Spiritual-

ialists hold

icoments re-

"But I fear," said Edward, "you do not under-

BANNER OF LIGHT.

VOL. XXVIII.

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

BOSTON, SATURDAY, SEPTEMBER 24, 1870.

{\$3,00 PER ANNUM, In Advance.

BEAUTY UNVEILED

ADVENTURES OF EDWARD FOSTER,

The Enthusiast, the Philosopher, and the Lover.

BY CHRISTOPHER HARTMANN.

CHAPTER II.

After the separation, Edward received the following letter from Louisa:

NEW YORK, Oct. 2d, 1831. DEAR EDWARD—I take the present occasion to inform you of my situation here, and to inquire, also, of your affairs. I am at present at No. 40 Broome street. My husband, I believe, is in New Orleans. He went there to engage in business, being compelled to leave New York for his intemperance, and otherwise dissolute habits. I threw myself away, when I might have known better, but it is too late to repent. I am married, but what mockery in the name! My love blinded and rained me. I am living here with no friend in the world who can assist me, but my brother, and he is a fashionable man of the world. I am obliged to work with my own hands from morning to night, to eke out the necessary support, and the world now is dark and dreary before me. Yet I cannot think that I am quite forsaken. Dear Edward, I want very much to see you. If I should send you money, which I will try to procure from my brother, will you come on here? You constitute the only near tie I have in the world, and when I think of our dear intercourse in Boston with sister, I almost sigh in despair of ever seeing so much happiness again. My husband is now nothing to me, yet I am doomed to be his wife. I want to see you, and talk over these and some other matters. Do you think you could not be persuaded to live here? Now that sister has gone to New Orleans, what greater happiness could we have than to live in one another's company? Please answer this letter as soon as you can, and believe me your true friend,

LOUISA CUSHING. "There it is!" exclaimed Edward, "the strife and strength of these human affections! What would she say if she knew of my connection with her sister?"

But he answered the letter in the following

BOSTON, MASS., Oct. 10th, 1831. My Good Friend-I hardly know what to say to you. As for going to New York that is impossible. I am engaged in a store here now, where I hope to continue. It would give me pleasure to see you here; but I must inform you that what I very particular—a very scrupulous man. He used saw of your sister before she left, strengthened very much my good opinion of her. I cannot believe that she erred very deeply in the matters you mentioned, but if she did it is no more than human, and to forgive is divine. I do sincerely pray, and if I could I would labor, for her prosperity. I commiserate you in your so-called married life, and when, too, I think of a similar the half cent in making change. I could tell you fate suffered by your sister, I have sometimes hardly any patience left for the dreadful and discordant unions of this world. And what do you think of me? I find new faculties and affections developing in me every day. I feel, more than ever, the want of a congenial mate or partner, to whom I can unbosom all my soul, and with whom I can share the joys and sorrows of life. Oh it cannot be that God has bestowed upon us these deep and eternally flooding affections without providing for their full and proper gratification! But I must not indulge too much in sentiment here. You will see sufficient excuse for my declining your proposition; though, should a favorable opportunity offer, I should be highly gratified with a visit to New York, and with the renewal of a portion of our intercourse.

With much respect, yours truly,

The tone of this letter somewhat affected the heart of Louisa, and she thought she discovered in it some evidences of what might perhaps be. should fortune ever throw them again into personal contact. She regretted sincerely ever having said anything against her sister, and now she was gone it was really a pain of conscience to

Edward continued steadfast to his business. Overwhelmed, however, by what he deemed a was sent for to make my revelations of the plot, sore misfortune—the absence of the dear friend whom he could not help loving-and compelled honorable part I acted I was immediately rewardto remain in business that was uncongenial, and which frequently required a sacrifice of his truth ed, in the retail dry goods business. I remained and honesty, he became somewhat melancholy. but two years, when my employer failed, and I Till now he had never known what it was to be much cast down. But the spirits of the blue regions now fairly had him in their power. The more he gave up to them the more they triumphed

over him. It was noticed in his boarding-house. "Friend," said a companion of his, "what's the

"My dear fellow, matter enough. I never knew till now what it was to suffer in spirit." "But are you really mentally distressed?"

"I am; 'and who bath power to minister to

animation, " and I will show you the proper rem-It was now Sunday, and his friend proposed

you are cast down in spirit. Now, I have some derangement. I have lain by her green grave knowledge and some experience of the human and wept like a child. And oh, sacredness of heart. I am older than you by a dozen years. I mystery! once when I lay there I faucied—if it !

have suffered and been comforted; been cast down Eiterary Department. have suffered and been comforted; been cast down and raised up. I know what it is to be disappointed, and how the triumphs of successful ambition invigorate and lift up the soul. I have even loved, and been disappointed in that. I have been poor, and again made comfortable with a decent competency. I have lost friends and relatives. I have endured miseries; ay, secret miseries, which I dare not reveal to my nearest friend. But from all these I have been greatly delivered; and I have one secret which I can commit to you, and it shall be a relief to your broken

"Pray, my good friend, what is that?"

"Come with me to church and you shall know." "I honor religion, indeed; but I fear lest your remedy will not reach my present case."

'We shall see. Come with me." And so saying he took his friend by the arm, and led him confidently to the old church in Salem street, then occupied by Rev. Mr. Stowe. I well remember the text: "For through him we both have access, by one spirit, to the Father." It was an earnest, eloquent sermon, but there seemed to be nothing in it particularly suited to the case of our young sufferer. After the services he was accosted by his friend.

Well, what do you think?"

"I must say," replied he, "that the mere effect of a religious service, especially so serious and impressive a sermon as that, has a soothing influence upon one's mind; but my troubles remain."

But you feel better for the time?" Of course I do." I knew you would. And now I'll tell you a piece of my own history. I was once a miserable man like yourself. My father was an atheist and my mother was an infidel. I was brought up to hear religion ridiculed, and the clergy denounced as a set of impostors. Somehow-I suppose it was a part of the constitution of my spirit-I always did have a secret suspicion that what I was taught at school and at other places-I mean the common faith-had a bright spark of reality in it. But my great trouble was to make it appear rational. I never could believe anything that seemed unreasonable. My father was always harping on common sense and the reason of things; always asking what the soul was, and how anybody knew anything of another world; and I was compelled to listen, and many and many a time to come under the unconscious influence of his unbelieving example. My mother, who in her earlier years was quite religiously inclined, had imbibed the principles of my unbelieving father, and so we had it-every day, almost, in the family; a regular run upon all that was sacred-all, I mean, that pertained particularly to the church and clergy, except the morals of the Bible, and such good living as it was profitable to observe, chiefly for our interest in this life. Never a greater moralist than my father. I never knew a more honest man. He was, indeed, a to keep a seaman's clothing store in the town of my nativity, and many a time I've seen him run a good piece of a mile after a poor sailor, against whom he had made a mistake of a few cents, to restore to him what half the traders in the world would never have troubled themselves about. He always made a practice, too, of giving away a hundred stories of his remarkable honesty, but

let that pass. Now I suppose it was this that saved me. It was this remnant of virtue, uninjured by the fall of our common humanity, which was kept pure and bright in the bosom of my father, and which, in spite of all his unbelief, was transmitted by law of hereditary descent to his son. I am not boasting for how could I help being born as I am? And the virtue is not originally mine, but

His who gave it. Now one day when I had been tempted to steal by a band of boys with whom I associated, I revolted: I protested I would have nothing to do with the miserable plot; at which they all turned against me, called me traitor, and, fearing exposure, began berating me to their other associates as a mean and cowardly puppy, and warned them to have nothing to do with me. There happened to be one of these boys who knew better. He was acquainted with me and my parents. He knew of the reputation which the whole family bore, notwithstanding their unpopular unbelief. for honesty and uprightness. This youngster immediately informed some of the notables of what was going on, and, also, at my request, of the plot they had for robbing a very worthy and poor man who kept a small shop in the outskirts of the town. This brought me at once into notice. I which I did with all particularity; and for the ed with one of the best situations the town affordcame to Boston. So far my experience is something like yours. But I soon afterwards procured another situation in an extensive)wholesale establishment. I was soon introduced into fashionable company, and soon-ah, how soon was I enthralled in the delightful fetters of love. Had'st thou ever been, thou would'st know something more of the miseries of this life, perhaps. I loved a beautiful girl, and good as beautiful, and intelligent as good. But-she died! It was that which sent me a stricken mourner through this earth. For a time I was well nigh bereft of my reason. I shunned all society, and was a perfect recluse. I wandered up and down the paths which we used to frequent in the summer time, in the delightful town of her nativity, and my heart sauk within me. I could have done anything thenanything which would have made me most effectually alive to the memories of her life. Many "It is enough for me," said his friend, "that thought me, from some of my acts, bordering on

heard anything in my life. I listened, but heard better than any other human being. True, she no more. I became lost in revery, and, in the was unfortunately united also; it is a roundquietness and stupor following my emotions, I fell about tale that I am telling. What makes the asleer by the side of her grave. It was broad case still more surprising is, they are sisters. day, but late in the afternoon; and, during that But why, I would ask, should love be subject to sleep, I dreamed that I saw this beloved creature | such revolutions? And what is to be said of such in more than all her earthly beauty; and, as she marriages? Is there any reality or permanency looked lovingly and softly upon me, she spake to in them? And now, I confess, my own love is me, as near as I can remember, in these words: true for one of these sisters; but how do I know Dear Horace, thy father's teachings are a bitter | that it is at the foundations true? How do I know falsehood. There is another life - forever, for- it is of that genuine and heavenly order that shall ever.' The last word seemed to die away in the last through eternal ages, and grow more and distance.

The dream awoke me, and I felt as though a new life thrilled through every fibre of my being, each other in our inmost depths? Nay, how do I At first I knew not that I had dreamed, so like reality it was. When I came to myself I lingered for a while at the consecrated spot, then slowly and thoughtfully paced my way to the churchyard gate, and, as it was Saturday, I determined the next day to go to some church, and, if possible, find that which my soul craved. I wanted deliv- to be born or to live in the same place; and by erance from the cold faith of my parents. I want- these means we are brought together, begin to ed, if possible, some assurance that love was im- like each other, become friends, then lovers, and mortal, though every other faculty and sense of finally persuade ourselves, each of the other, that man should perish with the dust. Could two love he is the very man, and she the very woman, as we loved, and yet be eternally separated? It who of all creation (at least a very large creawas too much! I kept that dream and the sound of | tion) is the one to consummate the fullness of our that voice in my heart.

there is yet another secret that I must now tell doubts of a future life begin to vanish. I know not how it was, but the more I listened, although some of his doctrines seemed to me the haldest sophistry, yet it was all in such an excellent spirit, and there was such an air of sacredness about the place, that I became irresistibly affected, whether man, and finally, as I hope, a sincere follower of the Saviour. Now, my good friend, I commend when I think with what superficial things we are

spirit what no repining, no earthly influence can." end so; and really I must commend your cornestness. But your other experience most interests me. We can sympathize. You have loved. And love me, and I love one of them, and both of now I must own to you that the dearest object of my affections is separated from me at a more to the consequence of marriage, I confess I am hopeless distance than yours. Your dream, my friend, I take to be a revelation of the spirit. I but one of these loves true—that is, thorough gohave, perhaps, more faith in it than you have. ing and permanent; perhaps none of them. And But my dear one is distant from me thousands of | Yet I am satisfied that there is such a thing as

"What do you mean?"

"That is strange, that you should think so much more of a spiritual presence and utter death than of a life still in the world. What is love made acquaintance. You are a most singular person-

not so. If I could commune with my love-if I have so much faith in these human affections-in could hear her voice I should not so realize the the love between the sexes, and is your opinion of

"But you talk wildly."

"You may think it wild."

"But have you really any faith in dreams?" "I have, and think there is a profound philoso-

"Why, then, not dream yourself? Why not dream of your absent friend?'

"I do dream of her. But, come, let me now, my friend, confide to your a secret. This love is so erratic, and breaks out frequently under such questionable circumstances, and burns at times with such suspicious fire, and is so dazzied and taken with exterior beauty, and frequently, after being enjoyed to the full, goes out into such horrible coldness, that I scarcely know when to trust it. I honor it in all its manifestations. It is the richest jewel in this dark world of selfishness and hatred. I honor it, even in its errors, for these are only the perversions of what, in a true state, when it once exists between two souls, neither You heard her voice sounding pleasantly from the high dwellings of eternity, and the notes of it were, 'forever! forever!' I wish that I could have such testimony. I tell you I suspect it.' " But do you suspect your own love?"

liarly constituted. When first I thought of love, I seemed to sound it to its depths. I had a dim and distant prophecy of its truth. I loved almost to whom I could reveal myself-completely surrender myself-with whom I could be so entirely at one as to impart all the secrets of my heart, and unfold, without reservation, the whole story of my life. I understood not the full significancy of the feeling then; now I think I understand it better. But look you, now-what has been my experience? I am but a youth, but already there is one lady, besides the one already referred todear, good soul as ever lived-who is married, and yet prefers me to any other being in the world. She loved another, and married him. But even before her marriage, in the midst of her

fessed that I was the one who most of all interested her. To be sure it was an unfortunate marriage, but that alters not the facts in the case. Again; this dear friend whom I have spoken of radical, absorbing, essential and all-controlling,

more perfect and delightful as our souls unfold to each other more, and we become revealed to know but that, on furthur acquaintance, enmity may not break out from it? Think a moment how these loves and connections are formed. One is born and lives in a certain town, or travels there, by which he contracts an acquaintance with a certain lady who has also had the fortune joys. No one else within all this amplitude of On the morrow I went to the same church to the feminine world, at least, would do. It cerwhich I have led you to-day. I heard the same tainly seems so: How wonderful-how opporpreacher. I felt, as you say, the better for it. But | tune the providence! There is a fate-a romance in it. But if either the man or the woman had you, and I think you will then conclude that I happened to be born or to live in the next town, have the proper medicine for a mind diseased. I or in some more distant part of the world, or not kept on going to that church. At first I felt my to have traveled to the place aforesaid, then somebody else would have been found, and would have answered just as well or better, yea, would come to be thought the very one. What am I to absurdities, and some of his arguments the merest | make of such love as this? It is true. I acknowledge, as far as it goes. But how far will it go? How long will it last? How high and how constantly will the flame burn after marriage? Will with the 'Holy Spirit,' I will not say, but with it survive death? Will it live even through missome spirit that made me a happier and a better fortune and misery? Will it survive even the to you that religion. It will do for your troubled taken with-how an eye, or a cheek, or a beautiful form, or a bewitching smile will 'entrap the 'I thought," said Edward, " you was going to hearts of mon faster than gnats in cobwebs," what reason have I not to suspect my own love? When I think how I am situated-that two now them have loved and been loved by others, even somewhat embarrassed. Surely there cannot be the very one.' I congratulate you, my friend, world, and rising triumphant over death itself."

"My dear friend," responded the astonished man, "I am glad I have been thrown into your age. I undertook to give consolation to you, but "It may seem strange to you, but to me it is you bid fair to out-preach me. And do you really my experience worth so much to you? Would to heaven I could believe it myself. I laid in the grave the fairest angel that these eyes ever' saw. At least, I laid her form there, 'Tis drue, my doubts of immortality have since been scattered. but could I believe that she still loves me, is with me, is perhaps waiting for me, will be re-united with me-oh! it is too much."

"No. it is not too much. Is not God himself love? And is he not omninotent? And is he not. therefore, able to do the utmost possible things for the creatures he has formed? You say you wanted a reason for your faith. Was there ever anything more reasonable?

. The bard has sung, God nover formed a soul Without its own peculiar mate, to meet Its wandering haif.

Now I believe it. I wish I could quote the whole passage. Why, does not everything in Nature tell of marriage? 'An inevitable dualis the truest wealth of the soul. But I tell you I ism bisects Nature. Each thing is a half, and suspect it, nevertheless. I do, however, believe suggests another thing to make it whole. Nature there is a true, immortal, genuine love, such as, is a system of nuptials!' Two and two-two and two, is the march of creation, from the merest life nor death, nor things present nor things to atoms that join themselves in positive and negacome can by any means extinguish. Now yours | tive existence, to the vast double suns that wheel would seem to have been something of that kind. in stupendous waltz through the void immense. Every thing is paired. Male and female, active and re-active, tit for tat, through all the animal, vegetable, and mineral kingdoms. Nothing is alone and single. 'Behold,' saith the son of Sirach, 'all things are double one against another, and God hath made nothing imperfect.' Now, is Yes. I have a reason to. I am, perhaps, pecuit reasonable to suppose that immortal man, the very crown of the Creator's works, is to be left without his peculiar counterpart? I cannot tell invisible things. Before I ever had an acquaint- you why it is, but my intuitions tell me, and ance with any of the sex in particular, I felt a always have, that there is something in this mardeep, a lonely, an interior craving after some one riage of human pairs which is more than can possibly be imagined by the sensual beings of this world. It is plain, too, that the very principle of sex is in the spirit, as well as in the body. The female is such in all her mind-in all her feelings; tastes, susceptibilities, faculties and motions. Who has not noticed it? Every drop of a man's blood is masculine, and a woman's feminine. I refer not to the chemist's crucible, but to the paychology. 'The intelligence of women,' says a famous writer, 'in itself is modest, elegant, pacific, yielding, soft, tender; and the intelligence of men in itself is grave, harsh, hard, high-spirited, fond of licentiousness." In short, everything engagement, she yearned with an affection for about a woman is feminine; everything about a me; and immediately after her marriage, con- man is masculine. Certainly, the grave does not

annihilate this distinction. The soul does not un-

sex itself by passing out of the body. And can

it be possible, then, that this peculiar love, so

was not more than fancy—that I heard her voice more particularly, is also a married woman. She is all to die out with sixty or seventy years of speak to me as clear and distinctly as I ever is but twenty five or six, and she, too, loves me | time, or to be scattered indiscriminately among many? We love one here, and only one, with that neculiar affection which, while it lasts, can be shared by no other. This would seem to inilicate some more radical and eternal principle that will apply to spirits beyond. Christ's words with regard to marriage in the future world remain in all their force, and offer no objection to this view. But when we see how often the instinct of our love in this world is mistaken, and how it is bestowed upon unworthy objects, far too insufficient to satisfy its inmost cravings, yet that the feeling does not die out, it still seeks for one-the one, with whom it can claim the most total affinity-who can think that the marriages of this world have ever generally realized the high, sweet trust most worthy of divinity?"

"But pray, my good friend, with thoughts like these, how can you so distrust yourself? Why should not your own high views and intuitions shield you from any very serious blunder?"

"Ah! my friend, did you ever think seriously of this wondrous double nature that we have? Did you ever reflect deeply upon that terrible struggle of Paul? how the flesh husted against the spirit, and the spirit against the tlesh, and these two were so contrary to each other that he could not do the things that he would? Now, I confess to something of this weakness. I have the theory of this subject, but how to practice it at all times I find not. I am so passionately fond of beauty, and so liable to be struck by a pair of eyes, or a fine face; and I have such a dread of anything vulgar; I must have intellect too, and accomplishments, and, in short, a wife of interior as well as exterior grace and finish-that I fear every moment of my life. Would to heaven that I could realize all my bright ideal."

"You are a most singular person, I must confess. But can you not forego beauty of face for beauty of mind - beauty of heart - beauty immortal and unfading?"

"That is fine talk. I can talk just so. Yes, I may say, perhaps, that I can. But did it ever strike you how abominably Nature had fixed up these things? Why is it that faces and characters are so different? Why do we see, in an inferior, yea, in a positively forbidding, disagreeable, shockingly deformed countenance, such angel traits of character; and in a noble, glorious, really beautiful creature, the characteristics of the very devil? There is something here, I confess, that puzzles all my philosophy. I can't be reconciled to it-I declare I cannot. There is something in me, away down in my mind's depths, that tells me that beautiful people ought to be good; and unbeautiful, disagreeable-looking people ought to be unhandsome in character. Why it is that so much of heaven in appearance-so much of the Creator's art and skill are lavished upon the forms and countenances of the commonality and even upon your vision; I wish that I had the same evi- of the bad of this world, to make them very "I mean, simply, that, being in the body, I have dence of a love surviving all the changes of this Apollos and Venuses in the sculpturing and coloring of human nature, while at the same time it would seem that the Divine Artist had forsaken his work on the real saints and the genuine excellence of mankind, I declare to you I cannot imagine. To be sure, there is something visible in the countenances of the good, that is in harmony with their character; and as a very general rule, there is a certain nobleness and prepossessing exterior in the better sort of people, and a decidedly piratical and flendish look on the countenances of desperadoes and villains. I succumb to Physiognomy: I would trust it further than I would Phrenology, any day. But it's no use o' talking. You know as well as I do that what we call beauty is often seen-far more frequently than otherwise, I think-on the faces of the indifferent and vicious: not. I admit on the most vicious: for. go to Five Points, or North street, and we shall find what ought to be the true philosophy prevailing even there; but we shall find also more froquently than otherwise, very passable, and sometimes very superior beauties among the selfish, vain, immoral and empty of mankind, while downright homeliness, and sometimes decidedly ugly features, prevail among the best specimens of human nature. Now, what avails it to say that in all cases of genuine goodness there is something of the beauty of the spirit that shines through? I acknowledge it; and I acknowledge that always, after an acquaintance with such persons, we soon forget their homely exterior in the presence of so much beauty of mind and heart. But why-oh! why has Nature so blundered on the outside? Why not harmony all through? Why not a beautiful spirit always encased in a beautiful form -as we see that all the richest things of human art are generally made with a corresponding costly exterior; and when the worker at marble, or on canvas, would portray a saint, or a pattern of excellence, the fairest forms and richest colors are always put in requisition? Can you tell-can you give any light at all on this dark problem?" "My good fellow, this does not trouble you, I

"Yes, it does trouble me. I confess myself an enthusiastic admirer of the beautiful. I could fall in love a thousand times with it. Indeed, I doubt whether I could love, at first sight, or very rapturously (and it is so that true love frequently commences), any but a beautiful being. To be sure, I could not love a vicious person, if she was ever so beautiful; I am not a stranger to goodness; I can appreciate, admire, and love it. But I fear very much whether there would not be something, in the most perfect saint you could bring me, which would prevent that ardent, enthusiastic, self-satisfying love, which would glow so strongly toward beauty and goodness com-

" You have a touch of human nature about you, my friend."

"Do n't mention it; how can anybody help it?"

"But you give such an importance to it."

"But do n't you sympathize with me?"

"Well, I confess it seems so. But when we put the case in the extreme, and suppose all goodness,

all purity, all angelic qualities ensphered in what | intense love of the beautiful. It may be, freis called a homely or a very disagreeable form, (for I think we shall never find them in the very worst of forms, then if we say we could love the person still better if the mire outside was beautiful, what is this but saying that that extra amount of feeling is nothing but love for the external-so much shape, and color, and expression?"

"To be sure-and that 's bringing the matter to a point. I admire your discrimination. But now that shape and color and expression are, in my opinion, not only legitimate objects of love, but connect with something more. We may say, indoed, that there is no moral quality in them-that. a man who falls in love with an eye, or a fine feature, or a generally fair countenance, is a lover of mere outlines and colors, and is rather an intellectual or artistic lover; but why is it, all the while, that these mere outlines affect the heart so much? What in the name of reality is it that has such power over a man? Oh, Horace, I tell you this is a matter not to be put off in that way. Is there any thing that will stir the blood so muchwarm up the nature-fire the passions, and transform a cold and indifferent man into an enthusiast, as these fair outlines that you speak of."

"But, my good sir, when it is so it is a mere minut love, pertaining to the lower passions alto-

"I beg your pardon, sir, it is already confessed. that it is an intellectual, artistic love. Does this pertain particularly to animals?"

"True, but there is something very superficial in it; it comes very near being only skin-deep; and these qualities, it is well known, do, more than anything else, excite the passions, and lead frequently to ruin."

Now I have you!" said Edward, with an emphatic brevity. "If these qualities excite the inimal passions, that is proof that they go still further than the intellect. They go to the heart, But if to a sensual, ceil heart, then why not, with an opposite character, to the good and virtuous heart? This is precisely my position. I contend that external beauty or person does affect even the good heart; not that a man can love, so to speak, the abstract qualities of goodness, purity, gentleness, truth, any better for being eneased in a beautiful form; but that somehow there is a connection between the interior and exterior that is felt, and in fact needs to be felt, in order to that full and perfect love of the person which human nature is capable of cherishing. I speak of persons, I do not speak of mere statues. I could not love a mere doll-so much sculpture, and paint, and harmony of outline-any more than you can. But when I see angelic qualities-when, in short, I see a spirit of beauty ensphered in an appropriate external form of beauty, I confess to no weakness of nature at all in being able to feel an intenser glow, a more rapturous admiration and affection for the lady of my heart, than though she was encased in an uncouth, disagreeable, deformed and forbidding exterior. And it is not for the mere form that I feel this extra amount of enthusiasm; it is for what seems to me to be conjoined with it. Somehow, the two things are greatly connected in my mind; and I think, in a true state, or among a true order of beings, they should be connected, so that, while the separate and abstract qualities of goodness cannot be loved any better for being contained in a beautiful form. yet the fact is they cannot be fully abstracted: we have a time sense within us that tells that they belong to each other, and one does in truth help the other: the external is a conductor, as it werean aid or guide to the corresponding qualities within...and is a powerful means of inspiration for all the Godlike faculties that enliven the heart in admiration of them. Just as mere physical beauty will fire the heart of the sensualist, so will it, in a pure and good man or woman, move it to the warmth of all the gentle affections, which now

glow as with tire from heaven." "But, my friend, what have you to say of all these monstrous exceptions to so fine a theory? That is, why are beauty and goodness so fearfully

divorced, so frequently?" "That is a question, sir, which needs some further discussion. I think, however, that the principle is very clearly indicated. It strikes me that sin must have had very much to do in de forming the faces and bodies of mankind. Sure I am, that if we had finer eyes, and could pierce to the depth and reality of things, we should discover beauty in everything that is good, and deformity in everything that is evil. But we are here so covered up with fleshly appendages, that perhaps we cannot see into the beauty of certain forms that exist even with the spirit. I should suppose, for instance, that the angels in heaven were of exceeding beauty, the highest of them the most transcendently so, while the demons of hell might be forms of the utmost malignity. There are many intimations in Scripture that this is the case. Even the scenery of the good spirit in heaven is represented as beautiful; and the scenery of the evil spirit in hell is invariably represented as dark, forbidding and ugly. So, also, the very forms and faces of the angels that appeared on various occasions. At the transfiguration of Christ 'his face did shine as the sun, and his garment was white as the light.' The 'redeemed 'were seen as 'clothed in white.' On the contrary, we read of 'outer darkness,' the 'bottomless pit,' and various huge and misshapen appearances connected with the evil in the visions of the Apocalypse. Now, if we may only suppose that the spirit of man has a form, as well as his body, (and surely it must be so,) why may it not be that the good, seen in spirit, are beautiful, and the evil deformed? And so it may be with all of us, when we put off the body and make our appearance in the spiritual world. But as the outward face is derived not from the spirit altogether but from the parentage of the flesh, why may it not be that these bodily features, at first deformed in our ancestry by the sin that has entered into the world, and blasted, more or less, everything it has touched, have been transmitted to the offspring, when at the same time these offspring have not been guilty of the original defection? And so it may have come to pass that every child that is born into the world has a face and body more or less unbeautiful, which is entailed upon him by the parentage of previous generations. At the same time, if, by careful culture and regenerating grace, a child should grow up in goodness and purity, its spirit would not partake of the deformed features which pertain only to the body, and which frequently belie the wearer of them. Nor could the body change itself, during one life of a few years only, to conform entirely to the spirit within. It is only necessary to suppose the spirit has a form, in order, so far as I can see, to admit this philosophy to its utmost extent. And if this be adopted, then the problem is solved, of all the disparity or disagreement which exists between the faces and characters of mankind. All we have to do, then, is to make allowance for the different styles of beauty, and the different stand-

"I must confess, my friend, to your ingenuity, and even give it credit for a large share of reason.

But if this is so, then let it operate as a guard upon you. Let it restrain you somewhat in your

GOVERNMENT.—The early settlers of Connecticut proclaimed that the colony should be governed by the laws of God, until they had time to make better.—Washington Irving.

ards of different individuals, and everything is

quently, only external beauty. And if you had look upon the spirit, you might always see beauty wherever you saw goodness. Do not, then, I entreat you fell in the spirit. treat you, fall in love with more beautiful faces."

"I hope I may not be so deceived. But shut up in the dark as we are here, not being able to look upon the forms of spiritual things, and yet having eyes for so much of the glory and beauty of Nature, how perilous it is to risk one's self, as we all have to do, trusting more or less to appearances!"

that way?" "I tell you I am."

"Strange! in a youth of so much common sense and philosophy.' "But I remind you again of our double na-

ture. While we are in the world we are, in a great measure, of the world. And I confess my intense love of retinement, perfection, finish and exterior grace, may lead me astray." "You are the most singular mortal I ever knew.

I never met a person of such contrary tendencies. You seem to be almost the perfect representation of Paul's double-minded man."

"Extremes always meet, sir; and though I do not profess to be remarkably spiritual, yet I do confess that beauty of mind and heart, with me, to a good degree.'

-this intense, this almost intoxicated love of the beautiful, and yet such fear of it. Never, nevermy friend, marry for mere beauty."

"Oh no, not for mere beauty, But I have revealed myself to you. Judge now how it will go

"I do judge; and I tell you I fear."

"But hold. Before we part, consider that we tried to comfort me; but it seems I have rather periences, more than I dare tell. It seems to me, we term them. sometimes, that I live in an interior world, and that the partition that divides this world from eternity is very thin, and I almost dread to think myself the mysterious compound of spirit and matter that I am. But, sir, let me commend to you my faith. It may not be so rich as yours in ome respects; but for immortality, for love, for that peculiar love which God has undoubtedly designed to exist forever between the sexes, I do earnestly say to you, believe and rejoice. We will remember this discussion for future times. It may bring forth some fruits for both of us. In the meantime, let us make the best of our way through this dark world, and remember, whatever happens to us is of a wise and beneficent Providence, tending-we cannot tell to what farstretching consequences. I honor your acquaintance, sir; I deem it one of the happlest events in my life. We shall meet, undoubtedly, again. I leave you now for a few days, as I am contemplating a visit to the country. Farewell, sir, and remember the discussion."

"Farewell, my young friend, and don't think too much of the superficial beauty of the world, And-hold! guard well the lower passions and tendencies of your nature."

"Ah! yes, yes, yes. I can't help laughing, butlet those laugh that win."

[To be continued in our next.]

Written for the Banner of Light. AN INVOCATION.

BY KATHERINE ATLETT.

Dear music, bending low I kneel At thy fair shrine, adoringly; Oh soul of sound! thy power reveal, I beg of thee, imploringly; Encompass with a sacred soci The life of one I love, ah! well.

Woo him with sounds like angels' wings To angel heights, enchantingly; To banish grief, sweep from the strings Your noblest notes, undauntedly; Fire his sad soul, be thou his pride Charm his lone heart, be thou his bride.

With low, ecstatic, quiv'ring chords, Caress his fingers, thrillingly; Whisper sweet secrets from your hoards, Which I would tell, ah! willingly: In longing, ling'ring sounds, say this: She lays upon your lips a kiss.

With dreamy, dulcet, tender tone, Of pure, impassioned mystery, Say that my heart for him, alone Keeps its unwritten history; Be to him all that I would be.

And should he strive against the fate Which severs us, defiantly, Teach him to fight her, strangling hate, Until she smiles compliantly. Ring out with a resonant roll.

That " patient waiting crowns the soul." With clarion notes exclude despair, Win for him hope, untiringly: Speak in a pure, persuasive air. The truths that he, aspiringly,

May win, mounting, with eagle eye,

The ladder joining earth and sky, Until, its starry summit gained. Master of fate, victoriously, He gazes as the warrior trained O'er battles fought, most gloriously And list'ning 'mid the silence hears

The mighty music of the spheres,

Which smaller souls, untried, untaught, Can never know discerningly: A giant truth is only bought By that heart's coin which, yearningly, (Rainbowing with a smile each tear) Holds fast on God through every fear.

Then last and best, in a grand burst Of boundless bliss, transcendingly, Breathe echoes of the song rehearsed By angel lips, unendingly: The music of the lyre which waits His hand of praise at Heaven's gates,

Where, its pale shroud of pain flung down, His spirit shall, supernally, Possess the radiant robe and crown Of happiness; eternally To chant, with raptured choir above, That matchless music-God is Love.

Every good act is charity. Your smiling in your brother's face is charity; an exhortation of your fellow-men to virtuous deeds is equal to good he does to his fellow-men .- Mahomet.

Free Thought.

In the Banner of Aug. 20th, is published a translation from a French production, Kardec's pamphlet, "Le Spiritisme a sa plus simple expression, (Spiritism in its most simple expression.")

It is headed, "Short Exposition of the doctrine of Spirits"-though it consists of thirty-four sepa-"But are you really afraid of getting caught in rate expositions, occupying nearly two columns. Most or all of the views seem to be unexceptionable in their spirit; the author presents his particular and rather peculiar impressions of God, angels and spirits, with descriptions. The writer has not studied this interesting paper with any intention to criticise it in an adverse spirit; it is obviously the production of a mind more than usually endowed mentally, and possessed of some peculiar experiences; yet it is merely an exposition of the special ideas of an intelligent individual, and many persons will be unable to comprehend or agree with all the views it contains. A glance at some of these will serve to show my meaning. Paragraphs one to four describe very well God, spirit, and spirits. He then says, "We only know that they [spirits] were created simple is so at one with heauty of person, that if ever I and ignorant, that is, without science and without am married I must have both-I must, at least, knowledge of good and evil." Yet in truth we know nothing whatever concerning their creation, " Hat hat hat this is really laughable, though so or the degree or kind of knowledge that may serious a matter. Well, my young friend, I shall have accompanied it. The author previously watch you. I consider you in a somewhat dan- states that "the origin and mode of their creagerous condition. Were it not for the fear of be- tion is unrevealed to us," which is true; but has ing superstitions, I should almost be tempted to anything been distinctly revealed or made known consider it as a premonition of your future destiny to warrant the other statement above? Do we know, or is this not merely the opinion of the au-

In the seventh paragraph he states that "God did not create evil; he instituted laws." * * * The institution of law, by an omnipotent, omniscient Creator, the author of the subjects of moral law, necessarily implies his foreknowledge of the future action of those beings, which necessaare friends. I met you when in trouble, and you rily involves evil as well as good actions. God, being omnipotent, could have created beings free comforted you. For your religious counsel I from what we call evil; that he did not, should thank you. I honor religion, and I charge you to be proof that he designed the human race with cherish that beautiful vision you had. I, too, free will, and arranged the moral world exactly have been made the subject of preternatural ex- suited to both good and evil human actions, as

> Paragraphs from eight to fifteen contain the author's explication of the nature and work of spirits, including incarnation, alleging that "man's soul is the incarnate spirit."

