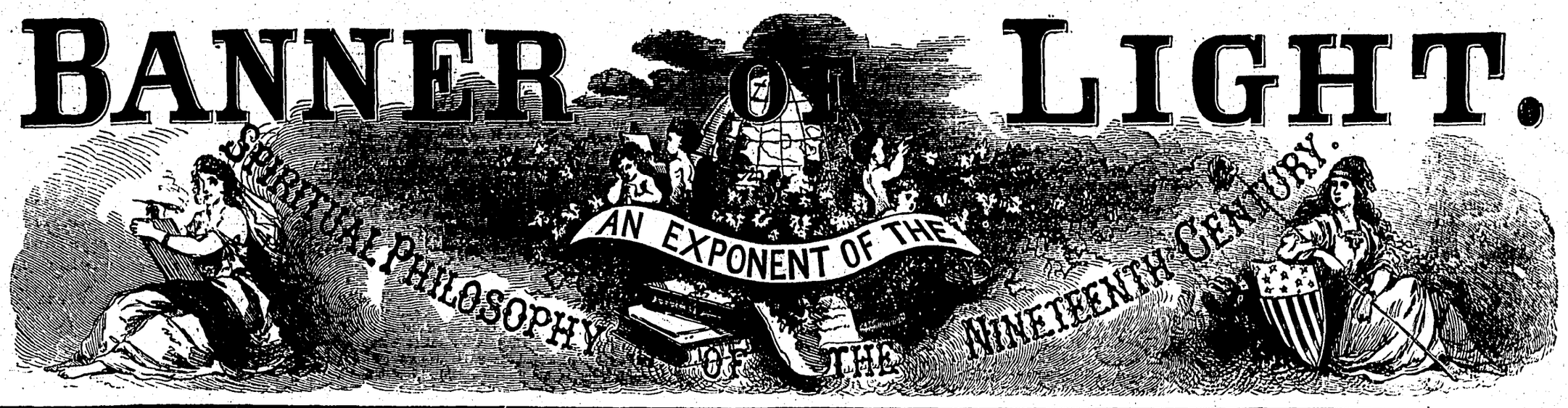
BANNER OF LIGHT.



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Literary Department.

Written for the Banner of Light.

BEAUTY UNVEILED;

OR THE

ADVENTURES OF EDWARD FOSTER,

The Enthusiast, the Philosopher, and the Lover.

BY CHRISTOPHER HARTMANN.

CHAPTER III.

"Charles," said Horace Goodman, who had just now parted from Edward, "have you ever had much acquaintance with young Foster?"

"Some," replied Charles, in a tone of somewhat doubtful expression; "I have considered him a worthy but very enthusiastic young man."

"But how came he by all his culture?"

"He was born of good parents, intellectually inclined, had a good school education, and has since been fitted for college."

"For college? How came he, then, in the dry goods business?"

"He had peculiar notions about the professional world; he would not be a doctor, and he abhorred the calling of a lawyer, and he was so peculiar in his religious notions that there was no sect he could join; and so he determined upon a mercantile life."

"Where was he fitted for college?"

"In a town near the place of his nativity; Exeter, N. H., I think it was; and he was always noted for his good scholarship and quickness of intellect."

"Strange! that such a genius should not have followed out more the bent of his mind!"

"He has his oddities."

"Oddities? I never saw his equal. I would n't be without his acquaintance for anything! he is so original! But he has the strangest freaks. Oh, if I could only believe what he told me! I never saw a young man of his age so taken up with things beyond the common reach of mortals."

"I have noticed that; but he shrinks from company; he is extremely shy."

"We must, then, be congenial spirits; he never shrank from me. He entered into conversation with all the freedom imaginable."

"Perhaps he sympathized with a part of your experience."

"Very much so. At times he spoke like a prophet."

"Did you ever know his brother?"

"No; has he a brother?"

"One quite the contrary of himself."

"How so?"

"More given to the world and its allurements."

"What am I to understand by this?"

"He says he never will marry unless he is rich, or his wife is rich, and he seems determined on wealth at all events."

"That is strange. What! and an own brother to Edward?"

"Own brother."

"I wish I could see him."

"That is easily done; he lives only in the next house, and I will introduce him to you."

"I should be most happy. What say you for to-morrow evening?"

"It shall be as you say; but I forewarn you not to expect that intellectual companion that you find in Edward."

The evening came, and Goodman was introduced to a medium-sized, rather thick-set, hardy-looking man of about thirty, with full face, much color, black hair, and eyes of nearly the same darkness, that twinkled in their little orbs with a sharp, penetrating glance; a forehead rather low, but massive, with a prominent ridge over the eyes, such as might well become a man of the world devoted altogether to material pursuits. In a quick, hard voice he responded to the introduction, in a manner that plainly told the contrast between him and his brother.

"I have called to see you," said Goodman, "from an acquaintance which I have with your brother."

"Ah! sit down, sir."

"Your brother is out of town, sir?"

"Yes, gone, I fear, upon rather a questionable business."

"When do you look for him home?"

"More 'n I can tell, sir; perhaps a week, perhaps more."

"I hope his business is not of that urgency as to detain him for any great time."

"We have heard of the law's delay, sir; there are other delays of a similar character."

"Yes—but—he will not protract, I presume, beyond a reasonable time."

"That's not so clear, sir. My brother is not a business man; he's given to theory and to sentiment. I've tried to persuade him out of it, but it's no use. Heavens and earth! I would no more be caught in such a business than I would in the fire! Do you *know* anything of my brother?"

"I made his acquaintance under very peculiar circumstances, and have promised myself a continuance of it. I have the greatest sympathy with his turn of mind."

"You and I, sir, would not agree. What should you think of a man who was ever pursuing a phantom and a chimera, given to moody contemplation about impossibilities?"

"But perhaps your brother thinks himself quite practical."

"That may be; but let common sense judge. In the first place he's got an idea into his head, of another world, which he thinks quite as real as this. You would think a little more so sometimes, by some of his talk. This may all do for speculation, but who *knows* anything about it? My philosophy tells me to plant the feet firmly here first. Give us something substantial to stand upon. Besides, we see and know that it *is* so. But let that pass. In the next place, to be plain about it, my brother is in love. I don't object to that, neither; but there's reason in all things. What signifies it to make love into a theory, to fix it, I had almost said, beyond the world, and to drive after it as one would chase a will-o'-the-wisp? I am not married, but I calculate I shall be, and I think I am in as fair a way to success as Edward. He is always looking a little beyond what common folks aspire to. By the by—mark me—I think it ten chances to one that my brother may get deceived in this matter."

Thomas (this was the name of the brother who was now speaking) then bowed his head in thought and turned about, got up and paced the room as though in a certain calculation of superior intelligence, and then resumed:

"I tell you what 'tis, friend, I'll bet you five hundred to one, that I have the better theory of the two."

"That may be," responded Goodman, "but, for a theorizer, your brother is certainly superior."

"Ha! ha! ha!" uttered Thomas, in a loud, skeptical laugh.

"And good theory, you know, leads to good practice."

"Yes, and the greatest fault of all visionaries is the want of something to stand upon."

"Do you consider your brother a visionary?"

"Quite decidedly." And here a cigar was taken out of the box that stood upon the mantle-tree, and, after being duly lighted and puffed once or twice, he continued, as he leaned back in his chair in great collectedness and moderation, "Fact is, my brother is as good-natured a fellow as ever lived. I like him—yes, I do. But the deuce of it is, having one mother, we had one father, also. Now I suppose Edward has a little more of the mother in him, and I a little more of the father. My father was a business man. Mother—good, pious soul—always would take to Edward, and I should n't wonder if he had got some notions out of her head that do n't work so well. Fact is, we must take this world as it is." And then, holding the cigar between his fingers, and bending forward with a straight look right into Goodman's face, he added, "Friend, what *is* the use of pursuing shadows? My brother has gone *now* to find the relatives of a lady that he is so powerfully taken with that she haunts him day and night. If I was in the habit of quoting poetry I would quote you this, which I have just read in the newspaper." And then, fumbling about amid a pile of papers which lay upon the table, he drew forth the one that contained the following, which he thought too good to lose, it so hit Edward. He read it as it is here italicised:

"He meets, by heavenly *chance express*,
His destined wife. Some hidden hand
Unveils to him that loveliness
Which *others cannot understand*.

For love of her he cannot sleep;
Her *beauty* haunts him all the night;
It melts his heart—it makes him weep
For wonder, worship and delight."

"Good!" exclaimed Goodman. "Beautiful!"

"Yes," responded Thomas, in satirical humor; "but the *sense* of the thing. 'He meets, by heavenly *chance express*.' I think 't would puzzle a fellow, now, to define, in a business manner, the *nature* of that kind of an express."

"You go in for Harnden's, or Adams's, I suppose. But I see you read the newspapers; pray, have you any more of such selections?"

"Do n't mention them! I remembered that because it was so much like Edward. Yes, I read the newspapers, and my brother reads books; that is just the difference."

"But do you say your brother has gone to consult the relatives of a lady that he is so much interested in?"

"Yes; he's gone to find out, if possible, whether her husband has any designs toward her, such as to object to a divorce, or to live with her again, or whether there is any prospect of his going to New Orleans. She is there."

"What are the qualities of this lady?"

"She is handsome; and, to tell the plain truth, I believe that is about the whole secret of Edward's attachment; that is to say, if she had *not* been handsome, Edward would never have thought of her. But she is poor, in trouble, plagued now with an infernal husband, and, setting aside her personal appearance, I should say there was nothing very remarkable in her. A very fair, good sort of woman."

"But your brother won't marry for beauty?"

"Won't he! I'll bet you five hundred to one he'll get caught in that same trap, he is so perfectly ideal! To be sure, he likes character, but if you had heard him talk as I have, you'd set him down as a dangerous, visionary fellow."

"I hope he won't be deceived."

"So do I; but when he talks to me about 'materialism,' as he calls it, I'm very much inclined to lecture him about cobwebs and fancies. I like the world—I own I do, and all the good things in it. As to the next world, I let that take care of itself. I approve of marriage, but the wife that I shall have will be something substantial, that I assure you. And now, friend, do n't make a bad use of this conversation. I am not my brother's enemy; I love him, and would do him good; but this is in confidence. And pray, if you have any influence over him—for I have n't—try to lead him to something substantial!"

So continued the conversation between these two persons, in which, to the perceptions of Goodman, the whole character and bent of Thomas's mind were revealed most plainly. He was a sensualist in every sense of the word. He was skeptical of all beyond this life—a round, jolly, determined son of pleasure. He had not lost all his natural goodness—had a real regard for his brother, for his welfare in all the successes of this world, and was tolerably moral; but he had not one particle of sympathy for those finer and more spiritual qualities which, to him, were mere moonshine. He was set upon the earth and planted there. There he would grow, and there, possibly, he might flourish. But of the two, which were both evidently in danger, one from an excess of the love of external beauty, and the other from the perishing things of sense and matter, surely no considerate person could hesitate to decide which was in the worst and most fatal exposure.

In a few days Edward returned to the city, and to his astonishment, letters were received from New Orleans, conveying the intelligence of an immense deception on the part of Mrs. Pierce, who had induced Mrs. Willard to accompany her to that city. She had, before and during the journey, manifested every appearance of a lady of principle; but no sooner had Mrs. Willard got fairly established with her in that distant city, than she began to show character in a way not anticipated. She was fretful, fault-finding, and disposed to put upon her companion burdens which she herself would not and could not bear. The chief part of the marketing and a large share of the indoor labor of the house, were made to devolve upon her. There was not a servant in the house that worked harder than Mrs. Willard. It was a labor which she was little fitted to endure. Brought up as she was in delicacy and refinement, and having from the very first of her days been used to the most gentle treatment, except the abuses from her intemperate husband, she was now overwhelmed with disappointment and grief. She saw the first approaches of this spirit of iniquity with feelings of tremulous apprehension, and it was some time before she ventured to speak of it. At length she determined to utter herself.

"Mrs. Pierce," said she, "when I consented to come to this city with you, it was in the confidence of what I supposed mutual friendship. I took you at your word; I was to be your *companion* as well as assistant. It is only as such that I am willing to remain with you; but I cannot consent to the injuring of both my health and spirits by the burdens thus far imposed upon me. I have not yet received anything in money; nothing in clothing; and unless matters can be speedily re-adjusted, I cannot remain here any longer."

It was said—and said with a terrible effect upon the excited and proud-spirited Mrs. Pierce. She curtly replied, "Mrs. Willard, this is just what I've been expecting. What you have done is nothing more than any one would have done under similar circumstances. A pretty pass—this! Well, I'm glad you've spoken. The sooner we have an understanding the better."

The battle was now fairly open, and it promised to be brief. There were other reasons, too, for the dissatisfaction of Mrs. Willard. The company of the house was not always of that character which the first respectability demanded. She was no stranger to the frequency of certain visitors, nor to the reports circulated in certain circles. All things considered, she was fully prepared for the onset. She had made up her mind for the worst, and the worst was soon manifested.

"Mrs. Willard," continued her antagonist, "what do you expect of me? What can I do for you more? What are you thinking about under this whole affair?"

"I have only to reply," said Mrs. W., in a calm, dignified tone, "that what I have said is the result of much deliberation. I have been anxious for some time concerning the result. But if you expect me to stay with you, you must either consent to a greater part of the work yourself, or we must divide labors by an alternation of weeks. What you do one week, I must do another. Somehow it must be better equalized. Besides, what is Mr. Buckman here so much for?"

"What is that to do with the housework? Do you mean to question me as to my company?"

"Excuse me, but I had a desire to know if he did not give occasion for some remark."

"What if he does? What's that to anybody?"

"To tell the plain truth, Mrs. Pierce, there *are* remarks. And on account of some of his conversation to me one day, I thought proper to ask a simple question."

"What do you mean?"

"I mean that I did not think the conversation in all respects proper, or suited to a gentleman; and knowing him to be your intimate, I desired to know more of his history."

"It is almost an insult for you to speak so."

"I intended none."

"Yes, madam, but you knew better than to say it; or if you did not, it is time you did. I think we had better part!"

"Just as you please, madam; but surely, common justice requires that you should pay my expenses to Boston."

"Presumption indeed! Did you not come out here of your own accord, and have I not done everything I agreed to, and do you now ask me to advance you money when you propose leaving me?"

"It is your own proposal, ma'am."

"But you provoked me to the utterance of it. I presume you have no desire to stay."

"Not under the present circumstances."

"Why, then, should I pay your fare to Boston? This is a free country; you are at liberty to go anywhere, at your own expense."

"Mrs. Pierce, you know you have wronged me. I came out here a lonely woman, far from all friends and connections, to make my home with you, confiding in your friendship and generosity. And now, to treat me in this way, is beneath the dignity of a lady, and a gross injustice. I despise such conduct. I am indignant. I shall leave your house just as soon as I can find a place to go to. And may heaven reward you."

The battle ended here. Mrs. Pierce, from that time, was of course sulky, silent and cold. In the space of three days, a boarding-place was obtained by Mrs. W. in another part of the city. But now, what should be her dependence? She had no money and no friends but the few she made in the boarding-house. She was, therefore, as to all pecuniary help, left quite alone in a strange city, with no resources save what she could earn with her needle, which was a task that had never yet been put upon her; and how she could succeed with it, Heaven only could tell. Her board must be paid regularly once a fortnight, as stipulated. The first week was spent looking for employment. It was a new work for her. Beautiful as she was, and accomplished, to be obliged to wander forth in a city like New Orleans, and to enter the shops in pursuit of some remunerative labor!—the inquiries were made with a broken spirit. Up and down the streets, in and out of the doors she went, with a secret prayer to Heaven for relief. It was in this frame of mind that she entered a shop in one of the principal streets, on the door of which was a sign—"Millinery and Fancy Goods." It was kept by a lady. As soon as she entered this shop, a different feeling came over her. Something seemed to say to her—"I shall here find employment, but I'm in danger." The mistress of the shop was a lady-like Frenchwoman, who had learned to speak fluent, but broken English. She wanted some one to tend her shop. She would give six dollars a week to a competent person. Mrs. Willard's appearance and speech were a sufficient recommendation for trial, and she was engaged for that sum. She commenced her duties immediately, but she could not divest her mind of a certain feeling of insecurity. What it was, or whether it was her own groundless fears from a sense of her misfortunes, she could not tell; but the feeling continued all that day and the next. The lady of the establishment was a fashionable, genteel, good-appearing French woman, and there was nothing in her, or in her manner of doing business, that indicated any trouble, or made it a matter of doubt as to the propriety of remaining with her. As she continued in the place, the feeling that at first haunted her gradually wore off, and she became, to all appearance, as well situated as she had any reason to expect when she was turned out upon the world from the house of her treacherous friend. Her board was paid regularly for six weeks, when an incident occurred which resulted as follows:

One day, as she was going to the shop, she encountered Mr. Cushing in the street.

"For heaven's sake, Mr. Cushing, are you here?"

"Yes I am, and bid fair to continue here."

"But do you know how it is with Louisa? She was in New York when I left Boston, and said she believed you was in New Orleans."

"This is a hard world, Mrs. Willard. I did n't calculate upon this. I loved your sister, and married her in good faith. I of course meant to support her, but my habits were against me and here I am. I was compelled to leave her, and I suppose she has given me up. What do you know of her?"

This was all said in such a forlorn spirit, and his appearance was such a shabby gentility, and his countenance so altered, that the dreadful reality was revealed to her at once, of a lost and ruined man. It appeared from the conversation, that Cushing had been in New Orleans ever since he left New York, and had been addicted to gambling and drinking. Gambling was his main dependence. He knew nothing of his wife, had given up all thoughts of ever living with her again, and seemed to realize that he was henceforth an outcast.

This was a terrible grief to Mrs. Willard, who felt for her sister as a sister ever should. Her own fate was hard enough; but to realize a similar one in the fortunes of her sister, seemed to link the whole family with misery and disappointment. "Oh why is it," she would think to herself, "that God hath permitted such miseries to come upon the innocent? Is it not enough that vice and crime should suffer alone? Why must they involve so indiscriminately those who have never been complicated in these awful iniquities, and who seem only made to double the amount of human suffering? But hold! Am not I, too, a sinful creature? Perhaps greater than I am aware. And how do I know how I am connected in the great confused mass of things? Let me learn to endure and to submit."

A noble thought now entered the mind of this woman. It came upon her suddenly, as from heaven. It was to try to redeem this man from his wretchedness, and restore him to her sister. He was indeed far gone, but was there not hope? *Could* he not be saved? What could not a woman's heart accomplish, when warmed by the spirit of Christian love, and aided by such an interest in a sister's welfare? After a few days' reflection, it became the fixed resolution of this noble woman, and for this purpose she determined to leave no stone unturned which could tend to the accomplishment of her object. But how to do it? How *could* she do it without entangling herself in suspicious circumstances, and bringing odium and injury on herself? How could she even see Mr. Cushing, as often as might be necessary, and at the same time avoid the notice and curiosity of her friends? All these were matters of due consideration, but none of them for a moment made her hesitate in her work.

It was Saturday when she met Cushing in the street. The next day being Sunday, she at first determined to write to Edward. This she did, informing him of all the circumstances of her meeting with the unfortunate husband of her sister, of her encounter with Mrs. Pierce, and her subsequent engagement in the millinery and fancy goods business, but advising him not to come to New Orleans. It was uncertain how long she herself might remain there. She advised him to remain in Boston, to be diligent in his business, faithful in all things, trusting to a better time when Providence might bring something out of affairs which should rejoice the hearts of both. She expressed the deepest sympathy and anxiety for the ruined man she had found, but cautioned Edward not to let Louisa know the worst of it, as it might increase her sorrows, which were already quite too heavy for her.

The reception of this letter awakened a new flame in the heart of Edward, and added to the old one the intensity of a stronger affection. To think of his dearest friend, even his soul loved, as subject to the indignities of a haughty, imperious, deceitful woman; to think of her as thrown out of the only home she had on earth, and obliged to seek employment in a strange city for her daily support; and amidst all her misfortunes, to see her virtues so quickened into sympathy for the fallen and lamented Cushing, was to him matter of very grave and serious import. Still, he was not informed of the full purpose which Mrs. W. had, of reforming and saving Mr. Cushing; a matter which was studiously avoided on her part, lest Edward should think it impolitic for her to undertake, and attended with danger to her own reputation.

After communicating with Edward, she gave herself to the work before her. All day Sunday, and till late in the evening, was she meditating and planning, and contemplating the future of so hazardous an enterprise, and when she retired for the night, she could not help thinking that God was in the work, and that he would crown it with his blessing. It must have been a spectacle which angels could delight in, thus to see the consecration of a poor and lonely woman to a work of so much charity, attended with so much danger.

The next morning she addressed a note to the ill-fated man, and forwarded it to the hotel where she learned of him that he was stopping, requesting him to appear, in his best possible trim, at her boarding-place that evening, and to report himself by the name of Williams. The reasons were plainly given, that she feared it might get known by some one out of the house that he had been there, and thereby cause injurious suspicions. She had taken precaution to assure herself that no one in the house could possibly know him. The family with which she boarded consisted only of the family's own, and one other lady. Had she sufficient confidence in that family, she would have made a clean breast of it, and openly craved the privilege to have him come there. But this she could not do. She dreaded the consequence, and felt for the family's pride. So, rather than lose all opportunity of influence over him, she kept it a secret between him and her, directed him to assume this disguise, and come that very evening, assuring him, in confidence, of business of the utmost importance.

Accordingly, he came. He had dressed himself for the purpose, and in a sober, fallen-genteel habit, announced himself at the door as Mr. Williams. As it happened, the other lady boarder was out that evening, and they had the privilege of a conversation in the parlor, with none to intrude.

"And now," said the noble woman, "I wish to propose to you a matter of infinite concern. I have deemed it fortunate that we met. We are both the children of misfortune; but you, peculiarly. I have thought of but little else than you, ever since I saw you. How you must have suffered! And Louisa, too—that dear girl!"

Her voice grew tremulous, and her eyes moistened. The heart of a man was still left in Cushing, and at this tender mention of his wife's name, he began to weep as a child. At these indications of feeling on his part, she went on.

"I would give everything if I could restore you to her. When last I heard of her, she was in part dependent on her brother. What would she say if she could look in upon us now? Oh, my dear sir, you must do better than this. Come! promise me you will reform. I do n't wish to reproach you; I know not but, all things considered, you are as good as I am—perhaps better. It may be that I have not had your weaknesses, nor been so powerfully assailed by temptations."

And so, I have been told, it really was with Cushing. I speak now of the hereditary tendencies, the early training, the uncontrollable circumstances which have fallen more or less to the lot of all of us. And the merit of one's life, we know, is not in the possession of a certain amount of virtue which may have been given us at birth; but in resisting certain influences, in conquering certain temptations, and rising above circumstances which have all conspired to affect and produce character. In this light, it may be that the veriest outcast of humanity is as praiseworthy as the man we look up to for his superior virtues. The latter may have little, comparatively, to contend with; and from his infancy he may have been surrounded with every sacred and hallowed influence, which has operated like a wall of adamant to defend him from the powers of evil. There are others who have been more emphatically "conceived in sin, and born in iniquity." All their life has been an education, more or less, involuntarily corresponding with it. If, then, they have struggled any at all, it may be as much in proportion as those have who have been more virtuous. It may be, in fact, much more. They are, then, as meritorious in the eye of God.

It was this great truth that Mrs. Willard put to her unfortunate pupil with great force and propriety. He was evidently touched by it in a tender place. And as she went on, reminding him of his early love for Louisa, and of her possible memories of him, he could but feel a power of conviction operating strongly within him.

"And now, sir," said she, "I want you to make me one solemn promise. Promise me that from this night you will exert your whole manhood to break off your evil habits. Quit drinking and gambling. I will assist you—will be your friend in trouble, and if you are sick, will take care of you. And in the midst of all the darkness, let the high heavens witness that we have not been sent to this city in vain."

A pause ensued, and the man was silent as a stone. The forcible appeal had struck him to the heart. After a few moments he uttered in a low, serious tone—"My God! I wish I *could* do it. When I think of my past course, and how low I have descended, I am discouraged."

"Your depth of ignominy," replied his fair counselor, "shows to what heights of virtue you can ascend. Great falls are indicative of great heights

fallen from. Man's ruins show what a noble nature has been ruined."

"You speak well; but I am a miserable sinner."

"Conviction of sin is the first step to reformation. To be unconscious of sin argues a dead, hardened nature. To feel it keenly, is proof that some good thing is left, susceptible of that feeling."

Pondering a moment or two on the strength of these words, he lifted his downcast eyes, and, with a painful remembrance, inquired—"Where is Louisa?"

"I think she must be in New York. She was there when I left Boston."

"Does she know how I am situated?"

"She knows that you have left her, and that it is only your sins that separate you and her."

"When I was in New York, I had not come to this. I came out here in shame and mortification, hoping to retrieve my fortunes and become a different man. But I knew not my own weakness. I fell into company more vicious and deceitful than any I had ever known before, and only a few months have wrought the most of this work that you see in me."

"The more hopeful, then, is your case. What has been done so speedily may be cured the more speedily."

"I have n't but twenty dollars in the world."

"Have you got twenty dollars?"

"I have."

The good woman's countenance brightened at the thought. "Twenty dollars," said she, "will board you for at least four weeks. And in four weeks you may be a renewed man."

The confidence, the strange hope which seemed to inspire this fair creature, made him look with astonishment upon her, and seemed almost to throw a ray of light upon his future. He felt the beginning movement of a resolve springing up within him. Was this woman a guardian angel sent for his deliverance? The thought fluttered in his heart even to visible emotion. Mrs. W., seeing it, lost not the opportunity, but poured out her influence all the more strongly and hopefully.

"Come, sir, this *is* encouraging. You can reform if you have a mind to. Oh! I almost see it done. I see Louisa's joy. May the angels of heaven help us; it must, it must be done."

"But what shall I do?" inquired Cushing. "I have no business, and can't get any."

"Don't say that; there is business enough. Look at me. I found business; you can. Just resolve to give up all your present associates. Forsake them utterly. Live in solitude—anyway. Live one week in soberness and virtue, and at the end of that week I *know* you can find employment."

"But you don't understand, perhaps, how difficult it is."

"In a work like this we should *see* no difficulties. Have no thought of them. Resolve upon reformation, and, my word for it, God will help you."

The resolute, impetuous, prophetic manner of this beautiful woman wrought upon him like magic. He could say nothing more against it; he resolved with what strength he had to make the attempt, and to escape from his miserable bondage.

"Well," said he, in a measured, determined tone, "Mrs. Willard, I am glad that you sent for me. I will do as you say. I can live at least a month without doing business. But even that is dangerous. It was idleness that first threw me into abandoned habits. Had I succeeded in my business in Boston, and had plenty to do, I should never, I think, have been enticed into gambling or drinking. But I will live a month, at all events, with your aid. *With your aid, I say.* For I solemnly declare, that without a virtuous woman there is no hope for me. Be an angel, if you will, and I will be your most obedient servant."

This appeal of Mr. Cushing touched her sensitive heart like a flood of joy. It was apparently one of those unconscious inspirations which spring from higher than human sources, and which we frequently utter when under the spur of powerful emotions. It told her at once how much she had to hope, and how much of the pure divinity the man still had left in him.

