, and I came here with my uncle. My name was Elizabeth Atkinson, and I came with my uncle, Charles Atkinson. I was thirteen years old at that time. Some time after our coming to America, my uncle was called back on business, and was detained longer than he expected, and unfortunately, or fortunately, per-

There is a strange story connected with my life perhaps I had better not relate it here. [You can do just as you please; if you think your friends will recognize you better by telling it it would be well to do so.] No; I think not. I want to reach my uncle by coming here, if I can. They say there is a possibility of it; he is in this country, and I want to reach him. He has full faith in another life, but he does not know of the spirit's return. Tell blim, from the that his father, John Atkinson, (whose oldest son he is)—and also that my father, Edward Atkinson—are most anxious to communicate with him about that which is of the utmost importance to himself. Good day, sir. [Is that all you wish to say?] Not one-half; but I wish to say what I have to say, to him.

Peter McCann.

(This spirit after looking around confusedly for a moment, turned to the Chairman, Mr. Wilson, and said,) I don't know, mister, at all, but it and said,) I don't know, mister, at all, but it seems to me I have seen you before. [Can you state where?] Well, mister, I don't know; but I think at the office of the Daily Bee. [Very likely; I published such a paper.] It is all of twenty years ago. [What was your name?] McCann—Peter McCann. I was in my sixteenth year at that time. [What did you do at the office?] Well mister I was of the office cheep for

Q.-(From the audience.) Do our friends in the I was n't experienced enough in the business, and was n't experienced enough in the business, and was n't strong enough. And I said, try me, and see; and you said I might stay a week, and you would see. Do you remember me now? [I remember the incident, but had forgotten the

name.]

I want to communicate with my brother, and tell him about the world I'm living in; I do n't mean the world where you live, but the spiritworld. I was told by Father Fitz James that I'd stand a fair sight to find my brother by coming here; his name is James; he is older than myself; and I want to communicate with him, and tell him that I'm very well off. We have five of us in the family in the spirit-world, and five of us on the earth, and we wish to send good-will to those who are left here.

It seems like I was traveling back again all this time, twenty years, and perhaps some more, when I come here to-day. Now, mister, if you please, tell me what I can do any more; what is there I have to do to get my message to my name.]

brother? [Nothing more than to tell some little incident of your past life that will refresh his, memory, so that he will recognize you.] Well, sir, I don't know anything better than for me to speak of the £5 I borrowed from him and never not the past here. I there is no any the past of the speak of the £5 I borrowed from him and never not the past of the first of the speak of the £5 I borrowed from him and never here. speak of the £5 I borrowed from him and never paid; not because I did n't intend to pay, but because I was unfortunate. He said to me, "Now this is the last time I will give you any money." I think I was born under some unlucky planet, or such like, but it's all right, I suppose. Tell him I'll pay him when he comes here; not in the way they do on the earth, but in some kind of a way—I don't know at all how. [Did you live in Boston when you died?] Was I in Boston? No, mister, I was n't. Faith—and I may as well tell where I was; well, then; I was on the Island—a disgrace, I suppose they will say, and I'd better stay away. All right; I'm changed now, and am different than when I was here. Good-day, sir. Sept. 6.

Annie Eldridge.

Annie Eldridge.

[How do you do?] I am from New Bedford, sir. My name was Annie Eldridge. I was ten years old. I been gone two years. My father's name is George. When I was here before I died, he was away; he was second officer on board the bark." Elba"; and he's left that now, and I do n't know where he is. I 've been trying all this time to come, and I do n't want to come for nothing. Mother says I'm in the arms of the Saviour, and in heaven; father says, "That's all nonsense; I do n't believe in anything since Annie died." But you tell him I'm here, won't you, on the earth. He do n't believe in any kind of a religion now; says he was inclined to, but now he is n't since I have died—he don't think it's done him any good.

is n't since I nave trous as a state of the line any good.

I had the fever, sir. I can't tell you how long I was sick; I was out of my head almost all the time. But you say I want to come, and I want to talk to him, won't you? [Yes; don't you want to talk to him, won't you? [Yes; don't you want mother?] It would to say something to your mother? It would make her afraid. I could say many things to her, but it would make her afraid. When she is n't, then I shall. Good-by, sir. Sept. 6.

Scance conducted by Father Henry Fitz James; letters answered by William Berry.

Invocation.

Our Father, do thou draw so near to us on this occasion that we shall not be able to find any dis-tance between thy providence and our lives. Fold us closely about with the mantle of thy strength, thy wisdom and thy love, and cause us to read thy truths understandingly and well. And may we go out from this place better able to know thee. May our crosses become crowns, and each trial be but the avenue of added power. Our Fa ther, and our Mother, too, we praise thee for thy blessings; those that come to us clothed in flow-ers and sunlight, (referring to the bouquet on the table,) and those that are robed in shade. We behold everywhere about us the evidences of thy power and wisdom. Do we look at the heavens over our heads—there thy glory is unrolled in selendor; do we gaze upon the earth under our feet—behold there thou hast stamped the signet of thy beauty. Wherever we turn we see tokens of thee—everywhere thy Scriptures are apread before us. Father Spirit, Mother Love, receive our prayers and accept our praises, and in thine own name, do thou, oh Lord, continue to bless us. Sept. 7.

Questions and Answers.

Ours.-B. W. W., of Monrovia, Kan., writes: "There is a disease in this country known as the Texas or Spanish fever, which has been the cause of the death of a great many cattle. From whence is its origin? Is it contagious? If from the Texas cattle, in what way? What can we do for a preventive, or a remedy? I find the opinions of learned and scientific men in this life are as

or learned and scientific men in this life are as varied as there are investigators."

Als.—And so it is with regard to the opinions of learned and scientific men in our world; as each sees from a different standpoint, there will fore me was brought up on that occasion. It was the opinion of those who seemed to have an un-derstanding of the matter, that the disease was incident to the climate, indigenous to the soil, and that until climatic influences were changed by a change of the soil—a change in the aggrega-tion of particles composing the soil—in that part of the country, the disease must continue in exor the country, the disease must continue in ex-istence; and if it was in existence cattle would just as naturally breathe it in as they would re-ceive the particles comprising their food; they be-lieve it to be impossible to put cattle in that part of the country without their taking it, and al who came into contact with them would have it also. Now if this be true, Texas is no place to raise cattle: because it is not only unfavorable to those who are raised there, but it is also unfavorable to those who are raised there, but it is also unfavorable to the higher types of life, viz., humanity. Everything that is inimical to health, certainly is unfavorable to humanity. There is another class of intelligences who declare it to be an atmospheric influence which can be overcome by taking proper eyes of the animals. For my own taking proper care of the animals. For my own part, having only taken a superficial view of the subject, I can give but a passing opinion; and that in reality is gained from the brain of some

Q.-Is the disease confined to any particular

part of Texas?

A.—No; all but the extreme eastern and southern portions of that State are affected at certain

Q.—As spirits have bodies answering in all respects to the physical body—as they eat, drink and perform all the other functions of the physical body, it is a natural inference that spirits increase of and by themselves. Is this inference

-Yes. It is correct, but there is no way by A.—Yes, It is correct, not the description of the which I could demonstrate its correctness to you, because the demonstration depends upon con-trast, and there is nothing in this life that will afford me the assistance that I need to demonstrate t to your senses as a positive reality.

Q.—I have been informed through a medium in

the trance state, that there are both spirits and angels; that angels are of an inferior order, and that they are servants to spirits. If this is correct, are angels limited to a fixed number, or are they, like spirits, constantly increasing, and if so, from whence comes the increase?

A.—For my own part I know of no such class of beings as angels—not as the term is defined by humanity. You generally understand angels to

be a class of beings having an existence without contact with matter; having been born into intel-lectual life without ever having had a material body. I have never met with any such class of in-telligences, and therefore can give no light con-

cerning them. I do not believe they exist.

Q.—H. E. H., Benicia, Cal., says: "Dr. Child, in his pamphlet entitled 'Soul Affinity,' puts forth the theory that for every soul horn into the earth life, its counterpart, or 'affinity,' of the opposite sex, is born at the same time in the spirit world, and the two are inseparably connected in love forevermore. Has this theory any founda-

A.—I believe that intellectually, physically and spiritually, the divine power has created us, male and female, as one, not as two; having two think at the office of the Daily Bee. [Very likely; I published such a paper.] It is all of twenty
years ago. [What was your name?] McCann—
Peter McCann. I was in my sixteenth year at
that time. [What did you do at the office?]
Well, mister, I was at the office about four
months; I was a kind of a porter. You told me

gravitate together sometime, in obedience to na-

tural law.
Q.—Are they born at the same time?
A.—I should hardly be willing to make such an assertion. It may be true, but I should hardly venture to make it. Bent. 7.