> Paragraph sixteen avers that the spirit wan ders about, and paragraph seventeen states that sinful spirits are punished in the spirit's world.

Paragraph eighteen says, that "there are worlds adapted to different stages of the spirit's progress." "Earth is not the first nor the last of them, but it is the one that is least advanced." If not the first, why the least advanced?

- The nineteenth paragraph makes our world a purgatory. In one sense it is to vast numbers of mankind.

The twentieth paragraph is an argument against eternal punishment-though the author still claims that punishment would be eternal in the case of those who should eternally remain in the evil way; but is it reasonable to imagine that God created any one of his creatures to be eter-

Paragraph twenty-one undertakes to define how spirits on their "incarnation bring with them all that they have acquired during their preceding existences," alleging that this is the cause why mon instinctively show particular capacities, &c.;" and finally he introduces a new version of the old theological original sin dogma, which the world in general fancies had already been ventilated in every conceivable manner.

Paragraph twenty-two does not accord very well with the ideas inculcated in preceding explications, for it states that, "By a benevolent dispensation of God we forget our former existences." This upsets the theory of progression, with identity, and if true, would put an end to all reigion, and all necessity of religion of any sort. The three next paragraphs are merely a further elimination of the same idea, with an attempt to econcile theological "original sin" with reason,

The twenty-sixth paragraph intimates that "the soul of an idiot, &c., is a spirit under punishment, placed in a body unable to express its thoughts. &c." This will hardly stand examination. Punishment! punishment! this old, Orthodox idea that God is ever contriving ways of punishing his own creatures has surely existed long enough; why should intelligent writers seek to revive or perpetuate it? It is puerile and derogatory to a true estimate of the dignity of God.

The twenty-eighth and twenty-ninth paragraphs labor to combine Spiritualism, Spiritism, or common sense with the Old Testament religion, and the new dispensation religion of modern Orthodox Christians; three perfectly incongruous things. The thirtieth paragraph is sound-though the closing line may not be admitted by everybody.

Paragraph thirty-one is sound, as a homily. Paragraph thirty-two contains the statement: Selfishness and pride exist in man's heart because men are spirits that have from the beginning followed evil, and have been banished to earth to punish them for their vices; this constitutes their original sin, from which many are not yet delivered." We cannot assent to such a proposition, because of our belief that God is good and just, as well as omnipotent, and we cannot believe that he ever created beings in order that he might have something to punish. This excellent French Spiritist is yet bound up in the clothes of that horrid religion which presents our heavenly father as a tyrant. He is attempting an impossibility. When he can discard ancient errors, instead of tampering with them and striving to weave them into a reasonable view of God and religion, he will not have to labor so hard to such a little purpose.

Paragraph thirty-three is an assumption which cannot be proved. It is not in conformity with sound reason to assume that the earth has done anything of the kind, nor that mankind is, in any essential particular, different in regard to human faculties from what they have always been and always will be. Their knowledge is different, that is all. There is not the slightest ground for the assertion that "the earth has now arrived at the period destined for it to become the abode of happiness and peace." The fact that human communication with invisible intelligences is on the increase, and may soon become much more general than it is now, does not necessarily betoken the arrival of any such millennial period as the French author indicates. At the conclusion of this fanciful paragraph the author takes one last, solve throw-most overtains a sequent to alms-giving; your putting a wanderer on the right road is charity; your removing stones and thorns and other obstructions from the road is charity. A man's true wealth hereafter is the leave them altogether; he therefore likens this world to purgatory, and the next, for some men to hell. If any one will take the trouble to investigate the origin of the idea of the Christian hell

they will not treat it with much respect. The concluding paragraph, or explication, is in

the improvement of mankind."

It is impossible to reconcile the peculiar theoprinciples of justice, which is part of the essence | wish to. of divinity; and therefore any religion, however single created being, is so far erroneous. Therein the Old Testament history, at a period when lution. men did not understand the true nature of God, are fond imaginings of no further account.

A religious doctrine which claims that any divine principle or law was ever abrogated or changed, on account of any action of human beings, is so far defective. It is entirely subversive of a correct sense of Deity to imagine that the Divine Economy, instead of regulating, should be regulated by human conduct. Such so-called laws of Moses, or of any other historical law-giver, as theologians claim to have been the direct work of God at the time, and to have been abrogated since by Divine action, really and obviously belong only to human arrangements of the respective periods. Those who framed those ancient unnatural, brutish laws of the Jews, may have fancied that they were the inspired work of God, but it appears to have been only a God of the Hebrews, not the God whom intelligent men of the present age naturally worship.

There is good enough in the precepts of Christ to make good spiritual Christians, without trying to force those precepts to sustain and carry all the theological incongruities which have appeared in the world since the death of Christ.

OBSCURUS.

HEAVEN AND HELL. NO. V. BY HENRY C. WRIGHT.

EDITORS BANNER OF LIGHT-How to escape the wrath and vengeance, and secure the love and forgiveness of God, is the one great question which all the religious of mankind have attempted and are now attempting to answer. They all have thus far given one and the same answer: i. e., by ritual worship and bloody sacrifices. Hindoos and Egyptians, Chinese and Arabians, and all the ancient tribes, states and nations of the continents of Asia and Africa. sought to propitiate an angry God and escape hell and attain heaven by bloody offerings, by "the blood of atonement," and by an outward, formal, ceremonial worship. So the ancient Grecians, Romans, Goths, Huns, Franks, Britons, Germans, and all the tribes and nations of Europe, without one known exception, sought to escape "the wrath of God and the pains of hell forever," and secure to themselves a heaven of rest after they had left the body, by "the blood of atonement" and propitiatory offerings, prayers and ceremonies, by an observance of days and times, and the consectation of houses, temples, groves and other places. The same is true of all the tribes and peoples on the American continent down to its discovery by Columbus, so far as their histories are known.

The blood of animals was generally thought sufficient to appease the wrath of God and save from hell. But for some offences, and when the wrath of God waxed very hot, and his indignation became very flery, nothing would appease that angry God but the taste and swell of human blood.

The corner-stone of Judaism was "the blood of atonement," "the consecration of times and having no end in view but to propitiate the wrath ings, those puerile, selfish prayers, and those burdensome and intolerable rites and ceremonies. except to save the people from "the hot wrath whole system culminated in this one thought, as Paul says, " Without the shedding of blood there is no remission of sin." In Judaism, the altar of God stood in a pool of blood, which pool must be kept fresh and full by a constant supply-all shed simply to shun hell and win heaven, i. c., to appease the wrath of God and make him good-natured.

Christianity, as represented in Christendom, has for its basis the same blood of atonement, accompanied by consecrated times and places, and by the most nonsensical and worthless rites and ceremonies no priest nor layman pretending that they are of the least use to man, but designed only to propitiate the "hot wrath and flery vengeance" of an angry God, and escape "the pains of an eternal hell."

I repeat, Christianity, as represented by its

churches and priesthood, rests solely on the blood of atonement"-differing from all other religions only in this one thing: all other religions admit that the blood of beasts may appease God's hot wrath and atone for sin, but Christianity asserts that only the blood of an innocent man-and that man the only well-beloved son of God-yea, that only the blood of God himself, can atone for sin and save from hell.

AN INFALLIBLE REVELATION.

BY T. L. WAUGH.

No sacred books have any just claim to infallibility, though they all contain truths beautiful and impressive. The claims made by theologians are simply absurd and unreasonable-to the effect that if one rejects any part of the Bible, one may as well reject the whole. They thus assume that it is based on divine authority, and set themselves up as the expounders of God's revealed will. The greatest injustice has prevailed, because "The Scriptures" were considered an infallible revelation; and so intolerance and persecution existed in the dark ages, as they still exist, to a greater or less degree, in one form or another at the present time.

Nature's revelations are the only infallible reve lations we can have. God speaks to us through his works. We cannot find him out by searching. When we take a survey of the beauties of our world, and note the myriad forms of animated existences, we there see the handiwork of Divini-

"All are but parts of one stupendous whole, Whose body Nature is, and God the soul."

And when we behold the stellar universe with its mighty worlds wheeling through space, we have a revelation worthy of an Infinite Creator. But our conceptions of a future life would be vague and uncertain without the knowledge ley.

these words: "While the doomed race is about to which Spiritualism gives us. The certainty of disappear, a new one arises, whose faith is based immortality beyond the grave is demonstrated to on Christian Spiritism. We in our days partici- us in such a manner that there need no longer repate in the transition which is going on, the fore- main room for doubt. This old theology has never runner of that moral revolution indicated at its given. It has steadily fought against the dearest outset by Spiritism, the essential aim of which is instincts of humanity, until it has driven many to more rational views.

more rational views.

It is pursuing a suicidal course which will end logical doctrines of Christian religions with new in its destruction. It need not boast of its revereligious conceptions, derived through recent per- lations as long as it denies those of the present or sonal experiences of those who have been favored ascribes them to satanic agency. Spiritualism is with certain knowledge of the existence and men- a grand truth that many are being convinced of. tal action of invisible intelligences. No experi- and embracing to the joy of their souls. But ence of mankind throughout all future time can there are those who are so bigoted they declare alter in the slightest degree the fundamental that they know nothing about this system, neither

The war of ideas will continue as long as truth beautiful, which includes manifest injustice to a and error conflict. Believing that the Harmonial Philosophy will finally be triumphant, we need fore the dogma of Christianity embracing eternal not fear the results. The spirit-world will lend a punishment for a finite offence, or for the sin or helping hand in overthrowing error and false religuilt of some other person, or for ignorance of a gion. All systems will be "weighed in the ballaw, and the dogma of atonement, as exemplified ance," and, if found wanting, be doomed to disso-

> This, then, is the coming of Christ symbolically foretold by the revelator. Spiritualism is the herald of his approach. We regard the judgment day as taking place, for are not all being judged in the divine light of truth?

All hall! thou dawn of this new light! Come thou with healing on thy wings; Dispel the gloom of error's night, And all the darkness which it brings.

Father Hyacinthe on Papal Infallibility.

Father Hyacinthe has written a letter fearlessly expressing his dissent with the dogma of Papal Infallibility. He thinks the promulgation of the doctrine raises a serious question for Catholics, viz: Whether they ought to adhere to the definition of infallibility of the Pope, or whether they are free to withhold their submission to it. "Without doubt," says the Father, "authority is the very character of our Church, and the principle which governs our faith; but for that very reason it is important that we should distinguish bewteen an apparent and a real authority, between a blind and a reasoning and a reflecting submission-Rationabile obequium vestrum." He then propounds these queries: "Is the authority of the Council of the Vatican lawful? or, in other words, does the present Council possess the essential characteristics of an Ecumenical Council?"

The Father remarks on the secrecy sought to be observed in the Council," as though it were of the nature of those of which the gospel speaks. which possess an affinity with darkness and which avoid the light from fear of being judged ut non arguuntur opera ejus," yet he says light has been cast upon it. The repeated protests of so many illustrious prelates are known. "as is also their recent letter, at once firm and respectful, in which, while maintaining their negative votes, they have explained their reasons for retiring from the dishonorable battle-field." And the Father further remarks that the world cannot be unaware of the absence of dignity and serious consideration with which "the high interests of the Faith have been treated by a majority which would not have been tolerated in the ancient Councils, both on account of its factitious and il-

lusory composition and its audacious onpression." From this bold, strong language the Father proeeds to state another condition " not less important than the ecumenity of a Council. viz: that it should be recognized as such by the Church. The Council had no mission to impose new beliefs, but to maintain and, if needful, to define the ancient creeds." Enforcing this point, the Father says:

"The Bishops are, above all others, witnesses of the traditional and historic faith of their respective churches and of the Universal Church, and their sentence, as judges, limited in advance by the very nature of this testimony, can only be onounced upon truths which have been accept ed from the beginning, everywhere and always, as revealed—quod semper quod ubique quod ab omnibus. If, then, they should happen to overstep their powers, the Church would not recognize its faith in the arbitrary work which they had ac-complished, and the Council would remain with places," and a ritual worship composed of puerile, insignificant and utterly worthless ceremonies, and to cite only one, history has recorded the of God and sustain an ambitious, tyrannical and most corrupt priesthood. No other pretence is lished to find itself Arlan. The danger is no less offered in the Jewish code for those bloody offer-ings those purelle selfish prayers and those bur-portant members of the Council (Monsignor Kenrick) is to be believed, the Church has never known so great a peril. At such times it be-hooves even the humblest of Christians to uplift and flery vengeance" of an angry God. But the his voice in defence of his faith and the faith of whole gratem culminated in this one thought as all. For myself I feel myself inwardly compelled to fulfill the duty, and as the prophet said—tu autem animam tuam liberavisti."

We quote the remainder of this remarkable let-

tor in full: "I protest, therefore, against the pretended dog-ma of the Pope's Infallibility, as it is contained in the decree of the Council of Rome. It is because I am a Catholic, and wish to remain such, that I refuse to admit as binding upon the faith of the faithful a doctrine unknown to all ecclesiastical antiquity, which is disputed even now by numerous and eminent theologians, and which implies not a regular development but a radical change in the constitution of the Church and in the implication. in the constitution of the Church and in the immutable rule of its faith. It is because I am a mutable rule of its faith. It is because I am a Christian and wish to remain such that I protest with all my soul against these almost divine attributes to a man who is presented to our faith—I was about to say to our worship—as uniting in his person both the domination which is opposed to the spirit of that Gospel of which he is the minister, and to the infallibility which is repugnant to the clay from which, like ourselves, he is formed. One of the most illustrious predecessors of Pins IX. St. Gregory the Great rejected as a of Pius IX., St. Gregory the Great, rejected as a sign of anti-Christ the title of Universal Bishop which was offered to him. What would he have said to the title of Infallible Pontiff? On the 27th

semble:

'If apprehensions, which I do not wish to share, should be realized—if the august assembly should have no more liberty in its deliberations than it has had in its preparations—if, in one word, it should be deprived of the essential characteristics of an Ecumenical Council, I would call upon God and upon men to summon one really sumon God and upon men to summon one really summoned by the Holy Ghost—not in a party spirit— one representing really the Universal Church, and not the silence of some and the oppression of

of September of last year I wrote the following lines concerning the Council then about to as-

I again utter that cry. I ask for a truly free and Ecumenical Council. And, above all, now as always, I appeal to God. Man has been powerless to procure the triumph of truth and justice. erless to procure the triumph of truth and justice. May God arise and take his cause in hand and decide it. The Council, which should have been a work of light and peace, has deepened the darkness and unchained discord among the religious world. War replies to it as a terrible echo in the social world. War is one of God's scourges; but in inflicting a chastisement may it also prepare a remedy? In sweeping away the ancient edifice remedy? In sweeping away the ancient edifice may it not prepare the ground upon which the Divine Spouse of the Church shall construct the new Jerusalem? Paris, July 30."

Antiquity of the World.—I am speaking a very long way within the limit when I say it is impossible to suppose that the coal-measures accumulated faster than at the rate of one-tenth of an inch a year. Two thousand feet are equal to 24,000 inches, and that multiplied by ten gives 240,000 years! I am speaking with excessive moderation when I fix that time as the minimum for the formation of the coal-measures. Then that was but a fragment of geological time.—*Prof. Huzley*.

inty of

ated to

iger re-

3 nover

dearest

nany to

ill end

ts reve-

sent or

aliam is

iced of.

3. But

declare

neither

s truth

monial

re need

lend a lse reli-

the bal-

o diago.

olically

is: the

dgment

judged .

afalli-

fearless-

of Papal

a of the atholics.

e defini-

her they

" With-

y is the

principle

y reason

bewteen

n a blind

ion-Ra-

ropounds

ouncil of

does the

haracter-

sought to

t were of

l speaks,

less, and

ig judged

light has

ests of so

as is also

ectful, in

ve votes

d the Fa-

annot be

d serious

terests of

ity which

e ancient

us and il-

pression.

ather pro-

as impor-

iz: that it

irch. The

eliefs, but

e ancient

witnesses

f their re

al Church,

n advance

in only be

en accept d always,

overstep

cognize its ey had ac-nain with-exampled, orded the

the almost the words

was aston-is no less

most im-

s to uplift the faith of

compelled et said—tu

rkable let-

ended dog

ontained in is because

faith of the

clesiastical

by numerich implies cal change lin the im-

at I protest t divine at-our faith—

s uniting in is opposed

h he is the h is repug-selves, he is

redecessors

raal Bishop

On the 27th

bout to as-

ish to share, nbly should

ions than it ne word, it

character-

really sum-

arty spirit— Church, and

pression of

truly free

ve all, now

s been powand justice. n hand and

l have been

the religious e echo in the

courges; but

vhich the Di-

onstruct the

n speaking a

en I say it is

one-tenth of

are equal to by ten gives th excessive

he minimum

s. Then that .—Prof. Huz-

CACINTHE.

er says:

retiring

Spiritual Phenomena.

Vision of Scipio.

Under this head, the Chicago Standard gives an account of a remarkable ancient vision, which was prepared for it by the Rev. Pharcellus Church, D.D. The fact of the appearance of the ancient worthies to their descendant is accepted by the Reverend, but he calls it a "singular dream" resulting from the great agitation of the public mind "a few centuries before the coming of Christ," on the subject of immortality; but ovidently to his mind the coming and ministry of Jesus settled that matter beyond the necessity of further proof.

"Cicero has in his works a story of the younger

"Cicero has in his works a story of the younger Scipio, which is certainly very extraordinary. The events described occurred about one hundred and fifty years before Christ, and must have been recorded in the life-time of the parties. Scipio tells the story for himself. He says:

I arrived in Africa on a military expedition, and had a delightful interview with Massinissa, a prince, who, for good reasons, was most friendly to our family. When I arrived, the old man shed tears; and having been entertained with royal magnificence, we prolonged our conversation to a late hour of the night. My uncle Africanus, whom the old man had known and loved, was the subject of our conversation. I then rewas the subject of our conversation. I then retired and slept more soundly than usual, when Africanus presented himself to me, in that form which was more known from his statue than from his own person.

No sooner did I know him than I shuddered.

'Draw near, (said he,) with confidence, lay aside your dread, and commit what I say to your memory.' After foretelling events which were fulfilled in the subsequent life of the younger Scipio, Africanus went on to say: 'But that you may be fricanus went on to say: But that you may be earnest in the defence of your country, know from me, that a certain place in heaven is assigned to all who have preserved, or assisted, or improved their country, where they are to enjoy an endless duration of happiness. For there is nothing which takes place on earth more acceptable to that Supreme Deity who governs all this world than those councils and assemblies of men

world than those councils and assemblies of men bound together by law, which are termed States; the governors and preservers of these go from hence, and hither do they return.'

Here Sciplo inquired whether his own father Paulus, and others whom they thought to be dead, were alive. 'To be sure they are alive,' said Africanus,' for they have escaped from the fetters of the body as from a prison. That which is called your life is really death.' How remarkably this agrees with the words of the Psalmist: 'I shall be satisfied when I awake with thy like-'I shall be satisfied when I awake with thy like-ness,' as if living was a painful sleep, a living death, and dying awaking to the dawning of an mmortal morning, the only real life, because it is

Africanus added: 'Behold your father Paulus approaching you.' 'No sconer did I see him,' says Scipio, 'than I poured out a flood of tears; but he, Sciplo, than I poured out a flood of tears; but he, embracing and kissing me, forbade me to weep. And when, having suppressed my tears, I said, 'Oh, father, since this is life, why do I tarry on earth, and not lasten to come to you?' 'Not so, my son,' he replied, 'unless that God, whose temple is all this which you behold, shall free you from this imprisonment of the body, you can have no admission to this place. For man have here from this imprisonment of the body, you can have no admission to this place; for men have been created under this condition, that they shall keep that globe which you see in the middle of this temple, and which is called the earth. You must preserve your souls in the keeping your bodies; nor are you, without the order of that being who bestowed them upon you, to depart from mundane life, lest you seem to desert the duty of man, which has been assigned you by God. Therefore, Sciple has been assigned you by God. Therefore, Sciplo, like your grandfather here and me who begot you. cultivate justice and plety; which, while it should be great toward your parents and relations, should be greatest toward your country. Such a life is the path to heaven and the assembly of those who have lived before, and who, having been released from their bodies, inhabit that place which thou

After certain extraordinary views of the astral and planetary systems, in which our earth is pointed out as a speck, and fame on it merely a pointed out as a speck, and fame on it merely a limited and momentary thing, Africanus says to Scipic: 'Do not consider yourself, but your body, to be mortal. For you are not the being which this corporeal figure evinces; but the mind of every man is the man, and not that form which may be delineated with a finger. Know, therefore, that you are a divine person. Since it is divinity that hath consciousness, sensation, memory and foresight; that governs, regulates and ory and foresight; that governs, regulates and moves that body over which it has been appointed, just as a Supreme Deity rules this world, and in like manner as an eternal God guides this world, which in some respects is perishable, so an eternal spirit animates your frail body.

For everything that is moved by a foreign implies it in a property that the property in the second sec

inanimate, but that which is animate is impelled by an inward and peculiar principle of motion; and in that consists the nature and property of the soul. Now if it alone of all things is self-moved, assuredly it never was originated, and is eternal. Do thou therefore employ it in the noblest pursuits, and the noblest of cares are those for the safety of thy country. The soul that is stirred and agitated by these will fly the more stirred and agitated by these will ify the more quickly to this mansion, even to its own home, and this will be the more rapid, if even now while it is imprisoned within the body it sallies outward, and, contemplating those objects which are without it, abstracts itself as much as possible from the body. For the souls of those who are devoted to corporeal pleasures themselves, and who have yielded themselves as it were their servates on yielded themselves as it were their servants, en slaved to pleasures under the impulse of their passions, have violated the laws of gods and men; such souls having escaped from their bodies, hover round the earth, nor do they return to this place till they have been tossed about for many ages.' Sciplo adds: 'He vanished, and I awoke from my

A Lady Followed for Ten Years by the Spirit of a Little Child.

Another of those inexplicable mysteries which so far have defied the ingenuity of man to solve has just come to light in the former county seat of Crawford County, Fredonia.

of Crawford County, Fredonia.

For about ten years past a lady residing in the place mentioned above has had for a companion a spirit child five or six years old, which attends her wherever she goes, and has been seen by nearly every resident of Fredonia at one time or another following close in the wake of the lady in question. It has become a common expression when the little form is seen following the one whom she seems destined to guard through life that "There goes B.'s little girl." The lady who is constantly followed by this little phantom has become accustomed to its presence, and exhibits no alarm or uneasiness when it is observed near her. Frequent attempts have been made to capture the mysterious little visitor, but when the ture the mysterious little visitor, but when the hands would seem to be about coming in contact with the form it would suddenly melt away and

become invisible.
Only once has it been seen in any other place than following the lady alluded to, and that was a short time after the close of the war. A gentle-man had just returned home from the army, and with his wife and child were occupying a room in the house of the haunted lady. They had retired and lighted a lamp, and he was in conversation with his wife, when he heard the pit-a-pat of a child's feet on the floor near the bed. Looking in child's feet on the floor near the bed. Looking in the direction of the sound he observed a little girl walking toward the stairway. Naturally supposing that it was his own child that had got out of bed some way, he sprang up and followed the form down the stairs, at the same time calling it to return.

His wife noticing his more reputations of the anatomist will readily perceive the effect of this finely adjusted mechanism, producting all the functions of animal or physical life, depositing bone, muscle, flesh, fiber, nerve, building, as Nature may require.

Yerker Samman, His wife noticing his missing forces and the continuous c

Strange Instauce of Impressibility. One of the strangest instances of susceptibility

of some persons to impressions from others during sleep, and sometimes during waking hours, is given by Hudson Tuttle in a work entitled "Arcana of Spiritualism," good to be published. An English farmer was recently applied to by a strolling laborer for work, but was informed that he had all the help be desired. The man had some popularity that made in programme the product of the pr peculiarity that made an impression upon the farmer, but in a few days he had almost forgotten him. One night a short time afterward, however, he suddenly started from his sleep, and, waking his wife, said he felt a strong impulse to set off immediately to the county-town, some thirty or forty miles distant; but why, he had not the least idea. He endeavored to shake off the impression and went to sleep again, but a woke a second time with such a strong conviction that he must start that instant, that he directly rose, saddled his horse, and set off. On his road he had to cross a ferry, which he could only do at one hour of the night, when the mail was carried over. He was almost certain that he should be too late, but nevertheless rode on, and, when he came to the ferry, found, greatly to his surprise, that the ferryman was still waiting. On his expressing his astonishment at seeing the ferryman there, that person said that he had crossed at the usual time, but, hearing the farmer shout, he came back again. The farmer had not shouted, and told the ferry-man so; but the latter insisted that he had heard some one call. Much perplexed, the farmer pursued his journey, and arrived at the county-town the next morning. But, now that he had come there, he had not the slightest notion of any business to be transacted, and so amused himself by ness to be transacted, and so amused himself by sauntering about the place, and at length entered the court where the assizes were being held. The prisoner at the bar bad just been, to all appearance, proved clearly guilty, by circumstantial evidence, of murder; and he was then asked if he had any witnesses to call in his behalf. He replied that he had no friends there; but, looking around the court amongst the spectators, he recognized the farmer, who almost immediately recognized in him the man who applied for work, and proved, that, at the very moment the prisoner and proved, that, at the very moment the prisoner had been proved guilty of committing murder in one part of the county, he was applying for work one part of the county, he was applying for work in another. Of course the prisoner was instantly acquitted; and the farmer found that, urged on by an uncontrollable impulse, which he could neither explain nor account for, he had taken his midnight journey to some purpose, notwithstanding it had appeared so unreasonable and causeless—Wayerly Magazine. -Waverly Mayazine.

Written for the Banner of Light. THE PRIESTS OF GOD.

BY ALEXANDER M'LACHLAN.

Who are the priests whom God appoints? Whose heads with wisdom He anoints To spread His truths abroad-Not those who mumble o'er the creeds But those who plant truth's living seeds Are the true priests of God.

Humanity! what hast thou gained From those the churches have ordained? They 've but increased thy load: Apologists in every clime Of outrage, tyranny, and crime, They 're not the priests of God,

Ali! 't is to the uncanonized, The persecuted and despised. That God reveals the light: And they 're the fearless ones that rise Against carth's consecrated lies, And battle for the right.

They are the poets, bards and seers Whose words draw sympathetic tears E'en from the stubborn clod; And bear us on the wings of song, Above defilement, blight, and wrong-They are the priests of God!

The heralds of a hope sublime, Forerunners of a better time, The leaders of the van; And fearlessly they 're marching forth, Proclaiming over all the earth The brotherhood of man.

They wear no sacordotal weeds, They know no churches, seets, nor creeds, But in the truth are strong; They are the priests whom God ordains To break men's spiritual chains, And overthrow the wrong.

Yes, they are priests of the Most High, Whose temples are the earth and sky, The sea, and running brook: Interpreters of Nature's lines, And of the symbols and the signs

They read God's scriptures everywhere, In stellar worlds, in sea, and air, And in the flowery sod. They only are the true divines. Through whom the light of Nature shines, The great High Priests of God. .

Communion with the saints above. Relying on Almighty Love, The universal plan-They feel their own divinity, And find the glorious Trinity In Nature, God, and Man.

Mediums, or bards! whate'er ye are!. Who bring us tidings from afar, To brighten our abode-Through whom the heavens communicate Yo're the High Priests of God.

More Light.

EDITORS BANNER OF LIGHT-Allow me a small space once more in your valuable paper. Having surveyed the wonderful panorama of Nature, as it has been unrolled by cause and effect, I desired to enter the minor world of self, to

perceive the brain sends its electrical magnetism down through one ventrical of the heart to the negative, causing the valve to expand. Immediately the spleen repels it, sends it back through the line of the other valve, causing it to expand. The machine is continuous in its operations, alternating up and down, producing cause and effect, and thus arriving at the science of physical life.

form down the stairs, at the same time cannul to return.

His wife, noticing his movements, asked him what he was doing. He replied that their child was out of bed and going down stairs, and he was trying to catch it and bring it back. The wife responded that the child was still in bed, which the husband found true on returning to bed. He told his wife that he certainly saw a child going down the steps. She replied that it must have been B's little girl, and then told him the circumstances concerning the mysterious vistior. A bright light was burning in the room at the time, and, as both husband and wife were awake and talking when the child made its appearance, there can be no doubt but that the gentleman saw the apparition, at least he is willing to make oath to this effect.—Leavenworth (Kan.) Independent.

824 Spring Garden street, Philadelphia.

Ye men of gloom and austerity, who paint the face of Infinite Benevolence with an eternal frown, read in the Everlasting Book, wide open to your view, the leason it would teach. Its pictures are not in black and sombre hues, but bright and glowing tints; its music—save when ye drown it—is not in sighs and groans, but songs and cheerful sounds. Listen to the million voices in the summer air, and find one as dismal as your own. Remember, if ye can, the sense of hope and pleasure which every glad return of day awakens in the breath of all your kind who have not changed their nature; and learn some wisdom even from the witless, when their hearts are lifted up they know not how by all the mirth and happiness it brings.—Dickens, in "Barnaby Rudge."

THE "PHARE" OF BELGIUM:

OCIETE ANONYME-REVUE SPIRITE-SPANISH

BY G. L. DITSON, M. D.

To the Editors of the Banner of Light:

The first and second numbers of the "Phare" of heings to which Joan of Arc belongs." Liege* have come to hand. It is a semi-monthly sheet, and though containing, as yet, no accounts consequences," on " Divine justice and goodness," of laughing at any new discovery of which he has Socrates and Copernicus, (and a thousand more omprehended."

the fairest portion of Europe, I trust we shall ex-|ification of a message by Mr. Sheldon." tend to this new exponent of our faith all that the tauntings of the bigoted and the falsehoods and malevolence of the church must necessarily be encountered.

sin, who has lately departed this life.

loaned a couple of numbers of your magazine to a and is in a fair way to perfect health. friend, and, by some means or other, they fell into | In my next I will endeavor to give some acthree consecutive masses, he took occasion to de- in Washington, D. C. clare that whoever had the misfortune to read I have received from Naples the printed prothing, and as I had put in circulation ' The Evangelists according to Spiritualism,' persons who read them found that Monsieur the cure was wrong in his condemnations."

Another thing more serious still and without not return the pamphlets that had thus accidentally fallen into his hands unless he had formal orders to do so from his superiors. The author of the article then gives the priest a just rebuke for his impudence and charlatanism, and the editor adds some observations on persecution and intolerance, feeling confident that they serve to awaken investigation and increase the number of adherents to the ranks of Spiritualism.

The editor then gives news from different parts of France; from Blois and from Macon, which are of the most flattering character. He mentions also Rouen, where a young girl, scarcely twelve years of age, daughter of M. M. F., who, recently developed as a writing medium, has astonished many by her marvelous productions. All admit that she manifests a power far superior to that possessed by her in a normal state. She, recentlv. in the dark, and in a few moments' time, wrote a poem of five verses, which are pronounced remarkable. I will give the first, and in very plain English an idea of its value:

"Lo matin au soloil a rendu son empire, Tout s'évoille et tout it à sa fraiche clarté : Quand avec sa lumière il répaud la beauté, O'est Dieu que vous voyez sourire Dans sa grace et dans sa bonté."

The morning has rendered to the sun his em-

The Revue announces a discovery in France by M.M. Sedillot and Neiaton: the use of electricity as a cauterizing agent. "By the combination of chloroform and electric cauterization one arrives at a total suppression of pain during and after operations." M. Sédillot describes the progress in the flesh of the platinum wire, at a white heat, "cutting nearly as easily as a bistory, leaving the flesh hard and dry." Only slight inflammation supervenes after several days. The spirit of M. A. Kardec makes some happy reflections upon the subject, and says," You have here another proof of that truth which we have already often taught you."