But as to a month's idleness—that could not be thought of. Neither could any business be obtained for the man in the plight he was in then. No one would employ him, nor had he the least power over himself. But something must be done immediately. A woman's wit was put to work at once. And almost instantly the thought came to her of employing him to write. But what should he write? She had heard of good influences from copying and preparing useful matter, and she determined to put almost a task of prison discipline upon him. But it was no use to make the attempt without first gaining his assent, and this she did by a piece of strategy which was irresistible.

"Mr. Cushing," said she, "you shall commence to-morrow morning, if you will, upon some business I will provide for you."

"But you can't procure any such thing alone."

"Yes I can. You can write. Mind, I don't promise you any money; but if you will write for me one week, I will furnish you with matter, and you shall be paid—perhaps in the performance. Now, will you do as I say? Come—promise me."

"I will do *anything* one week, that is reasonable, that I *can* do."

"Very well; now I hold you to your promise." And instantly, with a laughing, joyous, slightly roguish look, she flew out of the room, checking herself at the door, and looking back with the remark, "Now you must do as I say?"

"Yes, yes," said the wondering man, with a strange imagining as to what she could possibly have for him.

She went to her room up stairs, was gone about three minutes, and returned with a book in her hand.

"Now," said she, looking Cushing right in the face, and smiling half-distrustfully, half-hopefully, "I want you to copy that little book."

The eyes of the man dropped instanter. But he raised them again, feeling that he was fairly taken by the good woman's craft, and inquired—"What is that?" She handed him the book, and watched him as he read the title, which was as follows: "Reflections on the Moral Significance of Life, with a brief Memoir of the Author's Experience, by Henry Moreland, London, 1798." It was a small duodecimo of about two hundred pages. As he looked at it, and turned over its pages, and then looked at her, he remarked, "That may be better than nothing—better still if it would pay. I could *read* the book, if you want me to get the influence of it."

"Stop, sir; but you have solemnly promised me."

"Go ahead; I'm good for a tougher job than that, any way."

"But now, sir," said the good woman, gently and considerately, "I don't want you to think this is a task imposed upon you for the mere purpose of having something to do. I have a higher thought in it. You *cannot* find employment immediately, sir, only as a menial, in the condition you are now in. And besides, you are not fit for employment as clerk or as book-keeper. And I have chosen this for a special purpose. These pages are very small; you can write thirty of them in a day, besides doing some reading. That will carry you through in a week."

"I will do the job," said Cushing, feeling he was evidently sold, "and let's have no more to say about it."

The evening was now far spent, and it was time to think of arrangements for future interviews. She extorted from him a promise to come again the next evening, that he would forsake all his comrades in crime, that he would keep sober and temperate, that he would go, that very night, to a house in another part of the city, where he could have a room for retirement and meditation, and give himself thoroughly to the work of reformation. She also, with his consent, took what money he had, in overplus of his absolute necessities, in safe keeping for him. They parted that night under peculiar circumstances. Half doubting on his part, but with a strange consciousness of strength on hers, he went to his new and solitary home, and she to pour out her whole soul in prayer for the salvation of the fallen man, and the blessing of God upon her sister.

[*To be continued in our next.*]

THE LESSON OF A YEAR.

BY CORA L. V. TAPPAN.

Between the rising and the setting of the sun
I paused to see what good work would be done
When Phœbus in the morn-empurpled East,
Spread all his golden fruitage for day's feast,
From out Aurora's brilliant train were sent,
To open wide the gates of Orient—
The hours, like troops of shining maidens fair,
With voices soft and wondrous flowing hair.
But moments moaned, sinking to early rest,
The hours faded upon the evening's breast,
I saw them perish, and no good work done
Between the rising and the setting of the sun.

Between the flowing and the ebbing of the tide
I marked what virtue would with man abide,
Since for the loveliness and use of earth
All truth and goodness must have higher birth,
And lo! the white arms of the shining waves
Wound sinuously 'mong the sobbing caves,
And white sails strained their white wings to the sea,
Then all was dark between high Heaven and me;
For waves went out with wondering wild wail,
The sullen seas engulfed each snowy sail,
And naught of all that beauty could abide
Between the flowing and ebbing of the tide,
Because, because justice was never done
Between the rising and the setting of the sun.

Between the spring-time and the autumn sere
I watched what golden harvest would appear.
I saw the sowers sow. The sun and rain
Refreshed, revivified the hill and plain,
Each to his task in trust and faith went forth,
And planted seeds of strange and varied worth;
The blighting blast blew from the northern sea,
A cloud clung round the earth and over me,
All brown and bare the fields a-fainting lay,
And the wan earth was turning old and gray.
No golden sheaves were gathered that sad year,
Between the spring-time and the autumn sere,
Because, because justice was never done
Between the rising and the setting of the sun.

Between the setting and the rising of the sun
God said to me, "See how my work is done!
Nor morning with her train of lovely hours,
Nor evening with her star-encircled powers,
Nor the purpureal glow adown the East,
Nor golden fruitage of Olympian feast
Can well endure, since everywhere the plan
Of human purpose bindeth man to man;
And nations turn the red of day to blood;
Their crimson carnage stains the crystal flood;
These things shall be till justice shall be done
Between the setting and the rising of the sun."

Between the ebbing and the flowing of the tide
God said to me, "What time I shall abide
With men, and blend my voice with the deep waves
Speaking from out the rocky shores and caves,
Guiding the burdened ship with my right hand,
Laden with precious things from every land
Will be when straining keel and mast and sail
Shall bear no human agony, no wail
Of victims by the pirate nations sold,
No greedy hoardings of ill-gotten gold;
Then shall my spirit with all men abide
Between the ebbing and the flowing of the tide,
Because, because justice will then be done
Between the setting and the rising of the sun."

Between the autumn sere and breath of spring
God said, "Behold what germs on viewless wing,
Hidden beneath the snow, far out of sight,
Unconscious of the day and the sun's light—
Forgetful, sleeping germs of wondrous flowers
Folded, earth-covered their surpassing powers—
And these shall sleep until the quickened sod
Shall see me and behold that I am God,
Till blood and carnage cease their seeds to sow,
And man shall plant the vines of truth to grow
And bloom and richest golden fruitage bring
Between the autumn sere and breath of spring,
Because, because justice will then be done
Between the setting and the rising of the sun."

Between the East and the far fiery West
I saw a blazing banner and a crest
Of blood-red war and stains of scarlet sin,
Columbia's great wrongs all broidered in
With blood of slaves and crimson, gory stain
Of nature's children by their brothers slain;
The red of flaming forests and the sting
Of scorching serpents to her garments cling.
Then a deep voice far out of heaven fell,
And a sweet spirit spoke in solemn spell:
"The dove of peace with nations aye shall rest,
Between the East and the far fiery West,
When Love and Truth and Justice shall be done
Between the rising and the setting of the sun."

A Spiritual Warning.—Saved from Pirates.

The following case of direct preservation from impending destruction, was given by the *Boston Traveller* some time since, under the head of "A Strange Experience":

"A gentleman who is now a resident of East Boston, states that after an unsuccessful sojourn in California of several years, he took passage in a bark bound to New York. She touched at Panama for provisions and water, and having procured these, her captain proposed to sail the next day. That evening the gentleman wrote letters to his friends stating he might be expected home in three months. At the usual time he retired to bed and fell asleep, but about an hour afterward found himself on deck fully dressed. He was somewhat startled, but attributing it to a fit of somnambulism, after taking a turn or two, fore and aft, and exchanging a few remarks with the man who had the anchor watch, again undressed and went to bed.

Imagine his surprise when he again found himself on the deck, dressed as before. Thrice he went to bed, and thrice he found himself on the deck. As he had never before experienced any kind of somnambulism, and was an uncompromising teetotaler, he began to reflect whether there was not something supernatural in this new and strange experience; and he immediately made up his mind that he would not proceed in the vessel, but go home across the Isthmus of Panama. With this thought in his mind he turned in the fourth time, and dreamed that he had decided rightly. Much to the regret of the captain, who had been very kind to him, and who expressed an ardent desire to enjoy his company, he left the vessel and arrived at home in safety.

A few months later he learned from the newspapers that the bark had been captured by pirates in the Straits of Magellan, and that all hands but one boy had been murdered by pirates. The boy concealed himself below while the pirates were killing the rest of the crew, and after undergoing great peril, succeeded in reaching Valparaiso."

In New Chicago, Kansas, one hundred and four houses have been built in one month.

Original Essays.

THE ANTIQUITY OF THE CROSS.

A Paper read before the Albany Institute, and prepared for publication in the Banner of Light,

BY DR. G. L. DITSON.

PART TWO.

When, in my first investigation of this subject, I saw this reference to *Venus*, there was opened before me an entirely new field of thought and research—Venus in connection with the cross! Whence comes it? and where is the possible analogy? Before entering fully into this part of my subject, it is important that we take into consideration a certain mount, which, with no irreverence, I will call Mount Calvary. I mean by this a slightly elevated or skull-shaped mound, that might be represented by a bare head, expressed by the κρανίου of the Greeks—that from which the translators of the Bible have literally adopted the word *calvaria*. "The transfer of calvary to our language from the Vulgate," says a recent commentator, "has often been noticed. The association of 'mount' with the place of crucifixion has, in all probability, a monastic origin. The epithet was applied to the rock at Jerusalem," he continues.(1) "The expression, 'monticulus Golgotha,' occurs in an old Itinerary, of the year 333. This probably introduced the term, which spread at length into all the languages of Christendom."

Now I consider Prof. Stanley's remarks on this subject of more importance, for they throw us back upon other sources of information not less valuable in a historical point of view, and in olden times perhaps not less sacred, though to modern minds, after the serpent revealed to Eve the knowledge of good and evil, and she adopted the fig leaf for an apron, it was invested with less sanctity, unfortunately, and perhaps wore even a tinge of vulgarity.

Prof. Stanley has "called attention to the fact that the popular expression, 'Mount Calvary,' is not warranted by any statement in the accounts of the place of our Lord's crucifixion. There is no mention of a mount in either of the narratives."(2) Let us accept this opinion of the able Professor, and look elsewhere for a Mount Calvary, a slightly elevated mound like a bare cranium, and we may come to the *mons veneris*,(3) the mount of Venus, which in ancient times was, and even at the present day is, among some of the Oriental people, more like a smooth skull than Occidental conception will readily grant, the female possessors being obliged to remove all hirsute appendages, for the sake, probably, of unexceptionable neatness, and, perhaps, a *religious* sentiment.(4)

It may be well here to look further into the subject of these *mons* or mounds. Jacob Bryant in his *Ancient Mythology* says: "Mounds and high places were always dedicated to sun-worship." By-and-by we shall see the connection between this sun-worship and our subject.

The Hebrews, as well as other ancient nations, were accustomed to worship on the tops of hills. Here their altars and their deities were set up. Sacrifices offered from these elevated positions were doubtless supposed to be more acceptable in the sight of Heaven; and notwithstanding the prohibition in Deuteronomy, and probably in other parts of the Scriptures, the Jews continued to choose these apparently unobjectionable positions for their most solemn rites and ceremonies. Solomon selected Mount Gibeon, where the Lord appeared to him in a dream.(5) In the 23d chapter of 2d of Kings, 13th verse, we read: "And the high places that were before Jerusalem which Solomon had built for Ashthoreth the abomination of the Sidonians." The fifth verse of the same chapter says: "And he put down the idolatrous priests whom the kings of Judah had appointed, that they might burn incense on the high places in the cities of Judah." But these high places were not always, it would seem, natural elevations, but were built up by human hands, most likely in order to represent a *mons veneris* and sustain the idol set upon it. Solomon, we have just seen, *built* high places for Ashthoreth, (Astarte(6) Venus.) In the 8th verse of the chapter quoted it says: "And he pulled down the high places." In the 15th verse we read: "So also the altar that was in Bethel, the high place which Jeroboam, who had induced Israel to sin, had made, also the altar and the *high place* did he pull down, and he burnt the high place, ground it small to powder, and burnt then the Asherah."

"We have seen," says the learned Higgins, "that there were two Elephantas, two Matureas, and two Lions; the reader will not be surprised to find two Moriahs. The *Moriah* of Isaiah and of Abraham is the *Meru* of the Hindoos and the *Olympus* of the Greeks. Cruden expounds it as *the mount of doctrine*. This is so unsatisfactory as at once to prove that the word is not understood: and the reason of this is, because it is a word of some far more Eastern clime." Of the Mountain Moriah, Mr. Faber says: "I greatly doubt whether the name of this hill be Hebrew; with Mr. Wilford, I am much inclined to believe that it was a local Meru or imitative Paradisiacal Ararat." "In this," says Higgins, "I quite agree with Mr. Faber. It was nothing but a Meru."

Mount Meru was the mount of wisdom. Minerva (Ἀθηνᾶ)(7) was the goddess of wisdom. She was the first who built a ship, and it was her zeal for navigation, says a mistaken historian, and her care for the Argonauts which placed a prophetic beam (or oak) of Dodona(8) in the ship Argo when going to Colchis. She wore sometimes a variegated veil called a *peplum*. Among her attributes, some appertaining to the Egyptian Neith(9) have been intermingled—the worship of the latter having been brought from Sais to Athens.

As the Dove has considerable to do with Mount Meru and our subject generally, it may be well to introduce it here. "Ὀμφὴ means an oracle," says Higgins. "The oracle was the spirit of the God, the *sanctus spiritus*, and came from the ομφαλος (*omphalos*). It founded Delphi in the form of a black Dove. A Dove is always the emblem of the Holy Spirit. יונה (*June*) is the Hebrew for Dove. This is the Yoni of India, the Oz Minxæ, the matrix. At Delphi the response came from a fissure or crack in the mountain, the Yoni of the earth. This was the emblem of the רוח (*ruh*) or Holy Ghost,(10) the third person of the Trinity. * * * The third person was the Destroyer, or, in his good capacity, the Regenerator." The Dove was the emblem of the regenerator."(11) * * * "The Dove is the admitted emblem of the female procreative power. It always accompanies Venus. Hence in Sanscrit the female organ of generation is called Yoni. The Hebrew name is יונה (*iune*). Evidently the same. The wife of Jove, the Creator, very naturally bears the name of the female procreative power, Juno. It is unnecessary to point out the close relation of the passion of love to the procreative power. There can scarcely be a doubt that the Dove was called after the Yoni or the Yoni after the Dove. And as creation was destruction, and the creative the destructive power, it came to be an emblem of the destructive as well as of the creative power. As the רוח (*ruh*) or *spiritus* was the passive cause (brooding on the face of the waters) by which all things sprung into life, the Dove became the emblem of the *ruh*, or *spirit*, or Holy Ghost, the third person, and consequently the Destroyer. In the foundation of the Grecian Oracles, the places peculiarly filled with the Holy Spirit or Ghost, or inspiration, the Dove was the principal agent. * * * We have in the New Testament several notices of the Holy Ghost, or *sanctus spiritus*, קדרש (*qdis*), רוח (*ruh*), πνευμα ἅγιον, ψυχη κοσμι, or *anima mundi*, or *alma Venus*."(12)

Bacchus, being also identified with Meru, I will casually mention him here. Plutarch says that Bacchus was the same as Osiris, and the same as the Ερως πρωτογονος of Orpheus and Hesiod.(13) In the temples of Diana a festival of Bacchus was celebrated, called *Sacaw*.(14) He was called, also, Iacchus, in the mysteries.(15) "Selden and Vossius," says Higgins, "Allow this to be the same as the Jah or Iaw of Dodarus;" and the English author thinks he finds the same word among the people of Pegu, who give their God the name of Kiack. Diodorus Siculus says that after Bacchus conquered India he retreated to a mountain in the North called Meros; and Pomponius Mela mentions him in connection with Montium Meros as the saviour Jupiter.(16) Philostratus says: "The inhabitants of India had a tradition that Bacchus was born at *Nysa*, and was brought up in a cave on Mount *Meros*."(17) Diodorous says, "that when Semiramis marched into India, she stopped and formed fine gardens at a place in Media called Βαγιγατον, Baghistan;" "this is, *place of Bacchus*," says Higgnis.(18)

The ship Argo and the mast, shaft or oak of Dodona, in connection with the Ark, the Yoni, the boat, the linga and the dove, I shall treat of further along.

Mount Meru, the (Mount) Moriah of India, is the primeval emblem of the Linga and the earth. Mother Eartha is the mysterious Yoni expanded and open like the Padma or Lotos, which is, with its seed in the centre, an emblem of the same thing. In all ancient towns, we find an elevated place of the nature of a mount called by different names. All these were imitations of the *Meru* of India. In Greece this was called the Acropolis—place of the Arca, Arca-polis; in Rome the Capitolium, said to have been so called from an imaginary likeness to the head of a man. This may be true; but it was called *caput* for another reason; it was an icon or model of the Meru, which was itself an icon of the sun and planetary bodies—the sun, the visible sign or icon of the protogonas (19) or Rasit of Moses, Rachid of the Arabians, Αρχη of Greece, caput-olium of Latium, and the Arca of Jerusalem; and they have all the same mystical meaning—they are all allusions to the protogonas, to divine love.(20)

Captain F. Wilford in the *Asiatic Researches* says: "In the Hindu books we read of some princes who raised mountains of gold, silver and precious stones; some three, others only one. * * * It was a practice formerly, and if restricted to a single pyramid, it was intended for the mountain of God, the holy mount *Meru*. There is a beautiful pyramid at *Sarnath*, near *Benares*, built by a king of *Gaur*, or *Bengal*. It is conical, and of earth, with a coating of bricks, and is about seventy feet high. In the inscription found there some years ago, it is declared to be intended as a representation of *Meru*, which is represented of a conical form by the Hindus, but like a square pyramid, by the followers of Budd'ha. The tower, or pyramid of Babel, was of square form, with seven stages or steps, like *Meru*."(21)

Captain Wilford's "essay" further says: "On the higher parts and in the centre of the earth, the Hindus place a mountain standing like a column. Anaximenes said that this column was plain, and of stone, exactly like the *Meru pargwette* (*parvata*) of the inhabitants of Ceylon—according to Mr. Joinville in the seventh volume of the *Asiatic Researches*. This mountain is entirely of stone, 68,000 *yojans*(22) high, and 10,000 in circumference, and of the same size from top to bottom. The divines of *Tibet* say, it is square and like an inverted pyramid. Some of the followers of Budd'ha, in *India*, insist that it is like a drum, with a swell in the middle like drums in India;(23) and formerly, in the West, Leucippus (500 *ar. J. C.*) had said the same thing; and the *Budd'hists* in India gave that shape also to *islands*. *This figure is given as an emblem of the re-union of the original powers of nature. Meru is the sacred and primeval Linga: and the earth beneath is the mysterious Yoni expanded, and open like the Lotos.*

The convexity in the centre is the *Os Tincæ*," (the front part of the pelvis, which, when covered with flesh, is the *mons veneris*) the *Os Tincæ*, as he said, or navel of Vishnu; and they often represent the physiological mysteries of their religion, by the emblem of the Lotos; where the whole flower signifies both the Earth, and the two principles of its fecundation; the germ is both *Meru* and the *Linga*; the petals and filaments are the mountains which encircle *Meru*, and are also the type of the Yoni; the four leaves of the calyx are the four vast regions toward the cardinal points; and the leaves of the plant are the different islands in the ocean round *Jambu*; and the whole floats upon the waters like a boat. The Hindus do not say, like the Chaldeans, that the earth has the shape of a boat, which is only the type of it. It is their opinion—I do not know on what authority—that at the time of the flood, the two principles of generation assumed the shape of a *boat* with its *mast*, in order to preserve mankind. Enthusiasts among the *Hindus* see these two principles everywhere—in the clefts of the rocks, commissures of branches, peaks among mountains, &c. The Earth is typified by a *boat*; the *Argha* of the *Hindus*, the Cymbium of the Egyptians, are also emblems of the Earth, and of the mysterious Yoni, which, with the *linga*, always forms the †. The *Argha*, or Cymbium, signifies a vessel, cup, or dish, in which fruits and flowers are offered to the deities, and ought to be in the shape of a boat, though we see many that are oval, circular, or square. Iswara is called Argha-nat'ha, or the lord of the broad-shaped vessel."(24) (Has not this Argha-nat'ha something to do with the Greek Argonautic expedition?) Osiris, according to Plutarch, was commander of the *Argo*, and was represented by the *Egyptians* in a boat, carried on the shoulders of a great many men, who, I think, might be called, with propriety, Argonauts. The ship, worshiped by the *Suevi*, according to Tacitus, was the *Argha*, or *Argo*, and the type of the mysterious Yoni.

(1) But not, by any means, to that alone; nor had it there its origin, as we shall see.

(2) Dr. W. Smith's Dictionary of the Bible, art. "Calvary."

(3) From the same derivative we have "*venery*" (sexual intercourse), and "Venery" (to hunt, that is, to drive or rush), from Venus, light, whence white, fair. The primary sense of the root is, to shoot or rush, as light or wind. —*Web. Dic., Venus.*

(4) I will make a note here of part of a fable, though its connection with our subject may not be so apparent now as it will be hereafter. Paris, famed for his beauty, &c., was at birth exposed by his mother, on account of a bad dream; but he was rescued and carried to *Mount Ida, where he was brought up among shepherds.*

(5) I. Kings, iii: 5.

(6) Astarte. The worship of this goddess seems to have prevailed wherever the Phœnician colonies were established. "It is certain that Astarte was by many ancient writers identified with the goddess Venus."—*Smith's Bib. Dic.* The name seems to be identical with our word *star*; Sanscrit, *tara*; Gr., ἀστήρ.—*Id.*

(7) Worshiped particularly at Sais, Egypt, Phœnicia and Rhodes.

(8) Herodotus refers to Dodona and its *doves*, and says, "The service of the temple was performed by females, (Herod. ii: 55,) and the oracle was originally delivered from the sacred oak or beech."

(9) Neith, sometimes represented with wings, and a serpent under her feet. She was the goddess of wisdom, in fact, and protector of the arts. It is thought that the Greeks made of her their Minerva.—*Dic. Bouillet.*

(10) The Holy Spirit or Ghost was sometimes *masculine*, sometimes *feminine*.—*Anacalypsis*, i: 112. Origen makes it *female*.—*Porson against Travis; Class. Jour. No. LXXVI, Dec.* 1823.

(11) Higgins's Anacalypsis, i: 112. Om was also the name of Siva.—*Id.*, 319.

(12) Anacalypsis i: 113. See also Acts of the Apostles ii: 2-3; Luke iii: 16.

(13) De Iside et Osiride.

(14) Strabo, Geog. Lib. xi; Pausan, Lib. iii: c. 16.

(15) Herod., Lib. viii: c. 65.

(16) Lib. ii: c. 11.

(17) In Vita Apol. L. ii: c. 9.

(18) Anacalypsis, i: 321.

(19) Γονη, ἡ, η, that which procreates; seed; the genital organs; womb; production; brood; progeny.

(20) Anacalypsis, i: 348.

(21) *Asiat. Res.*, viii: 260.

(22) A yojan is five miles, says Webster.

(23) This is more likely our *mons veneris*, or mount of Venus, and reminds one of the *jars* heretofore referred to.

(24) *Asiatic Res.*, v. iii: p. 394.

SCIENCE IS COMING.

BY DR. A. JOHNSON.

MESSRS. EDITORS—I am surprised to find that Spiritualists are so anxious to have scientific men added to their ranks, who, through policy, are unwilling to associate their names with Spiritualism. What advantage would it be to get a few more names added to the millions of intelligent men who have already proven this matter beyond a doubt? Will those gentlemen who are so anxious for science to come to their aid, inform us who could more effectively and ingeniously convince the skeptic than Prof. Hare did years ago? I am no man-worshiper, nor do I have any regard for the opinions of any men on themes which they have not fully investigated. A man may be a walking *Encyclopedia* of facts, without knowing that he has a soul. In this dilemma Prof. Hare found himself, after having stood on the pinnacle of fame in this country for fifty years; and yet this unpopular theme, at that time, made him a convert to the immortality of the soul, after science, history and theology had failed. Why seek the living among the dead? Why seek authority *outside* of Spiritualism, which has to be *educated in the ranks of Spiritualism?* In no other quarters can such information be had. It should be distinctly remembered that those very men whose popularity is sought, have lived the life of *effects*, and have spent their time in *ultimated matter*, in the body of the seen, which is tangible to the external senses—matter which could be handled, measured and weighed. Now if you will give them a little more time, as they have nearly exhausted their energies in external effects, they will be compelled to turn within themselves and ask, "Who am I?" What is the soul of man and the laws that govern him? For everything which relates to the soul is Spiritualism.

Spiritualism accepts everything which is high, holy, just, good and true, and what is not high, holy, just, good and true is not Spiritualism. For the information of those who are anxious to have science come to their aid, I will say that I do not know of any distinguished scientific men in this country, who are not directly or indirectly interested in this subject. The writer has repeatedly sat in circles with professors in the highest educational institution in this country, who were firm believers in Spiritualism; but, in order to retain their positions, they refrained from a public avowal. The fact is, that Spiritualists are so thoroughly overwhelmed with the instruction which they have received through angelic ministrations, that they do not know how to use it. That two-thirds abuse it there can be no doubt.

I consider everything abused that is not brought to a practical use. Discussions and theoretical speculations do not accomplish any practical results, and I do not see the use of any religion unless I can witness moral and spiritual growth. I discover in Spiritualism what I do in all other religions, viz, too much in the *head* and *tongue*, and too little in the *hands* and *heart*. If all Spiritualists had been true to the spirit of their beautiful philosophy, they would have by this time given to the world a light that would have eclipsed all other religions.

Through their inspired speakers, together with the direct instructions from their angelic friends, they have received a thousand fold more light within twenty-two years than all the other religions in existence. Spiritualists need not depend on any finite beings or creeds, while they can consult, question and cross-question those who are already in the realms of bliss.

If I felt disposed, as some do, to discuss this subject in public with clergymen of other denominations, I should apply the Bible test at once, and make a practical subject of the question, who were the true disciples? In 1st Corinthians, 12th chapter, the gifts of the true disciples are enumerated. Now I ask in all candor, who are endowed with the spiritual gifts as there enumerated by Paul when he says, "Now concerning spiritual gifts, brethren, I would not have you ignorant. Now there are a diversity of gifts, but by the same spirit. But the manifestation of the spirit is given to every man to profit withal." Then follows the enumeration of the gifts, such as to one is given the gift of healing; to another, prophecy; to another, the discerning of spirits; to another, divers tongues; and Christ assures those who should prove true to the spirit, that they should not only do the works which he had done, but greater. These same works, history informs us, did follow the primitive Christians for three hundred years, until policy crept into the church, and then there were divisions and subdivisions. Each sect had a barren creed, each being the invention of its leader. Then those gifts disappeared from the churches, and they were left with the letter which killeth, but the power of the spirit which giveth life disappeared. Why are these manifestations opposed by the churches? God is the same to-day, yesterday and forever. His laws are the same, and mankind have not changed. If these spiritual gifts were obligatory at any time, they are obligatory at all times. They are a universal, vitalizing principle, governed by immutable laws, and we find them as old as mankind, and every Bible in existence is imbued with it. Strange that mankind have become so materialized as to lose sight of gifts which are the soul's greatest inheritance. Spiritualism can never die. It has never been without witnesses, for it is the soul-animating principle of everything. It accepts all truth, whether in time or eternity. It is always progressive and never ending. It teaches of the past, the present, and gives us the key, through the laws of being, to unlock the future for millions of years to come, and all under the control of God and his holy angels. Spiritualists, above all men, should be most faithful to their missions. They have the best religion on earth, and the most beautiful and satisfactory philosophy in existence, and they are the only ones who are endowed with the gifts as related in the Bible, thus virtually proving their religion by their works of true discipleship, for all the gifts enumerated are in full operation in these latter days.

