

The Becture Room.

MEDIUMSHIP.

A LEOTURE BY THOS. GALES FORSTER, In Music Hall, Boston, Sunday, Dec. 25, 1870.

Reported for the Banner of Light.

However familiar the children of earth may suppose themselves to be with this subject, I find it to be the most difficult one upon which I have ever tried to generalize thought. I shall, therefore, probably follow a different line of argument the modus operandi of any particular phase of mediumship, or the characteristics attending any briefly, upon the question of whether mediumminds in Boston to-day, who profess to have infied, on my own part, from all that I can gather, that the great fact of mediumship-the proof of our after-existence-is unparalleled by any other fact of this century; and I am likewise satisfied destined to be more fully so in the future-the that it has given an impulse to the human mind, agency through which you hear from the spiritunequaled by any other manifestation of the cen- ual world and its inhabitants. All mediumship tury.

ter, the nature and office of spirit, the rules of upon surroundings and individual idiosyncrasies health-moral and physical-man's social rela- to a great degree. A very highly gifted medium, tionship, governments, the universe and its laws, together with all the opinions and dogmas of the four kinds of mediumistic development-among past, are all up for review and settlement to-day, them being clairvoyance and clairaudience. Now, through the instrumentality of mediumship; and if from the comparative results flowing out from whether led on or not through their own volition, clairvoyance and clairaudience I can establish all minds, more or less, are being forced into the their existence as facts in Nature, then at the investigation of the validity of the claims of that same time I have established the abstract fact of mediumship. Either mediumship is essentially mediumship, and it will remain for the general true, or it is emphatically false. It is true, or mind to determine for itself the validity of this or Mrs. Conant, under the auspices of the Banner of that manifestation of it. I propose, as I have Light, for the last fifteen years has given proof of said, to present exterior evidence. It would a greater versatility of talent than the world has seem that no external evidence was needed in ever known. It is true, or Mrs. Severance, Mrs. behalf of mediumship-that the amount of hu-Rockwood and a host of others stand before the man testimony that comes with reference to it world as the most remarkable women of our ought to satisfy any rational mind; but there are times. It is true, or Miss Lizzie Doten must be many who require external evidence in proof of admitted to be the grandest poet of this or the a proposition, as well as interior declarations, and last century; and she ought to day to be wearing an accumulation of external evidence cannot the laurel wreath that shall eventually encom- harm the spiritual school itself. If men and pass her brow when she goes to her guerdon in the skies! It is true, or it must be admitted that Spiritualism has "scared up" the most remarka- | such an amount of surface seeing, instead of inble set of men and women recorded in the annals of time. [Applause.]

I set out, then, with these propositions:

1st.-That there is a world outside of the mate-

that there is an objective world surrounding you without being taken cognizance of by your senses? It is just as paradoxical for science to declare that these two currents are passing around your globe without contact, as for the spiritual school to declare that there is a spiritual substance that can nenetrate and internenetrate matter. But ecclesiasticism has exercised throughout the ages such a tyraunical sway that men and women dare not think, or they would see the truth of the platform upon which Spiritualism rests. The atomic theory will as well account for the past of than may be expected. I do not propose to give this spirit and matter, as for the past of these two currents transversely moving around the globe. Science declares that matter is not solid, but comspecial development, but to present a few thoughts, posed of particles held together by polarity, and that finer matter can pass through the interstices ship exists or not; for it is a fact that there are between the particles without infringing on natural law. Therefore I hold that the idea of spiritvestigated this great subject of Spiritualism, who ual matter penetrating and permeating our maare inferring the uselessness, at least, if not ig- terial surroundings, is just as much in accordance noring the existence of mediumship. I am satis- with the inculcations of science as any declara-

and yet is unknown to the ordinary mass of man-

kind, wherein lies the fallacy of the statement

tion of that school itself. I recognize in the system or philosophy of mediumship-which has been active, still is, and is

rests upon some fundamental idea or principle; The philosophy of mind, the correlation of mat- its varied phases are all affected by and rest Andrew Jackson Davis, says there are twentywomen would only adopt the habit of looking around them philosophically-if there was not terior examination, the fact of the existence of mediumship would long ago have been received

as truth. Why, it has existed from time immemorial. It existed in Memphis on the Nile, and rial world, intangible to human senses. By out- in Jerusalem on the Jordan; it spoke in the oraside, I do not mean that the spirit-world may not cles of Delphi, and in the Eleusinian mysteries; penetrate and interpenetrate this, but outside of it has been the agent of ecclesiasticism, and also the human, the material power of sensation, or the avenue by which nearly every religion the world has ever known has made its debut. But 21.-That the spirit-world is inhabited by indi- | it has been misapplied and misunderstood. Does not the volume held so sacred declare that Daniel was entranced, and that when he was so, he saw a man, who appeared to him-that he touched 8d .- That this spirit-world is so closely allied to and spoke to him? Did not Joan of Arc hear St. Catharine and St. Margaret-as they assumed to be-and are there not hundreds, ay, thousands, to day, on this continent and in Europe, who are declaring that they hear the voices and see the forms of spirits passed beyond the vell of physical change? Is there not an overwhelming amount of human testimony in proof of this

representation of a hammer and an anvil, where | what is the duty of Spiritualists, when it is dostroke sends the sound onward; third, still further | cided that there are mediums? These mediums within is a small chamber, where is a beautiful are meant for something; these men and wopearly lake, supported upon which are the olfactory nerves; here the sound beating wakes the waves of the still sea, and they bear the undulatory motion on to the sensorium. There intelligence takes it up, and accepts it as either musical or discordant The noise would be music if it heat fast enough. If a watch should go at the rate of a hundred times a second, its vibrations would be melodious; and could the pigeon move its wings a hundred times a second, the bird would make music as it flew. The humming-bird does, and so do a thousand insects, including your friend, the mosquitol [Laughter.] Now the higher or lower condition of sound which you call the pitch, is dependent upon the number of pulse-heats per second upon the tympanic membrane. The tympanum can record twenty thousand beats per second; this is the limit of its power. The ascent of a single note is sufficient to produce all the difference there is between sound and silence, thus showing that as with sight, so with sound, there is a scale that determines what lies within the scope of these senses, and otherwise.

It therefore appears clear that what is contained n the material world which you can see and hear is comparatively within a certain scale or octave of color or sound. There are many others outside of this scale, it is true; but you have been taught to believe that these lie likewise outside of human thought and investigation. But, thank (lod! science and an expanded spiritual perception are heginning to unveil the boundless light between the two worlds, and mankind are beginning to appreciate the supermundane and the spiritual, We have, for instance, many persons among us who profess to see and hear what is not seen and heard by the general eye and ear. That they do all the means at your command; and as they hear and see is evident, without the use of the optic or olfactory nerves of the body. They are called clairvoyants and clairau lients. Let Mother Church dony the facts upon which these rest, but she will learn more fully still that her simple declaration cannot stand for a moment in the way of the car of progress, as it rolls on, impelled by reason.

The great questions to be decided in the present age, and which Spiritualism, by the aid of science, is rapidly solving, arc. the: First, are there any forms, objects or beings outside of the chromatic scale of sound or color to which I have adverted? And, second, if there is a world outside of this one, can man get any knowledge of that world while he remains within the form? These are the great questions of the age, upon which rests the great fact of mediumship. The writer to whom I have referred says, further, that in the revelations of the solar spectrum, this fact also is made manifest: that different colors represent different powers or forces. Thus, the color of red or orange represents the greatest heating forces, whilst indigo and violet produce the brightest chemical effects. A solar spectrum being cast upon a smooth surface, its color bands present a certain amount of chemical vibrations or heat vibrations. Science has established the fact that this heating power increases as we pass through the color bands from violet to red, but that chemical action increases as we pass from red to vio let. It has also been ascertained that there are powers of heat and vibration outside of this scale. Above the violet and below the red, there is an entire octave, by scientific development. They are unseen, because the color vibrations which produce the heat, or the chemical action, are so rapid that the natural eye cannot apprehend them. Here, then, my friends, is an entire octave of vibrations above the material ones, unseen by the natural eye, because the solar vibrations that produce the chemical action are too fine for the human senses to take cognizance of them. Now, what is the inference, to any thinking or intelligent mind? Is it not, and can it be anything else than that there must be another world of forms, of principles and of beings corresponding to this higher octave of color and of sound? It must be true, or else God Almighty has forgoiten what he has written over all things in perceivable Nature; and that is, the adaptation of means to ends. This is the world into which the viairvoyant sees; this is the world from whose echoes the clairaudient obtains the sensation of spiritual sound. Thus science proves the great facts of clairvoyance and clairaudience. Now, if these two facts be true, then mediumship in its entire range is true, and the general mind must depend upon each manifestation by itself for verity, and decide for itself the question of legitimacy or its opposite. That there have been charlatans and pe cuniary adventurers in the ranks of Spiritualism is not to be denied; but such is the case in all new movements. Even the Christian reform found, in its carly stages, Peter, who denied it Judas, who betrayed it, Thomas, who doubted it in the person of its representative-Jesus Christ. But does this fact detract from the virtue of modern Christianity in the minds of its worshipers? Not at all! Do not these imitators - perhaps without intending it-furnish a greater proof of the genuineness of the manifestations by their efforts to reproduce them? If there had never been a good and true message, there never would have been a simulated one. If your Boston banks had never issued a good bill, there never would have been a counterfeit. Thus, then, my friends, it seems that in the establishment of these principles of clairvoyance and clairaudience, I am establishing the general principle of mediumship; and I seek to convey this idea, this undeniable fact, that the manifestations are dependent upon the channels through which they come; and their effect upon the mind joy in their utterances. that receives them, is to establish in Nature the great truth that man can and does live in a nor-

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men, who, contrary to their wish-for there is hardly one who has entered the mediumistic ranks of his or her own free will-have goue into public life to exemplify the new truth, are intended to break the hard soil of superstition and plant therein the germs of an everlasting verity! Mediumship is not a mere chimera of the daynot merely in existence to gratify the curiosity of the time. There must be a grand purpose that bears upon some distinct feature of the modern progressive movement; and when Spiritualists forget the value of their media, they are but copying after those primitive Spiritualists-the early Christians. When they forgot the necessity of mediumistic gifts and their concomitant revelations, their religion became a mere collection of forms and ceremonies, without life; and if any of you expect Spiritualism to become the great institation which shall morally and socially benefit the land, you must not forget the charge which you have received-you must not ignore the individuals by whom you are in possession of the priceless truth that has come to you, and which you have recorded on the tablets of the heart. You must not forget to encourage these mediums -you must not forget to defend and protect them; you must not forget to accord to them that moral and physical support so necessary in their mission. I say this, not that you may be led to encourage those who may deceive, or that you may foster individual idiosyncrasies that have no bearing upon the great truth, but that when a medium has proven himself or herself sincere, earnest and devoted to this great cause, you may look kindly upon such; it becomes your duty in this case, oh Spiritualists; to sustain them with stand between you and the skies, do you stand between them and the material world. See to it that you minister to those with you in your day, who are the soil from whence perchance brighter mediums will arise in coming time.

Oh, Spiritualists of Boston, you have more to do for the mediums than to go and sit with them when it suits your purpose, or to attend meetings at Music Hall when your favorites occupy the platform. You must investigate this grand, philosophic and natural truth, and not remain satisfied only with the fact that the obenomena do exist. You must not look on mediumship merely as an ophemeral amangement, destined to startle humanity into thought, and then to die out; you must not think that mediumship is intended to appeal to the feelings alone. It is the power of communion between mortals and the brighter minds in the skies, through and by which their organized interior perceptions can advance the people of earth to a brighter and higher and more perfect conception of the occult forces of the material universe; it thus becomes the channel through which mankind shall be elevated to higher and higher planes of thought. I know that an objection is being made to mediumship; I know that those who think they know more of the universe than the Master of it, are attributing immorality and vices to media as a class. I throw back the assertion in the faces of those who make it; for the media of our time will bear inspection, and compare favorably with the exponents of any other form of religion. [Applause] Why should media be singled out for slander and abuse? The most of them are but machines in the hands of the higher powers, and you must be lenient in your judgment. You cannot see all; you do not understand all; you only behold one part of a manifestation in a medium's character. How do you know but that by this condition alone could this good have come to you? Take mediums, therefore, by the hand-lead them, for they are the easiest class in the world to lead, and just as hard to drive. If they are in the wrong, strive by your kindness to win them back to the paths of rectitude, and thus become mediums of good to them. I have heard somewhere a beautiful legend of a leaf which, if gently blown upon by the passing breeze, gave to the eye of the beholder a beautiful green, but if rudely seized, it withered in the hand, and exhibited on its reverse side thorns which had not before been nerceived. So with the mediumistic nature under the loving power of kindness, or the crushing hand of uncharitableness. If its moral character is attacked you make a broken channel, and then demand harmony, where yourselves have made or helped to make discord. Therefore take the law of kindness as your guide toward the media, and then they will be happier in life, and better channels of intercommunion. Then will they be better fitted to give what you are always desiring-new truths-to your hearts and lives. I do not wish to infer that mediumship is a special gift-not at all. I hold that the whole human family are influenced by spirits, out of the body and within it. You may, then, easily see how you can influence mediums by your acts, for they are susceptible, more than the generality of humanity, to external as well as internal influences. There are two kinds of influence which are exerted : the circulatory and the spiral. Many persons go into a circle determined that they will have certain communications, and they get them; their desire being the greatest power present, bodied or disembodied, they psychologize the medium, who honestly is thus led to be the instrument of making known to the circle the information desired by the strongest will in it. This may be called, and is, circulatory influence; but if you go to the table of the Lord-for such it is-determined to receive what shall come, then the influences along the spiral pathway of life will come through the medium with healing and

the aff drs of life. By this means, you will be come still more beautiful and reliable channels for intercourse with the higher life. I know how sad and sorrowful, mediums, are many of your hours-how many times you shed tears when other people think you ought to be happy. I know how many sleepless nights you pass, after hours when hungering fellow-mortals have drawn out your very magnetic life to supply their wants: and I, in common with the entire angel-world. have the profoundest sympathy for you all. Therefore, remember that there are more fighting for you than there are against you; and if you will but do your duty, glorious will be the result of your lives. Men may suppose you have lived for naught, because, perhaps, you have not acoumulated the wealth of this world in dollars and cents, but have only lived quietly, striving to do your duty in public, or to increase the urbanities of private life. Let them decide about you as they choose, but remember that your lives will not be without an effect. Remember that whatever may be said about your reputation can never injure your true character. Remember that by your works the world is being led into brighter and more beautiful paths in time, and that through your deeds the doors of heaven are not only ajar, but wide open; and men and women can catch glimpses of the lights that play around. the heads of those in the land of sympathy, the land of progress, the land of unerring justice, where, when the trial of life is past, you shall receive the memory of your deeds! [Applause]

Spiritualism.

FURTHER EXPERIMENTS BY MR. CROOKES.

From the London Spiritualist.

Since the publication of his article in the Quar-terly Journal of Science, Mr. Crookes has made some further experiments with the "Psychic

To do away with the objection that the contact: of the hand of the medium with the lever in his spring-balance experiment might, by some inex-plicable possibility, produce the observed results by muscular action, he tried the following experi-ment: Over the centre of the fulcrum he placed a glass vessel full of water, and by means of an iron stand, quite detached from all the rest of the ap-Stand, quite defached from all the rest of the ap-paratus, a vessel of copper was held so that it dipped into the water without touching the sides of the glass vessel. The bottom of this copper vessel was perforated with holes, in consequence of which it was partially filled with water. When Mr D. D. Home placed his hands inside the copper vessel, any force jassing through his hands to the apparatus had to traverse the water, bence no muscular action of his could have any

hence no muscular action of his could have any effect upon the spring-balance. With the appara-tus thus arranged, the lever oscillated as in bis d being three or four pounds.

Every depression of the index finger of the spring balance also depressed a wire pointer, so arranged that it could slide down a little brass rod. The result was that this pointer registered accu-rately the weight producing each depression, Professor Hare, of Philadelphia, once performed an experiment nearly the same as this, but his ex-periment was less satisfactory, because he placed the vessel of water on the long arm of the lever in a place where the immersion of the hands would cause a certain amount of strain to be indiwhile Mr. Crookes was trying the above experi-ment, it occurred to him to ask Mr. Home to put his hands on the table, but not to touch the appa-ratus at all. Under these conditions, the lever noved as before Mr. Crookes has also tried some more experiments in the presence of some friends, amongst whom were his brother, and Mr. Durham, teacher of chemistry and physics at the City of London The medium was a private lady School: The weight experiment was tried without the basin of water. The medium put her hands on the short end of the lever, where any pressure would have decreased instead of increased the weight registered at the other end of the lever. He put his hands on hers, to see that she did not move them. The other end of the heard went down at least a dozen times, taking about four seconds for each oscillation; most of the movements were equivalent to about two pounds, but occasionally there was a stronger one, the strongest registering six and a quarter pounds. Every-body present watched the medium and her hauds. The fingers were at the extreme end of the board. and were never near the fulcrum. Once or twice the end of the board, under the fungers, rose with the fulcrum from the table, whilst the other end was being pulled down, The same accordion used in the experiments with Mr Home, placed key end downwards, was held at the other end by several of those present, in turn. This playing was done beneath the ta-ble. Then the bands of all present were placed on the top of the table, and the accordion floated. about under the table with nobody touching it; all the hands were visibly on the top of the table at the time. While the accordion thus floated, it sounded strong notes and discords, but played no tune.

the recognition of the same.

vidualities that are composed of such refined particles-their bodies-that they can and do penetrate and interpenetrate grosser matter. And.

the material, that objects and beings are seen that reside there, and voices are heard that ema nate from thence.

Now these assumptions are, as you doubtless perceive, utterly opposed to and at war with the edicts of ecclesiasticism and the dogmas of the church; and are also at variance with the ideas of certain parties who have commonly ignored great truth? mediumship. First, then, let me advert to a familiar fact in science. If a current of electricity, by means of a wire, is passed around a globe composed of or containing earth or water, it will give polarity to that globe-that is, it will convert it into a magnetized body with a positive and negative pole-the positive to the right, and the negative to the left of the current. And a current of magnetism is also found to be aroused which flows around this globe transversely to the electric current; if the electric passes from east to west, the magnetic does from north to south-or the reverse. From this, scientific men assume that there is an imperceptible current of electricity that passes around your globe, and that in a transverse direction flows a counter current of magnetism; by this deduction the polarity of the earth is accounted for. But science makes in this an assertion which scientific men individually seem not ready to admit. If it be true-as scionce assumes-that two great substantive oceans are passing in transverse directions around your globe, in which so many are moving and living without being conscious of the existence of the same, is not this a virtual admission of the claims of Spiritualism, that there may be an objective world surrounding you without being understood by your senses? This is a wonderful fact when presented to an educated mind, but the wonder is increased when we reflect upon the pressure of the atmosphere of your world. Mathematicians tell you that every human being is bearing about the enormous weight of thirteen or fourteen tons -that a column of air forty-five miles high presses down upon each square inch of the human body, as it walks upon the earth. Why then should there be such a wide-spread opposition to the declaration of the spiritual school as to the existence of a spirit world imperceptible to the human senses, by scientific men? There is more conclusive, material evidence in favor of the latter than the former, but the former is received, and the latter rejected under the influence of prejudice.

The lecturer then proceeded to detail at length an experiment whereby iron rings were temporarily fastened together by a current of electricity, and said: Science tells you that by the passage of electricity around the iron, this transverse current of magnetism is formed. Now if the pressure beautiful. First, a noise is produced by undulaaround the globe is as powerful in proportion, or | tions of air beating upon the outer tympanic memin comparison to the stupendous weight that you brane of the ear; second, there is within the inner

Let us see if there are not some external evidences that can be brought to bear upon this fact. A recent writer in one of your Boston periodicals has briefly touched upon it, and I cannot but give adhesion to much that he has said. As he has declared, this material world of yours is constituted of forms and life, which appeal to your recognition in certain degrees of undulatory motion or pulse beats; that all you see is contained. within a chromatic scale of motion. For instance: You see a horse or other animal because the obiect nerceived presents to the optic nerve the certain number of beats which are applicable to it. Now what is this material scale? It is the solar spectrum. And what is that? A beam of light passing through a prism is bent, divided and dissinated so as to present seven colors successively in their order; and this is called the solar spectrum-the red, orange, yellow, green, blue, indigo and violet, or some component of these. Now what is meant by this claim? That each one stands for a certain number of pulsations upon the optic nerve per second. And the matter has been scientifically graduated, viz .: Four hundred and seventy-seven trillions of pulsations or beats upon the optic nerve give the reheation we call red; five hundred and six trillions, the sensation of orange; five hundred and thirty-five trillions, the sensation of yellow; five hundred and seventyseven trillions, the sensation of green; six hundred and twenty-two trillions, the sensation of blue: six hundred and fifty trillions, the sensation of indigot and six hundred and ninety-nine trillions. the sensation of violet. Now, in order that any object or being can be seen by you with the natural eye, that object or being must impress you with some number between four hundred and seventy-seven trillions and six hundred and ninety-nine trillions, because these constitute the limit of the visible material law. Any object, therefore, which produces a less number of pulsations than four hundred and seventy-seven trillions, or any that produces more than six hundred and ninetynine trillions, cannot be seen by you, because that object is either too fine or too gross to appeal to the perception of the human optic nerve.

Again, the same law is observable with regard to sound. The process of hearing is exceedingly are all bearing about with you unconsciously, recesses of that delicate organ a fine miniature

And, in closing, a word to mediums. As far as you can, preserve passivity in the conditions of mal and an abnormal state. This position I defy control. Do all you can to preserve passivity at science to overthrow; and more especially do I home-not only when your visitor comes to see defy the church to throw it out, as untrue. Now ' you, or when on the rostrum, but passivity in all

CORRESPONDENCE BETWEEN MR. CROMWELL F: VARLEY AND MR. WILLIAM CROOKES.

The publication of the article by Mr. Crookes, and of the letters of Dr. Huggins and Mr. Sergeant Cox, has called forth the following correspondence: "2 Great Winchester Street Buildings,]

London, 8th July 1871 5 My Dear Sirs-Permit me to take this opportu-My Dear Sits.—Permit me to take this opportu-nity of thanking you in the cause of truth, for your article and letters on a 'new force,' in the Quar-terly Journal of Science. It is exceedingly grati-fying to me, who have had to hear the ridicule of the world for many years on account of these phenomena, to see three gentlemen of such posi-tion as yourselves, possessed both of the curlosity to inquire into this (forbidden) topic, and the man-by course to holdly state the results of Your inly courage to holdly state the results of your inrestigation. I hope that you will continue your in-restigation. I hope that you will continue your inquiry, and give the world from time to time the results thereor. In this matter you probably do well to deal only with the physical forces most evident to the senses; I am, however, anxious to hear how you will explain the performance of much prove the instrument by ubsideal force up. music upon the instrument by physical force, un-less guided by intelligence.

Inasmuch as intelligence is necessary for the performance of music, (unless it be on the 'harrel organ,') I should like to know to what conclusion you have come as to what intelligence was governing the display of the 'new form ' of physical forcer

I have had many opportunities of seeing similar experiments to those which you have described. I have seen a message printed in Philadelphia by a machine constructed for the purpose by a non-scientific man, which, in consequence of faulty mechanical construction, required a force of two or three pounds acting through one inch to obsease ach letter, and yet with all this waste of force a message was printed out at considerable length

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When I first became acquainted with the phonomenon, lendeavored to ascertain whether it was my own brain, or that of another person in the noom, that was acting, or a disembodied spirit; but in every instance the 'intelligence' itself said that it was a spirit. In some few instances it has been the spirit of a

person whose body was not dead, but in a state of eleep or trance. In the majority of cases the in-telligence declares itself to be that of a departed

I do not press you to answer this letter, nor do I wish to interfere with your course of investigation, but I feel certain that by interrogating the 'new force' itself, you will come to somewhat similar conclusions to those which, almost without exception, we Spiritualists have arrived at. In your experiment shown in Fig. 3, I would

In your experiment shown in Fig. 3, 1 would like to suggert, for the convincing of *outsiders*, that the support on which Mr. Home presses should be placed well behind the fulcrum, so that by press-ing he could only reduce and not increase the weight upon the spring balance. I have been unsuccessful in this country in ob-taining mediums gifted with a large amount of this 'new force,' who would undergo a series of the study of the nature of the

test sittings for investigating the nature of the

physical powers developed. I have, in broad daylight, seen a small table, with no one near it but myself, and not even touched by me or any visible person, raised off the floor and carried horizontally ten feet through the air; and I have repeatedly seen a large dining ta-ble lifted bodily off the floor, and when so sup-ported in the air the table has moved in the direction that I mentally requested it to take. In this experiment, not only was the 'new force' well-developed, but, in addition, it obeyed my unspoken mental request, to convince me that there was pres-ent an 'intelligence' that could and did read my thoughts.

I have, on a few occasions, been able to see the spirits themselves, sometimes to talk with them. They have trequently forefold things that were about to happen, and in most instances the events.

have occurred as predicted. These same ' intelligences ' have told me that the reason why beginners often fail to have successful scances is because their minds are not in harmony with those of the others present.

Disbelief seems to be no hindrance to the phenomena; but a strict preconceived desire that the latter should not occur is unfavorable to the de-velopment of the 'new force.' Harmony is an important condition for a successful scance; a poworful brain out of harmony frequently, if not generally, is sufficient to destroy the 'new force' as fast as it is collected.

fast as it is collected. In America, when I sat with Mr. C. F. Liver-more, Miss C. Fox, the medium, and Mr. and Mr. Townsend, I have frequently been told by the un-seen "intelligences" not to look under the table while the 'force' was being collected, but as soon as it was collected I was allowed to look. The reason given was that the abnormally active state of my und at the time provented them from each of my mind at the time prevented them from col-lecting together the 'force' necessary for produc-

lecting together the 'torce' necessary for produc-ing the phenomena. I have seen in the dark a luminous globe, about eighteen inches in diameter, proceed from under Miss Fox's dress; it then moved up and round over her shoulder, and went to the door, produc-ing very loud raps. Mr. Livermore, who was with Miss Fox near the door at the time, exclaimed: 'Oh! I see a hand in this light.'