The Barcelona " Revista" is largely taken up by extracts from the works of A. Kardec, but it has other valuable original articles that would be worth transcribing had I space for them. "Spiritualism and Suicide;" the third of the series of letters concerning the Padre Gratry, and "Spiritualism by a Christian," are worthy of note. It has also an extract from Henry Martin's History of France, (which should be referred to by those who have the work,†) in relation to Joan of Arc. I will translate only a few lines: "There exists in humanity an exceptional order of moral and physical facts which seem to ignore the ordinary laws of nature: they are embraced in the condition of ecstacy, somnambulism and tho like, be they involuntary or artificial, with their marvelous phenomena of mutation of feeling, a full or partial insensibility of body, exaltation of soul and of perceptions outside of all the usual conditions of life. This class of facts has been judged from a point of view entirely distinct. Physiologists regarding the natural relation of the organs, disturbed or deranged, fevered by disease into ecstacies, &c., admit the reality of phenomena which they can refer to pathology, but deny all else: that is to say, all that is separated from laws inherent in the physical. In their eyes, in short, derange the organs and you have hallucinations, objects that exist only for the visionary. An eminent physiologist has declared with much formality that Socrates was crazy because he thought that he conversed with his demon (familiar spirit, augel, heavenly messenger.) Los misticos, the initiated, shall I say? reply, not only affirming the reality of these phenomena, sustained by innumerable auxiliary facts and testimony above all mysticism, but evidencing the truth of visions seen by the body's eye as well as by the spiritual. Ecstacy is a bridge, they say, between the visible and invisible; a means of communicating with the superior spirits; a recalling and a promise of a better existence, that from which we have fallen and that to which we are to return and which we may conquer." I wish I could give the remainder of the article, which closes with, "We do not think this digression can appear superflu-

O Liego, one of the most lovely cities of Belgium, I visited in 1842. It is situated on the Mouse, just below its confluence with the Ourthe, in a wide-spreading plain. Fifteen or twenty bridges span the river as it bisects the town, overlooked by a picturesque citadel crowning a hill. † Vol. vi, p. 143.

ous; we have to decide on the character and the work of these inspired who have manifested in REVISTA ESPIRITISTA - CONCILE DE LA LIBRE the highest degree those extraordinary faculties PENSEE-SPIRITUALISM IN MOSCOW-ITEMS. of which we have been speaking and which have of which we have been speaking and which have been applied to the most brilliant mission of modern times; we have to analyze, and form an opinion respecting the category of these exceptional

Le Concile de la Libre Pensée (Paris) contains a long extract from the Banner, giving Mr. A. E. of phonomena either exciting or marvelous, has Carpenter's very interesting and very valuable valuable and ably written articles on our "Faith," record of the proceedings at Dr. Storer's rooms, on the "Different systems of Philosophy and their when his spirit wife, Sarah, appeared, and wrote a communication to him under circumstances on the beauty and value of "Truth," and two that precluded the possibility of collusion or defrom "Un Esprit" (a spirit) which should impart ception, and placed it within his concealed glove; to its editor both force and courage. "Do not for also the details of another scance at the same get," says this Esprit, " that man has the habitude place, held the 26th of February, when the medium obtained literally from the air a gold sleevenot a spontaneous conception. Recall to mind button, etc. The Concile produces also the account of the loss of the Arctic (communicated to might have been added,) whose genius was not the St. Louis Republican,) in which Mr. Collins had been notified by the spirit of the sad news that Though far away from us, and within the hoarso | awaited him. A further compliment the Concile sounds of the cruel strife that is now desolating pays the Banner occurs in another extract—a ver-It is also with great pleasure that I quote (in

sympathy and gratulation which it becomes us to | brief it must be) from a letter from Moscow, which offer to those entering upon an untried field, where is to this effect: At the house of a medium. Madwe know by experience the sneers of the ignorant, ame L., the spirits were asked if any relief could be obtained for a certain wealthy invalid Russian colonel, who had for nearly ten years been almost entirely helpless from paralysis. They replied in The Societé Anonyme, of Paris, having for its ob- the affirmative, and indicated the doctor to whom ject the promulgation of Spiritualism, has sent application was to be made—a Doctor wholly unout a remarkably neatly printed Report, in pam- known to any one present. The physician was phlet form, of its financial condition and prosperi- found and summoned, but when he saw the paty. They congratulate themselves on their suc- tient and learned his condition he pronounced cess, on the extension of their influence; but they him incurable, refused to do anything for him, pause to mourn over and pay a just tribute of re- and went away. The spirits were again consultspect to one of their ablest members, M. Monvoi- ed, and they replied that the Doctor must be importuned till he consented to try his skill; then The "Revue Spirite" for August has another ar- he would, on account of his evident success, conticle showing how bitter the priests are in France | tinue, and the result would be the restoration to against Spiritualism. In brief, the writer says: health of the patient in the space of nine months. Ideas march forward; their adversaries are those The Doctor returned, succeeded, and now at the who trace the way. One of your subscribers end of four months the colonel walks his room

the hands of M. the cure. The next Sunday, in count of the new German paper recently started

them was guilty of a mortal sin. But, as is al- gramme of a work by Sr. Francesco Lattari, ways the case, his anger turned to the advantage | called the Anticoncilio, which, from the subjects of our cause; people wished to know about this touched upon, must have no inconsiderable value. Another circular records the contents of the ten volumes of Guiseppe Ricciardi.

Liberal thought is spreading its broad wings over the face of the earth; in other words, the nails that have riveted man to the platform of precedent is, that this man declared that he would priestcraft are rusting off, and humanity begins to stand erect. The oneness of the spirit will yet be known; even the benighted (?) Hindoos proclaim it, while some of our ablest D. D's unintentionally sometimes declare the same thing. He, then, who scouts Spiritualism, spits in the face of God.

Mr. Warren Chase will please accept my thanks for the handsome pamphlet giving account of Dr. Wm. Persons's wonderful cures. I have not had time to peruse the work carefully, but from the abundant testimony given in Dr. P.'s favor no one can doubt of his wonderful capacity for healing by laying on of hands.

O Banner of Light, April 9th, 1870.

LIST OF LEGTURERS.

[To be useful, this list should be reliable. It therefore behooves Secieties 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 party known not to be a lecturer, we desire to be so in-

formed.]
J. Madison Allen, Ancora, N. J.
C. Farnik Allen will speak in Willimantic, Conn., during September; in Cincinnati, O, during November. Will take engagements West or South for December and January. Address as above, or Stoneham. Mass.
Rev. J. O, Barrett, Glenbeulah, Wis.
Mrs. II. F. M. Brown, Chicago, Ill., caro Lyceum Hanner.
Mrs. Sarah A. Byrnes, 87 Spring street, East Cambridge,
Mass.

pire. All awake and all are gladdened by his during September; in Troy, N. Y., during October; in Lynn, fresh brilliancy, when with his light he spreads out the glories of the world. It is God whom you see smiling in his graciousness and benevolence.

The Mayer appropriate to the sun his empirical ways have been been been always and heavy and the sun and the sun and the sun and sun always. Address, Eim Grove, Colerain, Mass. Address, Eim Grove, Colerain, Mass. Address, Eim Grove, Colerain, Mass. Apple L. BALLOU, inspirational speaker, Chicago, Ill., care R. P. Journal.

cember: In Boston during February; in Philadelphia during April and May. Address, Eim Grove, Colerain, Mass. Mass. M. P. Bowner. Inspirational speaker, Almond, Wis. Berr, Inspirational speaker, Almond, Wis. Henry Baratow, Inspirational speaker, Hichmond, Iowa. Mrs. M. A. C. Brown, West Randolin, Vt. Miss. A. P. Brown, St. Johnsbury Centre, Vt. Miss. Phiscilla, Doty Bradbury Centre, Vt. Miss. A. P. Brown, St. Johnsbury Centre, Vt. Miss. Ansella, A. P. Brown, St. Johnsbury Centre, Vt. Miss. Phiscilla, Doty Bradbury Speaks in Bingham, Me., one-fourth of the time. Address, North Madison, Mc. Miss. Amy N. Blemham, inspirational speaker, 10 Chapman street, Boston.
Miss. Emay N. Blemham, Inspirational speaker, 10 Chapman street, Boston.
Miss. Emay N. Blemham, 151 West 12th st., New York. Dr. JAMES K. BAILEY, box 382, LaPorte, Ind. WM. Biran, box 53, Camden P. O., Mich. Dr. J. H. Curhier, 39 Wall street, Boston, Mass. J. M. Cinare, trance and inspirational lecturer. Address fear 56 Poplar st., Boston, Mass., caro Miss. M. E. Hartwell. Warren Chark, Bol North Fifth street, St. Louis, Mo. Albert E. Campenter, care Hanner of Light, Boston, Mass. Miss. Annie M. Campenter, ear Hanner of Light, Boston, Mass. Miss. Annie M. Campenter, ear Hanner of Light, Doston, Mass. Miss. Chark, Boston, Mass., caro Binner of Light, Dr. A. B. Child will lecture at convenient distances from Boston. Address 50 School street.
Miss. M. A. Campella, Es Niagara street, Buffalo, N. Y. Miss. Campen M. Cushnan, trance, Illisboro' Bridge, N. H. Dr. A. B. Child will lecture at convenient distances from Boston. Address 50 School street.
Miss. M. A. Campella, Es Niagara street, Boston, Mass. Prop. W. Denvon, Wellesby, Mass.
Miss. E. L. Daniels, 10 Chapman street, Boston, Mass. Prop. W. Denvon, Wellesby, Mass.
Miss. E. L. Daniels, 10 Chapman street, Boston, Mass. Miss. E. Dickson, inspirational, Vineland, N. J., box 291. Frank Dwight, M. L. L., N.

Reptember; in Salem during October. Address care Dr. John Gardon, Lynn. Mass.; permanent address, Ancora. Camden Co., N. J.

NYANLEY II. A. FRISBIE, trance, Williamsburgh, L. I., N. Y.
A. B. FRENCH, Ann Arlor, Mich.
N. S. GREENLEAP, Lowell, Mass.
ISAAC P. GREENLEAP, 1061 Washington street, Boston, Mass.
REV. JOSEPH C. GILL, Belvidero, III.
MRS. LAURA DE FORCE GOIDON Will receive calls to lee ture on Woman Suffrage in the Pacific States and Territories.
Address, box 2123, San Francisco, Cal.
SARAH GRAYES, Inspirational speaker, Berlin, Mich.
MR. J. G. GILES, Princeton, Mo.
KERSEY GRAYES, Inspirational speaker, Berlin, Mich.
MRS. JULIA J. HUBARD Will Speak in North Scituate,
Mass., Sept. 25: in Manchester, N. H., Oct. 2 and 9. Address
Portsmouth, N. H., box 459.
Portsmouth, N. H., box 459.
Portsmouth, N. H., box 459.
VM. A. D. HUMS, West Side P. O., Cleveland, O.
ZELLA S. HASTINGS, Inspirational, East Whately, Mass.
MRS. B. H. HARTS, box 39, Abington, Mass.
MRS. A. HOSTON, East Saginaw, Mich., care K. Talbot.
MRS. L. HUTCHISON, Inspirational, Owensville, Cal.
DE. M. HENRY HOCOBTON, Ashidand, Mass.
MRS. EMM HARDINGE Will electure in Cleveland, O., during
September—address care of A. A. Wheelock, "American Spiritualist" office; in New York during October. Permanent
address, 229 East 60th street, New York
E. ANNER HINMAN, Agent Connecticut State Association of
Spiritualists. Permanent address, Hobart, Ind.
MRS. F. O. HYZER, 122 East Madison street, Baltimore, Md.
MRS. M. TOWNSEND HOADLEY, Flitchburg, Mass.
MRS. A. HULL, Inspirational normal speaker, Hobart, Ind.
MRS. A. HULL, trance and inspirational speaker, No. Clarendon, Vt.
DR. J. HASCALL, M. D., Waterloo, Wis.
LYMAN C. Hows, inspirational speaker, No. Clarendon, Vt.
DR. J. N. HOOGES, trance, 9 Henry street, East Boston, Ms.
MRS. A. L. HAGES, trance, 9 Henry street, East Boston, Ms.
MRS. A. L. HAGES, trance, 9 Henry street, East Boston, Ms.
MRS. A. L. HAGES, trance, 9 Henry street, East Boston, Ms.
MRS. A. L. HAGES, trance, 9 Henry street, East Boston, Ms.
MRS.

Miss Susik M: Johnson's address for September, Providence, R. L., care of L. Kearle, 15 Weyhossett street; permaent address, Milford, Mass. S. S. Johns, Esq., Chicago, III. S. A. Jespen, Lecturer, Bridgewater, Vt. Grange Karys, Ducton D.

Mas. Frank Reed Knowles, inspirational speaker, Breeds-ville, Mich.

D. P. Kaynen, M. D., Eric, Ph.
George F. Kittindder, Builato, N. Y.
Mas. M. J. Rutz, Bostwick Lake, Mich.
J. S. Lovilane, 39 Joesie Street, San Francisco, Cal.
Miss Jennie Leys, inspirational speaker, will lecture in
Plymouth Sept. 25; In Salem, Dec. 4 and 11. Address, care
Dr. B. H. Crandon, No. 4 Tremont Temple, Boston.
Ceptas B. Lynn, Inspirational speaker, inay be addressed
care American Spiritualist, Cleveland, O.
Mary E. Lovidons, inspirational speaker, 60 Montgomery
street, Jersey City, N. J.
Miss, A. L. Landelt, trance and inspirational speaker, 959
Washington street, Boston, Mass.
Miss, F. A. Londan will answer calls to lecture in Missouri,
Illinois or Lova, Address, St. Lanis, Mo., care Warren Chase.
Int. John Maynew, Washington, D. C., P. O. hox soft
Miss, Sarah Hellen Matthews, Quincy, Misso.
Di. G. W. Montell, J. R., trance and inspirational speaker,
Boston, Mass.
Miss, Estle Colbern Maynard, White Plains, N. Y.

Boston, Mass.

MIS. NETTIE COLBUEN MAYNARD, White Plains, N. Y.
MIS. TAMOZINE MOODE, Needham Vincyards, Mass.
MIS. HANNAM MORSE, trance speaker, Joliet, Will Co., III.
CHARLES S. MARSH, semittrance speaker. Address, Wonewoo, Juneau Co., Wis.
MISS. ELIZA HOWE FULLER McKINLEY, inspirational, San
Permeters, Cal

coralics 5, Marsh, schill trance speaker. Address, Wone-woe, Juneau Co., Wis.

MRS. ELIZA Howe Fuller McKinley, inspirational, San Francisco, Cal.

PROF. R. M. McCord, Centralia, III.

EMBA M. Martis, inspirational speaker. Birmingham, Mich. Mr. F. H. Mason, inspirational speaker, No. Conway, N. H. O. W. Manyer, trance speaker, 38 Rutland Square, Boston. P. C. Mills will answer calls to lecture in the vicinity of New York City. Address, Holoken, N. J.

Mrs. ELIZABETH MARGCAND, trance and inspirational speaker, with answer calls to lecture. Address, 55 bith avenue, New York

J. W. Matthews, lecturer, Heyworth, McLeon Co., III.

DR. JAHRS MORRISON, lecturer, McHenry, III.,

Mrs. J. L. Marsheld, inspirational, box 137, Clyde, O. Dra. W. H. C. Martin, 138 Windsor street. Hartford, Conn. J. Wh. Van Namer, trance speaker, 1914 th ave., New York. C. Norwood, inspirational speaker, Ottawa, III.

A. L. E. Kabil, lecturer, Rochester, N. Y.

RILEY C. Nasi, Inspirational speaker, Deerfield, Mich. Mrs. L. H. Perrick, box 87, Auburn. Me.

EDWAIN PALIER, trance, Combridge, Someriset Co., Me. William Co., Kan J., Eva Pire, Cown Point, Essex Co., N. Y.

J. H. POWELL, 162 Chelsea street, East Boston, Mass. Dr. G. Chown Point, Essex Co., N. Y.

J. H. POWELL, 162 Chelsea street, East Boston, Mass. Dr. G. Dr. Zon, Prof. Huron, Mich.

Mrs. A. Perrick, Inspirational speaker, Someriset Co., Me. William Of Dr. P. B. Parki, trance speaker, South Honton, Mich.

Mrs. S. Perrick, 192 Chelsea street, East Boston, Mass.

Dr. O. B. Parki, Trance speaker, South Honton, Mich.

Mrs. S. Perrick, Parki, trance speaker, Big Flats, N. Y.

Mrs. Next H. Perrick, M. D., tecturer, Adrian, Mich.

Mrs. Parkin, Conn. Prof. Essex Co., New Albany Ind.

Mrs. Parkin, Conn. Prof. Lace speaker, New Albany Ind.

Mrs. Parkin, Conn. Prof. Lace speaker, New Albany Ind.

Mrs. Parkin, Conn. Prof. Lace speaker, Biscon, Mrs.

A. Poten in the ceturer upon "The New and True dien of Only. P. R. Rannoleth, Scient Street, Providence, R. L. Wir, Rose, M. D., hespirational spe

Mas. C. A. Robbits speaks in Watkins and Dundee, N. Y., on alternate Sundays.

Miss, H. T. Steams, Missionary for the Pennsylvania State Association of Spiritualists. Address care of Dr. H. T. Child, 634 Race street, Philadelphia, Pa.

Dr. H. S. Kader, Kalamazoo, Mich Miss, Fannir Davis Shitti, Milford, Mass.

ACRIER E. SIMMOSS, Woodstock, Vt.

J. W. SEAVER, Inspirational speaker, Byron, N. Y.

ELIJAR E. SWAGERMAMER, lecturer, 707 6th avenue, N. Y.

MISS M. S. STEITEVANT, trainee, Cambridgeport, Mass.

Dir. O. CLARK SPRAGE E. Rochester, N. Y.

MISS, C. M. STOWE, San Jose, Cal.

MISS, S. E. SLIGHT, foot of Auburn street, Cambridgeport, Mass.

Mass. S. E. SLIGHT, foot of Auburn street, Cambridgeport, Mass.

Miss. C. M. Stowe, San Jose, Cal.
Miss. S. E. Slight, foot of Anburn street, Cambridgeport,
Miss.
Abhan Smith, Esq., hispirational speaker, Sturgis, Mich.
Miss. Many Louisa Smith, trance speaker, Toledo, O.
Albert E. Stanley, Lelevater, VI.
Miss. Chaire A. South, trance, Bloomingburgh, N. Y.
Miss. C. A. Sherwin, Townsend Center, Mass.
Miss. S. J. Swasky, normal speaker, Young, Conn.
Miss. Addie M. Stitvens, inspirational, Claremont, N. H.
Miss. Nelles Shith, impressional speaker, Stingle, Mich.
Miss. A. E. B. Sawyer, Fit-blourg, Mass.
Miss. L. A. F. Swale, inspirational, Union Lakes, Minn.
Joseph D. Stikes, Danville, Vt.
Selah Van Sickle, Greenbush, Mich.
Di. E. Sprague, inspirational speaker, Schenectady, N. Y.
Miss. Albhan W. Smith, 36 Salem street, Portland, Me.
Miss. Albhan W. Smith, 36 Salem street, Portland, Me.
Miss. Albhan W. Smith, 36 Salem street, Portland, M.
M. W. Tooney, Providence, R. I.
Hedbon Tettle, Berlin Heights, O.
Fannes A. Tettle, lecturer, hox 32, La Porte, Ind.
Miss Mattie Thwing, Conway, Mass.
Miss. Robert Thmones, Meskeo, Andrian Co., Mo,
Miss. Estilla S. Talmander, trance speaker, Westville, Ind.
Di. S. A. Thomas, becturer, Chaska, Minn.
James Thask, Jecturer on Spiritualism, Kenduskeng, Mo.
Miss. Sakan M. Thomeson, inspirational speaker, 161 St.
Claristicet, Cleveland, O.
N. Fiask White's address during September and Octobor,
Boston, Mass., care Hanner of Lobd. He will speak in Vineland, N. J., during November.
V. V. Wilson, Lombard, III.
E. S. Whieler, inspirational, care American Spiritualiti,
Cleveland, O.
F. Le H. Willer, M. P., 16 West 24th street, near Fifth ave-

leveland, O. F. L. H. Willis, M. D., 16 West 24th street, near Fifth avo-

E. B. WHEELER, IBSPIRIONAL, CATE American Spatituatif, Cleveland, O. F. L. H. WILLE, M. D., 16 West 24th street, near Fifth avonue Hotel, New York.

Mis. N. M. Whight, inspirational speaker, will answer calls to lecture in the New England States. Address, Boston, Mass., care Bunner of Light.

Miss. S. E. Warner, Cordova, Ill.

F. L. Waddsworth, 399 South Morgan street, Chicago, Ill. Miss. E. M. Wolloutt, Canton, St. Lawrence Co., N. Y. Pref. E. Whitpele, Clyde, O.

B. H. WORTHAN, Ruffalo, N. Y., box 1454.

J. G. Whitner, Inspirational speaker, Rock Grove City, Ployd Co., Iowa.

Miss. Mary J. Wilconson, Chicago, Ill., care R. P. Journal, Lois Walsbrooker's address is benver, Col., box 44.

Daniel White, M. D., box 2807, St. Louis, Mo. Miss. Mary E. Witter, Holliston, Mass.

Will, F. Wentworth, Schenectady, N. Y., box 234.

A. B. Whiting, Ablion, Mich.

Miss. Sophia Woods, trance speaker, Dummérsion, Vt. Geologe W. Whitney, Inspirational, East Walpole, Mass.

Miss. Hattie E. Wilson, 46 Carver street, Boston, Dr. R. G. Wells, trance speaker, Beaufort, N. C.

Miss. N. J. William, 53 Whidsor street, Cambridgeport, Mass.

A. A. Wilerlock, Toledo, O., box 643.

Miss. S. A. Williams, Deansville, N. Y.

Elijah Woodwork, trance speaker, Hearlor, N. Y.

Mass. E. A. Williams, Deansville, N. Y.

Elijah Woodwork, Inspirational speaker, Leslie, Mico.

A. C. and Miss. Eliza C. Woodhurp, Eagle Harbor, N. Y.

Miss. E. A. Willetter Fraw will lecture in North Scituate, Mass., Morthboro, Mass.

Miss. Pannir T., Young, Irance speaker. Address, Centro, Mitale, & Miss. W. J. Young, Iloise City, Idaho Territory.

Passed to Spirit-Life: From South Boston, Scot. 6th, suddenly, Wm. Henry Ford.

From South Boston, Sept. 6th, suddenly, Wm. Henry Ford, aged 44 years.

Our brother has for many years been a believer in the spirit and philosophy, and since the entrance into spirit-life of his companion, two years since, has held many interviews with her to cheer his lonely hours. He has left three daughters and one son, orphans, and an aged mother, whose hearts were bound together as a loving and beloved family. Beath may have changed the relation, but has not broken the houds that hold them. The daughters have been members of the Children's Lyceum, at Mercantlle Hall Temple Group). The cheest was recently elevied Assistant Guardian in place of Mrs. Morton, deceased. The services over the remains were held Thursday, Sept. 8th, at his late residence, 117 Bolton street, South Boston. The Lyceum choir sang that sweet song from the "Spiritual Harp." "There's a beautiful shore where the loved ones are gone," followed by reading selections from the 14th chapter of John, the 234 psain, and 1st Cor., 15th chapter, Remarks and prayer were made by Rev. Rowland Connor, who, two years previous, had performed the same sad rites over the body of the companion. He cheered the heart of the mourners with hope of meeting them—that death is but a result of life—legitimate and natural—not to be feared more than any other of life's developments. It is the same life coutinued on higher ground. After prayer the choir sang from the "Hardiant Nat." "The Ford was a member of "Fraternity No. 2" Temple of Honor, and "Radiant Star." Division No. 2, Sonn of Temperance. Both of them were represented, and followed the body of their brother to the cemetery near St. James Hotel, its final resting place. The sudden exit of our friend (by a disease of the heart) gives no opportunity for evidence of the strength of fails as he approached the mystic river; but the condense of the afflicate of his happy entrance into the spifit world, and ability to come to them to soothe their otherwise lonely hours, sustains them under this dispensation.

Bost

The Boston Transcript, Sept. 4th, says:

"Capt. William Henry Ford, master painter of the Boston & Albany Railroad Corporation, was found dead sitting in his room, on Wednesday morning, at his residence in South Boston. Mr. Fond was a native of Boston, his parents being among the earliest residents on the 'Neck' portion of the South End, where the deceased was born. Ho was a person of most genial companionship, and his friends in all relations of life are a very numerous company. For a long period he was connected with the Fire Department of the city \$8 a member of Suffolk Engine Company No. 1, and subsequently of Hose Company No. 5, in which organization he was for some years foreinan. Latterly Mr. Ford has been known as prominent in the Templo of Honor order and kindred temperance organizations. His age was about forty-four years. He was a married man and leaves a family."

From her home in Montpeller, Vt., by typhold fever, on the 30th of August. Miss Fannie Kelton, in the 46th year of her

age.

For years "darling Fannie" had been a devoted Spiritual ist—one whose soul pulsated to the heart throbs of humanity, and hearts and homes throughout the glens of Vermont will miss her presence and her "angel ministrations." To know her was to love her: and scores have been convinced that their dear ones were living still, and were yet our monitors for the right, through her blessed mediumship. In accordance with what was so dear to her in earth-life, words of encouragement and consolation were spoken by those on the unseen shore through Mrs. Abble W. Tanner and the writer. Her birther and sister that are left, miss her kindly presence, but are not like "Rachel," for they know she is not lost, but gone before. They laid her casket close beside a flowing river, whose gentle murmuring will ever he Nature's holy requiem around her earthly resting place; but for her "There is no death; the stars go down"

around her earthly resume pince; but for her
"There is no death; the stars go down
To rise upon a fairer shore,
And bright in heaven's jeweled crown
They shine forevermore."
Lizzik Manchester.

From Boston Highlands, August 15th, Sarah Louisa, eldest. laughter of Henry A. and Sarah A. Gray, aged 25 years and

From Great Falls, N. H., Sept. 1st, at 122 r. M., Miss Mattle A. Sleeper, aged 18 years and 8 months.

"One little act life's drama must contain."

The Banner of Light is issued and on sule every Monday Morning preceding date.

Bunner of Light.

BOSTON, SATURDAY, SEPTEMBER 24, 1870.

OFFICE 158 WASHINGTON STREET, ROOM No. 3, UP STAIRS. TORNCA IN MEA LORE

THE AMERICAN NEWS COMPANY, 119 NASSAU STREET. WILLIAM WHITE & CO.,

PUBLISHERS AND PROPRIETORS.

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

Business connected with the editorial department of this paper is under the exclusive control of LUTHER COLEY, to whom all letters and communications must be addressed.

The New Era in Europe.

We may look for complications in the situation in Europe, and, some of them very strange ones; as, for instance, that King William refuses to treat for peace with any one but a person representing the Emperor Napoleon, whom he will not consider dethroned though a prisoner. This, too, in the face of his original proclamation when setting out upon this war, that his sole purpose was to overthrow both Napoleon and his Empire. And so we may be prepared for a marvelous exhibition of backing and tilling on the part of England, in respect to the official recognition of republican France. The real truth is, among the European monarchies, that they prefer almost anything on the continent but the spread of popular liberty; and so it will come out before long, in the case of King William and Bismarck. The former implicitly holds to "the divine right of kings," while the latter is goaded on by the voice of his untiring ambition. For all that, the elements-social and political and spiritual - are doing their work steadily in Europe, and none of the rulers can successfully restrain them. They may hold as many Vienna Congresses as they please, and the up the hards of the people in as many knots as their ingenuity can invent, but the march of liberty continues onward still. The nine waves of the ocean may make no perceptible headway, but the inrolling tenth secures an advance to which its predecessors every one contributed their poworful aid. So with the revolutions on the side of popular liberty in Europe: the two, or three, that have already taken place in France, are only putting fresh vigor into the present one; and it cannot fail to result more favorably for the people than any of its predecessors. And in Germany, too, the great wave of '48 cannot be heaten wholly back by King William or Bismarck, though they did what they could in that way once. It will only gather strength by having tried it under the lead of Prussia; and when summoned by a king to hurl that strength against a sister republic, the probabilities are that the collision will generate fraternity rather than hatred.

In such a way do events move. But the great difficulty with the writers of the day who seek to forecast them by the ordinary and Orthodox methods is, that the spiritual powers that actually operate in them are not taken into the reckoning. The very forces that inspire, combine, and overrule the great events of the period are left out of the account. Correct an error so flagrant as that, and results travel on straight and open roads again, which any person of fair spiritual sight can readily see. And one thing above all others, viz. that the unseen intelligences more frequently use those who would refuse to do their work than those who are enger to receive their directions. By the fears of rulers results are wrought which they never would approach in a direct way. If King William persists in reinstating Napoleon, for example, he may by that very means drive Germany from his side, and thus force an open sympathy with republican France which he could bring on in no more sure and effective way. Then down would come his throne, and up would go the people. With France and Germany republican, and Switzerland already being so, Spain and Italy could not help breaking forth in the same strain, and soon all Europe, from Finisterre to Warsaw, would be ablaze with the flames of free-

If the present ruler of Germany is wise at this crisis, he will stay his hand in the day of victory and power, and disband his armies again. This would be proclaiming to Europe that the day of standing armies had gone by, and the time of peace had come to stay. It would fitly introduce a new era in civilization. But monarchs are invariably selfish, having an eye to the continuation of their dynasty rather than to the strengthening of justice. Therefore it will not do to expect much directly from King William. But he will be just as faithfully used by overruling intelligences as if he worked with his own consent.

Paying it Back Again.

The will of a recently deceased millionaire of this city, in which he makes a munificent bequest of a million and a half dollars for the founding of a female college bearing the founder's name, is so very suggestive of a few reflections that it would seem absolutely wrong to withhold them at the present time. The individual referred to amassed his wealth in the ready-made clothing business, and, according to the practices notoriously common in that business, many and many a poor girl who helped him to roll up that mountain of money of course went pinched with hunger and blue with cold by the month, living in wretched lodgings and deprived of all social improvement, because of the pitifully scanty wages paid her for her work. It is but right and just that such money should return again, with the roundest interest, to assist and bless the helpless sex that had so much to do with its original accumulation. The only pity is that those who were the sufferers could not be the identical ones to receive the recompense. But it so happens that earthly injustice is thus set right. The day may come-we firmly believe we are all on the road to meet and greet it-when the wrong shall become right on the very spot where it was committed; but the sequel of a fortune accumulated as this one was contains a sufficiently pointed moral for all to read. Some sort of an influence-can anybody say precisely what it was-operated on the mind of this rich man to make him undo the wrongs of a system that ought not to stand.

Music Hall Spiritual Meetings.

The meetings in this city in the above hall will be resumed Sunday after next, Oct. 21. The ablest lecturers in our ranks have been engaged for the course. Prof. Denton will be the first speaker.

Subscribers who have not obtained their season tickets can do so at once by calling at this office. There are good choice seats remaining for those who desire. A liberal feeling should be manifested in this respect, that the meetings may be better sustained.

Spirit Communion-Verification of Spirit Messages.

A number of letters will be found below, giving tant from and in many cases strangers to us, of certain messages published at various times in to the work tells why it was written: the special department of the Banner of Light. In our last series of verifications we gave the message in full of Joel Nason, (published in the Banner of Light for June 25, 1870,) with two gentlemen's names, who corroborated many points in his statement-having known him in earth-life. We give, this week, in continuation, another letter from one who also knew him while on earth:

MESSES, EDITORS-I want to say a few words about Joel Nason. I became acquainted with him in 1841. I rented seats in his pew in Father Ballou's church, and we kept up the acquaintance probably ten years or thereabouts. We were back and forth in each other's place of business often. I knew him to be an excellent die sinker, letter cutter and coiner of medals, tokens and other trinkets, among the rest dollars, as he told me himself, having stamped several barrels for the Mexican government—he having a powerful crew press and good tools. He tried to persuade me to buy him out; I was not able. He after-wards sold to a company in New York, and went there to set them going; was arrested by the gov-ernment for counterfeiting coin; got out of that serape very easy, as the coin they made, instead of being milled on the edge was smooth, and bore this inscription: Buttons good for nothing with-out eyes.' A very shrewd move. I had this all from his own mouth, beside a eulogy on his good wife, who came to him in prison and stood by him till his release; and I have no more doubt that the communication purporting to come from him in the Banner of Light was from bim than I have that I am alive now to write this note.

Yours in the faith. CHARLES CLEAVER.

Berkley street, Somerville, Mass.

At the conclusion of a scance held Dec. 31st 1867, the following communication was written through the hand of Mrs. Conant, and published in the Banner of Light March 28th, 1868:

G. W. RICE. One word to the dear friends I have in Wisconsin and elsewhere. That I am not dead you already know; but the reason for not meeting my good father-in-law in Boston, according to to wait until to-day, much to my discontent and disappointment; and now I have so many things happy in the work, for it is good pay on this side. I hope to do all I promised to, and much more in good time. I am at home often with my loved ones, and my joy often consists in their peace of mind. I shall come again soon, and then I hope G. W. RICE. Brodhead. Wis. to do better. This communication was verified soon after (as

seen by the date) by the letter given below: MESSES, EDITORS—Our hearts were made glad when we received and read the communication from G. W. Rice, on the 7th page of the Banner of Light, March 28th. It was truly refreshing to hear in so direct a way from our physically departed son-in-lain.

Not long before he left the earth-life he was speaking of his strong belief that he should be able to return to his friends and communicate with us; at this time I was expecting to visit my friends in the vicinity of Boston; he said if it were possible he would meet me at the Banner of Light circle room, and there communicate through Mrs.

H. Conant.
Yours for truth and progression,
WARD WITHAM. Cainville, Wis., April 24th, 1868.

In the Banner of Light message department, Jan. 25th, 1868, was printed a message from Jesse Rogers, which we here reprint, together with a letter from his son acknowledging the facts, and offering any information desired to such persons as might feel curious to know more concerning the matter:

Yes, it is all right. Spiritualism is a glorious truth. It is but one month since I was here—not here in Boston, but in my own body, a body in which I passed fifty-nine years. I promised the dear ones I have left that I would return—for I was quite sure that I could—that I would come I expected, for, from what I was able to learn from the experience of others, I thought I might not be am here, and I report that all is well in the spiritworld. My expectations are more than realized. and I am happy and satisfied, and shall meet those dear ones that are so soon to come to me. They need have no fear, for death is not so grim a mes the door to heaven. I am Jesse Rogers, from Palmyra, Michigan.

SON'S LETTER. EDITORS BANNER OF LIGHT-I learn that a letter has been sent to the post-master of this place, concerning a message from Jesse Rogers, all on board have miserably perished." printed in the Banner, Jan. 25th—said letter bear ing the name of Justin Yates. I would say that a man did die in this place by that name, and that he was my father. Any information concerning deceased will be answered with pleasure by writing to me.

C. W. Rogers.

Palmyra, Mich., March, 1868. Acting upon the hint of a correspondent not

which are open to all: Patrick Farrell, Bolton, Co. G. 25th Mass. Vols died at Newport News, Aug. 14, 1864. Aged 35

Oct. 1st. 1864. Herbert D. Beckwith, Fitchburg, Co. F. 57th Regt. Mass. Vols.; 22 years old. Died at Petersburg, Va., Jan. 18, 1865.

STATE HOUSE. Boston, Sept. 9, 1870. To the Banner of Light—The above records are as I find them in the office of our Adjutant General. Truly Yours,
D. WILDER.

The Summer Campaign.

In the spiritual picnic groves and camping grounds, a great deal of pure pleasure has been received during the season just ended. We have Nature." Excellent remarks from Mrs. Sarah A. good reason to believe that all have been profited Byrnes and Rev. J. G. Fish closed the meeting, with these brief but impressive outdoor experiand all repaired to the three long tables arranged ences. The summer is over, and the harvest for us is ended; but the work will still go on in the nicely-cooked clams, sweet potatoes, corn, fish heart, at home, in the office and workshop, on the | &c., &c., which had been prepared by thoroughly roads, and wherever human activities 'call any of experienced hands. our now scattered companies. These outdoor large and positive influences for our sacred cause. God's first temples." In the beautiful woods, and among the half-lighted shadows, all the inflube reached with a new and strange power. The quickening influences of the spirit are there felt far more keenly and searchingly than anywhere clse. The memories one carries away are sacred and when pressed and dried, like beautiful wild flowers, between the leaves of retrospective thought, they give forth a fragrance that becomes a new power, though of an old origin. The grove the growth and spread of the cause.