Prof. Mapes (no mean authority) said that in Dodworth's Hall alone were given, through entranced mediums, more progressive knowledge within five years than had been given in all the educational institutions in England, France and America. He also said that he corresponded with all the best scientific minds in all enlightened countries on themes on which they had but faint gleams of light, which were fully and satisfactorily explained by entranced subjects, and that the ideas were infinitely in advance of what was known by scientists, although in one case, where the most satisfactory information was obtained, the young lady was but twelve years old, and lived in the capacity of a child's nurse. He declared that he was compelled to take her utterances as the highest authority known on various scientific subjects, until it could be proven that her premises were false. This being the case, why seek for authority outside of Spiritualism, since Spiritualism, in its largest sense, underlies and embraces all truth?

New York, 1870.

Written for the Banner of Light.

"PARIS—1870."

Lines on viewing a picture.

BY JOHN WILLIAM DAY.

She kneels upon the cannon slide,
And sights the looming gun;
Her festal robes are thrown aside—
The clear September sun
Streams on her forehead castle-crowned.
Her breast with cuirass wrapped around.

The sword La Pucelle bared of old
Clangs by her warrior side;
The broad tri-color's shot riven fold
Floats out in martial pride;
And down from glory's distant days
She hears the chanted Marseillaise.

Her sons on battle's wild purlieus
Are lying where they fell,
Where creeps through purpled sedge the Meuse,
Or sweeps the dark Moselle.
They bade no coward's faint adieu
When victory from their standards flew.

Oh Spartan mother, on the foe
Thine earnest glance is cast.
Along th' horizon thunders low
The coming of the blast!
God save thee from th' invader's frown
And give thee peace and freedom's crown.

Oh young Republic, swathed in blood,
An empire's strugglings fall;
Perchance war's wild baptismal flood
Shall quench thine infant wail;
But rest thee mid the battle's roar,
Thy *mother* towers before the door.

So Joan stood the stake beside,
And marked the wreathing flame;
So through the circling centuries wide
Time bears *her* deathless name.
Each human woe for freedom borne,
Breaks on the shores of endless morn!

NEW HAMPSHIRE.

Spiritualist Association.

From a report of the Fourth Annual Convention of this society, sent us by its Secretary, Frank Chase, and also from a notice of it furnished by a friend who was in attendance, we condense the following statement of its recent interesting meeting:

The sessions were held at Eagle Hall, Concord, commencing on Wednesday, Aug. 31st, and continuing three days.

That veteran laborer in the field of human progress and reform, A. T. Foss, of Manchester, is the President of the Association, but, after calling the Convention to order, he was compelled by illness to request the appointment of a President *pro tem.*, and Dr. French Webster, of Concord, was chosen to that office.

Bro. Foss is a constant sufferer from the torturing pain of sciatic rheumatism, which, together with the wearing labors of active and unremitted service in behalf of humanity, during the many years of his connection with unpopular reforms, now bends his massive form and leaves lines of suffering upon his face. But he *willed* to remain and participate in this Convention, speaking occasionally with the spirit if not the fire of past efforts, and even when silent seeming to exert the steady influence of his positive personal character against churches, creeds and institutions of whatever kind that hinder the progress of man.

The attendance upon the various sessions was quite small, probably not more than two hundred persons assembling at any one time.

On Wednesday, after a season spent in general conference, the subject of organization was brought forward, with the desire of eliciting ideas upon the best method of perfecting the State Society, and making it more efficient.

A. E. Carpenter, formerly agent of the Massachusetts Spiritualist Association, being discovered in the audience, was invited to give his views on the general subject of missionary work. This he did at some length, to the effect that missionary work was not self-sustaining, pecuniarily, although the people generally were willing to hear what might be said to them upon this subject. A few individuals, either in a State or local society, pay in all the money that is contributed, except such as may be secured in seasons of especial enthusiasm. There is no principle or sense of duty among the masses of Spiritualists to fall back upon as a support of missionary work or organic effort. Organization thus far among Spiritualists is a practical failure. But we must keep trying.

Dr. H. B. Storer, of Boston, was called upon, and responded by saying that he feared he might not assist, by his remarks, their efforts to complete a more perfect organization. He analyzed the objects of organic effort, and thought that among Spiritualists, as among sectarians generally, it was rather too much from a desire to make proselytes to our peculiar views, or to show to the world our numerical strength, than really to promote investigation, elicit truth, or become individually more spiritual. He gave an interesting sketch of the rise and history of modern Spiritualism, and the methods which had been employed and suggested by spirits themselves. The circle is the only spiritual institution, and the principles observed in forming a true spiritual circle are sufficient to guide us in our efforts at organization. Efforts to organize, in the Orthodox style, around some creed, or to teach a creed even that necessarily separates and alienates human beings from each other, would always prove a failure, and he was glad of it. Our meetings should be spontaneous, free, and as little formal as possible. Even the talk about the machinery of the society, and the means to keep it alive, often occupied the largest part of the time devoted to its sessions, and the great subject which the people assembled to consider, obtained hardly a hearing.

I. P. Greenleaf, of Boston, said that much had been done in New Hampshire. No true, honest effort is ever lost. Our cause came to stop with us, and is gaining now as it never gained before. No State organization will ever do all our work. No one method will answer our full purpose, but we need all methods. Any means are admissible that will work best—even the devil himself if he will work for us. Our very lives are an experiment, and an interesting one. Do n't be disappointed, for our cause cannot die. Organizations were merely tools to work with. We must work as individuals, and no matter how original our methods.

The Secretary then read the Constitution of the Society.

Mr. Geo. N. Johnson, of Concord, disliked the plan of organization, and hoped it would be laid aside.

Father Dean, a venerable old gentleman, well known in many parts of New England as a medium and lecturer, rejoiced to be thus permitted to participate once more in a Convention of Spiritualists. When a minister of the evangelical religion, he never knew the joy which communion with his spirit friends now daily afforded him. He liked the Constitution, and hoped the Society would prosper.

George S. Morgan moved to postpone the sessions of the Convention under the Constitution, until Thursday at 2 o'clock, and that this meeting be resolved into a mass Convention, which was adopted, the present officers being retained.

On motion of A. T. Foss, Dr. H. B. Storer and I. P. Greenleaf, of Boston, were invited to address the Convention at its evening session.

A conference then ensued, which was participated in by I. H. Rhodes, of Boston, A. E. Carpenter, L. Dean, Dr. Webster, and Mrs. Morse, of Boston.

In the evening, Dr. Storer was introduced and attentively listened to while he spoke upon the fundamental principles of Spiritualism, stating what they were and wherein they conflicted with popular beliefs.

He was followed by Isaac P. Greenleaf, whose discourse was founded upon the assertion of Solomon that "there is nothing new under the sun," from which he proceeded to show the general uses of human experience, all of which is new to the individual soul, although in essential character old as the order of the universe.

Neither space nor notes will permit our giving an adequate sketch of these interesting and philosophical addresses.

Thursday Morning.—Convention called to order at 8½ o'clock, by Geo. S. Morgan of Bradford, who was appointed President *pro tem.*

I. H. Rhodes, of Boston, said that he wanted all restraint thrown off, so that spiritual influx might be freely enjoyed, and the meeting be truly a pentecostal season

Mrs. E. M. Wolcott, of Vermont, narrated some very interesting personal experiences of mediumship—of a vision presented to her illustrating the death and burial of error—and the eventual triumph of Spiritualism.

Geo. N. Johnson said that discouraging as it had seemed to see so few present yesterday, he was impressed that a power and influence would go forth from this Convention, throughout the State, which would be felt as a mighty agency in overcoming bigotry and error.

Mrs. Morse, of Boston, and Mrs. Addie M. Stevens, of Claremont, made brief remarks.

A. A. Reed, of Worcester, agent of the Liberal Tract Society of that city, thought that we should carry on Spiritualism, as any other business, in a matter-of-fact way. If we could remove the shackles from mankind there would then be opportunity for growth. Churches are dangerous to human reason. Can those who are bound hand and foot in theological fetters, free themselves? We must appeal to all free and liberal thinkers to assist us in scattering the seeds of truth, in the form of liberal tracts—which present those natural and reasonable ideas of human duty and relations which are calculated to liberate the mind from superstitious dogmas.

At this stage of the meeting a decided sensation was caused by the introduction of the following resolutions by Dr. Storer, who stated that they were dictated to him by the spirit of Henry C. Wright, the iconoclastic reformer who died in Rhode Island quite recently, and that they had been written almost involuntarily since he came into the hall. The peculiar influence of the spiritual power brought to bear upon the medium was distinctly manifest in the tones and characteristic emphasis of Bro. Wright, imparted to the voice of Dr. Storer as he read the resolutions, and which continued in a very marked and impressive manner, thrilling the whole audience as he became entranced, and gave forth his positive and earnest injunctions to all to be true to their principles—never forgetting them in public or in private, at home or abroad, in the body or out of the body. The resolutions, which Bro. Wright presented as his speech, were as follows:

Resolved, That, as Spiritualists, we recognize the essential divinity of human nature—the God in man as the object of our reverence and worship—whose first commandment to us is, thou shalt have no other gods before me!

Resolved, That man, as a spiritual being, is worthy to have all dominion in heaven above, as in the earth beneath—or, in other words, that the universe is man's eternal home and dwelling place, of which he is the rightful lord and ruler.

Resolved, That man is superior, by virtue of his nature, to all institutions, religious, social, moral or political—and that as man is the creator of institutions, he may rightfully modify or abolish them altogether, according to the ever-changing phases of human development.

Resolved, That no institution is worthy to be preserved by the sacrifice of the liberty or rights of any human being.

Resolved, That mankind constitute one family, in the body or out of the body, and that whatever is of vital interest to the welfare of humanity, enlists the sympathy and active efforts of the inhabitants of both worlds.

Resolved, That to the Spiritualist, death has been abolished by the power of life—and him that hath the power of death, even ignorance, is alone destined to die.

On motion, these resolutions were unanimously adopted in the spirit and from the spirit that inspired them, and ordered to be printed.

A. T. Foss said he had long been personally and familiarly acquainted with Henry C. Wright, and that he recognized him in the manner of Dr. Storer, as he mounted the platform to write the resolutions.

A. E. Carpenter said that from the back of the hall he observed Bro. Storer going deliberately upon the platform and taking his seat at the table alone, and at once thought how much he appeared in his general manner and appearance like Henry C. Wright, although naturally there was no resemblance between them.

Isaac P. Greenleaf said that as he walked toward the platform before the commencement of the meeting, he distinctly saw Henry C. Wright standing by the side of Bro. Storer, and it at once occurred to him that he was about to influence him to write.

Others had either seen the form or felt the influence of our spirit brother at the time, and indeed the pentecostal influence of the holy spirit of light and love became now manifestly felt by all present. Interesting remarks were made by Mrs. Susie A. Willis, of Lawrence, I. P. Guild, of Lawrence, A. E. Carpenter, Geo. S. Morgan, of Bradford, Mrs. Whitney, of Newport, Mrs. Briggs, of New York, Geo. N. Johnson, of Concord, H. S. Chase and I. H. Rhodes.

Thursday Afternoon.—At 2 o'clock the session was opened with vocal and instrumental music by Mrs. George N. Johnson, an excellent singer, Mrs. Susie A. Willis, and others.

On motion of George S. Morgan, it was voted to suspend the Constitution indefinitely, and resolve this into a mass meeting. And in view of the interests of Spiritualism in New Hampshire, the following resolutions were also adopted:

Resolved, As the sense of this Convention, that it is expedient to defer indefinitely the revision of the Constitution of the New Hampshire State Spiritualist Association, and that its meetings be resolved into quarterly mass meetings, the first of which shall be held at Bradford on the first Friday and Saturday of November, 1870, to be continued over Sunday, if deemed expedient.

Resolved, That we invite our friends from every State and nation to meet with us in Convention, and participate in our exercises.

A. T. Foss said that every Sunday more than one hundred thousand children of our State were taught in the church Sunday schools that God hates them; that the need of social meetings led children to church Sunday schools, as was well illustrated by the little boy, who said, "I don't care where I go, if I only go."

I. H. Rhodes said we needed to be converted from grace to nature.

Music by the choir.

Dr. Webster offered a resolution for woman suffrage:

Resolved, That this Convention heartily sympathizes with the efforts put forth by our sisters in different parts of the nation and world, to secure their right of the ballot-box with man.

A. E. Carpenter and George N. Johnson favored the resolution, though the latter thought it ought not to be introduced in a Spiritualist Convention.

Mrs. Story, of Manchester, had always been in favor of woman suffrage.

Mrs. Briggs said if women voted, licenses to sell rum would not be granted. Resolution passed unanimously.

Mrs. Willis said that woman did not want to move in the matter of suffrage until man moved with her. Hopes the time will come that we will stand for the rights of all humanity.

A. A. Reed, Liberal Tract Agent, wants agents in every town to distribute them. Much good done with small sums of money. Almost anybody will read these tracts *secretly*.

Frank Chase wanted to call attention to these Liberal tracts. He would take an agency for them, and hoped many others would do the same. He wants these tracts spread in New Hampshire. Also called attention to the importance of taking the spiritual papers—the *Banner of Light* and the *Religio-Philosophical Journal*—and of reading the "History of Modern Spiritualism," by Emma Hardinge.

Thursday Evening, 7½ o'clock.—Mrs. Booth, of Milford, N. H., made the opening address, on the subject of "Modern Spiritualism."

F. Chase read an original address, given him by impression, and written beforehand for this Convention. Subject, "The Possible will become the Actual."

After excellent singing by the choir, A. E. Carpenter, of Boston, delivered the regular address of the evening, upon Spiritual Phenomena. The address enforced and illustrated the idea that Spiritualism is a system of demonstration, while evangelical theology is a system of assumption; it was thoroughly logical, and elicited the close attention of the audience.

Friday Morning.—The Convention reassembled at nine o'clock. Many from abroad had been obliged to return to their homes by the train on the previous evening; but those who remained enjoyed the Conference, which occupied the time until the final adjournment in the afternoon. This was participated in by George N. Johnson, Mrs. Sturtevant, of Manchester, John H. Smith, of New Hampton, Mrs. Briggs, H. E. Chase, George S. Morgan, Mrs. M. E. Withee, Frank Chase, I. H. Rhodes, I. P. Greenleaf, A. A. Reed and Miss Sarah E. Appleton, of Suncook, who gave an exceedingly interesting account of her cure by direct spirit power, after being helpless for years, and given up by regular physicians to die; and her subsequent development as a medium, through whose hand, involuntarily controlled, the sick are now prescribed for by the same spirit power that cured herself.

Votes were passed thanking the speakers for their attendance—Mr. White, for the use of the hall—Mr. and Mrs. Hatch, and a few other Concord friends, for their successful efforts to provide for the entertainment of visitors from abroad—the Railroad Superintendents, Messrs. Todd and Dodge, for reduced fare—and the secular press, for fair reports of our meetings.

The Convention then adjourned, to meet at Bradford on the first Friday of November, 1870.

NEW YORK.

Two Days' Convention of Mediums and Speakers.

Pursuant to call, a Convention of Mediums and Speakers of Western New York was held at Laona, Sept. 3d and 4th. The meeting was organized by the appointment of George W. Taylor, of Collins, as President, and Lucia C. Miller, of LeRoy, as Secretary. Committees were appointed as follows: on Business and Finance, Mr. Rood, Mrs. Ramsdell, Mr. White; on Resolutions, A. A. Wheelock, P. I. Clum, Mrs. Lane, Mrs. Chamberlin, Mrs. Avery.

On motion of Mr. Wheelock, voted that the business of the State Association be conducted at the opening of the afternoon session.

Invocation by Mrs. Hazen, of Buffalo.

Conference. Mrs. Clark, of Saginaw, thought the church had been a great benefit to mankind, and that we ought not to condemn the bridge that had carried us safely over. She also compared the church to a crutch for a cripple, necessary until sufficient strength was regained to enable the person to walk without it.

Mr. Wheelock said the church makes the crutch *necessary* by making the *cripple*. Did not believe anything was benefited by the church; but that all the conditions belonging to it were a nameless curse. He thanked the blessed angels that he never was tinctured with it.

Mr. Fish, of Pennsylvania, criticized the action of both Orthodox and Spiritualists with a powerful hand. He had no sympathy for the timid, conservative class, who are ashamed to be recognized as belonging to the ranks of the despised Spiritualist.

Mr. Taylor referred to the arbitrary manner in which the church grasps the child and holds it in subjection, and said: Forever keep away from your children that system of bondage that tends to crush the truth.

Music, and adjourned to one P. M.

Afternoon Session.—Called to order by the President. A committee was chosen for the appointment of officers for the State Association the ensuing year. The Committee, after consultation, reported the following names: President, J. W. Seaver, of Byron; Vice Presidents, Mrs. A. N. Avery, Rochester, and Mr. Chamberlin, Le Roy; Treasurer, A. O. English, Batavia; Secretary, P. I. Clum, Rochester.

Delegates to the National Convention were chosen. Conference followed until adjournment.

Mrs. Hazen made some beautiful remarks on the religion of the soul; Mr. Wheelock on power, for humanity and its good, urging the necessity of organization.

Mr. Fish said, When we can agree to disagree, we shall have an indissoluble organization.

Music. Adjourned to seven o'clock.

Evening Session.—After music the audience listened for nearly two hours to the words of inspiration from the lips of A. A. Wheelock, of Cleveland.

Music. Adjourned to nine o'clock, Sunday morning.

Sunday Morning Session.—Punctual to the hour, the people reassembled to listen to the words of inspiration.

After music, remarks were made by Mrs. Hazen, Mr. Taylor, and others.

Miss Dr. Kellogg, of Springville, said, It has been asserted here that woman holds the destinies of empires in her hands; but that is not so. It must be remembered that if woman is the mother, *man* is the *father*. If children were rightly *formed*, there would not be so much need of *reform*.

The remainder of the morning session was devoted to the delivery of a funeral discourse, by Lyman C. Howe, (at the request of the deceased, who passed to the higher life a short time since,) from the text, "If a man die, shall he live again?" The question was very ably answered from a logical, a religious, and an affectional standpoint.

A very beautiful and affecting vision of the deceased, who was present in spirit, was described by Mrs. Hazen. This medium, (who is a sister of Mrs. Hyzer,) had other beautiful visions during the Convention, which contributed largely to the interest of the occasion.

The "Unseen City" was sung by Prof. Beals, at the close of which the meeting adjourned to two o'clock P. M.

Afternoon Session.—Invocation by Miss Tousey, of Evans. Music, followed by a very excellent address by our President, G. W. Taylor, in the calm, dignified style peculiar to the speaker. His views were broad, comprehensive, and disposed to be charitable toward all.

Conference followed until adjournment.

Mr. Wheelock said, no man was ever advanced one inch by the church. You that came up through the church are here; but you came up by the power of the God within you, and not by the help of the church. Unless you save yourselves, God Almighty will never witness your salvation.

Mr. Fish, on woman's rights, said, Man has no power to *give* woman her rights—they are not *his* to *give*—she must take them.

Convention adjourned, to meet at Johnson's Creek, Dec. 3d and 4th. LUCIA C. MILLER, *Secretary*.

Le Roy, Sept., 1870.

Banner Correspondence.

From Dakota Territory.

LETTER FROM LOUISA T. WHITTIER CONGAR.

DEAR BANNER—East, west, north or south, wherever the compass of destiny points our way, does the friendly presence of thy genial pages follow to instruct and cheer us.

Here in our new home do we find those rendered doubly dear by a similar knowledge to our own, of the care and communion of departed ones. However much may be said in derision of "cliques and clans," there *is* a soul-sympathy between those of like faith that can never be experienced by opposites.

I like this part of the West, especially this pleasant capital of Dakota, beautifully situated on the shore of the Missouri, and one of the finest steamboat landings on the river. The constant running of boats atones in part for the lack of railroads, one of which is to be completed to here from Sioux City, in September, 1871.

The whole country about here is beautiful, with its broad productive prairies, its rich bottom lands and its cottonwood forests bordering the Missouri's edge.

The severe storms of snow, wind and dust are the only objectionable features, but in defiance of all this, the Territory is fast being settled with enterprising and progressive people from all the States.

The fifteen hundred inhabitants of this city are nearly all Eastern people; the men mostly are, or have been, Government officials; the women—wives, mothers and sisters!

Churches and schools are well sustained, but there is much less sectarian feeling than in older places.

As yet there have been no lectures on Spiritualism, so we cannot tell how weak nerves would stand the shock.

One fact is remarkable, that nearly all the church *members* are women. We attended church the other day to "take notes," and in the language of the little girl, they "had lunch," and but five of the twenty communicants were men. But the church is fast losing its power over even "weak women!"

Since being here I have learned something of the Indian character, and of the manner in which they have been dealt with by Government officials. Although I have never been an "Indian sympathizer," yet I do like to see something like justice manifested toward even the least of creation; and there is something worth notice, when in every instance Indian agents, governors, and all other officials in that department, who came into the Territory pecuniarily poor, have in a few years amassed their thousands and tens of thousands; and whose extensive farms have been *proven* to have been largely stocked and generously supplied with all kinds of farming implements, purchased with the *very money* given by Government into their hands to provide these things, together with establishing schools for the Indians upon their reservations, and in pay for the lands purchased of them by Government.

An old chief said the other day in conversation with a gentleman here, "What shall we do? They buy our hunting-grounds and promise us food, cattle, flour, and blankets to keep us warm; we wait and wait, they no come; do they think we must tear our hearts out, so we have no feelings for our squaws and papooses when they hungry and starve? No, we get hungry, we get ugly and fight; we can do no more."

These very men now make a generous use of the money thus filched from Government and the Indian to *buy* themselves and their friends into public favor, and represent the people in our National Assembly.

If this is politics, I think it will require something more potent than even "woman's influence" has yet proven to be, to effect a change.

Many of the Indians manifest quite a susceptibility of improvement by dressing in citizens' clothes, learning to plow, plant and sow, and the squaws to wash, iron and clean house. And they are said to show even much stronger proof of enlightenment—that of intolerable gossips!

Yankton, Dakota Territory.

Western Massachusetts.

LETTER FROM MRS. F. LEE SMITH.

Though this beautiful Connecticut valley is a paradise of loveliness, with its varied scenery, dotted with rich, handsome and picturesque villages and towns, it is not yet a paradise for Spiritualists, though they might show respectable numbers in many places. Its colleges throw out a wide spread and overshadowing, as well as overpowering influence. Perhaps it would not be admissable to call them sectarian—except the theological—but the congregational interest is so largely represented that other churches are dwarfed for miles and miles around. So the despised Spiritualists must not expect, as yet, to reap very abundant harvests.

Like all other new things, there are many who follow in the wake of Spiritualism, who know little and care less for the principles on which it rests. They are greedy of novelty, and only anxious to be confirmed and justified in questionable ways.

The majority have no idea of sustaining by their influence and means a regular, systematized plan for the advancement of the cause. I do not wish to make a sect of Spiritualism, but I would that selfishness—that scaly monster—should drop away from it, and that it should clothe itself in high aims, noble purposes and God-like acts.

I see no hope but in sustaining regular meetings—either with or without a speaker. If too poor or small in numbers to pay a stated lecturer, a meeting should be held all the same, and bring out the speaking and writing talents of the assembly. It is *not* a fact that Spiritualists in this region are proverbially poor. There are many substantial, money-making people among them. But they have not generally been in the habit of giving much to the ministers, and perhaps are more excusable in not seeing the necessity of a continual motion, or coming together for advancement and growth. The transient lecture and the circle has its place—and an important one—but it cannot supply the conditions of knowledge and increase and vigor which come from steady, persistent efforts. If this state of things long continues, the more spiritual and religious class of Spiritualists will be absorbed in the churches. If I did not esteem Spiritualism as grand and healthful to the full stature of noble men and women, I would never stand up in public to defend it.

New Brunswick.

HOPEWELL HILL, ALBERT CO.—James S. Dodge, a well-known Spiritualist, writing, sometime since, from this locality, gives his experience in a journey to that place from Boston, from which we condense the following: From Haymarket square to Portland by rail; from Portland to St. John, per steamer "New England," brought him to a temporary halt. He took a stroll about the city, and found it to be much the same as when twenty-eight years before he had seen it. A new bridge spanned the river—one horse-car line was running to Indian Town (about two miles out), and some fine buildings were to be seen on King and Germain streets, but as for other improvements he saw none. Leaving St. John, he proceeded on his way up the Bay of Fundy, passing, for fifty miles, through a fine country, and through a wilderness for fifty more; arrived at Salisbury, he took passage in an open stage for twenty-five miles further. During this trip he met a man hauling twelve railroad ties for a load; he had to draw them nine miles, and got ten cents apiece for them when delivered. A woman, and two or three children, were picking berries for twenty-five cents a common water-pail full, which in Boston would bring from twenty-five to thirty-five cents per quart. Arrived at a village inn, while the horses were being refreshed our correspondent was accosted by an old citizen of the place, who wished to know from whence he came, etc. Mr. Dodge informed him that he was from Boston. Conversation then turned on the pleasant village, the plaster quarries, and the wonderful Albert Coal Mine, near by, so well-known to the gas companies of the United States. The native then spoke of the tidal wave which they had experienced about a year ago, and the damage it had occasioned them. Our correspondent says:

"I told him that the people had not faith enough in their religion, or they might have stayed this dreadful calamity by offering prayer. He said that would be selfish; man was a poor, miserable being, not worthy of anything; that he was a mere tool in the hands of God. 'But,' said I, 'do you not think he ought to have a little praise for what good he does? Suppose that you had six sons, and that you put them to building a ship, and that they did their work well, and better than you expected, should they not be entitled to some merit?' 'No,' said he; 'I am the one that built the ship; they worked through me.' I said, in reply, that it seemed to be rather hard that they should not receive any encouragement, whereupon he burst into a rage and declared: 'You are a very bad man. You should not be allowed to travel through the country, advocating such *infidel ideas!*'"

Our correspondent found but little spiritual light in the district where he journeyed—the people being of the reverse opinion to liberalism, but was generally treated most kindly by all he met with, from Hillsboro to Salmon River. The section through which he passed was at the extreme head of the Bay of Fundy, and rich in timber, ores, stone and coal. Plenty of healthy men and women are there—needing, however, a progressive element among them. The few old fogies who still strive to block the wheels of the car of progress will finally be run over by it, and a more enterprising spirit will then prevail. As some idea of the vast capacities of the mines of that country, Mr. Dodge gives the following figures concerning the Hillsboro Mine: Depth of pit, thirteen hundred feet; engine, four hundred horse-power; chain, made of wire, for hoisting coal, raises ten to twelve hundred pounds; test of chain, thirty tons; the pumping rod, for raising water, is sixty tons weight, raises forty-two gallons at a stroke, and makes seven or eight strokes per minute; one hundred and fifty men are employed at the mines; the coal is worth, at the pit, fifteen dollars in gold per ton.