During this experiment I was sitting at the table, which was ten fast from the door, On another occasion I was told to go to the door

On another occasion t was total to go to the upor with Miss Fox, when a similar cloud of light ap-peared. I could not see a hand in it, but to make me conscious that there was something, the light came to my head and back and tonched me, and I distinctly left the form of a hand. I was holding with of Miss Kow's bands at the time, and no one both of Miss Fox's hands at the time, and no one else in the ordinary human body was near us,

I have frequently seen smaller, brighter lights produced, visible to all; these have moved about in slow, and at times in rapid motion and various directions, impossible to be performed by the me-dium or secret mechanical contrivance; and, in nddition, on several occasions I have had convinc-ing proofs as to the identity of the *departed spirits* communicating with me.

communicating with me. There is a very full account of Spiritualism, un-der the name of the Divine Atllatus of the Hindoos, in the Dublin University Magazine, No. 204, for December, 1849. This contains interesting matter, throwing some light upon the conditions favorable for the development of the trance, and its perusal may suggest experiments, if nothing else, It is in-tensting to find well-authenticated accounts of spiritual phenomena occurring in all parts of the world, and amongst various races of humanity, It would indeed seem to be the basis of almost

all superstitious and religious ceremonies.

firmly believe will yield solutions when intelligently submitted to scientific experiment. Believe me very truly yours, WILLIAM CHOOKES,

To Cromwell F. Varley, Esq., F. R. S., &c."

It is worthy of note that while Mr. Crookes ob-serves a cautious reticence as to the cause of the phenomena he attests, Mr. Varley—an equally cautious investigator and an equally high scien-tific authority—from his far larger and more varied experience speaks on the point with the as-sured confidence of knowledge. It is one of the best tests of truth that the longer and the more the investigated the more its truthfulness ap-pears. Spiritualism has been tried by this test and proved; it has been weighed in the balance and is not found wanting.

LETTER FROM THOS. GALES FORSTER

DEAR BANNER-Here I am, rusticating and recuperating in the valley of the Scioto river, in close neighborhood to the "monumental city" of antiquities, and surrounded by a beautiful circle of emerald-topped hills, one of which, "Mount Logan," contains the historic spot, I am told, where the noble Indian chief of that name gave his mournful yet eloquent speech to the white man, of emerald-topped hills, one of which, "Mount, mournful yet eloquent speech to the white man, who had despoiled the graves of his fathers, and robbed him of the home of his childhood.

Alas! what consummate injustice and terrible parbarities have been perpetrated by Christian men, under the ecclesiastical notion of doing God service, by extirpating "the heathen" from the land, taking care, in imitation likewise of "God's people," to enrich themselves by the righteous barbarism comprehended in the shedding of human blood! Such has been the effect of attempting to make the letter of the Bible the guide of men's actions. Thus, all over this continent, not to speak of others, with the name of God in their mouths, their Bibles on their backs, and guns in their hands, men have gone forth, in imitation of he Israelites, butchering their brethren! And yet, with what denunciation are we met when, under the influences of the upper life, we urge our fellow-men to no longer look backward for their rule of life, but forward. The church has never logically ascertained the foundation upon which her system is built; hence this adherence to the letter rather than the purer spirit of the past. And that there was much of spiritual truth and beauty in the past the theosophy of the present clearly establishes, although but little of appreciation was manifested by those in whose midst the light was shining. The part of true wisdom consists in laying hold of what is good, beautiful and true, whether presented by Moses or Mahomet, Jesus or Confucius-whether derived from the moral code of the Buddhists or the decalogue of the Pentateuch. This, I think, Spiritualism teaches, and

has taught with such beneficial effect in the last twenty five years-aided, of course, by other platforms of progress-that intellectual and sympathetic humanity is far in advance of churchanity. So evidently in advance that-although under the influence of conventional despotism, with the hope of success in business, or popularity in fashionable circles, men and women still join the church--it is not saying too much to declare that they do so somewhat as the expiring mortal in Gray's Elegy enters the gate of death-" Casting

a longing, lingering look behind." How differently is man motived under the influence of the theosophy of Spiritualism! In this school he is taught that if he would be a hero in life's battle, and perform the right alone for the sake of the right, let him live each day up to his own highest ideal, independent of creed or cannon, Bible or ban. And thus each succeeding to-morrow he will have a better, a nobler model; and each day will find him a better, holier, happier man. Under the influences of this glorious system the prospect enlarges around him, and the heavens grow clearer above him, as he scales the mountain of manhood, whilst the ripening spirit pants for a loftier freedom and a sunnier clime, until God's pale angel comes and leads him home.

These are the teachings denounced as heretical and wicked-these are the beautiful inculcations, which, as Spiritualists, we receive from our beloved who have gone to the other shore-these are the lessons for crediting which the Church would anathematize us in time, and damn us in eternity! Notwithstanding all which, we have our consolations, and are warranted in looking forward to a beautiful and glorious compensation, when we, too, are called to tread the starry way. May we not, then, without returning the anathemas of those who oppose us, and animated by the same confidence that cheered the soul of Alice Cary in time, and which now doubtless ber." illuminates her onward pathway in the skies, adopt the language of her inspiration, when she

Banner Correspondence.

Meine. KENDALL'S MILLS.—A correspondent, E. W. McFadden, Esq., writes us under a recent date as follows: "Not having seen much said of the cause of Spiritualism in Maine for some time past in your valuable paper, I wish to sav that so far as I can discover there is no diminution of interest on that sublast among the much but its grant on that subject amongst the people, but its great truths are working-somewhat silently, it is true truths are working—somewhat silently, it is true —all through the masses of the people, and like the leaven in the parable, it would seem as though it would not be a great while before the whole lump is leavened, if our doctrines grow as in the past few years. Spiritualists are not all counted as Spiritualists, for some are of Paul, and some of Apollos, but God gives the increase to the true faith of Spiritualism. Hence Unitarians, Universalists, and indeed nearly every denomi-nation in this State, are teaching the idea of eter-nal progression. A Universalist minister said to me not long since, 'Two-thirds of the Universa-lists in Maine are Spiritualism, are cortainly it.' The doctrines of Spiritualism are cortainly

whether that movement is popular. Old theologi-cal notions are apparently subsiding, and it is found very difficult to get out a congregation of any considerable size unless it is known that the

any considerable size unless it is known that the new ideas are advanced in that meeting. One reason why we have not so much greater interest here, is on account of the inability of our mediums to keep the field. Mrs. Priscilla Bradmediums to keep the field. Mrs. Priscilla Brad-bury, who has done signal service in the cause in years gone by, has been unable to speak a good part of the time for the last year. Mrs. Clara A. Field removed to Massachusetts last year. Mrs. Gould is not able to lecture, and so our number of speakers has been small. Mrs. B. A. Rogers came here from the West this spring, and has been en-gaged in lecturing, life reading, and has been en-gaged in lecturing. Ilfe reading, and has been en-graped in lecturing, life reading, and as a clairvoy-ant physician and test medium—in all of which capacities report says she does exceedingly well. The writer of this has not, as yet, had an oppor-tunity to hear her lecture. She would like to be-come acquainted with the Spiritualists of Maine, and can for the present, be addressed at Camcome acquainted with the Spiritualists of Maine, and can, for the present, he addressed at Cam-bridge, Me., by any one desiring her services in any of the above gifts. On the Kennebec River above Skowhegan, Spiritualism is the prevailing doctrine and the popular one; and if any persons, ministers or lay members of old orders, have any action that there is a wart of the location understanding among

that people, let theore and and standing among that people, let them travel there and try a de-bate. They would undoubtedly get all they bar-gained for. Spiritualism is not wilting in Maine, but is marching on with steady and firm step. The poor, the sick, the maimed, the halt and blind are feedback and and and and and the stand blind are feeling its benign influence, and are ready to rise up and call it blessed. Let us have more and nore of it."

California.

California. SAN FRANCISCO.—F. T. Houghton, writing Aug. 7th, sends us money for subscription to "the standard paper of the age," and says he wants the balance applied to the purchase of those tracts "published by that Society which the Marsachusetts Legislature dare not incorporate. I wish they could have found time to have asked ques-tions for a week to Prof. Denton. His answers, published for those ministers' congregations to read, would, I think, have let a few rays of light

Thanks to the education of the masses in our newly settled States, 'in liberal ideas,' Orthodox or the real good old Presbyterian hells, are soldom poken of by any one, except as a part of an intiquated mythology. It does seem to me that our friends on the other spoken of

side are combining to throw their influence in such a manner around even the blind teachers of theology, that all will be brought to the light so oon as they can bear the change.

Vermont.

BRIDGEWATER, - Mrs. M. S. Townsend Hoadley writes, August 13th; "The season is grandly beautiful among these green bills of Ver-mont, and souls living in harmony with Nature's divine revelations can but grow stronger as they quaff these living inspirations. Spiritual growth, it seems, should be more rapid as we come in contact with these purer channels of communion with the Infinite. Our lives, our deeds and dealings with others show where we stand better than all theorizings or prefensions can. No matter what this world may say—it is what we do that is summed up in God's account book, to our credit or otherwise; not alone what we do, but the mo-C. Wright often said, 'There is one whose good opinion and respect I am determined to have; for he follows me wherever I go, knows all my thoughts, and all I do; from him I can hide noth-

others, bought with the least compromise with our lighest conceptions of right, but to feel within our own souls that we have done our highest, holiest, best, in all things, as far as possible under for others we would claim for ourselves.

deur and sublimity have been given to me deur and sublimity have been given to me through its pages! I have no language to express the transcendent beauty, the peace, the joy of this, to me, new religion. I was cradled in the lap of Orthodoxy, and for long years I clung to its unsatisfying dogmas with a tenacious gramp; but at last, thank God! the spell is broken, and I feel that I am gloriously free, and call no man 'Lord and Master.' Death was once to me, in the old stereotyped phrase, 'the king of terrors,' now he is a white-robed angel of light. The lecture of Prof. William Dentou in the Banner of Aug. 5th, on the 'Bible Position of Wonnan.'&c.. is fully on the 'Bible Position of Woman,' &c., is fully worth the price of the paper. May he live to see the day when every woman in the land will dis-card and ignore in toto a theology which so -de bases and degrades her."

Tennessee.

MEMPHIS.-T. W. Miller sends us, August 15th, a very encouraging report of the condition of the spiritual cause in this city. He has been a Spiritualist and medium for the past fifteen years, and considers the public interest to be on the in-crease, and the prospects brighter than ever be-fore. It is expected soon that a regular organization will be entered into, and speakers engaged to address the people. He considers the Spirit-ualist cause to owe much of its present presenty to Miss Clara Robertson, the heroine of the Brinkley Female College excitement. This young lady has, in the process of her development, given evidence of nearly every species of mediumship, and becomes more and more an object of interest has she gains in experience. Our correspondent has been acquainted with her, also with the members of her father's family, for a long time-more especially since the "College" affair-and can vouch for her honesty and reliability. She fre-quently writes while entranced; also, at times, ber arm is controlled, from the elbow down, and she writes with it, though herself in a normal condition. The spirits also write for her upon a slate, in the manner so well known to those who slate, in the manner so well known to those who have visited the scances of Dr. H. Slade, She is also a remarkable physical medium. Our cor-respondent says: "At a circle held at Dr. Ingles's last Sabhath evening, she was tied by the spirits in her chair, carried some six or eight feet from the floor, and put down on a bed; then taken up and placed on the floor, and afterward placed on a table, which tipped with her, and she was un-tied before she reached the floor. During all this time, the strings of a violin were being touched, a bell was simultaneously ringing, etc., etc. These are but a few of the manifestations of this little medium, who is only thirteen years old. We are organizing a developing circle, and have the promise that, during this week, she shall be taken up in the light, and carried entirely around a large room."

SEPTEMBER 9, 1871.

Written for the Banner of Light. THEODORE PARKER. BY WILLIAM BRUNTON.

Oh great and good of heart, ensphered in love and light ! Oh strong and wise of mind, enshrined in truth and right! Oh pure and sweet of soul, begint with heaven and day ! In thee heart, mind and soul the realm of life did away !

How blest by birth wert thou in social love and lore, In mother's tender grace and father's mental store ! This gave thee manly strength to conquer in the fight, And that the woman's heart to ever serve the right.

'T was thine to reap the grain our fathers sowed in tears-The privilege of speech that man and men endears; 'T was thine new seed to cast in bounteous faith and love, To bloom awhile below, and bear its fruit above

'T was thine to spend the day in doing good to men; To preach the truthful word and wield the honest pen. 'T was thine to tell the rights the Father gave to all, And show that man is man, in spite of sin and thrall.

'T was thine to tread the earth, as saints the heaven above; Rejoice in Nature's joy, delight in manhood's love. 'T was thing to live and move and have thy being bright.

Where love is known as love, and light appears as light. 'T was thine to see though sin may dark on virtue's prime The summer sun shall come and make his day sublime ;

The glorious morn shall rise on men as life and truth. And call their souls from death to sweet, ambrosial youth.

Oh royal-hearted man! what grace and worth were thine! What tenderness of love ! what majesty divine ! We need admire thy words, perforce revore thy life, Brave prophet of our times I brave captain in its strife !

'T is ours with heart and head to work for men like thee, To do as thou hast done to make them wise and free ; To make our life and death like beautiful and fair, Our daily deeds of love our holy psalm and prayer. Boston, Mass.

Free Thought.

SECRET SOCIETIES.

EDITORS BANNER OF LIGHT-IN your valued paper of the 12th inst., from the pen of your gifted Western editor, under the head of "Advice," I was surprised to read the following:

"Keep out of all secret societies that bind your belief. Secret societies teach you to be partial and sellish in your charities and sympathies. Let the world be your country, and to do good your religion."

I have heard our clear-headed and usually consistent brother, when confronted by objectors to Spiritualism, ask these pertinent questions : What do you know of it? Have you investigated the subject of which you speak ? otc. And, knowing the facts to be in direct conflict with the assertions, I now ask the same questions of Bro. Chase, in regard to secret societies. The secret society of Odd Fellows, of which I have been thirty years a member, and the secret society of Masons, of which I have been a member for over twenty years, and the secret society of "The Order of Progress," which embodies in one institution the beauties and sublime teachings of Masonry and Odd Fellowship, with greater beauties added, and is adapted to the admission and participation of ladies and gentlemon-I speak of these by the card. These secret societies do not "bind the belief of their members." These secret societies do not "teach you" to be partial and selfish in your charities or sympathies," but they do teach the broadest possible brotherhood, and the most comprehensive charity consistent with its practical exercise. It is true, they do not render their efforts nugatory by attempting to do so much that they would accomplish nothing, as has been too much the case in the management of the cause Mr. Chase so nobly advocates. They do not say, "We will not assist some of our fellow-beings because we are not able to assist every human being in the universe." They do not pretend, nor do they waste their energies in attempting to give forty millions of people a lollar each, when they can command but a few hundreds. Again: The world is their country, and to do good is their religion. They are bound by no creed. Christian, Turk and Jew there meet on one common level, worship one God, and recognize all mon as brothron. These societies are humanity's church or sanctuary, where no sect or creed is recognized. If all men and women were members of these secret societies, and lived up to their teachings, there would be no need for any other churches or religious teachers beneath the broad canopy of heavon.

Yours for truth and progress, M. B. DYOTT. Philadelphia, Aug. 23, 1871.

RESPONSE TO J. L. DITSON, OF PROV-INCETOWN.

MESSRS. EDITORS-In the Banner of Light of August 19th, you have an article from J. L. Ditson, of Provincetown, Mass. in which he alludes to my letter in reply to Geo. Filer. Mr. as he said he did-and remain in such darkness respecting the whale which exists so near him, what may not be his broken, and time alone can reveal the results darkness respecting his Orator, the Bible, Jesus Christ?" which will grow out of this meeting. We should do. And then he adds: "Let me, dear brother, enlighten not forget to state that the refreshments provided your darkness respecting 'a' whale. I have had every opportunity for experience among whales, and I know of no species whose swallow or throat will not admit a barrel." Dear brother, this is decidedly rich, and pretty tall bragging from one who knows so much and yet has no knowledge of the Greenland whale. Turn about is fair play. Now perbeen highly gratified and instructed by listening to that embodiment of historical learning, that demit me to instruct you. The Greenland whale, or Great pository of logical analysis, that profound expounder of enlightened, soul cheering theology, Mysticoto, (Beliena Mysticetus) is a colossal animal, yielding oil and whalebone, and is a native of the arotic seas. When Mr. Kersey Graves. He may justly be considered a prodigy of learning, and of earnest endeavor to advocate the truth, the whole truth, and nothing full-grown it is often from seventy to seventy-five feet in length, and from thirty to forty feet in circumference. It feeds upon minute animals instead of barrels. To supply the but the truth. Indeed, such is his proficiency in these departments of learning, that not a single place of teeth, of which it has none, the upper jaw is ex-Christian library on earth will furnish such an enlightened development of Oriental religions and Oriental Bibles, as may be gleaned from a single lecture of this distinguished reformer. He is now armed and equipped for the lectur-ing field; and societies or settlements hungering for historical or substituel aliment would do wol tremely narrow, and is supplied with baloon or whalebone, which terminates in a fringe, in which are entangled small molluscous animals, which constitute the food of this huge nonster. He plows his way beneath the surface and engulfs his proy by myriads. Every few minutes he rises to breathe, expels the water, and again plunges to continue his breathe, expels the water, and again plunges to continue may repast. I have been thus explicit, dear brother, that your whale education may be complete. Allow me to add, the orlfice of the guilet is very small, too small to admit a gudgeon. Allow me, my very dear brother, to refer you to Knight's Pictorial Museum of Animated Nature, or any recent work on this subject, for the truth of that which I have written. As you are considerable of a Bible man, it may not be amiss to refer you to Dr. Adam Clark, in his expesition of Jonah 1st chap., 17th verse, where he fully corroborates the above, and also in his comments on Matthew 12th chap., 40th verse, explaining more fully, and agrees with Dr. Gill that the fish which Jonah swallowed could not have been a whale. for historical or spiritual aliment, would do well to communicate with him immediately, that arrangements may be made for his vocal labors. 'Live and let live,' is the principle he advocates on the question of financial remuneration. His permanent address is Richmond, Wayne Co., Ind. LOMBARD.-E.V. Wilson writes, August 15th One and twice, and sometimes more than thrice, I can send you a subscriber; and it always is a pleasure for me to do so, first, because I love to; second, because it is a duty; third, because I am which Jonah swallowed could not have been a whale. Imagine Jonah in his predicament, and several barrels of mackerel pouring down on his devoted head, baptizing him as a child of hell, and an inheritor of the kingdom of fish. a Spiritualist: fourth, because every Spiritualist as a child of holl, and an inheritor of the kinggom or nsn. There is an old alage—"he who has windows should not throw stones"—which I wish to recommend for your in-struction; and also, never undertake to teach before you learn your own lesson. Lansingburg, N. 1: Respectfully yours. should do so; and, finally, because you need the belp. I have just returned to my home from a help. I have just returned to my home from a very successful tour through Kansas, Missouri and Illinois, and my success has been grand; pay good, and plenty of hard work. Spiritualism flourishes like a "green bay tree" wherever it has not been cursed with settled speakers and the American Association of Spiritualism. Roch-ester, Buffalo, Richmond have suffered from this institution. May Troy escape!-but I fear for the Troins.

lown. Iown. SMITHLAND.-John P. Hobbs informs us, under date of July 24th, that "there are some few inquiring minds in this locality who are by no means strangers to the stirring truths, and soul-inspiring principles, so long and so ably maintain-ed and defended in your excellent paper. Last fall, feeling the need of doing something to ad-vance the cause so dearly cherished, and bring it more prominently before the public we sought

more prominently before the public, we sought and secured the services of Dr. E. C. Dunn, of Rockford, Ill., for a course of lectures. To those acquainted with Dr. Dunn, it would be needless for me to remark that he is a very able and earnest advocate of the doctrine of intercommunion of spirits with mortals, and devotedly attached to its principles. Sufficient to say that the Doctor, during his brief stay in our midst, delivered seven deeply interesting, as well as instructive and con-vincing lectures, and that a lasting impression was made. Immediately on the close of the lectures, with the advice and assistance, and maloly through the efforts of Dr. Dunn, a society was organized, the proper officers elected, a constitution drafted, to which twenty-one persons signed their names, which number has since been increased to thirty-one. It was also decided that a copy of the constitution should be placed on record in the office of the County Clerk, according to law, thus placing this society on an equality with other re-ligious bodies. It was also agreed that the society should be known as the First Spiritualist Society of Woodbury Co., Ia. Officers: President, S. R. Day; Vice President, Mrs. S. Price; Treasurer, R. T. Sherwood; Secretary, John P. Hobbs. The Society held its first grove meeting, July 2d, which was well attended."

Texas.

Texas. WACO.—A correspondent, under date of Aug. 9th, informs us that "Sunday, Aug. 6th, was made memorable by the first Spiritualist picnic ever held in this part of the State. A good number were out, and speeches made by H. O. Pierce and F. S. Breed were listened to with marked attention. Two beautiful poems were read by Mrs. Breed, and the services were enlivened with the best of music. After these exercises a circle was formed, and Dr. Wheeler, becoming controlled, presented a fine discourse upon the benefits of Spiritualism. Mrs. Breed gave several spirit tests, and the meet-ing closed in time for us to return to our homes ing closed in time for us to return to our homes before nightfall. The best of feeling prevailed,

As to the formation of a Psychological Society, as suggested by Mr. Sergeant Cox, I think the time has arrived when this is highly desirable. I would

1st. That the society should sit every fortnight,

from November to June. 2d, That a sufficient subscription be charged for membership to secure worthy and earnest mem-

bers-say two guineas per annum. 34, That a committee or committees of unpre-judiced men of ability be formed, to try experi-ments and report thereon to the society periodi-

cally. 4th. That committees be formed to cross-examine mesmerists, mediums, and others, and to re-port the results of their labors to the society. 5th. That there should be public meetings to read and discuss papers and the reports of the

I think you would have no difficulty in collect-

ing twelve or twenty gentlemen, distinguished in science, literature, law, and social standing, who have more or less investigated the subject, who ould form the council of the society, and would form the council of the society, and whose knowledge, ability and high standing would com-mand the attention of the great bulk of the public. I am, my dear sirs, very truly yours, CROMWELL F. VARLEY.

To W. Crookes, Esq., F. R. S.; Dr. W. Huggins, Esq., F. R. S.; and E. W. Cox, Esq., S. L. J. P."

"20 Mornington Road, N. W., July 10th, 1871.

My Dear Sir-In your very interesting letter of the 8th inst., you ask many questions which I am not prepared to answer, and state problem ch it will probably take years of labor to solve.

In common with many who have publicly or In common with many who have publicly or privately noticed my recent experiments, you press me on a subject to which I have hitherto avoided referring, viz., the association of the psychic force with intelligence. My reticence on this subject has been caused by a desire not to venture an opinion on so momentous a problem, without having a sufficient mass of evidence drawn from my own personal experience to en-able me to answer all reasonable objections. As, howavar, this silence has hear misinterproted by able me to answer all reasonable objections. As, bowever, this silence has been misinterpreted by some critics, I may as well take this opportunity of stating that I have avoided writing anything which could fairly convey an opinion adverse to the views of Spiritualists. I have always kept prominently before my mind the fact that the ac-oumulating evidence was such as might lead to the helief that indemondent intelligencer, solidite cumulating evidence was such as might lead to the belief that independent intelligences—spirits —were at work. I have, therefore, carefully avoided asying anything which would render an initimate retreat to that view difficult. But at present I wish to reserve my opinion on the causes of the phenomena, until I have submitted the facts themselves to sufficiently accurate scientific tests.

the tests. In the meantime I submit the psychic force the-ory as common ground on which all parties may meet. For scientific men cannot deny that we are now getting evidence of a hitherto unrecog-nized force or power in Nature, whilst Spiritual-ists will see that I have simply used the term psychic force as a convenient and unobjection-able substitute for what they have here in the able substitute for what they have been in the habit of calling 'magnetism,' 'electricity,' 'nerve force,'&c. But how that force is actuated and controlled--whether the mind of the psychic can exert a power over material things outside the body — whether it can quit the body for a season and produce the results we see — or whether the psychic force can be wielded by other invisible and immaterial beings who are thus temporarily enabled to manifest themselves to us — are problems of vast interest in the future, but which I

said to a jeering world,

" Laugh you, who nover had Your dead come back, but do not take from me The harmless comfort of my foolish dream That these our mortal eyes, Which outwardly roflect the earth and skies,

Do introvert upon oternity-"And that the shapes you deem Imaginations, just as clearly fall, Each from its own divine original,

And through some subtle element of light, Upon the inward, spiritual eye, As do the things which round about them lie, Gross and material, on the external sight."

I closed my year's engagements with lectures in June and July, in New York City, under the anspices of Bro. P. E. Farnsworth, who has had charge of the meetings for about twelve years. I believe. There are a great many very earnest and honest Spiritualists in New York, some of whom have pews in different churches, and rarely visit the Hall. For this, doubtless, they have satisfactory reasons, to themselves; and it is not for me to condemn, however much I wish it were otherwise. Large numbers, however, attend the Hall, who seem deeply interested in the general promulgation of the gospel of the hour. I received, during my engagements in the winter and summer, the greatest kindness and courtesy, for which I take this occasion to express the highest appreciation. As will be seen by my list of appointments below, I return to New York in September.

