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NO. 1.

SPIRITE: A FANTASTIC TALE.

Translated from the French of Théophile Gautiér, expressly for the Banner of Light, By au English Authoress.

CHAPTER I.

Guy de Malivert was stretched, almost seated on his shoulders, in an excellent easy-chair near the fireplace, where a good fire bluzed. He seemed to have made his arrangements for passing in his own home one of those tranquil evenings which the fatigues of worldly pleasures render at once a joy and a necessity to men in gay life. A black velvet jacket, a foulard shirt and wide pantaloons of red flaunel, and large morocco slippers, in which his arched and nervous feet danced, composed his costume, which was at once comfortable and elegant. His body was free from all inconvenient pressure, and at ease in his soft, suppledress, Guy de Malivert, who had taken a dinner of Spartan simplicity at his own house, followed by some glasses of Bordeaux returned from India, experienced that sort of physical beatitude which is the result of a perfect concord of all the organs. He was happy, without any pleasant event having occurred.

Near him, a lamp arranged in alabaster shed a soft, milky light, like a moon shaded by a slight mist. The light fell on a volume that Guy held in his hand in an absent manner, which was no other than the Evangeline of Longfellow.

Doubtless he admired the work of the greatest poet that young America has produced, but he was in that lazy disposition of soul when the absence of all thought is preferable to the most beautiful idea expressed in the most sublime terms. He had read some verses, then without putting down the book he leaned back in his chair and rested his head on the guipure which covered it, as denjoyed the delight of an entire brain rest. The warm air of the room enveloped him in a soft caress. Around him were repose well-being, ellence and internal quietude. The only perceptible noise was the gentle bissing of a .jet of gar, and the tic-tac of a clock, that with its pendulum marked a rhythmic tune.

It was winter. The recently fallen snow deadened the distant noise of the carriages, rare enough in this desert part of the city; for Guy inhabited one of the least frequented streets of the faubourg Saint Germain. Ten o'clock had just struck, and our lazy hero congratulated himself on not being in black coat and white cravat. standing in the recess of a window in some ambasendor's drawing room, having for perspective his horse was not sharpshod, and might slip danthe meagre shoulder bones of some old dowager | gerously on the frozen snow. Moreover, he did with too low a dress. Although there reigned not care to let an animal sold to him by Cremienx that it was intensely cold without, from the brightness of the fire and the silence of the streets. The magnificent Angora cat, the companion of Mali vert in this far niente evening, crept close to the fire to lick his white fur, and one saw that it was only the gilt fire-guard that prevented him lying amongst the very cinders.

The room in which Guy epioved these peacea ble pleasures was half studio, half library. It was large and high, and looked into a court and garden planted with those noble old trees, worthy of a royal forest, which are only to be found around the aristocratic faubourg, for it requires time to produce a tree, and parvenues cannot improvise them to overshadow their great hotels built in haste from a fortune that fears bank-

ruptcy.

The walls were hung with fawn-colored leather, and the ceiling was of beams of oak, framing squares of Norwegian pine, the woods being left in their natural color. These sober brown tints set off the pictures, sketches and water-colors suspended on the walls of this kind of gallery, where Malivert had collected curiosities and fantasies of art. Book-cases of oak, low enough not to interfere with the pictures, formed a basement round the room interrupted by a single door. The books which loaded these shelves would have surprised the observer by their contrast. One might have thought it the library of an artist and a savant mingled together. Yet Guy de Malivert was not a savant. He had not even learned what is taught at college, but, after having remade his literary education, he felt it shameful to he ignorant of all the fine discoveries which are the glory of the present century. He had therefore put himself au courant as well as he was able. and one might speak in his presence of astronomy, cosmogony, electricity, micography, spontaneous generation; he understood and sometimes astonished his interlocutor by an ingenious and new remark.

Such was de Malivert at the age of twenty eight or twenty-nine. His head was slightly bald on the top of his forehead, his face had an open and frank expression which was pleasant to look at: the nose, without being Grecian in its form, did not want beauty, and separated two brown eyes of firm expression; the mouth a little heavy, announced sympathetic goodness; the hair of a warm brown, was massed in small close curls without any aid from the coiffeur, and a moustache of a golden brown shaded the upper lip. In short, Malivert was what is called a handsome man. and on his entrance into the world of fashion, he had had successes without much trouble in gaining them. Mothers adorned with daughters to marry, bestowed on him various little attentions, for he had forty thousand francs a year, and an apoplectic uncle many times millionaire, of whom he was the heir. An admirable position! However, Guy was not married; he contented himself by making an approving sign of the head to the sonatas that young ladies executed in his pres- himself the disagreeable passage from the coupé ence: he reconducted them politely to their places

an anhorism from which they could not extract the least matrimonial hope. It was not that Guy de Malivert wanted wit; he could easily have found something better to say than these banale phrases, if he had not feared to infringe the nets, woven of threads finer than spider-webs, which are stretched out in the world around young ladies whose dowry is not considerable.

When he saw himself too well received in a house, he ceased to go thither, or he set off on a long journey; and on his return, he had the satisfaction of seeing himself perfectly forgotten. Two or three misunderstood women, more or less sep arated from their husbands, had proclaimed him their beau ideal; to which he replied, "You are very polite, madame "-not daring to tell them that they were far from being his; for he was a polite man, this Malivert. So he had attained the ripe age of twenty-nine without having felt love-such, at least, as it is represented by poets. dramatists and romance writers, or even the love anch as was depicted by his comrades in their confidential boastings. He consoled himself very easily by reflecting on the annoyances, the calamities and trouble that this passion entails, and he waited with natience for the appearance of the decisive object which was, unsought by him, to fix his destiny. However, as the world often disposes of you after its own fancy and according to its own ideas of suitability, it had been decided in society that Guy de Malivert was smitten with Madame d' Ymbercourt, a young widow to whom he paid numerous visits. Her estate joined his; she possessed sixty thousand francs revenue, and was twenty-two. She had mourned M. d' Ymbercourt in a very suitable manner; he was old and peevish, and her position warranted her in taking a young husband of good appearance, whose birth and fortune equaled her own. The world had therefore married them on its own authority, thinking that this union would open another agreeable drawing-room-a neutral ground where people might meet. Madame d'Ymhercourt tacitly accepted the hymen, and already looked on herself something in the light of Guy's wife, who was not hasty in declaring himself, and even thought of not going any more to the pretty widow's house, for he was rather annoyed by the legitimate airs that she gave herself in advance of the event.

This very evening Guy was to have taken tea with Madame d'Ymbercourt; but after dinner he was seized with a fit of indifference, and he telt himself so comfortable at home that he had shrunk from encountering a cold of seven or eight degrees, in spite of his fur cloak and the pan of hot water that was always placed in hicarriage. Besides, he had said to himself that for five thousand francs stand for two or three hours exposed to a bitter northeaster. One may judge that Guy was only moderately in love, and that the lady might wait long for the ceremony that would entitle her to another name.

As Malivert, Inlied by the soft temperature of his room, where the blue, odorous vapor of two or three fine Habanas was floating, began to feel the golden powder of sleep roll under his eyelids, the door opened carefully, and a domestic appeared, bearing on a silver plateau a delicate letter, perfumed, and sealed with a device well known to Guy, for he immediately took it with an air of vexation. The scent of musk on the paper appeared to affect him disagreeably. It was a billet from Madame d'Ymbercourt, recalling to him his promise of coming to take tea with

"The devil fly away with notes that give a headache!" exclaimed he, with little gallantry. "A fine pleasure, to cross the city to drink a cup of hot water in which are steeped some leaves dyed green with Prussian blue and verdigris, whilst I have that box of Boromandel lacquer full of caravan tea-authentic tea, bearing the seal of the custom-house at Kiatka, the last post on the Russian frontier of China! No, certainly, I shall not go."