Ohio.

ATHENS.—Mrs. M. J. Owen encloses a slip from the county paper of that region, giving an account of a "mysterious stranger" who came to Dover township lately and paid $50 per acre for a field (which was calculated to be worth about $5 an acre) on a farm once occupied by Johnathan Koons, one of the most celebrated mediums of the early stage of Spiritualism. The man stated that he was a Spiritualist, and lived in Michigan, whither he returned immediately after concluding the purchase. The account closed by saying: "This occurrence has caused a good deal of excitement in this neighborhood, and it is supposed by some that Spiritualism will be revived again on 'Sandy Ridge.'" Mrs. Owen further says that there are yet some Spiritualists in that vicinity, and all that is needed there is a leader to call them together. She desires that some lecturer passing that way will give them a call.

Texas.

WEATHERFORD, PARKER CO.—Mrs. S. Crawford renews her subscription to the *Banner*, and says: "Although I am often told by my neighbors that it will result in the eternal damnation of my soul, I tell them in reply that it has been the means of great improvement to me, both mentally and physically, and it makes no difference with me where I find the Truth—whether in the *Banner* or Bible—it is all the same to me. I also ask them why they are so anxious to borrow and read *my* paper, if they think it dangerous to their good morals. 'Oh!' they say, 'it reminds me of experiences I have had myself.' There are many Spiritualists in this country who are not aware that such a faith or philosophy is in existence. Texas ought to have a good lecturer and test medium, for we have a great variety of intellect here; you can find almost any phase of mind, from the savage up to enlightenment."

COLUMBUS, COLORADO CO.—James Cunningham, writing therefrom, Aug. 27th, says: "The *cause* is but little known or understood in this part of the world, though the people are by no means ignorant or unenlightened. The trouble is, it is not popular. I suppose I am about the only subscriber to the *Banner of Light* within a hundred miles of here. Still I believe Spiritualism is destined to work a revolution among the people of this section. Bigotry will leave them after awhile. If I were able, I would be glad to pay, myself, for the services of a good lecturer—perhaps I may at some future day. I am not fanatical on this or any other subject, but after mature reflection, I feel that Spiritualism meets the requirements of the present better than any other form I can conceive of. The people are too orthodox yet—too much superstition prevails. Even as I write, a large Methodist camp-meeting is in progress a few miles from this place, and 'many souls are being saved.' (?) But I hope and believe the time will soon come when reason and common sense will be the guide for men's actions, and the beauties of Spiritualism will be unfolded to their view."

New York.

BROOKLYN.—Joseph C. Taw sends us an account signed by several others, (among whom are the parents of the child,) of the cure of a singular form of sickness which attacked a young lad named Mallinson, living at Green Point. His trouble was that as long as he remained in doors he was apparently well, but on going out of the house he would be seized with trembling in his legs and heaviness in his head, and would fall to the ground if not supported. His case was examined and treated by several eminent physicians, but to no purpose—they not being able to agree as to what the trouble was. At last his parents were persuaded to visit a spiritual medium, Mrs. Hillbert, (a healer,) residing at 82 Adolphic street, Brooklyn. The influence, through her, told the parents that the boy was suffering from a spinal difficulty, and that he could cure him in six weeks—which was accomplished, much to the delight of the patient and his friends.

Written for the Banner of Light.

THE ANGELS ARE COMING.

BY LUCY BALMER.

[The writer of the stanzas we give below—an invalid, and bearing the cross of poverty—gives utterance therein to her firm convictions of the coming brightness.—EDS. B. OF L.]

Oh, I see the shining angels
Gathering round my dying bed,
And I feel their holy presence,
And their soft hands on my head.

Hark! I hear angelic music
Swelling out upon the air:
Songs that promise quiet resting,
In a land that's free from care.

Oh, the holy shining angels,
Bringing to me visions bright
Of the loved ones gone before me,
And their glorious home of light!

Where they're waiting to receive me
When these earth-life chains shall fall;
Oh, the shining ones—I see them—
They are beck'ning—hear them call!

Yes, I hear them—they are coming,
And I can no longer stay—
They are calling—I am going,
Glad to leave this house of clay.

Angel-bands are now approaching,
"Come with us," they gently say,
"We will guide you safely over
To thy home of endless day."

Endless *day!* for there no night shades
Close in gloom about the soul;
All is peace, and joy, and gladness,
And the sick are there made whole.

Farewell, dear ones, I must leave you;
Though I join this angel-band,
We shall meet, ere long, together,
In the brighter Summer-Land.

Though my *body* now will moulder,
Ever shall my *spirit* dwell
Near the loved ones I am leaving,
So I cannot say *farewell.*

I will leave you not in sorrow,
Nor in helpless grief or pain—
We shall meet again to-morrow
On a glorious heavenly plain.

Now my spirit leaves the body,
And on angel-wings of light
Soars above this earth-life prison;
Loved ones, we will say *good night.*

Say good night! There comes a dawning
Death's white-beaded surges o'er;
There amid that golden morning
"We shall live forevermore!"

LIST OF LECTURERS.

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

J. Madison Allen, Ancora, N. J.

C. Fannie Allyn will speak in Kansas City, Mo., during October; in Cincinnati, O., during November. Will take engagements West or South for December and January. Address as above, or Stoneham, Mass.

J. Madison Alexander, inspirational and trance speaker, Chicago, Ill., will answer calls East or West.

Harrison Akely, M. D., 194 South Clark street, Chicago, Ill., lectures on Laws of Life, Temperance, and Reform and Progressive subjects.

Mrs. N. A. Adams, box 277, Fitchburg, Mass.

Harrison Augir, Charles City, Iowa.

Mrs. N. K. Andross, trance speaker, Delton, Wis.

Dr. J. T. Amos, box 2001, Rochester, N. Y.

Rev. J. O. Barrett, Glenbeulah, Wis.

Mrs. H. F. M. Brown, Chicago, Ill., care *Lyceum Banner.*

Mrs. Sarah A. Byrnes, 87 Spring street, East Cambridge, Mass.

Mrs. Nellie J. T. Brigham will speak in Troy, N. Y., during October; in Lynn, Mass., during November; in Washington, D. C., during December; in Boston during February; in Philadelphia during April and May. Address, Elm Grove, Colerain, Mass.

Addie L. Ballou, inspirational speaker, Chicago, Ill., care *R. P. Journal.*

Wm. Bush, Esq., 99 Madison street, Chicago, Ill.

M. C. Bent, inspirational speaker, Almond, Wis.

Henry Barstow, inspirational speaker, Duxbury, Mass.

A. P. Bowman, inspirational speaker, Richmond, Iowa.

Mrs. M. A. C. Brown, West Randolph, Vt.

Mrs. A. P. Brown, St. Johnsbury Centre, Vt.

Mrs. Priscilla Doty Bradbury speaks in Bingham, Me., one fourth of the time. Address, North Madison, Me.

Mrs. Abby N. Burnham, inspirational speaker, 10 Chapman street, Boston.

Mrs. Emma F. Jay Bullene, 151 West 12th st., New York.

Dr. James K. Bailey, box 382, LaPorte, Ind.

Wm. Bryan, box 53, Camden P. O., Mich.

Rev. Dr. Barnard, Battle Creek, Mich.

Dr. A. D. Barton, inspirational speaker, Boston, Mass.

Joseph Baker, Janesville, Wis.

Mrs. E. Burr, inspirational speaker, box 7, Southford, Conn.

Dr. J. H. Currier, 39 Wall street, Boston, Mass.

J. M. Choate, trance and inspirational lecturer. Address rear 56 Poplar st., Boston, Mass., care Mrs. M. E. Hartwell.

Warren Chase, 601 North Fifth street, St. Louis, Mo.

Albert E. Carpenter, care *Banner of Light*, Boston, Mass.

Mrs. Annie M. Carver, trance speaker, Cincinnati, O.

Dean Clark, Boston, Mass., care *Banner of Light.*

Dr. A. B. Child will lecture at convenient distances from Boston. Address 50 School street.

Mrs. M. A. Campbell, 68 Niagara street, Buffalo, N. Y.

Mrs. Carrie M. Cushman, trance, Hillsboro' Bridge, N. H.

Dr. James Cooper, Bellefontaine, O., will lecture and take subscriptions for the *Banner of Light.*

Mrs. Marietta F. Cross, trance speaker, Bradford, Mass.

Mrs. Lucia H. Cowles, Clardon, O.

J. P. Cowles, M. D., Ottawa, Ill., box 1374.

Charles P. Crocker, inspirational speaker, Fredonia, N. Y.

Mrs. J. F. Coles, trance speaker, 737 Broadway, New York.

Dr. Thomas C. Constantine, lecturer, Thornton, N. H.

Mrs. Hettie Clark, trance speaker, West Harwich, Mass.

Mrs. Eliza C. Crane, inspirational speaker, Sturgis, Mich., care J. W. Elliott, drawer 36.

Mrs. M. J. Colburn, Champlin, Hennepin Co., Minn.

Mrs. D. Chadwick, trance speaker, Vineland, N. J., box 272.

Dr. H. H. Crandall, P. O. box 1338, Bridgeport, Conn.

Mrs. Amelia H. Colby, trance speaker, Penville, Ind.

Ira H. Curtis, Hartford, Conn.

Mrs. E. L. Daniels, 10 Chapman street, Boston, Mass.

Prof. Wm. Denton, Wellesly, Mass.

Miss Lizzie Doten, Pavilion, 57 Tremont street, Boston.

Dr. E. C. Dunn, Rockford, Ill.

Mrs. Agnes M. Davis, 289 Main street, Cambridgeport, Ms.

Miss Nellie L. Davis will lecture in Worcester, Mass., during October. Address 49 Butterfield street, Lowell, Mass.

Mrs. E. B. Danforth, M. D., trance speaker, (formerly of Boston,) Lawrence, Kan., box 461.

Miss S. E. Dickson, inspirational, Vineland, N. J., box 291.

Frank Dwight, Montana, Iowa.

Mrs. Sophia K. Durant, Lebanon, N. H., will answer calls in New Hampshire and Vermont.

Dr. J. R. Doty, Covington, St. Tammany Parish, La.

Mr. A. E. Doty will attend funerals in Herkimer County, N. Y., and vicinity. Address, Ilion, Herkimer Co., N. Y.

Henry J. Durgin, inspirational speaker, Cardington, O.

George Dutton, M. D., West Randolph, Vt.

Mrs. Addie P. Davis, (formerly Addie P. Mudget,) Whitehall, Greene Co., Ill.

A. C. Edmunds, lecturer, Newton, Iowa.

Dr. H. E. Emery, lecturer, South Coventry, Conn.

Thomas Gales Forster speaks in Philadelphia during October, January and February; in New York during November; in Music Hall, Boston, during December; in Baltimore during March; in Troy during April. Will accept engagements for May, June and July. Address, 194 West Fayette street, Baltimore, Md.

Mrs. Clara A. Field speaks in Cornville, Me., one-fourth of the time. Address, Newport, Me.

Andrew T. Foss, Manchester, N. H.

Rev. A. J. Fishback, Sturgis, Mich.

Mrs. Fannie B. Felton, South Malden, Mass.

Rev. J. Francis, Ogdensburg, N. Y.

J. G. Fish, Hammonton, N. J.

Mrs. M. Louise French, trance and inspirational speaker, 34 Wave street, Washington Village, South Boston, Mass.

Dr. H. P. Fairfield will speak in Salem during October. Address care Dr. John Gardon, Lynn, Mass.; permanent address, Ancora, Camden Co., N. J.

Stanley H. A. Frisbie, trance, Williamsburgh, L. I., N. Y.

A. B. French, Ann Arbor, Mich.

Charles D. Farlin, inspirational speaker, Deerfield, Mich.

George A. Fuller, inspirational, Natick, Mass.

Miss Almedia B. Fowler, inspirational, Sextonville, Richland Co., Wis., care F. D. Fowler.

Dr. R. P. Fellows, Vineland, N. J.

N. S. Greenleaf, Lowell, Mass.

Isaac P. Greenleaf, 1061 Washington street, Boston, Mass.

Rev. Joseph C. Gill, Belvidere, Ill.

Mrs. Laura De Force Gordon will receive calls to lecture on Woman Suffrage in the Pacific States and Territories. Address, box 2123, San Francisco, Cal.

Sarah Graves, inspirational speaker, Berlin, Mich.

Mr. J. G. Giles, Princeton, Mo.

Kersey Graves, Richmond, Ind.

Miss Helen Grover, Bloomington, Ill.

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

Dr. L. P. Griggs, inspirational, box 409, Fort Wayne, Ind.

John P. Guild, Lawrence, Mass., will answer calls to lecture.

Miss Julia J. Hubbard will speak in Manchester, N. H., Oct. 2 and 9; in Harrisville, R. I., Oct. 16; in West Sutton, Mass., Oct. 23; in Plymouth, Mass., Dec. 18 and 25. Address, box 455, Portsmouth, N. H.

James H. Harris, box 99, Abington, Mass.

Wm. A. D. Hume, West Side P. O., Cleveland, O.

Zella S. Hastings, inspirational, East Whately, Mass.

Mrs. S. A. Horton, East Saginaw, Mich., care K. Talbot.

Mrs. L. Hutchison, inspirational, Owensville, Cal.

Dr. M. Henry Houghton, Montpelier, Vt.

Mrs. Emma Hardinge will lecture in New York during October. Permanent address, 229 East 60th street, New York.

E. Annie Hinman, Agent Connecticut State Association of Spiritualists. Permanent address, Falls Village, Conn.

Moses Hull will speak in Cincinnati during October. Permanent address, Hobart, Ind.

D. W. Hull, inspirational and normal speaker, Hobart, Ind.

Mrs. F. O. Hyzer, 122 East Madison street, Baltimore, Md.

Mrs. M. S. Townsend Hoadley, Fitchburg, Mass.

Mrs. A. Hull, trance and inspirational speaker, 1716 Parke avenue, Philadelphia, Pa.

J. D. Hascall, M. D., Waterloo, Wis.

Lyman C. Howe, inspirational, box 99, Fredonia, N. Y.

Amos Hunt, trance speaker, Cold Water, Mich.

Dr. E. B. Holden, inspirational speaker, No. Clarendon, Vt.

Dr. J. N. Hodges, trance, 9 Henry street, East Boston, Ms.

Mrs. A. L. Hager, inspirational, Mount Clemens, Mich.

Charles Holt, Warren, Warren Co., Pa.

Wm. F. Jamieson, Lake City, Minn.

Abraham James, Pleasantville, Venango Co., Pa., box 34.

Dr. C. W. Jackson, Oswego, Kendall Co., Ill.

Miss Susie M. Johnson will speak in Baltimore during January. Permanent address, Milford, Mass.

S. S. Jones, Esq., Chicago, Ill.

S. A. Jesper, lecturer, Bridgewater, Vt.

Harvey A. Jones, Esq., can occasionally speak on Sundays for the friends in the vicinity of Sycamore, Ill., on the Spiritual Philosophy and reform movements of the day.

Wm. H. Johnston, Corry, Pa.

Dr. P. T. Johnson, lecturer, Ypsilanti, Mich.

George Kates, Dayton, O.

O. P. Kellogg, East Trumbull, Ashtabula Co., O.

Mrs. Frank Reed Knowles, inspirational speaker, Breedsville, Mich.

D. P. Kayner, M. D., Erie, Pa.

George F. Kittridge, Buffalo, N. Y.

Mrs. M. J. Kutz, Bostwick Lake, Mich.

J. S. Loveland, 380 Jessie street, San Francisco, Cal.

Miss Jennie Leys, inspirational speaker, will lecture in Salem, Dec. 4 and 11. Address, care Dr. B. H. Crandon, No. 4 Tremont Temple, Boston.

Cephas B. Lynn, inspirational speaker, may be addressed care *American Spiritualist*, Cleveland, O.

Mary E. Longdon, inspirational speaker, 60 Montgomery street, Jersey City, N. J.

Mrs. A. L. Lambert, trance and inspirational speaker, 959 Washington street, Boston, Mass.

Mrs. F. A. Logan will answer calls to lecture in Missouri, Illinois or Iowa. Address, St. Louis, Mo., care Warren Chase.

Mrs. M. J. Lauston, Hannibal, Mo.

H. T. Leonard, trance speaker, will answer calls to lecture on "Temperance" in the trance or clairvoyant state. Address, Taunton, Mass.

Joseph B. Lewis, inspirational speaker, Yellow Spring, O.

Dr. John Mayhew, Washington, D. C., P. O. box 607.

Mrs. Anna M. Middlebrook speaks in Baltimore, Md., during October—address, care of Levi Weaver, 22½ South Charles street. Permanent address, box 778, Bridgeport, Conn.

Mrs. Sarah Helen Matthews, Quincy, Mass.

Dr. G. W. Morrill, Jr., trance and inspirational speaker, Boston, Mass.

Mrs. Nettie Colburn Maynard, White Plains, N. Y.

Mrs. Tamozine Moore, Needham Vineyards, Mass.

Mrs. Hannah Morse, trance speaker, Joliet, Will Co., Ill.

Charles S. Marsh, semi-trance speaker. Address, Wonewoc, Juneau Co., Wis.

Mrs. Eliza Howe Fuller McKinley, inspirational, San Francisco, Cal.

Prof. R. M. M'Cord, Centralia, Ill.

Emma M. Martin, inspirational speaker, Birmingham, Mich.

Mr. F. H. Mason, inspirational speaker, No. Conway, N. H.

P. C. Mills will answer calls to lecture in the vicinity of New York City. Address, Hoboken, N. J.

Mrs. Elizabeth Marquand, trance and inspirational speaker, will answer calls to lecture. Address, 767 6th avenue, New York.

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

Dr. James Morrison, lecturer, McHenry, Ill.

Mr. J. L. Mansfield, inspirational, box 137, Clyde, O.

Dr. W. H. C. Martin, 173 Windsor street, Hartford, Conn.

J. Wm. Van Namee, trance speaker, 420 4th ave., New York.

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

Riley C. Nash, inspirational speaker, Deerfield, Mich.

Mrs. L. H. Perkins, trance, Princeton, Franklin Co., Kan.

J. M. Peebles, Hammonton, N. J.

G. Amos Peirce, box 87, Auburn, Me.

Edward Palmer, trance, Cambridge, Somerset Co., Me.

William C. Pike, Boston, Mass.

J. Eva Pike, Crown Point, Essex Co., N. Y.

J. H. Powell, 162 Chelsea street, East Boston, Mass.

Dr. S. D. Pace, Port Huron, Mich.

Dr. O. B. Payne, trance speaker, Sacramento, Cal.

Mrs. Anna M. L. Potts, M. D., lecturer, Adrian, Mich.

Henry Packard, 377 Dorchester st., W. V., South Boston.

Mrs. E. N. Palmer, trance speaker, Big Flats, N. Y.

Miss Nettie M. Pease, trance speaker, New Albany, Ind.

Mrs. J. Puffer, trance speaker, South Hanover, Mass.

A. A. Pond, inspirational speaker, Rochester Depot, Ohio.

J. L. Potter, trance speaker, Morristown, Minn.

Lydia Ann Pearsall, inspirational speaker, Disco, Mich.

Mrs. Emma L. Morse Paul, trance speaker, Alstead, N. H.

Dr. L. A. Plumb lectures upon "The New and True Idea of God" at convenient distances. 110 Hanover street, Boston.

Dr. P. B. Randolph, 89 Court street, Room 20, Boston, Ms.

Mrs. Jennie S. Rudd, 4 Myrtle street, Providence, R. I.

Wm. Rose, M. D., inspirational speaker, 122 Second street, Louisville, Ky.

Mrs. Elvira Wheelock Ruggles, Havana, Ill.

A. C. Robinson, Salem, Mass.

Mrs. C. A. Robbins speaks in Watkins and Dundee, N. Y., on alternate Sundays.

Mrs. S. A. Rogers, Rock Island, Ill., care A. J. Grover, M. D.

C. H. Rines, inspirational speaker, Boston, Mass.

Rev. A. B. Randall, Appleton, Wis.

J. T. Rouse, normal speaker, Terre Haute, Ind.

Mrs. Palina J. Roberts, Carpenterville, Ill.

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

Dr. H. B. Storer, 120 Harrison avenue, Boston, Mass.

Dr. H. Slade, Kalamazoo, Mich.

Mrs. Fannie Davis Smith, Milford, Mass.

Austen E. Simmons, Woodstock, Vt.

J. W. Seaver, inspirational speaker, Byron, N. Y.

Elijah R. Swackhamer, lecturer, 767 6th avenue, N. Y.

Miss M. S. Sturtevant, trance, Cambridgeport, Mass.

Dr. O. Clark Sprague, Rochester, N. Y.

Mrs. C. M. Stowe, San José, Cal.

Mrs. S. E. Slight, foot of Auburn street, Cambridgeport, Mass.

Mrs. C. A. Sherwin, Townsend Center, Mass.

Mrs. Addie M. Stevens, inspirational, Claremont, N. H.

Mrs. Nellie Smith, impressional speaker, Sturgis, Mich.

Mrs. M. E. B. Sawyer, Fitchburg, Mass.

Mrs. L. A. F. Swain, inspirational, Union Lakes, Minn.

Joseph D. Stiles, Danville, Vt.

Selah Van Sickle, Greenbush, Mich.

Dr. E. Sprague, inspirational speaker, Schenectady, N. Y.

Mrs. Almira W. Smith, 36 Salem street, Portland, Me.

Mrs. Laura Smith (late Cuppy), Sacramento, Cal.

Benjamin Todd, San Francisco, Cal.

J. H. W. Toohey, Providence, R. I.

Hudson Tuttle, Berlin Heights, O.

Frances A. Tuttle, lecturer, box 382, La Porte, Ind.

Miss Mattie Thwing, Conway, Mass.

Mrs. Robert Timmons, Mexico, Audrian Co., Mo.

Mrs. Esther N. Talmadge, trance speaker, Westville, Ind.

Dr. S. A. Thomas, lecturer, Chaska, Minn.

James Trask, lecturer on Spiritualism, Kenduskeag, Me.

Mrs. Sarah M. Thompson, inspirational speaker, 161 St. Clair street, Cleveland, O.

N. Frank White's address during October, Boston, Mass., care *Banner of Light.* He will speak in Vineland, N. J., during November.

E. V. Wilson, Lombard, Ill.

E. S. Wheeler, inspirational, care *American Spiritualist*, Cleveland, O.

F. L. H. Willis, M. D., 16 West 24th street, near Fifth avenue Hotel, New York.

Mr. N. M. Wright, inspirational speaker, will answer calls to lecture in the New England States. Address, Boston, Mass., care *Banner of Light.*

Mrs. S. E. Warner, Cordova, Ill.

F. L. Wadsworth, 399 South Morgan street, Chicago, Ill.

Mrs. E. M. Wolcott, Canton, St. Lawrence Co., N. Y.

Prof. E. Whipple, Clyde, O.

S. H. Wortman, Buffalo, N. Y., box 1454.

J. G. Whitney, inspirational speaker, Rock Grove City, Floyd Co., Iowa.

A. C. and Mrs. Eliza C. Woodruff, Eagle Harbor, N. Y.

A. B. Whiting, Albion, Mich.

Mrs. Mary J. Wilcoxson, Chicago, Ill., care *R. P. Journal.*

Lois Waisbrooker's address is Denver, Col., box 44.

Daniel White, M. D., box 2507, St. Louis, Mo.

Mrs. Mary E. Withee, Holliston, Mass.

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

Mrs. Sophia Woods, trance speaker, Dummerston, Vt.

George W. Whitney, inspirational, East Walpole, Mass.

Mrs. Hattie E. Wilson, 46 Carver street, Boston.

Dr. R. G. Wells, trance speaker, Beaufort, N. C.

Mrs. N. J. Willis, 75 Windsor street, Cambridgeport, Mass.

A. A. Wheelock, Toledo, O., box 643.

Mrs. S. A. Willis will lecture in Stafford Springs, Conn., October 23 and 30, and November 6 and 13. Address, 249 Broadway, Lawrence, Mass.

Mrs. Juliette Yeaw will lecture in North Scituate, Mass., Oct. 30; in Philadelphia, Pa., during November. Address, Northboro', Mass.

Mrs. Fannie T. Young, trance speaker. Address, Centre Strafford, N. H., care Dr. H. C. Coburn.

Mr. & Mrs. Wm. J. Young, Boise City, Idaho Territory.

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

Banner of Light.

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LEWIS B. WILSON.....ASSISTANT.

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

Labor Reform.

The appearance, for the second time, of a distinct party organization in the field, bearing the banner of labor reform, or the readjustment of the relations of labor and capital, concentrates popular interest upon a subject that has long been floating more or less loosely in the public mind. It likewise brings all the influences that work for a desired reform to bear unitedly on a single point. The nomination of a man so well known as Wendell Phillips to be the standard-bearer of the organization, demonstrates the seriousness of purpose with which the canvass is entered upon. In his letter accepting the nomination tendered him, Mr. Phillips gives utterance to many thoughts on the subject of labor and its rights and relations, which will take hold on the public mind with new force. "Capital and labor," says he, "are partners, not enemies." And he remarks that "it is a shame to our Christianity and civilization, for our social system to provide and expect that one man at seventy years of age should be lord of many thousands of dollars, while hundreds of other men, who have made as good use of their talents and opportunities, lean on charity for their daily bread." He adds further—"I am fully convinced that hitherto legislation has leaned too much, leaned most unfairly, to the side of capital." All of which is gospel truth. It is a juster distribution of the proceeds and profits of industry that is wanted; let that be secured, and there is no further trouble.

How to bring about so desirable a result is the whole of the problem. Is it to be done by a drawn battle between the two interests? Unquestionably it is best for capital to understand that labor is of itself a power, and can make all its selfish combinations null if it so chooses. Unquestionably, too, it is necessary to convince capital that what is for the true interest of labor is for its own interest too. Now how are both of these points—essential ones, too—to be met? Each must be fairly provided for, or the conditions of the case are not satisfied. It is the fixed conviction of the working-men, however, that the first thing for them to do, in order to attract the attention of capital and compel it to listen, is to make some proper demonstration of its numerical power, not in processions and assemblies and exhibitions mostly, but where all power is most effectually felt in a republican government, and that is at the ballot-box. Having thus got the ear of capital, it may with some degree of hope proceed to make its proposals. That is the point at which it says frankly to capital, that the two ought henceforth to cooperate in the spirit, if not the form, of partnership. And the successfully tried schemes by which, in England particularly, labor is receiving a large percentage of the gross profits, and by which cooperation outright is set up as a new rule, seem to us to be the very ones that should be ready to step in, as soon as the ground is prepared by the present organizations.

Papal Power Departing.