"The Fountain with Jets of New Meaning.'

The above is the title of a new book now in information as to the recognition, by parties dis- press, by Andrew Jackson Davis, the renowned seer and philosopher. The following introduction

> "One bright morning last May, as I was idly sleeping at the foot of a grand mountain, the voice of a revered instructor said: 'Arise! Go up to the very top; survey the ways of wisdom; observe the needs of the world; be healthful and hopeful

the needs of the world; be healthful and hopeful, and perform thy work.'

After journeying through a mass of chilly clouds, which clung to the steep sides of the mountain, I gained the glorious summit. With serene joy and grateful admiration, I gazed upon the magnificence of the heavens, and upon the loveliness of the earth, which were unfolded and displayed in every direction. And observing no human being near me, and feeling myself alone in the lofty solitudes of the mountain, I turned toward mankind, and said: 'O world! Here am I, after a slow and tollsome progress, far away from you, yet ready to work for you. What will you accept from me?'

And suddenly there appeared in the beautiful landscape, not far from the foot of the mountain, A FOUNTAIN! It was exceedingly beautiful in its strength and simplicity. The sparkling water was flowing and jetting incessantly. And the waters of that Fountain seemed to be compounded to the needs and reants and vishes of multitudes was hundrelle of thousands of warm live

ed of the needs and wants and wishes of multi-tudes, yea, hundreds of thousands, of warm living human hearts!

And in the beautiful light above the fount, a friendly voice said: Write a book, with thoughts for men and pictures for children, which the young as well as the matured can peruse with pleasure and profit. After a silence, the voice added: 'Truth, Love, Peace, Mercy, Wisdom, Labor, Education, Religion, Admonition, Hopethese streams, with occasional jets and clear intimations of new meanings, must flow from the FOUNTAIN. To this end employ little things. With pure affections and familiar illustrations you must appeal to the understanding and the heart. To improve the human mind, and to aid and enliven the world's mothers and fathers and educators, you must amuse while you instruct.'
Accordingly, in obedience to the voice of w dom, I proceeded to 'write,' and the present vol-

ume is the result.

Employing every aid at my command, I have attempted with the utmost sincerity of motive to relieve the grave profundities and the dazzling pointment, you do not so well know. The fact magnitude of the Harmonial Ideas, by the introvers, I could not come at any time that might duction of pleasing simplicities which may attract please me, as I had supposed, but I was obliged and instruct persons of every age and in all states duction of pleasing simplicities which may attract of feeling. And all deficiencies, as well as the omission of many deeply important subjects. to say that I am lost before I begin. I am still must be attributed to the fact that this volume is engaged as medium for the new gospel, and am designed to be simply the first of a short series of designed to be simply the first of a short series of like import. In this book there is no effort to sound the very deep in the treatment of any question. The wish to attract and enlighten young persons—in short, to reach the entire family group—is paramount to the desire to impart orig inal ideas to established thinkers.

'I have often thought,' remarks a scholarly writer, 'if the minds of men were laid open, we should see but little difference between that of a wise man, and that of a fool. There are infinite reveries, numberless extravagances and a succession of rentities which pass through each? cession of vanities which pass through each. Of grown up men and women, and of little children and our young folks the same reflection seems to be not less applicable. Whatever is truly attractive, pleasing and instructive to one is likely to be equally entertaining and profitable to the other. It has thus far been observed that, among the hundreds of thousands of elderly persons who drink deeply and constantly at the Harmonial Fountains, not more than a few score of young people read and enjoy our publications and prin-

If the flowings of this Fountain shall have the effect to attract and instruct young persons, while slacking the honest thirst of the grave and thoughtful, and if the teachings of this initial volume shall in some degree assist parents and tutors in the rearing and just education of children, the author will deem his industry amply rewarded. And he will interpret the general acceptance of this work to mean that additional books in this A. J. DAVIS. series are called for. New York, Sept. 20, 1870."

The Loss of the British Iron-clad Captain.

No event upon the sea since the sinking of the ill-fated Oneida in the distant waters of Japan, has so shocked the civilized world as the founderto them at home, that I would come here, that I ing, off the coast of Spain, on Tuesday night, would manifest wherever I could, and I have gained permission to visit this place sooner than iron-clad architecture known on the British naval register as the Captain. She went down with all on board-five hundred souls. Among the victims are Captain Cowper Coles, her constructor, Lord Northbrook, and a son of Mr. Childers, First Lord of the Admiralty. Admiral Millan telegraphs from the Lord Warden that the Captain senger as old theology would have us to suppose. "must have foundered during the night, close to. On the contrary, it is simply an angel that opens this ship. At two o'clock this morning a sudden must have foundered during the night, close to gale came up from the southeast, with a very heavy sea. At daybreak this morning the Captain was missing. To day we found one of her boats adrift, and several of her spars. I fear that

The Captain was on her trial trip, and all reports up to the time of the disaster were highly favorable. Her firing was good in a heavy sea and in a swell, while the Warrior rolled sixteen and the Monarch five, the Captain rolled but four. Admiral Symonds said of her: "The Captain is a most formidable ship, and could, I believe, by long since, we have, by aid of a friend at the her superior armament, destroy all the broadside State House, examined the soldiers' records in ships of this squadron in detail." But the fault, the office of the Adjutant General, and find the which finally proved fatal, was also observed; following messages published at various times in she was 800 tons heavier than intended, floated the Banner verified by the archives of the State, two feet deeper than was promised, and carried only half as much coal as was expected.

Clam Bake at Dighton.

Robert McCulloch, Chelsea, Carpenter, Co. C. The Spiritualists of Dighton, Mass., and others 35th Regt. Mass. Vols.; killed by falling of a tree, from the surrounding country, celebrated their second annual Clam Bake at Baylle's Grove, near South Dighton, on Wednesday, Sept. 14th. A large number were in attendance—upwards of one hundred nersons coming from Providence, R. I., and many carriages coming in from adjoining towns. Music was furnished by a full military band.

On the arrival of the Boston train the morning meeting was called to order by J. P. Edson, Chairman; he introduced Dr. H. B. Storer, of Boston, who proceeded to speak on "The fundamental principle of Spiritualism, and its harmony with beneath the trees, which were covered with the

After an hour spent in enjoying the repast, the summer gatherings are undeniably growing into afternoon meeting assembled and speeches were listened to from Rev. J. L. Hatch, of Boston, (in They take the place of churches, obediently to the interests of the American Liberal Tract Sothe poet's verse that tells us "the groves were ciety,) and Mr. Spettigue, of Chicago, Ill. At four P. M. the cars left for Boston and other stations, and the party dispersed, having had, as ences are supremely spiritual, and the soul can all expressed it, a splendid time, and one worthy of the beautiful day on which the assemblage convened.

Convalescent.

We are glad to learn that Mrs. Emma Tuttle, wife of the well-known author, Hudson Tuttle, is gradually recovering from her late severe illness. We trust that Emma and Hudson, now just in and camp meetings of the Spiritualists are to be the prime of life, may long be permitted to remain reckoned among the most effective influences for in the earth-life, for they are benefactors to the

Movements of Lecturers and Mediums. Wm. Bush, of Chicago, author of "Life's Uses

and Abuses," recently returned from Europe, arrived in this city last week. He is a member of the Society of Spiritualists in Chicago. He proposes to give a lecture on " European and American Helpmeets," in Music Hall, on Saturday evening, Sept. 24th. Tickets can be obtained at the for September. Both are unusually interesting. Banner office, 158 Washington street, where Mr. B. can be seen or addressed.

Mrs. H. W. Coshman, formerly of Somerville, has removed to Melrose, Mass. She will give séances at private houses wherever desired, on any evening of the week, with the exception of those of Monday and Wednesday.

Warren Chase lectured in Fort Scott, Kan., Sept. 18th, and proposes attending the State Conventions of Iowa and Kansas in October. He will also visit Denver, Col., if the friends there desire it and write him soon.

Mrs. M. J. Launton is filling her third engage- price is within their reach. ment at Hannibal, Mo., where she will remain for the present.

Mrs. Emma Hardinge is lecturing Sundays this month in Cleveland, O., and week evenings in vast amount of labor, and her success is truly brilliant. In one week she gave eight lectures to audiences that averaged one thousand persons.

Mr. Peebles is speaking in Chicago this month, but goes to Cleveland in October.

Miss Lottle Fowler, the test medium, is holding cances at the Tontine, New Haven, Conn.

C. Fannie Allyn is to speak in Kansas City, Mo., the Sundays of October.

A. S. Hayward, vital magnetic healer, has taken come corner of Beach street and Harrison venue, in this city.

Mrs. Lovell, a respectable and responsible lady, has rented the fine mansion, No. 1 Hanson street Boston, and opened it as a magnetic cure. She has associated with her Mrs. J. C. Dutton, an excellent clairvoyant, as attending physician.

Susie M. Johnson desires to inform the spiritual public generally, and local societies particularly, that having deferred her proposed trip West until January, when she speaks in Baltimore, she will accept applications to speak in New England up to that time, and hopes the friends will be speedy n making their wants known. Address, this month, 120 Bridgham street, Providence, R. I.

The Austin Kent Fund.

Moneys received for the relief of our invalid and destitute brother, Austin Kent, since our last re-

port: Previous acknowledgments, Martin Hiscox, Providence, R. I.

Mrs. S. Crawford, Weatherford, Texas,
W. H. Prouty, Worcester, Mass.,
N. E. Stanley, LeRoy, Ill., \$173.90

In acknowledging the receipt of a remittance forwarded by us to Bro. Kent three weeks ago, he mentioned in a few words, that he was then suffering from a severe attack of hemorrhage, but was cheered with the thought that he might soon be entirely relieved of his suffering. A note from him dated September 8th, shows that his hopes were not realized, and that he is in a still more weak and helpless condition. He speaks of Mrs Kent as being worn out caring for him. He adds as follows:

"Allow me to repeat my most heartfelt thanks to each and every donor to my temporal relief. Without it I must have suffered more than ever, this fall, as I now often require a man to lift me. I mail a tract to every donor whose address is given in the Banner. I hope others will send for the tract—especially cool materialistic reasoners, who find it hard to overcome all doubts as to a coming life. It touches on my experience between the age of fourteen and thirty-two, which was very excentional in those days.

Gratefully yours and your readers, Austin Kent.
Address, Stockholm, St. Lawrence Co., N. Y."

French and German War.

MESSRS. EDITORS—I have been permitted to see a letter dated New Orleans, Aug. 24th, from inform on themselves and save half the fine, as Dr. Maximilian Funk, an earnest German Spirit- the law gives half of it to the informer. ualist, who objects to the views expressed in the Banner in relation to the contest between the French and German nations, and also doubts the correctness of my statement in an article published by you on the 13th of August, that the war was between Catholics on one side and Protestants on the other; the French nation representing the Celtic, or Romanic element, and Prussia the Germanic.

I shall not undertake your defence, as you are abundantly able to do all that is necessary; but I shall be glad if your readers who are interested in this question, as to the character of the war and its probable results, will turn to my communication, on the 8th page of No. 22, Vol. XXVII and, remembering that it was written on the 16th of July, the next day following the declaration of war by Napoleon, decide if there is not something more than coincidence in the events which have transpired since; and if it is not probable that the French nation, being Catholic, has yet some bitter experience in store, prior to the establishment of permanent, orderly republic. D. W. Boston, Sept. 12, 1870.

Haunted House in Sutton.

The Worcester Gazette informs us that the good people of Sutton are exceedingly mystified and perplexed by certain singular manifestations of an apparently supernatural order, which have prevailed for some considerable time, at the residence of the late Samuel Taylor, Esq., who, during his life, was one of the most prominent citizens of the town, holding many positions of trust, and who was widely known and universally respected. Since his death the estate has passed to his heirs, who have rented the old homestead to various parties, but none of them have been able to live there on account of these mysterious manfestations. Three different tenants have lately abandoned the place for these reasons. They assert that there is every night a continual ringing of bells, opening and shutting of doors, and a banging about of things generally, which render sleep and a residence there impossible. The neighbors are equally frightened with the tenants, as they have heard the same sounds, and a belief is quite prevalent that spirits are about. Very likely.

Mrs. Hardinge's New Book and the London Press.

We are glad to see, says the London Spiritual Magazine, that Mrs. Hardingo's " History of American Spiritualism" is beginning to attract the notice of the London Press. The Athenœum of Aug. 12th contains a long review of it. The Literary World of August 5th and 12th has also several pages devoted to a notice of it, in which the usual newspaper misrepresentation and abuse of the subject is conspicuously absent, and copious extracts from the work are given.

In this issue of the Banner of Light will be found many interesting and valuable articles, Peebles, one; C. Sharps, one.

ALL SORTS OF PARAGRAPHS.

For a box of delicious grapes and pears, Mrs. Moses Hunt, of Arlington, will please accept our warmest thanks.

We have received the English publications, Human Nature and The Spiritual Magazine

The price has been reduced from fifty to twenty-five cents on that interesting work, "The Life and Moral Sayings of Confucius," the great Chinese philosopher. At this price every one can afford to own a valuable book.

Thanks we freely give to those kind friends who have furnished flowers for our free public circles, among whom is Mrs. Pettengill, of Lynn.

We call the reader's attention to the advertisement of Moses Hull's new book, in another column? Every one should secure a copy, for the

Mrs. A. C. Latham, Clairvoyant Physician, No. 292 Washington street, Boston, is, we understand, very successful in the curing of disease. Mrs. L. has letters from many parts of the country other places in the State. She is performing a in proof of this statement, which those who desire can see on application to her.

> Jew tradesmen of the present day care less for Moses than the profils. Is n't it so, Andre w?

> > There comes a time when laughing spring There comes a time when laughing spring
> > And golden summer cease to be,
> > And we put on the autumn robe,
> > To tread the last declivity;
> > But now the slope,
> > With rosy hope,
> > Beyond the sunset we behold—
> > Another dawn with fairer light,
> > While watchers whisper through the night,
> > There's a time when we shall not grow old.

CHRISTIAN PROGRESS .- Eight thousand Scottish Presbyterians are said to have perished in the reign of Charles I, at the hands of the Protestant Episcopalians. Over one lipndred thousand Christians were slain in 1870, through the instrumentality of King William of Prussia, and Emperor Napoleon of France.

The State elections in Maine and Vermont re-

sulted in the election of the Republican tickets. RESULTS OF WAR.—One-armed organ-grinders on our streets seeking for alms. It is a disgrace

to the nation. The population of Washington is 111,195-au increase of over fifty thousand since 1860.

Of all the crowd of servile followers who once fawned around the French Imperial household, not one, it is said, accompanied the unfortunate Empress in her enforced flight from the Tuileries.

What animal could have dispensed with the ark? Why the dog, to be sure, might have set up a bark. There has been another massacre of missiona-

ries in China. Mr. Denton's lecture last evening, says the Vineland Independent, was listened to by a large and attentive audience. There seemed to be but one opinion respecting its merits, and that is, a more graphic, simple, beautiful presentation of the subject of Geology, could not be given. He will continue his able and instructive lectures.

Thank God for Spiritualism, which will save us if anything will, by spreading the truth as to the future, and teaching all men that the next world and this are not two, but one.-D. Wilder.

Peter Parker, an old and wealthy citizen of Boston, recently took his departure for the other life. Also John Simmons, another man of wealth, who willed a million and a quarter for the establishment of an institution for the education of women.

The Women's Cooperative Association of San Francisco, established in 1868, has, during the last two years, earned a net profit of thirty per cent. on the capital invested. Over two hundred workwomen have here found constant employment.

In one of the oil cities the barbers do business on Sunday, and then on Monday morning go and

A gentleman in Indiana says, in a note accompanying a letter for publication in the Louisville Courier-Journal: "I sumtimes miss-spell a word, and it's possible I have spelt sleafant rong."

The anti-vaccination movement is making rapid

progress all over England. A farewell meeting was tendered Dr. J. R. Newton, Aug. 30th, prior to his leaving London

for this country. Humane and thoughtful people never throw orange-peel on the sidewalk. Broken legs result. William Cullen Bryant, it is said, is preparing volume of recollections, which will not be printed

until after his death. The number of gentiles in Utah is less than

A man who attempted to look out of a car window, in Northern Vermont, the other day, while meeting a train on the second track, has advertised for a patent nose and, if possible, a whole

H. W. Johnson, a colored man, who is the present Attorney-General of Liberia, was, five years ago, a servant in a family at Canandaigua, N. Y.

A Memphis cook carelessly emptied a matchsafe into the tea-pot, and the family of seven sleep with their fathers.

A well-mated couple step, united, over the clefts of life, like the crystal-seekers of the Alps, who by binding themselves together make sure against falling into the chasms of ice.

More New Subscribers. Since our last report our old patrons have been work-

ing nobly in behalf of the Banner, and succeeded in procurng a list of one hundred and one new subscribers. Our sincere thanks are tendered to the following named friends: N. Davis for six new subscribers; Cephas B. Lynn, six; L. Spaulding, three; Jas. Kennedy, three; J. D. Henshaw, three; G. H. Allyn, two; S. B. Gaylord, two; R. S. McCormick, two; A. B. Wakeman, two; A. Stark, two; W. H. Rickett, one; I. H. Rees, one; C. B. Thompson, one; R. Willett, one; D. Dana, one; J. Pickard, one; F. Pettingill, one; J. H. Smith, one; Jona. Travilla, one; E. Eliason, one; E. Chase, one; Wm. Hale, one; M. Harrington, one; Geo. W. Coons, one: L. C. Norton, one; S. Tyrrell, one; Mrs. S. A. Durfee, one; C. Green, one; H. Meads, one; H. Chaddock, one; L. Watts, one; Dr. S. Van Etten, one; Dr. R. S. Myers, one; Mrs. J. Peckham, one; J. Winchester, one; A. W. Ellis, one; E. T. Davis, one; A. C. Merritt, one; A. Castle one; C. Field, one; H. B. Wilcox, one; C. H. Manning, one; J. A. Heinsohn, one; C. M. Walker, one; A. B. Manly, one; L. Corbett, one; R. H. Robbins, one; J. A. Bacon, one; J. Thomas, one; J. F. Sims, one; Mrs. H. L. Emmons, one; J. James, one; James Huckins, one; M. E. Jones, one; J. Hatch, one; S. S. Lyman, one; H. I. Putnam, one; H. E. Lepper, one; B. N. Curtis, one; R. Yeaton, one; W. P. Bailey, one; Mrs. S. H. Cheney, one; J. Harrison, one; L. K. Coonley, one; A. Taylor, one; N. R. Russell, one; Geo. S. Hill, one; A. Howe, one; A. Adams, one; R. Love, one; C. Stoddar, one; A. B. Lane, one; Mrs. E. R. Regester, one; I. S. Coleman, one; J. Kimball, one; B. Ward, one; J. M.

id pears 30 accept

publica-Magazine resting. n fifty to rk, " The the great

one can

d friends ee public of Lynn, o the ada another y, for the

bysician. ve underf disease. e country bo desire

re less for

alght, sand Scoterished in the Protlred thouugh the in-

rmont retickets. n grinders a diagrace

ussia, and

111,195 —an who once household. infortunate e Tuileries.

with the have set up f missiona-

, says the by a large

l to be but nd that is, a entation of given. He lectures. will save us

h as to the next world der. tizen of Bos-

ne other life. wealth, who e establishn of women. tion of San

ring the last

rty per cent.

ndred workployment. do business ning go and the fine, as

note accomhe Louisville pell a word, t rong."

making rapid d Dr. J. R.

ving London

never throw n legs result.

, is preparing not be printed is less than

of a car win-

or day, while k, has adversible, a whole ho is the pres-

as, five years laigua, N.Y. tied a match-

of seven sleep

over the clefts the Alps, who re sure against

ers. have been workceeded in procur-subscribers. Our g named friends: B. Lynn, slx; L. J. D. Henshaw. wo ; R. S. McCorark, two; W. H. ompson, one; R. ne : F. Pettingill, E. Eliason, one; ton, one; Geo. W. . one : Mrs. S. A. ne; H. Chaddock, ne; Dr. R. S. Myester, one; A. W. t, one; A. Castle, H. Manning, one; A. B. Manly, one; L Bacon, one; J Emmons, one; J. . Jones, one; J.

tnam, one; H. E.

n, one; W. P. Bai-

rison, one; L.K.

ssell, one; Geo. S. R. Love, one; C.

R. Regester, one;

Ward, one; J.M.

Spiritualist Lyceums and Lectures.

the course he was about to pursue would arouse a spirit of antagonism and combativeness in certain quarters, but owing to human progress the fires of persecution had passed away, and the powers of theologic authority had become like Bunyan's superannuated giant which Christian met, BOSTON -Mercantile Hall .- A short session of the Children's Lyccum was held at this ball, Bunday, Bept. 11th, during which, in addition to the regular exercises, Albert

who could only make wry faces and call names at the passer

son of climate, condition, and hereditary transmission among men.

Not one of the costly temples erected, from those of the Olympian Joye to Joe Smith, had ever added one lota to the wisdom of God the splrit—one ray to the glories of his supernal beatitude. Therefore, instead of presuming to dedicate this chapel, the humble work of his hands, to God, whom he could not benefit, the speaker declared that on the present occasion he should dedicate it to humanity. He then proceeded to unfold some of his desires and plans for the future of the movement he thus inaugurated. Here he desired to found a school for the study of that true theology which was styled the science of God; here he designed to have a library in coming times, and philosophical instru-

have a library in coming times, and philosophical instru-ments; h re he proposed that lecturers should address those attending upon the sciences. Here, also, he intended to allow the children to assemble at intervals—the sents being

ever pronounced:

"So live that when thy summons comes to join

The innumerable caravan that moves

To the pale realms of shade, where each shall take

Ilis channber in the slient halls of death,

Thou go not like the quarry-slave at night

Scourged to his dungeon, but sustained and soothed

By an unfastering trust approach thy grave

As one who draws the drapery of his couch

About him, and lies down to pleasant dreams."

At the close of his remarks Dean Clark arose, and, taking

the platform, in a few earnest words congratulated Mr

Dodge on the step he had taken, and returned to him the

thunks of the invisible audience as well as the seen. The

choir sang "Nearer, my God, to thee," and the crowd dis-

persed. Thus has another humanitarian enterprise been

prosperous and useful voyage.

also says:

they visit Plymouth."

day of November.

a full welcome.

launched upon the social sea, having before it, we trust, a

PLYMOUTH .-- A correspondent, " L. L. B.," gives us quite

an encouraging report of spiritual matters in this place.

He says the meetings have been sustained each Sunday

through the summer with good success. Mrs. Juliette Year

closed an engagement of three Sundays there, Aug. 28th,

which was well attended, and the society desire to recom-

nend her to others desiring a speaker. Our correspondent

"We would take this opportunity to return our sincere thanks for the fine singing we had Sunday, Aug. 28th, from Messrs. Baxter, Crandon and Thomas, and Mrs. Lydia Benson. We would be happy to meet them again whenever

The Lycoum is prospering, we are told, and hopes of in-

creased attendance and usefulness are entertained as the

cool weather advances. Efforts are being made by the

Conductor and leaders to instruct the children by means of

natural objects and their names. This the teachers prefer

o cramping the youthful mind with creeds. The Lyceum

and friends recently had a pleasant excursion to Brant

Rocks, (Monday, Sept. 5th.) which was a perfect success.

Some strolled around the beach, seeking beach plums and

mosses, while others passed away the time in social con-

verse or in dancing. A short address was also delivered by

SCITUATE. - Con ihasset Hall. - A correspondent, D. J.

Bates, informs us that Mrs. N. J. Willis spoke at this place

-Sunday, Sept. 11th, morning and afternoon-to good ac-

ceptance. Subject in the morning: "Speak the truth in

love; live it in freedom;" afternoon: "How shall we, as

of the prohibitory temperance law (by reason of a subject

given her) and answered questions addressed to her from

the audience. She will speak there again the second and

rence, is announced to speak at this place the second Sun-

Nonth Anington.-Freeman J. Gurney writes us, Sept.

6th, that the Children's Lyceum, after an adjournment of

seven weeks, came together Sunday, Sept. 4th, with full

ranks-appearances evincing that the enthusiasm of all con-

cerned had not been dampened. "The children were prompt

in their declamations and readings. The Duell sisters en-

tertained us with one of their sweet songs, and the Assistant

Guardian, Miss Lillian Shaw, read a letter from Branard

Cushan, leader of Evangel Group, tendering his resignation.

Events have called him to other parts of the country, and

we must submit, though his loss will be sadly felt among

The European War.

A calm seems to have fallen upon the contending ele-

ments-whether it be that which precedes the approaching

hurricane, or that which follows the exhaustion of the ex

citing cause, yet remains to be seen. The new government

at Paris seems to be quite generally recognized, the United

States, Italy, Spain, Portugal, among others, having given it

The mission of M. Thiers to London, if its purpose was

either to make peace or secure the mediation of Eng-

land, seems to be a failure. All reports of German senti-

ment indicate that France will not be released from her tri

als until her capital is possessed by the enemy. Meantime

the Prussians are steadily pressing enward. Many bridges

the Prussians are steadily pressing onward. Many bridges over the Seine have been blown up, and a great work of devastation is in progress all around the city. A review of the forces defending the city was had on Tuesday, Sept. 13th, at which there were enthusiastic demonstrations of devetion. The sieges of Strasbourg and Toul continue, but indications are that Strasbourg will soon capitulate.

The King of Prussia, in a despatch to the Queen, says the explosion of the citadel of Laon killed 350 persons, 200 of them being of the Garda Mobile. It is reported that the

explosion of the citadel of Laon killed 350 persons, 200 of them being of the Garde Mobilo. It is reported that the Prussians assaulted Toul Sept. 10th, but were repulsed with a loss of 10,000 men. Verdun, Montmedy, Strasbourg and Metz still hold out at last accounts.

A Prussian reconnolitring party was repulsed by a body of French near Chateau Thierry on Sunday, Sept. 11th, with considerable loss. Preparations for the defence of Paris still go on.

The casualties on both sides, thus far, have been immense.

The French figures are not given, but the Germans have suffered the loss, as per the daily press, of 180,000 men, who were killed, wounded or died of disease, up to the 18th of

N. Frank White. At 6 r. M. the party embarked for home.

E. Carpenter briefly addressed the little ones. At the close of the meeting, the election of officers (not finished on the previous Sunday) was resumed and completed with the following result:

Conductor, D. Nelson Ford; Assistant Conductor, Albert Morton; Guardian, Miss Mary A. Sanborn; Assistant Guardian, Miss Lizzie Ford; Secretary, M. T. Dolo; Assistant Secretary, Fred. J. Kendall; Treasurer, Wm. A. Dunkles; Librarian, Samuel II. Jones; 1st Assistant Librarian, Miss Lottle Hall; 2d Assistant Librarian, Miss Fanny Nye; Multiplication of the present place of assemblage no person was obliged to come, though freely invited. If any came there they did so as his guests; they must hear what he said, and he should be sure to give forth his own thoughts independently, rather than a roflex of what they wished him to, for more popularity's sake. He should agree with them only in so far as their optinions coincided with his own. His ideas might shock some minds, and his words grate harshly sometimes on unccustomed ears, but he was determined at all hazards to speak what he believed to be the truth. Undoubtedly in so doing he should give out some things which were true and some which were false. He desired his hear-sized Director. Secretary, Fred. J. Kendall; Transver, Wm. A. Dunklee; Librarian, Samuel II. Jones; 1st Assistant Librarian, Miss Lanto Hall; 2d Assistant Librarian, Miss Panny Nyo; Miss Edited Director, T. M. Carter; Assistant Musical Director, T. M. Carter, T. M. Cart

Lyceum, still continues to hold its sessions, every alternate Friday afternoon and evening, at the houses of the members. CHARLESTOWN .- The Children's Progressive Lyceum having had its usual summer vacation, will commence its Sunday sessions Oct. 2d, in Washington Hall, near City Square, at 101 o'clock A. M.

MALDEN .- Close of the Pierpont Grove Meetings .- This pleasant and instructive course of lectures was closed on Sunday, Sept. 11th, by one of the most beautiful days and largest audiences vouchsafed to it during the present season. horse-cars, wagons, &c., commenced at an early hour to deliver their freight at or near the grounds, and quite an assembly congregated at the morning services, which were inaugurated by a few introductory remarks by J. B. Hatch, of Charlestown, and singing by the choir, after which the epening speech was made by M. V. Lincoln. Subject, " Pro

Mrs. Sarah A. Byrnes was next called upon. Herromarks were based on the idea of God, as existing in the spiritually awakened mind; a God who could be seen in all Nature; one who existed in us, and whose children—the angels of light, who had gone across the shining river-were present on that occasion, shedding their holy influence on our spirits, as the sunshine was sifting down through the tassels of the pine. The broad charity inculcated by Spiritualism was gradually outworking and even impinging upon the borders of sectarianism, and the time would yet come when the Church itself would claim the spiritual sentiment as its own. She hoped measures would be taken to work up into practical forms the material given us from above during the at twenty years.

Amos Hutchins, of Medford, then made some remarks concerning his standing on the question of Spiritualism. He believed the Bible to be well enough for those who wished to live eighteen hundred years behind the times, and would not desire to take it away from them; but for himself he preferred the living gospel of to-day.

Mrs. Cora Symos referred to the beauty of the scene, and the advantage of the grove meeting and its teachings over the old systems, from which most of those present had es

Singing by the choir closed the morning meeting. Mr. Vaughan, in behalf of the committee, invited the speakers and friends to partake of a collation.

After dinner the meeting was again called to order-J. B. Hatch in the chair. Loring Moody spoke of the meetings which had been held at this place. He congratulated all upon the success of the present course, and gave notice that

be resumed during the coming summer, Dr. A. H. Richardson being introduced, said he commenced the investigation of the spiritual phenomena some twelve years ago; spoke of the joy which had come to him with a belief in the philosophy of spirit return, and hoped the day would come when all would have a demonstration of that which the Church had heretofore demanded to be received on the ground of faith alone. Efforts on our part were ne cossary to the progress of ourselves and our cause. The

Great Spirit who put us here, said to us, work ! Dean Clark followed. He had devoted the four years past to the development of the spiritual philosophy; he believed that philosophy was destined to be the means of the world's salvation from its theological, social and political errors. He then proceeded to speak entertainingly for some time on 'Mediumship and its Conditions." Physical health was necessary as the basis of moral health. A proper under standing of the laws governing mediumistic development,

was, in his mind, the great want among Spiritualists to-day. After excellent singing by the choir, under direction of Mr. DuTemple, of East Boston, Mrs. Sarah A. Byrnes being called upon, gave a brief but effective survey of the oft-repeated question, "What good does Spiritualism do?" For fifteen years she had been an advocate of the philosophy of last Sundays of December. Mrs. Susie A. Willis, of Lawspirit return, and she urged all to endeavor to build for comng time a solid structure on a firm foundation. Though they might not all hope to meet there again the coming season, it was joy to know that the spirit, independent of the perishing clay, could go on in its appointed mission forever

After a song by the choir J. H. Powell made a few romarks, after which Dean Clark recited Lizzie Doten's poem "Peter McGuire."

Mr. Vaughan, in behalf of the Committee, returned thanks to all present, and also gave notice of the intention of resuming the meetings next season, an idea being advanced that if a sufficient number of subscribers could be found to place in the hands of the Committee funds for the support of the course, an effort would be made to keep the meetings free by discontinuing the asking of contributions. Services

closed with singing. The Committee who have carried on the work for the present season are Messrs. George W. Vaughan, David Taylor, Robert Barrett, and A. C. Carey. They certainly deserve great credit for the well-sustained lectures which during the summer have been delivered at the grove.

Dedication of a Free Chapel .- Mr. J. Wesley Dodgo, a resident of Malden, having erected, during the past season;" with his own labor, a small, neat chanel on a height near his house, proceeded to dedicate it on the afternoon of Sunday, Sept. 11th, at five o'clock. Invitation being extended the Spiritualists, at the adjournment of their meeting, turned their carriages thitherward, instead of going to their homes. The chapel was found to be on a high hill, com manding from its turret a fine view of Boston and the adjacont towns, with a strip of blue sea on the left hand of the picture. Within everything was neatly arranged. Settees occupied the place of pews; the desk was in an arched chamber into which two doors communicated with a private room. Over the arch were inscribed the words: "Truth is eternal." In front of the desk, and on a platform raised slightly above the floor of the house, was a display of marine shells, a wreath of green oak leaves and a tiny fountain which threw up its silver streams in fine contrast. In the rear of the chapel was placed the choir-a cabinet organ discoursing excellent music. Over it, upon the wall of the house, were the letters in oak leaves: "T. C. A. T."-" Truth conquers all things." The Spiritualist choir, by invitation occupied the place assigned for the singers, and several times during the session gave forth well chosen selections, At five o'clock Mr. Doige entered, and, without prayer or any intermediate form, save the singing which preceded it.

August.

The new French republic desires peace, and it is said will consent to any honorable terms, but will resist the yielding up of any French soil.

Russia is said to be more decided than ever in opposing Speaking from notes, Mr. Dodge said he had no doubt that

still go on.

the dismemberment of Prance, and will propose a Congress to sottle terms of poace.

As we go to press tolegrams are announcing that the work of destruction is begun around Paris, by fires in the suburbs and the blowing up of bridges. A column of the Prussian army 45 000 strong is already before the city, and the rest of the force is being brought gradually forward.

Italian troops have entered the Papal States without resistance. It is represented by the property of the pro

sistance. It is reported that an arrangement has been made for the people of those States to vote whether the Pope or King Victor Emmanuel shall region over them; both parties to be bound to abide by the result of the plebiscitum.

Another Worker Translated.

MESSES. EDITORS-By a letter from Mrs. E. A. Blair, the celebrated pictorial medium, to a friend in Salem, I learn that Miss Fannie V. Kelton, of Montpelier, Vt., an excellent test and medical medium, has recently left her mortal form and gone to dwell with the angels, whose willing servant she has long been. About an hour prior to her departure, Washa, an Indian spirit, familiar to and dearly loved by all who have witnessed his and dearly loved by all who have witnessed his in London. Frico 5 conts.