A remnant of politeness, however, made him change his resolution. He told his valet to bring his clothes; but when he saw the legs of his black pantaloons dangling piteously over the back of a chair, his shirt stiff and white as a porcelain card, his black coat with slender arms, his boots polished like mirrors, and his gloves flat as hands that had been through a flattingmill, he was suddenly seized with a fit of despair, and buried himself energetically in his arm-

"Decidedly, I stay at home. Jack, go arrange my bed."

We have said above that he was a well-bred nan, and had, besides, a good heart. He therefore hesitated on the threshold of his bedroom, where all his usual comforts smiled upon him, and said to himself that simple politeness required that he should, at least, write a line of apology, alleging a headache — important business-something that had happened to prevent him waiting upon her. Now, Malivert, though very capable of writing an article on travel, or a tale for the "Revue des deux Mondes." detested writing letters, and especially those mere commonplace letters of politeness which women write by dozens at the corner of their toilette table, while Clotilde or Rose dresses them. He would rather have written a sonnet with difficult rhymes. His difficulty was so great that he would have preferred going in person to the other end of the

He approached the window, half opened the curtains, and saw through the damp window panes a dark night spotted with little flakes of snow like the back of a pintada. He figured to to the vestibule, the current of cold air on the

Titerary Department. them between the figures limited itself to such ingues the fireplace, in full dress, with dress cut self. A secret instinct affirmed to him that this frot a gentleman to affect the least eccentricity; by the secret instinct affirmed to him that this frot a gentleman to affect the least eccentricity; Charles Dickens's romances, always designated philosophic prudence attributed it; he felt that this the chest," and whose on thence of breadth and feeble groan came from a soul, and was not a whiteness served to display he wealth of a banker; he saw her superb teeth always set in an unchanging smile; her eyebrows of arch so perfect that one might imagine them made with Indian ink, but which in reality owed nothing to art; her magnificent eyes and classical nose; her flyure that all dressmakers pronounced perfect; her arms, rounded as if turned in a lathe, and loaded with massive bracelets. And the remembrance of all these charms that the world destined for him by marrying him to the young widow, without his having any great desire for it, filled him with so deep a melancholy that he turned toward his bureau, resolved-dreadful alternative-to write a note of ten lines rather than go to take tea with the charming widow.

He placed before him a sheet of creamlaid reason. The sentiments of the soul are passed paper with an M and G curiously interlaced on through the mind before they fix themselves on the top, took a fine steel pen in a porcupine quillholder, and began very low down so as to diminish space for the composition, and inscribed the ing other things. It must have been therefore, triumphant word "Madame." Then he made a that an influence that he could not define had pause and leant on the palm of his hand; his faculties could furnish him with nothing more. Dur- himself, and had acted in his place; for he was ing some minutes he remained with his hand in the same position; his fingers extended along the pen, and his brain involuntarily occupied with had been lazy, sleepy, stupefied by the torpor of thoughts quite contrary to the tenor of the note. As if from waiting for the words which did not awake. The vexations alternative of going to come, his body became weary of inaction, and began to show signs of impatience in his fingers, the cuse himself, had given him a kind of feverish phalanges of which extended and contracted themselves as if to trace characters, and Guy was ideas in so just and clear a manner, and more demuch astonished at seeing that he had written cidedly than he had yet avowed even to himself. ten or twelve lines absolutely without knowing were due to what he must name a supernatural it and which he read thus: "You are beautiful intervention, until analysis had explained it and enough and surrounded by so many adorers that given it another title. one may be permitted to tell you that one does not love you. It speaks ill for the taste of him who makes the avowal-that is all. What is the use of continuing relations which will ord in ongaging two beings so little fitted for each other, and which would bind them together in lifelong unhappiness. Pardon u.s. I am going away; you will have no trouble in forgetting me."

the table; "am I mador " somnambulist? What The weary horses, shaking their bits, mingled a strange note is this! I resembles one of those lithographs of Gavarni there one sees at the same time the phrase wished to force my hand to write a pretty, social lie: but it would not do it, and, contrary to custom, the bare truth is in the letter."

Guy looked attentively at the note, and it seemed to him that the writing was not what he commonly wrote. "There," said he, "is an autograph that would be disputed by experts, if my turned toward the drawing room, the doors of However, I have neither smoked opium nor eaten hasheesh, and it cannot be that two or three glasses of Bordeaux have gone to my head. I am stronger than that. What will become of me if my pen flies thus without my knowledge? Fortunately, I have reperused my letter, never being sure of my orthography in the evening. What an effect these amiable but too truthful lines would have produced! What an astonished and indignant air she would have put on as she read them! Perhaps it would be better that the letter should go just as it is. I should have passed for a monster, a tatooed savage, all unworthy of putting on a white cravat, but, at least, this acquaintance, which wearles me, would have been broken like a glass, and glass is not mended, even by sticking paper on it. If I were a little superstitious it would be easy for me to see in this a warning from heaven, instead of an unaccountable absence of mind."

After a pause Guy took a violent resolve: "I will go to Madame Ymbercourt's, for I am

ncapable of rewriting this letter." He dressed himself in desperation, and, as he was leaving the room, he thought that he heard a sigh, but so feeble, so light, so aerial that it required the deep silence of night to permit the ear to catch it. This sigh stopped Malivert on the threshold of his study, and caused him the impression which the supernatural produces on the bravest. There was nothing very terrifying in this vague, inarticulate and plaintive note, and yet Guy was more troubled by it than he dared to confess to himself.

"Bah! it is my Angora that has sighed as he slept," said Malivert; and, taking his for pelisse from the hands of his valet, he wrapped himself in it with the care that his long journeys in Russia had taught him, and descended in sufficiently bad humor to await the carriage at the foot of the

CHAPTER II.

Wrapped up in the corner of his coupé, his feet on the case of boiling water, Malivert looked out without seeing any of the fautastic lights and shadows of the streets, proceeding from some late open shops or the long perspective of distant lamps.

He soon crossed the Pont de la Concorde, under which rolled the Seine, with its gloomy reflections of the lamps on its banks. As he went along, Malivert could not help thinking of the mysterious sigh which he had heard, or thought that he had heard, at the moment when he left his room. He repeated to himself all that skeptics allege to explain the unexplainable. It was, perhaps, the wind in the chimney or in the corridor, or some noise without, modified by the echo, or the dull vibration of one of the chords of the piano, shaken by the passage of some heavy vehicle, or by a sound made by his Angora cat, dreaming near the fire, as he at first imagined. Nothing was more probable; good sense decided it. Still Malivert, while acknowledging how clear and logical these

sigh of sorrow. Whence came it then? Guy could not think of it without that kind of anxiety, full of questionings, which the firmest spirits experience, who, without seeking it, meet with the unknown.

There was no one in the room except Jack -a creature not addicted to the sentimental. The sigh, gently modulated, harmonious, tender, lighter than the murmur of a breeze among aspen leaves, was indubitably feminue. One could not deny it that character.

Another circumstance puzzled Malivert - this letter that he had written without being aware, as if a will foreign to his own had guided his fingers. The excuse of a fit of absence of mind, to which he had at first referred it, could not stand the test of paper; and, besides, they do not go and arrange themselves on paper, whilst the brain is pondertaken possession of him whilst he was absent from very sure, now that he reflected on it, that he had not slept a single instant. All the evening he comfort, but at that moment he was perfectly Madame d' Ymbercourt's, or of writing a note to exexcitation. These lines, which indicated his secret

Whilst Guy turned over these things in his mind. the carriage rolled through the streets, that were more deserted in consequence of the cold and snow than was usual in these elegant parts of the city, where nocturnal life only stops at a late hour.