Victor Emanuel, King of Italy, said to the Pope that he must either lead the Italian armies against Rome, or else he must abandon his throne, that Italy may become a Republic. With him it is a question of life and death. He therefore proposed to the Pope that his troops should occupy the Papal States, and that a vote shall be taken throughout those States on the question of allegiance, whether they will stay with the Pope, or go over to Italy. To this His Holiness has consented, for what could he do better, if as well? It was a clear necessity on both sides, and there has grown a mutual concession out of it; the King yielding to the demands of his people, and the Pope to the demands of the King, backed up, as they are, by the people of the Roman territory. We are, therefore, to have a *plebiscitum*, or popular vote, taken forthwith, throughout the States of the Church, to decide the matter of the destiny of their people. As we write, the Italian troops, received with the acclamations of the people, are within the walls of the Eternal City, and the Pope is debating whether he will flee, or stay where he is. Why not stay in the Vatican? Its political government, whether a mild monarchy or republican, need not interfere at all with the Pope's ecclesiastical, or what is styled his spiritual authority. If there is any hitch, the likelihood is that it will be caused by himself, and not by Victor Emanuel. How is it possible for any secular authority to interfere with authority that is purely spiritual? How can the rule of physical interfere with and overthrow the rule of spiritual authority? Manifestly it cannot. The difficulty that betrays itself, therefore, is a betrayal also of the trouble that has attended this problem from the beginning: we refer, of course, to the divorcement of the spiritual power from the secular, in obedience to the demands of a more liberal age. This is the rock on which Romanism has split. The Pope was strenuous to have the Ecumenical Council declare Papal infallibility; as if all Romanists did not hold to that as a spiritual dogma already. His purpose was to save his office from the decay into which he feared it was falling, in consequence of the revolt of the civil against ecclesiastical power; which can be no decay in a true spiritual sense. The Papal dislike to accept the inevitable, proves how great has been Rome's indebtedness in the past to naked power.

Liberal Offer for Charity.

Andrew Jackson Davis, whose heart is ever in sympathy with the poor and suffering, has authorized us to offer twenty-five copies of his work, entitled "Memoranda of Persons, Places and Events," for $1,50 per copy—(when sent by mail 20 cents extra for postage,) the entire proceeds to be given to our invalid and destitute brother, Austin Kent. Here is a chance for those who would really do a good deed, and yet receive full compensation in spiritual literature. Send for the entire number at once.

☞ We are indebted to friends for beautiful bouquets of flowers for our Free Circle, among whom is William Carter, of Middleboro'.

Death of Dr. J. B. Ferguson.

The words come reluctantly that can begin to express fitly either our estimate of the beautiful character of Dr. Ferguson, recently passed away from earth life, or our sorrow at parting in the form with one who was so sincere a Spiritualist, and so thorough and effective a worker in the cause of Spiritualism. His was a rare nature in all respects, genial, gentle and generous; sympathetic and yet strong; cultivated by study and observation; a fine conversationalist because so ready, courteous and even patient a listener; a man of a large and comprehensive intellectual grasp; bold in conception and not less bold in expression; a scientific reasoner and thinker, and a powerful and eloquent writer; a person given to good deeds on all sides and prompt self-sacrifice always; and, in fine, a power among Spiritualists, with a world-wide reputation, hosts of friends abroad as well as at home, and properly looked up to by leading men in the departments of science and letters with great respect and affection. His individual merits are more faithfully sketched in the remarks of our co-laborer, Warren Chase, which we subjoin. We cannot but add that the ranks of Spiritualists will deeply feel his loss, their consolation being that he will continue his labors under happier conditions:

In unpleasant succession we are called upon to record the departure to the spirit-world of our fellow laborers in the glorious cause of making that life and its conditions known in this. Scarcely had the flowers wilted over the grave of Bro. Henry C. Wright when others are placed over that of Bro. JESSE B. FERGUSON. We have enjoyed much of his society during the last year, which he spent mostly in St. Louis, and, associated with him in the meetings and lectures here, we became endeared and attached to him more and more as we became more acquainted with his extraordinary talents, his genial disposition, his remarkable knowledge, especially on the subject of spiritual phenomena and intercourse, and we do not hesitate to say on these subjects we have not found his equal in thorough intellectual understanding of the whole scope of the subject. Bro. Ferguson has been a *great* sufferer from a disease that at last proved fatal, and we never knew a person more desirous to escape from his sufferings in the body by a natural and speedy process, for the pain was often almost unbearable, and would have soured any mind but one like his, full of knowledge of a better world and its compensations. His health failed early last spring, and we filled out his engagement in St. Louis while he was trying remedies for the recovery of sufficient strength to make further use of the knowledge and powers he possessed to enlighten and instruct; but he did not succeed, and finally retired in a very feeble condition to his home in Nashville, Tenn., and left his body in the bosom of his family; but he soon returned to us and assured us of his glorious transition and the improved condition of his powers and usefulness. For him we cannot regret the change, but for his numerous friends here who miss his genial and social society, and for the cause he had such power to help, we regret the necessity for so early a departure. To know Jesse B. Ferguson intimately was to love and admire him. His words, both spoken and written, will long remain to encourage and strengthen the inquirers after spiritual truth. His "Supramundane Facts" is one of the best books in our literature, and his lectures have ever been highly appreciated by those who could accept the philosophy of spiritual life and intercourse. The assurances we have from him authorize us to say he will still interest himself and give a portion of his time to the work which has entirely occupied us, and mostly him, for many years past, and that we may expect to hear from him occasionally, as opportunity offers for him to do so. He is numbered with the blessed, for which many more are waiting. His departure took place Sept. 3d, at the age of fifty-two.

Hunting down Virtue.

The New York papers—the *Herald*, for instance—tells us how poor working girls of that city, with dependent mothers, are inveigled from their homes and places of protection, by wicked hags from distant cities, under promise of work, or fine clothes, or easy times and a "lady-like" life, and taken away to become debauched by the arts of the professional procuress, their short lives culminating in the despair produced by a sense of living degradation, and ending often in violence by their own or others' hands. A very touching story is told of a young girl of this description, who, being unhappily without employment at the time, fell under the poisonous eye of a procuress from New Orleans, who had come on to market, and was induced by false representations and overpersuasion to go on board the steamer, leaving her dependent mother with no one to take care of her. The sad appearance of the girl on the voyage arrested the sympathetic attention of one of the higher officers of the vessel, who knew the character of the woman in whose company the victim was. He finally approached and drew from her the secret which her very expression betrayed, and warned her of the fate that was in reserve for her if she traveled the road she was then going. He saved her from the clutches of the woman who was taking her to her ruin, gave her money, offered her a free passage back to New York, and restored her to her home. Is there no good yet in the world?

The Healing Confusion.

The season has been prolific in certain types of disease, which are due to atmospheric and other influences, separately and in combination. The "regular" doctors are becoming more and more puzzled and confused. They guess even more wildly than before, and some of their experiments on human life, for the purpose of studying the causes and pathology of disease, have been strange and shocking. The first step to a reform in healing, however, is the baffling of those who style themselves "regulars," the "faculty," and all that lingo. As soon as so-called medical science, which at best is but medical guess-work, is brought to naught, clairvoyance, insight, and sympathetic healing through magnetic means will step in to supply its place. That is where the healing art is to come out at last, and the sooner the better for the patient, long-suffering human race. Confusion among the doctors is sure to cause faith among the sick.

To Inquirers.

We would inform the friends who are anxious to procure the "YEAR BOOK OF SPIRITUALISM," edited by Messrs. Peebles & Tuttle, that it is now in the press of William White & Co., Boston, and will be published in a few weeks. It will contain interesting essays from the pens of Emma Hardinge, Mrs. H. F. M. Brown, Mary F. Davis, Mrs. Bristol, Judge J. W. Edmonds, Prof. Gunning, Dr. Henry T. Child, Messrs. Barrett and Patterson, and many other American notables in Spiritualism; and from England, William Howitt, Gerald Massey, Professors Wallace, Varley, Crookes and others send contributions.

The Reign of Terror in Europe.

The present revolution in France suggests to some of the papers the old story of the Reign of Terror, and furnishes a text for the repetition of the stereotype homily that charges those bloody scenes to the liberal principles of the French philosophers, and to the repudiation of the Catholic creed, which had for ages been the national religion of the country, says the *Newburyport Herald*. This was as sensible as could be expected three-quarters of a century ago, but it is time that enlightened people and those who profess to enlighten others should take a broader view of great social and political movements. We have nothing to say about the religious speculations of Voltaire or Paine—they must stand or fall on their own merits—but we believe they have had little more connection with the policy of the government than have the mathematics of La Place, or the astronomical theories of Arago. Protestant writers have over been strangely inconsistent in their treatment of this question. They maintain that the Catholic Church is the mother of harlots—that its system is utterly false and the embodiment of all moral and religious errors, and that it is not adapted to prevent crime and maintain a just and rational state of society. At the same time they assert that the revolutionary disorders were occasioned by the removal of the restraints which that religion imposes. Yet it is evident that if the French clergy had been allowed to retain the vast posessions of the church, they would, in return, have granted the revolutionary leaders full absolution for all their massacres and flagrant excesses.

Christendom has always been a scene of wars, massacres, assassinations, judicial murders, and every kind and degree of oppression and injustice, where the popular religion has been universally accepted, and it seems absurd to charge the evils of the single case of the Reign of Terror to a repudiation of that creed, which in a hundred similar cases, was found insufficient to prevent similar and greater evils. At the time of the discovery of this country, the Spanish Catholics exterminated whole nations—the Mexicans, Peruvians and Cubans—with fire, sword and slavery in the mines, the aggregate slaughter amounting to a thousand-fold that of the French Revolution. But we need not go outside of France, to find half a score of terrible massacres, some of them as bloody as the one in question, where the popular religion was fully acknowledged.

We may refer to the war La Jacquere, and the factions during the reign of the crazy King Charles VI. In the former case, multitudes assembled from all parts and massacred vast numbers without regard to condition, age or sex. They were so ferocious that they roasted a nobleman in his castle, and compelled his wife and children to eat his flesh. During the life of Charles VI., there were three factions under Isabella, and the Dukes of Burgundy and Orleans. When any one of these parties gained the ascendency, it exercised its power with the most merciless ferocity, hanging, beheading, burning and assassinating the members of the other factions by the wholesale. In one day, the Duke of Burgundy's faction murdered forty magistrates of Paris, while the Queen and Duke quietly looked on. We may, for further illustration, refer to the Sicilian massacre, where eight thousand perished, the monks even murdering their female penitents; to the massacre of St. Bartholemew, in which seventy thousand were slain in one night; to the Irish massacre, when forty thousand Protestants were murdered in cold blood, to say nothing of the retaliation of the Irish Protestants upon the Catholics, when they subsequently attained temporary power. But it is only a waste of paper to particularize further. The history of the church is a history of persecution, and though her crimes will not justify the excesses of the Revolution, it is sheer folly to make the errors of the latter depend upon the discarding the creed of the former, which had all along set so lively an example of disorders and crime.

Out-Door Spirits.

The solitary walker often enjoys a singular pleasure, which seems to come to him by some other path than the much traveled one of the senses. There is, as it were, a spirit-touch in the atmosphere of many unfrequented places: high hilltops, where the winds that blow over great, unbreathed spaces, are warmed and softened by the sun's unobstructed rays; sheltered slopes and sylvan retreats, whose pure, sweet air, seems purer and sweeter for the scent of the pines and cedars, and fills the soul with a serene joy. One feels almost sure that happy ethereal beings, invisible to mortal eye, love to frequent such places. Here is a finer ozone than the physical, more penetrating and subtile, which strangely thrills and exhilarates whoever inhales it. But it is never found in close, unventilated rooms. A different order of spirits must infest the chambers of old houses, whose stale air seems overgrown with something akin to the moss on the roof—a slow, dull, melancholy tribe, that creep and cling about the spiritual being of the unfortunate occupants till it becomes dificult to escape from their depressing influence, and one finally seems to carry with him wherever he goes the heavy, lifeless atmosphere of his gloomy abode. In large cities this anti-spiritual atmosphere of old, damp, sunless houses, is still worse. It is as though the corpses of spirits lay unburied in the air, and a sensitive person feels a weight which no unaided effort of the will can permanently throw off, if dwelling in such a home.

I have sometimes thought that if the disembodied spirits of mortals do indeed still inhabit or often visit this earth, only the unprogressive, inert, desponding, would choose to cling about the places where their monotonous, death-in-life existences were passed. The bodies in which they once toiled so unremittingly for the body have ceased to be fit tenements, but the old houses still remain, and hither come those who were once sad-eyed, toiling women, kept to their tasks until in-door life became habitual to them; and they cannot, even now, divest themselves of the "mouldering past." Oh the wailing wind-voices, that seem to be lamenting over a misguided past which will not be forgotten, even after what we call death.

Out of doors, I love to imagine, troop myriads of bright, mercurial, happy messengers, emancipated spirits, waiting there to pour new life and hope into the inmost being of weary mortals still in the flesh. And may it not be that by freely admitting the out-door air and sunshine to our houses, we may bring hither beings too ethereal to breathe in aught beside? Then will our homes be indeed paradises, where new Adams and Eves may commune with the ever-present divine.

M. R. W.

True.

J. M. Peebles, who is delivering a course of lectures at Chicago, truthfully says: "There was never so much freedom in the world as to-day; never so many brave women, so many noble men, so many earnest reformers, so many inquiring minds; and never did a new movement progress with the mental rapidity of modern Spiritualism."

The Banner of Light Free Public Circles.

In reply to the appeals we have from time to time put forth to the spiritualistic public to sustain us pecuniarily in our efforts to keep up our Public Free Circles, we have received from some individuals a generous response, and hope others may be induced to "go and do likewise." Those who have perused the many verifications which we have recently published in proof of the reliability of these messages, must perceive the great importance of keeping open this channel of communication, free to all, alike to the returning spirit on one, and the honest inquirer on the other side of the river of change. To those friends who in the past have assisted in this movement, we offer our heartfelt thanks. We give below extracts from letters lately received by us on this subject, the money mentioned in them having been already acknowledged in the list.

A liberal brother, in Elkhart, Ind., who signs himself "*One* of the Million," sends us five dollars for our Free Circles, and says:

"I think those who propose to contribute fifty cents per month or per year, should make their platform wider, viz., any amount from fifty cents to fifty or five hundred dollars. I know many Spiritualists who might give fifty dollars a year and not miss it if they did not think of it afterwards. If there are eleven million Spiritualists in the United States, there ought to be at least one million among them who should contribute, on an average, one dollar each; one million dollars annually would enable you to do something nice."

James M. Evans, of Middleport, O., sends us, Aug. 25th, two dollars for the circle fund, with the following remarks:

"I cannot believe that the Spiritualists of the United States will permit these Free Circles to be discontinued for want of pecuniary aid, for Spiritualists above all others should be liberal, and especially in this direction, whence proceed many of the strongest confirmations of their faith. I never saw and never wish to see a miserly Spiritualist. As far as the great body of Spiritualists are concerned, any appearance of this kind arises from want of any organized concert of action. Organization for financial purposes will come in good time, regardless of the over-sensitiveness of those who have suffered from their connection with intolerant churches. The church of the future cannot be based upon any creed that shall exclude from its folds any child of humanity, yet there must be such concert of action as can arise from organization only. The sooner this takes place the better."

Joseph W. Atwood, Shoreham, Vt., sends one dollar to the Free Circles, and says:

"I have yearly given my dollar thus far, and doubtless shall hereafter. The Message Department was a well conceived plan, and has always interested me. I would like to see the messages more often responded to, and acknowledged, if true. It would suit me better if this department was more extended, but not if not found practicable at present, of course."

Joseph Snow, North Brookfield, Mass., sends fifty cents for the circles, and says:

"I think more of the messages given than all the rest of the paper; and I wish there were more of them—two pages instead of one. Their diversity is the best evidence of their truthfulness to my mind."

An aged correspondent—E. Wood, of Jefferson, Ashtabula Co., O.—sends us, Sept. 2d, one dollar for our Free Circle fund, and says he hopes that at some future day—when he has reached the spirit-land—he may be able to make the acquaintance of those concerned in carrying on these meetings at the circle room.

Closing Picnic at Island Pond Grove.

On Friday, Sept. 16th, Dr. H. F. Gardner, of Boston, gave the closing picnic of the present season at this popular resort, in Abington, Mass. A more beautiful day could not have been obtained, and quite a number, variously estimated at above and below one thousand, from Boston and the country adjoining Abington, availed themselves of the opportunity afforded for enjoyment. The swings, bowling-alley and dancing hall were well patronized, but the pond, owing to the continued dry weather, was not so good for navigation as usual.

The morning exercises consisted of remarks by Dr. Gardner, A. E. Carpenter, A. E. Giles, J. H. Powell, and the reading, in a highly interesting manner, of two selected poems by Dean Clark. In the afternoon, M. F. Davy declaimed a poetic selection with good effect. I. P. Greenleaf made the opening speech. Miss Lizzie Doten followed with a truly eloquent address, during which she said she felt the influence of Henry C. Wright on the platform. If any inquired if she believed he *was* there, she should say emphatically: Yes. There were no partition walls in the universe, and that great and good man could and would come to earth, even were he in the seventh heaven, at the call of the lowliest child of mortality. E. S. Wheeler followed with a characteristic address; Dr. Gardner offered some remarks in continuation of the subject-matter suggested by Mr. Wheeler; a speech by A. E. Carpenter was followed by the reading of an original poem, "Good in All," by Lizzie Doten. Other speakers were generally invited by Dr. Gardner to participate, but those present—among whom were Mrs. Sarah A. Byrnes, and Messrs. M. V. Lincoln and I. H. Harrington—seemed to agree with Dean Clark, who, on being invited to speak, said the time of closing was at hand, and seeing many friends present, he thought the remaining hour could be more profitably spent in social converse. The spirit of harmony everywhere prevailed throughout the picnic, and those who attended carried from thence pleasant memories to cheer them when "far awa'."

Commencement of the Music Hall Meetings.

Next Sunday afternoon, Oct. 2d, the fourth course of spiritual lectures will commence in the above hall, with Prof. William Denton as speaker. By the announcement in another column it will be seen that some of the ablest speakers in our ranks have been secured, and others of equal ability are yet to be announced. In short, the talent engaged warrants a course of superior lectures, to attend which is a privilege not lightly to be esteemed.

Prof. Denton's subject will be "Growth and no Creation," a fitting theme for this orator's brilliant intellect.

To better accommodate the audiences, the Tremont street entrance to the hall will be opened as well as that on Winter street.

Subscribers should procure their season tickets this week at the *Banner* office bookstore, and others desiring reserved seats should do the same.

Spiritual Meetings in Chelsea.

Meetings will commence at Granite Hall on the first Sunday evening of October, and continue for six months. The first four lectures will be given by Prof. William Denton; the last evening of October Charles A. Hayden, Esq., will fill the desk; the first and second Sunday evenings of November Mrs. S. A. Byrnes is to speak; third evening, Mr. I. P. Greenleaf; fourth evening, Dean Clark, Esq.; December the platform will be occupied by Thomas Gales Forster, Esq. Notice will be given of the future meetings.

All communications for the Chelsea Spiritualists' Association must be addressed to Dr. B. H. Crandon, Cor. Sec'y, 4 Tremont Temple, Boston.

New Publications.

"WILL IT COME?" is the rather striking, if not sensational title of a story "of intuition, instinct, metaphysics, love and worship." The *nom de plume* adopted by the writer of the story is Leland Searcher. He does not build his story upon plot, as the majority of fiction-makers do, but professes to depend upon ideas, analysis, and speculation. He sets out to develop and establish, if illustration can do it, a theory held by himself on the subject of soul-marriage; but he forces himself to illustrate his theory by so strange, unnatural, and, as it appears to us, unjust action by his characters, that sympathy would be much more strongly drawn to his sufferers than faith be built up for his theory. In seeking to get rid of the carnal, it strikes us that he has gone circuitously back into it. Innocent souls bleed and suffer, that certain others, worth not near as much as they, may have unrestricted enjoyment in the direction of their selfish aims and appetites. No study of this marriage problem can exclude the fact that men and women are of a mixed nature, spiritual and physical; but it is not possible, by any means, to establish the theory of a pure spiritual marriage by calling in, as our author does in his book, the help of purely physical agencies. He must stick to his text from beginning to end. The book is certainly ingenious, eloquent, elevated, and of a genuine spiritual fervor; but for all that, it comes very far short of the performance which its writer had apparently set before him.

HARPER'S for October is brilliant with illustrations, and in these and reading matter is indeed a superior number. It contains lively tales and sketches, good verses, a vast and versatile editorial department, and breathes a fresh, crisp, autumnal atmosphere which it is good to take into the lungs of the intellect. Its opening article is an illustrated one, of great interest and value, on "The Young Men's Christian Association of the United States." Then follows "Six Weeks in Florida," illustrated; "Frederick the Great," illustrated; with others, longer and shorter, all of them making a superior magazine repertory. The paper on "The Sacred Flora" is well worth reading. The pleasant country sketch of "The Jessop's Wish" is a happy bit of writing, with a very practical moral. The sketches of the "Spectroscope" (illustrated) and of "Madam Mero" are very interesting and readable, as well as pat to the time.

PUTNAM publishes its last number but one with this October number, as it is to be merged after that with *Scribner's Monthly*. We shall be very sorry to part company with *Putnam*, for it is our ideal of a magazine, and has somehow held that place from the first. For the numbers of its first series we would not take much money. The present issue opens with a critical article on "Shakspeare in Germany to-day," showing ripe scholarship and a penetration not common with Shakspeare students. Some of the other articles bear titles as follows: More of the Domestic Romance; The Fox; Pictures in the Private Galleries of New York; The Antiquity of Celtic Literature; The Last of the Proud Pulsifers; Folk Songs; Causes of the Prussian-French War; and Editorial notes, mentions, and criticisms. For sale by Crosby & Damrell.

The pamphlet containing the "LETTERS TO ELDER MILES GRANT," by Moses Hull, which comprise a complete review of his publication entitled "Spiritualism Unveiled," has been in such deservedly constant demand that a new and large edition has been published by the author. All those who like—and who does not?—the smashing, crashing, down-with-it, shaking, tearing, nullifying and annihilating style of argument, illustration and appeal of which Moses Hull is the perfect master, will be sure to procure this little book of his Letters in defence of Spiritualism, or rather in opposition to its defamers, and fill up their views with the fresh and vigorous oxygen of his manner and matter, and then look carefully around to see what has become of the limbs and remains of Elder Miles Grant.

THE GALAXY abounds in good matter for October, and, in point of variety, is outdone by none of our monthlies. "In and About Pekin" makes a pleasant and interesting sketch. Horatio King defends the memory of the late President Buchanan from the asperions cast upon it. Olive Logan writes incredulously about the "Yo Semite." The private picture galleries of Cincinnati are exposed to the public view. The Nathan murder forms the groundwork of a detective story. King William, of Prussia, is biographically outlined by Justin McCarthy. Mark Twain goes on with his drolleries, and the editorial gossip is as pleasant and sparkling as ever. A first rate number.

MRS. Phebe A. Hanaford's "LIFE AND WRITINGS OF CHARLES DICKENS," so long expected, has at last made its welcome appearance. It is entitled "A Memorial Volume" from the pen of a woman, and contains, besides a faithful sketch of the great humanitarian's life, sundry graphic and characteristic passages from his works. The author has felt precisely what the novelist made all feel, the genuineness of his sympathy, the depth of his penetration, and the living power of his words. This Life is worthy to become a companion volume to the works of the great author. It has been skillfully and lovingly prepared for the great mass of readers, and by them it will be eagerly accepted and read. B. B. Russell, Boston, publisher.

Carleton, of New York, publishes a collection of Fanny Fern's latest flingings-off for the papers and magazines, under the suggestive title of "GINGER SNAPS." This, like her previous books, is snappish and spicy, and still it betrays a growing soberness that belongs to motherliness, content and coming years. There is more real instruction in this than in Fanny Fern's previous books, and by instruction we simply mean practical wisdom. Let her go on to the end, and her last books will of a certainty be far better than her first.

THE HEARTH AND HOME, a finely illustrated family journal of a high character, hitherto issued by Messrs. Pettingill, Bates & Co., has been purchased by Messrs. Orange Judd & Co., of 245 Broadway, New York, the well-known publishers of the *American Agriculturist*, and the price is to be reduced to $3. The new proprietors will keep up the excellent reputation of the paper, and improve it if possible.

CHRIS AND OTHO is another of the issues from the prolific press of Carleton, by Mrs. Julia P. Smith, author of "Widow Goldsmith's Daughter." It is a crisp, brilliant, rapid tale, full of graphic pictures and details, with a lively story running through it, natural incidents in variety, and well-drawn characters. Story readers will be likely to go straight through from the first page to the last.

THE LADY'S FRIEND presents a steel engraving of the Miller's Daughter, and flowers out into the latest Paris fashion plates, patterns, and the like; following them up with fresh and readable letter-press, and a melange of editorial matter which is always sought for by the ladies with avidity.

THE DEACON'S DREAM: A Radical Rhyme. By J. H. Powell, author of "Life Pictures," etc., etc. This is a pungent and spicy poem, written in one of Mr. Powell's happiest moods.

THE AMERICAN ODD FELLOW for September has eighty pages of choice reading matter well worth perusal. Address A. O. F. Association, P. O. Box, No. 4217, New York.

PETERSON'S LADIES' NATIONAL MAGAZINE is bright with plates, fashions, patterns, and engravings, while its tales, essays and verses are up to its popular standard.

THE NURSERY for October is as pretty a gem as can be found for youngest readers. J. L. Shorey & Co., 36 Bromfield street, Boston, publishers.

GOOD HEALTH for October is rich in valuable instruction in matters pertaining to physical and mental culture.

OUR BOYS AND GIRLS for September is received. Good, of course.

New Music.

Oliver Ditson & Co. have just published "The Bachelor's Dream," a rhapsodical fantasia for the piano, by E. Pabst; "Fisk Guard March," by Henry Fissington; "Sarah, the Fisherman's Daughter that lives o'er the water," a song by Sam. Bacnall; "Sunset on the Waters," by Chas. H. Phillips, music by G. Lyle; "Out in the Sunshine," song and dance, words by Frank Dumont, Music by Al. P. Chase; "I heard a spirit sing," melody by W. F. Taylor—a very pretty song.

A Good Lecturer.

Mr. G. Watson gave a lecture in the town hall at Swamscott, in this State, on Wednesday, Sept. 21st, in favor of temperance and labor reform, which, says our informant, for cogency of reasoning and fluency of language was unsurpassed. Such men are valuable auxiliaries in the great movements of the day.

The first appearance of Nilsson, the renowned cantatrice, before an American audience, took place in New York, Sept. 19th, and proved an event of most extraordinary interest in musical circles of New York. She comes to Boston soon.

ALL SORTS OF PARAGRAPHS.

☞ Mrs. Fannie B. Felton, the well-known inspirational lecturer, has again regaled our palate with a bountiful supply of delicious fruit, raised in her garden in Malden. 'Tis pleasant to be thus remembered, and we tender our thanks to the donor.

☞ Read the advertisement of "*Moore's Rural New-Yorker.*" It is a live paper.

GONE TO THE HIGHER LIFE.—Mrs. Robert Turner, a most estimable woman, dearly beloved by a large circle of friends, left the mortal form suddenly, by heart disease, Sept. 12th, from her residence in Charlestown, Mass., at the age of 64 years. She has long been an earnest and sincere believer in the Spiritual Philosophy. The change to her had no terrors. The venerable Dr. Arnold, formerly of Boston, but of late a resident of Charlestown, and a well-known Spiritualist, left his mortal casket, last week, to seek for a better condition of life beyond the vail.