THE RELIGIO-PHILOSOPHICAL JOVENAL: Devoted to Spirit mails. Published in Chicago, Ili., by S. S. Jones, Esq. which he did, and he directed that Mrs. Blair

THE LYGEUM BANKER. Published in Chicago, Ill. Price which he did, and he directed that Mrs. Blair should "get lots of flowers," with which to surround her deserted form. This was done in artistic style, the casket being filled with them, and a wreath, cross and mat of green, on which were the words, "Our loved sister," composed of white flowers, all were tastily arranged upon the coffin.

Mrs. Lizzie Manchester gave the funeral discourse, and Mrs. Abbie W. Tanner (an excellent speaker residing at Montpelier, whose name I inadvertently left out in a recent article referring to Vermont speakers,) gave the offering of a prayer and poem. Further particulars I have not learned, but it is of her life and character that I wish to speak especially. My personal acquaintance with her was brief, but by reputation I have known her as a most worthy and exemplary woman, of genial disposition, sympathetic and generous to all, and especially to the sick and nillicted. She was a faithful and unselfish worker in our ranks, dispensing her superior gifts freely to the needy, and giving positive evidence of spirit power to hundreds of auxious souls

My last public services in Vermont were given under her auspices, and for nearly two weeks l enjoyed the kind hospitalities of her humble home, where she spared no pains to make comfortable and happy my tired body and weary

She was universally respected by her neighbors even those most opposed to Spiritualism, and those who knew her hest loved her most, and a

large circle of loving friends will join in a tribute of honor and respect to her noble life.

Knowing their trials and sufferings experimentally, she was the friend of mediums universally, and in gratitude for her many kind deeds in their behalf it is fitting that one who has received and known her sympathy and kindness should com-memorate ber virtues.

allow the children to assemble at intervals—the seats being removed—that they might give rein for a while to their youthful oxuberance of feeling. He also intended to allow its free use to a moderate degree for dancing and dramatic entertainments among the young.

The speaker then drew a beautiful picture of a scene once occurring in his life, when, sitting dreamily at sunset near the same height whore the chaple was built, he seemed to hear the voice of God speaking to him, and asking why he was there, and directing him to work to understand the nature of life and its uses, bidding him be true, be just, be generous, and as a sequence he would be happy. The speaker said he would offer no benediction, but would close with that poetic utterance of William Culien Bryant, which was worth a thousand times more than any benediction that was ever pronounced: One by one our noble workers are doffing the we who still struggle against difficulties that sometimes seem well-nigh insurmountable, are cheered on in the conflict and made heroic by their inspiring power, while our aching hearts are warmed and comforted as we list to their spirit voices saving:

"Toil on in hope, and bravely bear
The burdens of your lot;
Great, earnest souls your labors share,
They will forsake you not."

DEAN CLARK.

Southern Homes.

From the Providence Dally Press. For many years the tide of immigration has set steadily in a westerly current, and as a conse-quence new and flourishing States and Territo-ries have burst into life, and activity throughout the great valley of the Mississippi, and far out to the great central region of our continent. But recently, the South has, to some extent, arrested the attention of those seeking new homes, and settlers have turned aside from the great westerly route, and are now seeking a region where a more salubrious climate, more prolific soil, and more accessible market, offer superior inducements for industrial efforts, and the investment of capital.

In view of the extraordinary advantages posready been formed for planting settlements on these fertile fields. Prominent before the country these fertile fields. Prominent before the country is the North Carolina Hyde Park Settlement. This settlement is of so model and promising a character that it has already attracted the attention of the press throughout the country, and we feel it a matter of sufficient interest to all seeking to benefit their condition, to call especial attention to the attractions offered, and to give a brief description of its inauguration, present developments, and prospective future. Colonel D. P. Bible, about one year ago, purchased of the Liter. Bible, about one year ago, purchased of the Literary Board of Education, of North Carolina, all the State lands lying in the counties of Hyde, Tyrrell and Washington. The said purchase or sale was confirmed by the State Legislature at its sale was continued by the State Legislature at its last session, and the necessary legal documents were passed. Col. D. P. Bible, in connection with John G. Wells, Eq., a well-known author and publisher of New York, Hon. S. T. Carrow, United States Marshal of the State of North Carolina, and Hon. H. E. Stilley, have inaugurated the Hyde Park settlement, by selecting the most eligible and productive lands in Hyde county for colonizing and so far have been emipartly succolonizing, and so far have been eminently suc-cessful. A large number of first class settlers are already on the lands, a large number of houses are already erected and now in the process of erection, crops planted, and settlers at work get-Spiritualists, resist evil?" During this lecture she spoke ting in their crops.

From representations which we can fully rely upon, the tract is the finest on the continent, and from the description given, the projectors have laid out a model settlement. In the centre, passing through the village plot, is one grand avenue or Boulevard, 120 feet wide, and running in an air line for twenty miles, with 100 feet streets running at right angles every half mile, with 100 feet Bou-levards running on each side of the canals and passing around the lakes, making really the grandest and most complete settlement, in its plan and arrangement, in the world. The canals referred to are represented as being no less than beautiful, picturesque rivers, flowing at the rate of three miles an hour, and studded on either side

beautiful growth of trees. These lands comprise the richest alluvial dis-These lands comprise the richest alluvial district of North Carolina, and will produce the most exhaustive crops for an indefinite period of time, without any show of exhaustion, and without the necessity of any replenishing by fertilizers. The tract is one vast prairie, more fertile and enduring than any of the prairie lands of the West, and so accessible to market that the realization from the products of the soil is vastly in advance of that of any other section of the country.

These lands are offered at exceedingly low prices, and on extra liberal terms, and we are informed that the lumber, which is worth in this market from \$30 to \$40 per M, is supplied to the settlers and delivered on the lands for \$16 per M.

ettlers and delivered on the lands for \$16 ner M. In short, the projectors propose to furnish every facility to make the enterprise a complete success. Knowing the parties in interest, we fully in-dorse this enterprise, and take pleasure in refer-ring all our patrons to the office of the Associa-tion, No. 432 Broome street, New York, for further information.

For the better convenience of those residing in this vicinity, we will state that any information concerning the above can be obtained of Mr. J.P. Snow, 18 State street, Boston.

New Publication.

THE RAPID WRITER.-We have received No. 5, Vol. 1, of this quarterly issue, which is published in Mendon, Mass., by D. P. Lindsley-its object being the introduction of phonetic short-hand. Mr. Lindsley is well-known to those interested in phonetics, as the inventor of tachygraphy, a recent simplified form of short-hand expressions, which has made rapid progress in popular estimation during the brief period of its existence.

Donation for Sending the Banner free to the Poor.

Y. Samman.

and continue until the close April, under the management of Lewis B. Wilson, who has made engagements with some of the ablest inspirational, trance and normal speakers in the lecturing field. Prof. William Benton, Mrs. Cora L. V. Tappan, Thos. Gales Forster, Mrs. Nelled J. T. Brigham, J. M. Peeblos and others will lecture during the course. Vocal exercises by an excellent quartette.

Beason ticket, with reserved seat, \$5—now ready for delivery at the counter of the Banner of Light office, 153 Washington street; single admission 15 cents.

Spiritual Periodicals for Sale at this

THE LORDOW SPIRITUAL MAGAZINE. Price SOcts. percopy.
HOMAN NATURE: A Monthly Journal of Zoistic Science
and Intelligence. Published in London. Price 25 cents.
THE MEDIUM AND DAYBREAK. A weekly paper published

S cents.

THE AMERICAN SPIRITUALIST. Published at Cloveland, O.

Price 6 cents.

THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published in New York. Price 20 cents per copy.

Business Matters.

MRS. E. D. MURPEY, Clairvoyant and Magnetic Physician, 32 West 29th street, New York. A6.

CHARLES H. FOSTER, Test Medium, No. 29 West Fourth street, New York City. 11-85.

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

SEALED LETTERS ANSWERED by R. W. Flint 105 East 12th street, New York. Terms \$2 and 3 stamps. Money refunded when not answered.

Special Notices.

LIBERAL, SPIRITUAL AND REFORM BOOKSTORE. Western Agency for all

Liberal and Spiritual Books, PAPERS AND MAGAZINES. Also, Adams & Co.'s

GOLDEN PENS AND PARLOR GAMES, The Magio Comb, and Voltaic Armor Soles, SPENCE'S POSITIVE AND NEGATIVE POWDERA,

Congress Record Ink, Stationery, &c. WARREN CHASE & CO., No. 601 North Fifth street, (corner Washington Avenue,) St. Louis, Mo.

HERMAN SNOW,

NO. 319 KEARNEY STREET, SAN FRANCISCO, CAL., Reeps for sale a general variety of

Spiritualist and Reform Books, t Eastern prices. Also Planchettes, Spence's Posttive and Negative Powders, etc. The Banner of Light can always be found on his counter. Catalogues and Circulars mailed free.

GEORGE ELLIS, BOOKSELLER,

No. 7 OLD LEVEE STREET, NEW ORLEANS, LA. Keeps constantly for sale a full supply of the SPIRITUAL AND REFORM WORKS Published by William White & Co.

J. BURNS,

Progressive Library, Southampton Row, Bloomsbury Square, Holburn, W. C., London, Eng., KEEPS FOR SALE THE BANNER OF LIGHT AND OTHER SPIRITUAL PUBLICATIONS

AUSTRALIAN DEPOT LIBERAL AND REFORM BOOKS,

And Agency for the Banner of Light. W. H. TERRY,

No. 96 Eussell street, Melbourne, Australia, Has for sale all the works on Spiritualism. Liberal and Re form Works, published by William White & Co., Boston, U. S.

ADVERTISEMENTS. Each line in Agate type, twenty cents for the irst, and afteen cents per line for every subse-

SPECIAL NOTICES.—Thirty cents for first inscriton and twenty-five cents for subsequent inscritons per line. BUSINESS NOTICES. - Thirly cents per space of an Agate line, each insertion.

Payment in all cases in advance.

page, 20 cents per line for each insertion.

Advertisements to be Renewed at Continued Rates must be left at our Office before 13 M. on Tuesdays.

A WONDERFUL MICROSCOPE.

PEV. DANIEL WISE, D. D., editor of the New York Sunday School Advocate, thus speaks of the celebrated Craig

P.V. DANIEL WISE, D. D., editor of the New York Sunday School Adoccate, thus speaks of the celebrated Craig Microscope:

"Its simplicity, cheapness and great magnifying power struck me with surprise. Then I was examining a fly's eye by its aid, and was struck with wonder at the skill and power of the Creator which is displayed in its structure. When I saw a statement in an advertisement that the Craig Microscope magnified one hundred diameters, and could be bought for \$2.50. I thought it was one of the humburs of the hour, for I had paid \$2.50 for an increscope in the families of our readers in place of the manifold useless toys which please for an hour and are then destroyed. This microscope would both amuse and instruct them, and I advise every boy and girl who wishes to the manifold useless toys which please for an hour and are then destroyed. This microscope would both amuse and instruct them, and I advise every boy and girl who wishes to the manifold useless toys which please for an hour and are then destroyed. This microscope would both amuse and instruct them, and I advise every boy and girl who wishes to postare when sent by mail.

As a holiday gift this microscope is unsurpassed, being or namental, instructive, amusing and cheap, and never loses its interest. Agents and dealers supplied on liberal terms. A sample will be malied, post-paid, to any address for \$2.75 by Sept. 19.—3wis Z. POPE VOSE, RockLAND, Ms.

Thursdity Evoning, Sept. 2241.

M B. Italia Hartings Hatch, the gifted Musical the Modum and improvisatrice, will, under inspiration, hold a séance at the above place—the entire proceeds to be given to the Relief Fund for Needy Mediums.—her services being voluntary.

Doors open at Tr. H. Séance to commence at 7:45.

Tickets, saimitting two persons, 25 cents. Single admission, 15 cents. To be had of the Committee, and at the door. The Thursdy evening séance usually given by Mirs, Halch

Doors open at 7 r. M. Séance to commence at 1:45.
Tickets, admitting two persons, 25 cents. Single admission,
15 cents. To be lad of the Committee, and at the door.
The Thursday evening séance usually given by Mrs. Hatch
at her residence, No. 10 Appleton street, will be omitted on
the above evening.

MRS. M. A. STICKNEY,

Clairvoyant and Business Medium.

225 Cambridge Street, Boston. Septgl9.—2w

A. S. HAYWARD,
SPIRIT-MAGNETIC HEALER, corner of Beach street and
Harrison avenue, Boston, has sent the power by letter,
with good results.

1f—Sept. 19. MRS. A. B. LOVELL, and MRS. J. C. DUTTON M.S. A. B. LUVIELL, and M.K. J. C. DUTTON, atreet, Boston. Mrs. D. makes a specialty of treating all diseases of the Head, Throat, and Lungs; also Neuralgia, Dyspepsia, Scrofula, St. Vitus Dance, Diseased Kidneys, Rheumatlam, Paralysis, &c. Particular attention given to Female Disease in all its forms.

A GENTS WANTED—(\$225 A MONTH)—
by the AMERICAN KNITTING MACHINE
co., BOSTON, MASS., or ST. LOUIS, MO. 6m—Sept. 19.

MRS. E. S. SMITH, Medical Clairvoyant, No. 90 Leveret street, Boston. Hours, from 10 till 6 r. x. Particular attention to Women and Children. Sept. 19.—4x* MRS. H. J. FRENCH, Clairvoyant Physician and Spiritual Medium, 1725 Ridge Avenue, Philadelphia. Sept. 19.—3w*

MRS. M. A. PORTER, Medical and Business Clairvoyant, No. 8 Lagrange street, Boston.

JUNT PUBLISHED,

INTUITION

BY MRS. FRANCES KINGMAN.

'Slave to no sect, who takes no private road. But looks through Nature up to Nature's God."—Pope. CONTENTS.

CONTENTS.

Chapter 1.—At the Aimshouse; Mrs. Daley's Story; Mrs. Blake's a onologue; Herry Ward Beeche's Assurance; the Ancients saw and conversed with Angels, why not we? Ceell comes, led by Intuition's land.
Chapter 2.—Miss Phebe and Miss Hope Wifberforce, also Mr. atacks rate, spend the evening with Mrs. Blake; Geological conversation upon the first chapter of Genels; Mr. Mackenzle accusted of being an Infidel, and Mrs. Blake's defence of the Bible.
Chapter 3.—Cutty comes from the Almahouse—a desolate little thing, crucifled through fear of Everlasting Punishment; Lizzle fiolt, and her idea of church-members; Conversation between Cutty and Lizzle concerning Election and Puture Punishment; A Wonder for the "Girls of the Period."
Chapter 4.—Twillight Monologue; Lizzle's elucidation of the Grecian Bend; Cutty's Tenrs; the Catechism; Interrogations; Mr. Mackenzle calls; Conversation upon the Flood; Lizzle Blott's bleas of the Ark, of Mis. Nosh, of Death; Hermother shocked.
Chapter 5.—Cutty goes to Mrs. Blake's chamber; Blake's love for her; Parepa's "Fiven 'cinck in the Morning;" What is Hell? Answer; the way to hold communion with those we call dead.
Chapter 6.—Cutty changes rapidly; Lizzle Blott's niain talk

inve for their Parepa's "Five o'cuck in the Morning." What is Hell? Answer; the way to hold communion with those we call dead.

Chapter 6.—Cutty changes rapidly; Lizzle Holt's piain talk to the infinister, and of church-inembers; "Ont of the mouths of babes and sucklings;" Mrs. Holt's chaggin; At Cecil's grave, strewing flowers; What is the spiritual body? Answer; Does Cecil come back? Answer.

Chapter T.—Lizzle institutes herself Gabriel, and tests the Superintendent and her Sabbatheshood Teacher; Lizzle's Question—"Mis Hiske, not me if you think Kittjes or Hitle Dogs do n't know anything after they are dead?" Answer; Do Idiots change their condition after death? Answer; the dead body and its resurrection; but the sares wear clothes; Answer; the mourner at the grave called hopeless.

Chapter 8.—Mordification of Citty; Mrs. Holt in trouble at Lizzle's anomalous but loving act; Cake the upon the Pauper's Mounds; Lizzle dislikes the word figurative; Do we grow old in heaven? Answer; Do they love us as well as they did here? and can trey help us? Answer; Lothey come very near us? Answer.

Chapter 9.—A visit to Miss Grace Miles; A story of her disappointment, from her manuscript; Sha i the yearning soul, denied here, be satisfied ther; Answer; Marriagen heaven.

Chapter 10.—Mr. Mackenzie and Miss Hope ca'l upon Mrs. Blake; Arnyal of Mr Charles Dalton, from California; Ho questions the Hibbe, dedes and denounces death pleads for help, with his sister; the minint Bosom is so large!

Chapter 11.—Lizzle's Wender; Who is Mis Grundy? Yankee Guesses; Who Mr. Grundy his; Conversation upon Scandal and Scandal Mongers.

Chapter 12.—Lizzle Holt's Dove cone to the Summer-Land; Lizzle goes to noor Suky Black's, to carry her some smuff; Can we really feel the presence of our lost ones, and seem to converse with them? Answer: Lizzle's confort to Mr. Dalton: Her blea of a Catechian: would n't have any Miracles or Figurative Language in it.

Chapter 14.—Lizzle Inolt her class, however, Norton's two noor children; Mrs. Holt her also

poor children; Mrs. Holt declares her intention of separating lizzle and Cutty because they talk too much of the False Religion.

Chapter 11.—Lizzle's parting with Mrs. Blake and Cutty; "What 'll you bet this won't turn out Figurative?" Lizzle at Boarding School; Her letter to Cutty; Letter from Mr. Dalton to his sister, Mrs. Blake; Belle Oreu's story; Do you think we shall eat in the next world? Answer.

Chapter 15.—Shanath morning; Mrs. B'ake watches the parish, and indulges in a monologue; Belle Oreu's first appearance at a grand church; Goes to Babbath-school with Cutty; the lesson and lis effect.

Chapter 16.—Mr. Mackenzio returns from Europe; the Deacon ostracises him from his house, because he has uttered offence against the Deacon's daughter, Miss Hope; Cutty's progress in Art; The Deacon, in praspect of death, sends for Mr. Mackenzio, who goes; is importuned for the ridiculed belief, etc.; "All's well that ends well."

Chapter 17.—Snow storm, during which Mrs. Blake falls into the true normal state, and receives a wist from her precious Cecil and her brother Charles, whose death site had not heard of; they hold converse with her; Lizzlo's return from Boarding-School; She has talked too much of her heaven, and Intuition deflos all terror of everlasting punishment; tells of her interview with the minister, etc.; "meaning of the world demon, etc.

Chapter 19.—Cheological Lecture: Preparing Cutty for Boarding-School; Lizzle Holt threatened with Typhod; Mrs. Bolt 'a Story'; Intuitive argument for heaven, Chapter 19.—Mrs. Blake lonely, for Cutty has gone; Lizzle Holt threatened with Typhod; Mrs. Holt's Story ; Intuitive argument for heaven, Afraid of getting two names confounded there; Sent for Cutty for Arrival; Her marvel at the ways of the "Period."

Chapter 19.—Mrs. Blake lonely, for Cutty has gone; Lizzle Indie to meach of the going away; Ilis kiss quick, Mis Blake; He 's come; Ilis white hands are stretched out for me; Oh Cecil he points upward, to the beautiful bill top.

Chapter 21.—The Funeral; Bell

Price \$1.25 postage lucents.
For sale at the BANNER OF LIGHT BOOKSTORE, 156
Washington street, Boston.

JUST PUBLISHED.

THE BIBLE IN INDIA: HINDOO ORIGIN

HEBREW AND CHRISTIAN REVELATION. Translated from "La Bible Dans L'Inde," by Louis Jacollot.

CONTENTS.

AUTHOR'S PREFACE,

THE VOICES OF INDIA.

Part 1—INDIA'S RELATION TO ANTIQUITY.

" 2—MOSES OR MOISE AND HEBREW

SOCIETY.

" 3—THE HINDOO GENESIS—THE VIR-

GIN DEVANAGUY AND JEZEUS CHRISTINA. 4-HINDOO ORIGIN OF THE CHRIS-TIAN IDEA.

EXTRACTS FROM PREFACE.

EXTRACTS FROM PREFACE.

"The emigrant tribes, together with their laws, their urages, their customs, and their language, earried with them equally their religion—their pions memories of the Gods of that home which they were to see no more—of those domestic gods whom they had burnt before leaving forever. So, in returning to the fountain-head, do we find in India all the poetic and religious traditions of ancient and modern peoples. The worship of Zeroaster, the symbols of Egypt, the mysteries of Eleusis and the priestesses of Vesta, the Genesis and prophecies of the Bible, the morale of the Samian sage, and the sub-lime teachings of the philosopher of Bethelmen. This book comes to familiarize all those truths which have hither to but agitated the higher regions of thought, those truths which doubtless, many have perceived without daring to proclaim them. It is the history of religious revenition, transmitted to all peoples, disengaged, as far as possible, from the fables of ignorance and of designing Sacerdotalism of all times. A ware of the resentment I am providing. I yet shrink not from the encounter. We are no longer burnt at the stake, as in the times of Michael Servetus, Savonarois, and of Philip II. of Spain; and free thought may be freely proclaimed in an atmosphere of freedom."

A TEXT OF MANOU. "As the most obscure soldler of an army may sometimes by a flery arrow destroy the strongest fortress of the enemy, so may the weakest man, when he makes himself the courageous champion of truth, overthrow the most solid ramparts of superstition and of error."

Price 82,00; postage 24 cents.
For sale at the BANNER OF LIGHT BOOKSTORE, 158
Washington street, Boston.

A New Book-Just Published.

LETTERS TO ELD. MILES GRANT. A REVIEW OF HIS BOOK AGAINST SPIRITUALISM.

BY MOSES HULL. To those who are acquainted with this author's terse and laconic style of taking off an opponent, not a word need be said, other than this new book is the grandest combination of

tion of LOGIC, PHILOSOPHY.

ARGUMENT, and SARCASM, That ever came from his pen. The book is a thorough refuta-tion of every position taken by Eld. Grant, the most renown-ed opposer of Spiritualism in the world.

These letters should be placed in the hands of every Spirit-ualist, more especially every one who is compelled to come in contact. With Eld. Grant or any of his arguments against

Spiritualism.
For the benefit of those not acquainted with Mr. Hull, let it he said that he is one of the most pithy and versatile writers who has ever undertaken a defence of Spiritualism.
Let this book have an extensive circulation.
Price 25 cents, postage 2 cents.

Price 25 cents, postage 2 cents.
For sale at the BANNER OF LIGHT BOOKSTORE, 158
Washington street, Boston.

ESPECIAL PARTNER!

BEING nearly ready with two new works, either of which will command a large sale, I want a partner with good address, capable of managing the New England Branch of my trade. He or she must have from \$1000 to \$3000 capital. But ability stands before money. Apply to G. W. PEPPER. Peabody, Mass., till Oct. 1st; after that, to P. B. RANDOLPH, Boston, Mais.

WORMS, and surest remedy for worms ever discovered.
They destroy rape and all other worms of the human system. Dose very small and almost tasteless. Price 35 cents per package, or 3 for \$1, by mail. Address JAMES COOPER, M. D., Beilefontaine, Ohio. 3meowis—Sept. 5.

Lithograph Likeness of Dr. Newton. WILLIAM WHITE & CO. will forward to any address by mail, post-paid, a beautiful Lithograph Likeness of Dr. J. R. Newton, on receipt of 50 cents.

MRS. A. DEXTER, Clairvoyant. Sickness, business, character and test communications, No. 216 West 17th street, New York. Sept. 19.

Message Department.

Each Message in this Department of the Banner 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 cvil. But those who leave the earth-sphere in an unde-

veloped state, eventually progress into a higher condition.

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

The Banner of Light Free Circles.

The Banner of Light Free Circles.

These Circles are held at No. 128 Washington Strret, Room No. 4. (up stairs.) on Monday, Tresday and Thursday Afternoons. The Circle Room will be open for visitors at two o'clock; services commence at precisely three o'clock, after which time no one will be admitted. Boats reserved for strangers. Donations solicited.

Mrs. Conant receives no visitors on Mondays, Tuesdays, Weddresdays or Thursdays, until after six o'clock r.m. She gives no private sittings.

237 Donations of flowers for our Circle-Room are solicited, 7.07 The questions answered at these Scances are often propounded by individuals among the audience. Those read to the controlling intelligence by the chairman, are sent in by correspondents.

rent in by correspondents.

Donations in Aid of our Public Free Circles.

for which the friends hav	\$1,00 Dr. II. Sherburne 8
P Wood	Len A friend
Mrs. Willis	. 1.60 E. Gunnlson
A friend	. 1.60 Z_C. Howland
Friend	1 co Mrs. S. Crawford
Smith King	2.00 A triend
Della Avery	. 3.00 Mrs. J. Peckham
W. W. Prouty	, 1,60 Mrs. M. Lincoln
B. Winn	. 1,00 Mrs. Dr. Garrison
Mrs. E. Browne	
E. Bond	. 10 Wm. Jarvis 20

Invocation.

Oh thou, who alone art infallible, thou to whom we ever flee in times of sorrow and in times of joy, we come to thee this hour, asking for renewed inspiration from thee, asking to be baptized with the holy ghost, with the holy spirit of truth of this age. Oh, Mighty One, thou hast cradled us upon thy bosom from all past eternity. We are still safe in thee, and we believe that forever and forever we shall abide in thee. Yet we ask, oh Great Spirit, to know more of thee. We ask that thy law may be so clearly revealed to us that we shall never seek to break it. We ask to be wise for our own good, and for the good of humanity. Oh our Father, thou spirit of light and love, thou who doth bring truth to our souls, thou who doth cause our souls to comprehend that truth, oh, be with us this hour, and may our duties be done, and well done; and when thou hast no longer need that we return to earth, may we hear thy voice speaking to our souls, saying that we have done well, that we have obeyed thy law. Hear us, our Father, and in thy way answer. June 7.

Questions and Answers.

CONTROLLING SPIRIT.-If you have questions, Mr. Chairman, I will answer them.

Ottes.-Has not evil as legitimate an existence in the world as good?

Ass .- Yes, to my mind it has. But I conceive evil to be but the lesser good, the dark side of

Q.-What are your views with regard to the doctrine that "Whatever is, is right?"

A.-When considered from a purely spiritual standpoint it is true-absolutely true. But when considered from an earthly standpoint, it is not true. Whatever is, is by virtue of divine law, therefore it must be right. All the rude experience through which the soul passes in mortal life comes to that soul in consequence of divine law, therefore it must be right.

Q .- Then suppose a child tells a falsehood, why correct it if what it has done is right? If it is acting in harmony with Nature's law, why restrain

A .- You restrain the child because it is right that you should. The child, in following out what some would call the evil bent of its nature, commits errors, tells lies perhaps, and does those things which you do not wish it to do. Now the divine prompter which you have within you tells equally right both ways.

Q.-Is not what is recognized as conscience the child of education?

A .- Certainly it is.

Q.-Do you mean to say that it is right for the child to lie, and right for you to correct it?

A .- Yes, I mean just that. There is a something in the child's make-up that causes it to lie, therefore it does, and therefore it is right for it to lie. But it is equally right that you restrain it, that you assist it to overcome that lesser good in its nature and rise to the higher good.

Q.-Did any man or woman ever accept that belief except through intuition?

A.-No, never. Q.-How can we be held accountable, if we only do that which we are obliged to do by our organ-

A.-The law which obliges you to go this way or that, also holds you accountable for which way you do go. You may be sure of that. The doctrine of whatever is is right, does not rob you of your accountability to your own higher self. Each one of us is his own judge. There is a bar within the soul at which we shall be arraigned for every act of our lives, whether good or evil. We are responsible for those acts, and shall be held accountable for them. This may seem very unjust, but when spiritually considered, is very

Q.-Children are born with certain propensities which they cannot restrain. Are they held ac-

A .- Yes, for it is in consequence of the laws holding them accountable that they rise out of this lower condition. If there was within the soul no sense of accountability for acts done in the body, the soul would forever and forever remain upon one plane of existence, never rising higher. So thank God that you are held accountable. Even if you put your own hand in the fire through ignorance, not knowing that it will burn. the law acts just the same upon you as if you did know it.

Q .- Are there more than three persons that rule in the heavenly kingdom?

A.-I should say yes, and again I should say no, and both answers would be correct. Since I do not believe in a personal God, but in a pervading principle, of course I reject the doctrine of the trinity. But when materially considered, I should say that those who rule may be numbered as legion, each one acting his or her part, each one giving his or her share of power in the universe, each one to a greater or lesser extent a ruler.

Q.-Are there no punishments in the future world except such as result from regrets for having done evil in this?

A .- I do not know of any. But I assure you that the punishment the soul inflicts upon itself through regret is more keen than you have any conception of here.

Q .- If spirits do evil in the other world, are

they punished there the same as here? A .- Just the same-by themselves, not by any

God punishes them for every evil act-for every- holy Scriptures of thy creation for us. We will thing they do that is not in harmony with the highest good.

Q.—Is there any everlasting punishment?

not. The punishment is everlasting to the thing Amen. to be punished-to the sin. Q.-When we enter the spirit-world, do we

eave our evil propensities behind with the physical body? A.-Not always. Sometimes they have made

so deep an impress upon the spirit that the spirit must act in and through them for a time. Q.-Will they have the same or a similar form

as here? A .- Yes; but there are moral hospitals into which these unfortunates are taken, and from which they do not come out till they have been morally restored to health.

QR.-You spoke yesterday of the doctrine of re-

nearnation-A .- You are mistaken. I did not; some one

elso did. Q.-Do you, then, consider re-incarnation a

sign of progression or of retrogression? A .- All the changes of life, to me, are progress-

ive changes. It matters not whether I descend into hell or ascend into heaven. Both conditions of my being are conditions of progress. If I descend into hell, it is because there is a necessity existing in my soul for that experience, and is because I am fitted to ascend into heaven, and through that fitness I progress. Q.-What is hell?

A .- Anything which causes me to be unhappy s. to me, hell.

Q.—In the moral hospitals of which you speak

do the inmates suffer? A .- No; on the contrary, they are woodd away rom suffering, tenderly treated, cared for as a guardian spirits. Sometimes they are the fragsick child would be cared for, lovingly, by those whose business it is to bring them up out of sad-

ness, and not to crush them still lower. Q.-Jesus said, "Those who love father or nother more than me are not worthy of me." What did he mean?

A.-Those to whom he was speaking were a cople largely avaricious, who thought more of following after Mammon than after God. He know it. They would seek salvation for their souls when they had nothing else to do. Jesus knew how strong their proclivities were in that direction. He desired to turn them another way. He desired to waken the spiritual powers of their ouls, and so he said, as the record has it, "He who is not willing to leave father and mother, husband and wife, and all, for my sake, is not worthy of me." It was the spirit of truth that: spoke through Jesus. He did not mean literally following after him, the man Jesus, but he meant the principle of truth which was enunciated through him.

QR.-According to this, I think the Christian world is very much deceived.

A .- And you think quite right. The Christian world, like the heathen worshipers from whence t has borrowed most of its religious ideas, is an idolatrous world, worshiping the form more than the spirit-worshiping that which they can see more than that which they cannot see. June 7.

James L. Hartup.

(To the Chairman.) Say, if you please, through your paper, that I, James L. Hartup, died in Rome this morning of disease of the heart. I have much I wish to say, but cannot for my weakness. I come to give information of my death to those I have here. June 7.

Nellie Williams,

That gentleman was troubled because they were embalming his body, and he was in direct rapport with it. That was what was the trouble with him. They were embalming it, and he was n't detached from it wholly, and it distressed him. I am Nellie Williams, I lived on Anderson street, in Boston. I have been dead since a year ago this winter—a year ago. I have come back physical life, becomes incarnated in that life, unto my mother, because she is a medium, and I der the direct influence of some one or more never went away from her me to come here. She is n't white, but she is n't pilgrimage in physical life those heavenly bodies before. black, and I want you to tell her that I live in a nice place, and I never have been sorry I went: and I have as many teachers as I want here. I I shall come to her every time I can, and help her all I can. I am eleven now. Good-by. June 7.

Elizabeth McDonald.

Blessed be the Lord who giveth us victory over death.

My name when I was here was Elizabeth Mc-Donald. I lived in the body seventy-eight years, and I've come back to-day to convince my son, if nossible, that I can come. He does n't believe in a future life, and yet he dreads annihilation. I tried to bring him up in the Christian faith, but I never could. He always wanted to know too much of the whys and wherefores about things. and was never satisfied to believe what could n't be demonstrated as true to him.

Now if he will write to his uncle in Scotland. asking for information concerning his father, he will receive that information that he has so long desired, and has never known how to obtain. And if he will investigate these spiritual things. he will receive information that will be worth far more to him. He will learn that there is another life, and that it is for him as for all others. If he will write a list of questions, directed to his father. and ask his father to answer them, and send them that his father may use Mr. Mansfield, he will get. in all probability, just such an answer as will be corroborated by what he may receive from Scotsue this till he shall be satisfied for himself that McDonald. He lives in New Bedford. I have provided a way for him to receive my message.

Scance conducted by Father Henry Fitz James; letters answered by H. Marion Stephens.

Invocation. Oh thou Eternal One, who lighteth up the secret fires within every soul, and needeth no psalm of when here. I believed that that was the right our lips or prayer of our hearts, thou who doth doctrine, and I lived up to it as well as I could. reveal thyself to us through storm and starlight, I say as well as I could. I do n't mean to say through singing birds and fragrant blossoms, we that I lived up to the highest precepts of that bring thee this hour the deepest and the highest | faith, for I did not, but I did as well as I could. and holiest devotion of our souls. And we prom- But I found on entering the spirit-world that all ise thee, oh Lord, to ever walk in thy way, in so my friends who had preceded me to that world far as we shall understand it, and to bring from had abandoned their religious faith, every one of out the holy places of our being all of God or them. "Well," I said, "what do you do here in goodness that thou hast given us. We will feed this life?" "We worship God." "Without any thy lambs. We will clothe thy naked. We will religion?" "Yes, without any religion; at least," roll back the curtain that priestly ignorance bath they said, "without any such as you know on hung between thy world of mind and thy world earth. Every soul has a religious element of its of matter, and bring thy dear humanity, if possi-lown, and it is unlike every body else, so there are

civil tribunal, however. Nature and Nature's ble, face to face with thee. Thou hast opened the read them as best we may. We will fulfill thy law, oh our Father, to the best of our power. So shall thy kingdom come to us, so shall thy will A .- In one sense there is, in another there is be done in our hearts forever and forevermore.