I have received a number of invitations to lecture since I have been in Chillicothe, from neighboring towns; but I have felt compelled to decline them, doing so with much regret. But I feel the labors of itinerating more than I did when a younger man, and all the rest I can secure during the present month is needed for the duties of the next twelvemonth's engagements. The demand for lecturers is increasing, I think, throughout the country, and our glorious cause is progressing as rapidly as it can do so healthily. Please give publicity to the following as my list of engagements for the next year, that no list of engagements for the next year, that no mistakes may occur as to my appointments: In 1871, September, New York City; October, Cin-cinnati, Ohio; November, Louisville, Ky.; De-cember, Springfield, Mass. In 1872, January, Mu-sic Hall, Boston in the day, Chelsea in the evenings; February, Marlboro' and Hudson, Mass.; March, Salem, Mass.; April, May and June, Troy, N. Y.; and July in New York City. I have received a number of applications from

I have received a number of applications from different other points; but have been unable to respond favorably. I take this occasion to thank the friends at these localities, and to express the hope that we may yet meet, before we cross the

In the freedom of a living faith, Fraternally yours, THOMAS GALES FORSTER. Chillicothe, Ohio, Aug. 15, 1871.

I am engaged to speak in Lynn, Mass., during September and October, and in Salem in Novem-

Colorado Territory.

Colorado Territory. GOLDEN CITY.-Gilbert A. Belcher, writing of spiritual matters in this locality, under date of August 12th, after referring to the influence of the Banner of Light there, says: "It comes to me brimful of things which I cannot afford to be de-prived of. That lecture delivered January 8th, in Music Hall, Boston, by Prof. Wm. Denton, and published in your issue of Saturday, August 5th, is well worth the price of your paper for several versa. How, in the name of common sense and years. How, in the name of common sense and things natural, the great reformers of to-day can hug the old record so closely to their breasts, and worth, is a matter that I, for one, cannot underwill give them all the light they wish in that di-

rection, if they will give him a hearing. Benjamin Todd, from the Pacific coast, made his appearance here on July 4th. He will be engaged in the Territory for one year. All give him praise of being just the man in the right place."

Massachusetts.

LOWELL-R. H. Ober writes, August 9th: "Last Sabbath I had the pleasure of listening to Parker Pillsbury, in Welle's Hall. In the afternoon, the subject was, 'The Popular Religion and What shall we have Instead?' In the even ing, he spoke upon religious mysteries. The andiences were intelligent-looking people, and list-ened with marked attention to the inspired words which flowed from a heart which has been alive to the wants of humanity for many long years."

Nevada.

RENO.-Mr. H. Wright, Aug. 16th, says: "We are living in a locality where we cannot enjoy spiritual feasts as you do in the East and some parts of the Pacific States, hence, what we do viz: the Banner of Light.

We have never been favored by lecturers stop-ping to speak publicly, so we do not know how they would be received. If we were able, as regards money matters, we would write for some one to come to lecture, and become responsible for their pay. As we are not, we would be very thankful for lecturers to stop with us while jour-neying hitherward, and rest, board free, is all that proved to him and others by her representation we can do; and, Providence permitting, we trust we may sometime do more for the noblest cause of five of his family who are in the spirit-land, the mother of his wife, and a number of his neighin existence. We read in the Banner of August 5th, that James Cooper, M. D., of Bellefontaine, Obio, had started for this country, to be here two months. As we did not know his present address, we concluded to send him an invitation through bors who in life were generally known to him. A trance speaker, who also has the gift of physical the Banner, to stop with us if he should at any time come this way. Nearly a year ago, we were favored with a visit from Dr. J. H. Priest and his most excellent lady. We never shall forget their kindness for the welcome visit, and wish we could have done more for them."

Ohio

OSBORN,-M. C. Woodward writes Aug. 20th, speaking in the highest terms of the work done by the Banner of Light: "Two years ago, when I knew comparatively little of Spiritualism, an old lady kindly sent me the Banner; after reading it a few months, I became anfilciently interested to become a subscriber. What revelations of gran-

and the outpouring of the spirit was so evident that it will be long remembered. The ice is now for the body were of the best kind, and prepared in the most tasteful manner."

Indiana.

LOTUS .- J. Swain writes, Aug. 16th, "We have

Tilinols.

May good angels bless the Banner of Light."

Virginia.

PORTSMOUTH .- A correspondent writes us

concerning the progress of Spiritualism in this portion of the South. In his family is living a

ady who has been developed to be a fine person-ating medium—the truth of her delineations being

the Trojan

FALSE VIEWS OF GOD.

Orthodox Christians have been led to believe that they could secure heaven not by moral development, but by practicing the useless ceremonies of the churches-ceremonies which do not develop or strengthen their higher faculties. Christians bow before the cross, they are baptized, they eat little square pieces of wheat bread, which they say is Christ's body, and drink wine, which they say is Christ's blood; but are they any more honest and benevolent than they would be if they did not practice these ceremonies? We can secure heaven only by doing good deeds which develop the higher feelings of the mind, and not by practicing. useless ceremonies, which are neither beneficial to ourselves or to others. Christians, believing that God is a bebors who in life were generally known to him. A trance speaker, who also has the gift of physical mediumship (having among other things been fre-quently released in one minute and forty seconds trom a committee tie, which consumed from four to eight minutes in preparation.) and whose name is Henry Brittenham, is in the vicinity dolng a good work, in which he is assisted by several others who have heard the call of the angels. **Missouri.** JEFFERSON CITY. — Jonathan Grimshaw, writing under date of Aug. 3d, says: "I will take this opportunity, Messrs. Editors, of saying that if Bro. Warren Chase, or any other lecture or test medium, think it worth while to come to this capital, and give the ' collected wisdom' a breeze when the legislature is in session, he or they will find me ready to extend the ' necessary hosing of unlimited cruelty, have believed that they could se-

SEPTEMBER 9, 1871.

LIGHT. BANNER OF

Written for the Banner of Light. RESIGNATION.

BY JOHN J. GLOVER.

Lot us take the world just as we find it, With its measure of good or of ill; If fate favor not, do not mind it, For we cannot change things if we will. If the yoke of our duty is galling, And the burden be heavy in life Let us feel we are learning crude lessons Which with future reward will be rife.

What if friendship should fail to be lasting, Or our silver take wings to itself, Or honest endeavor be poorly Repaid in the struggle for pelf.

If calumny scatters its arrows-Rude gossip makes uso of our name-Time will work out the truth, though but slowly, Rearranging the record of blame.

What though sickness may weaken our tissues. Stoutly baffling all medical skill : We know it 's humanity's fortune, So we'll bow to Omnipotent will : And we'll take the world just as we find it. With its measure of pleasure or pain, What scemeth at present disaster, In the future may end in our gain,

You ask, in a natural manner. If I follow the precepts I give. You say, "It's quite easy to preach them, But it 's harder by far thus to live. When the sun of prosperity shineth, You can easily prate about wrong: If the cloud of adversity cometh, You will sing quite a different song.

I answer, I've drank of the goblet Of despair, even down to its dregs; I have coursed with the quick steed of pleasure When it strode with the swiftest of legs. I claim no especial exemption From despotie despondency's sway ; Than others I am not more even,

Nor am I more constantly gay. But now I am quite in the spirit

Of cheering life's worn pligrims on; So I 'll lay by some fair grains of comfort, Ere the harvest of gladness be gone. Ere long I shall need all the power I have mentally laid up in store; I must draw from the garner of wisdom, Which experience brought to my door.

Then I 'll seek for your aid and your counsel, Nor ask if you always are strong;

We will thus keep the ball in its motion, By helping each other along,

So we 'll just take the world as we find it, With its measure of pleasure or pain ; I'll preach this to you when you need it,

And to me you may preach it again. North Quincy, Mass.

NEW HAMPSHIRE.

, Meeting of the State Association of Spiritualists.

Reported for the Banner of Light.

The Fourth Quarterly Mass Convention of the "New Hampshire Association of Progressive Spiritualists " met sgreeable to call at Lempster, on Friday, Aug 4th, 1871. On motion of Mr. Morgan, Hon. Harvey Huntoon, of Unity, was chosen President.

The Report of the last Convention read and accepted. The following officers were chosen: Vice Presidents: Simeon Makepeaco, Mr. Fisher, Mrs. Geo. S. Motgan and Mrs. L. A. Sturtevant; Secretary, Sumner F. Hurd, Newport; Treasurer. E. Nichols, Lempster.

A Business Committee was chosen, consisting of Mr. George Shepardson, of Marlow, Mrs. Morgan, of Bradford, Dr. French Webster, of Concord.

Committee on Resolutions : James Shepard, Mrs. M. E. B. Sawyer and Mrs. Sturtevant.

Remarks were then made by Mr. Morgan and Dr. Webstor. Music: "Sweet Summer Land," by Mrs. M. E. B. Sawyer. Invocation by Mrs. L. A. Sturtevant.

Dr. Webster moved to appoint a committee of four to take into consideration the propriety of calling a State Convention. Mr. Shepard and others spoke upon the motion, which prevailed; and Dr. French Webster, of Concord, Mrs. Georgo Morgan, of Bradford, Mrs. M. E. B. Sawyer, Mrs. George Shepardson, of Marlow, were appointed as a committee to designate time and place of holding next Quarterly Convention.

Lecture by the President on geology and astronomy. Next lecture by Mr. Shepard on "Church attraction,"

Dr. Webster spoke eloquently in favor of Children's Ly-

Sturievant; lecture by Miss Hinman; a song by Mrs. Augusta Cooper Bristol; lectures by Addie Stevens and Mrs. M. E. B. Sawyer. Music, Adjourned, Afternoon .- Meeting called to order by the President. Mrs. Bristol favored us with good music. Conference of one

hour. The lecturers for the afternoon were Mrs. Craig, Mrs. Sawyer, Miss filnmann. A poem by Mrs. Sturtevant. The following were appointed a committee to correspond with our Manchester friends in relation to the next conven-

tion: Dr. French Webster, of Concord ; Mr. George S. Morgan, of Bradford, and Mrs. M. E. B. Sawyer, of Manchester, The following resolutions were offered and adopted : Retained, That we, the friends of progress, in convention assembled, do extend our hearty thanks to Bro, Nichols for the cordial and uncellish manner in which he has cared for

Resolved, That we extend to the speakers-both home talent and from abroad-our sincere thanks for the able and elequent manner in which they, with the aid of the invisibles, have entertained us. Resolved, That those musical souls who have cheered and entertained us with their inspiring strains, both vocal and instrumental, are entitled to our highest praise.

Dr. Davis, of Bollowa Falls, returned thanks to the mediums and friends of the Convention for their untiring and successful efforts to restore him to health from temporary 8. F. HURD, Sec'y. sickness. Adjourned. Newport, N. H.

Lemnster is a quiet little town nestling cosily among the hills of the "Old Granito State.". It is situated a number of miles from any railroad line, and not very accessible to travelers, as it cannot be reached from all points by public conveyance; yet as we stood upon the plazza of the "Forest House," (which, by the way, is kept by Mr. Nichols, a Spiritualist.) we came to the conclusion that our friends were not dependent upon steam cars and stage-conches to attend a convention of Spiritualists. Here in the heart of this little village was holden one of

the pleasantest gatherings it has ever been our good fortune to attend. The weather through the whole meeting was charming, and, with a few and slight exceptions, everything conspired to render-as our good "brethren " would say-" a profitable season."

To Bro. Nichols we owe our pleasant entertainment and fensts of good things," His house reminded us of a cortain city omnibus that always had "room for one more." This meeting is one that will long be remembered. The kindly greetings and pleasant interchange of thought we received from the visible and invisible ones filled our souls with new courage, and again we plant the standard of Spiritualism in our State, and with firm hearts and true press on to inculcate its philosophy and sublime principles. MRs. M. E. B. S.

PENNSYLVANIA.

Fifth Annual Meeting of the State Society—Adoption of Resolutious-Election of Offi-

cers-Addresses.

The Fifth Annual Meeting of the Pennsylvania State Soclety of Spiritualists was held at three o'clock, Wednesday afternoon, August 16th, in Washington Hall, Spring Garder street, above Eighth, Philadelphia.

On motion, Mrs. Eliza L. Ashburner occupied the chair as Provident pro tem. The call for the meeting was then read by the Secretary, Dr. Honry T. Child.

A resolution was adopted to appoint three committeesone on resolutions, one on nominations and one on finance. The following appointments were made by the Chair; Committee on Resolutions-Mrs. Elizabeth Beale, Chair-

man; Mrs. Annie Brinton, Henry M. Twining. On motion. Dr. Child was added to the above committee.

Committee on Nominations-Ellen M. Child, Barah Ely, J. Jefferson Reilly. Committee on Finance-Lydia A. Schofield, Anna M. Low

orle, Mes. Mann. The annual report was then read and adopted. It states

that two missionaries-Mrs. Hannah T. Stearns and Dr. Henry T. Child-have been engaged the past year lecturing throughout the State. Two hundred and thirty-eight lectures were delivered to about twenty-six thousand per-8038.

The Treasurer's report shows that the balance in the treasury last year was \$11,91; receipts during the year, \$804,16; disbursements, \$795,67; balance in the treasury, \$8,49.

Over six thousand papers and documents have been distributed during the past year. The object of this Boclety is to promote a dissemination

of the facts and philosophy of Spiritualism, by means of lectures and distribution of publications.

After the report had been read, the meeting proceeded to the election of officers for the ensuing year, with the following result:

President-Eliza L. Ashburner. Vice Presidents-John F. Kapp, Sunbury ; Eb nezer Hance, Bucks County.

Secretary-H. T. Child. M. D. Treasurer-James M. Shumway.

Music. Speaking by Mrs. Pettes. Invocation by Mrs. | takes scientific men a quarter of a contury to get an idea. When a thing is universally acknowledged, then comes the question, What was it produced it? He took for his text, Revolations xvi.: 13-14: "And I saw three unclean spirits, like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty." Men are beginning now to acknowledge almost universally the phonomona of Spiritualism. There is hardly s day but that the secular papers, notwithstanding they may ridicule and slur at them, are noting these phenomena. The magnetic aural theory will, before twelve months elapse, ba acknowledged as the spiritual theory. The devil must have some law by which he is able to do this. They say it is a miracle-working power belonging to the devil; the Bible simply tolls about the devil. We are indebted for his origin to John Milton and certain fables. The devil was somehow cast down to earth, and numerous angels followed him; and he warfare was continued in the garden of Eden. The devil is introduced in the Bible, and begins figuring in the third chapter of Genesis. When the devit beat God in everything else God could work a miraclo. God would not use miracles to forward a thing that was not true. God has always had one weapon that the devil had not. There are spirits o devils, and they do work miracles or they do not. The devit

does not work miracles unless he can work miracles. That which proves too much provos nothing. Elder Grant's argu ment is that the devil and his angels are cast into hell. He tells us the whole atmosphere is filled with devils who are doing these things, and no spirits come into the atmosphere except the spirits of devils.

Mr. Hull denied that hell moans the atmosphere around the earth. Peter means by the word Tartarus what the Egyptians and Romans meant. All religions originated in the valley of the Nile. The Nile came up every year, and then went down, as a matter of course, and when it went down there were little bodies of water left which became stagnant. There was a great deal of typhold fever around this lake. The singnant water gave birth to a large number of phosphorus insects. They told us that under this lake was hell. The Typhon was the god of disease. Any one who reads mythology must know that the ancients meant by hell a lake of fire and brimstone. Elder Grant says these lemons never meant the spirits of the dead. The Jawa used the word demon to signify the spirit of a dead man that came back and possessed the living. The speaker here referred to Josephus to prove the truth of his argument. Josephus tells us demons were the spirits of good men who came back and induced mon to load good and virtuous lives. The argument of devil after Spiritualism is not now by any means, When Robert Fulton spoke about the steamboat he was preached against, not only in the United States, but in Engand. They declared it was the devil's invention. Long be fore that time every reform has been originated by the devil. When the Jews said of John the Baptist, "Behold he has a domon," they meant nothing more than that he had the spirit of a dead man. The next thing we know is Josus begins his work, and they say, " hear him, he has a devil." If John the Baptist and Jesus were under the influence of the devil, the speaker was willing the devil should have control over him. The speaker here referred at length to the history of Gallieo.

Mr. Hull maintained that when Columbus discovered America, it was said to be the work of the devil. A Scotch man invented the win Imill, and were denounced, to a great extent, for his invention. Take the invention of the circulation of the blood and printing. It was all the work of the devil. When vaccination was discovered by Dr. Thomas Jonner, it was the work of the devil. The temperance reform and the anti-slavery reform were the work of the devil. they said. Blavery was considered a divine institution. The speaker said that about a year ago he met a Methodist minlater who thanked God his church had taken the first stand against slavery. They passed a law that no slave holder could be a communicant. This was, however, not done till after the emancipation proclamation. Geology was called the devil's religion for a long time. Hugh Miller blew his brains out because he could not reconcile the Bible with the facts of goology. If the devil exists at all, he exists ofther by the power of God or contrary to the power of God. You cannot imngine a devil without making God responsible for

PROGRESS.

The following lines speak for themselves, and point out the certain turning in the tide from bigotry to liberal sentiment which is surely going on in the heart of the masses, however much a blinded priesteraft may deny it .-- [Ens BANNER OF LIGHT. TO JOHN HAY.

By a plain-spoken man, whose eyes somehow water when h reads, "Little Breeches" and "Jim Bludso,"

I 've heard of you much, of late, John Hay, And, from what the papers tell, You 're hand in glove with Satan himself,

A-marching our souls to hell. I own I 'm a trille scared at that,

For I thought your boad was level; And in what I 'd read of rhymes, I found Precious little smell of the davil.

Well 1 't is n't for men like you and me

SPIRITUALIST MEETINGS. PUBLISHED KVERT OTHER WEEK

ANCORA, N. J.-The "First Spiritualist Society of Ancora" old meetings each Sunday at 4 r. M. H. P. Fairfield, Freei-ent. Children's Progressivo Lyceum meets at 100 A. M. her W. Boud, Conductor; Dirs. Emmeline E. N. Wood,

ADRIAN, MIGH. -- Regular Nunday meetings at 10M A. M. and J? r. M., in Old Fellows' Hall, Main street. Children's Pro-gressive Lyceum meets at same place at 12 M. Mr. C. Case, President

Avnoven, O. - Children's Progressive Lyceum meets at Morley's Hall every Sunday at 11 a. M. J. S. Morley, Con-ductor; Mrs. T. A. enapp, Guardian; Mrs. E. P. Coleman, Assistant Guardian; Harriet Dayton, Secretary.

Assistant Guardian: Harrlet Dayton, Secretary. Boston, Mads.- Eliof Hall. - The Children's Progressive Lyceum meets at 10 a. M. D. N. Ford, Conductor: Miss Mary A. Nanborn, Guardian. All letters should be addressed to M. T. Dole. Secretary. Join A. Andreio Hall (formerly Dr. Adams's Church).-Test circle in forenoon at 100 o'clock, by Mrs. Mary Carlisle, medium. Speaking in the afternoon at 24 o o'clock, by Mrs. N. Floyd; music by Miss Minnle Prouty. Seats free. Temple Hall.-The Boylston-street spintualist Association meets regularly at this place (No. 18, up stairs.) each Sunday. Circle moraling and afternoon, evening, lecture. BALTMORE, MD.- Lyric Hall.- The 'First spiritualist

Circle morning and afternoon, evening, lecture.
BAUTMORK, MD. – Lyric Hall. – The "First Spiritualist Congregation of Balthnore" hold meetings on Snuday and Wednesday evenings. Children's Progressive Lyceum meets overy Sunday at 10 a. M.
Lyceum Hall, Baltmore street, opposite Post-office, avenue.
The Maryland State Association of Spiritualists hold meet-ings in this hall. Levi Weaver, President: George Brown, Secretary; Wm. Levin Weaver, President: George Brown, Secretary; Wm. Leving Weaver, President: George Brown, Secretary; Wm. Leving Streamer, Children's Progress-ive Lyceum No. 1 meets overy Sunday moving at Sjo'clock, and every Thuraday evening. Levi Weaver, Conductor; Mrs. Rachel Walcott, Guardin; Mrs Edvaoeth J. Wilhelm, Librarian; George Brown, Minsteal Director.

Labrarian; otorge broom, summent pirector. BROOKLYR, N. Y. — The Cultifteru's Progressive Lyceum meets at Suwyer's Hall, corner Folton Avenue and Jay street, every Sunday, at 104 A. M. J. A. Wilson, Conductor; A. G. Kipp, Assistant Conductor; Mrs. Ada E. Cooley, Guardian of Groups. Lecture at 3 P. M. by Mrs. E. F. Jay Builene.

Gardian of Groups. Lecture at 3 r. M. by Mrs. E. F. Jay Bullene.
Temperance Hall.—The Solvitual and Progressive Associa-tion of Brooklyn. E. D., hold meetings at Temperance Hall, corner of Fouth 24 and Fourth streets, on each Thursday evening till the end of bril, supported by some of the best lecturers in the field.
Bartokover, CONN.—Children's Progressive Lyceum meets every Sunday at 1 r. M., at Lyceum Hall. J. S. Shattnek, Conductor: Mrs. J. Wilson, function, pr. Porter, Libra-rian; Edgar G. Spinning, Musical Director.
Bartuk CERER, Mich.—The First Noclety of Spiritualists hold meetings at Suart's Hall every Sunday, at 104 k. M. and Te n. A. P. Averill, President; J. V. Spencer, Secre-tary; William Merritt, Treasurer.
Cakananderour, Mass.—Children's Lyceum meets every Sunday at 104 A. M. at Harmony Hall, Watson's Bullding, Main street, W. II. Bettinson, Conductor; Miss A. R. Mar-tam, Guardian.

tam, Guardian. CLEVELAND, O.-The First Society of Sportualists and Lib-eralists hold regular meetings every Sunday at Lyceum Hall. 298 Superior street, opposite the rost Office, morning and evening, at the usual hours. D. U. Fratt, President; ----Lown, Vice President; Dr. M. C. Parker, Treasurer; Joseph (illison, Secretary. Children's Lyceum meets in the morning at Temperance Hall, 1-4 Superior street. C. J. Thatcher, Con-ductor; Emory Olds, Assistant Conductor; Mrs. S. M. Thomp-son, Guardian: Miss Sarah Files, Assistant Guardian; George Wiltsey, Librarian; Mr. Price, Musical Director; George Young, Secretary. Castruade, Mo.-The friends of progress hold their securi-

TAYING THE REPORT OF ALL FIRST PRODUCTS IN THE OFFICE OF THE COMPARENCE OF THE COMP Young, Necretary. CARTHAGE, MO.—The friends of progress hold their regular meetings on Sunday afternoons. C. C. Colby, President; A. W. Pickering, Necretary. CINCINNATI, O.—The Noclety of Progressive Spiritualists hold meetings overy Sunday morning and evening in Thomp-son's Music Itall. G. W. Kates, P. O. box 508, Secretary.

son's Music Hall. G. W. Kattes, P. O. box 568, Secretary. Chitcaco, ILL.—The Spiritualists hold meetings every Sun-day in the hall corner of West Randolph and Jefferson streets Lyceum meets at 11 A M. Conductor, Mr. J. C. Titus Guard-tin, Mrs. Dyo; Assistant, Mrs. Arnold X Musical Director, Mr. E. A. Hlacsmer. Laura C. Smith lectures at present, com-mencing at 74 P. M. CLYDK, O.—Progressive Association hold meetings every sunday in Willis Hall. Children's Progressive Lyceum meets in KHno's New Hall at 11 A. M. S. M. Terry, Conductor; J. Dewey, Guardian. Doronerster, Mass.—Meetings will be held in Union Hall, Uphan's Corner, every Sunday and Thursday evening, at 8 o'clock. Mrs. Floyd, regular speaker. Hamonrow, N. J.—Meetings neld every Sunday at 104

W. Y. of Grand Räpids, Mich., himself 72 years of ago and a magnetic healer, reporting other cares, says: "I am taking some myself, and it takes out the old aches and stiffness, consequent upon second, childhood, like a charm., After taking it three or four days I instantiz moust in ons-noun than I used to its one and a hult hours before; house the moust Puttrication of ring name through the line upon, besides all the other good work that is going on in the old "evelone".

HIGAMORTON, N. J. Meetings neld every Sunday at 104 . M., at the Spiritualist Hall on Third street. P. N. Park-urst, President: Gerry Valentine, Secretary. Lyceum at 1 . M., Merrill Parkhurst, Conductor; Mrs. J. M. Peebles, Juardian

HINGHAM, MASS.-Children's Lyceum moets overy Sunday Afternoon at 2 o'clock, at Temperance Hail, Lincoln's Build-ing. E. Wilder, 2d, Conductor; Adn A. Clark, Guardian. HOULTON, MR.-Meetings are held in Liberty Hall (owned y the Spiritualist Society) Sunday afternoons and evenings. by the Spiritualita Society) Sunday atternoons and evenings. LTAN, MASS.—The Spiritualitas hold meetings every Sun-day afternoon and evening, at 3 and 7 P. M., et Cadet Hall. LOUINVILLE, KT.—Children's Progressive Lyceium meets in Central Savirgs Bank Hall, Market Afreed, heaf tht. F. R. Spurio, President of Society; A. Cuscaden, Secretary Meet Ings auspended till October. Speakers engaced J. M. Petelles during October; Thomas Gales Forster during Sovember.

during October; Thomas Gales Forster during November. LOWKLL, MASS.—The First Spiritualist Noticity meets in Weils Hall Lectures at 24 and 71. M. Jacob Nichols, Presi, dent; J. S. Whitney, Corresponding Neeretary; N. M. Girene, Treasurer, Children's Progressive Lycour meets at 104 a. M. George B. Goodale, Conductor; Mrs. Caroline M. Smith, Guandiay.