THE SOCIAL YEARLY GATHERING at Salisbury Beach was well attended on the 21st, as usual on such occasions. Good speaking, good music, good weather, and a good time generally was the order of the day. Kimball, of the "Atlantic," was "*Hale* fellow well met," and gave his visitors satisfactory evidence that he "knows how to keep a hotel."

The Glens Falls, N. Y., *Messenger* records the death of William McDonald, Esq., which took place in that town, Sept. 11th, at the age of 87 years. He has been an active and useful citizen, and has filled acceptably many responsible positions.

Another large fire in East Boston, Sept. 20th, destroyed a million and a quarter's worth of property, including Maynard & Co.'s extensive iron foundry, the Atlantic Iron Works, several houses, two large vessels in the dock, two wharves, etc.

The Horticultural Fair, held in Boston last week, made an unusually fine display of fruit and vegetables. Flowers were not so abundant, on account of the drouth.

The late discussion at Mechanic Falls, Me., between Dr. M. Henry Houghton and Elder Miles Grant was highly relished by the audiences. It was generally conceded that Dr. H. had decidedly the best of the argument.

The census returns make Cambridge, including the Port, and Worcester the second and third cities in the State. The former has 39,663 inhabitants.

Connecticut presents two "fatal mistakes" made by drug clerks, one of whom gave morphine for quinine, and the other croton oil for castor oil. These mistakes will continue to occur until apothecaries are compelled to employ competent clerks.

At a colored meeting a worthy brother, whose piety exceeds his learning, rather astonished his hearers by quoting, during an exhortation, from "de 'pistle ob St. Paul to de Canadians."

In answer to the question as to what the Ritualists are going to do, the Rev. Mr. Mackonochie, of St. Albans, Holborn, replies: "We are going to fight as long as we have breath in us for the full acceptance in the Church of England of the Catholic teaching which she has received, through her forefathers, in a tradition of eighteen centuries, from our Lord himself."

Marshal McMahon has so far recovered from the injuries sustained in the battles before Sedan as to be able to proceed to Belgium.

There will be a transit of Venus across the sun in 1874, and astronomers are already busy in making arrangements for its careful examination, as by it the distance of the sun from the earth is determined. The last transit of Venus was in 1769, and since that time instruments of greater exactness have been made. Its results will be watched with great interest by scientific men.

A new book by Andrew Jackson Davis is in press, and will appear about the first of October, entitled "The Fountain with Jets of New Meanings," illustrated with one hundred and fifty engravings. It is said to be filled with thoughts for men and pictures for children, which the young as well as the matured can peruse with pleasure and profit.—*Revolution.*

A Spiritualist trance speaker was advertised to lecture in a town in Connecticut, recently, and several young men having gathered around the hall door, one was heard to say: "Jim, you profess to be a Spiritualist; just tell us the difference between a Spiritualist meeting and any other?" The prompt reply was, "A Spiritualist meeting is where the speaker goes to sleep and the audience keep awake; the other is where the audience goes to sleep and the speaker keeps awake."

Nine hundred and ninety-nine times out of a thousand, the young lady who marries a man addicted to the use of intoxicating liquors, suffers the torments of hell on this side of the grave.

An Indianapolis paper publishes a poem headed, "Under the Solemn Stairs." The poet wants to imbrue his hands in the blood of the compositor who set it.

The population of Massachusetts is above 1,450,000.

To insure modesty, I would advise the educating of the sexes together; for two boys will preserve twelve girls, or two girls twelve boys, innocent amidst winks, jokes and improprieties, merely by that instinctive sense which is the forerunner of matured modesty. But I will guarantee nothing in a school where girls are alone together, and still less where boys are.—*Jean Paul.*

The wise men are considering the question, "how it feels to be under fire." The verdict will probably be that it feels hot.

According to German authority, the first daily in the world was the Frankfort *Journal*, which was founded by Wenolf Emmel in 1615.

Oliver Wendell Holmes wrote to the doctors of Berkshire that, "if the pendulum of belief does not swing through a pretty wide arc, the hands of progress will hardly be kept going."

The greatest part of the Christian world can hardly give any reason why they believe the Bible to be the Word of God but because they have always believed it, and they were taught to from their infancy.—*Isaac Watts.*

Some of the most prominent members of the profession have affixed their signatures to petitions for the medical education of women in Edinburgh.

The Missouri census-takers only report twenty-one thousand "Colonels." There were more, but most of them have been raised to "Generals."

The strike of the mill hands, at Fall River, has ended by resuming work at the old prices.

One reason why the world is not reformed is because every man is bent on reforming others, and never thinks of reforming himself.

We advocate, says John Russell Young, any measure that extends woman's usefulness, and gives her new opportunities for earning her own livelihood. The misfortune of women is that they are crowded out of a hundred employments in which they might engage with advantage to themselves and the country. We owe woman the chance to work. Why should she be confined to the needle? Throw down the barriers, and let her have a chance to do everything that she can. The basis of woman's rights is the right to work.

Do "the wheels of time" ever get tired?

Mrs. Partington says she understands the pickle the Emperor has got into, but she would like to know what this neutrality is that Victoria is trying to preserve.

The Buffalo sewers are purified by a flow of three thousand cubic feet of water per minute through them.

The Swiss colony in Grundy county, Tenn., are in a prosperous condition, and are well pleased with their mountain homes. Swiss families continue to arrive daily.

A physician stopped at the door of a country apothecary, and inquired for a pharmacopœia. "Sir," said the apothecary, "I know of no such farmer living about these parts."

The French Institute, in the name of civilization, protests against the possible destruction, by bombardment, of the libraries, observatories, museums and galleries of Paris.

Holmes gives the following splendid type of innocence: "One of my friends had a little marble statuette of Cupid in the parlor of his country house—bow, arrow, wings and all complete. A visitor, indigenous to the region, looking pensively at the figure, asked the lady of the house 'if that was a statue of her deceased infant?'"

A "spiritual strike" is recorded in Elko, Cal. By digging where a medium indicated, some believers uncovered a ledge which panned out as high as $15,000 per ton.

Dickens, in speaking of pawnbrokers' duplicates, says they are the turnpike tickets to the road of poverty.

The purest gold comes from the hottest furnace, the brightest lightning from the blackest cloud, and the truest faith from the hardest trial.

THE BONY-PART OF FRANCE—The Rhine.

Frederic Barbarossa, or the red-bearded, was a German emperor, who reigned in the latter part of the twelfth century. According to the legend he has never died, but sleeps enchanted in a mountain by the Rhine, with the regalia and the jewels of his empire by his side. From thence, "in his country's hour of need," he will one day issue and reëstablish German unity and power.

"Then every foe he'll conquer, and the German land shall be
As the greatest of the nations and the freest of the free."

"Self-made" Englishman (examining school, of which he is a manager): "Now, boy, what's the capital of 'Olland?" Boy: "An 'H,' sir."

The Massachusetts Association of Working-women have issued an address to their "sisters of toil throughout the State," expressing hearty approval of the nomination of Wendell Phillips as candidate for Governor of Massachusetts.

Movements of Lecturers and Mediums.

Prof. Wm. Denton's lectures in New York during September created a deep interest, and the audiences increased each Sunday. He speaks in Music Hall, Boston, during October.

Mrs. Clara A. Field, for many years a favorite lecturer in Maine, is desirous of making engagements to lecture in Massachusetts during the fall and winter. She spoke in Portland last Sunday.

Warren Chase lectured in Kansas City, Mo., Sept. 25th, and will attend the State Convention of Iowa, Oct. 7th, 8th and 9th; also the Kansas State Convention, Oct. 21st, 22d and 23d.

Dr. M. Henry Houghton has located at Montpelier, Vt., where he will answer calls to lecture.

Mrs. Anna M. Middlebrook lectures in Baltimore during October.

Miss Julia J. Hubbard lectures in Manchester, N. H., Oct. 2d and 9th.

Mrs. Mary A. Mitchell, M. D., will receive calls to lecture in Illinois and Missouri. Subjects: "Free Religion," "Psychometry," and "Medical Reform." Address, box 91, Huntley, McHenry Co., Ill.

Ed. S. Wheeler lectures in Washington, D. C., during the month of October.

Mrs. Kane (one of the Fox sisters) is holding séances in New York.

A. B. Severance and wife—J. H. Stillman Severance, M.D.—who have been traveling during the summer in Iowa, are now in Milwaukee, their permanent home. Mrs. Dr. S. will make engagements to speak anywhere in the West, after the middle of October, up to which time she is engaged.

Mrs. Sarah A. Byrnes is to speak in Putnam, Conn., during October.

Dr. W. Persons paid a short visit to Boston last week. He goes hence to St. Louis, where he opens an office in October for the treatment of the sick.

What I Remember.

EDITORS BANNER OF LIGHT—In and after the "revivals" of thirty and thirty-five years ago, many of the best members came out of the churches. Many of these were accused of conjugal irregularities, as Spiritualists have been. In many instances there was no truth in these charges. It was falsehood uttered in the spirit of slander. But in the town of Adams, N. Y., a young woman—a come-outer—gave birth to a child without the forms of marriage. The Congregational church of the place, with their minister at their head, went into such convulsions for morals that their persecutions resulted in the death of the young mother. The sequel: In less than one year from the time, the same minister was tried and condemned for adultery with a sister in his flock. Was this Providence?

During this excitement—which lasted some years—ministers often, if not generally, led in these slanders and persecutions. I state another fact, as a sequel to this. In the *ten* years following said time, there were more ministers tried and condemned for adultery and other conjugal scandal than there had been during *forty* years previous to that time. Was this Providence? The effect has been this: Since that time the criticisms of the churches on conjugal morals have been comparatively powerless. I think during the ten years just past there have been many more cases of adultery among the clergy than during the ten years previous. If so, Spiritualists can understand the cause. I believe in the reality of what Christians call Providence, though I do not look at it as they do. I am sure it is not safe for people to throw stones who live in glass houses.

AUSTIN KENT.

Stockholm, N. Y., Aug., 1870.

Note from Dr. Newton.

London, Eng., Sept. 9th, 1870.

DEAR FRIENDS—My labors in this country are drawing to a close, and I shall leave for home on the steamer "City of Paris," to sail Thursday, 22d inst. I have done a great work here and made hosts of friends, and received the utmost kindness, except from the hirelings of the daily papers. Thousands of people have been cured of their diseases—many having maladies without hope—after having for years tried every other practice. The masses of the people here are ignorant, and many ascribe this wonderful power of healing to evil influences, as some do in our own country. Spiritualism is very little known here, especially among the lower classes. There are some prominent persons who believe in the phenomena. But a change and interest is already apparent, since the people have seen the good effects in the healing power. But do not be deceived about the influence of the cause here, for it is yet a stigma for any one to acknowledge spirit communion, and it need not surprise you when you consider how they have been bound and fettered in creeds and dogmas for generations, and hardly any one dares to think and speak liberally on a religious subject. There are, however, a few noble souls who do this in the broad light of day.

I expect to arrive early in October, and purpose to commence to heal in Boston about the 12th.

Yours sincerely, J. R. NEWTON, M. D.

The War News.

Not much fighting in pitched battles has taken place since our last issue. Prussian and German troops have been swarming into France, till their numbers now reach 550,000. Paris is completely invested by 400,000 troops, and the Germans have occupied Orleans, after a desperate struggle and severe loss. No general assault has yet been made on Paris. One or two sharp skirmishes with the advance guards have taken place around Paris, with about equal loss on both sides. Paris is under the command of Gen. Trochu, and the government officers have retired to Tours. The fortress and city of Strasbourg still holds out, though it has been mercilessly bombarded, and the same is true of Metz. As we go to press there is an unconfirmed telegram rumor that the city of Toul surrendered to the Prussians after a fierce bombardment of twenty-four hours. Another telegram says the Prussians were repulsed and their guns dismounted.

Jules Favre, the French Minister of War, at last accounts had gone to the camp of the King of Prussia, but what his reception has been, or whether his visit is likely to result in a cessation of hostilities, no reports afford information sufficiently authentic for the basis of a certain judgment.

The latest telegram announces the troops of the King of Italy have taken possession of the city of Rome. The foreign "mercenaries" employed by the Pope offered some slight resistance at first, but His Infallibility soon ordered the white flag to be displayed. The Romans received the Italians with the greatest enthusiasm. Rome will now undoubtedly be made the capital of United Italy.

A Card.

DEAR BANNER OF LIGHT—We feel under obligations to you for the faithful manner in which you prosecute the noble work in which you are engaged, and also for the encouragement and aid you rendered us through your columns in our endeavors, during the season just passed, to bring together in Grove Meetings large bodies of people for social enjoyment, healthy recreation, and the reception of the great truths of Spiritualism as taught by our best inspired speakers and mediums. As a slight token of our appreciation for favors received, please find enclosed $10.00, with our earnest wish that you may receive the liberal support you deserve from all who desire to elevate mankind.

Encouraged and cheered by the presence of so many thousands the past summer, we propose to hold another six days' Camp Meeting next summer, at Walden Pond Grove, Concord, commencing on Tuesday, Aug. 15th, 1871, which, with your kind assistance, we shall endeavor to make even more inviting, if possible, than the one so propitiously inaugurated this year. We shall also arrange a Picnic to take place in the same grove, Wednesday, July 12th.

Respectfully your fellow-workers for the good of humanity,

DR. A. H. RICHARDSON, *Charlestown.*
Sept. 19, 1870. J. S. DODGE, *Chelsea.*

Boston Music Hall Spiritual Meetings.

Entrance on Tremont and Winter streets.

Oct. 2, Lecture by Prof. Wm. Denton.

The fourth course of lectures on the philosophy of Spiritualism will commence in the elegant and spacious Music Hall,

SUNDAY AFTERNOON, OCT. 2, AT 2½ O'CLOCK,

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 Denton, Mrs. Cora L. V. Tappan, Thos. Gales Forster, Mrs. Nellie J. T. Brigham, Miss Lizzie Doten (probably), J. M. Peebles and others will lecture during the course. Vocal exercises by an excellent quartette.

Season ticket, with reserved seat, $5—now ready for delivery at the counter of the *Banner of Light* office, 158 Washington street; single admission 15 cents.

Spiritual Periodicals for Sale at this Office:

THE LONDON SPIRITUAL MAGAZINE. Price 30 cts. per copy.

HUMAN NATURE: A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price 25 cents.

THE MEDIUM AND DAYBREAK. A weekly paper published in London. Price 5 cents.

THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published in Chicago, Ill., by S. S. Jones, Esq. Price 8 cents.

THE LYCEUM BANNER. Published in Chicago, Ill. Price 5 cents.

THE AMERICAN SPIRITUALIST. Published at Cleveland, 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. MURFEY, Clairvoyant and Magnetic Physician, 32 West 29th street, New York. O1.

CHARLES H. FOSTER, Test Medium, No. 29 West Fourth street, New York City. tf—S5.

JAMES V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 102 West 15th street, New York. Terms, $5 and four three-cent stamps. O1.

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Has for sale all the works on Spiritualism, Liberal and Reform Works, published by William White & Co., Boston, U. S., may at all times be found there.

THE FALL TRADE.

As trade is opening for the fall,
We make our humble bow;
And hope our patrons—one and all,
Much happiness may know.
We hope all those whose boys need clothes
Will keep one thing in mind,
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Coat, Pants, Vest, Hat and Shoes complete;
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Notice to Subscribers of the Banner of Light.—Your attention is called to the plan we have adopted of placing figures at the end of each of your names, as printed on the paper or wrapper. These figures stand as an index, showing the exact time when your subscription expires: *i. e.*, the time for which you have paid. When these figures correspond with the *number* of the volume and the *number* of the paper itself, then know that the time for which you paid has expired. The adoption of this method renders it unnecessary for us to send receipts. Those who desire the paper *continued*, should renew their subscriptions at least as early as three weeks before the receipt-figures correspond with those at the left and right of the date

ADVERTISEMENTS.

Each line in Agate type, twenty cents for the first, and fifteen cents per line for every subsequent insertion.

SPECIAL NOTICES.—Thirty cents for first insertion and twenty-five cents for subsequent insertions per line.

BUSINESS NOTICES.—Thirty cents per space of an Agate line, each insertion. Payment in all cases in advance.

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

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

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 evil. But those who leave the earth-sphere in an undeveloped state, eventually progress into a higher condition.

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

The Banner of Light Free Circles.

These Circles are held at No. 158 WASHINGTON STREET, Room No. 4, (up stairs,) on MONDAY, TUESDAY 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. Seats reserved for strangers. Donations solicited.

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

☞ Donations of flowers for our Circle-Room are solicited.

☞ The questions answered at these Séances are often propounded by individuals among the audience. Those read to the controlling intelligence by the chairman, are sent in by correspondents.

Donations in Aid of our Public Free Circles.

Since our last report the following sums have been received, for which the friends have our warmest thanks:

John Kimball	$1.00	Friend	$ .50
J. Tanner	.50	Mr. I. Fisher	.50
Mrs. Pettingill	1.00	Friend	1.00
James Burns	.50	I. Porter	1.00
A. Curtis	.50	Mr. Collet	1.00
Friend	.50	Donald Kennedy	20.00

Invocation.

Thou Spirit in whom life and death doth meet, becoming one, we would stretch out our hands toward thee from the darkness of our lives, asking for the brightness of thy life. Seeing our human ignorance, we ask thy wisdom, and we seek from thee, oh Infinite Jehovah, the bestowal of those gifts of which our souls stand in need. Thanking thee for what thou hast done for us, we ask for more and still more, that we may come nearer and still nearer to thee. We ask for strength to lay aside the selfishness of our being, that which makes a heaven for ourselves and a hell for our brothers. Oh, from it, Great Spirit, deliver us; and may we grow so large in goodness, in benevolence, in love and truth, that we shall make a heaven large enough for every soul, excluding none. May we find strength and wisdom to swing back the gates of heaven unto even the darkest sinner, and, oh Lord, may we join our song with those who have been redeemed from ignorance, who rejoice in wisdom as it means with thee. Give us the power and the will to go amongst thy sons and thy daughters in mortal life, drying their tears, stilling their fears, sweeping away their doubts, and leading them safely through the rough ways of human life to the smooth, fair, green plains of thine own everlasting spiritual paradise. Amen.

June 13.

Questions and Answers.

CONTROLLING SPIRIT.—Mr. Chairman, I shall endeavor to answer whatever questions you may propound to me.

(The Chairman then read the two following questions from a correspondent:)

QUES.—As the life that is in the mineral, the vegetable and the brute is essentially the same as the life that is in man, is it the law of life that it must travel up through these different methods of manifesting itself before it is embodied and individualized in human persons, and does life then first acquire the distinction and possess the attributes of a rational and reasonable soul?

ANS.—I believe all life to be essentially the same, wherever it finds expression. That which exists in the mineral is related to us; that which exists in the animal, in the vegetable, and that which exists in the mineral possesses a distinct individuality even there. It is individualized by its surroundings. The diamond becomes the diamond by its surroundings. The life of it is precisely the same as is my life and yours. The infinite Spirit of Wisdom hath so ordered it that life shall travel up through all these lower gradations till it reaches the highest in the heavenly spheres. It finds an intelligent expression only in the animal creation. It becomes more intelligent as it rises into the superior, and still more intelligent as it rises into the celestial.

Q.—Do the chemical or mineral properties of things exert a positive influence upon persons through correlative properties in those persons? For example, one person is enfeebled and another strengthened by sleeping on an iron bedstead; or the glasses of a telescope or microscope—do the chemical properties of the glasses, as well as the mechanical adjustment of them, assist the eye in its investigations, *through* corresponding chemical properties in the substances of the visual organs?

A.—Yes; if there were no corresponding chemical properties in the eye, the eye could not discern the light. There is a certain chemical affinity existing between all atoms whether visible or not.

Q.—(From the audience:) In connection with the previous question, I would ask if such has not been the faith of the Burmese empire for ages?

A.—Yes, it has.

Q.—Why is their idea of the Great Spirit embodied in the white elephant?

Q.—We cannot tell why, except it be because they recognize in the elephant powers superior to those which they find in themselves and in other animals; that is to them the spirit or image of their Great Spirit. It seems to speak more clearly to them through the manifestations of that animal than through any other form of life. We know not why it is so, but their legends tell us it is so.

Q.—Is not white held among all nations to be the emblem of purity?

A.—Yes.

Q.—Is not the white elephant selected as their object of worship because it is the strongest, the purest in color, and the most uncommon among their animals?

A.—Your theory seems a very acceptable one. I should not deny it.

Q.—Is death a change to be dreaded?

A.—By no means, nor would it be had it not been for the unhappy circumstances of education by which it is surrounded. The savage of your Western wilds does not fear death. He rather hails it as a condition of joy. He believes that it will usher him into fairer hunting-grounds, where game is more plenty, and where the smile of the Great Spirit is often seen. He has no education to make dark and hideously deformed this Angel of Death. You have.

Q.—Is premature death unfortunate for the individual?

A.—There are no premature deaths. They may seem to be so, but in the great order of Nature and law they are not so.

Q.—Can the spirit of a child develop as well as one who has reached mature life?

A.—Yes, and often far more readily.

Q.—Are not the experiences of life necessary to the development of every spirit?

A.—They are to some souls, but not to all. Some seeds germinate best in darkness, others in light.

Q.—May not life be considered a very great blessing?

A.—Yes, and for this reason: One that is blessed with long life is blessed in a spiritual and in a physical sense; but for those to whom such a blessing is denied there is still a highway provided through which their souls can pass, and by which their souls can reach perfection. It is well to remain here as long as it is possible for the spirit to hold possession of the physical form.

Q.—Can you tell us how Moses was buried?

A.—No; your speaker cannot. There are many theories extant in life with us, the same as with you, concerning the burial of Moses, but we know of none that are reliable.

Q.—What is meant by that passage in Jude where it is said that the angel Michael fought with the devil concerning the body of Moses?

A.—You are to understand it as an allegory. It is intended to symbolize spiritual and not material things.

Q.—Was not Paul's lecture to the Corinthians, in chapter fifteenth, where he speaks of the natural and spiritual body, as far developed as the subject is now?

A.—Paul certainly in his intelligence concerning spiritual manifestations had reached down to the present age, and had grasped at ideas that are just coming into being with you. Paul was a most excellent clairvoyant; he saw and spoke many wise sayings.

Q.—Can you communicate with Moses and Paul?

A.—We can.

Q.—Was Paul a very wicked man before he became converted?

A.—That he certainly could best determine. I do not consider that he was a very wicked man. He certainly was not largely developed in morality; he had not attained a high moral sphere.

Q.—Did he not persecute mediums?

A.—Yes; but he might not be wicked in doing that. It may have been to him the exercise of the highest powers of his soul. He may have believed that they were causing darkness and not light. He tells us that he did so believe, and acted conscientiously in persecuting them. Was he a sinner then? No; we think not.

Q.—Which nation in the spirit-world can exert most power here?

A.—They who return manifesting most power in earthly life are they who lived nearly in accordance with Nature's laws. We gather them from all points of the earth. Those who can exercise most power upon the people of this continent seem to be the aborigines of the continent, but they are not powerful elsewhere.

Q.—Is there any difference in the power of communicating between the spirits of Europe and the United States?

A.—Yes, there is a difference—that which is incident to earthly education and spiritual unfoldment. The American can return communicating through the atmosphere and the mediumistic class of his own earth-home with much greater power than he could elsewhere, and what is true of him is true of all. June 13.

Thomas Hunt.

Ah! brother White, I am glad to greet you from my new home. Thomas Hunt, of Salem. [Indeed! Is it you?] Yes, it is me. [I am glad to meet you.] I am glad to come. [You are here quickly.] Not very quick. I've been here before several times, but never found it just right for me. [You went suddenly?] Yes, just as I expected I should—as I was told by my friends in the spirit-world I should go. [The medium said so.] I presume so; he told a good many of my friends how I was going.

Well, our faith is true. The faith I had here on earth is more than realized. To be sure, I found a great many things here in this life not exactly what I thought they would be, but in the main it is all just as I thought. The spirit-world is as real and tangible as this world, and I bless God for the light I had before I went into the spirit-world. [You were quite an impressional medium, I believe?] Oh, yes; and I was not called into the other life without warning. I never experienced anything in my earthly life of any importance that I did not receive warning of it. I believed when here that the spiritual and material world had joined hands, and that if we only educated ourselves spiritually, we could hold as direct communication with the other world as with the one we were in, and that is a truth—a truth. Never was anything more true.

Now I want to tell my family and all my good friends who are not afraid of the dead any more than they are of the living, that I shall be happy to convince them concerning the beautiful faith that I had when I was here, and will do so if they will consult me through Mr. Charles H. Foster. [He is in your vicinity.] Yes, he is there. I ascertained that fact before I came here. Well, God bless you, Brother White. May you come as easy as I did, and find everything as ready for you as I did, and may it be to you, on all sides, as glorious a resurrection as it was to me. June 13.

Caroline Phillips.

I did not expect to die so soon. I thought I should live many months, and I want to tell my friends that I went very suddenly, very unexpectedly to myself. I died in Frankfort, Germany, last Wednesday morning. I had been traveling for my health. The doctors said it was consumption of the blood and muscles. Caroline Phillips was my name. I am from Williamsburg, N. Y. I come back in this way principally for the satisfaction of my sister-in-law, who is a believer, and who tried very hard to make me have faith in Spiritualism before I went away. And when I learned I could come, I thought for her satisfaction I ought to try; because I know it will be a great satisfaction to her to know that I see the light now, and to know that I am willing to return and add my testimony to what she has already had. She used to think that I would see the truth of these things before I died, but I did not. June 13.

Johnnie Joice.

How do you do, sir? Been some time since I was here. [Have you anything new to say?] No, I haven't got much to say; I only thought I'd call round and see how you feel about things now. Just the same, I suppose? [Yes, I see no reason for changing my mind.]

My murderer is wondering if I will ever forgive him. I thought I would just come round and say that I have forgiven him long ago. I have no hard feelings toward him at all, and would n't do anything to injure him. I only want justice for him—nothing more. I only want him to be passed through a crucible that will bring out all the gold there is in him—that will take off his dross and make him a better spirit, a better man. But I think it will take some time to do it, and I think he will have to be ground in a very fine mill before he comes out all right.

What do you think of my picture? [Comparing it with your photograph, I could n't say it was very good.] No, it was n't very good, but still it was me. [I presume it would be difficult for you to present your earthly form to the medium.] Yes, sir, but I think I can do it. [Why not give him a front view?] I think I shall next time. I am experimenting, or a friend of mine is for me. I am helping him by gathering elements from the earth-life. The experiment is this: I want to obtain a spiritual image of my murderer, and then I want to give a reflection of it here in this life. You certainly won't object to that? [No.] You won't object to having me label it, I suppose. I am trying very hard to do that through Mr. Milleson. I don't know as I can. [Be sure you are right before you give it to the public.] Oh, yes, sir; I will be sure I am right; I won't make any mistake, and I will be sure it is a good likeness, else I won't ever exhibit it. I won't label it if it is n't good. [I hope you will be successful.] I hope I shall. [It will disturb your murderer very much.] Yes, I suppose so. [Won't that interfere with your arrangements?] No, it will help them; it will bring the very powers into activity that I want to use. They are terribly dormant now. [Had n't I better omit this part from the published message?] Oh, no, sir; and for the reason I told you: I want to stir up those very powers in him, so he will throw off in that direction. If I did n't have anything to stir 'em up, of course I might have to wait for years. This is the method I have taken to do it. I am learning chemistry on this side, and I may as well practice on him as on anybody else. He practiced pretty severely on me, and I may as well take my turn now.