Questions and Answers. QUES.-[By one of the audience:] I know a man who is in the habit of dreaming much, and he often finds himself in places wholly new to him. At one time he dreamed of standing on a high ridge of land overlooking a river before him a broad avenue. On every side buildings were visible through the mist, and while he stood there a large ship made its appearance, and passed along very rapidly before him. But notwithstanding her rapid progress, the vessel had neither rudder, paddle wheels nor propeller. He watched her out of sight, when he felt something passing his body, and looking down he saw what appeared to be a metallic ring, which presently lifted him a short distance, and carried him nearly across the river; and he heard a voice saying, This is the way Christ walked upon the water.' On coming out of this condition he found himself very weak, and the blood rushing through his body very rapidly. He has always been impressed with the idea that vessels will be propelled by some other power than is now made use of, and this dream might have foreshadowed through it I progress. If I ascend into heaven, it it. What was the power that propelled this ves-

sel? Ans,-It is impossible to tell what the power was in this special dream case, because we were not there, therefore made no observation. Dreams, it should be understood, are the results sometimes of physical and sometimes of spiritual conditions. Sometimes they are the faint phantasmagoria of impressions that are given to the dreamer by ments of conditions that are real to the spirit in its spiritual state, and sometimes they are the result of physical depression, an over-loaded stomach, or a crowded brain and disordered nervous system. Those that come to the dreamer as impressions or symbols from guardian spirits, you cannot always detect from those that come in consequence of disordered bodies. But the time will arrive when you can draw the line between the two, and know which is which. At that time dreams will be of far more consequence than they are at present, because in your now thoroughly material state you cannot understand them, because your guardian spirits cannot give you those clear and definite impressions during your dreams that they will be able to give you in the future. As you rise through matter as spirits, and become more and more spiritual, closer and closer allied to the spirit-world, that world will be able to come into more and more direct communication

It is a scientific fact which will ere long be positively demonstrated, that there is a force, power in your midst, that is more potent than all other motive powers that have ever yet been discovered. It will be applied to sailing craft, to all kinds of land vehicles, and what is of far greater importance-at least to some peoplethan all else, it will be obtained at a very cheap rate. This you may call a prophecy or not, as you please; but, before you pass judgment upon it, wait a few years and see whether it comes true

Q.-Do the planets have anything to do with

governing our situation in life? A .- Yes, they do. Since all the atoms composing the entire universe affect each other, of course these larger atoms in life must have a correspondingly large effect upon each other. You have a certain relationship to all the heavenly bodies. They hold a certain relationship to you. You affect them. They affect you. It is not only a general effect that is felt, but a special effect, that which finds expression through physical life. Astrological scientists in our life tell us, and we know it is true, that every living soul comes into heavenly bodies, and throughout all their future | stories, but there have been circumstances that affect them, either for good or for ill. I know this is a science that ages ago fell into disrepute. I know, also, that the time will come, when heads can learn anything I want to learn. And tell her are wiser, when it will be brought up again and recognized at its true value.

Q .- Does it so far affect us that certain days are better than others on which to enter upon any business?

A .- Yes, certainly; because under certain planetary influences you are clear-headed and lighthearted, and therefore can act with more clearness upon any matter than you can under other circumstances.

Q.—Is it possible to ascertain when these days

occur? . A.—Yes, just as possible as it is to ascertain the return of comets, eclipses, and the like. Science has demonstrated that these can be accounted for. We know by science when an eclipse is to occur, and scientists will tell you to a second. If this can be done, certainly these good and evil days can be pointed out with just as much accu-

Q .- Are we not predestinated, and chained to the car of fate? A.—Yes, emphatically YES.

Mendum Janverin.

When we live in the mortal world, we are in a world of effects, and we see, as it were, through a glass darkly. But when we pass out of that world into the world of causes, the spiritual world, we no longer see through a glass darkly, but face to face. So I do not wonder that there is land. Now since none on earth know concerning | so much ignorance on the earth, so much superwhat he is so anxious about, it is fair at least for stition with regard to the life after death. I lived him to infer that there has been a supermundane here between sixty and seventy years, and I do power at work to give him the information. If not suppose I made so much progress in all those he thinks it is worth his while, he had better pur- years as I made the first hour that I became clearly awake to my condition in the spirit-world. there is a life after death. His name, Alexander [You moved on rapidly, did you not?] No, very slow, compared with some—very slow; for I was not by nature a very rapid mover in anything. And there is so great a difference between the powers of the soul that is here cramped by the things of time, and the soul that is free from those conditions and dwells in the world of causes—so great is it, that some souls are almost ready to declare that there is no fellowship between the two worlds. I was a Methodist by religious faith

no sects here, there are no churches here. Every man and every woman is a sect of themselves and a church of themselves. That is all the churches, all the sects we have here." At first it troubled me a good deal, but I very soon grew out of it, and then came regrets concerning my earth life. I lived a penurious, selfish life when here—at least a certain kind of selfishness. I did not think much about adorning the body, for I were one coat over twenty-five years, and I didn't think much of gratifying the stomach, for I contended that the cheapest things were just as good as the dearest. And so I lived, plodding away, working day by day to get a few pennies to add to those I already had, hardly caring to take note of the passing events of the day except such as interested me. If molasses or sugar and other groceries were up, why then I was interested, and if they were down I was interested, for they would affect me, you know. [Were you a grocer?] Yes, on a small scale. I brought up my family, the most of them, to feel as I did. Some of them rebelled against my way of thinking and doing, and I put a black mark against 'em for it. But I find here in this world that they were ahead of me—vastly ahead of me. They who were ready to put their hand in their pocket. and a church of themselves. That is all the churches, all the sects we have here." At first were ahead of me-vastly ahead of me. They who were ready to put their hand in their pocket to aid when a poor wayfarer came along were far ahead of me. I closed my pocket; I used to tell emit was my money and not theirs, and they and no right to do so. They contended it was God's money and they had a right to do so, and so they did it, and, for my part, I thank God now that they did. I wish those of my children who remain - the majority of them are in the spiritworld—but those who remain, I wish they could know of this beautiful spiritual truth, and that they would go just as far from the path their father trod as possible. Go just the opposite way; ther trod as possible. Go just the opposite way; it will bring them more spiritual life, and a better home in the hereafter than I have got. I would be glad to see them using all I left for those who have need; because I know that the liberal soul is blest in giving—doubly blest here in the earthlife, and blest in the spirit-world. I want them to investigate this beautiful truth. If they find anything in it that appeals to their souls and that will do them good, take it in; if they don't, why, let it alone; it won't harm them. My name when here, Mendum Janverin, of Portsmouth, N. H. Good day, sir.

Edward Richardson.

My father, Captain Elihu Richardson, of New Bedford, is anxious to know whether this Spiritualism is true or false. And to test the matter he has written quite a list of questions, which he says if any one from the other life can come and satisfactorily answer he shall believe in the theo.

Banner, Mars., Sept. 2a, 1810.

Callfornia.

SAN JOSE.—Mary E. Beach writes: "With your permission I will take this method of speaking to my many friends in the Atlantic States, by communicating a brief message to you. I have just the Atlantic States, by communicating a brief message to you. I have just the Atlantic States, by communicating a brief message to you. I have just the Atlantic States, by communicating a brief message to you. I have just the Atlantic States, by communicating a brief message to you. I have just the Atlantic States, by communicating a brief message to you. I have just the Atlantic States, by communicating a brief message to the Banner of Lipht, and found letters from Sister Frances the Allonday and found letters from Sister Frances of the Atlantic States, by communicating a brief message to the Banner states, by communicating a brief message to the Banner states, by communicating a brief message to the Banner states, by communicating a brief message to the Banner states, by communicating a brief message to the Banner states, by communicating a brief message to the Banner states, by com

has written quite a list of questions, which he says if any one from the other life can come and satisfactorily answer he shall believe in the theory. I am his son Edward. I have come in response to his thoughts. He has the questions which he has written for some one in our life to answer in his pocket. I have come to tell him to carefully seal those questions and direct them to his old friend, Capt. William Flowers, asking him to answer them. He can do it better than any one else. Direct the package to the medium, Mr. Mansfield. His friend, Capt. Flowers, will follow it there and answer it, I think, to his entire satisfaction.

Linkly, and the sweeping tide of free thought and investigation is urging us onward toward its great sea of universal liberty.

Dear Banner, when assailed by my own kin and by those who should have been my friends, or giving myself up to whe should have been my friends, or giving myself up to whe should have been my friends, or giving myself up to whe should have been my friends, or giving myself up to whe should have been my friends, or giving myself up to whe should have been my friends, or giving myself up to whe should have been my friends, or giving myself up to the guardianship of angels, I have found comfort and consolidation, not from the invisible ones alone, but also in perusing the pure and lofty sentiments wrapped in your Godgiven folds. Though persecuted and condemned, to-day I can see the trials of the past were blessings in disguise, urging me onward toward its great sea of universal liberty.

Dear Banner, when assailed by my own kin and by those who should have been my friends, for giving myself up to the guardianship of angels, I have found consolidation, to from the invisible ones alone, but also in perusing the pure and lofty sentiments wrapped in your Godgiven folds. Though persecuted and condemned, to-day I can see the trials of the past were blessings in disguise, liberty and lofty sentiments wrapped in your Godgiven folds. Though persecuted and condemned, to-day I

dren, in Liverpool. But, instead of receiving the news of my death, they have received news that I was married again in this country, and have abandoned them. Now, about a month since, my family have got somewhat interested in the spiritual idea, and have received some spiritual works, and, among the rest, your Banner of Light. It and, among the rest, your Banner of Light. It has interested them a good deal, and, by their receiving it again and again, I hope that I may be able to influence the same parties who have been a common than a gathering facts, so that when able to influence the same parties who have been kind enough to send them the Banner, the one that shall contain my message. I know they have rebelled against believing those uncharitable made it appear that they were true, and so it has kept them in trouble, in doubt and distress these eleven years. I want them to know the truth, and I do not ask them to believe by my coming here simply, but I ask them to write to Captain William Harris, of New York City, and he will give them the necessary information concerning my death and my sickness. He was second officer at that time on hoard the John Bertram. I should be glad to communicate further with them, give them all the information that may be in my power. Good day, sir. June 9.

Séance conducted by Theodore Parker; letters answered by C. H. Crowell.

MESSAGES TO BE PUBLISHED.

Monday, June 13.—Invocation; Questions and Answers; Thomas llunt, of Salem, Mass.; Caroline Phillips, of Williams-burg, N. Y., (died in Frankfort, Germany, June 8); Johnny Joice.
Tuesday, June 14—Invocation: Questions and Answers;
Andrew Ross, of Cincinnati, O., to his brother; Eben Snow,
of Searsport, Me., to Sarah Jane Snow: Agnes Stover, to her
parents, in Montgomery, Ala.; James Kelley, to his brother.
Thursday, June 16—invocation; Questions and Answers;
Edward Hill Robinson, of New York City; Patrick Murphy;
James Ready; Clementine Woods, of St. Augustine, Fla., to
her relatives.

er relatives.

Monday, June 20.—Invocation; Questions and Answers; ennie Abbott, of Bangor, Me., to her mother; Mary McGill, f lioston, to her ester; Patrick Power, of Halifax.

Tuesday, June 21.—Invocation; Questions and Answers; limic Tubbs; Edward H. Harris, 2d Virginia Infantry, Co. J., to friends; Mr. Roby; Gldeon Sampson, of Steubenville, J., to friends.

O., to Iriends.

Thursday, June 23.—Invocation; Questions and Answers;
Rev. Isaac Farrington, of Hartford, Conn., to his family:
Minnie Harris, of Venango, N. Y., to her sister; John Henry
Styles, of Chelsea, Vt., lost from the ship "Orient," to his

Styles, of Cholsea, Vt., lost from the ship "Orient," to his mother.

Thursday, June 30.—Invocation: Questions and Answers; William M. Thackersy; Henri Lamoine, to his brother in Brest, France; Sam. Brownlow, to his former master, Gov. Hownlow; Sarah Frances Hammond, died in Frankfort, Germany.

Monday, Sept. 5—Invocation; Questions and Answers; Henry C. Wright; Alcinda Wilhelm Slade; Jean McGregor, of Glenwalla, Scotland, to her mother; James Garry, to David Burns, surgeon on the ship "John Adams;" Many Brown (colored), of Boston, to her mother.

Tuesday, Sept. 6.—Invocation; Questions and Answers; Ralph Farnham; Katle Lougee, of Boston, to her slater Nel lie; Johnny Garfield, of St. Louis, to his father; James Don ovan, of Boston, to his brother.

Thursday, Sept. 8.—Invocation: Questions and Answers; James Pase, to William Page, of Boston; James Head, to his wife; Sarah Jane Shaw, of Nacc, Me., to, her grandmother; William H. Burton; Capt. William Parker, of Portsmouth, N. H., to his daughter.

Monday, Sept. 12.—Invocation; Questions and Answers; Dennis Dale, of New York City; Betsey Brown, of Derry, N. H.; Mary P. Loxley, of West Philadelphia, Pa., to her relatives; L. Judd Pardee; Patrick Power; Philip Stevens, of Galveston, Texas, to his brother.

SORROW, A TREASURE-POINTER.

There, where a sorrow comes upon thee, where Thy tears are made to flow, there certainly A treasure lies waiting thee, which shall Richly repay thy sorrow and thy tears; Some true thing hast thou there to find, some thing Some true thing hast thou there to find, some thing Of beauty there to see, some good to do, Some wrong to right; or, at the very least, Thou hast the fairest recompense of all:
To learn what life is and to try thy heart, And freshly, freely, to look out on heaven!
Thy very tears shall open wide thine eyes, Thy very sorrows shall wake up thy heart; Then mark the heavenly signals and be glad, And where thou sufferest, feel a joy to come! In woe be glad, glad of the very woe, That thou canst prove by it thy happiness, Strength, wisdom, love, tranquility and toil; Then, and not till then, art thou truly man; Then is thy happiness a steadfast thing. Bo shall thy spirit lightly bear the pain
That Nature gave thee for its health. How blest Is he who only wills that which is good!

—From the German of Leopold Schefer.

Bunner Correspondence.

From N. Frank White.

distance, if the friends in other Southern cities and towns will write me soon enough to allow me to make my arrangements in advance. Many invitations reach me when it is too late, and to my regret I cannot respond; if the friends South will bear this in mind, and will write me, no matter how soon, now I have decided upon my route, I shall hope to have the pleasure of visiting them during the winter. My address is Boston, Mass., care "Banner of Light," through September and October, and Vineland, N. J., through

November.

I am satisfied my duty lies in the South at present, and I shall not shrink from it; while regretting that I cannot respond to the urgent invitations of my Western friends this year, I shall feel nerved for the pioneer work before me in this new field, and go cheerfully ngain to meet those from whom I parted so reluctantly last spring, knowing that warm hearts will welcome me, and hopeful in the knowledge, also, that if the South has not changed materially in a few months my work there will not be in valu. w months, my work there will not be in vain Boston, Mass., Sept. 2d, 1870.

California.

Benjamin H. Clemence.

My name was Beujamin H. Clemence. I am from Liverpool, England. I came to this country eleven years ago in the ship John Bertram. I was sick when I landed, and died about fourteen days after. I left a family, a wife and four children, in Liverpool. But, instead of receiving the

ever.
Should any of my friends read these scattered thoughts o mine they will know that a word from them would be cheerfully received. I am still with you all in bonds of holy friendship, and with you I stand each day and hour beneath the truth-gemmed Banner of Spiritualism, and am glad to own my allegiance to the immortal hosts on the "evergreen shore."

SALT LAKE CITY.—A correspondent writing from this place, Aug. 20th, informs us of the secret progress made by Spiritualism among the liberal wing of the Mormon faith. Speaking of his own experience he says: "The first information I obtained about Spiritualism was a communication from my first wife, who has been dead some sixteen years. She informed me of her happiness, and aspoke of my children. The medium saw and described her to me so that I readily recognized her. My wife died in Wales, and as the medium had never been away from the States, he could have known nothing of the circumstances described. This occurred about April 7th, 1870." Our correspondent also describes the mediumistic powers developed in his present wife, and says: "A short time ago she was very sick; I hegan to fear she would die. She heard voices calling her away. Then my first wife in spirit came and asked her if she wanted to die, and she said, 'No; I do not want to leave my husband and child.' The first then laid her hands upon the second's head and told her she would get well, and she began from that time to amend, and is now well. The child was sick the next day after his mether was administered to and the same spirit came and administered to him, and told his mother that that was her mission—to heal the sick."

After describing several trances, in which his wife has seen many beautiful visions, he desires information as to whether, while in this state of unconscious trance, the spirit of the medium leaves the body and traverses through the scenes it beholds, or whether the scenes, persons, &c., come to it in a typical manner.

The spirits manifesting at the circles held by our correspondent number, among others, quite a representation of the old Mormon leaders of the past, who now, in the light LAKE CITY .- A correspondent writing from this

The spirits manifesting at the circles held by our correspondent number, among others, quite a representation of the old Mormon leaders of the past, who now, in the light of the new dispensation, urge the believers on earth to arise and shake off the yoke of priestly despetism. He is convinced that "with the heavenly hosts backing us, the great reform movement that is inaugurated here, and the Josephite party all working in that direction, the old Orthodoxy must soon go down, despite the struggles of its adherents. When a man joins the reform party the Orthodox do everything in their power to destroy him—body and soul. Since I left the old church my property—some of it—has been destroyed, and my life threatened; that is what 'cutting off' means. So you see we of the liberal party of Utah have something to meet."

- *This question we have submitted to the controlling intelli-gence of our public free circle for solution. The answer will be given in due time.—Eds. B. of L.

LINDEN.—Alexander King gives the following item, under date of Aug. 20th: In the Universalist Herald, published by Rev. J. C. Burruss, at Notasulga, Ala., of Aug. 1st, 1870, I find an account of the sudden death of Hon. W. V. Hare, of Gainesville, Ala., which occurred at the Roper House, Mobile, Jan. 20th. Mr. Hare at the time of his death was President of the M. G. & T. R. R. Co., and at one time represented the County in which he lived in the State Legislature. I clip from the above mentioned paper a singular circumstance connected with his death, which I send you:

"A Dove Lights on the Coffin.—Mr. John Hare, a brother of the deceased, in a late letter, says—'In my letter amouncing brother Willie's death, I forgot to mention a singular circumstance that occurred while brother's remains were repealing in the coffin, in the parlor of his late residence. Myself and Turner Bell, of Gainesville, went into the room about half an hour before sunset, and there was a dove alting on the coffin, and it walked back and forth from one end to the other, and then flew out of the window. It was not gone more than two minutes, before it returned, and I Texas.

ond to the other, and then new out of the window. It was not gone more than two minutes, before it returned, and I think would have perched on the coffin again, had we not been standing so near by. It lit under the coffin. There was not a pet dove on the place or in the neighborhood, that any one knew of. Brother was a strong believer in Spirit-

ualism...
This strange circumstance seems ominous of hops and peace, and we think should be so considered."

Nebraska State Spiritual Convention The Executive Committee of the State Association have appointed Friday, Saturday and Sunday, Oct. 28th, 29th and 30th, for the State Convention, to be held in the State Capitol in Lincoln. There will be good lectures for the occasion. We cordially invite all speakers and free thinkers to participate with us. Come and see our young State Capital, where we can speak our minds freely. By order of the committee, Lincoln, Neb.

Hancock County, Maine. The Spiritualists and friends of progress and free thought in Hancock County, Maine, will hold their, Second Quarterly Convention in Bucksport, commencing Oct. 8th, at 10 o'clock A. M., and continue two days. A cordial invitation is extended to all. Per order of the Committee.

Mariaville, Sept. 10, 1879. MOLBORY KINGMAN, Sec y. rdence.

rolls in upon us o my course this o my course this olumns, so wide-hich my friends the decision. Under the my friends the course of the my friends, as well as and cliff-lines, a and home-like dear to me, and more especially hed much to re-r there is ever a i prairies and its I have been so pring convinced h, hard, ploneer, and which I hoped I cannot neglect for and October fan ongagement N. J., I shall go at city my headmonth's engage all not limit my-aember, January, idsboro, Raleigh, oven to quite a cities and towns also my arrange-h me when it is d; if the friends o me, no matter ute, I shall hope ing the winter.

at present, and I that I cannot re-

that I cannot re-torn friends this ork before me in meet those from f, knowing that ul in the knowl-d materially in a ain.

th your permismy many friends brief message to o old numbers of m Sister Frances s whom I so well lory, will ever be neet this side the rtfelt salutation. I the past I have good will upon less you. Jose, a beautiful I mountains, flay angels, too, are elighting up the nd gloomy by the nich would have it, for its concessonse, and the in-shadows of the y it is to Spirituof man's immortant in the signal sea of universal in and by those

in and by those on myself up to somfort and conbut also in peruped in your Godlemned, to-day I sings in disguise, uth and liberty. Though in spirit times wish I was dear friends, "I in town, and am increasing numur grand religion, f the light given have a melly we have a nally we have a coglad to see and

are pure Spiritu-iritualist, feeds a d of eternal life. lit up with that of the nobleness noble examples nd sinners. His and more by the for it is written, ,," and thus be it tered thoughts o i would be cheer-ids of holy friend-our beneath the am glad to own the "cvergreen

ites us Aug. 1st: mountains, but, patiently watch-cts, so that when may be certain e and a thorough I hope the Ban-it, the true bread

writing from this progress made by e Mormon faith. The first inform-The first information as sixteen years, poke of my chiller to me so that I Wales, and as the wates, and as the
tes, he could have
scribed. This ocspondent also ded in his present
was very sick; I
voices calling her
and asked her if not want to leave not want to leave ther hands upon got well, and she well. The child administered to, to him, and teld heat the sick." his wife has seen ion as to whether, the spirit of the rough the scenes s, &c., come to it

eld by our corre-representation of now, in the light on earth to ariso tism. He is contism. He is con-sing us, the great and the Joseph-ne old Orthodoxy of its adherents. orthodox do everyand soul. Since it—has been derty of Utah have controlling intelli-The answer will

llowing item, un-Herald, published of Aug. 1st, 1870, I n. W. V. Haro, of Roper House, Mo-is death was Pres-te time represent-te Legislature. I singular circum-end you: I Hare, a brother ty letter announce

h Hare, a brother by letter announcention a singular remains were received in the remains were reput into the room rowas a does stad forth from one window. It was it returned, and I gain, had we not be coffin. There eighborhood, that believer in Spiritnous of hope and nvention.

Association have Oct. 28th, 29th and a the State Capisfor the occasion. Inkers to particite Uapital, where it the committee, ERS, Cor. See J.

nd free thought in Second Quarterly t. 8th. at 10 o'clock invitation is ex-

Kinoman, Sec'y.

SEPTEMBER 24, 1870.

Kansas—Annual Convention.

The Third annual Convention of the Kansas State Spiritualist Association will be he'd at the Court House in Topcka, Kan, commencing at 2 r. M., Friday, Oct. 21st, and continuing Saturday and Sunday, Oct. 22d and 23d. An invitation is extended to all Spiritualists in the State to be present, and arrangements have been made to keep them without expense. The same invitation is extended to speakers from abroad Warren Chase, of St. Louis, will attend the meeting, and also other speakers. Arrangements will be made with the railroad companies of the State for half-fare.

Topcka, Aug. 29, 1870.

F. L. CRANE, President.

The Iowa Spiritualist Association The Iowa Spiritualist Association
Will hold its third Anniversary at Des Molnes, the 7th, 8th
and 9th of October, commencing at 10 octock A. M. In Spiritnalists' Hall. Good speakers have been engaged, but we
earnestly solicit speakers in lowannd elsewhere to meet with
its, and help to make-the meeting interesting and profitable.
Will not the Spiritualists of lowa see to that the State shall
be fully represented? Reduction of fare may be expected on
most of the railroads.

[Papers friendly please copy.]

Mediums in Boston.

DURHAM MEDICAL INSTITUTE.

DR. JAMES CANNEY CHESLEY, Eelectic, Electric, Magnetic Healer and Physician, cures all curable diseases of mind and body, Instructor and Developer of Mediums. The Doctor, seeing the great need of an institution for the sick and afflicted, has leased a large building, and has spared no pains in utting it up in the most modern, convenient and scientific manner, with medicated baths, where the sick and lame can find the comforts of a home, with or without hourd, by the day or week, at moderate prices. Agents wanted to soil valuable medicines and desirable books. Send two three-cent stamps for answer, or the same for my new Medical Guide of 28 pages. No. 333 fremont street, Boston, Mass.

MRS. S. J. STICKNEY,
Widely known throughout New England, and the United
States generally, as one of the most remarkable Business
and Medical Clairvoyants and Spiritual Mediums of the
age. Examinations of diseases by lock of hair. Terms \$1,00
and two three-cent stamps. State age and sex, and if married.
Sept. 12.—1w*

DR. H. B. STORER, MRS. JULIA M. FRIEND,

WIDELY known throughout New England as one of the most remarkable Mediums and Spiritual Cinfroyants of the age, will receive patients at their office, 110 Harrison Avenue, Hoston.

To our practice is Ecicotic, as directed by physicians in spiritific, whose identity and ability to minister successfully to bodily and mental disease has been thoroughly tested during more than eight years practice. Medical examinations, when written through the hand of the medium, \$2.00; when sylven, \$1.00. Letters with lock of hair for examination must enclose \$2,00.

DR. MAIN'S HEALTH INSTITUTE. AT NO. 226 HARRISON AVENUE, BOSTON. THOSE requesting examinations by letter will please on close \$1.00, a lock of hair, a return postage stamp, and the address, and state sex and age. 13w*-July 2.

MRS. A. C. LATHAM,

MRS. A. C. LATHAM,

MEDICAL CLAIRVOYANT AND HEALING MEDIUM,

292 Washington street, Boston. Mrs. Latham is eminently successful in treating Humors, Rhoumatism, diseases of the Lungs, Kidneys, and all Billoux Complaints. Parties at a distance examined by a lock of hair. Price \$1,00. 4w*—Sept. 17.

FOR several years a sen-captain, voyaging to Europe, East Indies and China, has been aided by God and angels to heal the sick and develop mediums. Treats chronic diseases. 6 Beaver place, opposite 256 Tremont street, Boston. Hours: 9 A. M. to 4 F. M.

MENS. LIZZLE A REMSTEGAD.

MRS. LIZZIE ARMSTEAD.

TEST Medium, 554 Washington street. Circles Sunday and Friday Afternoons at 3. Private scances, 3 to 12, 2 to 5.

MRS. R. COLLINS, Clairvoyant Physician and Henling Medium, is meeting with great success in all Chronic Diseases of long standing. Will visit patients at their residences if desired. No. 9 East Canton street, Boston, Aug. 13.—134*

AURA H. HATCH will give Inspirational Musical Séances 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. 3.—4*

P. COTTON, Physical Medium, No. 10 East Lenox street, Boston. Public Circles held Tuesday, Friday and Sunday evenlegs, commencing at 8 of 8. Private Circles given if desired. MRS. L. W. LITCH, Trance, Test and Healing Medium. Circle Tuesday and Sunday evenings and Wednesday afternoon. 97 Sudbury street, room No. 18.

MRS. A. S. ELDRIDGE, Medical and Business Clairvoyant, 1 Oak st., Boston. Answering letters, \$1,00. Sept. 3.-4w*

MRS. LITTLEJOHN, Medical, Business and Prophetic Cialroyant, No. 26 Hanson street, Boston, 4w*—Sept. 5. MRS. M. M. HARDY, 125 West Concord street, Boston. Circles Wednesday and Sunday evenings.

Psychometry.—MRS. M. C. BOSTWICK,
Psychometrist and Clairvoyant, 10 Pine street, Boston.
Sept. 12.—4w*

MRS. OBED GRIDLEY, Trance and Test Business Medium, 44 Essex street, Boston. 4w*-Sept. 12. SAMUEL GROVER, HEALING MEDIUM, No. 23 Dix Place (opposite Harvard street). Sept. 5.

MRS, M. DANFORTH, Eclectic and Magnetic Physician, 43 Wall street, Boston. 2w*-Sept. 12.

Miscellaneous.

TRACTS FOR THE TIMES! "THE TRUTH SHALL MAKE YOU FREE."

THE AMERICAN LIBERAL TRACT SOCIETY

PUBLISH Radical, Spiritualistic and Reformatory Tracts to advance freedom of thought.

No. 1, "The Bible a Falso Witness," by Wm. Denton;

"2, "Thomas Paine's Letter to a friend on the publication of the 'Age of Reason'";

"3, "The Ministration of Departed Spirits," by Mrs. Harriet Beecher Stowe;

"4, "Human Testimony in favor of Spiritualism," by Geo. A. Bacon;

"5, "Catechumen." Translation from Voltaire;

"6, "Humanity rs. Christianity," by Henry C. Wright;

"7, "The Bible—1s it the Word of God?" by M. T. Dole, Ars now ready, and will be sent on receipt of orders. Other tracts are in press. Contributions of literary matter or money are solicited from all who favor the objects of the Society, Samples will be sent on receipt of two three-cent stamps, Price of tracts, 50 cents per 10, postage 6 cents; 85,00 per 1000, postage 75 cents. A discount of 20 per cent. made on all orders amounting to 825 and upwards. No orders will be filled unless cash for tracts and postage is enclosed. Make P. O. Orders payable to order of Secretary. Send orders to "AMERICAN LIBERAL TRACT SOCIETY." P. O. Box No. 518, Boston, Mass. WILLIAM DENTON, PRESIDENT. ALBERT MORTON, SECRETARY.

SOUL READING,

SOUL READING.

Or Psychometrical Delineation of Character.

MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future ilio; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmonicusly married. Full delineation, \$2,00 and two 3-centratamps Address,

MRS. A. B. SEVERANCE,

White Water, Walworth Co., Wis.

J. ROLLIN M. SQUIRE, ATTORNEY AND COUNSELOR AT LAW. No. 30 Court street, Room 4, Boston.

DR. G. W. KEITH HAS located at PROVIDENCE, R. I., where he will heal the sick until further notice. Rooms at 70 Cranston st. Sept. 12.—3w*

LITHOGRAPH LIKENESS OF A. J. DAVIS. A N excellent portrait of the celebrated writer on Spiritual ism, Andrew Jackson Davis. Price \$1.25. For sale at the BANNER OF LIGHT BOOKSTORE, 188 Washington street, Boston.

PHOTOGRAPHS OF ONIETA,

Indian control of J. WILLIAM VAN NAMEE, as seen in spirit-life by Wella P. Anderson, Artist for the Summer-Land.
Price 25 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 153 Washington street, Boston.

MRS. CUSHMAN, (Into of Somerville,) Medium for Guitar Playing in the light and other phases, has removed to Melrose, where she will resume her Monday evening and Friday alternoon circles. Also, at Charlestown, 20 Concord street, private sittings every Wednesday, and public circles Wednesday evening weekly, where she will be happy to meet her friends.

THE Next Term of the Belvidere Seminary will se happy commence Wednesday, Sept. 14th. This is a liberal school for youths of both sexes. Location healthy and beautiful. Terms moderate. For Catalogues address, MISSES BUSH, Belvidere, N. J.

BUSH, Belvidere, N. J.

3m—July 23.

ODD BACK NUMBERS of the London Magazines. "HUMAN NATURE" and the "SPIRITUAL MAQAZINE," will be sent to any address on receipt of 15 cents, being half the original price. These magazines contain first class matter, just such as Spiritualists should preserve for future use. Address, BANNER OF LIGHT, Boston, Mass. MRS. M. SMITH, Clairvoyant Physician and reliable Developing Medium, 141 South Clinton street, 13me—July 8.

Miscellaneous.

DR. H. A. TUCKER'S **NO.** 59 DIAPHORETIC COMPOUND.

HAVING used the above compound in an extended practice in New York, Brooklyn, Boston, Providence and Taunton, for the past 12 years, and wishing to bring its merits before the general public through the medium of the press, it is necessary to state a few of its virtues.

It being strictly a vegetable compound, and acting directly upon the secretory and excretory organs of the body, it is adapted to a wider range of disease than any preparation here tofore offered to the public.

It is particularly adapted to Nervous and Convulsive Diseases, Rheumatism, Neuralgia, Lameness of the Joints and Back, Bick and Nervous Headache, Toothache, Cholera, Cholera Morbus, Cholera Infantum, Dysentery and Rummer Complaints; a certain cure tor diseases of the Liver, Stomach and Bowels.

The 519 Compound is not an experiment, but its virtues have been tested and proved by me in my practice. Often one or two doses have produced a cure.

Its actual merit cannot be appreciated until tested. It is a physician in every household.

II. A. TUCKER, M. D., Brooklyn, N. Y.
Boston Consultation Office, 106 Harrison Avenue, George
C. Goodwin & Co., and B. & G. C. Wilson, Wholesale Agents.
Sold by druggists generally.

6m—Aug. 13.

THE

AMERICAN SPIRITUALIST.

Phenomenal and Philosophical.

Phenomenal and Philosophical.

DUBLISHED every other week by the American SpiritUALIST PUBLISHED GOMPANY, Office 47 Prespect street,
Cleveland, Ohio. HUDSON TUTLE, Editor.
GRO. A. BAGON, ASSOCIATE Editors.
J. O. BARRETT,
J. O. BARRETT,
J. O. BARRETT,
Devoted, as its name implies, especially to Spiritualism,
the paper is addressed to the advanced Spiritualist and
thoughtful investigator alike.
The American Spiritualist has received the highest commendation. "The best in quality and the lowest in price"
has been the expression regarding it.
Terms one dollar per volume. Address.