On entering the court of the house he experienced a disagreeable sensation when he saw two files of carriages, with the coachmen buried in "What is that?" exclaimed Malivert, striking furs, stationed in the graveled centre of the space, flakes of foam with flakes of snow.

"This is what is called a quiet evening-a cup of tea at the fireside! she never has any others thought; only here what is written is true. I All Paris will be there, and I have not put on a white cravat," grumbled Malivert, "I should have done better to have gone to bed, but'I try to be as diplomatic as Talleyrand. I did not follow my first impulse because it was a good one."

He ascended the stairs with a slow step, and having disencumbered himself of his peliese, he literary production were worth the trouble. How which were opened by the servants with a sort the deuce has this odd transformation taken place? of obsequions deference, as to a man who would soon he the master of the house and of such ser vants as he chose to retain.

"Whati" said Malivert to himself, remarking this more than common civility, "it is even for the servants to dispose of my person and marry me on their own private authority to Madame d Ymbercourt. But the bands are not yet pub

Madame d' Ymbercourt, perceiving Guy, advanced to meet him, bowing her head and making a bent-back, which is the modern salutation, and uttered a little exclamation of satisfaction, which she tried to correct by assuming an air of pouting coldness. But her ever-smiling lins, habituated to show her ivory teeth even to their rosy gums, could not approach each other to form the pretty mouth that the lady wished; and she seeing in a glance from the corner of her eye in a glass that this physiognomy did not succeed, took the decision to show herself amiable, like an indulgent wo man, who knows that too much gallantry must not be expected from men in these days.

You are very late, M. Guy," said she, extending a hand so tightly gloved that it seemed to the touch like wood; "you have doubtless waited at your villianous club, to smoke your cigars and play cards; so you are punished by not hearing the great German pianist play the chromatic galop by Listz, nor the charming Counters Salvarosa sing the air from Saul as Malibran could not have executed it."

Guy, in some suitable phrases, expressed his re gret (which, to say truly, was not deep,) at not having heard these fine things; and as he felt annoyed, amongst all these dressed-out people, at having round his neck two fingers' breadth of black silk instead of two fingers' breadth of white muslin, he sought to escape at a tangent into some corner less inundated with light, where this inadvertent solecism in dress would be less observed in comparative shade. He had much trouble in effecting this movement, for Madame d' Ymbercourt always brought him back into the midst of the circle by some glance or phrase which required a response, which Guy always made as briefly as possible. But at last he succeeded in gaining the recess of a door leading from the grand saloon into a smaller one, arranged as a greenhouse, all trellised and lined with camelias.

In the same recess there stood a young man whom he met often at his club, and whose mind, stamped with a Northern eccentricity, he much admired. It was the Baron de Ferce, a Swede, a compatriot of Swedenborg, and like him inclined to mysticism, or, at least, as much occupied with the other world as with this. The character of his head was peculiar. His blonde bair fell in masses almost straight, and appeared lighter in color than his skin; his moustache was of a golden hue, so pale that one might almost call it silver, In his grey-blue eyes there was an undefinable expression, and their glance, ordinarily half veiled by long, whitish eyelashes, sometimes emitted a keen flame, that seemed to come from beyond the bounds of humanity.

after the quadrilles, but his conversation with stair, and especially Madamed' Ymbercourt stand - explanations were, could not entirely satisfy him - As for the rest, the Baron de Feroë was too per - grammes, there were 44,000 crazy Belgians.

rectness, and he did not study, before the glass, the airs of an illumine. This evening, as on leavvague noise in matter. There was mingled in it a ling Madame d' Ymbercourt's he was to go to a ball at the Austrian Embassy, he was in full dress, and on his black coat, the folding collar of which concealed the half of a foreign order, there shone. suspended by a fine chain of gold, the crosses of the "Danebrog" and of the Elephant, the order of Merit of Prussia, the order of St. Alexander Newsky, and other decorations of the Courts of the North, which proved his high diplomatic ser-

> lle was truly a singular man, this Baron of Feroë, but it was a singularity which did not strike at first, so enveloped was it in diplomatic phlegm. One saw him in the world, at official receptions, at the club, at the opera, but, under this appearance of a man of fashion, he lived in a singular manner. He had no intimate friend or companion. In his house, which was admirably regulated, no visitor had ever passed the first saloon. The door which conducted to the other apartments had never been opened to any one. Like the Turks, be only gave up to the external world a single room, which, visibly, he did not himself inhabit. The visitor gone, he recatered into the retirement of the other rooms. In what did he occupy himself? That nobody knew. He often made long retreats, and the people who missed him attributed them to some secret mission or to some journey into Sweden, where his family lived; but if any one had passed, at a late hour, through the unfrequented street where the Baron resided, he would have seen a light in his room, and sometimes even the Baron himself, leaning on his elbow on the balcony, with his gaze lost in the firmament. But no one had an interest in watching the Baron of Feroë.

He gave to the world strictly what he owed it. Toward women, his perfect politeness never passed certain limits, where he might even, without risk, have ventured further; in spite of his coldness he did not displease. The classical regularity of his features recalled the Greco-Scandinavian sculpture of Thorwaldsen. " He is a frozen Apollo," said the Duchess of C. of him, who, if one can trust report, had tried in vain to thaw this statue of ice

Like Malivert, the Baron was looking at the snowy shoulders near them, standing in a slightly bent attitude which rounded still more their graceful outline: a fall of foliage that descended from her head-dress made them slightly shiver by their soft contact.

"A charming personage," said the Baron, to Guy, whose look he had followed; "it is a pity that she has no soul. Whoever became enamored of her would experience the fate of Nathaniel, in Hoffman's Man of Sand-he would run the risk of pressing a mannequin in his arms."

"Be tranquil, dear Baron," replied Guy, laugh-I am not desirous of being the person to whom these fine shoulders should belong, although fine shoulders are not in themselves objects to be despised. At this moment I confess, to my shame, that I do not experience the spark of sentiment for any person whatsoever."

"What, not even for Madame d' Ymbercourt, whom you are going, they say, to marry?" replied the Buron, with an air of ironical incredulity.

"There are persons in the world," said Malivert, ising a phrase of Moliere, " who would marry the Grand Turk to the Republic of Venice; but I hope to remain a bachelor."

"You will do well," replied the Baron, whose roice suddenly changed its tone from one of friendly familiarity to one of mysterious solemnity. "Do not en tage yourself in any earthly bond. Remain free for love, which is, perhaps, about to visit you. The spirits have their eyes on you; and you might eternally repent in the outer world the fault committed in this."

Whilst the young Swede said this strange phrase, his eyes, of a steel blue, had a singular brilliancy and darted rays which Malivert fancied he felt warm on his breast.

After the odd events of the evening, this mysterious recommendation did not find him as incredalous as, perhaps, it would have done if it had been the evening before. He turned toward the Baron, with his eyes full of astonishment and inerrogations, as if to beg him to speak more clearly; but M. de Feroë looked at his watch, and

"I shall arrive very late at the Embassy," then giving the hand of Malivert a hearty pressure, he turned toward the door, and cleared himself a passage without crushing a dress, treading on a train or compromising a flounce, with the delicate skill that proved him an accomplished man of the

"Ah, well, Guy, do you not come to take a cup of tea?" said Madame d' Ymbercourt, who had at last discovered her pretended admirer leaning. with a dreamy air, against the door of the little saloon. Malivert was obliged to follow the mistress of the house to the table where the warm beverage was smoking in a silver urn surrounded by China cups.