(A gentleman in the audience asked: Do you and your sister ever lose sight of him?) Oh, no, sir, we do n't. June 13.

Séance conducted by Archbishop Whately; letters answered by L. Judd Pardee.

Invocation.

Oh thou who art Israel's God, but who forgetteth not the gentile, thou who art the one great spirit over all, we come to thee this hour in prayer, asking that thy kingdom of righteousness and peace may come nigh unto these waiting souls, asking that the clear light of thy truth may beam in through the darkness that may pervade their minds, asking that the unspotted revelation of thine own being written upon the sacred page of Nature may be so clearly understood by them, that they shall falter no more in thy way, but shall go forward strong in thee, rejoicing in the truth. Almighty Spirit, thou art ever nigh unto us, yet we call upon thee as though thou wert absent. But it is the clouds that surround us, that have been gathered unto us by our education, that darken our vision and make us fear thee, when we should always love thee. Oh thou Spirit of Love, inspire us with love. Oh thou Spirit of Wisdom, inspire us with wisdom. Oh thou Spirit of Truth, inspire us with truth. May thy children in mortal grow stronger and stronger in thee day by day and hour by hour, till when the last of earth has come to them, may the sun of thy glory, illumed by knowledge, shine into their souls and illume even the tomb through which they bodily must pass. Oh our Father, make death life unto them. Shed thou a holy radiance about their souls that shall never forsake them, not even in death, but shall be their crown of glory in the life that is to come. Amen. June 14.

Questions and Answers.

QUES.—The Bible speaks of Samson's losing his strength by having his hair cut off. Did it really make any difference to his strength?

ANS.—To my mind Samson was a spiritual medium, and through the agency of the hair he received physical strength. Each hair, we are told, was a conductor of strength from his spirit guardians to himself. When these conductors were removed, he could receive through them no longer.

Q.—Do spirits now operate through the same medium?

A.—Yes, very often.

Q.—We are told that the sun and moon stood still at the command of Joshua. What are we to understand by the sun and moon?

A.—Simply a banner having painted upon it a representation of different planets. At the command of Joshua the banner-bearer stood still, and *not* one of the heavenly bodies.

Q.—Is it not represented that the day was prolonged by this act?

A.—Yes, but not the day that is measured by the rising and setting of the sun, but the day set apart for fighting. In warfare in those days, each party had its time measured for warfare, so many hours or degrees of time, each corresponding to that of their opponent. But this time of warfare was marked by the position of the banner upon which were the symbols of the sun and moon. The leader of the army commanded that the banner-bearer halt at a certain point; that signified the lengthening out of the day of war, and had nothing at all to do with that day which is measured by the rising and setting of the sun. In order to clearly understand the biblical record we should be somewhat acquainted with the customs of the people through whom the record was compiled.

Q.—Did Christ really believe himself equal with God in power and in knowledge?

A.—Presuming upon his truthfulness we should say he did.

Q.—Was this evident to his disciples?

A.—Yes, but no more evident concerning him than concerning yourself and any other individual that bears the impress of intelligence, and is a living soul. You are all one with the father God, must of necessity be in order to exist.

Q.—If he had that knowledge and power, must he not have been more than a mere man?

A.—Not unless you are more than a mere man.

QR.—I have no such knowledge and power.

A.—Jesus did not claim to possess all power. He claimed to be in *rapport* with divine and powerful intelligences. At one time he says, so the record tells us, that he can call twelve legions of angels from the Father to aid him. If that power was vested within himself, wherefore the need of calling twelve legions of angels? June 14.

Andrew Ross.

My name was Andrew Ross. I was a native of Loch Lowden, Scotland. I have been separated from the body two months and nineteen days. I was myself a believer in this spiritual faith. It came to me intuitionally. I was a natural Spiritualist. I was blessed with visions and strengthened impressions of the other life, all of which I have proved to be true. I am alone in my faith in the family, but I desire to enlighten them, and for that purpose I am here. I lived twenty-nine years in Scotland, sixteen in Cincinnati. It was there I died. Circumstances combining unhappy family relations drove me to this country. I speak of these things that they may go toward identifying me. I have one brother, Walter, who would be glad to become acquainted with this truth, and to him I would say: "If you take the first step I take the second, and as fast as you move I will. And we will both move on together till the good God, who reigns in the heavens above and here in the earth beneath, shall enlighten you on this beautiful philosophy in spiritual faith." I am satisfied with what was done with what I left. It was well. June 14.

Eben Snow.

My folks are Methodists, but I was n't much of anything, and because I happened to die in that state they have ranked me rather low in the other world. Some of my folks, particularly a sister of mine is making herself quite miserable over the affair. I was drowned last September, off George's Banks. I am a native of Searsport, Maine. My name, Eben Snow.

I never could get any kind of religion here. I once tried to be a Jew, and I tried to be a Catholic, and I tried to be a Methodist and a Baptist. Well, I tried 'em all round pretty well. But it was no go. I could n't swallow one of 'em. So I did n't believe much of anything; and I always had wickedness enough in me concerning religion to laugh at anybody that said anything to me about it, and so you see they think I've gone to hell. Well, now, for my sister's sake, if for nothing else, I thought I'd try and come back here if I could, and let her know that I was very well off indeed; and as for being in hell, I am a hundred per cent. better off here than I was on earth, so if that's hell it's a very good hell, and I like the change much. And if she will give me the privilege of making myself fully known to her by meeting me where there's some good subject—medium, I mean—that I can come through, I will clear up all her doubts, and make myself appear in a little more decent light than they have showed me up in since I died. Some of her religious friends have even gone so far as to say that although there was not much doubt in their minds but what I had gone to hell, yet there was nothing impossible with God, and perhaps I might be saved, after all. But there was no doubt in their minds but what I had gone to hell. Now I want to communicate with her besides coming here. I want to let her know that I am in a comfortable heaven—never was so well off in my life as I am now.

You may put my message down in this way: Eben Snow, to Sarah Jane Snow. Will you? [Yes.] All right. When I can do you a good turn, I will. Good day. June 14.

Agnes Stover.

I want to send a message to my mother, in Montgomery, Ala. My name was Agnes Stover, and I was nine years old. My father's name, William H. Stover, and my mother's name was Agnes, like mine. I have been dead two weeks—two weeks to-day. Is n't it Tuesday? [Yes.] Well, I been dead two weeks to-day. I want mother to know I am happy now. I was n't at first, but I am now. [Were you homesick at first?] Yes, sir. And tell her I found Uncle Charles, and he has been dead thirteen years. Mother thought he was killed in the war, that he was on the Union side, and was killed in the war. But he was n't in the war at all, for he has been dead thirteen years. He and my father had some trouble about a plantation up in the pine woods, and my father went to law about it, and my uncle left. He would n't fight at all, and he come North, and never had anything more to do with my father nor mother. He has been real good to me here. Tell mother and father he has been real good to me, and I do n't think he is bad at all. I do n't believe but what somebody lied about him. And I want my father to come North where there is mediums, and talk to him. I do n't think it is right for him to feel so about him. My Uncle Charles is good—he is real good, and I want them to know it. I told him I was coming here, and I should tell about him. [What did he say?] He laughed. And I want Mr. Payson to send the paper to my father. [Does he get it?] Yes, and he knows me; knows my father too, and he knew about Uncle Charlie, too. Good-by, mister.

June 14.

James Kelley.

I have a brother here in this city. His name is Charles Kelley. My name is James. I was a tailor, and I have been gone a little better than fourteen years. And I want to come into communication with him, if I can, some way. I have matters that I want to talk to him about, that I not want to say here, that is of a good deal of importance to himself. If he will find out some way—he knows the ways, I suppose, as well as I do myself—that I can come to him, I will give him the information, and then he can do as he pleases about carrying out the advice I may give. Say that I am happy in this new life, though I have had to unlearn a great many things that I learned when I was here, and start on the road anew. But it is all right, and now I am happy and satisfied, and would n't come back here in this life for all it affords. Good day, sir.

June 14.

Séance conducted by Gideon Lowenthall, a rabbi of the Jewish faith; letters answered by L. Judd Pardee.

MESSAGES TO BE PUBLISHED.

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.

Monday, June 20.—Invocation; Questions and Answers; Jennie Abbott, of Bangor, Me., to her mother; Mary McGill, of Boston, to her sister; Patrick Power, of Halifax.

Tuesday, June 21.—Invocation; Questions and Answers; Hinie Tubbs; Edward H. Harris, 2d Virginia Infantry, Co. C, to friends; Mr. Roby; Gideon Sampson, of Steubenville, O., to friends.

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 mother.

Monday, June 27.—Invocation; Questions and Answers; Max Williams, of New York City; Polly Cutts, of Boston, to her nephew William; Clara Darwin, to her father, in New York; James Denny, to his brother, in Liverpool, Eng.

Tuesday, June 28.—Invocation; Questions and Answers; Harriet Porter, to Charlotte and William Kelsey, of Savannah, Ga.; Eben Perkins, of Fredericktown, Penn., to his aunt; Nellie Burns, of Cincinnati, to her mother.

Thursday, June 30.—Invocation; Questions and Answers; William M. Thackeray; Henri Lamoine, to his brother, in Brest, France; Sam. Brownlow, to his former master, Gov. Brownlow; 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;" Mary Brown (colored), of Boston, to her mother.

Tuesday, Sept. 6.—Invocation; Questions and Answers; Ralph Farnham; Katie Lougee, of Boston, to her sister Nellie; Johnny Garfield, of St. Louis, to his father; James Donovan, of Boston, to his brother.

Thursday, Sept. 8.—Invocation; Questions and Answers; James Page, to William Page, of Boston; James Head, to his wife; Sarah Jane Shaw, of Saco, 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.

Tuesday, Sept. 13.—Invocation; Questions and Answers; Alexander Clark, of Galveston, Texas, to his relatives in Maine; Lucy Jameson, of Boston, to her mother; Capt. Bassett, of the ship "Java," to his friends.

Thursday, Sept. 15.—Invocation; Questions and Answers; Mazie Barrett, of St. Louis, Mo., to her mother; Edwin M. Stanton; Arthur P. Lapham, of New York City; Philip Collins, of Booneville, Texas, to his brother.

Monday, Sept 19.—Invocation; Questions and Answers; John Costelo, of Lowell, Mass., to his brother; William Newbury, of Boston, to his grandson; Henry F. Jaques, to his friend Albert F. Thomas; Lucy Ann Adams, of Boston, to her mother.

Tuesday, Sept. 20.—Invocation; Questions and Answers; William Henry Ford, of South Boston; Hiram Patterson, of Philadelphia; Jerusha Beck, of Portsmouth, N. H., to her relatives; Annie Dow, of Plymouth, Mass., to her mother.

A little four-year-old boy sat alone on the piazza, when a new physician came to see his sick mother. The doctor naturally wished to make acquaintance, and said: "How old are you, my son?" "I'm not old, I'm new," said the boy.

It is an excellent thing when men's religion makes them generous, free-hearted and open-handed, scorning to do a thing that is paltry and sneaking.—*Henry.*

A CLEAR CASE WHEN UNDERSTOOD.

In running my papers over the other day, I found the following article from the *Paducah Kentuckian*, and clipped it out for the *Banner of Light:*

"On Sunday evening last, in company with Mayor Sauner and Dr. Brooks, we visited the house of Mrs. Lewis, who lives in one of the Stovall cottages, on Clay street. We there found the wife of Mr. Pell in a singular condition. She is about twenty-five years old, full medium size, was married about eighteen months ago in an adjoining State, and came to Paducah some eight months ago to reside. She has a child three months old. Four weeks ago she was indisposed, and continued so; nothing serious was apprehended until last Wednesday night, when she was taken with convulsions, each one lasting from five to ten minutes. She would then have an interval of quiet for fifteen or twenty minutes, and then another convulsion.

This condition continued for about twelve hours, and left her in a singular state, being apparently unconscious of everything and to every one around her. She has lucid intervals at about one o'clock, both in the day and night, which last but a few minutes. In the meantime she has slept but little. She talks, rubs her hands, and at times looks pleased; while at other times she has a sorrowful, woe-begone expression, and will burst into tears.

Mayor Sauner had a friend, a Mr. Lewis, who died in this city about eleven years ago, with consumption. On Sunday evening he sat down by this Mrs. Pell and took hold of her hand, when she immediately commenced acting the dying scenes of Mr. Lewis. She talked just as he did, using the same actions and identically the same language, which it was impossible for her to have heard from any source, as Mr. Lewis could only talk in a whisper, and Mayor Sauner had to put his ear close to his mouth to hear what he said; and he declares positively that she repeated the expressions of the dying man, which no person heard but himself, and which he has never repeated.

But what adds to the singularity of the case is the fact that she acts in every respect with the positions of head, hands and body, as the dying Lewis did, and in appearance dies away as he did, her eyes becoming set and her pulse becoming almost extinct; but in a moment afterward she rouses herself up, the color returns to her face, and the pulse becomes strong and natural again.

Another case: A woman visited her a few days since, who had lost a child that had suffered intensely while dying. Mrs. Pell had known nothing of this child, yet when its mother came into her presence she screamed, acted like and apparently died off as the child had done. We were informed of other instances of the same kind, and it is certain that she could not have had any knowledge of any of the cases, as it is less than a year since she first came to Paducah.

We give no satisfactory solution of this extraordinary case, and if it cannot be accounted for by attributing it to something like mesmerism, we give it up as an inexplicable mystery beyond comprehension."

Here is, unmistakably, a case of spirit control. The lady is a medium, and clearly one through whom the spirits can operate with great facility. The convulsions, the unconscious state, and the other matters the editor narrates, are all explainable; and the convulsions, with one of magnetic power to have manipulated her, would have disappeared; the lady would have become quiet, her system having been prepared for the transmission of the spiritual magnetism evolved by the spirit or spirits around her, in order that she might become available for their purposes to communicate with friends in the form. Probably a spirit-circle is formed, and were compelled to operate without any aid from denizens in flesh.

The close of the article exhibits the utter ignorance of the parties—the editor in particular—of the philosophy and facts of Spiritualism, and shows the importance of those who have a knowledge of it acting on it, and being more aggressive.

SPIRITUALISTS POSSESS GREAT TRUTHS,

And it is incumbent on them to labor incessantly to extend a knowledge of them in all directions. As Spiritualists we are too supine, too indifferent, too cold. We can bear our testimony faithfully, but this is not enough.

WE MUST CIRCULATE OUR LITERATURE,

Support lectures, and in all ways labor to spread the truth we have. Especially should we make it a point to support our papers—we have several ably conducted—and every one could have a generous subscription list. The stronger we make our papers, the more power and influence they may be made to exert. Why, the *Banner of Light* to-day should have

FIFTY THOUSAND SUBSCRIBERS

At least; it might have a hundred thousand as well as not, if all professing Spiritualism would do their duty. This might be done, and at the same time give all other spiritual papers a good support.

Would it not be well for us this year to make

A LITTLE EXTRA EFFORT

To cultivate the spiritual field? Let all places where there are a sufficient number at once organize for lectures; if not able to have them regularly, then occasionally. Let us subscribe more generally for our papers, and by the way of seed,

SCATTER TRACTS.

The world is becoming sick of the husks the Christian sects are feeding out, and are craving fresher and better nourishment. That nourishment is afforded in Spiritualism. The fields are white for the harvest—let us put in the sickle.

Fraternally, W. FOSTER, JR.

Providence, R. I., Sept. 14th, 1870.

Passed to Spirit-Life:

From Bridgeport, Conn., suddenly, July 21st, in the 30th year of her age, Virtia Ellen, wife of Stiles L. Smith, and eldest daughter of Erastus and Sylvia E. Burr, of Southford, Conn.

The deceased was one of those noble, spotless beings that are designed for a higher world, where the society of angels can administer to the yearnings of a soul too pure for these earthly surroundings, where the ambrosial food will nourish the progressive spirit into perfection. She was a Good Templar, was Vice Templar of Olivet Lodge, Bridgeport, Conn., where she lived. Her loss falls heavily upon the members, by whom she was greatly beloved and esteemed. They evinced their generous sympathy for her kind husband and friends by draping the Lodge in crape for many days, also in the resolves they passed. She was also a successful school teacher, and her death will leave a vacuum that cannot be filled by another. Thus the choicest flowers are soonest plucked; yet we know that she blooms in that mysterious world where flowers never decay nor beauty ever fades. S. E. B.

From Richmond, N. H., Aug. 28th, Lewis G. Rich, aged 51 years and 10 months.

Bro. Rich has been a full believer for several years in the truths of spirit communion, and no one enjoyed the meeting together of spiritual friends that dwell in this material form more than did he, at all times, at home and abroad. He was also one that was well satisfied that the loved ones gone before were often with him, giving counsel and strength as he performed the various duties of this present life, and they gave him messages of love and words of comfort, assuring him that they lived and took cognizance of things here after having passed over the narrow river "that divides the heavenly land from ours." He was fully confident that he should watch over and commune with dear ones left on earth, after he should pass to join those gone before, to live a truer life in the supernal spheres. HERVEY BARBER.

From Madison, Ind., on the morning of the 29th of August, A. C. Smith, of chronic affection, of which he had been a sufferer for the last seven years.

He left in the full hope of realizing the company of his dear wife and children who had preceded him some years previous. All through his suffering he realized the almost daily presence of those who were near and dear to him. He was part of the time used as a medium for writing, which was of inestimable value to him in his condition. This continued until his limbs became drawn up so that he could not hold a pen. He had not been gone from our view long before we held sweet communion with him and his dear ones together. JOHN M. RICKARD.

From Cincinnati, O., September 9th, Mrs. Rebecca Shreve, wife of Caleb Shreve, gone before.

Mrs. Shreve held communion with her husband eighteen months before she made the change called death, and during the last six months became clairaudient and conversed with her husband, and heard distinctly his answers. She also wrote several lectures, dictated by a spirit uncle, on Geology and Primitive Man. Her life illustrated the passage in Scripture—"Blessed are the pure in heart, for they shall see God."

Kansas—Annual Convention.

The Third Annual Convention of the Kansas State Spiritualist Association will be held at *the Court House in Topeka*, Kan., commencing at 2 P. 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.

Topeka, Aug. 29, 1870. F. L. CRANE, *President.*

Annual Convention.

The Third Annual Convention of the State Association of Spiritualists of Minnesota will be held at Minneapolis, Minn., October 21st, 22d and 23d, 1870. All persons attending the same, will purchase *round excursion tickets*, at their respective stations, receiving their return tickets, which must be signed by Secretary of Convention. Return tickets free are promised by St. Paul and Milwaukee, St. Paul and Sioux City, and Hastings and Dakota Railroads. Come one, come all. HARRIET E. POPE, *Secretary Association.*

September 14th, 1870.

The Iowa Spiritualist Association

Will hold its third Anniversary at Des Moines, the 7th, 8th and 9th of October, commencing at 10 o'clock A. M., in Spiritualists' Hall. Good speakers have been engaged, but we earnestly solicit speakers in Iowa and elsewhere to meet with us, and help to make the meeting interesting and profitable. Will not the Spiritualists of Iowa see to it that the State shall be fully represented? Reduction of fare may be expected on most of the railroads. J. B. DAVIS, *Pres.*

In behalf of the Committee.

[Papers friendly please copy.]

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. ALONZO ROGERS, *Cor. Sec'y.*

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, 1870. MOLBORY KINGMAN, *Sec'y.*

Mediums in Boston.

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

WIDELY known throughout New England as one of the most remarkable Mediums and Spiritual Clairvoyants of the age, will receive patients at their office, **116 Harrison Avenue, Boston.**

☞ Our practice is Eclectic, as directed by physicians in spirit-life, 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 spoken, **$1.00.** Letters with lock of hair for examination **must enclose $2.00.** Jan. 29.

MRS. M. A. STICKNEY,
Clairvoyant and Business Medium,

285 Cambridge Street, Boston.

Sept. 19.—2w

DR. MAIN'S HEALTH INSTITUTE,
AT NO. 226 HARRISON AVENUE, BOSTON.

THOSE requesting examinations by letter will please enclose $1.00, a lock of hair, a return postage stamp, and the address, and state sex and age. 13w*—Oct. 1.

MRS. A. C. LATHAM,

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

MRS. LIZZIE ARMSTEAD,

TEST Medium, 554 Washington street. Circles Sunday and Friday afternoons at 3. Private séances, 9 to 12, 2 to 5. 1w*—Sept. 26.

A. S. HAYWARD,

SPIRIT-MAGNETIC HEALER, corner of Beach street and Harrison avenue, Boston, has sent the power by letter, with good results. tf—Sept. 19.

MRS. R. COLLINS, Clairvoyant Physician and Healing 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.—13w*

LAURA 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. 26—1w*

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Oct. 1.

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Banner of Light.

EDITORIAL CORRESPONDENCE.

BY .... WARREN CHASE,
601 North Fifth st., (cor. Washington Avenue,) St. Louis, Mo.

KANSAS CITY, MO.

Once more comfortably seated in the outward-bound train on the Missouri Pacific Railroad, we were smoothly and swiftly whirled around the hills and over the flats, winding our way for one hundred and fifty miles through a country almost as hilly as Vermont, but with hills not as high and not as well improved; and over flats many times as large, with corn and weeds out of all reasonable comparison. Passing the State Prison, at Jefferson, a large number of the prisoners were arrayed beside the track, where they were at work for the State, to pay for board and lodging. We had a good view of their countenances, and concluded they would compare very favorably with the voters we met at one of the precincts in the fourteenth ward of New York, where we went to deposit a vote two years ago. But these are not allowed to vote; and those vote all day if there is danger of their candidate being defeated.

One hundred and fifty miles more, (or nearly,) over a magnificent country, richly laden with the crops of a bountiful harvest, and dotted with shanties and plenty to eat, with coarse wearing apparel and hard work, and cottages with comforts and enjoyment, and often magnificent farm houses, wealth and trouble generally plenty as the property, the labor, the stock, and the great crops. Such is life, with the middle line, the fairest and best to live in.

At length we reach Kansas City, and such a city we never found before in our travels—on the roughest spot of any city in the West—not on seven hills, but on seventeen—a place long ago painted out geographically as *the* place for a great city, but long rejected as being too rough and uneven to ever be graded into one, and yet no person can conceive of the progress in the work without seeing it. They fixed engines, and pumped river water up to wash down some of the hills, but that was a failure. When we were there, the Lord, (who reigns and rains,) had been pouring down water from a higher region, and it was aiding the graders and making the streets almost impassable. No city in the West has so many costly, elegant and substantial buildings, in proportion to its population, (at least, none we have seen.) It has about forty thousand inhabitants, and is near neighbor to several smaller *large* towns, and is the greatest radiating point for railroads west of St. Louis, and likely to be. It has four of the finest school-houses in the State, and is paying great attention to education, which denotes intelligence and liberality, for the school-houses are superior to the churches, but not as numerous, for every society got a lot and put up a church to hold it, till it becomes valuable enough to sell and build better. Here we found quite a number of our old friends, as active as ever in the good cause. Bro. Foster, of the *Journal of Commerce*, (the oldest paper in the place,) who was formerly one of the pioneers at Beloit, Wis., who travels much, and visited Boston and the *Banner* this summer, Brother and Sister Drs. Whittenger, late of Lawrence, Kansas, Bro. H. C. Train, formerly of Kenosha, and also Mr. Bullene, doing a very large business in dry goods, (Mr. B. is uncle of Emma J. B.'s husband.) Besides these were the officers of the society, and notwithstanding the rain and mud, quite good audiences assembled at both meetings. We left next day, highly pleased with our first visit to Kansas City, notwithstanding the unfavorable situation of streets, for Bro. Foster had contrived to get us on some of the hills, where we could have extended and good views of the city and surroundings, and could not fail to see that, with its favorable location and majestic enterprise, it must become one of the great business centres of the great broad valley of the nation. The splendid (and only) bridge over the Missouri at this place, has given it the advantage and been of great service in building up the place. We were glad to find a strong and prevailing liberal sentiment, and good chance for Spiritualism to spread its glorious truths before the people.

AN EARNEST LETTER FROM OVER THE OCEAN.

——, SCOTLAND, *Aug. 25th*, 1870.

WARREN CHASE, ESQ., ST. LOUIS, MO.—*Dear Sir*—A townsman of mine who has for fifteen years been settled as a farmer in Ohio, paid me a visit the other day, and handed me the *Banner of Light* of 16th ult., in which I have read your very interesting article on "Phenomenal Spiritualism."

The tone of thorough conviction and earnestness with which you write, the complete acquaintance with the evidences you seem to have, and your apparent sympathy with us poor ignorant mortals, who, as yet, know none of these things, encourage me to hope that you will not turn away from the inquiries and the requests which I have thought of addressing to you.

In order to prove to you that my mind is in some measure "prepared to receive philosophical and religious instruction from the minds in that world, or in this, which shall educate it out of its ignorance and superstition," I take the liberty of sending you, along with this, two pamphlets recently published by me. I also send you a document, to show that I have been branded and prosecuted as a heretic, from which you will understand that the pamphlets are very direct challenges to my quondam accusers, who, however, have as yet shown no disposition to take up the gauntlet which I have thrown down; and so for the present, and for special reasons, I still remain a member of the Free Church of Scotland.

I have had my attention drawn to the subject of Spiritualism more especially by the harmony of its philosophy with the conclusions of my reason. I cannot think of any doctrinal or speculative matter on which I have discovered any great difference of opinion between intelligent Spiritualists and free-thinking intelligent men who are not Spiritualists. I see no reason for supposing that I myself, and my friends who are like-minded, are indebted directly or indirectly to Spiritualism for our deliverance from the superstitious beliefs which still prevail around us; and I believe that every man's own spirit is endowed with the faculties necessary for breaking and shaking off the yoke of so-called Orthodoxy, if he will but use these faculties, and assert his individuality. I therefore do not recognize the necessity of phenomenal Spiritualism for this purpose: seeing that proper education and free mental training must inevitably accomplish the same end.

I have, however, repeatedly tried to satisfy myself as to the reality or the falsity of spiritual phenomena. I recently went to Glasgow for this purpose, being informed that the mediumistic painting which I should there see was a most convincing proof. I saw it, and I have now before me a card painting which seemed to be done in the dark in three minutes. I assisted in a conversation held by the medium with his spirit friends, and I was *not* convinced. I need not detail all the circumstances; but shall merely state the impression left upon my mind: that, while the whole scene was strange and perplexing, there was nothing which amounted to proof. Everything like a real test was rejected. Any ordinary conjuror could have done more wonderful things than the paintings; and the conversation was strictly confined to matters about the which it was impossible for me to know; the state of departed souls, the music of the presence of spirits in the room, the inhabitants of the moon, &c., &c., while for unintelligible reasons, answers were refused to questions about my own departed friends, and other matters which might really have supplied a *test*. I stated this difficulty at the time with all possible distinctness and politeness, and added the request that as every *test* proposed by me, both as to the painting (such as marking the cards with my blue pencil) and as to the conversation, had been evaded, the spirits present—a Persian sage, and Jacob Holbein, the painter—would kindly suggest some other evidence or test, such as they might judge to be sufficient for a critical inquiring mind such as mine; but the reply was, in a tone of reproof, to the effect that if I did not believe what I had seen, it was useless trying to convince me.