CONTROLLING SPIRIT.—I propose to make, on this occasion, a criticism upon a discourse deliv-ered a short time ago in Burlington, Vt., before the "Society for Religious Inquiry," by Rev. Dr. William F. Warren, of the Boston Theological Seminary. The theme on that occasion was "The issue between Christianity and a Christless must be the discourse to criticiae the dis-The issue netween Cornstantly and a Cornstant Theistn." I do not propose to criticise the discourse entire, but only to take up certain points in it and pass them in review. I do this because the allusions made to myself on that occasion had a tendency to place me in a very false light before his hearers and the public.

The speaker endeavors, on one hand, to show that Theism and Christianity occupy the same religious basis; and on the other hand he widely divides them. In the first place, to my understanding, there can be no such thing as a "Christ-less Theism," because Theism is but another term for natural religion, and it is a well-known fact, at least with some—certainly with me—that Christ preached and practiced a natural religion. In speaking of Christianity, I do not mean that spu-rious article that is held in reverence by the churches of to day; I mean that pure and undefiled Christianity, or natural religion, that belonged to Christ. The speaker said that they—Christianity and Theism—occupy nearly the same religious basis, or entirely so; well, I so believe, but I deny that Theism occupies the same basis that that Christianity which has an existence in the churches of the day countries for there is nother than the churches of the day countries. that that Christianty which has an existence in the churches of to-day occupies, for there is nothing natural about it—it is artificial from base to apex. To me, it has bardly one ray of the pure natural light that shone through the Christianity taught by Jesus the Christ.

The speaker said on that occasion, that Mr. Perker believed in a personal God. That states

Parker believed in a personal God. That statement, as far as it went, was true; but it left his hearers in blindness and darkness as to what kind of a personal God Mr. Parker believed in; they understood him to believe no doubt, in a they understood him to believe, no doubt, in a personal human being, like ourselves, occupying some local heaven, seated on some far-off local throne. I never did believe in the personality of God in this sense—I do not believe it now; but in another sense I do believe in the personality of God; I believe that he speaks through his works, the flowers the beautiful certh—and no more

God; I believe that he speaks through his works, the flowers, the heautiful earth—and no more through the human form than any other.

The speaker made a statement to this effect: that Christianity, or the God of Christianity, possessed the largest liberty, the broadest freedom, and was in no wise capricious. Well, now, let us see. I here conceive this Christianity to be that which belongs to the Armont the which belongs to the churches of to-day—not the Christianity that I receive as such—and the speaker says the God of this Christianity is not capri er says the God of this Christianity is not capri-cious, he possesses the largest freedom. He fur-thermore says the God of Theism is capricious, has very little liberty, very little religious free-dom. Let us see about this God of Christianity. He goes to work and makes a world, or millions of them, and peoples them with human beings fashioned in his own image. After he has finished. his work, he, according to the record, pronounces it to be "very good." Suddenly he is aroused to the fact that they are not "very good."; they have been born in iniquity and sin; and he says something must be done to save them from these sins. And as he happens to be fashioned after the Mo-saic idea, which demands blood for the removal of sin, he says: "I will give my beloved Son to wipe these stains away. There is sin in the world, and blood alone can wash it out, so he shall be sacriblood alone can wash it out, so he shall be sacrificed for the sins of humanity; and they who believe that I have thus sacrificed him, and believe in the efficacy of his blood to save them from their sins shall be saved, but all the other unfortunates shall be damned!" You see-caprice and folly stamped upon every lineament of this God—every one can see it; even the little child will argue against the changefulness of this God. So much and year, much more might be said shout the conand very much more might be said about the ca-price of the Christian's God. Now let us see about the God of Theism. Theism says the work dis-played in the flowers is good—and it never takes anything back-and the flowers are always good anything once—and the howers are always good. Theism says God dwells in all things naturally and divinely, and never takes it back. Theism sees God wherever there is life—proclaims this God to be very good, and trustingly relies upon his power. It never has cause to change its opinion because his Scriptures are never sealed, they are always open; the little child can read them, and old age need not stumble in understanding. Christ old age need not stumble in understanding. Christ taught this natural religion. Let us see if he did not by the record: "Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you that even Solomon, in all his glory, was not arrayed like one of these;" thus clearly recognizing there the personality and properties of God; and beholding in the lily a leaf in the great Scriptures of Deity. It is sometimes extremely difficult to ascertain what religious standpoint certain philosophers of this religious standpoint certain philosophers of this life occupy. They tell us in one breath that God is good, omnipotent in justice and love and power. and then that he is capricious, and calls forth his creatures but to destroy them; that he fashious, and then is sorry for having so fashioned; that he makes men and women so that they cannot do otherwise than sin, and then sends them to eternal damnation because they have sinned; his flat goes forth over all his creatures, and yet his curse is felt most terribly by those who happen to be

The speaker on that occasion declared that Mr Parker believed in a natural religion—and he gave out the idea that Mr. Parker endeavored through his life to separate Theism, or natural rethrough his life to separate riesm, or intural religion, from Christianity. Well, according to his idea of Christianity I did, but to mine I did not. To me Christianity is that pure and undefiled natural religion that belonged to Christ, and not the artificial, apurious Christianity that belongs to the churches of to day. Of course I could do no otherwise than to show that there was no religion but Theism in Christianity, for Christ was a Theist in an eminent degree, and they who would follow in the steps of Christ cannot be otherwise than Theists.

On that occasion the speaker said that Mr. Par ker believed in inspiration, but denied it so far as the Bible was concerned. This is false—entirely false. I never made any such statement in past life—I shall certainly make no such statement to-day; because I did believe and do believe in general inspiration, but I do not, nor can I ever be-lieve in that special inspiration for the Bible that is claimed for it by Christian humanity. Christianity declares that this record is God's Scriptures to man, infallible and specially inspired. I believe no such thing, and never did. Inasmuch as I acknowledge belief in a general inspiration. I believe that the writers of that book were inspired in a certain degree, as all other writers are. You cannot express a thought or write it upon the page, without being in a certain manner inspired. All things in Nature inspire us; whenever we look upon anything we are receiving some kind of an inspiration. Now, then, I claim for the Bible as much of that general inspiration as belongs to it, and no more. I do not believe in any active divine power in this direction any more than in all others. To me the volume of Nature is God's Scriptural volume. Theism believes this with all its soul. He who is truly a Theist must read God's Word in his works, if at all. That one simple statement—said to have been uttered by Christ—of the lilies, shows us the truth clearly in the matter. He taught and practiced a natural religion, and I would to God that it were in vogue to-day; I would to God that Christianity had it; but Christianity has it not.

Rachel Toppan.

Rachel Toppan.

Friend, I have acquaintances and relatives in Philadelphia who are very anxious to become convinced, provided they can do so in their own way, of the truth of modern Spiritualism. And I have been invited to come back and give some proof that shall satisfy them that spirits can return. Now I do not know as I can give any that will be satisfactory to them, but I will do the best I can.

My name was Rachel Toppan. I have been in the spirit-world eighteen years and four months. I lived here in this life sixty-three years and between six and seven months. My maiden name was Frasier. In early life I married Samuel Toppan. They say they would be satisfaed if I would return giving the last words that I ever uttered here on earth. Well, they were these, in reply to this question: "Aunt Rachel, are you satisfied to go? Are you happy in going?" My an-

swer was, "Yes; God worketh well!" Now they swer was, "Yes; God worketh well!" Now they think that will satisfy them, but I don't know. The human mind is so, constituted that when it gets one crumb of bread then it wants another—one proof only provokes an appetite for more. Some of my family once said, "If I could obtain twenty thousand dollars I would be satisfied, and never want another mill." This was obtained, and then they thought of what they could do with more if they had it. Twenty thousand dollars more came, but they only thought of what was to more came, but they only thought of what was to come, and were still uneatisfied. And so it is with regard to all kinds of knowledge—you get a with regard to an armine of an armine of the series, you would come to a standstill if you did not have this desire. And when my friends say they will be satisfied—and I know it will be very satisfac-tory—they will want more. I am going now. [Come again.] God bless you. Good-by.

Stephen H. Cobbin.