The Real tried to reassert its power over the Ideal.

[To be continued in our next.]

TOBACCO AND INSANITY.-Dr. Boyd, in the American Builder, traces some remarkable proportions between the consumption of tobacco and the prevalence of insanity. He cites two Belgian physicians, Messrs. Grislian and Hagon, for the statement that from 1818 to 1830, the production of tobacco being 28 000 000 kilogrammes, there were 10,000 insane reported annually. In 1842, with a proportion of 80 000 000 kilogrammes of tobacco, there were 15 000 insane. In 1852, the tobacco product being 120 000,000 kilogrammes, the number of maniacs had increased to 22 000. In 1864, with a tobacco product of 180 000 000 kilo-

free Thought.

THE SCIENTIFIC PROFESSORS AND SPIRITUALISM.

The Cambridge professors failed to furnish the promised report of their investigation of spiritual phenomena. Many years of recreancy have passed-and it may be supposed they proved too true to be good-for those by whose permission so many may say what they really think. Neither have the slanders, said at the time to have been recklessly uttered by some of them, concerning the reputation of persons guilty only of gifts that constitute " mediumship,"

been retracted. And although the history of the clergy of all denominations glitters with lives of truly sanctified characters, who is ignorant of the fact that, as a body, those professors of charity and humility have been, for hundreds of years, no torious for their arrogance, their pride, their insolence and cruel vindictiveness and intolerance; that they have almost ever been the ready right arm of the oppressor, the pliant tools of arbitrary power, and unrelenting foes of human progress or freedom of thought?

Sir David Brewster was roused to enthusiasm when he saw a table alone in mid-air, in deflance of gravitation, and even of orthodox science; but when interrogated by the latter, his knees trembled, his eyes became dim, his comprehension difficult, until he could only stammer, "It appeared to do so." And now we have a scientific "Huggins" modest enough to admit his inability to see what his confreres pointed out to him, though it was what he went espe-

Mr. Paraday, in an evil hour having accepted a commission based upon the absurdity of such impossibilities, investigated the subject until his only refuge was by the gate of an unconscious muscular action on the part of mediums, whom his respect for justice would not permit him to accuse of either fraud or incontinence.

He had discovered an occult force, which, as a scientific man, he must have tingled to investigate; but he had a master of greater authority than truth, to whom the sacrifice of truth is grateful homage. Even so gifted and amiable a man as Faraday found it necessary to treat Mr. Home's subsequent offer of opportunity for further investigation with insult; and who can doubt that the unmanly expedient was in eledience to authority he dared not defy? A bolder man at times might have qualled at the idea of accepting Mr. Homo's pregnant proposition.

Mr. Tyndall, profiting by the example of his predecessor, cunningly availed himself of the same base expedient, and cast a stigma upon himself that he will not live to see

The pure and fearless Hare, the generous De Morgan and a few other distinguished lights of science; alone of that class, have proved strong enough to express honest convictious espousing the cause of an unpopular truth that noble and devoted Edmonds and thousands of others have so heroically maintained, in defiance of vulgar and ignorant scorn and malignant derision and frown of friends, until public opinion is so nearly ready to sustain its advocates, that even cowards and hypocrites are beginning to ponder If it be not already safe to admit what they know is true; and perhaps a report of the learned society in London that lately ventured to investigate this "dangerous subject" may yet dare to make its appearance.

The invaluable consolations that knowledge of spiritual facts affords were doubtless designed for the benefit of all mankind. They are highly essential to the welfare and happiness of every individual, and consequently must be within the scope of human faculties in general. Evidences of their existence appeal directly to human instincts as well as the senses; and the idlot, however unconscious of the means, becomes recipient of their blessings, and the most untutored boy of ten years old is capable of knowing when an apple tells or a table moves as a Newton, though not. like him, be able to give a name and theory to the yet unexplained law by which it does so.

The Lutheran reformation was the first modern sten up ward from the bottomless plt of Orthodox superstition and darkness that had nearly secluded this true and invaluable source of spiritual light, and crushed humanity out of Christian mankind. The most brilliant period of its power was that of man's deepest degradation; and it remains an obvious fact, to the present day, that the depravity of peoples is in proportion to the fullness of its domination, and that, in communities where the church is most respected, truth is apt to be least so. What would a scene of brigandage be without its wayside cross?

Unfortunately, the reformation that was destined to deliver mankind from these conditions could not be established unless the then prevailing, but misguided and unroa soning, belief in spiritual intercourse could be cast away. as being the mere machinery and imposture of Popery.

Catholicism, entrenched in an universal opinion that "miracles" alone were sufficient proof and sanction for whatever religious doctrine that Ecclesiasticism might choose to associate with them, must remain impregnable until such pretensions, however logically absurd, could be

That protest against Rome, in favor of mankind, was the unpardonable sin of that period. The defenders of monkieh iniquities regarded themselves, and doubtless with sincerity, as the supporters of the only true religion, and sanctioned by God himself. They were his special, sole and constituted agents therefor. Nevertheless, the hostile movement got upon its feet, all four of them, and, like its parent, stands as if it had no knees, braced before and behind with stern determination that, in one step, Protestantism has reached its utmost limit, shall bear no children, and is really as pure and complete and perfect as the Romish Church only pretended to be. It is only Geneva that is genuine; all else is Babylon.

The new spiritual insurance company became as intolerant as the old one. The policies of any other were mere impostures that more surely leave the holders in the lurch. Its insolence and cruelty, for Christ's sake, knew no other limit than that which bounds human endurance, and, until the despised pedagogue, in his schoolhouse, measurably liberated common sense and common decency, the rack and faggot remained with it, as in the old, the sole, sufficient arguments of the beneficence of a merciful God, who is, more over, himself so infinitely tolerant as to tolerate intolerance,

yea, even such advocates of it. Deprived of this chief means of conviction, Ecclesiasti cism has been greatly weakened, but some terror of its proscription in this world and the next still remains. The foes of freedom of human thought and human progress, themselves the sincere and helpless victims of a system of religious education that imposes absolute spiritual pauper ism and degrades churches (that should be temples where all men of whatever religious persuasion should be allowed to meet in harmony) into mere spiritual poorhouses, that are absolutely necessary to their congregations, as an almshouse for the idiot, the demoralized tramp, or the unmanned inebriate.

Any science or philosophy, or mode of logic, or system of opinions that could only be established by recourse to mothers in their weakness, infants in their cradles, children in their nousce, must necessarily be incompatible with human reason, and, therefore, with truth and common sense.

"Christians," so called, are made just as Mahometans or Hebrews or worshipers of beasts or stumps are made. Kidnapping of infants, intellectually and spiritually maiming m, is the universal and only means of establishing what is so abhorrent or contrary to common sense of mankind, when freely exercised, as are the religious systems of priests in general, of whatever nation, creed or country.

It is also observable that each different religious sect is pretty equally alike entirely confident of the truth of its own creed. Every believer, of whatever persuasion, believes what he supposes to be the truth, (who can believe what he does not believe, or believes to be untrue?) and, being therefore necessarily sincere, he fulfills the moral and spiritual requirement; and it is evidently in the beneficence of the laws of human being that each sincere individual shall desire the fullness of consolation that is the natural, the provided outflow of any faith, however absurd, provided only that it be conscientlously entertained.