On two occasions I have sat at a table for more than an hour with the gentleman in whose house these paintings, &c., were done, but without any phenomena. I have also tried it several times at home and elsewhere, but always without any manifestations of *any* kind. My Glasgow friend told me many wonderful stories of the table at which we were sitting. I have heard abundance of similar accounts from other persons, and more from my American friend, who himself was a medium, but is so no longer, and therefore refused to sit with me at the table, but gave a half promise to return and do so, which I scarcely hope that he will fulfill.

Now you can judge of my sincere inquiry, and of its very unsatisfactory result. Can you help me to a solution of the doubt?—for *doubt* is the descriptive word.

Of course I have friends in the spirit-world. Can you bring me any intelligence of *them*? Can you enable me to identify them by name, by description, or by circumstantial statements? Or can you suggest or lay before me any clear and unmistakable proof of the reality of the things which you profess to know?

I do not doubt the honesty of those friends who have told me of their own experiences, nor do I presume to question that of yourself and of the other writers in the *Banner of Light*; but it is impossible for me, knowing how vast has been the power of delusion and self-deception in the past, to accept your doctrines on any second-hand evidence—on anything short of my own experience and discernment of its truth.

It appears to me that, if Spiritualism is true, there *must* be available evidence of it to satisfy such a man as I am. I beg you to lead me to that evidence, or to lay it before me, either in the way which I have suggested or in any of a thousand other ways which you as well as I can imagine, and which might appeal to my own experience or consciousness. None of those with whom I have conversed have shown any anxiety to furnish me with convincing evidence, but have rather seemed disappointed or even offended with me for not accepting their personal testimony as sufficient, when coupled with the painting exhibition. For further proof I have been repeatedly enjoined to investigate for myself. I have "*investigated*," as directed, and you know the result. Both my Glasgow friend and my American one have stated their belief that I am a medium, and that I have written under the guiding influence of spirits. I freely acknowledge that I have felt or fancied such guidance, and I have said so at the end of my preface. But you will understand that this is very different from a belief in phenomenal Spiritualism.

My greatest ambition and most earnest desire is to know the truth, and to help others to know it. I do not allow prejudice to tyrannize over me. I may be under its influence, but if so I am ready and anxious to know it, and to shake it off at all points, as I have already shaken it off at many. If once convinced that Spiritualism is a reality, I shall certainly not be deterred by any false delicacy or fear of reproach from openly professing and advocating it.

I think I have a right to claim your earnest help and assistance, if you have the truth to communicate to me, and I await, with great expectations, your kind reply. ——.

This honest and earnest brother sees and feels his need of the evidence, but does not appreciate the importance of the work he is now doing and the necessity of some one to do it, and hence the necessity of his holding the friends that he would lose and who would consequently fall back if he should step forward and leave them. We have repeatedly found persons whom the spirits could convince at any time, but declined for the reasons above stated, and we have no doubt that this is his case. In this great work of progress persons are needed at every point, from Orthodoxy to spirit-life, to enlighten and encourage the people. Be of good cheer, brother, and work with the truths you have, and more will be given you as you need them for your and others' good. We have scores of Spiritualists still working *in* the churches, and doing good work too, and in due time the harvest will come. No Spiritualist in our country did more for the cause than Theodore Parker, and yet he never got quite convinced till he crossed the river. He did the work none of us could do, neither could he if he had been fully convinced by the phenomena.

"THEORY AND SUCCESS IN THE TREATMENT OF DISEASE," BY DR. W. PERSONS.

This little work, of seventy-seven pages, issued by us for the Doctor, can be had by any person sending us ten cents for postage and mailing, at 601 North Fifth street, St. Louis, Mo. It shows a most brilliant and successful record of success by the Doctor, well established by unimpeachable testimony. The work has also a well-selected assortment of testimony on the subject of general medical treatment, written by eminent and well-known physicians, with many valuable references. It is the best CIRCULAR we have yet seen issued by any of our reform healers, and places the Doctor in the front ranks of those who work for reforms in theory and practice. We are glad to learn that we are to have the Doctor in St. Louis during October, November and December next, to remove some of the chronic difficulties with which the people of St. Louis are afflicted, both mentally and physically. Due notice will be given of his arrival and location in the city, and we trust our friends will not fail to make his acquaintance, whether needing treatment or not. He was intending to visit Europe this fall, but is prevented by the war. He is now on a visit to New York and New England, but his address is Adams House, Chicago, Ill.

ANOTHER COUNTED OUT.

Beach G. Spencer, of Kenosha, Wis., one of the earliest advocates and most devoted in the spiritual ranks. We knew him before the dawn of our new gospel as a liberal and intelligent man, and was not surprised to learn of his early reception of the truths and his devotion to the last. He has long been ready and waiting the angels' call, and when they came, no doubt met them with gladness and rejoicing.

Several others among our old friends have recently passed on, whose names we have not mentioned in the *Banner*, as our list is constantly increasing, and we leave many for local notices.

THE WATERS MOVING.

Societies are drifting into channels for action, as the following notice shows for St. Louis:

We, the undersigned citizens of St. Louis, do hereby form ourselves into a Society to be known as Progressive Spiritualists, for mutual benefit and the dissemination of truth, and agree to be governed by such Constitution and By-Laws as may be adopted by a majority of its members, and to pay on the first Monday of every month the sum set opposite our names, toward defraying its expenses.

Any person may become a member of this Society who is seeking after truth with a desire to elevate and perfect their natures, and to acquire a correct knowledge in regard to their future state of existence.

Every member will be required to live a good, moral, temperate, truthful and virtuous life, and to do unto others as they would be done by, if placed in similar circumstances.

Any member who shall be guilty of conduct incompatible with these principles, may be expelled from the Society by a vote of two-thirds of its members present at any regular meeting. A member may withdraw at any time by notifying the Secretary to that effect.

No political or other inharmonious topics shall be introduced at any of our meetings.

At a meeting of the Society of Progressive Spiritualists, held at 117 North 6th street, St. Louis, Sept. 2d, 1870, the following officers were duly elected: H. A. Redfield, *President*; J. P. Hibler, *Vice President*; G. W. Campbell, *Secretary*; H. C. O'Bleness, *Treasurer*; M. Wright, *Musical Director*

WESTERN LOCALS, Etc.

Prepared Expressly for the Banner of Light.

This communication concludes, for the present, our notes concerning Spiritualism in Ohio. It has been our most pleasant duty to chronicle "success," for from every part of our Zion the glad cry of Progress is heard. Spiritualism is marching on to victory. For a time Spiritualists were almost entirely alone in pointing out the inconsistencies of Orthodoxy. Now, within the confines of the Christian Church, brave men stand and wield with power the instrumentalities of rationalism against the superstitions so generally received.

Spiritualism means harmony, unity and spiritual exaltation; it produces a sensible emotionalism—an element essential in religion.

The work of the iconoclast was incidental with the Spiritualist. Let us keep this fact in view. Let us remember that our special purpose is to build anew; to furnish homes for the spirit; to answer its yearnings for immortality by absolute demonstration; to open up new fields of being for contemplation and study.

THOMPSON.

Here, as elsewhere, Spiritualism is a comfort and a source of inspiration to many souls. Henry Hulburt stands in the foreground as an earnest worker. For years he has given of his wealth, his time and his presence for the progress of the society of Spiritualists. Peace and joy are his already in consequence of his good works. And what could be more satisfactory to him than to see his sons—noble, strong, virtuous young men—Rufus, James and George, deeply interested in the new theology.

Spiritualism not only furnishes food for the philosopher's mind, comforts the sorrowing, consoles the afflicted, inspires with lofty ideals the disconsolate and down-trodden, resurrects into newness of life the morally dead, but also adapts itself to the young just blossoming out into manhood and womanhood.

It is really refreshing to see how zealous the young men and women in Thompson are for the spread of the cause. And they reason, too, in the matter; they argue, exhibiting no small degree of originality. *Reason*, did we say? Of course they reason!

Thinking is fundamental to even a limited comprehension of Spiritualism. Idiots are never Spiritualists.

Bro. Hulburt has had congenial minds to cooperate with him in his work of love. Messrs. Tillottson, Stockwell, Wolcott, Wilson and others, all of whom are in the light, have ever been willing to lend a helping hand.

The society own a fine building, in which meetings have been held for three years or more. Bro. O. P. Kellogg has ministered to the friends for a considerable length of time. Bros. Fairfield, Wheelock, Whipple and Clark have graced the stand and showered truths upon the people. There are several mediums in process of development here. Ralph Chase, a young man of good mind and excellent natural abilities, is being manipulated by the immortals preparatory to work upon the spiritual platform. Already his words are eagerly listened to by the people

New workers are being baptized day by day. None should fail to appreciate the gift of the gods.

The multitude wait—wait for more souls to expound the new gospel; for more moral giants to crown with blessings those with whom they come in contact.

Last June, Mr. Wheelock and wife established a Lyceum here. It prospers. The meetings are prospering also. The audiences are increasing. Our good friends say that the prospects were never so bright as now. Encouraged by past successes, and really inspired by the palpable victories of the living present, the Spiritualists of Thompson are moving on.

CLYDE.

Bros. Tuttle, Whipple and French, in the years gone by, laid the foundations for the solid structure of Spiritualism in this place. Meetings have been held here regularly for quite a number of years. Of late, however, a calm has overshadowed the place, as far as spiritual matters are concerned. True, the Lyceum has been sustained, and an occasional lecture given, but that real life, earnestness, sterling vigor and progressive tendency, so manifest a few years ago, is now lacking.

We fear cold intellectualism has been too arbitrary among the friends. Spiritualism has its emotional side, and, as we have said in a foregoing paragraph, there is a sensible emotionalism connected with the spiritual philosophy. And this very emotionalism must be recognized, appreciated and cultivated, before Spiritualist societies can flourish, and increase in numbers and usefulness. year after year.

TOLEDO.

There are many firm Spiritualists in this city. Calvin Bronson, Esq., one of the wealthiest residents, has long been a most valuable assistant to the *free* thinkers and Spiritualists. Some three years ago, a terrible apathy possessed our people; no meetings were held; no Lyceum gathered in the children. Mr. Wheelock, who has continually all the enthusiasm of a new convert, accompanied by his estimable wife, arrived in town. Soon his persuasive words created an interest; the fires again burned. A Society was established, and a Children's Progressive Lyceum organized. Progress has been the watchword ever since. Mr. Wheelock, called to the missionary work in the State, gave up the rostrum to the writer. Pleasant the three months we spent in Toledo. Golden the friendships there formed; friendships that have ripened more and more down to the present day.

Henry Breed, Esq., and wife were among the first to have moral courage enough to investigate the marvelous phenomena that commenced twenty-two years ago. Investigating, conviction followed, as a necessity, that disembodied human beings produced the manifestations.

We are morally obligated to assist in the diffusion of truth as it exists in our own consciousness.

Mr. and Mrs. Breed were governed by this principle. They proclaimed the news; invited people, by the scores, to their home, to witness the phenomena. For a time they were subjected to the scorn of the vulgar, the sneers of those affecting aristocracy, and the profound (?) criticisms of the professedly wise, who undertook to explain the whole thing away, by the most plausible hypotheses of "Satan," "electricity," "od force," etc. Indeed, "Hallucination!" was the universal cry in those days, by the knowing ones.

Well, well, time works wonders. The Breed family see the much scoffed-at phenomena recognized by the leading minds of the world; they see springing from the hypothesis of "spirits," so reasonable to them at the outset, a grand religious system.

Mr. Wheeler spoke in Toledo soon after the writer concluded his engagement. Lectures are not held very regularly now. The Lyceum receives most attention, and, as matters stand in Toledo at present, it is better so.

Mr. C. B. Eells is Conductor, Mrs. Ella Breed, Guardian. This lady was present at the Ohio State Convention in Cleveland, and on Sunday, the 11th ult., had words of wisdom to give to the children of the Cleveland school.

"The Lyceum Guide" is meeting with a most hearty welcome from the Lyceums everywhere.

Mr. and Mrs. Knight; Bros. Linton, Eels, and others whose names we fail to recall, are working as only full-grown Spiritualists can for the enlightenment of the children in the ways of spiritual freedom. CEPHAS B. LYNN.

From Baltimore.

EDITORS BANNER OF LIGHT—It affords me pleasure to drop you a few lines in reference to our lecture season. As I before stated in a previous letter, we have obtained a beautiful hall for the Maryland State Association of Spiritualists, one that will compare well with any in the country. We have made our selection of speakers for the season—Mrs. Anna M. Middlebrook for October; Mr. E. S. Wheeler for November; Moses Hull for December; Miss Susie M. Johnson for January; Mrs. Emma Martin for February; Thos. Gales Forster for March; Mrs. S. A. Byrnes for April; Mr. J. M. Peebles for May. We have also engaged Prof. William Denton to deliver a course of lectures on geology, Oct. 25th, 26th, 27th, 28th, and Nov. 1st and 2d, making six lectures in all, and contemplate having Bro. Peebles to deliver a course of lectures on his travels through Asia.

By aid of the talent of these valuable lecturers, we feel confident that Spiritualism will receive an impetus which will startle the skeptic and atheist, and bring them to reflect on our beautiful philosophy, and when that is accomplished we feel that we have done our duty, and are satisfied to leave them in the hands of their spirit friends.

If it meets with your approval, we desire you to publish the list of lecturers in your valuable paper, as we feel it of great advantage to give it publicity, and hope it may add to the circulation of your publication.

Yours fraternally,
Sept. 16, 1870. LEVI WEAVER, *Pres.*

SPIRITUALIST MEETINGS.

ANCORA, N. J.—The "First Spiritualist Society of Ancora" hold meetings each Sunday at 4 P. M. H. P. Fairfield, President; J. Madison Allen, Corresponding Secretary. Children's Progressive Lyceum meets at 10½ A. M. Eber W. Bond, Conductor; Mrs. Emmeline E. S. Wood, Guardian.

BOSTON, MASS.—*Music Hall.*—Meetings will be held every Sunday afternoon, at 2½ o'clock, (commencing Oct. 2,) under the management of Lewis B. Wilson. Prof. William Denton will lecture the first four Sundays. Music by an excellent quartette.

Mercantile Hall.—The Children's Progressive Lyceum meets at 10 A. M. D. N. Ford, Conductor; Miss Mary A. Sanborn, 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 Lyceum meets at this hall, 176 Tremont street, (near Masonic Temple,) at 1½ P. M. each Sunday. Dr. C. C. York, Conductor; Mrs. Harriet Dana, Guardian.

Hospitaller Hall.—Public circles are held in this hall, 593 Washington street, Sunday mornings, at 10½ o'clock. Admission 10 cents.

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

Correspondent Hall.—The Maryland State Association of Spiritualists hold meetings every Sunday in this hall. Levi Weaver, President; Jacob Weaver, First Vice President; Mrs. Rachel Walcott, Second Vice President; George Broome, Secretary; Wm. Leonard, Treasurer. Speakers engaged:—Mrs. Anna M. Middlebrook during October; E. S. Wheeler, during November; Moses Hull during December; Miss Susie M Johnson during January; Mrs. Emma Martin during February; Thomas Gales Forster during March; Mrs. S. A. Byrnes during April; J. M. Peebles during May. Children's Progressive Lyceum No. 1 meets at 9 o'clock. Levi Weaver, Conductor; Mrs. Rachel Walcott, Guardian; John J. Henry, Librarian; Miss Anna McClellen, Musical Director.

BROOKLYN, N. Y.—*Sawyer's Hall.*—The Spiritualists hold meetings in Sawyer's Hall, corner Fulton Avenue and Jay street, every Sunday, at 7½ P. M. Children's Progressive Lyceum meets at 2½ P. M. Abm. G. Kipp, Conductor; Mrs. Ada E. Cooley, Guardian of Groups.

Cumberland-street Lecture Room.—The First Spiritualist Society hold meetings every Sunday at the Cumberland-street 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 10½ A. M and 7½ P. M. H. D. Fitzgerald, President; B. P. Froggatt, Treasurer; George F. Kittredge, Secretary. Children's Progressive Lyceum meets at 2½ P. 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 10½ A. M. and 7½ P. M. Lyceum at 2 P. M. Abner Hitchcock, Sec'y.

BRIDGEPORT, CONN.—Children's Progressive Lyceum meets every Sunday at 1 P. M., at Lyceum Hall. J. S. Shattuck, Conductor; Mrs. J. Willson, Guardian; Dr. Porter, Librarian; Edgar G. Spinning, Musical Director.

CHELSEA, MASS.—*Granite Hall.*—Meetings are held in this hall every Sunday. Speakers engaged:—Prof. Wm. Denton, Oct. 2, 9, 16 and 23; Charles A. Hayden, Oct. 30; Mrs. Sarah A. Byrnes, Nov. 6 and 13; I. P. Greenleaf, Nov. 20; Dean Clark, Nov. 27; Thomas Gales Forster during December. All communications for the Chelsea Spiritualist Association should be addressed to Dr. B. H. Crandon, 4 Tremont Temple, Boston. B. H. Crandon, Corresponding Secretary.

Free Chapel.—The Bible Christian Spiritualists hold meetings every Sunday in their Free Chapel on Park street, near Congress Avenue, commencing at 3 and 7 P. M. Mrs. M. A. Ricker, regular speaker. The public are invited. D. J. Ricker, Sup't.

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. Abbott, Guardian; W. M. Dinsmore, Musical Director; Joseph Carr, Cor. Secretary.

CAMBRIDGEPORT, MASS.—Children's Lyceum meets every Sunday at 10½ A. M., at Harmony Hall, Watson's Building, Main street. E. A. Albee, Conductor; Miss A. R. Martain, Guardian.

CLEVELAND, O.—The First Society of Spiritualists and Liberalists hold regular meetings every Sunday at Lyceum Hall, 298 Superior street, opposite the Post Office, morning and evening, at the usual hours. Children's Lyceum at 1 P. M. Officers of the Society: D. U. Pratt, President; George Rose, Vice President; Dr. M. C. Parker, Treasurer. Officers of Lyceum: C. J. Thatcher, Conductor; Emory Olds, Assistant Conductor; Mrs. M. W. Gaylord, Guardian; Miss Sarah Files, Assistant Guardian; Mr. George Wiltsey, Librarian; Mr. Price, Musical Director; George Young, Secretary. Speakers engaged:—J. M. Peebles during October; E. V. Wilson during November; J. M. Peebles for the ten following months.

CINCINNATI, O.—The Society of Progressive Spiritualists hold meetings every Sunday morning and evening in Central Hall, on Central avenue, between 4th and 5th streets. Mrs. L. H. Blangy, Secretary, P. O. Box 1410.

CHICAGO, ILL.—The Spiritualists hold meetings every Sunday in Crosby's Music Hall, at 10½ A. M. and 7½ P. M. Children's Progressive Lyceum meets in the same hall immediately after the morning lecture. Dr. S. J. Avery, Conductor.

DORCHESTER, MASS.—Meetings will be held in Union Hall, Upham's Corner, every Sunday and Thursday evening, at 8 o'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 10½ A. M. and 7 P. M., and the Children's Progressive Lyceum at 1½ P. M.

DOVER AND FOXCROFT, ME.—The Children's Progressive Lyceum holds its Sunday session at 10½ A. M. A. K. P. Gray, Esq., Conductor; V. A. Gray, Assistant Conductor; Mrs. Julia F. Blethen, Guardian; Miss Anna B. Averill, Assistant Guardian; S. B. Sherburn, Musical Director; C. E. Ryder, Secretary.

DEANSVILLE, N. Y.—Spiritualist meetings are held every second and fourth Sunday of the month. Mrs. E. A. Williams, speaker.

HINGHAM, MASS.—Children's Lyceum meets every Sunday afternoon at 2½ o'clock, at Temperance Hall, Lincoln's Building. E. Wilder, 2d, Conductor; Ada A. Clark, Guardian.

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

HOULTON, ME.—Meetings are held in Liberty Hall (owned by the Spiritualist Society) Sunday afternoons and evenings.

LYNN, MASS.—The Spiritualists hold meetings every Sunday afternoon and evening, at 3 and 7 P. M., at Cadet Hall.

LOWELL, MASS.—The First Spiritualist Society meets in Wells Hall. Lectures at 2½ and 7 P. M. Children's Progressive Lyceum meets at 10½ A. M. J. S. Whitney, Conductor; Mrs. True Morton, Guardian.

LA PORTE, 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, KY.—Spiritualists hold meetings every Sunday at 10 A. M. and 7½ P. M., in Templars' Hall, corner 11th and Green streets.

MILAN, O.—Society of Spiritualists and Liberalists and Children's Progressive Lyceum, meets at 11 A. M. Hudson Tuttle, Conductor; Emma Tuttle, Guardian.

MORRISANIA, N. Y.—First Society of Progressive Spiritualists—Assembly Rooms, corner Washington avenue and Fifth street. Services at 3½ P. M.

MILWAUKEE, 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.

NORTH SCITUATE, MASS.—The Spiritualist Association hold meetings the second and last Sunday in each month, in Conihasset Hall, at 10½ 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. Merritt, Guardian; Edwin Studley, Assistant Guardian; Waldo F. Bates, Musical Director; J. N. Morris, Librarian.

NEWBURYPORT, MASS.—The Children's Progressive Lyceum meets in Lyceum Hall every Sunday at 2 P. M. T. C. Carter, Conductor; Mrs. F. N. Landford, Guardian; J. T. Loring, Secretary; A. Lane, Treasurer; D. W. Green, Librarian.

NEW YORK CITY.—*Apollo Hall.*—The Society 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, Secretary, P. O. box 5679. Speakers engaged:—Mrs. Emma Hardinge during October; Thomas Gales Forster during November; Miss Lizzie Doten during December; Mrs. Cora L. V. Tappan during January. The Children's Progressive Lyceum 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 avenues.

NEW ORLEANS, LA.—Lectures and Conference on the Philosophy of Spiritualism, every Sunday, at 10½ A. M., in the hall, No. 94 Exchange place, near Centre street. William R. Miller, President; J. H. Horton, Secretary.

NORWALK, O.—The First Spiritualist Association hold meetings every Sunday at 1½ and 7 o'clock P. M., at St. Charles Hall, Main street. Ira Lake, Agent.

PLYMOUTH, MASS.—The Spiritualist Association hold meetings every Sunday 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.

PHILADELPHIA, PA.—The First Association of Spiritualists hold meetings each Sunday at Harmonial Hall, corner 11th and Wood streets, at 10½ A. M. and 8 P. M.—Children's Progressive Lyceum No. 1 will meet in the same hall every Sunday at 2½ P. M.—Lyceum No. 2 meets at Thompson-street church, at 10 A. M. each Sunday.

PAINESVILLE, O.—Progressive Lyceum meets Sundays at 10 A. M. A. G. Smith, Conductor; Mary E. Dewey, 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 Lyceum at 10½ A. M. Joseph B. Hall, Conductor; T. P. Beal, Assistant Conductor; Mrs. R. I. Hull, Guardian; Miss Ella Bonney, Musical Director.

PUTNAM, CONN.—Meetings are held at Central Hall every Sunday at 1½ P. M. Progressive Lyceum at 10½ A. M.

ROCKFORD, ILL.—The First Society of Spiritualists meet in Brown's Hall every Sunday evening at 7 o'clock.

RENSSELAER, IND.—"Society of Progressive Spiritualists" meet every Sunday, in Willey's Hall, at 10½ A. M. I. M. Stackhouse, Secretary.

RICHMOND, IND.—The Friends of Progress hold meetings every Sunday morning in Henry Hall, at 10½ A. M. Children's Progressive Lyceum meets in the same hall at 2 P. M.

SALEM, MASS.—The Spiritualist Society hold meetings every Sunday at Lyceum Hall, at 3 and 7½ P. M. Walter Harris, President; Henry M. Robinson, Secretary; Mrs. Abby Tyler, Treasurer.

STONEHAM, MASS.—Children's Progressive Lyceum meets every Sunday at 10½ A. M. E. T. Whittier, Conductor; Ida Herson, Guardian.

ST. LOUIS, MO.—The "Society of Spiritualists and Progressive Lyceum" of St. Louis hold three sessions each Sunday, in Philharmonic Hall, corner of Washington avenue and Fourth street. Lectures at 11 A. M. and 8 P. M.; Lyceum 9½ A. M. Charles A. Fenn, President; Mary A. Fairchild, Vice President; W. S. Fox, Secretary; W. H. Rudolph, Treasurer; Thomas Allen, Librarian; Miss Mary J. Farnham, Assistant Librarian; Sidney B. Fairchild, Conductor of Lyceum; Miss Sarah E. Cook, Guardian of Groups; Victor Vogel, Musical Director.

SPRINGFIELD, ILL.—The "Springfield Spiritual Association" hold meetings every Sunday morning at 11 o'clock in Capital Hall, southwest corner Fifth and Adams streets. John Ordway, President; A. A. Brackett, Vice President; W. H. Planck, Secretary; Mrs. L. M. Hanson, Treasurer. Children's Progressive Lyceum meets at 9 o'clock. R. A. Richards, Conductor; Miss Lizzie Porter, Guardian.

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

TOLEDO, O.—Meetings are held and regular speaking in Old Masonic Hall, Summit street, at 7½ P. M. All are invited free. Children's Progressive Lyceum in same place every Sunday at 10 A. M. C. B. Eells, Conductor; Miss Ella Knight, Guardian.

TERRE HAUTE, IND.—The Spiritual Society hold meetings every Sunday at Pence's Hall, at 11 A. M. and 8 P. M. Lyceum meets at 2½. E. G. Granville, Conductor; Mrs. Louisa Pence, Guardian; T. A. Madison, President; L. B. Denehie, Secretary of Spiritual Society.

TROY, N. Y.—Progressive Spiritualists hold meetings in Apollo Hall, corner of River and Congress streets, at 10½ A. M. and 7½ P. M. Children's Lyceum at 2½ P. M. Benj. Starbuck, Conductor.

TOPEKA, KAN.—The "First Society of Spiritualists and Friends of Progress" meet every Sunday, at 10½ A. M. and 7½ P. M., at Constitution Hall, No. 133 Kansas avenue. Admission free. Mrs. H. T. Thomas, inspirational speaker; F. L. Crane, President; F. P. Baker, Secretary; Miss Alice Hall, Organist.

VINELAND, N. J.—Friends of Progress meetings are held in Plum-street Hall every Sunday at 10½ A. M., 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, S. G. Sylvester. The Children's Lyceum meets at 12½ 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 Wilbur, Assistant do. Speakers desiring to address said Society should write to the Corresponding Secretary.

WORCESTER, 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 expired.

WASHINGTON, D. C.—The First Society of Progressive Spiritualists hold meetings in Harmonial Hall, Pennsylvania avenue, commencing their regular lecture season on the first Sunday in October. Speakers engaged:—E. S. Wheeler, during October; Mrs. F. O. Hyzer during November; Mrs. N. J. T. Brigham during December; E. V. Wilson during January; Mrs. C. L. V. Tappan during February; Moses Hull during March and April. Conference meeting every Saturday evening; Sociables every two weeks through the lecture season. John Mayhew, 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 meetings 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 announcements reliable.]

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OF THE
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