AMERICAN COLDITIONAL OF THE PRICE OF THE

AMERICAN SPIRITUALIST PUBLISHING CO., 47 Prospect street, Cleveland. O. Nov. 13.-ti

1840. PERRY DAVIS'S 1870. **VEGETABLE "PAIN KILLER,"**

A FTER THIRTY YEARS* trial, is still receiving the most unqualified testimonials to its virtues from persons of the
highest character and responsibility. Physicians of the first
respectability recommend it as a most effectual preparation
for the extinction of pair. It is not only the best remedy
ever known for Bruises, Cuts, Burns, &c., but for Dysentery
or Cholera, or any soft of howel complaint, it is a remedy unsurpassed for efficiency and rapidity of action. In the great
cities of India, and other hot climates, it has become the
standard Hedicine for all such complaints, as well as for Dyspepsia, Liver Complaints, and/other kindred disorders. For
Coughs and Colds, Canker, estima and Rheumatic difficulties it has been proved by the most abundant and convincing
testimony to be an invaluable medicine.

Sold by all Druggists.

4w—Sept. 3. 4w-Sept. 3,

Work for All! 130 SEWING MACHINES.

We sell all first-class Sewing Machines, For Cush. Cash Installments, or to be paid for in Work which may be done at Home. GOOD AGENTS WANTED. Call on or address ENGLEY & RICE,

130 Tremont street,.....corner Winter 180 July 9 —13w BOSTON.

BROWN BROTHERS, American and Foreign Patent Office,

46 School street, opposite City Mail, BOSTON, MASS. ALBERT W. BROWN. (Formerly Examiner at Scientific American.)

ALL Documents relating to Patonts prepared with promptness and ability. Advice gratis and charges reasonable.

Aug. 21.—tf IN THE LECTURE FIELD.

CEORGE N'ILVAINE RAMSAY, M. D., author of "Oosholoor," will lecture the coming season on "The Cause and Origin of Diurnal Motion," and some of the results, as logically deduced from the operative cause of said motion; "Comers "—their origin, progress and destiny; "Erinolody," including the cause of varieties of race, and Trinolody," including the cause of varieties of race, and Trinolody, including the cause of varieties of race, and tongovity of the Fredelugians, etc., etc. Associations wishing to engage his services can make the necessary arrangements by addressing him at No. 2 Wilson Place, New York City.

July 2.

J. T. GILMAN PIKE, PHYSICIAN,

Pavilion, No. 57 Tremont street, (Room No. 5,) BOSTON.

WANTED—AGENTS, (\$20 per day,) to sell the celebrated HOME SHUTTLE SEWING MACHINE. Has the under-feed, makes the bock stitch alke on both aldes), and is fully ficensed. The best and cheapest family Sewing Machine in the market. Address JOHNSON, CLARK & CO., Boston, Mass., Pittsburgh, Pa., Chicago, Ill., or St. Louis, Mo. THE BATTLE OF THE WILDERNESS-

A descriptive piece of music of 11 pages, composed in-apirationally by Laura Hastings Hatch. Price 75 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Wash-ington street, Boston.

MRS. MARY LEWIS, Psychometric Render of 11. Character from autograph or lock of hair, answers questions, &c. Terms 84. Brief readings, 81 and two three cent samps. Address, MARY LEWIS, Bloomington, Ill.

ECLECTIC MEDICAL COLLEGE.—Lectures commence Oct. 3d, 1870. Fees for the course, \$30. No other expenses. Send for announcement. JOSEPH SITES, M. D., Dean, 514 Plue street, Philadelphia, Pa. June 25.—16w*

BEAUTIFUL FLOWERS, painted on cards, photograph size in colors, by the excellent medium, MRS. E. A. BLAIR, of Montpeller, vt., for sale at this office, sent to any address on receipt of 25 cents.

PROF. HOWE'S SEVEN-HOUR SYSTEM

GRAMMAR.

THE writer of this useful book has had a practical experience in the art of teaching of upwards of thirty years.

He had long been impressed that a shorter pathway to grammar than that which led through the perplexing subtleties of
the text books could be secured, and with much skill devised
his "Seven-Hour" system of oral teaching. Appeals from
his audiences and requests from correspondents abroad became so numerous and repeated, that he was compelled to
put his ideas into print to satisfy the public demand. His dis
coveries in the science are many and startling, reducing the
labor in many instances from years to minutes. The limited
governing power of the Transitive Verb, from 30,660 words to
seven; his rotating or vibrating "S." securing syntactical
agreement between the Verb and Nour; his exposition of
the Bubjunctive Mood and Preposition, with many other interesting features of the work, are not only original but might
with great propriety be considered inspirational. These are
of the utmost value to the public writer, the platform speaker, the elergyman or the senator. Fifteen minutes attention
to any one of them will protect any intelligent person from
the work is got up in pampliet form of about 50 pages.
The work is got up in pampliet form of about 50 pages,
strong and neat covers, with large plain type, containing
everything within, in its simplest essence, to constitute the
PRACTICAL GRAMMAHAN. It is not sold for the value of the
paper, print or binding, but for the "BEVEN-HOUR" grammatical education contained within.

For sale at the BANKER OF LIGHT BOOKSTORE, 158
Washington street, Boston.

JUDGE EDMONDS'S TRACTS

JUDGE EDMONDS'S TRACTS

SPIRITUALISM.

SPIRITUALISM.

No. 1.—An Appeal to the Public on Spiritualism.

"2.—Bishop Hopkins on Spiritualism—Reply of Judge Edmonds.

"3.—The Newsboy.

"4.—Uncertainty of Spiritual Intercourse.

"5.—Certainty of Spiritual Intercourse.

"6.—Speaking in many Tongues.

"7.—Intercourse with Spirits of the Living.

"8.—False Propheaying.

"9.—Spiritualism as demonstrated from Ancient and Modern History.

"1c.—Letters to the New York Tribune on Spiritualism.

"11.—Instances of Spirit Communion.
Bound together in one volume, making over 200 pages.

Price 30 cents, postage 4 cents —For sale at the BANNER OF LIGHT BOOKSTOKE. 188 Washington street, Boston.

THE FUTURE LIFE. AS DESCRIBED AND PORTRAYED BY THOSE WHO HAVE PASSED THROUGH THE CHANGE CALLED DEATH.

With an Introduction by Judge J. W. Edmonds. Price \$1,50; postage 20 cents.
For sale at the BANNER OF LIGHT BOOKSTORE, 158
Washington street. Boston. New Books.

THIRD EDITION.

THE SPIRITUAL HARP, The new Music Book for the Choir, Congregation and Social Circle.

By J. M. PEEBLES and J. O. BARRETT. E. H. BAILEY, Musical Editor.

By J. M. PERBLES and J. O. BARRETT.

E. H. BAILEY, Musical Editor.

This work has been prepared for the press at great expense and much mental labor, in order to meet the wants of Spiritualist Societies in every portion of the country. It need only be examined to merit commendation.

The growing interests of Spiritualism demanded an original singing book. Everywhere the call was loud and earnest. The authors have endeavored to meet this demand in the beautiful gift of the Spiritual HAMP.

Culled from a wide field of literature with the most critical care, free from all theological taint, throbbing with the soul of inspiration, embodying the principles and virtues of the Spiritual Philosophy, set to the most cheerful and popular music, it is doubtless the most attractive work of the kind ever published.

The Harp contains music for all occasions, particularly for the social relations of life, both religious and domestic. Its beautiful songs, duets and guartets, with plano, organ or melodeon accompaniment, if purchased in sheet form, would cost many times the price of the book. These are very choice, aweet and aspiring. Among them may be mentioned "Spark ling Waters," "Dreaming To-night," Nothing but Water to Drink," "Heart Nong," "The Heart and the Hearth, "Make Home Pleasant," "Sall On," "Angel Watcher's Serenade," "Build Him a Monument," "Where the Roses ne'er shall Wither," "Gentle Spirits," "I Stand on Memory's Golden Shore," etc. The Harp, therefore, will be sought by every family of liberal thought, irrespective of religious association, as a cholec compilation of original and celectic songs for the social circle.

Although not specially prepared for the Lyceum, yet its musical claims have been heartily supplied with a rich variety of music appropriate for children. Let its heavenly harmonice be sung in all our Lyceums throughout the country. "To authors have also arranged an ALL-Singing assisted on the congregation. Hence, every spiritual family every speaker, medium and friend of Spiritualism, should hav

When sent by mull 34 cents additional
When it is taken into consideration that the Spiritual
Harp is a work of over three hundred pages, comprising some of the cholecast masks and poetry ever put in print-such as 80NGS, DUETS and QUARTETS, with TLANO, ORGAN of MELODEON accompaniment—none, we venture to say, will demur at the above figures.
Send in your orders to WILLIAM WHITE & CO., Publishers, (Hanner of Light Office) 158 Washington street, Bos ton, Mass.
For asle also by J. M. PEEBLES, Hammonton, N. J.; J. O. BARRETT, Sycamore, III; E. H. BAILEY, Charlotte, Mich., and by Liberal Booksellers throughout the United States and Europe.

MOODENTALY

MORNING LECTURES.

Twenty Discourses DELIVERED BEFORE THE PRIENDS OF PROGRESS IN NEW YORK IN THE WINTER AND SPRING OF 1863. BY ANDREW JACKSON DAVIS.

CONTENTS. DEFEATS AND VICTORIES.
THE WORLD'S TRUE REDEEMER.
THE END OF THE WORLD.

THE NEW BIRTH,
THE SHORTEST ROAD TO THE KINGDOM

THE SHORTEST ROAD TO THE KINGDOM OF HEAVEN.
THE REIGN OF ANTI-CHRIST.
THE SPIRIT AND ITS CIRCUMSTANCES.
ETERNAL VALUE OF PURE PURPOSES.
WARS OF THE BLOOD, BRAIN AND SPIRIT.
TRUTHS, MALE AND FEMALE.
FALSE AND TRUE EDUCATION.
THE EQUALITIES AND INEQUALITIES OF HUMAN NATIBLE.

MAN NATURE.
SOCIAL CENTRES IN THE SUMMER-LAND.

POVERTY AND RIGHES.
THE OBJECT OF LIFE.
EXPENSIVENESS OF ERROR INRELIGION.
WINTER LAND AND SUMMER-LAND.
LANGUAGE AND LIFE IN SUMMER-LAND.
MATERIAL WORK FOR SPIRITUAL WORKERS. ULTIMATES IN THE SUMMER-LAND.

l vol., 12mo., price \$1.50; postage 20 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston. NEW EDITION-REVISED AND CGRRECTED. THE VOICES.

Three Poems.

VOICE OF SUPERSTITION.

VOICE OF NATURE.

VOICE OF A PEBBLE.

By Warren Sumner Barlow. TIMES volume is startling in its originality of nurnose and

THIS volume is startling in its originality of purpose, and it is destined to make deeper inroads among sectarian bigots within any work that has litherto appeared.

THE VOICE OF SUPERISTITION takes the creeds at their word, and proves by numerous passages from the Bible that the God of Moses has been defeated by Satan, from the Garden of Eden to Mount Calvary!

THE VOICE OF NATURE represents God in the light of Reason and Philosophy—in His unchangeable and glorious attributes. While others have too often only demolished, this author has erected a beautiful Temple on the rules of Superstition. Judge Baker, of New York, in his review of this poem, says: "It will unquestionably cause the author to be classed among the ablest and most glited didactic poets of the age." poem, says: "It will unquestionably cause the author to be classed among the ablest and most gilted didactic poets of the ago."

THE VOICE OF A PERBLE delineates the individuality of Matter and Mind, fraternal Charity and Love.

The book is a repository of original thought, awaking noble conceptions of God and man, foreible and pleasing in style, and is one of the few works that will grow with its years and mature with the centuries. It is already admired by its thousands of readers.

Trinted in beautiful type, on heavy, fine paper, bound in bevoice boards, in good style; nearly 200 pages. Price \$1.25, postage 16 cents. Very liberal discount to the trade.

For saile at the BANNER OF LIGHT BOOKSTORE, 18 Washington street, Boston.

EXPERIENCES OF FIFTEEN HUNDRED INDIVIDUALS, PROMISCUOUS-

PROF. WM. DENTON'S WORKS.

THE SOUL OF THINGS; OR, PSYCHOMET-RIC RESEARCHES AND DISCOVERIES. By William and Elizabeth M. F. Denton. This truly valuable and exceedingly inferesting work has taken a place among the standard literature of the day, and is fast gaining in popular favor. Every Spiritualist and all seckers after hidden truths should read it. Price, \$1,50; postage 20 cents. LECTURES ON GEOLOGY, THE PAST AND FUTURE OF OUR PLANET. A Great Scientific Work. Selling rapidly. Price, \$1,50; postage 20 cents. WHAT IS RIGHT? A Lecture delivered in Music Hall, Boston, Sunday afternoon, Dec. 6th, 1868. Price 10 cents; postage 2 cents. 10 cents; postage 2 cents.

COMMON SENSE THOUGHTS ON THE BIBLE. For Common Sense People. Third edition—enlarged and revised. Price, 10 cents; postage 2 cents.

CHRISTIANITY NO FINALITY; OR, SPIRITUALISM SUPERIOR TO CHRISTIANITY. Price 10 cents, postage 2 cents.

THE DELUGE IN THE LIGHT OF MODERN SCIENCE Price 10 cents. SCIENCE. Price 10 cents.
BE THYSELF. A Discourse. Price 10 cents, postage 2 cents.
For sale at the BANNER OF LIGHT BOOKSTORE, 158
Washington street, Boston.

THE QUESTION SETTLED: A CAREFUL COMPARISON

BIBLICAL AND MODERN SPIRITUALISM.

By Rev. Moses Hull. FORMERLY A NOTED SECOND-ADVENT MINISTER.

The reputation and ability of this author are so well known, we need only announce the issue of the work to in sure it a wide circulation. The subjects discussed are treated in a concise, masterly and convincing manner. It is a convincing manner. It is a convincing manner is a convincing manner in the second plets and triumphant vindication of the Spiritual Philosophy.

For saie by the publishers, WILLIAM WHITE & CO., 153 Washington street, Boston, and also by our Now York Agenis, the AMERICAN NEWS COMPANY, 119 Nassau street.

STRANGE VISITORS.

A BEMARKABLE volume, containing thirty-six original contributions, by the spirits of such famous authors as IRVING, THACKERAY, CHARLOTTE BRONTE, BYRON, HAWTHORNE, WILLIS, HUMBOLDT, MRS. BROWNING and others, now dwelling in the spirit-world. These wonderful articles were dictated through a CLARFOYANT, while in a trance state, and are of the most intensely interesting and enthralling nature. *a* Elegantly bound in cloth. Price \$1,50.

. The sale of this extraordinary work will be of the most unprecedented nature, and copies will be sent to any address, postage free, on receipt of the price, \$1.50. Address, BANNER OF LIGHT, HOSTON MASS. TIFE IN THE BEYOND: BENJAMIN PETERS, An Undeveloped Spirit's History. Francis H. Smith, Medium. Price 10 cents, postage 2 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston

New Books.

An Extraordinary Book, BY ANDREW JACKBON DAVIS,

A STELLAR KEY

THE SUMMER-LAND

PART I.
ILLUSTRATED WITH DIAGRAMS AND ENGRAVINGS
OF CELESTIAL SCENERY CONTENTS.

CHAPTER I.
OF THE NATURAL AND SPIRITUAL UNIVERSES.
CHAPTER II.
IMMORTAL MIND LOOKING INTO THE HEAVENS.

IMMORTAL MIND LOOKING INTO THE HEAVENS.

CHAPTER 111.

DEVINITION OF SUBJECTS UNDER CONSIDERATION.

CHAPTER IV.

THE POSSIBILITY OF THE SPIRITUAL ZONE.

CHAPTER V.

THE ZONE IS POSSIBLE IN THE VERY NATURE OF THIMGS.

CHAPTER VI.

THE SPIRITUAL ZONE VIEWED AS A PROBABILITY.

CHAPTER VII.
EVIDENCES OF ZONE-FORMATIONS IN THE HEAVENS.
CHAPTER VIII.
THE SCIENTIFC CERTAINTY OF THE SPIRITUAL ZONE. CHAPTER IX.
A VIEW OF THE WORKING PORCES OF THE UNIVERSE. CHAPTER N.
PRINCIPLES OF THE FORMATION OF THE SUMMER-LAND.

CHAPTER XI.

DEMONSTRATION OF THE HARMONIES OF THE UNIVERSE. CHAPTER XII.
THE CONSTITUTION OF THE SUMMER-LAND. CHAPTER XIII.
THE LOCATION OF THE SUMMER-LAND. CHAPTER XIV.

A Philosophical View of the Summer-Land.

CHAPTER XV.
THE SPIRITUAL ZONE AMOND THE STARS.
CHAPTER XVI.
TRAVELING AND SOCIETY IN THE SUMMER-LAND. CHAPTER XVII.
THE SUMMER-LAND AS SEEN BY CLAIRVOYANCE. CHAPTER XVIII.
SYNOPSIS OF THE IDEAS PRESENTED.

Price \$1; postage ic. Liberal discount to the trade.
For sale at the BANNER OF LIGHT BOOKSTORE, 158
Washington street, Boston.

ASTOUNDING AND UNPRECEDENTED

BETWEEN EARTH AND THE WORLD OF SPIRITS. ONE VOLUME, LARGE OCTAVO, SIX HUN-

OPEN COMMUNIÓN

Fourteen Superb Steel Engravings, AUTOGRAPHS OF SPIRITS. Diagram of the Spheres, Executed by Spirits, WOOD OUTS AND LITHOGRAPHIC PLATES

The whole splendidly printed, on tinted paper, with extra PRICE, \$3,75, POSTAGE 50 CENTS.

By Emma Hardinge. The first cost of the work will considerably exceed the sale price which has been fixed upon by the author, with a view of rendering it attainable to nil classes of readers. SURSORIBERS AND THE TRADE SUPPLIED BY THE BANNER OF LIGHT COMPANY, NO. 188 WASHINGTON STREET, BOSTON, MASS.

LOVE

ITS HIDDEN HISTORY. A BOOK FOR WOMEN, YOUNG AND OLD; FOR THE LOVING; THE MARRIED; SINGLE, UNLOVED, HEART-REFT, PINING ONES;
A BOOK FOR UNHAPPY WIVES, AND LOVESTARVED ONES OF THE WORLD WE LIVE IN

WE LIVE IN. 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. Its appeals for woman, and consolements of wounded spirits, are tender, pathetic and touchingly true and cloquent. Its advice to women, so often the victims of misplaced confidence and affection, is sound to the core, and within it gives direct, explicit and valuable coursel 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.

EXPERIENCES OF FIFTEEN HUNDRED INDIVIDUALS, PROMISCUOUS-LY DRAWN, FROM ALL NATIONS, RELIGIONS, CLASSES, AND CONDITIONS OF MEN.

ALPHABETICALLY ARRANGED, AND Given Psychometrically, THROUGH THE MEDIUMBHIP OF IDIR. JOHN C. GRINNELL.

IN PRESENCE OF THE COMPILER, THOMAS R. HAZARD. 132 pp. Price 50 cents, postage 4 cents.
For sale at the BANNER OF LIGHT BOOKSTORE, 158
Washington street, Boston.

SEXOLOGY AS THE PHILOSOPHY OF LIFE,

IMPLYING Social Organization and Government, By Mrs. Elizabeth Osgood Goodrich Willard,

Is the title of a new work of the most vital importance to so-clety in its present condition; containing the most deeply important philosophical truth, suited to the comprehension of every intelligent reader. The most fundamental, vital truths are always the most simple. One vol. largo 21mo. about 500 pages, bound in cloth. Price \$2: postage 24 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston. THE LIFE

MORAL APHORISMS CONFUCIUS. BY MARCENUS R. K. WRIGHT.

THIS little volume, newly revised, greatly enlarged and neatly printed, and containing a connect likeness of the great Chineso Philosopher, is now for sale at the INANER OF LIGHT BOOKSTOKE, 189 Washington street, Boston. Price 25 cents, postage 4 cents.

**TO THOSE WHO LOVE JUSTICE. ADMIRE GOODNESS, and desire to follow a life well commended for its representation of worthy deeds and exemplary conduct among men, this code of moral precepts is particularly recommended.

 \mathbf{RULES} TO BE OBSERVED WHEN FORMING SPIRITUAL CIRCLES. BY EMMA HARDINGE.

WE have never seen better or more comprehensive rules laid down for governing spiritual circles than are contained in this little booklet. It is just what thousands are asking for, and coming from guchan able, experienced and reliable author, is sufficient guaranty of its value.

For sale by the publishers, WILLIAM WHITE & CO., 158 Washington street, Boston, and also by our New York Agents, the AMERICAN NEWS COMPANY, 119 Nassau street.

Helv York Adbertisements.

- MRS. SPENCE'S **POSITIVE AND NECATIVE** POWDERS.

THE magic control of the POSITIVE AND kinds, is wonderful beyond all precedent. They do no violence to the system, causing no purging, no nauseating, no vomiting, no marcotizing.

The POSITIVE scure Neuraigia, Headache, Rhoumatism, Pains of all kinds; Diarrhea, Dysentory, vomiting, Dyspepsia, Flatulence, Worms; all Fernale Weaknesses and derangements; Fits, Cramps, Mt. Vitus Dance, Spaanns; all high grades of Fever, Small Pox, Measles, Scarlatina, Erysipelas; all Inflammations, acute or chronic; of the Kidneys, Liver, Langs, Womb, Bladder, or any other organ of the hody; Catarrh, Consumption, Hronethits, Coughs, Colds: Scrofilis, Nervousness, Astinuit, Siceptessness, &c.

The NEGA TIVE Scure Parailysis, or Palsy, whether of the muscles or of the senses, as in Blandness, Deafness, loss of taste, smell, feeling or motion; all Low Fevers, such as the Typhoid and the Typhus.

Both the POSITIVE AND NEGATIVE are needed in Ohills and Fever.

M. D., Box 5817, New York City.
It your druggist hasn't the Powders, send yourmoney at once to PROF. NP PNCE.
For sale also at the Bunner of Light Office, 158 Washington street, Boston, Mass.; also by J. Burns, 15 Southampton Row, London, Eng.
July 2.

BUST OF

ANDREW JACKSON DAVIS.

NEARLY life-size in Plaster of Paris. It is acknowledged to be one of the best likenesses of the Seer yet made. Price \$7.00-Hoxed, \$8,00. Sent to any address on roceipt of the price, or C. O. D. Altberal discount to agents. Address, MacHONALD & CO., May 15.

697 Broadway, Now York City.

Homeopathic, Magnetic and Electropathic Physician, Treats all acute and chronic diseases successfully. 529 Sixth avenue, between 31st and 32d sts., near Brondway, New York June 4.—cow

MRS. H. S. SEYMOUR, Business and Test Medium, 109 Fourth account M. R.S. H. S. S. S. MOOR, Business and Less Assemble of the control of the contro

HERBERT MILLS, General Purchasing and la susiness Agency, 420 Fourth avenue, New York. Special attention paid to orders by mail. Write full particulars. Sept. 3.-4w

New Books.

REAL LIFE

DENTS, AND CONDITIONS, ILLUSTRA-TIVE OF SPIRIT LIFE, AND THE PRINCIPLES OF THE SPIRIT-UAL PHILOSOPHY.

Authoress of "The Principles of Nature," etc.

This volume, as its title indicates, is illustrative of the Spiritual Philosophy. It is sent forth on its mission among men by the author, with the firm conviction that it is a necessity to educate the people to a knowledge of the future state by every method that can be devised by their teachers in spirit-life. Now that the "heavens are opened and the angels of God are ascending and descending," and more can receive communications from spirit life, nothing can be more appropriate than for them to receive instruction as to the methods of life in the future state, and the principles which underlie those methods.

Price \$1,00, postage 16 cents.

For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston. Authoress of "The Principles of Nature," etc.

OF.

BY GEORGE H. NAPHEYS, M. D. This Brave, Pene Book is the great success of the year, 45,000 have already been sold. It still sells with a rapidity quite unprecedented, Agents all agree that they make money faster selling it than any other; Much first-class territory is still open. Send at once for pamphlet, &c. Address, Philadelphia, NGW YORK & BOSTON.

Sent. 12.-3n

Gathering the Ripened Crops on every Homestead, leaving the Unripe to Mature. BY A MERCHANT.

WILLIAM DENTON, The Geologist and Radical.

Till S biographical sketch of one of the ablest lecturers in the field of reform is published in a neat pamphlet, comprising thirty-six pages. Those who would know more of this crudite scholar, bold thinker and radical reformer, should peruse its contents.

THE SONGS OF LIFE: A NEW COLLECTION OF SIXTEEN PAGES

OF MOSTLY ORIGINAL WORDS AND MUSIC.

A MONG its contents may be found the following named A songs: "Song of Life," "Evergreen Shore," "Passing Away." Let me go to the Better Land," "Our Guardians," "Parting Hyma," "They 'Il welcome us home." "We shall meet beyond the river," "Going with the Angels," "Angel Care, "&c., &c. A copy should be in every family in the land. Try it. Frice: 20 cents single copies; \$2,00 per dozen; postage 2 cents per copy.

For sale at the BANNER OF LIGHT BOOKSTORE, 188 Washington street. Boston.

AROMAN LAWYER IN JERUSALEM.

THIS fine poem, which presents Judas Iscarlot in an en-1. tirely new light from that acceded him by the Christian world, has been issued in pamphlet form for general circulation. It should have a large sale.

Price 15 cents, postage 2 cents; 50 ceptes, \$5.00.

For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street. Boston

LIFE PICTURES.

Price \$1.00, postage 12 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 159 Washington street, Boston. The Night-Side of Nature:

GHOSTS AND GHOST-SEERS. BY CATHERINE CROWE.

WILLIAM WHITE, M. D.,

MISS BLANCHE FOLIEY, Clairvoyant, Tranco and Writing Medium, 531 Third avenue, between 40th and 41st streets, New York. (Please ring first bell.) Hours, from 9.4. M. to 5.P. M. Terms: Ladies, \$1,00, Gents \$2,00.

Aug. 27.—3m*

WILLIAM VAN NAMEE, Medical Ciairovoyant, Magnetic Physician and Trance Business Medium, 420 Fourth avenue, New York City. Examinations made by lock of hair. For terms and particulars send for circular.

SECOND EDITION.

THE SPIRIT-LAND. BEING LIFE EXPERIENCES, SCENES, INCI-

Given Inspirationally BY MRS. MARIA M. KING,

AGENTS WANTED (MALE OR FEMALE) FOR THE PHYSICAL LIFE

WOMAN:

THE HARVESTER:

A REMARKABLE BOOK, wherein the author proves conclusively that what is called modern Spiritualism is the only mental principle of the universe. Through its influence in all ages of the world knowledge has been communicated. It is a principle of Nature within the react of science and in harmony with all its known laws. It has been unrecognized and neglected only because of religious superstition and prejudice.

preindice.

PRICE 81,00; postage 12 cents.

For sale at the BANNER OF LIGHT BOOKSTORE; 158 Washington street, Boston.

A BIOGRAPHICAL SKETCH. Author of "Life Pictures," &c., &c.

Price 25 cents, postage 2 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 154 Washington street, Boston.

For the Use of Spiritual Gatherings and Lyceums. BY S. W. TUCKER.

A POEM IN THREE CANTOS. RY J. H. POWELL. Author of "Life Incidents,"" Poetic Pictures," etc., etc.

Price \$1,25; postage 16 cents.
For sale at the BANNER OF LIGHT BOOKSTORE, 15
Washington street, Boston.

EDITORIAL CORRESPONDENCE.

801 North Fifth st., (cor. Washington Avenue.) St. Louis, Mo.

THE SOCIAL EVIL.

The experiment in St. Louis to regulate by law the social evil, as it is termed, is already bringing out public sentiment very strongly against the law, which will no doubt crush it before it isfairly tried. Although a large number of young girls-too young to be registered-fied from the city, and a few were caught and sent to the house of refuge, yet it is well known that many others escape the officers by avoiding the houses of publishis it is unlike the Ohio, which old John Ranlic notoriety, and by having no homes, so that little good is done to this class. The hardest cases are said to favor the law, as it raises them a little to be registered and recognized by law as following a business by licensed right, which they before had no legal right to follow. This may be a little benefit, but we cannot see good in it. The poor victims that are found by inspection to be infected with disease and are sent to the hospital, have raised a loud and bitter complaint from other patients and the officers; and the latter say it is demoralizing the institution, and that they cannot keep them from intercourse with the male patients-a sad commentary on such patients. There is, therefore, a protest against their being sent there, and a new hospital is demanded exclusively for them. Among the worst features is the inspection by officers appointed to determine what houses and persons are subjects for treatment. In this inspection it is said the most rude, vulgar and indecent conduct is exhibited, on both sides-by the reckless females, and often, where they have not lost all sense of shame and decency. they are grossly imposed upon by the officers. How it could be otherwise, and the officers do what is required of them, we cannot see.

The sums collected are considerable, more than was expected, but the good thus far accomplished is triding, if any, and the spread and increase of the evil under the stimulus given it by legally recognizing it and trying to regulate it, and the abuse that must be accompanied by such efforts, are an evidence, so far, of failure. Worse than all the restris the almost daily record that drags some poor female victim before the public through the papers, and gives the history of her dewnfall, to her utter ruin, while it either screens the wily male seducer, or at least leaves him with no disgrace before the public, so that while she, like the registered cyprians, cannot be recognized or noticed on the streets by females or males, the man who ruined her can be treated with the same respect by both as before he succeeded in disgracing her.

It will prove at last as we expected and have often stated, that the only remedy for this and scores of other social and sexual evils, is to make woman equal to man before the law, in every department of life, with equal compensation for labor, and her share of the property; and the same, with the same rights, in matrimony as out of it. Not one in twenty of these women would follow this reckless and destructive life, nor would one in ten ever commence it, if they had the property. that rightly belongs to them. While the men hold teven-eighths of the property, woman has earned and is honestly entitled to one-half: and while man makes all the laws and executes them upon her, and without consulting her, how can she be expected to rise from her degraded condition, or to be purified from the social and sexual vices that infect our large cities? There is no use in poulticing this old sore-its feeders must be cut off. Raw material must be directed into other channels, and subsistence provided by other means, before the victims are involved in this reckless dissipation. We cannot look upon the females as more disgraced than the men who patronize them, and morally, as far better than time and visit them at night.

OUT IN THE COUNTRY.

Early in September, by the kindness and invitation of the officers of the Missouri Pacific R. R. we were among the westward bound passengers, and soon gliding along the south bank of the Missouri River, with a fine opportunity of viewing the splendid scenery and getting some knowledge of the country that is now attracting largely the attention of immigrants. We could not speak highly in praise of the hilly and woody country that skirts the river for the first hundred miles west of St. Louis, although most people say it is excellent for fruit and small grain, having a large share of lime and sand in the soil, with coal and mineral deposits of great value. After reaching the Osage River and the State Capitol, which stands close on the bank of the Missouri beside the track of the railroad, we open into an entirely different surface. Broad prairies, fine groves, streams and ponds, large farms, herds of cattle and stacks of hay and grain are the signs of thrift, of wealth, and general prosperity. No finer farming country has been traveled over by us in our many years of travel, than lies along the route of this road from Jefferson City to Kansas City, and it would be difficult to say what could be added to fit it better for farming purposes, The towns, too, give signs of thrift, as villages must in so rich a district. At Warrensburg, Johnson County, we stopped for the night, as it was too dark to see all we desired to see of the country. Here we met our old friend Hall, whose name has long been on the subscription list of the Banner, and he took us directly to a church where were assembled the teachers of the county and many citizens, with the clergymen, closing a teacher's institute with excellent music and appropriate toasts and speeches. We soon found the object of Bro. Hall accomplished, for when called upon to perform his part in response to a toast, he threw over the task on a stranger he had just brought in, and we were again at our

Warrensburg is the county seat of Johnson County, and contains about four thousand inhabitants, scattered over ground enough for 40,000, making ample room for gardens, lawns, and parks, which are as yet largely in a state of nature. The town, stretching across a valley and over the railroad, rests on two elevated ridges, and overlooks an immense region of country in one of the finest counties of the State, with a soil easy to cultivate, and well adapted to the growth of the cereals. Our next visit was at Holden, about twenty miles westward on the railroad; a smart little city, which seems to have escaped being a village about as the females in our country are said often to escape girlhood, by passing from children at once to young ladies, before entering their teens. But Holden is a smart city. Messrs. Metzler & Hall, Book and News dealers, sell ten copies of the Banner and some spiritual books, and on Sunday we had two large and attentive audiences there, and among them prominent and active as ever was our old friend, Major Crane, who was among the most earnest

old occupation of talking aloud in meeting.

advocates of our philosophy near twenty years ago, when we gave the first lecture ever uttered for Spiritualism in Buffalo, New York, where he then lived. We also found among our hearers an associate member of the First Constitutional Convention of Wisconsin, and others whom we had met before that now find their homes in and near this beautiful little prairie city of Johnson Co., Mo. On Monday we returned to St. Louis, over the road and along the muddy river, which was correctly described by Hon. T. H. Benton, many years ago, as a little too thick to swim in and a little too thin to walk on. It is a curious stream, wide (from three to twenty miles) between its high banks, much of which is sand bars and flats always on one side or the other, or as islands dividing the waters-never a high bank on both sides, with a narrow and single channel between. In dolph erroneously described as frozen six months of the year and dry the other six.

LOVELAND VS. MEDIUMSHIP.

This able, talented and devoted brother in the field of Spiritualism, in his Pacific Department of the Present Age, is pushing forward a series of ar- growing their creed. ticles on the reliability of what purports to be spirit-messages. He has gathered a large amount | beautiful grove. The day was pleasant and the of facts and laid a powerful argument on them to prove the general if not entire unreliability of the The attention given to the speakers was marked.

Many were deeply interested. Not a few subwhatever has one side has two. There is a positive and negative side to this as well as other subiects. From our experience and a longer observation than Bro. L. has had, we are able to collect more facts of an opposite character than he has, and are prepared to say that to us the spirit-world is not a mirage, a reflection from this, nor a deceptive hallucination of any kind. While the hopes and wild imaginings of many zealous enthusiasts may have been flattered and encouraged without fulfillment and often set back with a good lesson, still there are plenty of cases of practical fulfillment and full realization of all the promises of the spirits.

We never did expect the visions of Harris or other Christianized zealots to be realized, and only laughed at the flimsy thread of spirit-promises on which they hung. We never did expect the metallic man of High Rock Cottage to walk, talk and propagate, and those who did needed a lesson and got one. We have seen lots of deluded mortals, some with and some without spirit advice, searching or waiting for treasures that belong to this life, and have also found scores that have received such as belong to the other, and a few directed to them and finding them in this.