It is quite evident that whoseever stands intellectually and morally independent feels no need of any faith or obserwance that others, of whatever persuasion, may find necessary to themselves. The Turk has no more need of the support of Christian forms of faith than Europeans and Americans have of the Mahometan.

In proportion to the freedom and intelligence and sober thoughtfulness of men and women, will be the elevation of their faith, their charity for that of others, and their confidence in the final happiness of all. Such will be most likely to feel that the great question is, not what is to become of me, but what is to be the fate of the race. We all know that our own temporal anxieties detert us in proportion as we devote currelves to the temporal welfare of others. There i tion, saw him in this position. They say, "We would like

-who have found this law to be equally applicable to spiritual considerations of the same sort.

Investigation of the great subject of religious faith will probably demonstrate that it is of far less importance what man believes, than that he should be independent and honest enough to avow it on all proper occasions, and to know that mankind has a right to every man's opinion upon such an important subject.

Such will readily perceive that Infidelity is only Ortho-doxy's nickname for those who will not come to its shop, but t may yet become manifest that there is a moral courage in those who openly avow sentiments in conflict with Orthodox eachings; there is an exhibit of devotion to even an abhorred view of truth that gives carnest of a love of truth n general, for its own sake. Such, at least, are not likely to rofess a conviction because it happens to be popular.

It is true that there are quite as many quack nostrums and gallipots in theology as in medicine, but he that does not sell them, but only freely gives them, is assuredly no quack, however empty his pretensions, or worse than worthless his theories or remedies. Orthodoxy and quacks alike label their doses with charges of imposture against all other than their own genuine signatures.

Common sense revolts at Orthodox theories of human desiny, and recognizes in its God the most detestable of moneters set in a frame of brilliant attributes. Who reads Milon without an irrepressible leaning toward Satan as supefor to the Deity? He has certainly thus far failed, if Otheloxy be true. No heathen delty, however despised by others than his worshipers, approaches the depravity of this creation of priestcraft, the logical embodiment and expression of its own terrific teachings-teachings that whomsoever be leves, must be guilty of the greatest, the sum of all crimes, in becoming a parent. Buch theories should terminate the human race, if universally believed, unless it be a virtue and an imperative duty to people hell and feed its fires. Who loes not know that to believe ourselves more sensible than others is not a quality of wisdom, or that to believe our selves more virtuous and upright than others is not a proporty of virtue? Whoever boasts of superior courage is surely emonstrating his deficiency in that virtue.

In presence of one habitually proclaiming his integrity, non instinctively look to their pockets. And certainly he who declares he has "the only true religion." (that is, the sum of all the virtues,) the only path, the only key to God's favor in heaven, and from which, consequently, all others must be debarred, only affords the fullest possible testimony of an utter ignorance, on his part, of what constitutes the very basis of what he professes to possess. For what can be more cruelly uncharitable, what a greater, a more slanderous presumption, than to denounce a fellow being as deserving lamnation more than himself; and especially, when his demerit happens to consist in guilt of a religious belief discord ant to his own?

What must that man be who conceives he can be happy while believing that nine-tenths, or even a single individual, of the race is doomed to eternal tortures, from which he has no reason to exempt his friends or even all of his own chil-

What must that faith be that proposes itself as the only means of happiness—that claims itself sufficient to redeem the foulest of all transgressors, while the purest character possible, unless it combines also that faith, must inevitably suffer eternal anguish, that angulah the merited punishmen of an almighty, all-wise and all-merciful God? A God that virtue, only, does not despise, because it despises nothing, but whose system of government, as set forth by Orthodoxy, is abhorrent to everything that is good in man. Bigotiv with its closed eyes and open mouth, knows not what it predicates of justice, nor can see that thousands of deities it despises are only tarnished by the frailties of men, while their own is blackened with crimes that only demons commit, or imagine.

It should, then, be no wonder that so large a proportion of intelligent men should dissent from the teachings of Orthodox Churches; though such is their influence still, that searcely one in five of such dissenters dare say, especially to ladies, what he really believes upon religious subjects. This fact is deplorable enough, but how much more o when we find so many who profess opinions they do not entertain, because they have not the moral courage to tell the truth-and this upon the most important of all the topics that concern the welfare of humanity. Whose does this has lescended, not to a point, but to a plane, that is the bed rock, the limit of his strength to resist temptation, and will commit an untruth, "deny his Lord," on any other account when inducement to do so has reached this low level. Doubtful dissimulation is less abhorred than honest, outspoken infidelity. J. P. -.

HEW TO THE LINE-LET THE CHIPS FALL WHERE THEY WILL."

An article appearing in the Banner of Light, August 20th. signed by Ira Davenport and five others, criticising unjustly the statements made by E. E. Barnum, Charles Andrews, G. W. Keith, M. D., and the undersigned, in the issue of with Harry Bastian, truth and justice to myself demand a reply. They say: "It is vocation, they will gather into their hands the control of the false-as their own words prove-that all reasonable tests the above-named Harry Bastian. As I had never seen the ring manifestation under a committee's tying, I asked the privilege of tying his hands with his own rope, I to hold the two ends, and was refused. Again, I asked to untie him after the spirits had tied him, that I might see how he was tied, and was again refused. Were these requests unrea-

sonable? and are our statements false? July 3d, I attended the scance referred to by them, and requested the privilege of tying the medium with my own lines, and it was granted. I tled him with strips of listing, The two that tied his wrists were marked; they were four and a half feet long, each. When we were ready, the light was put out. While waiting for something to occur, I heard the bands break. Immediately after, I asked the spirit "Charlie" if he had broken either of the bands. He replied, "None of your business." After that, there was a general rattling of the instruments on the table. While we were waiting for something more, a light was called for. The medium was free-the bands on the floor. I picked them up; found one that tied his wrist broken. The other I did not find. I held the broken piece up to the company, aying, "It was four and a half feet long when I put it on his wrist; you can judge of its length now." I also said, "I thought I heard them both break." There was a little onfusion. Boon quiet was restored; the light was extinguished, and a voice, purporting to be that of George Fox, spoke through the trumpet, saying, "If the gentleman says we broke them both, he is a liar. He did break one; it was an accident." Are they willing to say they did not hear the above language? Is there no evidence that the bands were broken except my assertion, when the parties themselves acknowledge the fact? When the light was called for the econd time, I refused to investigate further with those who had accused me of falsehood without a just cause, whether

spirits in the body or out. They say, "If the gentleman wished to be honorable, why did he not measure the listing before commencing and a the close, in presence of the company." The reason why is obvious. I stated distinctly to the company the number of feet I had; if they were not willing to take my state ment, I wished some one would step forward and measure them before I commenced to tie the medium. I will leave the reader to judge whether the course I pursued was hon orable or not.

Now, as regarding the sequel, July 6th: the medium wa tied firmly-his kands carried around the back of the chair and tied together and to the chair. The medium claims that he remains so while the manifestations are taking place. If his claim is a good one, how could he have been standing up, with his right hand extended in front of him? They do not deny this fact, but say "the fact was, the tam courine and four bells were playing without the guitar. Does that account for the medium's position? When orde was restored, the light was extinguished; and when it was called for, the medium was seen sitting, bound apparently more firmly than before-hands, feet and body-to the chair He also claims that he remains so while the spirits rais him upon the table; indeed, he says they take hold each side of the chair. In this position he was left in darkness When the second light was struck, they say "he was stand ing, or, as some are ready to testify, was suspended, so they could see under his feet. The spirits stated that they were in the act of raising him upon the table, as they often do This accounts for the two excuses the gentlemen speak of." But does it account for the position the medium was seen in? or can it be accounted for under any other hypothesis than that he was free from his bands? Regarding the first position, we stated that all in the room who did not have their eyes closed at that time, or turned in another direct

are, doubtless, those-especially in Massachusetts, where to have them prove it." I shall be most happy to do so spiritual and intellectual freedom have made much progress | when they will prove that we did not bear the bands break. One word more about the listing, and I will close. They say, "One gentleman put some in his pocket to show to his family. This, we think, will account for the missing pieces." The next day, July 4th, a re-measurement discov-

ered the fact that one piece only was missing, viz.: the one which confined one of his wrists. Yours for the truth, ... I. N. HARRINGTON. Boston, Mass.