GUATUMA. LA POUTE, IND —The Association of Spiritualists hold meet-ings every Sunday at Huntsman's Hall. Lyceum at 104 A. M. Conference at 4 r. M. Warren Cochran, Cor. Sec. Manthorov, Mass.—The Spiritualist Association hold meet-ings in Herry's Hall every Sunday at 14 P. M. James Lowe, Fresident; Mrs. Surah S. Foater, Scoretury. Mit soup Mass.—(bildent): Evaluation for Manne meet-

MILFORD, MASS.—Children's Progressive Lyceum meets at Washington Hall, at H.A.M. J. L. Buxton, Conductor; Mra Cordella Wales, Guardian; Mrs. Mary Bacon, Musical Direct or; H.S. Bacon, Corresponding Secretary. MIDDLEBORO', MASS.—Mertings are held in Soule's Hall overy other sunday at 13 and 63 v. M.

MILAN, O.-Hoclety of Spirituniists and Liberalists and Chil ren's Progressive Lyceum, meets at 11 A. M. Hudson Tuttle, Jonductor: Emma Tuttle, Guardian. "The Very Thing They Want." In your medicine is the very much, and I think i local to the construct modified has helped movery much, and I think it can't fall of help-ing others. I see so many poor survents owomen, and your medicine is the very thing they want. I send you the money for suven packages."—Mrs. H. G., Bronson, Mich.

Conductor: Emma Tuttlo, Guardian. MORRIBANIA, N. Y.—First Pociety of Progressive Spiritual-ists—Assembly Rooms, corner Washington avenue and Fifth street. Nervices at 3% P.M. NORTH SCITUATE, MASS.—The Spiritualist Association hold meeting the second and last Sunday in each month. In Conl-hasset Hall at 10% A. M. and 1% P. M. Progressive Lyceum meets at the same hall on the first and third Sunday at 1 P. M. D. J. Butes, Conductor; Deborah N. Merritt, Guard-tant M. C. Morris, Nerretary. Natices, Mass.—The Friends of Progress meet every Sun-day at Tem.lar's Hall, at 2 and 6 P. M.

"I am very much botter, and shall take the Nutrinver until I get entirely well. From the first of July until No-

LETTERS FROM THE PEOPLE! WHAT THEY THINK ABOUT

З

DR. STORER'S VALUABLE MEDICINE, THE

NUTRITIVE **COMPOUND!**

As ... FEMALE RESTORATIVE,

As a BLOOD PURIFIER,

As a

destined to become the

poor. as w ark, N. J.

As a TONIC AND STRENGTHENING AGENT.

GENERAL RESTORATIVE.

The "NUTRITIVE COMPOUND" has already

made its way into every State and Territory of the Union,

and testimony from a large number of patients demonstrates

that this excellent medicino supplies a great need, and is

MOST POPULAR REMEDY IN AMERICA!

We shall not publish the names of our correspondents who send as their acknowledgments of the great benefit re-

who send as ther acknowledgments of the great benefit to ceived, unless by their special permission or desire, as the nature of many of the diseases curied is such as to ren-der the publication of personal certificates undesirable; but a few fragmentary sentences from hetters in our pos-session may show in what estimation the Nutrative is held;

A Physician's Testimony--"Panacea for

"Last Fall I sent for a few packages of your 'NUTRITIYE CONFORM, which I used in my practice, and which I found to prove more than you claim for it. I consider it INVINITELY superior to ALL other medicines in the diseases

"Takes Out the Old Aches and Stiffness,"

"Dran Bin-Your medicine is DOING WONDERS for m_f^* wife. She has taken only two packages of your valuable medicine, and her health is better than it has been for ten years."-G. P. H., Groveland, Mass.

Superior to "All the Doctors and all

This is a case of Chronic Prolapsus of some twenty years thanding, such as there are but fow to be found in all the medical records—with a great deal of enlargement, and, of course, a great deal of suffering. The medicine, which sho has taken now about two weeks, is making outer a revo-lution in her general health—completely reversing the len-dency to cold extrematics, accelerating the circulation so as to produce a fair pulse at the writet, where there thas been scarcely any perceptible for years—and she says, with al-the declors and all the medicine she has taken for years, sho has nower found any thing like different in system.

the doctors and all the meatches and has taken to years, and has never found anything like this. " In my practice I and a great many, especially females, who are troubled with diseases for which your medicine is recommended, and for which it recommends itself. The dozen you sent mic are all gone, and as I shall use them in my practice, send three dozen more by express."— W. Y., Grand Rapids, Mich.

"I Wish Every Sick Woman Had It!"

"I have used but one package, but my health is no much improved that I have recommended it to another lady, who is using it with beneficial results. I think it a very valuable medicine, and with every sick woman has it. Please cond-six packages."—Mrs. C. M. S., Minnesota.

" My ago is seventy-four, and I have been diseased from

all Female Complaints."

" Doing Wonders."

the Medicine."

POPULAR FAVOR.

Mrs. Olive G. Pettes, an excellent and somewhat noted

medical medium from Providence, R. I., followed. Miss E. Annie Hinman, of Connecticut, made a most stirring appeal for Spiritualists everywhere to put their hands in their pockets and assist the work pecuniarily. Every man, woman and child had a sacred duty to perform. Mrs. Augusta Cooper Bristol addressed the Convention for a few minutes on Spiritualism. Not claiming to be a toona; David Havard, Chester Valley; Barah Kirk, Pine-Spiritualist, she spoke critically and at the same time in some degree commendatorily.

Mrs. Sturtevant told us how she happened to become a medium and a Spiritualist. Music.

Adjourned till seven P. M.

Evening Session .- Music by Mrs. Sawyer. Speaking by Dr. Webster, the President, Mrs. Sawver, Mr. Wood, Miss Hinman, Mrs. Blaisdell. Music. Adjourned to meet at eight A. M., of next day.

Saturday Morning Session .- Convention met at eight o'clock-a goodly number present. Music by Mrs. Sawyor-Invocation by Mrs. Sturtevant.

The Committee on State Convention reported the resolu tion that when this Convention adjourn, "we adjourn to meet in annual convention at Manchester, the first Friday, Saturday and Sunday in November, 1871." The resolution passed;

The question of sending a delegate to the National Convention was brought up by Dr. Webster. Mr. Geo, S. Mor gan presented the name of Mrs. Lora S. Craig as a proper person to fill said position, and she was accordingly elected. Remarks, under influence, followed from Mrs. Rut, of Marlow, Dr. M. A. Davis and Mr. Shepard. Mr. Shepard meteria cause by conperating with wise and good spirits also gave an interneting account of the affairs of Solitimal. also gave an interesting account of the affairs of Spiritualism in Acworth and vicinity. Music. Speaking by Mrs. Olive G. Pettes.

Intermission of fifteen minutes. Music. A severely practical lecture by Dr. French Webster, on the true way of

Vice President Fisher in chair. Music.

Miss E. Annie Hinman gave her experience of three years as State Missionary of Connecticut. Miss H. is one of the most effective speakers in New England, being fully awake to the needs of the present hour.

Adjourned to meet at one P. M.

Afternoon Session -- Music. Invocation. Conference of one and one-half hours.

Dr. Webster presented the following resolution, which was immediately adopted:

Resolved. That we condemn the efforts made by crafty priests and cunning politicians to incorporate into our na-tional constitution the belief of a personal God, and that we will not give our support to any man or set of men who favor any such action.

Dr. Webster made a strong appeal in favor of the Banner of Light, advising the discontinuance of patronage of all papers and magazines which seek to put down Spiritualism. Music by Mrs. Sawyer and Dr. Webster.

First lecture of the afternoon by Mrs. L. S. Craig. Music. Next address by Mrs. Addle Stevens, of Clare mont, followed by Mrs. Sturtevant, Mrs. Sawyer, Miss Hin-

Collection, by which \$19.56 were obtained for the benefit of the movement. Adjourned. Evening Session .- Speaking by Mrs. Pettes, who gave the

audience permission to ask any proper questions. Music by Mrs. Sawyer and Stevens, in which the audi-

ence joined. An address by Mrs. Sawyer and a beautiful poem by Mrs. Sturtevant closed the evening meeting. Sunday Morning Session .- The day was a glorious one,

and the large hall was full of attentive listeners. Music, "Summer Land, sweet Summer Land." Conforonce of one and one-balf hours, participated in by the President, Bros. Morgan, Webster and others.

Board-Henry Breneman, Harrisburg; Anna Lowerle, Philadelphia: John S. leett. Spruce Creek; Mary Beans, Philadelphia; Elizabeth Beale, Philadelphia; Joseph Potts, Harrisburg; John Ely, Reading; John S. Adams, Susquehanna County; Edward Brown, York; William R Evans, Carversville; Dr. Fetherolf, Tamaqua; Harriet Fowler, Titusville: Reuben Lunt. Corry: William Fleming, Pittsburg: Rebecca Grunda, Bucks County; Frederick Gumpert, Al ville, Bucks County ; Ellen M Child, Philadeluhia ; Dr. D. T. Krebs, Watsontown; H. W. Marsh, Bloomsburg; E. Meyers, York : Mary A. Stretch, Bucks County: Lydia A. Schofield. Philadelphia; S. M. Shumway, Philadelphia; Elizabeth Bayley, Philadelphia : Joseph John, Philadelphia : Clementing G. John, Philadelphia; Dr. J. T. Aiken, Blooming Val-

ley. The Committee on Resolutions then reported the follow ing, which were taken up seriatim and finally passed. Pro-

yous to their adoption they were discussed by Messra, Moses Hull, B. F. Richardson (the blind medium), John J. Reilly, Jacob L. Paxson and Dr. Child :

Whereas. Spiritualism, as a religion and philosophy, is a joint work of spirits out of the mortal body and in it; and, Whereas, The upparalleled spired of this system marks an era in the world more significant than any other that his-

an era in the world more significant than any other that his-tory has presented; therefore, *Resolved*. That as the introduction of modern Spiritualism is naturally and beautifully, through the physical mani-iestations, awaking an interest on the mental and spiritual planes of man's nature, and bringing forth oridences adapt-ed to the wants of those planes; therefore we recognize that the course which has hitherto so successfully marked tho progress of this cause is the one best adapted to carry it for-ward

Resolved, That we believe that Spiritualists will best pro-

in the introduction of the various forms of manifestation. Resolved, That as mediums in all ages have been the in-struments through whom the spirits have made themselves and the cause known to huffinnity, therefore we consider it to be the duty of all Spiritualists to endeavor to protect and promote the welfare of mediums. Resolved. That while we would discontionance all fraud and describen we believe it is a truth that if Whencouver or

and deception, we believe it is a truth that "Whatsoover ye seek ye shall find," and those who go to mediums determined to find deception will seldom fail, while the honest seeker

to and deception will beinom rail, while the honest seeker after truth has nothing to fear. Resolved, That we rejoice in the evidence of the vast in-crease of power on the part of spirits to produce manifesta-tions and also to render them more positive and unmistaka-ble, and that the very general diffusion of these refutes the supportion of some that the more four and the table. supposition of some that the manifestations are diminishing

nd are about to cease. Recoived. That we rejoice in the change of the tone of the press in regard to the manifestations of spirits, and that in answer to public opinion it is presenting frequent and fair ccounts of these

Recounts of inese. Recound of these. Pinance Committee, consisting of one or more persons from each county in the State, whose duty it shall be to collect funds and subscriptions for this Society; also, to furnish a list of Spiritualists in their respective localities.

The meeting then took a recess until eight o'clock. Evening Semion .- The Society reassembled at eight o'clock Dr. Child stated that this was the Fifth Annual Moeting of the State Society. It was founded some six years ago. Spir_ itualism must work its way through the people, as the mass of the people are seeking truths. The phenomena of Spiritualism, which began some twenty-three years ago, have been steadily increasing. It is a new feature that the scientific world should be looking at this subject in the light they are. There are fortunately abundant fields for the exmination of this subject. The people, after all, in this country are the jurymen, and they are trying all these

things. Some very unimaginative people see and feel these things. Within two weeks he saw a young man in convulsions.

He made some manipulations over him, persugged the spirit to leave him, and the next morning he was able to go to his work.

Moses Hull then spoke to the following effect: It always

Го гоп а-епад

To run a snag of build; It is a mighty ticklish thing, you know, If one of us comes to griof. But I 'm bound to speak my mind in this— Out loud, John Hay, like a man— More faith sproute ready-made in the heart Than by "studying out God's plan."

I 've read my Bible often enough-

There aint no dust on that shelf! And some of the things in it drive home

As if fie cliuched 'em himself-

With her tears, and was forgiven— And the crucified thief that slept by his side, And awoko with him in heaven.

They did n't make any speeches to him That they did n't half understand; His human nature felt what they felt, And he pardoned 'om then, off hand. He was man enough to feel for men, And God enough to forgive; And that 's my sort of belief in him-It 's the humanest way to believe.

'T aint Orthodox, but I can't help that-I do n't know how, but I know That there aint much left for us to do-It was all dono long ago. And I 'd rathor die in a child's dumb faith, And feel that it met my needs, Than trust to reason to help me right In floundering through the creeds,

And so, John Hay, I re'lly do n't see And so, John Huy, 1 re uy go n't see Wherein you'ro very far wrong; You can't forget Ho was man on carth, And It crops out in your song; And It he left looy-holes bere and there, To snake the last sinner through, The man in him yet won't be too rough Ou the men that think like you. —[Home Journal.

The Maryland State Association.

A special meeting of the Maryland Atato Association of Spiritualists will be held at Lyceum Halt, Bullmore, at 8 oclock, Tuesday evening, Nept. Stn. for the purpose of elect-ng delegates—one for each fractional fifty members—to rep-event sal⁴ Association in the Eighth National Convention of the American Association of Npiritualists, to convene in Troy, N. Y., on Tuesday, the 12th day of September, at 10 oclock in the morning. clock in the morning. Each active Local Buclety and each Progressive Lyceum fall be entitled to one delegate for each fractional fifty mem-

bers. All Local Sociatios and Progressive Lyceums in the State will please acleet their delegates, and forward the names of such delegates, together with the number of members of the respective Bodeldy or Lyceum, to the Secretary of this Asso-ciation, on or before the 54n day of Reptember. Lwit Way vent, President, 213 South Charles street, Baltimore. Groups Broom Secretary

GRORGE BROOM, Secretary, Corner Bank and Wolf streets, Baltimore.

Iowa State Association of Spiritualists. Towa State Association of Spiritualists. This Association will hold its Third Annual Convention at Iowa Falla, Hardin County, commoncing Fiday, October fith, at 10 o'clock A x, and continuing three daya. As important business will come before the Convention, it is earnestly re quested that all liberal minds in the Matte will come out, and Gond speakers and test mediums will be present, and no pains will be pared to entertain and make comfortable friends from abroad. Speakers wishing to attend this Convention are re quested to correspond with the President and Secretary, at Anita, Cass County. EDWIN CATE, Secretary. EDWIN CATE, Secretary.

Two Days' Meeting in Onio

A two Janys' mecoting in Oalo. A two Janys' Grovo Meeting will be held in Cariyle, O., three miles notheast of Oberlin, on the farm of Mr. Hart, Sept. 5th and 10th. Able speakers have been engaged, and ample arrangements made to accommodate all that may at-tend. A chow of singers will be in attendance fro a Cleveland. Let the people turn out and make this the largest meeting ever held in Northern Oblo. By order of the Committee. MR. HART, TANKY LAWST MR. HABT, DANIEL JAMES, GEORGE WACK.

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U. L.	CLARK,	Secretary.		1997 A.	$_{j}$.	ŰE
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Oregon. The Boiritualisis of Oregon will hold a Grove Meeting at Woodburn, on the O. C. R. R. seventeen miles north of valem, commeacing on the 22d . ay of September, and continue three days. Per order of the Excentive Committee.

day at Templar's Hall, at 2 and 6 b. 2. NEW YORK CITY. - Apollo Hall. - The Noclety of Progress-ive solutionists hold meetings every Sunday in Apollo Hall, corner Broadway and 3th street. Lectures at 104 A. M. and JPP. M. P. E. Farnsworth, Neoretary, P. O. box 5579 The Children's Progressive Lycour meets in the same hall at 33 b. M. Dr. D. U. Martin, Conductor Speakers engaved --Thomas Gales Forster during September: Mosce Hull during Ortoner; Mrs. Emma Hardinge Britten during November; N. Frank Wille luring De soubjer Masonic Hall. - The Spiritual Conference meets every Sun-day at 25 o'clock in Masonic Hall, Jähn street, between 3d and 4th avenues.

NRW ORGEANS, LA.-Lectures and Conference on the Phi-lonophy of Spiritualism, overy Sunday, at 10% A. M., in the hall, No. 94 Exchange place, near Centre street. William R. Miller, President; J. H. Horton, Secretary.

Miller, President; J. R. norton, Scottary, New ALARNY, IND.—Tho Sneitety of Progressive Spiritual-ists hold meetings every Sunday at 2 and 7 p. H. J. Kemble, President; Isane Bruce, Vice President; A. R. Sharp, Record-ing Secretary; A. C. McFadden, Corresponding Secretary; J. W. Hartly, Treasurer.

W. Hartly, Treasurer. NEWBURYPORT, MASS.—The Children's Progressive Lyceum meets in Lyceum Hall every Sunday at 2 P. M. T. C. Carter, Conductor, Mrs. K. N. Landford, Guardian; J. T. Loring, Sec-retary; A. Lane, Treasurer; D. W. Green, Librarian. OHAMA, NEB.—The Spiritunists hold meetings in the old Congregational Church, under Healtk's Opera House, en-trance on 18th street, every Sunday. Conference at 2 P. M. Lecture at 74 P. M. Admission free.

Lecture at 74 P. M. Admission free. PORTLAND, ME.—Children's Progressive Lyceum meets a Reception Hall, at 10% A. M. Capt. T. P. Beals, Conductor R. I. Hull, Assistant Conductor and Treasurer; Mrs. T. P. Beals, Guardian; Miss M. Ella Bonney, Musical Director Alphones Yenton, Librarian; Miss Abble Farrow, Secretary Alphons' tencon, distanti ans along failons, secretary PLYNOUTI, Mass. — The Spitiualist Association hold meet-ings every Sunday in Leyden Halt. L. L. Bullard, President; Allce B. Rampson, Treasurer. Children's Progressive Ly-ceum meets in the same hall. L. L. Bullard, Conductor; Alice B. Sampson, Guardian; Clara Robbin, Librarian; Mrs. Lydia Henson, Musician.

Lydia Heinon, Musician. PUTNAM. CONN.—Meetings are held at Central Hall every Sunday at 12 P. M. Progressive Lyceum at 102 A. M.

PAINESVILLE, O.-Progressive Lyceum meets Sundays at 10, M. A. G. Smith, Conductor: Mary E. Dewey, Guardian. RENSSELARE, IND.-" Society of Progressive Spiritualists " meet every Sunday, in Willey's Hall, at 10} A. M. I. M. Stackhouse, Secretary.

meet every Sunday, in Willey's Hail, at 103 A. M. I. M. Stackhouse, Secretary. ROCKFORD, ILL.—The First Society of Spiritualists meet in Brown's Hall overy Sunday ovening at 7 e clock. SyoaMoure, ILL.—The Childron'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 Presi-dent and Treasurer; Miss Barah D. P. Jones, Corresponding and Recording Secretary. Sycaroding Secretary. Sycaroding Secretary. Sycaroding Secretary. Sycaroding Secretary. Sycaroding Secretary. Speakers engaged:— Miss Jennic Leys during Syptember: Thomas Gales Forster during December. SynthoFirkD, ILL.—The 'Childron's Progressive Lyceum meets every Sunday morning at 9 e'clock in Capital Hall, southwest corner Fifth and Adams streets. W. H. Planck, Conductor; Mrs. E. G. Planck, Guardian. Storkinam, Mass.—Children's Progressive Lyceum meets every Sunday at 104 A. M. E. T. Whittler, Conductor; Ida Herson, Guardian.

lerson, Guardian. SAN FRANCISCO CAL. - Spiritualists and other Liberal hinkers must for conference and discussion every Sunday

SAN FRANCISCO CAL, -- Spiritualists and other Liberal Thinkers meet to roonference and discussion every Sunday afternoon at 2 o'clock, at Dashaway Hall, on Post street. SACRAMENTO, CAL, --Spiritualists hold meetings every Sun-day at 2 o'clock, in Pioneer Hall, 7th street. Mrs. P. W. Stephens, speaker. SALEM, MASS.--*Epecann Hall*.--The Spiritualist Society hold meetings every Sunday, at 23 and 7 P. M. Walter Harris, President; Henry M. Robinson, Secretary; Mrs. Abby Tyler, Treasurer. Goodell Hall.--Free conference meetings are held by the Progressive Spiritualists overy Sunday, at 35 P. M.

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

Sunday at 10 A.M. C. B. Eclis, Conductor; Mils Elia Knight, Guardian. VINELAND, N. J.-Friends of Progress meetings are held in Plum-street Hall overy Hunday at 10% A.M., and in the even-ing. President, Mrs. Elien Dickinson; Vice President, John Gago; Recording Necretary, Mrs. Lucinda Ladi; Corre-sponding Secretary, Mrs. Mary E., Tillotson; Treasurer, C. B. Campbell. The Children's Trogressive Lyceum meets at 12% F.M. Dr. D. W. Allen, Conductor; Mirs. H. H. Ladd, Guardian; Lucius Wond, Musical Director; Mirs Elia Tanner Assistant do.; R.F. W. Tanner, Lit carlian; Henry Wilbur; Assistant do., Neakers desiring is address said Society should with to the Corresponding Secretary. WorkSSTRS, MASS.-The Spiritualists hold meetings every Sunday, alternoon and evening, in Horitualists and Friends of Frogress meet for conforence Sundays at 2% r. M.

d for younder's new yorky external utcers. Since taking the Com-pound they are cured, and I have had but one. Surely it in worth more than he weight in gold ' to me,"-Mrs. K. A M., Litchfield County, Conn.

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"Superior to Anything I Ever Used ! **

" DR. STORER-Having tried your Nutritive Compound for myself and lamity, I desire to say that it is far superior to anything that I ever used, and I do sincerely and strongly urge all sufferers from natural or female complaints to forward \$1 to you for a trial package. My hashand, who is b Medicine Agent, recommends your Compound to all who are suffering from complaints to which females are subject." --Mrs. C. G. B., Shdbina, Mo.

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"This is the fourth package 1 have sent to you for, and can truly say that the 'Nutritive Compound' is all that it claims to be."-H. L., Orleans, Mass. "Your medicino is all that is claimed for it."-Dr. T. J. L.,

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"Your medicine in the best medicine for a sick woman that there is in the whole world."-II. M., Maine.

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A distinguished authoress and lecturer writes, after using A distinguished authoress and rectifier writes, after using two packages: "1 send enclosed \$5, for which send me your Compound. 1 am convinced that it is just what I need. I recently mot two halles who have been taking the Com-pound, and both speak well of it. Mrs. E., of Weatfold, N. Y., said tome, 'I wish I could tell Dr. Storer how much goed his medicine has done me."

"Your medicine has wrought a great change in mo. My digestion is improved, and my hands and feot, which wero always cold, are now warm and often perspire. My friends notice the change in my complexion for the better. I tell my friends that I think with one more package I could draw a blister with my hands."—Mrs. C. M. H. Indiana. "The 'Nutritiva' agrees with me in every particular. Since using it I have had but very little pain or bad feelin; in the bunches in my breast, which makes me hopeful thas the Nutritive and wash will disperse them. The medicity has a pleasant effect on my aervous system."—Mrs. L. B. S. Connecteut.

Connecticut.

"May blessings and honor be awarded you for its dis-

"May blessings and honor be awarded you for its ma-covery." -- J P. S., New Orleans. "I have already used one of the packages for which I sent to you, and nearly the other, and have already received very great benefit. Many disagreeable complaints have been entirely cured by its use. I have recommended it to three of my friends, who, after a fair trial, are also greatly helped. I write this in justice to Dr. Storer, who deserves (with the record world its) the thanks of a suffering weighting. If he good spirits) the thanks of suffering womanhood. If he wishes, he is at liberty to publish this."-Letter to the Ban-

wishes, no is at liberty to publish this."-Letter to the Dav-ner of Light. "We have been troubled with the Erysipelas in our family this winter. We were induced to try it, and the result hav been improved health."--J. L., Connecticut. "I have used two boxes of it already; it has helped me very much. I have not been as well for five years, and now I think I shall get well."--Mrs. V. II. T., Minnetota. "The 'Nutritive Compound' which I sent for is doing my." wife good: more then aly mouths with a clargewarth of good

wife good; more than six months with a clairvoyant of goo reputation. Send me six packages."-J. W. M., Wisconsin.

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158 Washington street, Boston, Mass.

Mailed, postpaid, on receipt of the price. Price \$1,00 per package. \$5 for six packages; \$9 for twelve.

Address,

May 6.

BANNER OF LIGHT.

SEPTEMBER 9, 1871.

This paper is issued every Saturday Morn-ing, one work in advance of date.

In quoting from the Banner of Light, care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspond-ents. Our columns are open for the expression of free thought, when not too personal; but of course we cannot undertake to endorse the varied shades of opinion to which our correspondents give utterance.



For Terms of Subscription see sixth page. All mall matter must be sent to our Central Office, Boston, Mass.

Business connected with the editorial department on his paper is under the exclusive control of LUTHER COLET o whom all letters and communications must be addressed.

A Splendid New Story.

We shall commence with number one, volume thirty, of the BANNER OF LIGHT, a brilliant and charming Story, of a high order of literary merit, ontitled

SPIRITE: A FANTASTIC TALE.