To us Mr. Loveland's conclusions seem very much like, and founded upon about the same basis as those of our Orthodox brethren, who see in Nature only total depravity-the evils of a "sinsick" world prone to evil "as the sparks are to fly upward." There is an old adage which we used to apply to Orthodox zealots, but it is not applicable to Mr. L., whose head and heart we believe pure; it is, "Who looks through maudlin eyes sees everybody drunk." Mr. Loveland, we have no doubt, has seen with pity those on whom promises have fallen and failed, and many cheats and impostors among those who professed better things, but we think he fails to attribute the cause to the right source—the educated depravity and moral unreliability of this world, and those who learn here and carry dispositions with them to the other life to react upon this.

THE LIBERAL CHRISTIAN,

In noticing our notes on the children and roughs in the slums of New York, admits that they are the children of married parents, but denies that they are mostly the children of Christian parents. We have taken pains to inform ourself upon the subject, and are satisfied that a large majority are children of Christian parents—mothers at least but our brother falls into the error by not recognizing the regularly church-going Catholics, who repent, confess sins monthly, or weekly, as Uhristians, but they certainly are, and this Christianity goes down to the very bottom of social life in New York, and makes of it a Christian city, with drunkenness, profanity and fighting covered by this religion. If Christianity was restricted to the State. the few moral and refined societies, it would be very limited in numbers and exempt from the charges, but it is not.

He asks " is marriage to be outgrown as well as Christianity?" Marriage and religion are both natural and perpetual in the human race. Christianity is sectarian, tyrannical and arbitrary, and man will outgrow it without losing his religion. Marriage has varied in all ages and countries and changes ever take place in the marriage laws to adapt them to the progress of the age. Ours were established mainly by the churches, and like their doctrines, are untit for the enlightened age in which we live. The present marriage system has already been outgrown and hangs like a grievous burden on the necks of the people. A higher and holier system of natural, consistent and legal marriage must soon supersede it. This is what we teach on both these questions, and the Liberal Christian is not far in the rear on these subjects.

RUM.

The insane murderer, Buffum, who killed Mr. Seaverus in Brooklyn, N. Y., on being questioned by a priest who was looking after the interests of burn, O.

Corresponding Secretary—Emma Tuttle, Berlin it, said: "I was mad with rum. I saw Mr. Seavit, said: "I was mad with rum. I saw Mr. Seaverns abuse his son Joe, who was my friend, and I could not stand it. I had the feeling that I must kill him. Half an hour after I killed him I would it. Trustees—George Rose, Mrs. S. M. Thompson, N. E. Crittenden, Cleveland, O. Mr. Tuttle returned his thanks for the honor have given the world if I had not done it. I felt awful. But it was the rum in me that did it."

This being only one of ten thousand direct testimonies against rum and its associate, whiskey, we propose that they be indicted, tried, and, if found guilty, executed and the spouts of their origin stopped forever. No other equally guilty party could escape as this does, and no other such criminal has so many and such able friends. Insanity is no excuse for its crimes, and Spiritual-ism and Christianity and love combined have not could never be established until strong local or sent half as many to the mad-house. We put in ganizations existed; and that this strength in local our voice and vote for its final extirpation.

NOTICE.

The friends in Kansas, wishing to have me lecture for them, can be accommodated on very reasonable terms, before Dec. 1st, by writing to WARREN CHASE, 601 North Fifth street, St. Louis, Mo.

Missionary Work in Wisconsin.

J. O. Barrett and Dr. Dunn will be present at the great mass meeting in JANESVILLE, Saturday, Sept. 24th, and at Clear Lake, Sunday, Sept. 25th.

The water that flows from a spring does not congeal in winter, and those sentiments which the session. flow from the heart cannot be frozen by adversity.

WESTERN LOCALS, Etc.

Prepared Expressly for the Banner of Light, BY CEPHAS B. LYNN.

We still chronicle items relative to the progress of Spiritualism in Ohio.

GRAPTON CENTRE.

Sept. 3d and 4th, a meeting was held in this place. Mr. H. L. Clark and the writer were the speakers. Saturday being rainy, the friends gathered in the town hall. Mr. Clark delivered a fine address. Rev. G. S. Abbott, a Universalist clergyman, preaching regularly in Peru, was present. He was invited to speak, and responded most cheerfully. He read an excellent discourse on The ministry of spirits," and took decided ground in favor of Spiritualism. We quote him verbatim: "For sixteen years I have been a Spiritualist. Many of our finest and most intellectual ministers are Spiritualists. Universalism is a stepping stone to Spiritualism. Universalists have truth, but they do not possess all the truth."

Plain talk this. What will Bro. Chapin say? What will the leading Universalists say? Brethren, your apostles need attention. They are out

Sunday (4th) the multitude assembled in a inspiration lofty. A large number were present messages, visions and other spiritual phenomena with which we have been surrounded and dealing for the past twenty years. We have no issue with his facts and none with his deductions from them, but whatever has one end has two, and whatever has one side has two. There is a positive and other good workers for the diffusion of the spiritual idea, stand out moral and intellectual glants before their fellow townsmen. Their reward is great hereafter. The interest is increasing among all classes. Here is a good whatever has one side has two. There is a positive increasing among all classes. Here is a good whatever has one side has two. field for the tracts now being issued in Massachu " OBERLIN.

Orthodoxy! Orthodoxy! Orthodoxy! This town is perfectly saturated with the theology that teaches depravity, death, sin, damnation and hell. The "Bus" drivers and bootblacks echo the dole-ful tones of the pulpit. Prof. Finney in the years gone by was fairly worshiped as a being pos-sessed of supernatural power. Now, however, even in the Orthodox ranks, many can be found who question his infallibility; who have yearnings for a system more comprehensive and humanitarian. In the darkest places the light of Spiritualism is seen. Mr. and Mrs. Hall, Mesers Strong, Frost, Snell, and a few more, are sterling Spiritualists. Conferences are held regularly, and in the not distant future, Oberlin will have a strong society of Spiritualists. The Banner sheds its light in this benighted settlement. We say be-nighted and we mean it. The theology taught here and received by the masses, sustains capital punishment; it is the friend of slavery, (the subordination of the spirit to a creed) and reflects in a most palpable manner the authoritative power exercised by the priests of Catholicism. Death to it! Let the light of modern radicalism illumine these dark regions. Prof. Denton's tract on the Bible," to the number of one thousand copies, should be circulated in this town.

NEW LONDON. Sept. 3d and 4th, O. L. Sutliff and Mrs. Cowles presented the truths of Spiritualism to large num-bers in this place. Our brother and sister are able workers. The liberal element here is rap-idly increasing. In fact, the news of the progress of free thought is encouraging from every quar-Verily the fall of priestcraft is near at hand

NORWALK.
On the evening of Sept. 8th, Emma Hardinge lectured in Whittlesey Hall. The audience num bered over four hundred. Judge Stickney, Law yer Strong, and other members of the bar were present. The best citizens of the place came to hear the new gospel. And what a grand dis-course our sister gave them! The Spiritualists were full of rejoicing. Bro. Lake and wife, Mesers. Wood ward, Brotherton, Josiyn, Stafferd, Vredenburg, and more of our friends, were thankful that so many of their townspeople were enabled to hear such an able presentation of the spiritual

doctrine.

E. S. Wheeler and Sarah A. Horton have ministered to the Spiritualists of this thriving town. The desire is for more speaking, and efforts are being made to secure some able lecturer to settle with the Society for six months or a longer pe-CLEVELAND.

Mrs. Emma Hardinge lectures bere during September. Large audiences greeted her the 4th inst. We predict a great awakening among the friends of Spiritualism in this city by our sister's minis-

That able paper, the American Spiritualist, is marching on to success. Bro. Wheelock, the managing editor, always welcomes progressive minds at his office, 47 Prospect street. He is an enthusi-astic worker. The many Spiritualists of Obio, who have been so highly gratified at the presence

THE CONVENTION.
Sept. 9th and 10th the Spiritualists of Ohio held their Fourth Annual Convention. Cleveland was selected by the Executive Committee as the best place to hold the meeting. It was our good fortune to be present. The number of delegates was Friday morning (9th) was consumed quite large. in the usual business exercises. In the afternoon interesting discussions took place on the questions of "Organization" and the "Lycoum Movement," cupying the entire session. The evening was

given up to enjoyment. The Saturday morning session opened with conference, O. P. Kellogg, Dr. Armstrong, C. D. Ensign and others, participating. O. P. Kellogg offered the following resolution:

Resolved, That we, as representatives of local socioties, ecommend lengthy engagements of speakers, in preference of the present mode of itinerancy.

George A. Bacon, of Boston, made an earnest and eloquent speech in favor of the resolution. Further consideration of the subject was then postponed till the afternoon session.

The Convention proceeded to the election of officers for the ensuing year. The following were

President—Hudson Tuttle, Berlin Heights, O. Vice Presidents—V. Vredenburg, Esq., Norwalk, O.; Mrs. Mercia Lane, Braceville, O.; Bologna

Recording Secretary - George W. Wilson, Au-Heights, O.

conferred upon him. Nothing definite was decided concerning the missionary work. The Exceptive Committee will probably attend to this The afternoon session was opened by the discussion on the question of "settled speakers," Dr. Underhill, Dr. Bigelow, Mr. Tuttle and others taking part. All who spoke favored the resolu-

Mrs. Emma Hardinge, by special invitation, addressed the Convention. She endorsed the idea of organization and a settled ministry claiming, societies could never result from mere monthly engagement of speakers. She said, "Up to thi

engagement of speakers. She said, "Up to this time the itinerant method has been a necessity. From this time henceforth settled speakers and the real missionary work must be adopted."

Mrs. Emma Tuttle was unable to attend the Convention in consequence of sickness. The friends missed her; they regretted her absence; they longed to hear her melodious voice in the awest harmonias of safe Translaged her the sweet harmonies of song. Learning of her ill health and being desirous of assuring her of their sorrow at her absence, the following resolution was introduced and carried:

Whereas. We have learned with deep regret of the illness of our highly gifted and esteemed sister, Emma Tuttle; thorefore, flat we tender her our united sympathy, with the sincere hope that she may soon be restored to health. Mr. Tuttle responded in suitable words. Excellent singing by the Russell family closed

In the evening the Committee on Resolutions

presented the following statements, which were dopted after some discussion:

1. That as organization inheres in all substances, life and intelligence we hereby recommend the Solvitualists of 1. That as organization inheres in all substances, its and intelligence, we hereby recommend the Spiritualists of Ohio to avail themselves of every practical and legitimate method for the dissemination of the distinctive facts, philosophy and religion of Spiritualism.

2. That the voice of history and the analogies of Nature testify to us that it is in the economy of Progress for Spiritualism to come up into organic life as a distinctive religious movement.

The solemn affirmations of Spiritualism, based on

3. The solemn affirmations of Spiritualism, based on scientific demonstrations instead of so-called miracles, or any form of supernaturalism, are neither arrogant nor estentatious; they present themselves to us as the natural appt al of Divine Truth, and are entitled to the fullest recognition, appreciation and support of mankind.

4. It is the imperative duty of Spiritualists to work out the sublime beauties of the "Harmonial Philosophy" in the development of each individual character by the immediate abandonment of every liabit and practice tending to impair the physical, mental, moral and spiritual constitution.

5. We recognize in the Children's Progressive Lycoum an indispensable agency in the development of children into a manhood and womanhood of spiritual freedom.

6. We recommend the general adoption of the "Lycoum Guide," believing it to be a valuable acquisition to the Lycoum movement, and we also urge the necessity of cordially

coum movement, and we also urge the necessity of cordially supporting the Lyceum Banner.

supporting the Lyccum Banner.

7. Regarding the sacredness of human life as a high test of civilization, we are opposed to those relics of barbarism, war and capital punishment.

8. That the spirit of the ago demands the complete recognitive of women calcular, and relicions which

s. That the spirit of the ago demands the complete recognition of woman, enjoying every right and privilege which Nature and Reason have mutually bestowed upon her.

9. That we, in season and out of season, persistently and consistently, demand that the practical fulfillment of the principles of common justice, nationally and individually, shall be extended alike to the emigrant of every clime, as to the native of the American soil.

Delegates were appointed to attend the National Convention. Mr. Wheelock, Mr. and Mrs. Vre-denburg, Mr. and Mrs. Lake, O. P. Kellogg, Mr. Sutliff and the writer, were among the number.

Mr. Sutliff made an interesting speech. The following resolution was carried:

Whereas, The speakers on Spiritualism in attendance at the Ohio State Convention, learn with pleasure of the form-ation in the East of a Spiritualist Lecturers' Club, for pecu-niary and fraternal purposes; therefore, Resolved, That we give our hearty support to the move-

O. P. Kellogg and Hudson Tuttle gave the parting words, and the Convention, after really interesting and harmonious sessions, adjourned sine

""...".
Many of the delegates remained in Cleveland over Sunday (11th) to hear Emma Hardinge.

SPIRITUALIST MEETINGS.

ANCORA, N. J.—The "First Spiritualist Society of Ancora" hold meetings each Sunday at 4 P. M. H. P. Fairheld, President J. Madison Allen, Corresponding Secretary, Children's Progressive Lyceum meets at 10% A. M. Eber W. Bond, Conductor; Mrs. Emmeline E. S. Wood, Guardian. ADBIAN, MIOH.—Regular Sunday meetings at 10% A, M, and 74 P. M., in Odd Fellows' Hall, Main street. Children's Progressive Lyceum meets at same place at 12 M. Mr. C. Case, President.

ABTORIA, CLATSOP Co., OR.—The Society of Friends of Progress have just completed a new hall, and invite speakers traveling their way to give them a call. They will be kindly received.

ANDOVER, O.—Children's Progressive Lyceum meets at Morley's Hall every Sunday at 11 A. M. J. S. Morley, Conductor; Mrs. T. A. Knapp, Guardian; Mrs. E. P. Coleman, Assistant Guardian; Harriet Dayton, Secretary. APPLETON, WIS .- Children's Lyceum meets at 3 P. M. every

APPLETON, WIS.—Conductor & Execution in the state of the

Guardian. All letters should be addressed to M. T. Dole, Secretary.

Temple Hall.—The Boylston-street Spiritualist Association meets regularly at this place (No. 18, up stairs,) each Sunday. Circle morning and afternoon; evening, lecture.

Wadman Hall.—Children's Progressive Lyccum meets at this hall, 176 Tremont street, (near Masonic Temple,) at 14. P. M. each Sunday. Dr. C. C. York, Conductor; Mrs. Harriet Dana, Guardian.

Hospitalier Hall.—Public circles are held in this hall, 593 Washington street, Sunday mornings, at 10% o'clock. Admission 10 cents.

mission to cents.

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

vert and Saratoga streets. Mrs. F. O. Hyzer speaks till further notice. Children's Progressive Lyceum meets every
Sunday at 10 A. M.

Correspondent Hall.—The Maryland State Association of
Spiritualists commences its regular course of lectures on the
first Sunday in October, 1870. continuing evers Sunday thereited sunday in October, 1870. continuing evers Sunday thereited until the end of May, 1871. A first-class speaker will be
engaged for each month. Levi Weaver, President; Jacob
Weaver, First Vice President; Mrs. Rachel Walcott, Second
Vice President; George Broome, Secretary; Wm. Leonard,
Treasurer. Children's Progressive Lyceum No. 1 meets at
9 o'clock. Levi Weaver, Conductor; Mrs. Rachel Walcott,
Guardian; John J. Henry, Librarian; Miss Anna McCleilen,
Musical Director.

Musical Director.

BROOKLYN, N. Y.—Sawyer's Hall.—The Spiritualists hold meetings in Sawyer's Hall, corner Futton Avenue and Jay street, every Sunday, at 7½ P. M. Children's Progressive Lycuum meets at 2½ P. M. Abm. G. Kipp, Conductor; Mrs. Ada E. Cooley, Guardian of Groups.

Cumberland-sireet Lecture Room.—The First Spiritualist Society hold meetings every Sunday at the Cumberland-sireet Lecture Room, near De Kalb avenue. Circle and conference at 10½ o'clock A. M.: lectures at 3 and 7½ P. M.

BUFFALO, N. Y.—The Buffalo Spiritual Association hold meetings at Lyceum Hall, corner Court and Pearl streets, every Sunday at 104 A. M. and 75 F. M. H. D. Fitzgerald, President; B. P. Froggatt, Treasurer; George F. Kittredge, Secretary, Children's Progressive Lyceum meets at 2½ F. M. Lester Brooks, Conductor; Mrs. Mary Lane, Guardian. BATTLE CREEK, MICH.—The First Society of Spiritualists hold meetings at Stuart's Hall every Sunday, at 10% A.M. and 7% P.M. Lycoum at 2 r.M. Abner Hitchcock, Sec'y. BRIDGEPORT, CONN.—Children's Progressive Lyceum meets every Sunday at I P. M., at Lyceum Hall. J. S. Shattuck, Conductor; Mrs. J. Willson, Guardian; Dr. Porter, Libra-rian; Edgar G. Spinning, Musical Director.

CHELSEA, MASS.—The Bible Christian Spiritualists hold meetings every Sunday in their Free Chapel on Parkstreet, near Congress Avenue, commencing at 3 and 7 p. M. Mrs. M. A. Bleker, regular speaker. The public are invited. D.

CHARLESTOWN, MASS.—The Children's Progressive Lyceum meets every Sunday at 10½ A. M., in Washington Hall, No. 16 Main street. S. R. Cole, Conductor; Helen S. Abbett, Guar-dian; W. M. Dinsmore, Musical Director; Joseph Carr, Cor.

CAMBRIDGEFORT, MASS.—Children's Lyccum meets every unday at 10½ A. M., at Harmony Hall, Watson's Building, fain street. E. A. Albee, Conductor; Miss A. R. Martain, buardian. CLEVELAND, O .- The First Society of Spiritualists and Lib-

CLEVELAND, O.—The First Society of Spiritualists and Liberalists hold regular meetings every Sunday at Lyceum Hall 190 Superior stract, 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: Lowis King, Conductor: Mrs. D. A. Eddy, Guardian, George Hohnes, Musical Director: D. A. Eddy, Secretary Speakers engaged:—Mrs. Emma Hardinge during September: J. M. Peebles during October; E. V. Wilson during Kovember; J. M. Peebles for the ten following months.

CINCHAST. O.—The Society of Pragressive Spititualists.

CINCINNATI, O.—The Society of Progressive Spiritualists old meetings every Sunday morning and evening in Central Ital, on Central avonue, between 4th and 5th streets. Moses full speaks during September. Mrs. L. H. Blangy, Secretary, P. O. Box 1410.

ry, P. O. Box 1410.

CHICAGO, I.L.—The Spiritualists hold meetings every Sunday in Creshy's Music Hall, at 10% A. M. and 7% P. M. Children's Progressive Lyceam meets in the same hall immediately after the morning lecture. Dr. S. J. Avery, Conductor. CLYDE, O.—Progressive Association hold meetings every unday in Willis Hall. Children's Progressive Lyceum meets in Kline's New Hall at II a. M. S. M. Terry, Conductor; Dewey, Guardian.

CASTHAGE, Mo.—The friends of progress hold their regular meetings on Bunday afternoons. C. C. Colby, President; A. W. Pickering, Secretary.

W. Pickering, Secretary.

DU QUOIN, ILL.—The First Society of Spiritualists hold meetings in Schrader's Hall, at 10 o'clock A. M., the first Sunday in each month. Children's Progressive Lyceum meets at the same place at 3 o'clock each Sunday. J. G. Mangold, Conductor; Mrs. Sarah Pier, Guardian. Social Levee for the benefit of the Lyceum every Wednesday evening. DORGHESTER, MASS.—Meetings will be held in Union Hall, pham's Corner, every Sunday and Thursday evening, at 8 clock. Mrs. Floyd, regular speaker.

DES MOINES, IOWA.—The First Spiritualist Association will meet regularly each Sunday at Good Templar's Hall (West side), for lectures, conferences and music, at 10\frac{1}{2}, M. and 7 2. M., and the Children's Progressive Lyccum at 1\frac{1}{2}, M.

DOVER AND FOXOROFF, ME.—The Children's Progressive Lyceum holds its Sunday session at 10½ A. M. A. K. F. Gray. Seq. Conductor; V. A. Gray. Assistant Conductor; Mrs. Julia F. Blethen, Guardian; Miss Anna B. Avorlli, Assistant Juardian; S. B. Sherburn, Musical Director; C. E. Ryder, Secretary.

DEANSVILLE, N. Y.—Spiritualist meetings are held every second and fourth Sunday of the month. Mrs. E. A. Wil-lams, speaker. DELAWARR, O.—The Progressive Association of Spiritual-ists hold regular meetings at their hall on North street every Sunday at 7 P. M. Children's Lyceum meets at 10 A. M. Wm. Willis, Conductor; Mrs. H. M. McPherson, Guardian. FOXBORO', MASS.—Progressive Lyceum meets every Sunitary at Town Hall, at 10 A. M. C. F. Howard, Conductor; Mrs. N. F. Howard, Quardian.

GERAT FALLS, N. H.—The Progressive Brotherhood hold neetings every Sunday evening, at Union Hall. GEORGETOWN, COLORADO.—The Spiritualists meet three evenings each week at the residence of H. Toft. Mrs. Toft, lairvoyant speaking medium.

HINGHAM, MASS.—Children's Lyceum meets every Sunday fternoon at 22 o'clock, at Temperance Hall, Lincoln's Build-ng. E. Wilder, 2d, Conductor; Ada A. Clark, Guardian. ng. E. Wilder, 2d, Conductor; Ada A. Clark, Guardian.
HAMMONTOR, N. J.—Meetings held every Sunday at 10
A. M., at the Spiritualist Hall on Third street. W. D. Wharton, President; A. J. King, Secretary. Lyceum at 1 P. M.
J. O. Ransom, Conductor; Mrs. J. M. Peebles, Guardian. LYNN, Mass.—The Epiritualists hold meetings every Sun-lay afternoon and evening, at 3 and 7 r. m., et Cadet Hall. LOWELL, MAES.—The First Spiritualist Society meets in Volls Hall. Lectures at 23 and 7 r.m. Children's Progressive yocum meets at 10% A. x. J. S. Whitney, Conductor; Mrs. rue Morton, Guardian.

THE MOTION, GURDIAN.

LAPORTE, IND.—The Association of Spiritualists hold meetings every Sunday at 10½ A. M. and 3 P. M., at Concert Hall.

Dr. S. B. Collins, President; F. A. Tuttle, Cor. Sec. Louisville, Kr. ... Spiritualists hold meetings every Sunday at 10 A. M. and 7 M. P. M., in Templars' Hall, corner 11th and Green streets.

LANSING, MICH.—The First Soc ety of Spiritualists hold regular meetings every Sunday at 100 clock, in Capital Hail Rov. Dr. Barnard, regular speaker. The Children's Lyceum meets at 10 clock.

meets at 1 o'clock.

MARLBORO, MASS.—The Spiritualist Association hold meetings in Herry's Hall the last Sunday in each month, at 13 m.
Frof. Wim. Denton is engaged as speaker for the present year.
James Lowe, President; Mrs. Sarah S. Foster, Secretary.

MILAN, O.—Society of Spiritualists and Liberalists and Children's Progressive Lyceum, meets at 11 A. M. Hudson Tuttle,
Conductor; Emma Tuttle, Guardian.

MORBIGANIA. N. Y.—First Society of Progressive Spiritual.

dren's Progressive Lyceum, meets at 11 A. M. Hudson Tuille, Conductor; Emma Tuttle, Guardian.

Morbisania, N. Y.—First Society of Progressive Spiritualists—Assembly Rooms, corner Washington avenue and Fifth street. Services at 34 P. M.

Milwauker, Wis.—The First Society of Spiritualists hold meetings every Sunday in Bowman's Hall. Social conference at 2 P. M. Address and conference at 7½ P. M. H. S. Brown, M. D., President.

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

Mangington Hall, at 11 A. M. Prescott West, Conductor; Mrs. Maria L. Buxton, Guardian; S. W. Gilbert, Musleal Director and Corresponding Secretary.

Mangington Hall, at 11 A. M. President: Allison W. Cheney, Sec'y.

Mangington Hall, A. M. and 2 P. M. The Progressive Lyceum meets at the same hall on the first and third Sunday at 10 A. M. D. J. Bates, Conductor; Deborah N. Merrit, Guardian; Edwin Studley, Assistant Guardian; Waldo F. Biates, Musleal Director; J. N. Morris, Librarian.

NEWBURNFORT, Mass.—The Children's Progressive Lyceum

NEWBURYPORT, MASS.—The Children's Progressive Lyceum meets in Lyceum Hail every Sunday at 2 F. M. T. C. Carter, Conductor; Mrs. F. N. Landford, Guardian; J. T. Loring, Sec-rotary; A. Lane, Treasurer; D. W. Green, Librarian.

rotary; A. Lane, Treasurer; D. W. Green, Librarian,

New York City.—Apollo Hall.—The Bociety of Progressive Spiritualists hold meetings every Sunday in Apollo Hall,
corner of Broadway and 28th street. Lectures at 10½ A. M. and 7½ P. M. P. E. Farnsworth. Recretary, P. O. box 5679.
Bjeakers engaged:—Prof. William Denton during September; Miss. Emma liarding during October; Thomas Gales Forster during November; Miss Lizzle Doten during December; Mrs. Cora L. V. Tappan during Januarv. The Children's Progressive Lycoum meets in the same hall at 3½ P. M. Dr. D. U. Martin, Conductor.

Masonic Hall.—The Spiritual Conference meets every Sunday at 2½ o'clock in Masonic Hall, 13th street, between 3d and 4th ayonues.

NORWALK, O.—The First Spiritualist Association hold meetings every Sunday at 1% and 7 o'clock P. M., at St. Charles Hall, Main street. Ira Lake, Agent.

Charles Hall, Main street. Ira Lake, Agent.

NEW ALBANY, IND.—The Society of Progressive Spiritualists hold meetings every Sunday at 2 and 7 P. M. J. Kemble, President; Isaac Bruce, Vice President; A. R. Sharp, Recording Secretary; A. C. McFadden, Corresponding Secretary; J. W. Hartly, Treasurer.

NEW ORLEANS, LA.—Lectures and Conference on the Philosophy of Spiritualism, every Sunday, at 10% A. M., in the hall, No. 94 Exchange place, near Centre street. William R. Miller, President; J. II. Horton, Secretary.

Miller. President; J. H. Horton, Secretary.

PLYMOUTH, MASS.—The Spiritualist Association hold meetings every Bunday in Leyden Hall. L. L. Bullard, President; Mrs. T. Bartlett, Treasurer.

PROVIDENCE, R. I.—Meetings are held in Musical Institute Hall; a conference in the morning, at 10½, and a lecture in the afternoon, at 3 o'clock. Susic M. Johnson speaks during September.

September.

Philabelphia, Pa.—The First Association of Spiritualists hold meetings each Sunday at Harmonial Hall, corner lith and Wood streets, at 10³ A. M. and 8 r. M.—Children's Progressive Lyceum No. 1 will, after its summer vacation, meet in the same hall every Sunday at 2³ r. M.—Lyceum No. 2 meets at Thompson streetchurch, at 10 A. M. each Sunday.

meets at Thompson street church, at 10 A. M. each Sunday.

PAINESVILLE, O.—Progressive Lyccum meets Sundays at 16
A. M. A. G. Smith, Conductor: Mary E. Dewoy, Guardian.

PORTLAND, ME.—Congress Hall Association meets for social conference every Sunday at 3 o'clock P. M. Joseph B. Hall, President; Mrs. J. K. King, Cor. Sec'y, Children's Progressive Lyccum at 10 M. A. M. Joseph B. Hall, Conductor; T. P. Beni, Assistant Conductor; Mrs. R. I. Hull, Guardian; Miss Ella Bonney, Musical Director.

inn; Miss Elia Bonney, Musical Director.

PUTNAM, CONN.—Meetings are held at Central Hall every Bunday at 14 r. m. Progressive Lyccum at 104 a. m.

RENSSELAER, IND.—"Society of Progressive Spiritualists" meet every Sunday, in Willey's Hall, at 104 a. m. I. M. Stackhouse, Secretary.

RIGHMOND, IND.—The Friends of Progress hold meetings every Sunday morning in Henry Hall, at 104 a. m. Children; Progressive Lyccum meets in the same half at 2 r. m.

REQUESTRY N. V.—Religious Society of Progressive Spirit.

Treasurer.

TROY, N. Y.—Progressive Spiritualists hold meetings in Apollo Hall, corner of River and Congress streets, at 10½ A. And 7½ r. w. Children's Lycoum at 2½ r. w. Benj. Starbuck, Conductor.

Ouck, Conductor.

TOPRHA, KAN.—Tho "First Society of Spiritualists and Friends of Progress" meet overy Sunday, at 103 A. M. and 73 P. M., at Constitution Hall, No. 133 Kansas avonue. Admission free. Mrs. 11. 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 10 A. K., and in the evening. President, C. B. Campbell: Vice Presidents, Charles Butler, Susan P. Fowler: Recording Secretary, H. H. Ladd; Corresponding Secretaries, John Gage, D. W. Allen; Treasurer, B. G. Sylvester. The Children's Lyeaum meets at 12 P. M. Dr. D W. Allen, Conductor; Mrs. H. H. Ladd, Guardian; C. B. Campbell, Musical Director; Lucius Wood, Assistant do.; B. F. W. Tanner, Librarian; Henry Whon, Assistant do. Speakers desiring to address said Society should write to the Corresponding Secretary.

WORGETER, MAS.—The Snittualists hold meetings every

WORGESTER, MASS.—The Spiritualists hold meetings every Sunday afternoon and evening, in Lincoln Hall.
WILLIAMSBURGH, N. Y.—The Spiritualist Association of late holding meetings at the Masonic Temple, is to be entirely reorganized, the late Secretary's term of service having fully everycal.

expired.

WASHINGTON, D. G.—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 P. M. Children's Progressive Lyccum (T. B. Caldwell, Conductor, Miss Marion Litchfield, Assistant Conductor; Mrs. Rowland, Gravillan, of Gravillan, and Gravellan, Guardian of Groups; Mrs. B. F. Clark, Assistant Guardian) meets at 1240-clock. John Mayhow, President YATES CITY, ILL.—The First Society of Spiritualists and Friends of Progress meet for conference Sundays at 2½ P. M.

[We would respectfully request all interested in spiritual etings to forward us a correct list of officers and other matters pertaining thereto, as it is only by individual assistance that we can hope to make our annous

BANNER OF LIGHT: AN EXPONENT

OF THE SPIRITUAL PHILOSOPHY OF THE NINETEENTH CENTURY.

PUBLISHED WEEKLY AT NO. 158 WASHINGTON STREET, BOSTON, MASS. WILLIAM WHITE & CO., Proprietors. WILLIAM WHITE, | LUTHER COLBY, LUTHER COLBY......EDITOR,
LEWIS B. WILSON.....ASSISTANT.

AIDED BY A LARGE CORPS OF ABLE WRITERS. TERMS OF SUBSCRIPTION, IN ADVANCE: Per Year......83,00 Six Months. There will be no deviation from the above prices.

There will be no deviation from the above prices. In remitting by mail, a Post Office Order or Draft on Boston or New York payable to the order of William Whitze & Co. is preferable to Bank Notes, since, should the Order or Draft be lost or stolen, it can be renewed without loss to the sender. Subscriptions discontinued at the expiration of the time paid for.

Subscribers in Canada will add to the terms of subscription 20 cents per year, for pre-payment of American postage. Post-Orgice Address and same of State.

State.
Subscribers wishing the direction of their paper changed from one town to another, must always give the name of the Town, County and State to which it has been sent.
Subscribers are informed that twenty-six numbers of the Banner compose a volume. Thus we publish two volumes a very

car.
ADVERTISEMENTS inserted at twenty cents per line for the
rat, and difference on tanger line for each subsequent insertion.

first, and fifteen cents per line for each subsequent insertion.

All communications intended to rubulcation; on any
way connected with the Editorial Department, should be addressed to the Editors. Letters to the Editor, not intended
for publication, should be marked "private" on the envelope.

All Business Letters must be addressed:

"BANNER OF LIGHT, BOSTON, MASS.,"

WHOLESALE AGENTS:
NEW ENGLAND NEWS COMPANY, 41 Court street, oston. AMERICAN NEWS COMPANY, 121 Nassau street, New ork City. WESTERN NEWS COMPANY, Chicago, Ill. A. WINCH, Philadelphia, Pa.

RETAIL AGENTS: NEW ENGLAND NEWS COMPANY, 41 Court street Boston.

O. W. THOMAS, 449 Fourth avenue, New York.
HENRY WITT, 92 Fourth street, Brooklyn, E. D., N. Y.
GEORGE H. HEES, west end Iron Bridge, oswege, N. Y.
E. E. ROBINSON, B. Market street, Corning, N. Y.
WARREN CHASE & CO., 501 North 5th st., 5t. Louis, Mo.
MRS. LOU. H. KIMBALL, Room 21, Pope Block, 137 Madison street, Chicago, Ill.
W. B. Zieber. 108 South Third street, Philadelphia, Pa.
EDWARD BUTLER, Chestnut street, above Fourth, Philadelphia, Palaphia, Pa.

EDWARD BUTTLES, Chestilut Street, Fortland, Me. W. D. ROBINSON, 20 Exchange street, Portland, Me. DAVIS BROTHERS, 53 Exchange street, Portland, Me. C. H. ANDERSON, 458 Seventh street (opposite the Postmoe), Washington, D. C. SUBSCRIPTION AGENTS:

ALBERT E. CARPENTER.
WARREN CHASE & CO., 501 North Fifth st., St. Louis, Mo.
HERMAN SNOW. 319 Kearney street. San Francisco, Usl.
MRS. LOU. H. KIMBALL, Room 84, Pope Block, 157 Madion street. Chicago, III.

J. BURNS. 15 Southampton Row, Bloomsbury Square, Hoiorn, W. C., London, Eng.

Publishers who insert the above Prospectus three times n their respective papers, and call aliention to it editorially. that be entitled to a copy of the BARRER OF LIGHT one year.
It will be forwarded to their address on receipt of the paper. with the advertisement marked -