How do, stranger? [How do you do?] I'm all How do, stranger? [How do you do?] I'm altright, as nigh as I can reckon. [That is a happy condition to be in.] Well, name, to begin with, I suppose. Mine was Cobbin—Stephen H. Cobbin. [How do you spell it?] C-o-b-b-in! There! Always make my things right as I go along. I'm from Alton, Illinois. [Indeed. How long since?] Four, five, going on six years. I "denned" it in Oregon for about sixteen years. [Did whot?] origing on six years. I "denied" it in Oregon for about sixteen years. [Did what?] Why, I "denied" it—that was what all my folks used to say, when they wanted me to come further east; they said they wondered when I would get through "denning" it among the Indians. They said I went into winter quarters like a bear, and stayed till spring, and then came out rejuvented. I don't know stranger but I would without and stayed till spring, and then came out rejuvenated. I do n't know, stranger, but I would rather
live that way, and attend to my own business,
than to be always meddling with other people's;
some do that thing, and are always in hot water.
I lived well enough; I had plenty to eat, a place to
sleep; sometimes I was alone, and sometimes I
was n't. They say I took up this life because I
was disappointed, but that's my business, not
theirs. That's one of the troubles of too thick-That's one of the troubles of too thick

civilization. I read a great deal, stranger, and I read something about Spiritualism. I read of this place, stranger. First I thought it was rather a wild

stranger. First I thought I was faster a wint story; then I thought I'd wait till I was dead, and then I'd pay you a visit.

Now some of my folks that are in Illinois and Missouri and Massachusetts, they have an idea that I was very close and miserly, and that I've left a good deal of property if it could only be obtained. Here is a result of the way you live, again. tained. Here's a result of the way you live, again. Have to use so much money to keep up popularity that they are searching to get more everywhere. They are ready to hop into a fellow's clothes before he's dead. They reckon on what you are worth while you are dying, and say: "I wonder who he "Il leave it to—or I wonder if he "Il leave everything all straight." I got sick of such life and I wonder who he "Il eave it to—or I wonder who he was to be life, and I went to live with the wild Indians and

the hears.
I'm glad that my folks think of me; but will I'm glad that my folks think of me; but will you be kind enough to say to them, that I give part of my property to the friendly Indians who needed it—they 've got enough without it. Oh, my property in Illinois? I have n't got it. They said I had thirty thousand dollars in Illinois. It's all a lie—I had n't a cent there. The most went to the friendly Indians, and if there is a balance I'll take care of that. They need n't trouble themselves about it—need n't lose any sleep over it—I was smort enough to take care of it when I was smart enough to take care of it when I was here, and I can now. They'll not call on me again in a hurry, I reckon. I'm just as I used to be. You can't make an apple out of a turnip by planting it. There's no fooling me, I come up just as my body went down. [Who wanted you to come back?] A brother I have, and two of his to come mack 1 A mount 1 message sens, and some more interesting relatives—guess they 'll have enough of me. Well, stranger, goodday to you. Sept. 7.

Jennie Edmunds.

[How do you do?] I'm pretty well now. I'm ennie Edmunds, of Fairhaven, Connecticut. Please say that—that father is n't dead, and I Please say that—that father is n't dead, and I aint dead. Father parted with his body, and I did with mine, but we live just the same. And won't you say, too, that we want to come to mother, and tell her that little Walter is here? he is n't so little now as he was. He was a baby, I su pose, when he died, but he 's bigger now than am. [Was he born before you?] Yes. We don't like to have anybody think we are dead, and to we want mother to know that we are diver

so we want mother to know that we are alive; and her grandfather, that was a minister, (my mother's grandfather—he was a minister) he says mother's grandfather—he was a minister) he says that he used to preach death and the resurrection and now if he was here he would preach life and perpetual resurrection. Mother thinks a great deal about him; she used to think that he was very holy; but he tells her she had better think more of the religious wisdom of her day, and less of what he gave. He shall do all in his power to impress her to do so, because she is trying to live very well. [She does not understand that you can return?] No, sir; I didn't, neither, till I come here and learned. [She supposes you to be far off?] Yes; she thinks I'm away off beyond the stars. Why, I'd be afraid to go—I should get the stars. Why, I'd be afraid to go--T should get lost. I'm going now. [Will you give your age?] I was n't quite eight years old. [How long ago did you pass away?] Most three years. [What was your mother's name?] Clara. [I ask these questions that your mother may recognize you.] My father's name was Andrew. [Had you any little keepsake?] What's a keepsake? [Why, a present, or any article you thought a great deal of.] A Christmas present? Oh yes—a chain and a locket. [Who gove them to you?] Aut Susia a locket. [Who gave them to you?] Aunt Susie. She said she'd put her picture in it, but she did n't.

You have lots of flowers here, (referring to flowers on the table.) Somebody seems to be very good. Don't you know that when the children come to this place, their teachers tell them it's their special duty to impress all those who can bring flowers to bring them? They are the children's offerings-did n't you know it? It's pretty hard to do it, sometimes; you have to go to many before you get the right one, for our teachers tell before you get the right one, for our teachers tell us not to go to any who can't do it as well as not. I have been with the children many times when they went to get flowers. [So you have been impressing people to bring these during the vacation.] Yes; and we've got our work done for this week.] And those that bring any, do you know what they have? They have a representation of the same, right away, in their home in our life. [They will see them on the other side?] life. [They will see them on the other side?] Yes, they are treasures in heaven; every good deed everybody does they re sure to meet with in the spirit-home. Everybody furnishes their own home. Some of them don't have much; some have beautiful things, and some do n't have anything, hardly. [Those were selfish in this life.] Yes; they did n't do any good in all their lives. I should n't like to live that way, should you? I did n't mean to say this, but I thought you might like to know it. [It is very comforting.] Do you know who did the most to make the lady bring you the basket of flowers? [No.] Do n't you? Why, her name was French—it.was her. She thought you would be here yesterday. [It was my intention.] And then there is one of our teachers; her name is Wilson—Anna Cora Wilson—and she got a bouquet for her father and one for her mother. It is about as good as going into the woods after them, but it is hard work appearance of Dayson them, but it is hard works and the same which here were the same time. sometimes. [Do you know which bouquets belouged to the mother and father?] Yes, one of them had sweet roses in it; my mother used to call them orange-blossoms because they looked like them. Now I am going. Sept. 7.

Séance conducted by Theodore Parker; letters answered by William Berry.

MESSAGES TO BE PUBLISHED.

Gone Home:

[Notices sent to us for insertion in this department will be charged at the rate of twenty cents per line for every line ex-ceeding twenty. Those making twenty or under, published gra-

From East Cambridge, Mass., little Robert, youngest son of John W. and Sarah A. Byrnes, aged 7 years 1 month and 20

oays.

His disease was diptheria. He was taken sick while away on a visit with his mother. They took him home, where he seemed to get better, so much so that his mother left home again to finish her engagement, little thinking she would be summoned home to find her darling bey passing away. A bright and beautiful spirit, the angels have taken him to the higher life, to perfect what they commenced on earth.

May our sister be comforted, for sis knows her little Roby still lives, and makes one more is the shining band to bless and sustain her and her mission here on earth.

Too fait for earth, he could not stee.

Too fair for earth, he could not stay, For angels beckoned him away; Oh, mother, cease thy failling tear, Your little Roby's ever near.

From Des Moines, July 29th, Mrs. Eliza A. Fox, in the 52d

year of her age.

Mrs. Fox has been a believer in the Spiritual Philosophy for some tweive years, and it never had a stronger advocate than she. She leaves behind many friends and relatives, but they know that death has been no hindrance to her communing, for aiready loving messages have been received telling of the future life. Many days before her death, she was fully conscious of the change being near he hand, and was led to exclaim, "This does not seem like dying." This, indeed, is one of the most comforting truths of Spiritualism, that death is but the opening door to life.

H. C. O'BLENESS.

From Windsor, Ind., on Monday, Sept. 13th, Elizabeth Irene, daughter of Sherrod and Mary Reece, aged 5 years and

S days.

This sweet bud of promise was taken away after an illness of three days. Her bereaved father and mother are greatly affilted, but they do not sorrow as those without hope. They know that the light that has sone from their home is still shining brightly in the spirit home, and that dear little "Libble" will often visit them as a beautiful spirit, "not lost, but gone before."

M. P.

To the Speakers and Spiritualists of the West.

To the Speakers and Spiritualists of the West.

We, the undersigned, invite you to meet us in Convention at Racine, Wis., on Thursday, Nept. 30th, and Friday, Oct. 1st. 1869, at 2 p. M. in the Court House, then and there to take into consideration the wants of our speakers, in regard to en gagements, pay, and other matters belonging to our calling. We also wish to consider a Fraternity Association, looking to the care of ourselves in the future, and any other business of importance that may present itself for consideration.