SHALL SPEAKERS BE WELL PAID?

EDITORS BARNER OF LIGHT-Considerable discussion has grown out of my former article to which you kindly gave place, upon "The Picnic Camp Meeting and Convention Business." In connection with this, some remark has been made upon the recent action of "The Lecturers' Club." It is considered a hardship that I should think the practice of managers in advertising speakers they take no pains to secure essentially fraudulent, but the hardship of speakers is greatest in the case.

I insist that justice and good faith require that no one shall advertise "Prominent Speakers" unless they have made engagements with such; and then good sense and courtesy would indicate that they should be announced by name. If managers intend to rely upon such talent as may offer itself, let it be proclaimed: "A free platform will be opin, and the voice of the people will be heard." I am not certain "Prominent Speakers" are not about played out, as an extra attraction; they should be any way, when the word of promise falls so often in the performan

"Justice" writes in a recent number of the Banner, to the effect that "If Speakers do n't like their pay and usage, they had better go into some other business." Heaven help you, 'Justice;"(?) that is just what the oppressor of the worker in every department says! And oh how many such as you have driven from the service of Spiritualism and progress ! Ambler, Brittan, Newton, Tiffany, and more than enough to fill the alphabet. The speakers of Spiritualism are not priests, and should

not be degraded by enforced beggary. If one of them driven by need has to choose a new business, the treatment they have had from such as "Justice" (?) has qualified them to gather coppers in behalf of the sick monkey atop some ilin-If any one teaches a man to fiddle, his pupil pays him.

Priests disappear, and teachers take their places. Begging and praying (both mean actions as generally done) belong priests. Learning and teaching belong to the speaker. A civilized Indian was once asked: " What do you do for living?"

"Oh, me preach !" was his reply. "How much do you get ?" was the next inquiry.

"Not much; sometimes four, sometimes six shillings," "Is not that pretty damned poor pay for preaching?" in-

terrogated his irroverent examiners. "Yes! yes!" said the Indian, "him pretty damn poor

ay; me pretty damn poor preach! Ugh!" Speakers need to be competent, therefore must have neans for education even in addition to mediumistic capacity. The protence that the angel Gabriel, or any other, can or will blow "the music of the spheres" through a rusty tin whistle, is sheer nonsense, or worse. Spirits quicken, control and develop the faculties of susceptible speakers, to an extent in direct ratio to the ever-growing intelligence of their media. But we can no more depend on them to relieve us of the duty of work, or deprive us of the privilege of culture, than we may demolish the city water-works, because it will rain in our mouths if we lay long enough on our backs in the kitchen yard.

As to the resolve of the Lecturers' Club, I see no reason ny one should object; I hear that an officer of one of our public organizations declares: " He can get along without the speakers just as well as they can get on without us." Pormps they can, better. That is not the question. Can the spiritualist public and the age at large be best served by volunteer hap-hazard talk - by selected but ignorant, though mediumistic, speakers meanly paid, or by inspired teachers, in whom the gifts and graces of an unfolded mediumship are made the basis of an original, broad, and generous educa

I know there is among the silent men and women, genius o shame many a vociferous egotist, and this was one reason why at Walden Pend I asked to be silent on Sunday eve. The rox populi is not heard often enough, or regarded suficiently, in my opinion, even to know what is needed. I began to speak as a medium, 7 d I say with old Fuller, "May my candle go out in a stak, when I deny where it was ighted," but this does not forbid me to use the enuffers, and rim the wick f

The age demands and will have teachers who combine all he originality of spontaneous talk, all the power of a fervent spirit inspiration, as well as the best and most beautiful culture of the time. No large number can win this for hemselves, and then give its benefits to a public that fattens

hogs and starves if it does not "stone the prophets." If Spiritualists see this, and take the means to encourage the genius and talent among their sons and daughters by a special education and liberal support in this profession at era, and be able to shape the course of progress to beneficent were refused them." June 20th, I attended a scance with ends; but if they abuse the charity and love of the spiritworld, by laziness and stinginess, excusing stupidity and cupidity, the influx will pass over, and become the servant, as it is the angel, of whoever has sense to welcome and pro vide for it.

I don't want to rule myself out of sight and hearing, by demanding every speaker shall be first a Humboldt and Phillips in one, with the attributes of a Channing and Longfellow in addition; but I do suggest that grace is not income patible with grammar; though the truth may be told crudely. I affirm that the person who undertakes to occupy the time of an audience should have the means and the dillgence to learn not only "the song of the angels" but the prose of science.

This takes money; this takes time, another name for cash; and this demands special adaptation of valuable talents. Somehow the three go at the bottom of everything but a dust heap. We have had cheap talk enough on our platform il have done my part. Heaven forgive me, and men and women) to sink a fleet of ships, or send up all the balloons from Monigolfier down to those lost off Boston Common in the fog last Independence Day.

Now the Lecturers' Club desires to do better service, and so asks for justice, and I ask for generosity in their behalf. Assure them of life, engage them as they deserve in advance that they may know what they have to do; pay, prepay, and over pay if need be; any way provide the means by the use of which they can make the best and most of themselves, and then if good fruit comes not in due time, you may sing Dear, dear, what can the matter be ?" E. S. WHEELER.

HOW SHALL I PRAY?

BY N. R. MULFORD.

"How shall I pray?" the heathen cries, Who thinks his God of stone Demands of him a reverence, In words that can atone.

"How shall I pray?" the Papist cries, Who fears his soul shall dwell In Purgatory much too long, Unless his prayers excel. "How shall I pray?" the Christian asks,

Whose pious thoughts 't would see Admit that Deity is vain, And wishes man's esteem. A spirit bends with purer thought n gentle tones to say:

"True prayers were never made of words;
I'll teach you how to pray: Pray with your hands; let every nerve Be strung with godly might To extirpate all human wrong, And raise the cause of right.

Pray with your feet; let every step e good to all portend And for yourself rejoi ice to seek

Pray with your mind; let every thought w truth, new good descry So pure and bright that when revealed The cause of ain shall die.

Pray with your soul. Hast thou a soul Which sorrow's smart can feel? Then go with heartfelt sympathy, All human grief to heal.

Pray thou with every thought and act, Be thou one living prayer, So pure in motive, all shall feel Heaven's guiding influence there."

A young man who inquired as to what business would enable him to occupy a high position in society, was advised to try the roofing business.

ENGLAND.

BY J. H. POWELL (Correspondent).

No. 4 CRESCENT STREET, BURTON CRESCENT, W. C., LONDON, Aug. 19th, 1871. [Subscriptions received for the "Esnner of Light"—
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A Secular View of Spiritism"—Spiritualism before the British Association—Miss Houghton's Exhibition of Spirit Drawings—J. J. Morse, the Medium—Canon Kingsley on Primitive Men.