Translated from the French of Theophile Gautier, expressly for this paper,

By an English lady of great literary attain. ments, who appears to have been inspired by the centus of the author, so truthfully and faithfully nas her work been accomplished.

Without arguing the Spiritual. Philosophy, its natural beauty and truth are assumed, and finely illustrated in this fascinating sketch. Its tendency is harmonious and refining, free from popular theologic taint, and its publication in the BAN-NER will, in our opinion, be fully appreciated by our host of readers.

Those of our subscribers whose term of subscription ends with the present volume, should renew forthwith to insure the charming story, which will run through several issues of the Ban-

Now is the time for the friends, everywhere, who have the good of the Spiritual Philosophy at heart, to exert themselves in securing new subscribers for the oldest, and largest, and cheapest (considering the amount of reading it contains) spiritualistic journal in the world.

" Psychic Force,"

Cortain newspapers, like cortain other reviews after which they ambitiously pattern, think that scolding-we may as well say jawing-is so emphatic a feature in management as to be desirable as an acquisition in the scheme of creating a circulation and raking in money. Such journals usually select some one object, or group of objects, and go at them with a pell-mell rhetoric that is supposed to take the place of thoughtful treatment. They imagine the general reading public will mistake it for brilliancy, or at least for the sensational, and so will be on the eager lookout continually to discover what they will be likely to say next. Of such is the London Saturday Review. Its standing mark for firing at is the United States-political, social and literaryparticularly the latter. Its motto in this connection has been the ancient one revived-" Who reads an American book?" That subject having been worn considerably threadbare, it has of late turned its critical attention to the subject of the spiritual phenomena. The pretext is the reopening of the public discussion over Mr. Home and his striking manifestations. The Review pretends to go over Mr. Crookes and Sergeant Cox's testimony and theories, only to fall upon them afterwards with some of its sourest slang and meanest deductions. Were its logic of the soundest, its effect would be inevitably lost on all healthy and sweet minds, just as a good stomach nauseates at the reception of unwholesome food in distasteful quantities. The Review falls to abusing Mr. Home, and supposes it has snuffed out Crookes and Cox. The progress thus far made over Mr. Home and his manifestations is like this: certain scientific men in England, enjoying the highest standing, have concluded, after a careful and unprejudiced investigation of the phenomena occurring through Mr. Home's organization, that a new force has been developed in Nature, which they denominate psychic force. The Review of course pitches into the name, as if that comprehended the essence of the subject. It blackguards Mr. Home as a man who has, in the first place, changed his pretensions in order to conclliate old prejudices against him, and, in the next place, has borrowed a Greek word to conceal the poverty of his idea or fact. On this string the Review pulls away as if it had fallen into the very deep sea of wit, and was swimming lustily for the shore. But that is its only alternative. As it was utterly incapable of meeting Sergeant Cox's statement of his theory, it must perforce belabor the individual upon whose manifestations the theory is founded. It, of course, does not omit to refer to the chancery suit to which Mr. Home was a party, which, in the Review's penetrating sight, ought to satisfy the British public, the scientific part of it included, that no such thing as a new development of force could be associated with him, It even makes the limping and impotent confession that, if Mr. Crookes can "find a person who does not possess the peculiar reputation of Mr. Home," but who does, nevertheless, possess his peculiar gifts. "it will be quite soon enough to consider the proposal" of forming a society that shall devote itself to the study of psychism. It is all a personal prejudice against Mr. Home, then! Now, what is the cause and occasion for all this? Why, simply that ,Mr. Crookes, in a communication to the Quarterly Journal of Science, stated that he had been making experiments upon this psychic force as manifested through Mr. Home, and discovered that at certain times he could not observe what he was enabled to at certain other times, because Mr. H. is "subject to unaccountable ebbs and flows of the force." To this the Saturday Review smartly retorts that it would never have considered those ebbs and flows unaccountable. There is no question that a paper like that could at once have found a satisfactory explanation for what would have puzzled all the savants in the Kingdom. It explains that it would not be difficult to account for the cessation of the manifestations by the presence "of several persons of quick eyes and skeptical minds;" implying that Mr. Crookes and Sergeant | Light.

Cox possessed neither. And then it goes off with an expression of profound regret, for the honor and dignity of science, that " a scientific journal been such as Mr. Home's." How does an investigated, pray? And what has Mr. Home's" career" stale. Nobody takes stock in it now. It is scientific, after a certain way; but it is the science of

bullying and blackguard. And now, for the other side of this question, about which the public mind is obviously mani-

festing a fresh interest, we desire to direct the ualist, on" Further Experiments by Mr. Crookes." The letter of Mr. C. closes and clears up the case. It shows us just what advance has been made by these scientific investigators, and where they now ual theory, in order that he may he left a way of retreat, or some solid ground to fall back upon, when his present investigations compel him to admit the great, vital fact of unseen and distinct intelligences. Mark the words of this student of phenomena, so in contrast with the flippant verwith what he has named psychic force has been he has accumulated facts enough to base one upon; but, lest he may be misinterpreted therefor, he confesses that he has constantly kept beevidence was such as might lead to the belief work." And for that reason, he adds, he has ' carefully avoided saying anything which would render an ultimate retreat to that view difficult." It is a most convincing commentary on the undeniable tendency of all spiritual phenomena to refer them to their true origin. There is no "ultimate re-

treat" from fair and full investigation but that which Prof. Crookes has admitted to exist; and that is the opinion that "independent intelligences-spirits-are at work." Now will the sapient Saturday Review proceed to write down science and its devoted professors?

"Spiritual Surgery."

If one can base judgment upon the constantly ecurring statements of the brethren of the secuar press, the "age of miracles," (or wonders.) which dispensation by some thinkers is declared to have been closed eighteen hundred years agoand whose existence at all others stoutly denyis returning, if indeed it over were absent. Hardly a mail reaches us which does not bring some account of a "mystery"-plain, however, to the Spiritualist-which bailles the keenest perceptions of the locality wherein it occurs. The Seneca Falls (N. Y.) Reveille of July 21st, under the above heading adds its item to the general stock, as follows:

The Civde correspondent of the Lyons Repub lican says a young man living near that place dislocated one of his shoulder joints a few days since. Two physicians attempted in value of the dislocation. In a short time, while the patient was resting from the pain and fatigue of the value attempted to an extended position, and the head of the dislocated hone readily slip into its proper place. He experienced no pain whatever, but plainly felt a hand upon his arm; and turning his head, he saw female-the exact counterpart of his mother who has been dead a number of years. The image was present to him but a moment, and then dis-appeared. When the physicians returned to the room to make another attempt to reduce the dislocation, they found the work done, and the bone in its proper position."

The Grove-Meetings.

Death and the Lightning Train. The hitherto peaceful region of Revere (North Chelsea) was on Saturday evening, Aug. 26th, the should countenance a person whose career has scene of one of the most fearful railroad accidents which has occurred on this continent; and the gation "countenance" the phenomena investi- Eastern Railroad-so long enjoying a reputation for safety and despatch-has a melancholy chapter to do, scientifically speaking, with the facts that added to its history. The scene of the accident are credibly reported in connection with his or- (about five miles from Boston) was a long curve, ganization by such men, and men so eminently | the railroad passing partly through a valley becapable of making unequivocal observations, as tween two hills; each end of the curve was mark-Mesars. Crookes and Cox? This style of denun- | ed by a short bridge, over which public thoroughciation, let us tell the Saturday Review, is too fares extended. Upon the right, going toward Lynn, was a small square depot, and near it a few private houses, on both sides of the track, but somewhat retired from it. On the evening of Saturday, as above stated,

Conductor Nowland's train - denominated the "Beverly accommodation." consisting of two enreader to the republication, in another column of gines, a baggage car, smoking, and three passenthis issue, of the article from the London Spirit- ger cars-which left Boston somewhere about a quarter to eight o'clock, (regular time quarter past seven) after a series of delays from various causes was just starting again on its way from Revere when the Portland and Bangor Express-" Pullstand. Especially will the careful phrasing of man" train, which left Boston at eight-came Mr. Crookes be noted, in which he conveys his tearing along at a rapid rate, and passing under intention not to commit himself against the spirit- the nearest bridge, perceived, too late, the cars before it. The engineer, William Brown, whistled "brakes," reversed his engine, and opened his sand boxes, and then, together with the fireman, sprung from the train and was saved. The locomotive rushed through the crowded rear car of the "accommadation," scattering death in every bosity and pointless shallowness of the Saturday form, and finally covered all with a searching Review, which assumes to take him to task for shroud of blinding steam. The forward cars took deigning to investigate the phenomena at all. He fire, and were used as lights to assist the volunsays his avoidance of all allusion to intelligence [teer passengers, and citizens of Revere, in the work of removing the wounded and dead. Only owing, first, to a desire to give no opinion until one - Jefferson Rowe, baggage-master - was wounded on the Pullman train, while twentyseven persons-including Rev. Dr. E. S. Gannett, of the Arlington-street Church, Boston, and Rev. fore his mind "the fact that the accumulating Dr. Mason (Baptist), of Cambridge-were killed. and between forty and fifty were wounded in difthat independent intelligences-spirits-were at ferent degrees-William Lloyd Garrison, Jr., being among the number. At the present time, while public excitement is

at its height, and hearts overflowing with sorrow and anguish give vent to expressions which, perhaps, calmer moods may modify, we deem it but a duty to say a word in defence of some of those who are being so generally denounced. Superintendent Prescott of the Eastern Railroad, has ever borne the character of a careful earnest and responsible man-sympathetic and anxious for the good of his patrons to a fault. On the evening of the accident he remained at the depot till the last train had gone, himself going home (to East Somerville) in a horse car. Before the Pullman train left, he directed Mr. S. O. Lunt, the depot master. to tell Mr. Brown, the engineer, to keep a sharp lookout for the "Beverly" train ahead, especially at switches, as it was late. Not satisfied with this. before leaving the denot he sent for Mr. Lunt and asked him if he had told Brown what he said. when he was informed that he had, and that he (Brown) would be careful.

The matter is now in the hands of Coroner Forsyth, and it is understood to be the wish of the Eastern Railroad, (as well as the public at large). to have the cause of the accident thoroughly probed, that the blame may be placed at last wherever it may belong. Till then, let the voice of private denunciation be held in check, and charity he exercised for those who feel in their hcarts the keenest responsibility and the deepest BOTTOW.

Burning of the Spiritualist Hall at Ashley, O.

Some time since we published an account of the lestruction by fire of the hall built and used by the Spiritualists at this place, under circumstances which strongly pointed to its being the work of a creedal incendiary. We are now in receint of a letter from H. P. McMaster, Leonardsburgh, O., wherein, under date of Aug. 9th, he refers to the matter in strong terms, fully endorsing the call contained in our journal and the Ameri can Spiritualist. He further says the society is

Our Conventions and Out-of-Door Meetings.

As will be seen by references to notices in other parts of this issue, the Spiritualists are awake all of the cause are to be discussed.

alists of the United States and the Canadas, will chusetts and vicinity preferred. meet in Troy, N. Y., on Tuesday, the 12th day of September, at 10 o'clock in the morning, and continue in session three days.

The Spiritualists of Oregon will hold a three days' Grove Meeting at Woodburn, on the O. and C. R. R., seventeen miles north of Salem, commencing on the 22d day of September.

A special meeting of the Maryland State Association of Spiritualists will be held at Lyceum Hall, Baltimore, at 8 o'clock, Tuesday evening, Sept. 5th.

The Iowa State Association of Spiritualists will hold its Third Annual Convention at Iowa Falls. Hardin County, commencing Friday, October 6th. at 10 o'clock A. M. and continuing three days. The friends of liberal thought will assemble for

a two days' Grove Meeting in Carlyle, O., three miles north-east of Oberlin, on the farm of Mr. Hart, Sept. 9th and 10th.

The Spiritualists of Howlett Hill, N.Y., and vicinity, will meet at the Universalist church of that place the 3d of September; services to commence at 101 o'clock, A. M. Warren Woolson, speaker.

The Spiritualists and friends of progress of Vineland, N. J., will hold a Convention at that place, in their hall and grove, on Saturday and Sunday, Sept. 9th and 10th.

The Massachusetts Association of Spiritualists will hold a two days' Convention at Plymouth, Saturday and Sunday, Sept. 23d and 24th.

The second grand picnic of the Children's Progressive Lyceum of Brooklyn, N. Y., will take place at Boulevard Grove, East Brooklyn, on Taesday afternoon and evening, Sept. 5th.

The Children's Progressive Lyceum of Cleveland, O., will hold a Grand Union Picnic, at the Central Rink, in the city of Cleveland, Sept. 19th.

Dr. Dio Lewis at Tremont Temple.

A large number of the citizens of Boston and vicinity visited the above-named place on the evening of Wednesday, Aug. 23d, to witness an exhibition of the Dr.'s system of Musical Gymnastics by the "Twelfth Normal Class" of ladies and genemen, under the leadership of Prof. Welch, of Yale College. The movements were varied and graceful, and well calculated to develop every one of the five hundred muscles which Dr. Lewis said the human form contains. James W. Cheney gave forth music of a choice character from a Chickering piano, and all parties-the audience included -seemed to enter into the spirit of the occasion. The exercises were finely performed, though the class had drilled only six weeks upon them.

Unlike some reformers, the Doctor, in his address to the audience, was liberal, and willing to allow a due share of use to the "heavy weight" systems of Dr. Winship and others. He thought that there were even things more important than any gymnastic system. Whoever should invent a proper system of ventilation in dwellings, and could induce the people of America to adopt it, would be of more service to humanity than he who should build a gymnasium in every street. He also attached great importance to the admission of light into apartments. A change of female dress especially so as to avoid cramping the chest and

the lungs-was radically needed. Good air, light, good food, proper dress, were the great healthneeds of our times. His system of physical culture had its place in the work also; for all sexes and conditions-whother fat or lean, male or femalecould muster strength to go through the exercises and the initiatory steps once taken, good results could not fail of being accomplished. The Doctor announced his next course to be "next summer, from July 12th till September 1st." We wish success to every movement which tends to increase healthful conditions among the race.

Saratoga Springs-Charles H. Foster.

Movements of Lecturers and Mediums.

Mrs. Emma Hardinge will lecture in Hopedale, Mass., Sunday, Sept. 17th; in Westford, Mass., Sunday, Sept. 24th; in Music Hall, Boston, the over the country, and are demonstrating that fact | Sundays of October, and in New York during Noby various convocations, where the vital interests vember. For the Sabbaths of other months apply by letter, care Mr. Ranney, 251 Washington The Eighth National Convention of the Spirita- street, Boston, Mass. Engagements in Massa-

> Charles H. Foster, test-medium, will resume is sittings the first day of September, at No. 16 Twelfth street, New York City, for the season.

> Cephas B. Lynn will lecture in any part of the country the coming fall and winter. He is now in the West. He is a fine inspirational speaker, und, as our readers know, a good writer.

> Dr. J. K. Bailey is in Pennsylvania again. He will reach Troy, New York, lecturing by the way, in season to attend the National Convention.

Sidney Howe, inspirational speaker, can be found at 14 Chester Park, Boston.

Lewis F. Cummings, inspirational speaker, can be addressed care of the Religio-Philosophical Journal, Chicago.

Emma Jay Bullene .- From a business note, written by her husband, we learn that this lady-one of the earliest of our Spiritualist lecturers-is at present taking a vacation for her health's sake (which is now much improved,) in Minnesota, where she will remain till Oct. 1st, at which time she will speak again for the Brooklyn friends.

Mrs. Belle A. Chamberlain, semi-trance speaker and test medium-and a very excellent one-is about starting for California. She has for a year or more been lecturing in Minnesota and Iowa, where she soon became very popular. Her new address is Eureka, Humboldt Co., Cal. She says in a private note: " Please inform my many Iowa friends that I take this means to say farewell, tendering to all, in each locality where I have labored, my sincere thanks for the liberal support they have given me, and their appreciation of my efforts in behalf of humanity. May good and pure spirits guide and guard them."

A. A. Wheelock speaks in Vineland, N. J., Saturday and Sunday, Sept. 2d and 3d; also in Stoneham, Mass., the evenings of September 6th, 8th, 9th, and on Sunday, September 10th.

Thomas Gales Forster lectures in New York during September.

Miss Jennie Leys will lecture in Springfield, Mass., during September and November; in Worcester during October; in Plymouth, December 3d, 10th and 17th; in Music Hall, Boston, Decemher 24th and 31st, in the afternoon, and in Chelsea in the evening; in Lynn during January..

Mediumship.

Thomas Gales Forster's Music Hall lecture on Mediumship " will be found on our first page. It will be read with peculiar interest just at this time, when the public mind in Europe and America is being so earnestly agitated in regard to media and the manifestations witnessed in their presence.

Music Hall Free Spiritual Meetings. Tickets securing subscribers reserved seats are now ready for delivery. The meetings will commence October 1st, with Mrs. Emma Hardinge as speaker. An early application for tickets is requested by Mr. Wilson, the Treasurer, to whom subscriptions can be paid, at 158 Washington street.

Springfield, Mass.

The Spiritualists of Springfield resumed their neetings September 3d, in Music Hall, with Miss Jennie Leys for the first two months. Thomas Gales Forster follows in December.

More New Subscribers.

Since our last report we have added to our list 180 new subscriptions, besides 253 names on the three months' trial. We have again to thank our friends for their efforts to circulate the Banner of Light. We give the names below of those who procured one or more of the new subscribers: Edmond Edmondson, eighteen; A. E. Carpenter, six; S. Mitchell, five; E. Walker, three ; John P. Hobbs, three ; J. L. Davis, two; Mrs. Blair, two: C. K. Tucker, two; William H. Gibbs, two; H. D. Rogers, two; S. Driggs, two; S. R. Owen, two; and the fellowing one each: H. E. Felch, F. F. Cary, Mrs. E. Lane, J. H. Rosevelt, Dr. W. R. Reynolds, D. Gould, H. F. Pruden, Lovi Jav. J. Bronson, John Rice, E. A. Frye, A. H. Webster, M. K. Hall, W. C. Johnson, D. S. Cummings, Mrs. H. P. Howell, M. H. Flotcher, S. N. Davis, H. Snow, F. F. Foscue, Mrs. C. Covent, G. W. Walker, Mrs. N. A. Robbins, Jos. Baird, Wm. T. Lewis, E. Y. Munsell, E. S. Wheeler, Dr. L. V. Flint, Mrs. Garrison, Mr. Harrington, Mrs. S. F. Lougee, A. M. Pattison, Mrs. Thompson, J. O. Barrott, E. Gales, S. S. Smith, E. Bickford, Wm. Dunscomb, Dr. J. Dorroh, J. G. Smith, D. N. Rich-H. J. Corwin, M. A. Limerick, I. W. Atwood, Mrs. P. Adams____ Dr. J. E. Bangs, Mrs. M. E. Merroll, T. Wass, Dr. J. B. Garland, Goo, A. Haynes, H. Adams, Mrs. D. Rapslee, C. J. Higbee, J. P. Hazard, J. Morrill, W. W. Ward, J. A. Warron, F. Doherty, G. M. Dean, W. C. Childers, C. A. Reed, J. A. Jost, L. Porter, L. Howard, C. Miller, Mrs. A. Whitcomb, G. B. Legro, J. M. Wallace, F. T. Houghton, J. Butler, Sen., J. L. Willson, O. R. Grose, D. Bailey, W. R. Houdlette, E. Morgan. S. Pratt, N. Griest, Geo. Burnham, G. W. Scott, Geo. Gates, Mrs. H. F. M. Brown, R. H. Allen, B. Hussey, Mrs. J. B. Clifford, E. Morgan, William H. Lowis, Jr., W. P. Cassiday, R. H. Palmer.

There is an unforced and free enjoyment, after that have been held by the Spiritualists this season, and we do not wonder that outside journals, or at least the more keen-sighted of them, have made haste to report and comment hopefully upon them. With the most effective out-door preaching and teaching, Spiritualists have nothing like pulpiteering. The soul does not feel cramped and constrained, but rather emancipated and enlarged. The internal experiences obtained at

these meetings on the banks of the lake and in the welcome shadows of the woods are such as one clings to long afterward as among the most precious of his life, and they live and work in the character. Simplest means are ever the most effectual in the work of the spiritual realm.

The Visible Movement.

All observing Spiritualists will not have failed to notice the activity that is springing up on every side in relation to their chosen faith, and the principles and facts on which it rests. The movement among the scientific men of England is noticeable above all others. The spirit of inquiry has broken out there under entirely new conditions. We give a full account of the investigating proceedings up to date, in this week's issue. It augurs well for the onward march of our cause, that it is being voluntarily taken up by individuals who but yesterday deemed it an exploded humbug, and who were willing to think that millions of intelligent beings conspired to drag their fellow-mortals into a delusion. All this is rapidly clearing, and the sky will be an unbroken blue very soon

Meetings at Brooklyn, N. Y.

"The Spiritual and Progressive Association of Brooklyn, E. D.," have engaged Temperance Hall, corner of South 23 and 4th streets, for a series of meetings, to commence on Thursday evening, September 14th, and continue till the 28th of December. Some of the best speakers in our ranks have been engaged, and large audiences will no doubt be attracted every Thursday evening. The Secretary, Henry Witt, will have charge of the meetings-a sufficient guarantee that all will go well. We are pleased to know that our Brooklyn friends are awake to the most important issue of the day-Spiritualism.

The Banner of Light at the National Convention.

The Banner will be represented at the forthcoming Convention in Troy, (Sept. 12th.) by our traveling correspondent, Cephas B. Lynn. Our brother will have on hand a large supply of specimen copies of this journal for gratuitous distribution; he will also have with him, for sale, copies of the Banner dated September 16th. All courtesles extended to our representative we shall be most happy to reciprocate. We trust large numbers of our friends will make his acquaintance, and give him their names as subscribers to the Banner of

noor (with but two exceptions among its num the suggestions of Nature herself, in the picnics bers) and its members must "take from their own wants and positive needs the amount they give for the rebuilding of the hall. * * * I would earnestly endorse the call to the Spiritualists of America to sustain our cause by the giving of aid for the rebuilding of this hall. * *

I propose for the Banner of Light to do as the American Spiritualist has agreed to, viz: receive funds and publish the amount, and thus put theory into practice. You may put my name down for (\$100) one hundred dollars, which I pledge to the society I will fill. * * * The beginning of this organization was made by two families (Bros. W. Granger and T. Leeds; they being all the Spiritualists in the place at the time) forming a spiritual circle, which has been regularly held for the last six or eight years. During that time, it has increased to over thirty members, and has above seventy scholars in its Lyceum. It was in its most flourishing condition when the hall was burned-adding ten or fifteen pupils to its ranks on the two last Sabbaths before the fire. These recruits were from Methodist families, and were irresistibly attracted to the Lyceum.

The audience attending the lectures has steadily increased from the first, and at the time of the destruction of its place of meeting, under the ministrations of Mrs. Shaw, the society was in a more happy and prosperous condition than any church organization in the place."

We would state that any funds sent to this office by the friends, for the purpose alluded to by our correspondent, will be by us acknowledged, and forwarded to the proper quarter.

The National Convention.

The Eighth National Convention of Spiritualists, to which we alluded more fully in our last issue, will assemble in Troy, N. Y., on the 12th of September, for a three days' session. There seems to be considerable interest astir in regard to this annual gathering of representatives of the Spiritual Philosophy from all parts of the country. Many societies and State associations have already elected their delegates, while others, who have delayed the matter, are now bestirring themselves to the performance of that duty. Appearances indicate that there will be a large attendance in Troy from the 12th to the 16th of September.

Delegates from New England can procure an excursion ticket of C. A. Faxon, at the railroad ticket agency, 81 Washington street, Boston, for \$13, good from now to the first of November, which will take them over the Fitchburg road via Rutland, Vt., to Saratoga, Troy, or Albany, thence down the Hudson to New York City, and home by any of the Sound Steamers; or they can reverse the route if they choose. This is one of the most desirable excursions out of Boston, at a moderate cost, and many will no doubt avail themselves of this opportunity to attend the Convention and see Saratoga and New York.

Under date of August 5th, we received a letter from a correspondent-George B. Clement-temnorarily residing at the above-named place, from which we make the following extracts. Mr. Foster, the medium referred to, is announced to return to his office in New York City, September 1st. Our correspondent, after reflecting on the great display generally attached to the name of the Springs"-the enormous expense of the visitors for hodily apparel, the fashionable extravagance indulged in at the dancing parties and masquer ades, and the amusing variety of excuses which neople have for visiting Saratoga during "the season "-one of the most ludicrous of which, to him, is the drinking of the water for health's sake by neople who are already well, and who look as if they never had a sick day-proceeds to say:

"I saw to-day the strangest thing I ever saw or expect to see in my life—a fellow (or a devil) called Charley Foster. It's worried me a good deal. I did n't expect anything, you know—that's deal. I did n't expect anything, you know-that 's how I came to get shaken up so about it, I sup-pose. He told me the names of many people I had known, that were dead-people that I had forgotten ten years ago-said: 'Now your mother, so-and-so, with her own hand under the table. will write that pet name she used to call you by.' And she, it, that, or something did write it. I saw eleven names come up on his body in blood at one time-names that I knew. As I thought of it one time-hames that 1 knew. As I thought of it afterward, it seemed such a pity that the learned and scientific men of the age did not more fully investigate the wonderful phenomenon of Spiritu-alism. It is certainly true, or it is not, that the dead communicate with the living. If it is true, ought it not to interest the world more than any-thing else? If false, let it be shown so. I will write again soon, and tell you more of this new belief, for I am 'going for it' at once, as all should do."

Beautiful Spirit Paintings.