The time has come, brothers and sisters, when we need each other's help, sympathy and over. Nome of us who have been long in the field are tired and need rest, but have no home. Literally, we are as Jeaus was. We have no place to lay our heads when sick and worn from the tolls of our calling. Come, then, let us take coursel tegether, and prepare us a home, that we man by-and by lay down in peace, with our true earthly brothers and sisters to kindly close our wary eyes, while the brothers and sisters to kindly close our wary eyes, while the brothers and sisters to kindly close our wary eyes, while the brothers and sisters of the Summer-Land may fead us in peace over the rolling river of change. Come, let us take sweet counsel together in true brotherly love. Come one, come ali, and let us have a meeting productive of great good. Let us have no axes bo grind, no theological stake to drive. Let this be a council of bruthers and sisters, looking forward to a time when we may need each other's help and sympathy.

M. J. WILCONSON,

MILTON T. Parsas,

ADDIR R. BALDOU,

W. D. BLAHM, M. D.,

PALIDA ROBBERG,

J. M. TROWBERIOS,

MBG, J. S. PULLER.

Aote.—The friends at Racine have kindly offered to provide for all speakers.

Iowa Spiritual Association.

The Executive Committee have decided to hold the Second Anniversary of the lowa Spiritual Association at Des Moines, commencing on Viday, Oct 8th, at 10 o'clock A.M., in Good Templai's Hall. The Spiritualists in every locality are earnestly requested to take immediate steps to secure as full an attendance as possible. Shall we not show as much interest in the advocacy and spread of our philosophy as the sects do in their dogmas? They all hold large anniversaries, regardens of weather or roads. The Committee will use every effort to make the occasion one of interest to those who may attend, by free entertainment of delegates, good speaking, and we think reduction of railroad fare. Delegates, on arriving, will repair to Good Templar's Hall, on Avenue between 2d and 3d, South side, to find quarters during Convention.

In behalf of the Committee, I. P. Davis, Pres't,

Kansas State Convention.

The "State Society of Kansas Spiritualists" will hold their Third Annual Convention in the city of Topeke, at Constitution Hall, No. 133 Kansas Avenue, on the 1st, 2d, and 3d days of October, 1869, commencing at 2 o'clock P. M. Friday, and perhaps continuing until train time Monday moon. Delegates and other friends will be properly cared for.

SAMUEL HALL, Sec'v. SAMUEL HALL, Sec'y.

A Convention will be held at the Court House, in the city of Racine, Wis., on Saturday and Sunday, October 2d and 3d, 1869. for the purpose of organizing a Southern Wisconsin Spiritualist Association. Good speakers will be present. Provisions will be made for entertaining all who may come. Then, friends, let us have a grand rally to this "feast of reason and flow of soul."

By order of Committee.

Van Buren Circle.

The Spiritualists of Van Buren Co., Mich., will hold their next Quarterly Meeting at Breedsville, on Saturday and Sunday, Oct. 20 and 3d, 1869. Rev. A. J. Flahhack and Mrs. Frank Heid are engaged as speakers. A cordial invitation is extended to all. ROBERT BAKER, Sec'y...

Mediums in Boston.

MRS. A. C. LATHAM,
MEDICAL CLARRYOYANT AND HEALING MEDIUM,
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DR. MAIN'S HEALTH INSTITUTE, AT NO. 226 HARRISON AVENUE, BOSTON.

THOSE requesting examinations by letter will please enclose 81.00, a lock of hair, a return postage stamp, and the address, and state sex and age.

13w-Oct. 2.

MEDICAL Clairvoyant, office 120 Harrison Avenue. Ex-minutes \$2.00. Hours from 9 A. M. to 5 P. M. Medical prescriptions put up and sent to all parts of the country. Oct. 2.

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Salem street, Boston, Mass., Eelectic and Magnetic Physician, cures mind and body. Dr. C. is eminently successful in treating those who are called insane; cures strange feelings in the head, fits, and all diseases of the lungs, liver, kidneys, rheumatism, humors, billous complaints, and all diseases which arise from impurity of the blood, disordered nerves and want of magnetism. Those requesting examination of diseases, business, or anything by latter, from Dr. C., or Mrs. Stickney, will please enclose \$1, stamp and lock of hair, also state sex and age. If you wish to become a medium of note, call on Dr. C., the great healer and developer of clairvoyance. Developing circles Monday and Friday evenings.

MRS. S. J. STICKNEY, 18 Salem street, Medical and Business Clairvoyant, examines and prescribes for persons at any distance, by a lock of hair. She is also a test medium; the spirit of your friend takes control and talks with you about the affairs of life. Circle Monday and Friday evenings.

T. S. LOVELLE, Clairvoyant, Magnetic and Ecc.

Iw*-Oct. 2.

S. LOVELL, Clairvoyant, Magnetic and Eclovel has had over ten years of constant practice as a Clairvoyant and Magnetic and Magnetic and Magnetic Physician, and has had an extensive practice: as been eminently successful in his treatment of chronic diseases of long standing. He has also been equally successful in treating all forms of acute diseases. He has located in Buston, where he will be ready and happy to receive calls from all those who require his aid.

W*-Sept. 11.

AURA H. HATCH will give Inspirational Musical Scances every Monday, Wednesday, Thursday and Friday evening, at 8 o'clock. No. 10 Appleton street, first house on left from Berkeley, Boston, Mass. Terms 25 cents. Sept. 11.—4 **

MARY M. HARDY, Test and Business Medium, No. 93 Poplar street, Boston, Mass. Scaled letters answered by enclosing \$2.00 and two red stamps. Circles every Thursday evening. Admittance 25 cents.

MISSES SEVERANCE AND HATCH— TRANCS, TEST AND BUSHERS MEDIUMS. Medical exam-inations given. No. 263 Washington street, Boston, room No. 6. Hours from 9 to 12, and 1 to 6. 13w*-Sept. 11. MRS. L. W. LITOH, Trance, Test and Healing Medlum. Circle Tue-day and Sunday evenings and Wednesday afternoon. 97 Sudbury street, room No. 18.

HODGES, Test Medium, holds circles Sandaday and Wednesday evenings at 14, Thursday 3 P. M. Office hours from 10 A. M. to 8 P. M. No. 38 Carverst., Boston. Oct. 2.—11*

MRS. M. A. PORTER, Business and Medical Oct. 2.—4**

MRS. M. C. BOSTWICK, Impressible Medium and Psychometric Reader, No. 10 Pine street, Boston. Sept. 11.—aw*

MRS. JENNETTE J. CLARK, Clairvoyant Spirit Medium, 155 Harrison Avenue, Room No. 3, Roston. Hours from 10 A. M. to 4 P. M. 48°-Sept. 25.

MRS. OBED GRIDLEY, Trance and Test Business Medium

SAMUEL GROVER, HEALING MEDIUM, No. 13 Dix Places, (opposite Harvard street.) 13ws.—Oct. 2. MRS EWELL. Medium, No. 11 Dix Place, Boston." Hours from 9 A. M. to 5 P. M 48*-Sept. 18.

PSYCHOMETRY AND CLAIRVOYANCE.

MRN. CARRIE B. WRIGHT proposes to employ the mediumistic gifus with which she is endowed for the use and benefit of those who may desire her services. A thorough analysis and diagnosis of obaracter will be given from sealed communications, from a lock of hair or from a picture, and fall written delineations given. Correspondence promptly attended to and faithful returns transmitted Personal in evview, with verbal delineation, \$1.00; full and explicit written delineations, \$2.00. All communications should be addressed to MRS. OARRIE B. WRIGHT.

Sept. 11.—4w 304 Main street, Milwaukee, Wis.

Miscellaneous.

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July 10.—13w*

MRS. H. W. CUSHMAN, MEDIUM for Guitar Music in the light, and other phases, has removed from Charlestown to No. 6 Oak street, Somerville, where she resumes her Friday afternoon circles at 30 clock, and Monday evenings at 80 clock. Take car from Bowdoin Square for East Cambridge, Atwood's Corner, Cam bridge street—all pass Oak street—or Somerville car, to Union Square, via Charlestown.

1 1 1 1 2 - Oct. 2.

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8w—Sept. 11.

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c true spiritual mea is embodied in the work, as the rig extract will show:

Some men there are, I have known such, who think
That the two worlds—the seen and the anseen,
The world of matter and the world of spirit—
Are like the hemispheres upon our maps,
And touch each other only at a pol. 1.
But these two worlds were not divided thus,
Save for the purposes of common speech.
They form one globe, in which the parted seas
All flow together and are intermingled,
While the great continents remain distinct."

——"The spiritual world
Are open to the un-cent feet of phantoms
That come and go, and we preceive them not
Save by their influence, or when at times
A most mysterious Providence permits them
To manifest themselves to mortal eyes."

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Penrls.

And quoted odes, and lewels live words long, That, on the stretched fore-singer of all time, Sparkle forever.