The August number of the Reasoner, a secular and couperative review, edited by George Jacob Holyoake, is before me, calling for special notice on account of an article from the editor's pen which it contains, " A Secular View of Spiritism." Mr. Holyoake has been many years before the

world as a thinker and reformer. He has earned

the right to a hearing on any question which may occupy his attention. His acknowledged ability as a writer will always command attention. As a "Secularist," his own chosen cognomen, he has done good and valiant service, especially in the work of cooperation. It is singular how such a man could appear before the Dialectical Society ism" found original expression before that learned body.) Mr. Holyoake chooses "Spiritism" in preference to "Spiritualism," on the authority of Mazzini. Spiritualists generally hold by the latter term, and are unwilling to be dubbed "Spiritists." Mr. Holyoake does not study them, but is and Spiritualists.

I always credited the editor of the Reasoner with logical acumen, until I read his amusing paragraphs on Spiritualism.

The present paper opens with the confession that it is not in his power to give much attention to the subject of Spiritualism. "Nor do I, indeed, deem it entitled to formal inquiry, as not having attained to either dignity or decency in its procedure, or any certitude in its results." This is modest for a man who has not given the subject much attention.

But more remains in the same vein. He tells the Dialectical Society and the world that the spiritual phenomena are called such "by a special conjunction of courtesy and audacity." Let us all hide our diminutive heads! And this from a man who has not given the subject much attention.

I am forced to conclude, the more I think on the attitude of Mr. Holyoake toward Spiritualism, as shown in his latest lucubration, that it is neither "dignified nor decent."

It is a sign of the times that opponents make such ado about what Mr. Holyoake designates ' the noisiest and most fruitless vagary ever dignified with the name of a cause." And this from a man who has not given much attention to the subject. Mr. Holyoake seems to act upon the principle of saying the most where he knows the least. He might here learn a lesson from ancient

A "decent" regard for facts and a "dignified" spect would render our acrimonious critic approximately just in his declarations. Not having given much attention to an investigation of the subject, he can coolly question "the capacity of our witnesses to see what they say they see." He asks, triumphantly, "Have they a passion for proof? Have they the courage, or ordinary clearness of brain, to use the common human tests to determine the quality of these appearances? Unil these witnesses show that they have done this, I think they have no credible case."

Not having given much attention to this subject I can understand how Mr. Holyoake has failed to obtain the answer which facts make to his que-

But alas! his is a hard case, for with few excep-

as being " mooney-minded." What is to be done now? The scientific investigations of Mr. Crookes and others pass current with "mooney-minded" people, not with the

Solons of the Holycake stamp. I think I know many hundreds of Spiritualists proof" are at least equal to our censor's, and who would say the best thing possible for these spirithave come out into the light of Spiritualism in drawings, but I am unfortunate in only being consequence of the weight of evidence and the

'proof" obtained. And I dare affirm, if Mr. Holyoake knew them, he would hardly dare pronounce them "mooney-minded," even at the risk of sacrificing a pleasantry or a pun. But what can the poor man do? He has not

given much attention to the subject, but was ex-'smart," to use an Americanism. Wit degenercommon sense.

Spiritualism is not hurt in the least. Mr. Holyoake "frets and fumes" as though he was. Perhaps he will be happier for letting off his "jibes | and quirks;" but the difficulty to me is to regard "a secular view of Spiritism" as either "dignifled" or "decent."

"There never were two more unlikely philosophers than Mr. Fay and Dr. Ferguson. They forbade all inquirers to move their hands or use their eyes; they shut them up like fools in the dark, and beat their heads with tambourines, and called that investigation into God-sent truths from the great kingdom of light and life."

I wonder Mr. Holyoake did n't remember, when he wrote this, that he formerly, on his visit, in company with myself, to the Davenport scance, wrote in the Newcastle Daily Chronicle:

"I decline to call the proceedings 'performances,' as that implies the manifestations were got up; and as I do n't know that, I do not deem it fair to say it. For the same reason, I avoid saying that what I witnessed was very 'clever,' for that implies a trick; and as I am not prepared to prove that, it would be a violation of the strictness of speech to use such a term. To call them 'jugglers,' or 'clever mountebanks,' or 'skillful necromancers, seems to me quite unjustifiable terms. Those who have used such language are bound to show by what contrivance the thing is

Here Mr. Holyoake charges Mr. Holyoake with manifest inconsistency.

On witnessing the Davenport manifestations he scorned to imply to the brothers "the performance of a trick," and was ready to castigate all who, without being able to show how the manifestations were produced, had the temerity to call the brothers "jugglers." But before the Dialectical Society, Mr. Holyoake himself, without giving the slightest proof, charges the Davenports with beating the heads of the company with tambourines, and implies that the whole transaction was a monstrous "trick."

The coupling of Mr. Ferguson's name with that of Mr. Fay is unhappy, when the question of philosophy is involved. Mr. Fay makes little pretension to philosophy; whilst it will be admitted on all hands, by persons capable of judging, that Dr. Ferguson was a man of erudition and profound philosophy. I regret to see Mr. Holyoake in this plight. He might have spared the memory of Dr. Ferguson, who, when in London gave the editor of the Reasoner opportunity in debate to measure "philosophy" with him on the subject of Spiritualism. Mr. Holyoake backed out, but waited until the man was in America, or dead, to beat him with the rod of secular philoso-

I have already taken up more space than I designed with Mr. Holyoake. I am glad to see him engaged in the useful work of cooperation. He has already conferred lasting benefits on the working classes in this really reformatory movement. In closing, I would say that the Reasoner is a valuable monthly, and full of much interesting reading. It is only when Mr. Holycake touches Spiritualism that he appears to me to lose his balance. May he yet see with "other, larger eyes" its truths.

Our scientific men do not appear able to let Spiritualism alone. The other day, at Edinburgh, the British Association met to discuss papers on Anthropology and general science. Prof. Allen Thomson, President of the Biological Section, may claim the merit, if merit is in it, of being the first to introduce the subject of Spiritualism before the British Association, which holds its meetings annually, and is composed of men and women of eminence in literature and science.

Prof. Allen Thomson read a somewhat meritorious paper before his section, which, but for his direct and ignorant onslaught on Spiritualism, with such a paper, (for "A Secular View of Spirit- | might have called for small notice. The Professor is held in high esteem in Western Scotland, and is regarded as a clever anatomist. His chief work has been in elucidating the midriff. But what he knows of Spiritualism doth not appear, although he hints at certain experiences of the "imposture." He declares that no course of inbent on having his joke at the expense of spirits quiry into the matter can "deserve the name of study or investigation." Thus, at the outset, the Professor blocks the way to the student, and demonstrates his utter ignorance. This is not all; he regrettingly admits that "a few men of acknowledged reputation in some departments of science have surrendered their judgments to these foolish dreams." Shade of Paracelsus, here is audacity from one of your disciples!

Our learned opponents certainly are the most ignorant in their methods of attack. No illiterate observer of spiritual phenomena ever talked such twaddle or made such egregious attacks on the sanity of believers as the Professor Allen Thomsons of the day.

Nothing more easy than to invent phrases derogatory to Spiritualism and Spiritualists, and it is a common error of scientists to do so. Even the profound Professor Tyndall could say, (great proof of his profundity on the subject of Spiritualism!) "The present promoters of spiritual phenomena divide themselves into two classes, one of which needs no demonstration, while the other is beyond the reach of proof. The victims like to believe, and they do not like to be undeceived."

Who asks if Tyndall likes to be undeceived? He is demonstrably in the dark. The light is inadmissible because it belongs to the realm of spirit. The trouble which oppresses the Tyndalls and Thomsons about Spiritualism augurs influence which they cannot shake off. If Spiritualism be what they deem it, is it not singular that they should be so exercised about it? . The fact is the trouble trebles, and the dreaded thing grows a veritable Frankenstein, and will not leave the path, refusing to be pushed on one side or to drop down dead.