We have obtained a new supply of Mrs. E. A. Blair's paintings on cards, while under the immediate control of some spirit artist. They consist mainly of various kinds of choice flowers-some surrounding an unrolled scroll, on which a name can be inscribed. They are delicate mementos for keepsakes, or presents to friends-besides being specimens of the work of invisible friends-in a convenient shape for the album. For twenty-five cents we will send one of these cards to any address. Mrs. Blair has of late been rapidly developing as a medium, and her drawings show a marked degree of improvement in artistic skill and beauty. Many of her best pieces are done while blindfolded - thus showing conclusively that she must be a mere instrument for the spirits

Last Grand Union Picnic at Lake

The attention of the reader is called to the notice of Messrs. Richardson and Dodge, on our fifth picnic for the present season at this popular resort. Let all endeavor to be present, to enjoy the rich ting of the autumnal forests, to listen to the good words to be spoken, and to revive the pleas-Meeting.

Spiritualist Lycoums and Lectures. BOSTON .- Eliot Hall .- The Children's Progressive Lyceum ssembling regularly in this hall, continues to prosper, and to interest the large numbers of spectators who attend its sessions, seeking some knowledge of the system of proceedure in a Spiritualist "Sunday school." Its meeting on Sunday A. M. Aug. 27th, was well attended and profitable.

CAMBBIDGEPORT .- Harmony Hall .- The exercises of the Lyceum on Sunday morning, Aug. 27th, were profitably conducted by Mr. Guild, and consisted of singing, marching, wing movements, a recitation by Miss Georgie Martain, anwers to questions-younger groups : "When are you most happy ?" older ones: "What constitutes justice between man and man ?"-and a fifteen minutes' lecture on hydraulics, illustrated by experiments, by Mr. Murray, one of the enders.

In the evening a circle was held at the hall for the benefit of the Spiritualist Association of Cambridgeport.

MARLEORO' AND HUDSON .--- Prof. William Denton will lec. ture at these towns on Sundays, September 3d and 10th; at alf-past one P. M. at Mariboro'-evening at Hudson. A corespondent, F. D. Edwards, informs us that spiritual matters are in a very prosperous condition in these places-the friends in Hudson having accumulated \$500 to carry on speaking for the present, and those in Marlboro' intendng to raise a similar sum. There is also much conversation upon the subject of organizing Children's Lyceums in these towns.

Thanks to Mr. Grimshaw.

EDITORS BANNER OF LIGHT - Permit me. through the columns of your paper, to thank "High Private" Jonathan Grimshaw for his defense of Spiritualists, in his reply to Mrs. Hardinge. As a public worker in the cause of Spiritualism, in America, since 1852, having myself lived through several crucifizions for that "unpopular cause," I appreciate his desire to have it "put page, wherein is set forth the plan of their last on the right basis," not only in this country, but in Yours for the truth. other lands.

FANNIE B. FELTON.

The missing July packages of the London ant memories of the late State Spiritualist Camp | Spiritual Magazine and Human Nature have just reached our office.

Walden Grove.

LIGHT. BANNER OF

"WHAT I KNOW ABOUT INSANITY."

various asylums for the insane, and especially into the irrational and diabolical treatment imposed therein upon the mentally unfortunate; and therefore I realize a certain responsibility, speaking authoritatively, in my affections, like a voice from heaven, which will not let me remain silent, insisting upon the entire reconstruction of almost all popular theories of insanity, and upon a complete revolution in the principles and methods of "casting devils out" of the human mental and material constitution.

In the opinion of many fair minded outsiders, doubtless, I am already considered well qualified to be first-rate authority upon lunacy, and that all I need do is to "make up no extra faces," but remain, for an illustration of the disorder, just as Sniritualism has made me! But these critical ontsiders, who get their views from within the creedal temples, should remember that the best writers on the generation and education of children are those warm-hearted persons," both male and female," who never had and never expect to have a child of their own! Best writers on the causes and cure of immorality, vice and great crimes are persons naturally timid and mentally incapable of committing a petty larceny. Possibly, therefore, a man, and a thorough-going, straight-out Spiritualist, (as I am and always expect to be,) may publish what he knows about insanity, and yet be, for all practical purposes, as sane and as far from madness as any other member of the immense family of races.

This reminds me that my neighbor, Horace Greeley, a thoroughbred political high-tariff and demi-semi-progressive editor of a semi-demi-conservative and really grand journal-a man, taking "him all in all," as totally innocent of agriculture as I am of Orthodox theology, has written a genuine book entitled "What I Know about Farming;" which, considering his limited opportunities for personal practice, and in view of the varied and reliable information he imparts on the subject, is enough to establish for him the desirable reputation of being "a spiritual medium for writing trusty communications for the advancement of mankind." There is, as every one familiar with him well knows, a certain sweetness of countenance, and "a smile, childlike and bland," which indicate mental impressibility and a very slight leaning toward the Presidential chair.

But the point is: If practical Horace Greeley can write intelligently "About Farming," and be not even suspected of knowing anything practically of agriculture, why may not I communicate something reliable concerning "Insanity," and yet be not accused of exemplifying the state of lunacy per se?

But to return: What I have learned during the past twelve weeks (between six and twelve o'clock each morning) on the subject of braindistempers and nerve-mania, including the different phases of spiritual perturbation, impressed me profoundly with the conviction that the" Psy-CHOPATHIC INSTITUTE" proposed by Dr. Mead is imperatively urged upon Spiritualists and all benevolent rationalists as the beginning of a great and needful revolution in the conduct of asylums for the insane. Let the capital required for an honest and thorough test of the new principles be forthcoming. New ideas call for new institutions. "New wine in new bottles!" A true psychological philosophy of insanity demands, in mercy to the wretched victims, a true psychopathic institution for its effective application.

In the autumn, if I am successful in present investigations, my new work on Mental Diseases will be given to the people. I hope it will contain true and good things, and I trust it may be widely and thoughtfully read. And especially do I pray that it may aid in founding an asylum for the mentally sorrowful and sick, where the principles of love will inspire the discipline, and wherein spiritual and magnetic influences will be the chief remedies administered. Hopefully,

ANDREW JACKSON DAVIS.

"WHAT I KNOW ABOUT INSANITY." FRIENDLY BANNER—Prompted by the desire to do some more work for our common humanity, I have recently been thoroughly investigating the "causes of insanity." I have "looked into " the various asylums for the insane and especially

VITAL MAGNETIC CURE, is the title of another new book now in process of publication by William White & Co., which will shortly be issued. It will prove a valuable aid to thousands

BELVIDERE SEMINARY. - The Misses Bush have issued the fifth annual catalogue of the teachers and students of the Belvidere Seminary, located at Belvidere, N. J., for the school year ending June 21st, 1871, for free circulation. Send for a copy, and then, if there's room, try and get your children into this most excellent institution. The next term commences Sept. 13.

Three years since, Dr. Dake gave up his practice in this city, and located himself in the West. His many remarkable cures have won for him a wide spread reputation, and to day his name is the synonym of success. A few weeks since the doctor was called home to Rochester to treat his father, C. M. Dake, M. D., who is now speedily recovering from a sudden stroke of paralysis.— Rochester Democrat and Chronicle.

On the arrival of the son the father was in a dying condition, speechless and unconscious. Spiritual aid soon restored him to his usual health. and the healer has again turned his face Westward, to fill his engagements. His P. O. address is Jackson, Mich., at the Hibbard House.

We understand that some of the suffragists of Stockton propose to place Mrs. Laura DeForce Gordon in nomination for State Senator from the San Joaquin Senatorial District, We know of no woman better qualified for that position than Mrs. Gordon. She would reflect credit upon her constituents and do honor to her sex, and contrib-ute largely to advance the interests of the suffrage movement .- San Francisco Pioneer.

New Publications.

THE GOLDEN KEY; or, Mysteries beyond the Voil, is th title of a handsome and substantial volume, from the press of the Northwestern Publishing Company, of Chicago. The author, so to speak, is Miss Nettle M. Pease, well known as a lecturer on Spiritualism, and the favorite Corresponding Editor of the "Present Age." She was under spirit control while the recital which this book embodies was made to her by the spirit of a porson who once lived on earth. It was given her in the month of June, in last year. It has been reproduced, as nearly as possible, in the language of the dictator. It is a story whose evolution is accompanied with a striking and deeply interesting development of character. resh and pure incidents, and a series of colloquial discus-

sions of spiritual topics, that will attract and hold the attention of readers everywhere. The moral of the tale is not reserved for the last, but is woven in with its web, and forms the living beauty and point of the fiction; yet not wholly a fiction, for it depicts experiences to which all human souls are subject, and does it with a naturalness and truth which art cannot hope to emulate. We can cordially amend "The Golden Key" to the perusal of all Spiritualist readers, promising them profit as well as pleasure in its glowing pages. To the story Miss Pease has appended five

of her own characteristic poems. The Northwestern Fublishing Company also issue a neat pamphlet containing a lecture by Dr. George A. Lathrop, delivered before the semi-annual convention of the Michigan Association of Spiritualists, at East Baginaw, in June. Its subject is "What and Where is the Spirit-World ?" The discussion of this momentous question is undertaken with great power and carried through triumphantly for the spiritualistic view.

THE ALPHA : A Revelation, but no Mystery, by Edward . Dennys, comes to us in its fourth edition from the London press of J. Burns. It is a remarkable book, and that is the most we can say in few words about it. It discusses all creeds and philosophies, pushes its practical speculations into all branches of knowledge, ventilates all systems preaches in the most powerful and pungent manner all vir-

ues, exceriates the champions, advocates and supporters of all wrong, illustrates the beauty of noble life with multitudes of examples, holds familiar conversations with all souls as to their profoundest experiences, presents the raciest biographical passages, touches on the emotions equally with the intellect, and the affections as warmly as the will, comes bravely to the rescue of poverty and suffering, and, in general, sweeps through the entire system of the world's wisdom as a fresh. cool breeze would blow through the oppressive atmosphere of a confined apartment. The index to the book will soonest show the vast variety of themes it handles, and handles well. THE ALPHA is the book of an age. No reader but will find on its crowded pages thoughts that will renew his life if he pays heed to them.

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Form of Bequest.

We are in receipt of letters from friends in different parts of the country, suggesting that hequests be made to the Banner of Light, and also letters containing the agreeable information that several intend to replenish our treasury, but that the writers do not understand how such a document should be legally worded. We would respectfully suggest that, as the Banner of Light Publishing House is not an incorporated institution, those who desire to aid us pecuniarily, by donations of money or otherwise, in order thereby to strengthen us in the maintenance of our great and glorious cause, can do so in the following language:

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Those of our patrons whose subscriptions run out with the present volume, and who intend to continue the paper, are requested to remit for another year before the new volume commences. Such will readily see when the time expires by comparing the figures at the right of their names with the volume and number at the head of the Banner. We give this timely notice, that much extra labor may be saved the clerks who have charge of our mailing machine.

Subscribers' papers marked thus: 29-26, will expire with the present number, and all are earnestly invited to renew their subscription at once.

Matters in this Country and Europe.

Strange and perilous days seem to have come upon this country and the world. In addition to the late terrible acci dent on the Eastern Railroad, at Revere, Mass., elsewhere treated on, we have to chronicle the following disasters, viz. that occurring to the low-pressure steamer "Ocean Wave," Captain Eaton, out with a party of excursionists, which ox ploded her boller on Sunday afternoon, Aug. 27th, at Point Clear, near Mobile, Ala., killing and wounding about soventy Clear, near Mobile, Ala., killing and wounding about soventy persons, the captain, engineer, both pilots and all the firemen being among the first cluss; and the foundaring, off St. Au-gustine, Fin., Aug. 13th, of the steamship Lodona, Captain Hovey, by which twenty-two persons met their fate, and a cargo worth \$200,000 was swallowed by the waves. The mail train bound wost, on the Philadelphia and Erio road, coilded with the Empire freight train going east hear Westford, on the middle division of the Philadelphia, Aug. 26th, near Westford, on the middle division of the Philadelphia trio Railroad, by which six persons were killed and a large number injured. A storm of wind and rain swept in a circular direction

A storm of which and rain swopt in a circular direction around Boston, on the night of Sunday, Aug. 27th, doing much damage, especially at Arlington, where two church-spires were destroyed. The early appearance of the army-worm among the cotton crops of Mississippi, Louisiana and Alabama is creating great alarm among the planters. Nothing of interest is to be obtained from foreign files re-specting the state of sflairs, though the increasing friendil-ness of the Berlin and Yienna Cabinets on the one hand, and those of Paris and St. Petersburg on the other, is thought to foreshadow new and serious complications of the Eastern question. uestion. London advices report the foundaring at sea of the steamer

London advices report the foundaring at sea of the steamer Prince of Wales, Hong Kong, China, bound to Bankok, Siam, Loss, fifty lives. A terrible famine appears imminent in Southern Hungary, in consequence of the overflow of vast tracts of cultivated land, whereby the crops have been destroyed. The cast of Japan was recently visited with a typhoon of great violence, the sea rising to a tremendous height and sweeping over the mearest land, sinking six hundred native beats and several foreign shich, and drowing over four hunboats and several foreign ships, and drowning over four hun-dred natives. The force of the water was so great that an

dred matyes. The bree of the water was so great that an iron safe, weighing over five tons, standing in front of a store a hundred yards from the water, was carried ten yards. By a recent explosion of gun-cutton at Stowmarket, Eng-land, some forty persons were killed and sixty wounded. The powder-mills at Lamia, Greece, were recently blown up by a stroke of lightning, some one hundred persons being killed or wounded.

whiled or wounded. Dollinger's friends have gained a victory over the extreme wing of the Catholics, by the appointment of the new Fre-mior, and Emperor William is now said to be fully committed to the compact with Bismarck against all church aggres-

Spiritualists' Picnic at Lake Waldon.

Spiritualistis Fighte at Lake Walden. The last Grand Union-Fience and Gala Day of the Spirit-ualists of Western Massachusetts, in connection with friends from Boston, Charlestown, Somerville, Cambridge, Chelsea and vicinity, will take place at Lake Walden Grove, Concord, on Tuesday, Sept. 12th, 1871. A large number of speakers and mediums are expected to be present, and all are cordially invited to attend. J. H. Richardson's Band will furnish music. No extra charge for dancing.

) for dancing. arsion trains will leave Fitchburg depot, Beston, at arsion trains will leave Fitchburg depot, Beston, at Excursion trains will leave fitchburg depot, Boston, at 8:45 A. M., stopping at Charlestown, Somerville, Cambridge and Waitham. Other trains will leave at 11 and 2:35. All excursionists above Concord will take regular trains. Refreshments for sale at the grove. Tickets from Boston, Charlestown, Somerville and Cam-bridge, \$1.00, children fö cents; from Waltham, 60 cents, bullden Geneta - Witchburg. Landing Town

BUSINESS MATTERS.

JAMES V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 361 Sixth avenue, New York. Terms, \$5 and four three-cent stamps. Jyl.

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ALL SORTS OF PARAGRAPHS.

CONTENTS OF THIS NUMBER OF THE BANNER. Gales Forster: "Further Experiments by Mr. Correspondence from fourteen States; Poem- great good in advancing the welcome work. 'Theodore Parker," by William Brunton: Free Thought -- " Secret Societies," by M. B. Dyott; TION TO NATURE, his Origin, Character and Destiny," by T. "Response to J. L. Ditson of Provincetown," by Harvey Slade; "False Views of God." Third: Poem-" Resignation," by J. J. Glover; Reports of Spiritualist Conventions in New Hampshire and Pennsylvania; Poem-" Progress;" List of social reform entire in our columns. No mere notice of it Spiritualist Meetings. Fourth and Fifth : Edito- is sufficient. It created a vast stir in the assembly that rials, items, etc. Sixth : Message Department; listened for an hour and a half to its slashing truths, and Obituaries; Prospectus. Seventh : Advertisements. | was the theme of excited comment in the papers of Philadel-Eighth : "Editorial Correspondence," by Warren phis immediately afterwards. The lecturer intended to Chase; "The Scientists and Spiritualism," by John Wetherbee.

Miss Doten's new book, "Poems of Progress," is going through the press as fast as possible. It will be an elegant volume, and contain | York. It so happened that the passengers, among whom some of the best poems of the age.

19 Prof. Crookes's further scientific investiga- bration of that day is given in the rest of the account, or tion of D. D. Home's mediumship will be found "log" of the gallant ship's progress. Among the passenon the first page of this paper. His admissions | gers were J. M. Peebles, and Elder Evans of the Shakers; will not please the bigoted skeptic, while the Spiritualists do not see how he can escape such a pany on Sundays; and on one particular evoning Mr. Peebles final conclusion.

By recent files of the Troy (N. Y.) Daily Whig, we perceive that the case of Mrs. Pierre-who is entranced, etc.-is attracting considerable local attention, and has resulted in several published hypotheses, one of which, viz., willful imposture. "apparently the result of a 'scientific' investiga- This particular publication is devoted to "The Testimony of tion by several female neighbors," the Whig says the Ages," and is reprinted from "Human Nature," by reis "a gross slander upon a lady who is known, as quest of those desirous of possessing in a separate form this far as medical knowledge can make its possessors certain upon any point, to be in a most alarming state of ill health and who is hardly able to lift her hand."

Rev. A. W. Mills, of Greeneville, Conn., recently preached a discourse from the text: "Is there any proof that the spirits of the departed know what is transpiring on the earth?" He took the affirmative, and maintained his position so clearly that many of his astonished hearers requested a repetition of the lecture. It shows how hungry even the church people are for the great truths of Spiritualism.

THE LATE REV. DR. MASON .- It is a little remarkable that the late Dr. Mason seemed to have markable that the late Dr. Mason seemed to have a premonition that something was to happen in connection with his visit to Beverly, and seemed to dread the idea of going away from his family. A few weeks ago, the "exchange of pulpits" was effected by some friends of Dr. Mason, who were desirous of having him preach at Beverly; and during the intervaning time he seemed to be vary during the intervening time, he seemed to be very much workled about it, remarking at times to his wife that it was none of his seeking, and that he did not want to go. These feelings seemed to in-orease as the time drew near for him to go, and ble of contents. Every article is well work reading.

SSUE "THE BIOGRAPHY OF SATAN; OF a Historical Exposi tion of the Devil and his Fiery Dominions." By K. Graves.

It aims to show the Oriental origin of the belief in a devil First Page : " Mediumship," a lecture by Thomas and future punishment, also the Pagan origin of such Soriptural terms as "Bottomless Pit," "Lake of Fire and Brim Crookes," from the London Spiritualist. Second : stone," "Keys of Hell," &c., &c. It is just the issue for "Letter from Thomas Gales Forster;" Banner these breaking-up times of old blind Theology, and will do

We have received a pamphlet on "MAN'S TRUE RELA-P. Wilson, M. D., Cleveland, Ohio, the editor of the Ohio Medical and Surgical Reporter. It was an address delivered in Philadelphia, on June 6th, before the American Institute of Homcopathy, its delivery being greeted with hisses and applause. We should like to give this ringing appeal for raise the medical practice to a higher level than the mere routine of serving and waiting, and to infuse into it a spiritual quality of which it is lamontably too destitute.

The "ATLANTIC EXTRA" is a Journal of the First Voyage of the Steamship ATLANTIC, of the White Star Line, of New were many individuals of wide distinction, passed their Fourth of July in mid ocean; and a full recital of the celeeach of whom dispensed food for thought to the ship's com lectured on "The Marvels connected with the Phenomena and Philosophy of Spiritualism." This little pamphlet will form a pleasant memorial of the voyage to all the passen gers, among whom were Rev. Dr. Willits, of Philadelphia

and George Francis Train, of everywhere. J. Burns, of London, has put forth in substantial pamphlet form, "THE PHILOSOPHY OF EXISTENCE," by Anna Blackwell portion of the author's forthcoming work. The problem of Re-incarnation will here be found to be exhaustively and eloquently discussed.

The same publisher issues "THE ROYAL JOURNAL OF FASHton," which is styled a Directory of Modes and a Compendium of Authentic Designs for Ladles' Costume. It is an ex ceedingly attractive publication of the kind.

The Petersons publish EDWOND DANTES, a sequel to "Monte Christo," by Alexander Dumas, and THE Sowar's FRIEND, by the author of "May Powell." The production of neither author require culogy. They are known for the whole extent of the reading world. The Petersons offer both these volumes in paper covers, at cheap rates for the mil-Hon.

AMERICAN JOURNAL OF MICROSCOPY, is the title of a new magazine devoted to the education of scientific and popular microscopy, G. Mead, managing editor, E. Speakman & Co., publishers, Chicago, Ill. It is a useful and entertaining work.

PETERS'S MUSICAL MONTHLY for September is crowded with songs and musical compositions.

THE LITTLE CORFORAL for September is received. THE LADY'S FRIEND for September is the best we have

THE HERALD OF HEALTH for September presents a fine ta-

50 cents : Fitchburg, Leominster, Mason and Townchildr sond, \$1.00; Bhirley, 90 cents; Groton and Littleton, 05 cents; Mariboro' and Hudson, 85 cents; Acton, 60 cents.

Centa; Mariboro and hudson, 55 centa; Acton, 65 centa Tickels for sale at the depoits. Committee of Arrangements, DR. A. H. Richardson, Charlestown, JAMES B. DODOR, Battern,

Picnic from Brooklyn, N. Y.

The Children's Progressive Lyceum of Brooklyn, N. X., will hold their second grand plenic in Boulevard Grove, East Brooklyn, on Tuesday afternoon and evening, Sept. 5th. Ex-orciess by the Lyceum, and addresses by A. J. and Mary F. Davis, from two to half-past three p. M. Daneing from four to ten r. M. Gentiemen's tickets fifty cents; ladies twonty-five cents, Groon Gates and DeKalb avenue cars, from Ful-ton Ferry, stop near grove. J. A. WILSON, Con.

Vineland Convention.

Vineland Convention. The Spiritualists and friends of progress, the friends of equal rights and justice to all humanity, have decided to hold a Convention in their hall and grove at Vineland, N.J. on Sat urday and Sunday, the 9th and 10th of Reptamber, 1871. It is resolved to devote the first day of the Convention to the question of legal equality and justice, with special refer-ence to universal suffrage, as advocated by the advanced minds of the nation. The second day will be devoted to spirit-ence, we hope to obtain the cooperation of some of the shlest speakers among Spiritualists and outside of them. Invite-tions are extended to all speakers and other friends who feel able to come to Vineland and ald in pleading the glorous cause of liberty. Thomas Gales Forster, Victoria C, Woodhull and Col Blood

anse of liberty, Thomas Gales Forster, Victoria C. Woodhull and Col Blood have agreed to be present. Dr. Blade, the noted medium, in-tends to come, if possible, and is expected. We invite and hope to obtain the attendance of Lucreita Mott, Julia Ward Howe, Ma y A. Livermore, Lucy Stone, Mary F. Davis, A. J. Davis, II, B. Blackwell, T. W. Hirginson and others. Mrs. H. F. M. Brown and Dr. H. T. Child, from special invitation, are confidently expected. A good time will undonbtedly be nad, and we irust all will return happler, wiser and better. Per order of Committee. Mary E. TILLOTSON, Corresponding Secretary.

MARY E. TILLOTBON, Corresponding Secretary, Vineland, N. J., Aug. 23d, 1871.

Convention in Plymouth, Mass.

Convention in Plymouth, Maus. The Massachusetts State Association of Spiritualists will meet in Convention at Plymouth, Mass, on Naturday, Sept. 234, at 10% A. M., and continue in assion until Sunday P. M., 24th inst. One or more Lyceums will unite with the Plym-outh Lyceum on Saturday, and thereby add to the Interest and pleasure of the meeting on that day. All the friends in-terested in the Lyceum movement are invited to be present and add assist in implanting the truths of Spiritualism in the minds of the coming generation. On Sunday some of eur best speakers and workers will be present to address the Convention. All the friends and mem-hers of the Association should make an effort to be present, and by word and deed make this meeting the means of obtain-ing further knowl-dge of Spiritualism. Full particulars for the running of trains on the O. C. & N. R. R., and other Information In the interest of the Conven-tion, will be published in succeeding numbers of this paper. Come one, come all.

Married:

In Winona, Minn., on Wednesday evening, Aug. 23d, at the esidence of R. C. Glover, Esq., by W. F. Jamieson, Mr. Charles Morgan to Mrs. Frances H. Campell.

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London. Price 5 cents. THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritallan Published in Chicago, Ill., by S. S. Jones, Kaq

nalism. Published in Unicago, 11., by B. B. Jones, Esq. Price Scenss. The Present Age. Published in Chicago, 111. Price 8

THE LYCEUM BANNER. Published in Chicago, Ill. Price

THE AMERICAN SPIRITUALIST. Published at Cleveland, O. Price 6 cents.

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Author of "Circassia, or a Tour to the Cancasus;" "Adv tures and Observations on the North Cosst of Africa; "The Para Papers on France, Egypt and Ethi-opia;" "Crimora," etc. Adven-

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from Corunna-A Highwayman turned Pricet-A Cruel Sac-rifice. CHAP. IV.- The Apollo of the Arena-A Bull-Fight-An Apparition-The Queen-Jealousy and Injustice. CHAP. V. -The Scarch-The Discovery-The Loss Again. CHAP. VI.-Manners and Customa-The French occupy Ge-noa-A New Reign of Scuttment-Hise of the Federati. CHAP. VII.-Munisterial-Diplomacy-A Feeler-Intrigue-What may not Money Do? CHAP. VII.-Munisterial-Diplomacy-A Feeler-Intrigue-What may not Money Do? CHAP. VII.-Munisterial-Diplomacy-A Sacrifice-A Severe Blow-Hopes Revived. CHAP. XI.-Important Changes-Cruel Deceptions-Mid night Marriage-Flight-Return. CHAP. XI.-Fiendly Attentions-A New Arter the Rescue -Two New Heroines-Little Words and Great Heaultá. CHAP. XI.-Friendly Attentions-A New Home-A New Oc-cupation-Roul-Searchings-Smuggler's Artifice-Hare Na-tures.