How do I love thee? Let me count the ways.
I love thre to the depth and breadth and height
My soul can reach, when feeling out of sight
For the ends of fieling and ideal Grace.
I love thee to the level of every day's
Most quiet need, by sun and candiclight,
I love thee freely, as men strive for fight;
I love thee purely as they turn from praise;
I love thee with the passion put to use
In my old graces, and with my childhoost's faith.
I love thee with a love I remed to lose
With my lost saints. I love thee with the breath,
Smiles, tears, of all my life!—and, if God choose,
I shall but love thee better after death.
—Elizabeth Barrett Browning.

Write your name in kindness, love and mercy, on the hearts of those you come in contact with, and you will never be forgotten.

EARLY HORNING.

Through half-closed blinds a glint of pale gray light— An edor of the dawn just touched with breath Of rose and honey-suckle, that all night Mingled with new-mown grass. The lowing kine-The cock's reverberant crow from bill to bill-The cock's reverberant crow from hill to hill— The incessant, tremulous rapture of the birds, The incessant, tremulous rapture of the birds, Through singing hands of endloss, leafy green—The calm broad river, scarce awake from bands of sleepy mists and sofily rippling dreams. The spreading splendors caught from cloud to cloud, Far up the flery East, till miles away. The surrise crimsons all the mountain-tops, And windows flash like stars—and gliding sails Redden with joy to greet the rising Day.

Let our repentance be a lively will, a firm resolution, emplaints and mourning over past errors avail nothing.

A CHILD'S AFFECTION.

A CHILD'S AFFECTION.

I have thought.

A brother's and a sister's love was much;
But the affection of a loving child
For a fond father, gushing as it does.

With the sweet springs of life, and living on
Through all earth's changes, like a principle,
Chastened with reference, and made more pure.

By early discipline of light and shade,
It must be holler. - Willie

A knowledge of our duties is the most usoful part of phi-

LIPE'S JOURNEY.

The darkest shadows of the night.

Are just before the morning;

Then let us wait the coming light, All beling plantons scotting;
And while we're passing on the tide
Of time's fast ebbing river,
Let's pluck the blossoms by its side,
And bless the gracious Giver.

Truth scorns all kind of equivocation.

The two following communications from a mother and daughter in apirit-life, were rapidly written, automatically, by the hand of Dr. John C. Grennell, the well-known successful curer of cancers, on the 15th of September, 1869. THOMAS B. HAZARD.

My theme, to-day, is Love, the reigning queen of all that's best in human nature—the crown imperial of the soul, and the highest attribute of often been described in the Banner. Their

"T is all unfolded to celestial light— "T is always blooming to the child of right."

Love, in its truthfulness, is the spiritual essence of purity, gathered through the experiences of earth, and the attribute in which celestial spirits gather and repose. It is a plant so beautiful, so sublime, that in its growth it reaches out beyond the selfish walls of clay and shines in its sweetness upon every neighboring soul. It mounts the highest framework of man's device. Ye cannot stay its progress, for Divinity hath planted it. and spirits and seraphs prune and nourish its beauteous growth. Long may its beauty fill our souls. Forever may its perfection and sweetness abide. It is a plant destined for eternity. There is not a human soul without it. It grows in the conservatories of the celestials; it shines over the bowers of seraphs, and it is planted by the den of the demon. Traverse creation and we find Love everywhere a native plant. It encircles and fills all worlds; it winds in spiral beauty about the centre and circumference of all firmaments and systems. It is the life flower of the universe. It sends out its elements of divinity to the poor and rich alike, and in its glorious beauty it will yet merge all finite suffering in eternal bliss. 'T is my soul's attribute; 't is thy soul's attribute; 't is creation's sweetest blossom. Let us take this at tribute at meeting; let us take it at parting, and let us wear it forever.

Dear one, I come again to-day to cheer up thy soul and bring to thee the sweet affections of life. My work of love often calls me to visit the gay assembly, and mingle with the busy throng, but its dearest mission is to go to the unfrequented hovels of the poor, there to transplant consoling and higher truths. Yes, dear one, when you come to my spiritual home, we will go together and soothe the sorrowing; we will carry them spiritual balm; we will bathe their suffering souls with waters that flow from elysian founts. This is not fancy's fabric; it is no mystical framework, no air-built castle, but it is a work of love that our hands united shall do. Our hearts and our sympathies, dear one, will be united; our tears shall fall together on the blighted flowers of earth; our hopes, our joys, our affections shall entwine together in one; together we will hear one cross, and together we will stand under the crown of eternal life. This is only doing the work that Christ bid us do-to cast out the spirits of evil, and we with holy faith may lay claim to the promises that have been given, that greater works than Jesus did shall we do, if we repose in his faith. The labor of love, how sweet; the call that takes us to the needy, how welcome; and welcome, dear one, are all, to the spiritual gifts of God, who will receive them. Blessed may thy pathway be through life. FANNY.

Dear father, how I love to come and look around among the dear ones of earth. It is the spot-the dear old home-where memory lingers with fond endearments, in which we all meet. The ripples of time are running gently on, and one after another we are swelling the deep current that flows to the immortal shores where we shall all be forever united, for we are soul relatives, and never, no, never can part. Words are but feeble outburstings when the soul is filled with love. When it flows out to its kindred soul, its sweetest communion is silence; for unuttered language is deepest felt. Whilst rippling streams like words are changing ever, it is the silent water, like the silent soul of love, that is fathomless. Thus our souls may hold communion, and we may speak in deepest tone without the voice's sound. Thou art never, dear father, alone. When thy thought goes forth it meeteth me on my way to thee. Have not the lessons of wisdom thou hast learned been of the deepest import to thee? They have shown to thee more of the varied phases that dwell within the universe. Dost thou not already begin to look upon the world of matter and the world of spirit as one? They are fast, oh how fast merging into one sphere—the spiritual and the material! It matters not where the body is, for the spirit all attuned to love can join us in bliss. Thy spirit dwells in my spirit, and mine in thine, and on the plane where we have arrived, all the darker | Banner.

forms will come some day and learn to drink as we have drank from out ethereal fountains. All of God's truth that has made us full and happy still remains the same eternal truth. It is stered typed eternally in our book of nature for those sad forms to read, and not one of those endearing consolements that have been conveyed to thy soul are exhausted or lost. They will go flowing on in tidal waves of love till they reach some sinking form and roll him or her on progressive waves up to the haven where we have sailed.

spirit's shrine, it leaves its impress, and goes on forever flowing and forever leaving its daguerreotype of joy within another and another soul. And thus in time all must be blessed. For, dearest father, the thought that has made thee thrill with life to-day, must, ere the morrow passes, be another's joy; and it will roll on through eternity, and paint a glowing picture on the darkest soul that's now in misery. See thou this truth? All-all must in time rise to God! No joy-no, not in heaven could there be joy for me, did I believe there was one poor form of sin and sorrow doomed to linger in an eternity of woe. But, oh, the sorrowing forms that I have seen! So, kind father, let thy thoughts and spirit flow out to less developed forms like these, for thy soul has beauties forthcoming that it knows not of. The twilight rays of softness, the morning rays of light, the noonday's beam of happiness, the bright effulgence of eternity-all, all will come to thee, and to all who with willing hearts will seek to love the truth, A. P. H.

Pittsburgh, Pa.

The "Davenport Brothers" are holding scances in Pittsburgh this week (Sept. 16th). It seemed as if they came in answer to my earnest wishescall it prayers if you like.

This is a hard atmosphere to live in. The min eral productions of the country perhaps affect the atmospheric conditions, and make the people impervious to anything but sledge hammer philosophy and brimstone religion. The few Spiritualists that are here, do not venture to avow their belief (or knowledge rather) publicly, under forfeiture of failure in business and loss of reputation, and the mediums that come here must first de cide to shoulder their crosses and march up Calvary and accept the crucifixion as their reward for trying to convince the people that there is an existence beyond the gates of death, and that our loved ones who have gone before can return and tell us of that better country. But this is human nature, and we need not complain of its manifestations.

The Brothers have given two scances, viz., Tuesday and Wednesday evenings; after which Wm. M. Fay gave his extraordinary manifestations, among which was the coat test, which has séances were conducted under the scrutinizing investigation of committees, who testified that they failed to detect any fraud or collusion. But, as usual, when people cannot account for anything new, or beyond their comprehension, or different from their preconceived ideas or teachings, it is disposed of by many as a humbug. But it cannot fail to startle thought and investigation, and the

people can develop only by gradual growth.

Certainly, in all the different phases of manifestation, nothing could exceed that of Mr. Fay's coat being taken off as quick as thought, while his hands are securely tied behind him, and the knots sealed with wax, and another coat placed on him in the same manner.