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Confabilitions — Marzetta, and Termolotissi — Spinosa and Gionzalvo. CHAP. XXII.—Kathleen's Entrance on Her New Carcer— Important Information Come too Late—Marzetta Caught. CHAP. XXII.—The Trapper Entrapped—The Poetry of Scenic Representations—More Worth and Loveliness than was Sur-mised—Flesco's Flight. CHAP. XXIV.—On Bioard Ship—Maddening Reflections—Suf-ferings and Recovery of Flesco—A Friend and Brother Found. CHAP. XV.—The Liberal Cause Galms New Suporters— The Frincess Dejected—The Outbreak Begun—Haffed wound-ed—Gionzivo Fligs.

Chap, XXV, - He higher of the function of the function of the con-cide of the function of the

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BETTER VIEWS OF LIVING;

OR, LIFE ACCORDING TO THE DOCTRINE,

"WHATEVER IS, IS RIGHT."

BY A. B. CHILD, M. D.

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BANNER LIGHT. \mathbf{OF}

Message Department.

6

EACH Message in this Department of the Banner of Light we claim was spoken by the Spirit whose name it bears sbrough the instrumentality of Mrs. J. H. Conant,

Mrs. J. H. Conant, while in an abnormal condition called the trance. These Messages indicate that spirits carry with them the charac-teristics of their earth-life to that beyond--whether for good or evil. But those who leave the earth-sphere in an unde-veloped state, eventually progress into a higher condition. We ask the reader to inceive no doctrine put forth by spirits in these columns that does not comport with his of her reason. All express as much of truth as they perceive --no mute.

The Banner of Light Free Circles.

These Direles are held at No. 158 WASHINGTON STREET, Room No. 4. (up stairs.) on MONDAY, TURSDAY and THURS-DAY AFTERSOONS. The Circle Room will be open for visitors at two ofcode. services commence at precisely three of clock, a for which time no one will be admitted. Beats reserved for strangers Donations solicited. MRS. COMANT receives no visitors on Mondays, Tuesdays,

Main chyser receives no visitors on shomays, incomes, Wednesdays or Thursdays, until after six o'clock P. M. Bhe gives no private sittings. MT Donations of flowers for our Circle-Room are solicited. The questions answered at three Soances are ofton propounded by individuals among the andience. Those read to the controlling intelligence by the chairman, are sent in the controlling intelligence by the chairman, are sent in by correspondents.

Invocation.

Oh ye caterers in our Father's house of many mansions, give us this day that bread which will nourish our souls for eternity. And bestow upon these mortals that holy trust, that sublime faith in the powers that he, that shall be unto them a joy and a gladness forever. Amen. May 4

Questions and Answers. CONTROLLING SPIRIT .- If you have questions Mr. Chairman, I am ready to answer them. QUES.-A theory is advanced that the inhabitants of the planets-(Venus, for instance)-are in a far higher condition than those of the earth. Were they ever inhabitants of this or any other

globe? Ass.-Many of the inhabitants of other planets, as well as many of the inhabitants of this planet, doubtless inhabited other planets at different periods of their lives. The older a planet is, the more refined and spiritual its productions. Q.-Are other planets peopled with beings of lower degrees of development than this?

A .- Yes, the earth was capable of sustaining intelligent beings thousands of years in the past, but it had not the intelligence that it is capable of sustaining to day. This being true of our planet, is true of every other planet, for the same law covers all.

Q-(From the audience.) What is death? A .- It is a self-evident fact that it is an incident in Nature, a chemical change that takes place between the soul and its spiritual body, and the physical body; nothing more than that, Q-Is there to be a general resurrection of the

dead, to live again upon the earth?

A .- No, not in the theological sense, certainly. Every soul that passes out of the physical body, at that moment is resarrected from it. And as it passes on from sphere to sphere, through change after change, when it parts with bodies it can no longer make use of, again it is resurrected.

Q .- What am I to understand from that passage of Scripture where it speaks in relation to this great resurrection and judgment day, "When bone shall come to its bone to be judged "? What am I to understand by thet?

A .- You are to understand that the prophet or seer has confounded truth with falsehood, spirit with matter; that he has mixed up old tradition with his spiritual vision; that inasmuch as he was not mediumistically perfect, his vision was correspondingly imperfect.

Q.-In such a general resurrection day, which of my bodies will my soul seize upon to be judged?-for you know we are constantly change ing all our life time. That is the question I wish to ask.

A.-Well, then, I shall answer by throwing the whole thing out of our code. There is no such judgment day: therefore the soul will be under no necessity of trotting round to hunt no a body in which to be judged. Were there such a resurrection day, it would be impossible for any one single soul to gather to itself all the fragments that

gers of truth.

naw that Christianity lacked everything which it | ly and be honest to themselves. ought to possess, as coming from the humble Nazarene. The minister who read the services

over my body knew that I had no faith in his religion. He said, "The dead in Christ shall risethey who have believed, unto the resurrection of delphia. They have doubted my identity, and eternal life, and they who have not believed, unto are unwilling to execute my wishes till they are the resurrection of damnation." His words pro- better satisfied. I did not make my request to duced an electric thrill not only upon my friends them on that occasion for my own benefit, but for present, but upon myself. And I said, "Is it possi- theirs; and it is no matter of concern to me ble that I shall have to enter that body again, and whether they carry out my wishes or not-only I because of my lack of faith be resurrected to shall feel saddened, perhaps, because I know that damnation?"

A beautiful spirit, who seemed reading my soul, ther than that, I have no wish in the matter; they said to me: " Trouble not thyself, oh child, grant | can do as they please. Miss Hannah Gale, a naing faith in that which the soul cannot have faith tive of London, Eugland, who was born into the in; only the senses of the body have faith in such spirit-world from the city of Philadelphia. things. Trouble thyself no more concerning these things, but come with me. The body is no longer thine, nor ever shall be." I believe I was resurrected from that hour from my sadness, and I

May 4. John Locke.

castle, N. H. grain dealer West. May 4.

James Crocker.

coming here. There is nothing impresses me so | idea that they have grouped themselves around. forcibly on this occasion as the services that were They cannot see truth in any other direction, beheld over my deserted body. And the feelings that | cause they have not spiritually or mentally grown were engendered on that occasion by some of my to truth in any other direction; consequently, there friends seem this hour to take shape, as though is no truth for them, religiously speaking, in any they might walk the earth, and become messen- other direction. The Catholic says the Protestant faith is all wrong, and vice versa. Now each is My name was Charlotte Warren. I was an wrong and each is right. They are both right, actress of humble pretensions, and I had no faith both worshiping (had according to their growth toin the pompous religions of the day, because I ward God, and they cannot worship any different-May 8.

Hannah Gale.

I come to say that I did communicate with two of my friends, one evening last week, in Philaby-and-by they will be sorry they did not. Fur-May 8.

Henry Wright.

An old friend of mine has just got his eyes tried to forget the influence that I had felt in see- open to Spiritualism, and he wants to know someing my friends tearfully hidding adjou to my body, thing about it. He has just heard that I was a but I could not. To-day I have found power to Spiritualist before I died, and that I sometimes return, and I ask them to seek to understand travel round this way, communicating with my spiritual things, and instead of feeling animosity friends. He wants to know if I can do something against him who seemed to cast an insult upon for him. Yes, William, I can do something for the dead and her friends, have pity. And when you, but the work will be slow, because, you you shall be enlightened in spiritual things, en- know, you are lame, and you can't run very fast. lighten him-lift him above the bigotry of the age, But I am going to begin by telling you what were if possible, and let his great soul shine out in all the last words we ever spoke together the last the brilliancy of spiritual beauty; for it has within time we ever met on earth. You said to me, itself gems of priceless value, that need only to be "Henry, write to me when you get settled, and if brought to the surface to be worshiped. It is you see any good chance for me, let me know." I seven years since then—seven years this very day since then. May 4. I found no opportunity to aid you, and I was generally in hot water myself. Now, in about three weeks, you will be going to New York to ship. My grandson wishes to hear from me, but he You do n't know it, but I do. Before you go, look don't know how to get at it. Let him write a let- in the Banuer of Light, and take the bearings of ter to me, and allow me to answer it through the Mr. Mansfield in New York, and when you get medium Mansfield. I shall straighten him out, there, give him a call; and while you are there, I and make him understand himself a good deal will give you a call, and satisfy you, I think, that better than he does now. You are William White, I am alive and able to speak for myself, although are you? [That is my name.] And was your the world accounts me dead. Henry Wright-not father's name Nathan? [Yes.] Of course, unless Henry C.-Henry Wright. You know me. [Yes. I tell you who I am, and then I suppose you will You have been a long time absent without renot remember me-John Locke. [[remember in | porting yourself.] Yes; I am doing service in the my boytsh days a man by that name. What part other life with a good, sound body, and they work of the town did you'live in?] Protty nearly in the me pretty hard, but I stand it. [Have you no centre. Do you'remember my pulling your ears [middle name?] No-Henry Wright; that's all. one day, for trespassing upon my premises? [I do [I am glad to meet you. We speak about you not remember that.] Well, I do it must have been occasionally.] Do you? What do you have to forty odd years ago. [What was I doing on your say? [I mention you as one of those who first premises?] Well, you was not doing anything | caused me to investigate.] Is that so? Well, I when I caught you; but I supposed you was going done you a good turn, did n't l? [Yes. It was to do what boys were in the habit of doing-steal through the change in you that I came to learn my apples. [Not at all unlikely.] You had n't something of Spiritualism, and it was your urgot a chance to do anything when I caught you, gent request that I should examine it that led me [From the andience: Where was that?] In New- to do so.] You thought, if it had done so much for me, it was worth looking into. But what do Well, I am glad to see you engaged in such a you suppose I am doing now? Setting type up good work. [Do you see my father often ?] Yes, there! [What sort of types?] Real, solid, sub-I have seen him several times. [Is your son in stantial types, as substantial to us as yours here Newcastle now?] Oh, no; he is West-he is a are to you. [What are you at work on?-a "daily"?] Well, I am; that's why I have to

rough it. I'm engaged on Mr. Berry's paper. [What is he publishing?] A daily called the I want to let my mother know that I am happy, "Carrier Dove." Now, that all seems strange to and that I would not come back if I could. My you. [Yes-rather mythical.] Well, it's anyname is James Crocker. I belong in Boston, but thing but that, you will find, when you "shufile I was sent to Westboro' because I got into trouble off this mortal coil." Things aint so unreal on here. I was sent to the Farm School. Mother's the other side as they may seem from this side. afraid it aint well with me in the other life. I I am setting types, and like it much better than I thought I would come to tell her it is. I was never did here. We get better pay. [You did n't also well off here. If I could come to show myself ways get as much as you deserved here, though to her she would think so, but I can't. [Have you perhaps it was as well in one phase of your life.] hetter clothes than you had here?] Yes, sir; I Yes; I got more than I knew what to do with have everything better. [I suppose you are trying part of the time; but I'm better off now. I'll to be a better boy?] Yes, sir; and you have every- introduce you to the place when you come. We thing to help you there. If you are a bad boy you will take you for "devil." [Thank you; I accept composed its physical body, or any one of its don't have to wheel dirt till your back is broke to the situation.] All right. Consider yourself en-

which makes the idea entirely different from what thing. He tells me then when he get the money it was when given by your speaker. I would source from whence they obtained their information, and if they have n't given it verbalim, give it so. And if they have, we shall then declare, as we do now, that we made no such statement, because with reference to the soul we should be unthe soul's body it is true. There never was an imno proof, and I never did, of the immortality of the spirit, nor can I bring you any proof of the immortality of the soul. Eternity alone can do that. If you define immortality as an existence after death, why, then I bring you ample proof; but to me it means something more than that,

Q.-What constitutes a Spiritualist?

A .- The body of individuals professing to be lieve in modern Spiritualism will tell you that a belief in modern Spiritualism makes them Spirit ualists. Well, so far as they know anything of Spiritualism, it does, but so far as the divine idea is concerned, it does not. To be a true Spiritualist is to live always as if you were sure that you were in the presence of angels; to do nothing that you would not be willing they should know of your doing; to consider them your guests at all times and under all circumstances; to exercise charity in all things and toward all persons; to lay aside all bigotry, all that which would rise up and say, "I am more holy than thou; I have more truth than you have." To be a Spirit ualist is to believe in the doctrines that Spiritualism teaches, and to practice them; to seek to live as near to the divine light, which you each one possess, as is possible for you to, and to be students in the temple of life, seeking to understand its science, to know from whence you have come, and where you are, and whither you are going Spiritualism is a great truth, and for one to fully understand it, he must be exceedingly wise. Q .- Which of the two principles, soul and spirit,

is subservient to the other?

A .- They are each dependent upon the other. They each serve the other. Even as matter and the principle of matter are constantly acting and reacting upon each other, so the soul and the spirit hold the same relationship to each other. Q-Did Mr. Parker control the medium at Tem-

ple Hall, last Sunday, to answer questions? A.-Mr. Parker was certainly present, and in a

certain degree exercised an influence there. Q.-Why, then, did he not manifest the same

wisdom as in the answers he gives here? A .-- A river is measured by its banks. Thoughts

are measured by the channel through which they pass. And, again, Theodore Parker is intimately, spiritually connected here, and is possessed of the freest intercourse through the powers of the medium. It is not so there. There are barriers there that Theodore Parker has no right to break down. He has the right to break down all here, if he wishes. Therefore if it becomes necessary he does so. Indeed, there are many reasons why the same degree of intelligence may not be manifested there as here, or vice versa. The physical organism has much to do with it. The various conditions incident upon the time of control, have much to do with it. Indeed, the causes which go to make up the conditions are legion.

Q.-The remark made by the intelligence with reference to the immortality of the soul and the spirit, disarranges my former ideas, that the soul is the elementary principle through which the spirit acts. You say the soul is paramount to the spirit?

A .- That is the position I occupy. It is a mere difference of opinion concerning terms. I place the soul where you place the spirit. One must be the body through which the other acts. That body being a compound, is subject to the laws of change-It is destructible, and when it has existed under certain laws as long as it can remain in harmony with those laws, then there comes a change. It must dissolve. It is no longer endowed with power to hold its particles together. So it decomposes. It dies, and the soul takes on anothe body better adapted to its higher conditions, for it is constantly soaring upward. May 9.

Clara Robinson.

SEPTEMBER 9, 1871.

for me he be in trouble himself if I not pay. suggest that your interrogators go back to the He thinks about me, and I come to him, but I have no power to speak to him. He has one brother who is interested in these things, and I hope through him to reach Myrick-Myrick Soule. My name was Ludwig Andros, and I want to say this to him, that Myrick Sould shall go to Mr. Daniel true; but with reference to the spirit it is true; of Rodericks. He knows him, and he will pay him two hundred and forty-seven dollars. He has mortal spirit, not so far as I know. I bring you only to go, and he will get it. [Is it on your account?] Yes. I shall then be at peace. I am not now. I'm in trouble. I go to him and share his trouble, and not get any release from this world. May 9.

> Scance conducted by Theodore Parker; letters answered by Josephine Carlton.

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED, Thursday, May 11.—Invocation; Questions and Answers; John Willey, of Kittery, Me, to his son; Cast John Knowi-ton, to friends in Portsmouth, N. H.; "Relie Wide-Awake;" Maria Louiss Bennett, of Fayetteville, N. Y., to her mother. Monday, May 15.—Invocation; Questions and Answers; Jather V. Bell; Minuie Adams of Troy, N. Y., to her mother; James Connelly, of Boston; to his brother. Tuesday, May 16.—Invocation; Questions and Answers; William Berry, of Boston; Adah Isaacs Menken; llenry Jud-kins, died in Switzerland. Tauraday, May 18.—Invocation; Questions and Answers; Sambo, to his master, Simon Brown, of Georgia; Noce, a Moslein, from Beyrout, Syria, to Dr. Smith; Henry J. Ray-mond; Edith Walters, to her mother

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 :

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Passed to Spirit-Life:

From Candia, N. H., Aug. 4th, Luther Flint, aged 49 years 11 months.

Il months. Although he has left the mortal form, we do not feel that he nass really left us, but believe that in spirit he is with us still. One more evilled to the angel band, to guard, guide and counsel. Ever a deep thinker and an earnest worker in the cause of Spiritualism, we cannot feel that his work is ended, but believe that he is s'ill tolling for the good of humanity. Funeral services conducted by Mrs. N. J. Willis, of Cam-bridge part, Mass. Condic V. U. Aug 23, 1821 bridg-port, Mass. Candia, N: II., Aug. 23, 1871.

From East Cambridge, Mass., Aug. 21st, Mrs. Pheebo A. Newell, aged 73 years 10 months.

Newell, aged 73 years 10 months. After two years of intense suffering, anxious to join her loved ones on the other side, she has an early passed over the river. Her support and comfort during this painful sic ness has been the truth of spirit nower and the presence of two spirit sisters, who have e er been near her. May the remain-ing sister and brother be sustained by these eternal truths till called to the home prepared for all, where sisters and death are no more. death are no more Boston, Mass., 1871.

From his father's residence in Vineland, N. J., Friday morning, August 11th, Albro Paul, aged 29 years,

ing, August Hth, Albro Paul, aged 29 years. He was the son of Chauncy Paul, formerly of Springfield, Ohlo. The funeral services to 'k place Saturday afternoon, lith inst., in the grove of the ''Oak Hill Gemetery.'' conducted by L K. Coonley. They consisted of singing of solections from the Springfield, has been by M.s. Coonley, and remarks by Messis. Treat and Dixon. Mr. Paul's house here, and in Springfield, has been for many years the pleasant home of speakers and mediums.

From Lexington, Mass., Aug. 21st, Mrs. Pheebe Greenleaf, aged 79 years.

[Nolices sent us for insertion in this department will be charged at the rate of twenty cents per line for every line es-ceeding twenty: Nolices not exceeding twenty lines published gratuitously]

BANNER OF LIGHT: AN EXPONENT OF THE

SPIRITUAL PHILOSOPHY OF THE NINETEENTH CENTURY.

PUBLISHED WEEKLY AT NO. 158 WASHINGTON STREET. "PARKER BUILD-ING," BOSTON, MASS. WILLIAM WHITE & CO., Proprietors.

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THE BANNER OF LIGHT is a first-class eight-page Fami-Newspaper, containing FORTY COLUMNS OF INTERESTING ND INSTRUCTIVE READING, classed as follows LITERARY DEPARTMENT.—Original Novel-ettes of reformatory tendencies, and occasionally transla-tions from French and German authors. REPORTS OF SPIRITUAL LECTURES able Trance and Normal Speakers. ORIGINAL ESSAYS.-- Upon Spiritual, Philo-sophical and Scientific Subjects.

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Eighth I

The Figh on Tuesday morning, al State or Te limits of the delegato for tion, and of representat of the Am for each we trict of Co active Loc: State, Terri tion, shall t members. These As

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physical bodies; for, as you say, we are constantly parting with our physical life, scattering it to the winds. There is not a single atom that passes from us that does not take something of our physical life, and bear it off perhaps to distant lauds. It is the business of the science of Spiritualism to explode this monstrous humbug of the resurrection.

Q .- 1 wish to ask if the climate of the spiritworld does not correspond with the climate of this. That is, if spirits leave a certain climate on this globe, do they not go to a climate similar in the spirit-world?

A .- They do, by virtue of the law of necessity, a necessity of their being.

Q .- Mrs. Emma Hardinge, in one of her lectures, says that the spots on the sun are not protuberances from the face of the snn, but openings in the luminous atmosphere surrounding the sun, showing its dark opaque body. And she also says that the luminous atmosphere is not the result of its incandescence.

A.-That this is true we believe. May 4.

John McIlvaine.

I have been a long time getting round. I was somewhat atraid 1 might not be able to step in at all, even now. 1 was born in Edinburgh, Scotland. I died in the year 1853, of cholera. My name was John McIlvaine. I was a gardener by profession. I left Scotland, and went to serve at my business in or near London, and finally came to this country. I served on several gentlemen's estates in America, and when the fever ran pretty high about gold in California, I thought I would try my luck at digging in the mines. I have a brother who is, in a small degree, a seer, and I have made manifestations to him some, though imperfectly. He doubts his seership, and wishes I would give him something that shall fix it beyond doubt that I can and do return; so I have come here. And he wishes to know if by my trying to manifest to him, that I have anything important to communicate. Only this: the fact of the immortality of the soul, and its power to return and communicate to those who remain here. He has been thinking that perhaps I have left wealth in America worth seeking for. It is not so. That is all to day, sir. [Will your brother get your message?] He will, May 4.

Andrew Moulton.

I was not sich; a horse kicked me here. [In the stomach?] Yes, sir. My name was Andrew Moniton. I was seven years old, and I lived in Concord. N. H. I have been gone fourteen years, and I want father to know that mother will get well." That is what I came to say to day. I brought a doctor to see her, and he says she will May 4. get well.

pay for it. They go to work to find out what gaged. [It would n't be the first time I've filled makes you had, and take care of it. They do n't the position.] No; we do n't take a green hand, thrash you for being had. [Did they do so at the Good-day.

school?] Yes, sir; here they thrash a fellow for being bad, when he did n't make himself and had nothing to do about it. But it is all right with me now. I would n't come back here if I could have | nearly three years-first, with intermittent malaall Boston and some of New York. I am better rial fever, and it seemed to leave me in a general off than that. [You must be rich indeed] Yes, | consumption. Some of my friends believed I

sir, I am, May 4. Séance conducted by Dr. J. B. Ferguson; letters

Invocation.

answered by "Vashti."

Ye Holy Spirits, in whom abideth love, wisdom truth and power, ye who are charitable and kind. inspire thou us this hour, and bring us nearer to thy God and to ours. Give us to drink of the waters ye have drank of, give us to eat of the bread ye have eaten of, and let us worship at the shrine whereunto ye have worshiped. So shall we come nearer to truth, nearer to wisdom. Ye who are the heaven-appointed evangels, watching over buman life, come to us this hour and inspire these mortals, dispel their shadows, illume all the dark-

ened chambers of their spiritual being, and lead them nearer to wisdom, nearer to truth. Amen. May 8.

Questions and Answers.

QUES .- "For offences must come, but wee unto ever it goes; when on earth for the companionhim by whom the offence cometh." Please ex. ship of those countless worlds that fill the stellar plain.

Ans-Since ye are but unripened fruit upon the with us in life, that hold each one upon its surtree of life, those conditions incident to unripeness must come, and those conditions ye call offences. dom, human love-and that all whisper of thy sins, crimes, evils. They must come, says the wri- power. We praise thee for morning, which ter, but wee unto those by whom they come. The gently parts the curtains of night and lets in the experience of the author doubtless taught him or handsome day to gladden the hearts of men, and her that all sin-all that which is termed a viola- | call man and beast from their slumbers to labor. tion of the law, whether the moral or the physical And, again, when their labors are done, and their -naturally receives some kind of punishment. It bodies are weary, thou dost gently drop the curis sure to come. The offence has been committed. | tain of night, and call out thy starry hosts to watch You have placed yourself in antagonism to the over the slumbering world. And for the magnifilaw, and the law will rebuke you. There is no cence of life, Great Spirit, we praise thee, and for forgiveness for sin, no shirking of penalty. No the power which the human mind or soul possesspriest nor any Christ can save us from our sins. es to grapple with life, for the hammer of science Woe unto them by whom offences come." A to break through all opposition and to possess itgreater truth was never spoken or written.

O.-What is religion? A.-Religion is, to me, simply the exercise of the We only ask, oh, thou most Holy One, that we moral faculty belonging to the soul-the moral may see our duty clearly, and forever walk in thy element, the moral quality, if you please. It is most boly way. Thus shall thy kingdom come to

world upon education. QR-Then it is worship, as each individual understands it.

delphia.

wered by " Vashti,"

thee with our psalm of praise through human lips.

praising thee for the magnificence of life, for those

numberless blessings which meet the soul wher-

spaces, that are all conjoined to us, that are one

face-human life, human intelligence, human wis-

self of all things, and to become, finally, one with

thyself, eminent in wisdom, in power and in love.

Questions and Answers.

QUES.-I have been told that Theodore Parker

May 9.

Mother wanted me to come here. Clara Robin son was my name. I lived in Anderson street West End, in Boston. My mother told me to tell May 8. you if I could come here that she was a Spiritual-Eleanor Stevens. ist, and that she always had the Banner, and she I am so glad to be free! I have been sick should be so glad to hear from me. I've been gone six weeks. I had the fever. I lived here eight years and five months. Mother wants to know where I live. I live in heaven, and I've got old Tom there, and I seen little William. But could come back, and they said, " Come and tell he is big now, and I don't live with him. I don't us how you fare and what you realize." I have live with any of our folks. I live where they take been gone but five days to-day. I am so happy children that aint got arybody to take care of to be free from suffering here! The joyous feelthem, and it's a beautiful place. It's in heaven, ing that possessed me when I knew I was sepaand we have everything we want, and I 've got a rated from the body, I can never describe. I canwhite hat now, and I 've got beautiful things, and not say that all my friends' theories are correct: somebody will have a place for mother when she I do not believe they are. But with regard to the comes; and tell her I'm coming home to-night fundamental truth-the ability of the soul to reand rap to her. [Can you?] Yes, sir, I can. [Does turn after death, and its surviving the change of she know it is you?] Said she should if I'd come death-I know, and I bear testimony, by coming to that truth. I am Eleanor Stevens, of Philahere and tell about it. Do n't forget to tell her I've got old Tom, because she said perhaps I'd May 8. have him. I have a good many nice things. I Scance conducted by Father Shaw; letters anride, and I 've got five dolls. I could n't have any Invocation. Our Father and our Mother, again we flee to

here. I got five now; and I have everything I want. I should n't want to come back here, but I wish mother would come. I hope she will die soon. [I'm glad you have so many pretty things] I'm glad too. I dance every new thing I get, tell mother. I aint so black as I was. Do n't any-body call me "nigger." [Your mother will be glad to hear from you, I think.] Oh, she will, sing, I tell you. She will sing about it. I hope she won't get it till after supper, because she won't eat any supper. I do n't know as she will eat anything all day, she will he so glad. [She won't get your message to-day.] No, not for a good while; but she will see my name, and will be looking out for "BANKE compose a volume. Thus we publish two volumes a work of a sea index, showing the exact time when your subscription expires: i. e., th time for which you have paid. "Monot expires it unsects as figures or respond with the number of the search of the sumpter of the search of the sear here. I got five now; and I have everything I it. She knows. Good by. May 9.