These mediums have devoted their lives to this

hard, wear isome mission, and for long years they received very little in return but the world's scorn, though I am informed that their tedious tour through the Old World was more remunerative. The world's benefactors are seldom rewarded during their stay in this stage of existence; but people are willing to accord justice to them after they have apparently passed beyond their con-

sure or appliause.

Courage, then, faithful workers of the Banner, and know that, though you make glad each week thousands of households, and thereby receive as many silent hiersings, yet beyond the veil are in waiting for you priceless jewels and an eternal weight of glory. Ever your friend, J. M. P. 34 Park street, Alleghany, Pa.

This is eminently a liberal school, founded and conducted by Misses Bush, and sustained by the patronage of liberal people. The location is healthful, the scenery strikingly beautiful, and the accommodations ample and generous. The spirit of love is the motive power inspiring and governing the whole. It is the progressive school of the age.

Mothers need no longer vex themselves with without subjecting them to the durated without subjecting them to the depressive influences of sectarianism?" The problem has been happily solved by these gifted ladies, who have been inspired to a noble work, and nobly are they delicate.

doing it;
But why cannot this institution be doubled or quadrupled in size? Why is it not endowed with a fund which shall secure free scholarships to the poor. How often is poverty of purse and wealth of soul the only inheritance, and to such an one there is no keener torture than this hungry yearning for intellectual culture, and yet be compelled by poverty to live only in the sphere of what they shall eat, drink and wear. They may glean knowledge from every condition in life, but how infinite their possibilities with the advantages of a liberal education. Who will come to the rescue of even one? Who will furnish the first free scholarship in Belvidere Seminary? R.

Lowell Looking Up.

DEAR BANNER-The last two Sundays I spent in Lowell. I spoke afternoon and evening, to good and increasing audiences.

The good cause has been passing through a season of great dearth. A few, however, have stuck to the work of preserving a germ of life in the Children's Progressive Lyceum. It may be said of this few, as was said of some old Hebrew burden-bearers, they have worked on till "every head was bald, and every shoulder pealed." The

head was bald, and every shoulder pealed." The Lyceum has been kept alive, and occasionally speaking has been bad in their small ball.

Last Sunday evening, after the lecture, it was voted to go into Wear's Hall, large and convenient room, and where the Spiritualists formerly held meetings in days of prosperity. A paper was circulated, and \$275 subscribed. This is independent of a claim to seats. Those subscribing are to have their seats as others. It was voted to make the price of seats \$1.00 per quarter.

This movement is nearly unanimous. I think our friends will go on as they have begun, and I predict prosperity for Spiritualism in Lowell.

Let them now double the list of subscribers to the Banner of Light, and their success is certain.

Yours for labor and success, A.T. Foss.

Manchester, N. H., Sept. 21st, 1869.

Dubuque, Iowa.

E. V. Wilson has given a successful course of eight lectures in Dubuque, Iowa.

E. V. Wilson has given a successful course of eight lectures a papers. He is earnest, positive in tests and in his lectures, a hard worker, and can but meet with success wherever he goes. He lectures here Sundays during the month of December. We have regular Sunday meetings at Globe Hall, and hope soon to organize a Lyceum. Success to the Banner.

M. M. C.

Springfed Bail.—The next course of lectures here to the Boston, Mass.—Alasic Itali.—The next course of lectures at 3 and continue twenty-nine weeks, under which success where sets, under under the management of Lewis B Wilson, who has made engagements with some of the ablest inspirational trace can don't be clearly Briton in November, Sira, Suma Hardings Choker, W. Trables under Hardings Choker, S. Management of Lewis B Wilson, who has made engagements with some of the ablest inspirational trace can dead to the reafter. Music at the success where it was very leady. The best of the best inspirational trace can dead to the reafter. Music and size Forster, probably, in January, to be followed the management of Lewis B Wilson, who as made engagements wh

OUR NEW PUBLICATIONS.

Opinions of the Press.

From the Revolution. TALE OF A PHYSICIAN; or, the Seeds and Fruits of Crime. In three parts. By Andrew Jackson Davis. Boston: Wm. White & Co., Banner of Light Office.

This volume has a fearful opening. It really requires nerve to get through the first part of it. Many, undoubtedly, will be afraid to proceed with it. The plot is terrible, and begins to have Dear father, how beautiful the thought that a spiritual truth is never lost! A thought of beauty goes sweeping through the universe of space till a widow in a week after marriage, seems as weak it finds welcome in some heart; there, within the to insanity besides.

And yet the terror of the book is its truth. In his preface the author says: "The following series of strange, startling and tragical events which I am now called to make public, are, even to the minutest details, founded upon facts; with only a thin veil between the reader and the real characters, whose temperaments, circumstances, temptations, virtues, vices and crimes are herein truthfully recorded."

The purpose of Mr. Davis is most important. It is the illustration of ante-natal as well as post-natal impressions made upon character. Especially the former. It is written, "God made man in his own image." But the child is the image of the parent in a nearer sense; and inherits as none, or at least few, seem to realize, tempera-ment, tendencies, and all qualities and attributes ment, tendencies, and all qualities and attributes to so fearful an extent, as that an intelligent parent can very nearly "tell the fortune" of the child, without the aid of glpssy, soothsayer, conjuror, or astrologist. And regeneration and reform, that did not begin with grandfathers and great-grandfathers, will not go far in improving the present generation, materially, mentally, or religiously. As well expect to cure a fever with all the effects of the medicine, the bleeding, blistering, salivating, leeching, cauterizing and loss of food and flesh, in a single hour! No one will read this book to the end unprejudiced and be the same man as before. To married parties contemplating parental relations, it cannot be read too soon nor too attentively.

From the 8tar of the West.

From the Star of the West.

PEEBLES'S "SEERS OF THE AGES."-The title of this volume is explanatory of its entire con-tents. "Seers of the Ages, embracing Spiritual-ism past and present." The author, Mr. J. M. Puebles, was at one time a very able and popular preacher of the Universalist faith, but for reasons preacher of the Universalist faith, but for reasons best known to himself, joined the Spiritualists many years ago, with whom he has since remained, and of whose cause he is considered one of the ablest advocates. The volume before is shows a vast deal of reading and research; but there is much obscurity in arrangement and purpose. We do not see that it sufficiently aims at, centralizes and eliminates any great blee for the centralizes and eliminates any great idea for the good of the world, or the advancement of man-kind, save the fact, so considered, that spirits may and do communicate. The main thing that characterizes the most of the volumes from Spiritunlists, is a cynical asperity against Churches, Professors and Christianity, by way of magnify-ing the excellencies of Spiritualism and the purity of Spiritualists. The present volume is not harm-less in this respect.

From the Providence Press.

INSTRUCTIVE COMMUNICATIONS FROM SPIRIT-LIFE. Written through the mediumship of Mrs. S. E. Park, by the instrumentality of her Spirit Husband, who departed this life in 1863. Boston: William White & Co., Banner of Light Office, pp. 222.

These communications consist of short essays, on moral, spiritual, philosophical, ethical and other topics. They show ability, and are written in an evident spirit of sincerity, and with a desire to do good. In an appendix Mrs. Park assumes to be but the scribe for her deceased husband. She claims that the movements are involuntary, and that the hap had a feed alterative of what and that she has no idea of the character of what has been written. Aside from its literary merits and the nature of the sentiments, the book is a psychological study, a part of the phenomena now challenging investigation.

From the Revolution

OOMMON SENSE THOUGHTS on the Bible for common sense people. By William Denton, Boston. 1869. For sale at the Banner of Light

A phamplet of more than fifty well filled pages, too heretical for the ordinary religious public, but conceived in good spirit, and can work no real harm in an age so alive to free discussion as the

Watscha, III.

EDITORS BANNER OF LIGHT-As no one has as yet reported the flourishing condition of our cause in this section of the country, I concluded

every Sunday at 11 A. M., in Lyccum field.

War on "ignoring our existence:
Watseka is a beautiful little prairie-city of about twenty-five hundred inhabitants, situated on the Toledo, Peoria and Warsaw R. R., surrounded by a splendid farming country, with fine public buildings — court-house, seminary, churches, &c., and a very enterprising people, much given to literature, sciences and religion. Of late churches, &c., and a very enterprising people, much given to literature, sciences and religion. Of late, Spiritualism has awakened them from their Orthodox lethargy; and spiritual sciences are being investigated by all classes. Their interest on the subject increased greatly upon hearing Bro. E. V. Wilson's views and able expositions of our glorious principles. That he is inspired no one can doubt who hears him. The "tests" he gives are most convincing to the skeptical. After speaking, he walks through the audience and gives a delineation of character to any individual speaking, he walks through the audience and gives a delineation of character to any individual who will give him the right hand, and tells him of important events in his past life, with a precision and correctness truly astonishing. He spoke here on the 14th and 15th of last month. The 15th being Sunday, the people turned out en masse to hear him; the churches were deserted. Ministers of the "lowly Nazarene" were furious, and raved flercely at their members for daring to and raved flercely at their members for daring to listen to the teachings of "spirits"; but the people would turn out and hear the truth from our inspired brother. He has sown seed here that will grow speedily; it is already being dereloped. Our little circles, which were heretofore attended only by a few firm friends, are now visited by a class of sincere and candid inquirers. We have two or three mediums, recently developed, and trance speeches on all questions, scientific and religious, and test after test are given through them to the people, of the most satisfactory character. One of our mediums is an educated physician (a Frenchman by birth and education). He reluctantly became a Spiritualist and medium. He is a trance speaker and healer of considerable power, healing diseases by laying on of hands.

laying on of hands.

Our circles are held by spirit direction, on Sunday and Wednesday night of each week.

Yours in the cause of truth, J. Brown.

Watseka, Ill., Sept. 4th, 1869.

SPIRITUALIST MEETINGS. Alphabetically Arranged.

BALTIMORE, MD.—Saratoga Hall.—The "First Spiritualist Congregation of Baltimore" hold meetings on Sunday and Wednesday evenings at Saratoga Hall, southeast corner Calvert and Saratoga streets. Mrs. F. O. Hyer speaks till further notice. Children's Progressive Lycsum meets every Sunday at 10 A. M.

Broadway Institute.—The Society of "Progressive Spiritualists of Baltimore." Services every Runday morning and evening at the usual hours.

Buppalo, N. Y.—The First Spiritualist Society hold meetings in Kremlin Hall, West Eagle street, every Sunday at 104 A M and 74 P. M. Children's Lyceum meets at 23 P. M. H.
D. Fitzgerald, Conductor; Mrs. Stary Lane, Quardian.
CHARLESTOWN, MASS.—First Association of Spiritualists

CHARLESTOWN, MASS,—First Association of Spiritualists and meetings every Sunday in Central Hall, 25 Elm street, it 23 and 73 p. w. Mrs. J. Brintmall, President; A. H. Richardson, Corresponding Secretary, Regular speaker:—Mrs. Fannie B. Felton.

ardson, Corresponding Secretary.' Regular speaker:—Mrs. Fannie B. Felton.
Childera, Mass.—Granite Hall.—The Children's Progressive Lyceum meets every Sunday at Granite Hall, Broadway, corner of Fourth street, at 12 A.M. J. S. Dod.e. Conductor; Eben Plumer, Asst. Conductor; Mrs. E. S. Dodge, Guardian; Mrs. Richardson, Asst. Guardian.
Free Chapel.—The Bible Christian Spiritualists hold meetings every Sunday in their Free Chapel on Park street, near Congress Avenue, commencing at 3 and 7 P. M. Mrs. M. A. Ricker, regular speaker. The public are invited. D. J. Ricker, Sup't.
CLEVELAND, O.—The First Society of Spiritualists and Liberalists hold regular meetings every Sunday at Lyceum Hall. 190 Superior street, opposite the Post Office, morning and evening, at the usual hours. Children's Lyceum at 1 P. M. Officers of the Society: D. U. Pratt, President; George Rose, Vice President; Dr. M. C. Parker, Treasurer. Officers of Lyceum: Lewis King, Conductor; Mrs. D. A. Eddy, Guardian; George Holmes, Musical Director; D. A. Eddy, Guardian; George Holmes, Musical Director; D. A. Eddy, Georgary.
Children's Children's Musical Director; D. A. Eddy, Werefary.

CHICAGO, ILL.—The Spiritualists hold meetings every Sunday in Crosby's Music Hall, at 10% A. M. and 7% P. M. Children's Progressive Lyceum meets in the same hall immediately after the morning lecture. Dr. S. J. Avery, Conductor, Dorgusstra, Mass.—Meetings will be held in Union Hall every Sunday and Thursday ovening, at 8 o'clock. Admittance 10 cents.

tance 10 cents.

DOVER AND FOXOROFT, ME.—The Children's Progressive
Lyceum holds its Nunday session at 103 A. M. A. K. P. Gray,
Esq. Conductor; V. A. Gray, Assistant Conductor; Mrs.
Julia F. Blethen, Guardian; Miss Anna B. Averill, Assistant
Guardian; S. B. Sherburn, Musical Director; C. E. Ryder,
Recretary.

DRS MOINES, IOWA.—The First Spiritualist Association will meet regularly each Sunday at Good Templar's Hall (West Side), for lectures, conferences and music, at 10³ A.M. and 7 P.M., and the Children's Progressive Lyceum at 1³ P.M.

P. M., and the Children's Progressive Lyceium at 1½ P. M.

Du Quoin, Ill.—The First Society of Spiritualists hold
meetings in Schrader's Hall, at 10° clock A. M., the first Sunday in each month. Children's Frogressive Lyceium meets at
the same place at 3° clock each Sunday. J. G. Mangold,
Conductor; Mrs. Sarah Pler, Guardian. Social Levee for the
benefit of the Lyceium every Wednesday evening.

FOXBORO', MASS.—Progressive Lyceium meets every Sunday at Town Hall, at 10½ A. M. C. F. Howard, Conductor;
Mrs. N. F. Howard, Guardian.

Great Falls, N. II.—The Progressive Brotherhood hold
meetings every Sunday evening, at Union Hall. The Chil
dren's Progressive Lyceium meets at the same place at 2½ P.
M. Dr. Reuben Barron, Conductor; Mrs. M. II. Sayward,
Guardian; Mrs. M. II. Hill, Corresponding Secretary.

Hammonton, N. J.—Meetings held every Sunday at 10½

HAMMONTON, N. J.—Meetings held every Sunday at 102 A. M., at the Spiritualist Hall on Third street. W. D. Wharton, President; A. J. King, Secretary. Lyceum at 1 P. M. J. O. Bansom, Conductor; Mrs. J. M. Peebles, Guardian.

J. O. Bansom, Conductor; Mrs. J. M. Peebles, Guardian.
Hingham, Mass.—Children's Lyceum meets every Sunday
afternoon at 2½ o'clock, at Temperance Hall, Lincoln's Building. E. Wilder, 2d, Conductor; Ada A. Clark, Guardian.
Houlton, Mr.—Meetings are held in Liberty Hall (owned
by the Spiritualiat Society) Sunday afternoons and evenings.
Lowell, Mass.—The First Spiritualist Society hold a gen
eral conference every Sunday at 2½ r. m., in Lyceum Hall, corner of Central and Middle streets. Children's Progressive
Lyceum holds its assistions at 10% a. M. John Marriott, Jr.,
Conductor; Mrs. Elisha Hall, Guardian. N. S. Greenleaf,
Cor. Soc.

Conductor; Mrs. Elisha Hall, Guardian. N. S. Greenleaf, Cor. Sec.

LROMINSTRR, MASS.—The Spiritual Society hold meetings every second and fourth Sunday of each month, at Brittan Hall. Speakers engased:—I. P. Greenleaf, Oct. 10 and Nov. 28; Susic A. Willis, Oct. 24; Andrew T. Foss, Nov. 14; Dr. J. H. Currier, Dec. 12 and 26. W. H. Yeaw, Secretary.

Milford, Mass.—Children's Progressive Lyceum meets at Washington Hall, at 11 A. M. Prescott West, Conductor; Mrs. Maria L. Buxton, Guardian: S. W. Gilbert, Musical Director and Corresponding Secretary.

Malden, Mass.—Regular meetings will be held in Pierpont Grove, every Sunday, at 23 p. M.

Manchester, N. II.—The Spiritualist Association hold meetings every Sunday afternoon and evening, at Lyceum Hall. Stephen Austin, President; Joseph Nichols, Secretary.

Milwanker, Wils.—The First Society of Spiritualists hold meetings every Sunday in Bowman's Hall, at 103 A. M. and 73 p. M. George Godfey, Chairman. The Children's Progressive Lyceum meets at 2 p. M. T. M. Watson, Conductor; Betty Parker, Guardian; Dr. T. J. Freeman, Musical Director.

MORBANIA, N. Y.—First Society of Progressive Spiritualists—Assembly Rooms, corner Washington avenue and Fifth street. Services at 32 p. M.

New York City.—The Society of Progressive Spiritualists—Services at 32 p. M.

New York City.—The Society of Progressive Spiritualists will hold meetings every Sunday in the large hall of the Evertic Rooms, corner of Broadway and Thirty-Fourth street. Lectures at 104 A. M. and 74 p. M. Children's Progressive Lyceum at 22 p. M. P. Farnsworth. Secretary, P. O. Dox S673.