Samuel Warren.

I lived in Boston nineteen years ago. My name was Samuel Warren. I lived on Prince street. I died of paralysis. I was seventy-eight years old. I wish to make a communication with some of my family—any one who is not afraid of this new light. I want them to take advantage of some good means to meet me, for I have something of importance to communicate to them. It is with reference to a missing paper, in which I had provided for Alice's child, and those who are most interested can give me the privilege of speaking with them, and I shall tell them what I have not been able to before since my death. Alice's child is now twenty-two years old, and has never received a dollar. I will say here, the paper is not destroyed, and I have it in my power to give information concerning its whereabouts, so I hope they will give me an early call, Мау 9.

Ludwig Andros.

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A au carried back to the days of my sickness, and there is a sort of general harmony, not always ANS.—Theodore Parker never made any such to the first days of my life in the spirit-world, by special, but a sort of general harmony as to the statement. There is a confusion of terms terms is a confusion of t

dependent for the cast it assumes in the external us, and thy will be done by us, forever and forevermore. Amen. A .- Yes; mind individualizes, aggregates itself into groups, classes, spheres, with reference to re- once made the following statement at this circle: ligion, as with reference to all other matters in There never was an immortal soul, and never

SEPTEMBER 9, 1871.

1. Contraction of the

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BANNER OF LIGHT.



8

BANNER LIGHT. \mathbf{OF}

SEPTEMBER 9, 1871.

A Card.

A Uard. Editors Banner of Light, and Sympathizing Friends Generally—The Spiritualists and friends of pro-gress of Vineland, N. J., send you kindly and hopeful greetings. We are as happy and earnest in our labors for human enlightenment, as firm in the faith of our angel given religion and philoso-phy as every and as sure that the anomine of phy as ever, and as sure that the enemies of our cause will regret the wrongs they do it as we are that we are founded on the rock of Science and canopied by the radiant dome of Truth.

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Banner of Light.

[The following letter of our esteemed brother, Austin Kent, we answer at present only in brief, by notes, hoping to be able sometime to get out our book on Preexistence, which will give our views in full:]

MR. WARREN CHASE'S "PRE-EXIST-ENCE."

EDITORS BANNER OF LIGHT-I read everything EDITORS BANNER OF LIGHT-1 read everything I can find from the pen of Warren Chase. I have believed he, if any one, could convert me to the preexistent theory. From his last, he appears to be an *Infinitarian*. His "Divine Mind"—his Godhead-is composed of an infinite (or less) number of parts, which he calls "soul-germs." Each of these has been and is to be eternally conscious.(1) Then, is that Mind's consciousness one or many? or is it both one and many? To Mr. Chase, preexistence does not prove or affirm re-incarnation but, as these "soul-germs" are unchangeably the same, I cannot see why the fact of their appearhance once in a body does not, at least, prove them liable, if not make it probable, that they have and are to experience an eternal succession of repetition of such experiences, and on the same plane.(2) The old God, (he is getting old.) after resting from eternity, began to create, and to cre ate souls which were to be endless." undying. This added nothing to him, as he was infinite and unchangeable before! Now, we have any number of conscious (finite

or infinite - which ?) individual "soul-germa, which-who, after having remained in a "germ condition during the endless past, enter a body to suffer and enjoy-just once—to be followed by an eternal—I ask, what condition? If they are after death, more, other, better or worse than "soul-germs," they have changed. If each is to be eventually the same after the earth-life as before

it. I have no controversy with its logic.(3) Do or do not these "soul-germs" eventually return to the "Divine Mind?"(4) I must conclude they never leave-are never out of it-as they are and can be no more, no less, and nothing but the "Divine Mind." Are or are not vegetable and animal germs as truly a part of the Divine Mind, or of the Divine existence?(5)

As these "soul germa" are the only God or Gods, I conclude they must be the creator or former of all the forms we see and know (6) this, or in anything, do I misunderstand Chase? I write not a line to embarrass anybody. Chase? I write not a line to embarrass any nody. I am in an honest search of something more ra-tional than what I now possess. I believe souls grow souls, as hodies grow bodies. If there is something more rational, I am after it. As these "soul germs" are absolutely un-

changeable, unimprovable, can Mr. Chase suggest any benefit they can derive from spending less than a moment of time, in comparison to their eternity, in a material body?-and will not the same accuments which show the necessity or value of one short earthly experience be as good for more such?(7) I am sure they will. These "soul germs" are not said to be transient, but are eternal. If we could conceive it possible for them to have wants, these wants must be eternal Be it true that the "divine essence" exists in an infinite or less number of "soul-germs," each of which is conscious, indivisible and unchange of which is conscious, indivisible and unchange-able, about how much have we gained?(8) Was that pre-life happy or miserable, or both?(9) And if the "soul" is unchangeable, will the future life be happy or miserable, or both? Many persons be happy or miserable, or both? Many persons-would be glad to forget much of this life, as they have forgotten the past life. I am supposing they had a past life. If a past, is it not in mercy to us that the past is forgotten?(10) It seems to me that the doctrine of a prečistence, as held by Mr. Chase or by any of its advocates, gives us no rational grounds of hope for a better future. If a pre-life, and that life was felicitous, why need we to have entered a world of so much misery even once? If that life was more miserable than this, the proper deductions from that fact are too

many to even hint at in this article (11) AUSTIN KENT. Stockholm, St. Lawrence Co., N. Y., Aug. 11, 1871.

NOTES BY MR. CHASE.

(1.) Not necessarily conscious, as a healthy man is conscious only about two-thirds or three fourths of his lifetime here; and the same, or nearly the same, proportion may pertain to the eternal life, since consciousness is not essential to existence, but is a result of organization, and dependent on organs and conditions as much as vision is Many of the lower species of animals evidently never are conscious of existence more than plants. which also have life. Consciousness, evidently. always exists in the aggregate, as that is never disorganized as our bodies are. (2.) This state of existence is not our real life, but is only a gestation of the soul, which is born at the death of the body, and when ripened and matured in the sphere of our planet and the cycle of its life, would not more naturally return to this earth and a new birth than a man in his second childhood would return to nursing a mother's milk. There are other worlds and regions to explore and enjoy. (3) We have so often explained our views on this point that we are almost ashamed to repeat them. The soul-germ is not conscious except through its organization. It, in us, is now passing one of its transitions, or nights, through the Lethean birth into its real life over this earth. and is only, at best, physically and partially conscious; for we are not really conscious of being sonls with divine life eternal in us, and have to find proof that physical death will not destroy us entirely through our senses, or remain in doubt. This moment of time in which we are passing from a past organic spiritual life over some other world to the real life that awaits our spiritual birth into this sphere, is, like millions that have preceded it, varying, as do our daily experiences, to make variety: and a few of us, like Bro. Kent. get slight foregleams of a real consciousness, and are troubled about the past and future; but we are all safe, with no possibility of losing existence, or of permanently losing consciousness and knowledge of the past and future. Souls and soul-germs are infinite in number and variety. and are eternally changing places, but never increased or decreased in numbers. Progression is only chauge, and in that sense only is eternal. (4.) They can never return to that from which they never depart, nor to that of which they are forever a part, and which embraces them all. (5.) All are parts of the stapendous whole, but germs that do not develop organic forms with soul-life can hardly be called soul-germs; but no doubt each particle fills its place in the infinite variety, as we do ours! (6.) The Infinite Intellisence operates and controls the whole, as the finite does its part: and in and through the whole is the immutable LAW which no power can break nor change-a fatalism, holding even Divine Intelligence in existence and order, in spite of it. self; or, in other words, there is NO power to create nor annihilate, nor even to subvert the great universal harmony. (7.) We do not really spend more than a moment of our eternal life here, and when we get up higher, and are spiritually born. shall see the use of this, and not desire to repeat it here. (8) We neither gain nor lose, but are constituted to enjoy more than it is possible for us to dream of here. Be patient, Bro. K.; your turn and time will come, and you will know and feel the use of these long years of suffering, both physically and mentally. We have suffered men-

tally even longer. (9.) Both are essential, and posing Spiritualism? In fact, the lectures against | you believe it, that after this nugget of condensed we have much to do in making the proportions it by those who have previously advocated it, which are realized when we are free from the have generally helped more to alvance it than chains, burdens and curses of this Mother Earth did those of the same speakers when given in its and its human laws. (10.) It is not forgotten, but favor. The more said about it, the better for the will be vividly remembered when we are born cause, and the more it is exposed, the more it into and developed in the memory sphere of spreads and is embraced. It is not, like Catholi spirit-life. (11.) The dark side, Bro. Kent, hangs cism, too sacred to be exposed and viewed from on your mind from the long years of pain you both sides.

DISTILLED LIQUORS.

equaled old Job in the virtue of patience. We, According to statistics from the Revenue Deoo, have had our soured and sorry years of pilpartment, there is said to be now in the United grimage, and in our earnest struggles and efforts States about one gallon of distilled spirits to for the good of our fellow beings, been misundereach inhabitant, with a fair prospect of a large instood and abused most shamefully by those who crease from the cheapness of grain, large sale and should have been our best helpers and warmest fair price for liquors. This, although revenue is friends; but the sunshine of a brighter sphere is derived from it, and many collectors furnished already dawning upon us, and we know our reward is sure, and hence continue our work to the from various sources with plenty of money, is nevertheless a sad and sorry picture for our counlast. We thank you for the letter, as it brings try. One gallon to each person is enough to kill one-fourth of the whole population and render another fourth crazy criminals. It supports and creates crimes and criminals more than all other causes. It produces more poverty than all other causes in this country. It is the fire that keeps the social hells boiling, both in

families and bagnios. It is an entire destruction of breadstuff used to manufacture it, and worse the last one who uses the liquor and gets /20. If burned, the owner might get pay from insurance. but in both cases there is a total loss for somewhich we leave out, while we know him to be per. | body, however much it may be shared and divided. fectly reliable, and to him we refer all who wish To us, it has long seemed time that the government of this country took the distilleries into its own hands, and stopped all but that which is

THE SCIENTISTS AND SPIRITUALISM. BY JOILN WETHERBEE.

lemonstrated truth. Whatever is undemonstrated is speculation. Speculation may solidify into science, or it may dissipate or explode, but specula. tion is not science. Science holds close communion with matter. The area of matter widens, and science widens with it; but it makes no connection with spirit. Science has stepped from earth to planet, and from planet to sun, and from sun to nebula, the supposed mother of suns and systems. Science ranges from the earth's centre to the milky way, itself a glory wheresoe'er it goes, but in its wide sweep finds no spirit. As poetry has said, "Out of one blood God hath made all the nations of the earth," so science, in its extended outlook, says-and with truth-" Out of one stuff God

hath made all the orbs of the universe." This ' stuff," in whatever form presented, is the domain of science; and spirit, to the scientific mind, refuses to put in an appearance; reduced to the last analysis, it finds nothing but an all-pervading, all-persistent force. The reduced expression is :

Where this force connects with spirit, or if it does, or how related, science is powerless to answer. But, then, half of the battle of the Spiritualist is won when the materialist is obliged to admit the fact (which is against the inclination of scientific thought) that in the last analysis the visible world is the product of the invisible. That, it does do when it resolves matter into invisible forces; it is but one step, logically, to say the mind of man-meaning his spirit-is not the effect of

Science, then, dealing with forces, is on the very confines of matter. It is sounding, or trying to, in very deep water; it has a solid road behind it; as far as it has gone, it rests on the bed rock. During its progress up to this point, imagination has constantly whispered, " nothing venture, nothing have," and still whispers, if you choose, as modern Spiritualism, "nothing venture, nothing have." Imagination has often proved the accident of great discoveries, so that it is a debatable question which takes the prize, imagination or human reason, the poet or the philosopher. Certo send delegates to that Convention. I do not tainly, science would never have held the uni-feel able to go, unless there is a reduction in rail-road fare. If there should be, I do not know as I been for the speculative spirit in man. Buckle one of the ablest men England has ever produced, pays a beautiful tribute to man's imaginationwhat it has done to aid in the onward march of science; his remarks would be good reading, and though a materialist, his argument is a source of strength to the modern Spiritualist, though only an outsider will see any connection with the latter's belief and imagination. It will make this article lengthy to review his thought, but I will quote a line or two, to illustrate the point referred

of Chemistry on the subject of this investigation. heard from unconverted science, its remarks on this subject interested me much, and I am sure clusion to this article. It is headed

No force-no matter.

his organization.

Science knows no spirit. Science is the world's

scientific gentlemen are not surprising or disap-pointing, inasmuch as we were certain, when the investigation was entered upon, that they would be brought in contact with phenomena which, they could neither understand nor explain. The many. The truth is, the men known or recognized as Gentlemen, devoting their lives to scientific re-search, acquire babits of close observation, and are usually ingenious in devising mechanical and

us her statement, over her own signature, to the than burning it up. True, the seller gets pay of following effect, which is presented to us by our

to know more about the case. She says: "I had been sick two years and two taken with typhoid fever and inflammatory rhenmatism. Two doctors called my disease typhold, and one a slow fever-two doctors said the bone of my leg was not affected; one said it was, and a piece of the bone was taken out by a surgeon. My leg was getting along nicely, but I could not walk without a crutch, and was crooked, could not straighten up, and had severe attacks of pain

have endured, in which you have almost, or quite,

eternity at all.

more pain. Many thanks to Dr. Newton and Mr. Monroe, who wrote for me and got the Doctor in-

Mr. Monroe assures us that Mrs. D could often be heard in his house screaming in her agony, and excited great sympathy with all the neighbors. As she was unable to pay any more bills for treatment her case was considered hopeless. She paid Dr. Newton nothing but blessings, which will go beyond this life and be good currency in the next. She is now about town, astonishing the unbelievers and the ungodly, and arousing so much prejudice against Spiritualism and its unholy acts as to array the D. D.'s and M. D's with a power that keeps the facts in the case out of the local paners. which depend largely on their influence for support, and, of course, must trim their sails to the breeze. Neither Mary nor her friends (except Mr. Monroe) are Spiritualists; and while the M. D.'s lay it to her faith, she had none in Dr. Newton, but had in them until they failed to cure her. She

tized, and used as directed with perfect success, as we are assured. This is not the only case that has been reported to us of late, as occurring in this far-away section but as this case is to be used at Bunker Hill, and the papers there decline to publish the facts, we give it to our numerous readers in Southern Illinois, and refer to J. R. Monroe, of Bunker Hill,

bling you with this note. I am very anxious to iattend the American Association of Spiritualis's at Troy, N. Y., in September. We have no organ-ization here, as yet, and I fear we will not in time

you nearer to us as an honest searcher after the evidence on which we rest our convictions of eternal life, in which we, of course, could not believe until we could find some evidence of preexistence, as eternity with one end would be no TESTIMONY FOR DR. NEWTON. Mary E. Drummond, of Bunker Hill, Ill., sends

esteemed friend, J. R. Monroe, who is a near neighbor and knowing to the facts, and adds much more

months before I heard of Dr. Newton. Was first needed for mechanical and chemical purposes. in my left arm, and had to sit night and day in a chair. For months I could not raise my hand to my head; my spine was crooked, and is now straight, and in three days after I received Dr. Newton's letter I could walk about and had no

terested."

was treated only by Dr. Nowton's letter magne-

and to Mary E. Drummond, the subject.

IN RELATION TO THE CONVENTION.

"DEAR BROTHER-Excuse a stranger for trou-

could go, unless I was sent a delegate. Will you please give me information on this subject? I have two reasons for wishing to attend that Convention; first, I wish to become acquainted with Spiritualists from different localities; second, I have been engaged in a girl's school, have a val-uable school property, beautifully located, was compelled to close my school last year, in consequence of the persecutions of the Orthodoz Chris-tians. They called me an infidel, because I love and practice the pure and holy teachings of Jesus. Being alone in the work, I could not row up stream. Here we should have a progressive school; a better or more healthy location cannot be found in the United States than this."

We insert this letter as one of many, showing the general character, honesty and earnestness of those who have and will attend these conventions until there is a radical change in the system, and also to prove what we have before said about the dispositions and capacity of delegates, &c. Now to this sister we would say you would be greatly disappointed should you attend, for however much persons in attendance might sympathize with you and desire to carry out your wishes, and holp you start a school, you would find them, both individually and collectively, unable to do so, and you would also find many others like yourself, with projects equally or more deserving, pressing in vain their cases on the Convention and its members. What is worse still, you would find, if means could be raised to start your enterprise, objections would at once arise of a sectional character, and local prejudice would run riot, as it does in other societies where the popular will has to be consulted. We were sickened and almost heart-broken by local and personal prejudice, wrangling, discord, slander, &c., that have run riot both in and out of our conventions and among the believers in our glorious gospel, and yet it is not as bad as in the churches.

CHARITY COVERING SINS.

A Missouri paper, commenting on a case in which an elder female induced a younger to go into the social vices that lead to ruin, savs:

"While no punishment could be meted out that would be too severe for the thing in female form, who, by a story of imagined injury and wrong done, succeeded in blighting this fair young flow-er, let us not look too haisbly upon her who is more sinned against than sinning, and remember

No matter how far from the right she hath strayed, No matter what inroad dishonor hath ma o. No matter what element cankered the yearl-Though tarnished and sullied, she 's some mother's girl." The writer forgets entirely that the lines apply to the former as well as the latter case. It makes a wonderful sight of difference with some persons whose ox is gored about the estimate of criminality.

SACRED SUBJECTS.

The riots in Ogdensburg and elsewhere, where

"Many able thinkers consider the imagination dangerous, as leading to speculations of which the basis is not assured, and generating a desire to catch eagerly at distant glimpses before the in termediate ground has been traversed. That th That the imagination has this tendency is undeniable, but the emotions are as much a part of us as the understanding: they are as truthful; they are as likely to be right; if the man of science despises their teaching, so much the worse for him."

From this chapter from Buckle, modern Spiritualism can read a lesson to the scientific world in its dealing with this "new departure" from chronic and unscientific religious ideas; but an idea based on truth can wait; its day will come; and the late expressions of science on this subject, indicate it to be close at hand.

The persistency with which people who have had experience have held on to spiritual manifestations, is very remarkable. From the time the rap was heard, a generation ago, which interpreted itself as a human being who had passed the bounds of mortality, to this time, how varied and how persistent the manifestations have been, and how widespread and spreading is the thought. It has been exposed, detected, explained and exploded, but shines the brighter for it. It has been proved to be anything, and everything, and nothing; it is deception; it is devil; it is mesmerism; it is unconscious cerebration; the pulpit fulminates against it; science turns its back on it, and still every day there are more believers than there were yesterday, and so it will continue. Robert Hare, in the front rank of the scientific world, examines it, proves it, holds fast to it because it is good. Then his record counts him nothing; science cuts him; his name is no more heard in its heaven. John Pierpont, in the front rank of the theological world, tastes and finds it true and good, and he, covered as he was with high record. hears the voice of his brethren say, "What a pity!" And when he dies with it on his lips, they gather him to his fathers, and preach of his virtues and his glories, and their glories, but the subject dearest to his heart-that was his consolation in age and in death-is never mentioned. Still it increases, and the air is full of it. Harvard College examines it, or pretends to; it bides itself from these wise and prudent savans, (?) and reveals itself to babes.

The Scientific American, speaking for them and some person leaves the Roman Catholic Church for science, after referring to this unique "Harvard" and attempts to expose its follies, errors and investigation as a squelcher, says, "in a word, catwickedness, show that it is a sacred affair that can- alepsy and hypnotism explain all the mental mannot bear to be exposed. Who ever heard of a riot to ifestations; and cheat, self deception and legerdeprevent a renegade or any other speaker from ex- main all the physical manifestations." And do zerland, at the age of fifty-one,

as teachers in matters of science. But the phenomena exhibited through the man Home, and hundreds of others in different parts of the world, manifestly do not lie within the domain of any of the sciences, and, consequently, scientists have no data, no experience, no precedent upon which to base investigations.

scientific investigators are no more competent to investigate or explain this mystery than shrewd

men from other classes or other pursuits in life.

other aids for the elucidation of the principles and

ws of Nature, and hence are pr

wisdom had found utterance, there then were no

symptoms of any ebb-tide in the steady flow of this modern spiritual idea? Now and then a sen-

sible word on this subject finds expression within

the lines of science; and the time will come when

all its words will be equally so, and we will say

to it, "Late, but welcome." The sensible word I

refer to was found in the Journal of Chemistry,

where the editor, investigating, found proof that

conclusion that there is one power, impulse, a force in Nature, regarding the character of which

That is all a sensible Spiritualist ever asks-

simply to admit the fact. Allow men to have

eves in their head, and believe what they see.

when they see it; definitions will come in due time.

I said earlier in this article that science was

now on the confines of matter; and, studying

forces and in keeping with this "conclusion'

which I have quoted from the Journal of Chemis-

try, some men of high scientific culture have in-

vestigated the phenomena with Mr. Home the

medium, and find an intelligent force that can

play a tune on the accordion, and can make itself

They say there is a "psychic force" around the

human organism, which is an important subject

for scientific study. The circumstances and char

acter of this investigation are such as to leave no

trace of doubt: hence that settles the question as

to the fact; and as the phenomena observed on

this occasion were of the extremely improbable,

the settlement of them settles the possibility of all

the variety claimed as spiritual manifestations.

The Scientific American devotes much space and

three pictures to the records of the investigation

referred to, and bearing testimony also to the

high standing and character of the investigators.

It is good summer reading to turn back and com-

pare its pictures and comments of to-day with

what it said six months ago, and which also I have

quoted, or rather referred to, quoting only its

pith. I have more to say on this subject, but I had

better leave it for a future article; it will keep,

and the spiritual manifestations will keep also. I

will close by quoting from the Boston Journal

and, as it uttered the first sensible word I ever

will the Banner readers, and so I give it as a con-

"THE GREAT MYSTERY."

natural world which may justly be termed great, but there is one class of phenomena which is of a

nature so deeply mysterious that it may well be

called the great mystery. It is now attracting public attention to a large extent, from the cir-

numerance that three eminent scientific gentle-men of Eugland have recently attempted to in-

vestigate it, and, after devoting considerable time to the matter, have published some extended statements of an important nature. Prof. Crookes,

the eminent chemist, and editor of the London

Chemical News, Mr. Huggins, whose spectroscopic

and astronomical researches have rendered his name famous in the scientific world, and Mr. Ser-

geant Cox, a prominent member of the English bar, have had Mr. Home, the 'medium' so called, in their hands and under their control for a con-

siderable time, and have made, in connection with him, a large number of experiments with the view

of discovering the nature of his ' tricks.' or the

The conclusions reached by these eminent

"There are many mysteries connected with the

That enough had been observed to lead to the

it was something, and not a cheat, and said:

mankind is totally in the dark."

During the past quarter of a century we have many times been called to investigate phenome-na corresponding with those which have recently ome under the notice of Messrs. Crookes, Hugfins, and Cox, and we confess to have been bar thed and confounded by what we have seen and heard. Probably few experimenters have had a wider or a more diversified experience in the va

wider or a more diversified experience in the va-rious departments of scientific research, and in the mechanical arts, and yet we have found no appliances, no experimental tests which afforded any clue to the mystery. Contradictory, uncertain, capricious as the phe-nomena generally are, they yet seem to be gov-erned by some laws or conditions which, if not fixed, approximate to that condition. 'Mediums' tell us that they have no control over the demon-strations; that they appear and disappear indestrations; that they appear and disappear inde-pendent of their wills. This is virtually saying that the phenomena are spontaneous, or inde pendent of human volition, and such appears to he the case. It is certain the 'tricks' are not ab solutely at the command of any one. We have waited with much impatience for hours in the houses of friends for the demonstrations, and it was not until we were upon the point of departare that the strange antics commenced. In these instances the impatience, desire and anxiety of the family whose guest we were, were greater even than our own. We do not know why this is so; in fact we know nothing whatever about it; but this affords no reasonable ground for concludng that we shall always remain in ignorance. It s the ignorance of the conditions upon which the phenomena depend that leats so many to regard them with suspicion and distrust. Whenever we understand the laws under which this strange power acts then we may be able to experiment

at will, and subject it to careful study. Manifestly there are invisible, imponderable agencies of great power in this world, other than those which modern science recognizes, and it is a source of no little annoyance and mortification that thus far we have failed to bring them within the field of scientific investigation. At present the whole matter is involved in doubt and perage will find means to solve the great mystery, and roll away the dark clouds which obscure our vision.'

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This is, truly, a "wonderful" and interesting book. Each article gave me a very different feeling. I have read them with the utmost pleasure coming, as I verily believe, from the unseen to many-but not to me-of those who are dwellers of the "Better Land." It meets my idea of Spirit-Life as well, if not better, than any work I have had the opportunity of perusing. Being somewhat acquainted with the source through which they come, I wish the book might be in the hands of every human, earth-weary being.

Faithfully yours, DR. WM. OSGOOD PAGE,

Charles Scribner, the head of the publishing

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of typhoid fever, August 19th, at Lucerne, Swit-

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