NORTH Scituate, Mass.—The Spiritualist Association hold meetings the second and fourth Sunday in cach month, in

Ceum at 22 P M. P. E. Farisworth, Secretary, P. O. box 5679.

North Scittlate, Mass.—The Spiritualist Association hold meetings the second and fourth Sunday in each month, in Conhasset Hall, at 10 A. M. and 2 P. M. Progressive Lyceum meets at the same hall on the first and third Sunday at 10 A. M., and alternate Sundays at 12 M. Daniel J. Baies, Conductor; Mrs. Delin M. Lewis, Guardian; C. C. Lewis, Military Director; A. A. T. Morris, Musical Director.

PORTLAND, ME.—The "First Portland Spiritual Association" hold meetings every Sunday in their (new) Congress Hall, Congress street, at 3 and 7M o'clock P. M. James Furbish, President; R. I. Hull, Corresponding Secretary. Children's Lyceum meets at 10½ A. M. Wm. E. Smith, Conductor; Mrs. R. I. Hull, Guardian; Miss Clara F. Smith and Miss Inez A. Blanchard, Assistant Guardians.

PAINESVILLE, O.—Progressive Lyceum meets Sundays at 10 A. M. A. G. Smith, P.-Children's Progressive Lyceum No. 1,

A. M. A. G. Smith, Conductor: Mary E. Dewey, Guardian.
PHILADRLPHIA, PA.—Children's Progressive Lyccum No. 1,
meets at Concert Hall, Chestnut, above 12th street, at 93 A. M.,
on Sundays, M. B. Dyott, Conductor; Mrs. Mary J. Dyott,
Guardian.—Lyccum-No. 2, at Thompson street church, at 10
A. M. Mr. Shaw, Conductor; Mrs. Mary Stretch, Guardian.
The First Association of Spiritualists has its lectures at Concert Hall, at 3% and 8 P. M. every Sunday.—"The Philadelphia Spiritual Union" meets at Washington Hall every
Sunday, the morning devoted to their Lyccum, and the even
ing to inclures.

Purnay Conn.—Meetings are held at Central Hall every

PUTNAM, CONN.—Meetings are held at Central Hall every Sunday at 19 r. m. Progressive Lyceum at 10 A. m.
PLYMOUTH, Mass.—Children's Progressive Lyceum meets every Sunday at 11 A. M., in Lyceum Halt.

Bliss E. G. Boedo, Assistant Conductor.

Rockropto, LL.—The First Society of Spiritualists meet in Brown's Hall every Sunday evening at 7 e clock.

RIGHMOND, IND.—The Friends of Progress hold meetings every Sunday morning in Henry Hall, at 10 Å. M. Children's Progressive Lyccum meets in the same hall at 2 P. M.

Progressive Lyccum meets in the same nall at 2P. M.

SALEM, MASS.—The Spiritualist Society hold meetings overly Sunday at Lyccum Hall, at 3 and 7½ P. M. H. II. Lake, President; E. S. Stimpson, Secretary. Children's Progressive Lyccum meets at Hubon Hall, at 12½ P. M. H. H. Lake, Conductor: Mrs. Libby, Guardian.

STONSHAM, MASS.—The Spiritualist Association hold meetings at Harmony Hall two Sundays in each month, at 2½ and 7P. M. Afternoon lectures, free, Evenings, 10 cents. The Children's Progressive Lyccum meets overy Sunday at 10½ A. M. E. T. Whittier, Conductor; Ida Herson, Guardian.

A. M. E. T. Whittier, Conductor; Ida Herson, Guardian.

St. Louis, Mo.—The "Society of Spiritualists and Progressive Lyceum" of St. Louis hold three sessions each Sunday, in Philiparmonic Hall, corner of Washington avenue and Fourth street. Lectures at 11 A. M. and S. P. M.; Lyceum 34 A. M. Charles A. Fenn, President; Mary A. Fairchild, Vice President: W. S. Fox, Secretary; W. H. Rudolph, Treasurer; Thomas Allen, Librarian; Miss Mary J. Farnham, Assistant Librarian; Myron Coloney, Conductor of Lyceum; Miss Sarah E. Cook, Guardian of Groups; Mrs. J. A. Coloney, Musical Director.

Musical Director.

SAN FRANCISCO, CAL.—Meetings are held every Sunday evening in Mechanic's Institute Hall, Poststreet. Mrs. Laura Smith (late Cuppy), speaker.

SACRAMENTO, CAL.—Meetings are held in Turn Verein Hall, on K street, every Sunday, at 11 A. M. and 7 P. M. Children's Progressive Lyceum meets at 2 P. M. Henry Bowman, Conductor; Miss G. A. Brewster, Guardian.

Conductor; Mlss G. A. Brewster, Guardian.
SYCAMORE, ILL.—The Children's Progressive Lyceum meets
at the Universalist Church every Nunday at 4 r. M. Harvey
A. Jones Conductor; Miss Agnes Brown, Guardian; Agrippi
Dowe, President of Society: Curtis Smith, First Vice President and Treasuror; Mrs. Sarah D. P. Jones, Corresponding
and Recording Secretary.

TROY, N.Y.—ProgressiveSpiritualists hold meetings in Har
mony Hall, corner of Third and Riverstreets, at 103 A. M. and
73 r. M. Children's Lyceum at 23 r. M. Benj. Starbuck,
Conductor.

TOLEDO, O.—Meetings are held and regular speaking in Old Masonic Hall, Summit street, at 73 P. M. All are invited free. Children's Progressive Lycsum in same place every Sunday at 10 A. M. C. B. Eells, Conductor; Miss Elia Knight, Quardian.

TERRE HAUTE, IND.—The Spiritual Society hold meetings every Sunday at Pence's Hall, at 11 A. M. and 8 P. M. Lyccum meets at 2 M. E. G. Granville, Conductor; Mrs. Louiss Pierce, Guardian; T. A. Madison, Secretary of Spiritual and Lyceum Societies.

TOPEKA, KAN.—The "First Society of Spiritualists and Friends of Progress" meet every Sunday, at 10\footnote{1} A. M. and 7\footnote{1} P. M., at Constitution Hall, No. 133 Kansas avenue. Admission free. Mrs. ti. T. Thomas, inspirational speaker; F. L. Crane, President; F. P. Baker, Secretary; Miss Alice Hall, Organist.

Organist.

VINELAND, N. J.—Friends of Progress meetings are held in Plum-street Hall every Sunday at 19½ A. M., and evening. President, C. B. Campbell: Vice Presidents, H. Ladd, Mrs. Ladd; Troasurer, S. G. Sylvester; Corresponding Secretaries, Mrs. Portia Gage, Mrs. Sarah Coonley. Children's Lyceum meets at 12½ P. M. Dr. David Allen, Conductor; Mrs. Julia Brigham, Guardian; Miss Ella Beach, Musical Director; D. F. Tauner, Librarian. Speakers desiring te address said Society should write to the Corresponding Secretaries.

WALTHAM, MASS.—The First Spiritualist Society hold meetings every Sunday at Union Hall, at 2½ and 7½ P. M. Seats free. C. O. Jenison, President; Dr. W. Sherman, Mrs. E. Wetherbee, Vice Presidents; J. Remington, Mecretary; J. Lincoin, J. Mayo, J. Fessenden Trustees. Speakers eagaged: Dr. J. H. Currier, Oct 3 and 17; Mrs. S. A. Willis, Oct. 10. WILLIAMSBURG, N. Y.—The First Spiritualist Association hold meetings and provide first-class speakers every Thursday evening, at Masonic Buildings, 7th street, corner of Grand. Tickets of admission, 10 conts; to be obtained of H. Witt, Secretary, 22 Fourth street. Dr. B. McFarland, President.

retary, 92 Fourth street. Dr. B. McFarland, President.

WABHINGTON, D. C.—The First Society of Progressive Spiritualists meets every Sunday, In their (new) Harmonial Hall, opposite Metropolitan Hotel, Pennsylvania Avenue, between 6th and 7th streets. Lectures at 11 A.M. and 73 F.M. Speakers engaged:—Mrs. Spettigue (late Clair R. DeEvere) during October; M. Susie M. Johnson during November; N. Frank White dering December; E. V. Wilson during January; Emma Hardinge (expected) during February; Moses Hull during March and April; Alcinda W. Slade during May, Children's Progressive Lyceum George B. Davis, Conductor) meets at 123 colock. John Mayhew, President.

WORDSETER, MASS.—Meetings are held in Horticultural Hall, every Sunday, at 24 and 7 r. m. E. D. Weatherbee, President; Mrs. E. P. Spring, Corresponding Secretary.

YATES CITY, ILL.—The First Society of Spiritualists and Friends of Progress meet for conference Sundays at 23 r. m.

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