Miss Houghton's collection of spirit-drawings in water colors, at the New British Gallery, Bond street, is a novelty in the domain of art never before introduced. Here are one hundred and fiftyfive specimens, all through Miss Houghton's mediumship, hung round the gallery, producing an effect not easily described. They are all symbolical and profoundly mystical. The colors are blended with marvelous skill. It is impossible to look at them and not observe the masterly finish of many of them, and yet the eye searches in vain for an explanation. The catalogue does tions, he considers all "Spiritists" he has known not mend the matter. "The Perfect Love of the Lord," "The Eye of the Lord," and "The Hand of the Holy Ghost" are just as confusing as euphonious. Miss Houghton is perfectly enchanted with her collection, and has opened the exhibition in perfect good feeling with herself and the spirits who control ber, but the indifferent public whose ability to weigh evidence and "passion for and carping critic have little if any sympathy. I able to admire and marvel, without the faintest shadow of knowledge as to the meaning of the motley mazes of paint. The pictures are all a study for the artist, and open up a new field for speculation on the part of painters and scientists.

Miss Houghton's collection is her own exclusively. She bears the expense of exhibiting them. pected to say something. What he says is and, I fear, at a great sacrifice. Still I am more than ever convinced that a mixed collection of ates into banter, and aspersion takes the place of the best spirit pictures would be a greater at-Miss Houghton's attempt may stimulate to such an exhibition in due time. I trust, in the mean time, that the Spiritualists of London will pay a friendly visit to the New British Gallery.

Mr. J. J. Morse is a psychological phenomenon. I heard him at the Progressive Library, 15 Southampton Row, under the influence of several spirits. He discoursed on evil and its concomitants most eloquently. "The Strolling Player" is an oddity and a crudity, and Mr. Morse himself, I should say, quite unequal to the pungency of the spirit performer.

At an inaugural meeting of the Devonshire Association for the advancement of science, Canon Kingsley has been lately discoursing on primitive man. He speaks highly of the advocates of the Darwinian theory, but sees in the missing links, which are expected, if found, to connect man with the monkey, no satisfactory solution to the difficulty. In fact, Canon Kingsley does not believe the missing links will ever be connected to the scientific chain. He however admits man's origin to be of a remote antiquity, but sees in that remoteness the difficulty of settling the question. It is interesting to follow such men as Kingsley in their researches. We can look on and learn.

HEED SPIRIT-VOICES.

BY H. W. LONGFELLOW.

A gentle boy, with soft and silken locks, A dreamy boy, with brown and tender eyes, A castle-builder, with his wooden blocks, And towers that touch imaginary skies.

A fearless rider on his father's knee, An eager listener unto stories told At the Round Table of the nursery, Of heroes and adventures manifold.

There will be other towers for thee to build; There will be other steeds for thee to ride; There will be other legends, and all filled With greater marvels and more glorified.

Build on, and make thy castles high and fair, Rising and reaching upward to the skies; Listen to voices in the upper air, Nor lose thy simple faith in mysteries.

One day, a little girl about five years old heard preacher praying most lustily, till the roof rang with the strength of his supplications. Turning to her mother, and beckoning the maternal ear to a speaking distance, she whispered, " Mother, do n't you think that, if he was nearer to God, he would n't have to talk so loud?"

A Boston physician says that four young girls, full of intelligence and promise, have been killed outright by the severity of the tasks imposed upon them in a high school in this vicinity.

Written for the Banner of Light.

BE-INCARNATION.

Millions of leafy forests Have passed away: Millions are simply waiting To greet the day-Waiting within the acorn. Darkly concealed,

Waiting another season, To be revealed; Of all the oaks that have been Beneath the skies, Of all that ever shall be,

Waiting a divine purpose, To grow alway, In summers that are coming, Eternally.

The germ there lies,

So of the soul immortal, Within this clay Enshrined but for a season, And then away! Away but for life's winter. Again returns For growth and experience In other urns. Idiots and the masters, Greatest and least, Every one is equal At Nature's feast

Of life and thought and action To drink their fill. And then to other planets, Through good and ill, Over mountain and valley. In night and day, The soul advances upward

The germ of Divinity In all concealed, Waits but opportunity To be revealed Unto itself and to God: Through time's dull strife, In millions of mertal forms The soul's own life

Eternally.

Unfolds in its completeness; Then it can say: God and I are one, and live Eternally. Be patient, oh struggling soul!

All things that are Have ever been, or shall be; Yon worlds afar And near, all wisdom, all thought Are thine for aye, Thine, and thy brothers', and God's, Eternally.

Spiritual Phenomena.

SPIRITUALISM AT THE METHODIST CAMP MEETINGS.

We have received the following facts concerning the Hamilton Camp Meeting from a gentleman who was an eye witness of what he related. After referring to the number of tents-185, and cottages 123-(50 of which have been erected during the present season) and also to the system of letting 18 x 25 feet lots to those desiring at a rent of \$3 per annum—provided they are only used at camp meeting times—he stated that all the arrangements were carried out by the Asbury Camp Meeting Association (the owners of the ground), confined at the wrists. The coat is also put on and that the plan argued "keenness" as to a bargain, and could not fail of making smart dividends for the good of "the cause" which Methodism seeks to advance.

Among those attending on the day of his visit it was the lot of our friend to encounter several who, though church members, were also chosen instruments for the exhibition of spirit power. One lady who had a cottage on the ground, and whose husband had recently passed on, said to him that last year her husband was with her in the form, and that she knew he was with her in spirit at this camp meeting, for he demonstrated his presto her the first night she ca had told her minister of the fact.

Another lady to whom he was introduced, said, "You have two spirits near you," and proceeded to give their names correctly, thus proving the identity of those gone before who were present. He also saw a well defined case of spirit healing. The harmony among those present was deep and abiding. All had met for one purpose-the saving(?) of souls; no other issue was to be discussed -no opposition allowed—therefore the facilities for spirit control among those susceptible, were excellent. But one speaker for each service was allowed, all the rest being occupied in forming a circle-whereto all were called to assemblearound the speakers' stand. Here sinners were exhorted to come forward for their own sakes, or those desiring prayers for others in whom they were interested, and all was done to create passivity and readiness to receive—conditions which the Spiritualist understands to be so necessary for successful manifestations or for healing purposes. To the mind of the visitor it was rather amusing to hear the frantic pleadings of those officiating for sinners to come forward, when at the same time it was stated: "We are all miserable sinners." As for the results of these Methodist circles, one case copied from the Boston Herald's report of the meeting on the day when our inform ant attended, will give a good idea:

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"At the prayer-meeting immediately following one of the sermons on Wednesday, Aug. 23d, there was a peculiar manifestation, formerly of more frequent occurrence than of late years. A man, while kneeling at the altar, was held for over an hour in a trauce, apparently cognizant of all that was going on around him, but utterly incapable of movement. To many it was a convincing proof that God was present in power, while others re-garded it with feelings of curiosity and misbellef. Whatever was the nature of the 'trance,' the man caused considerable excitement for a while, a large crowd pressing around to get a glimpse of

If this "trance" indeed showed the presence of God or the "Holy Ghost," it was strange that so much fear about the matter should have existed and such profuse efforts have been put forth to "rub out "the good they had done by all their prayers and exhortations—severe and continued chafing of his person having been made use of before the man returned to a normal condition. Our informant is of the opinion that any spiritual healer could have brought the man out of the trance in less than five minutes. He has known of several cases of insanity which were caused by such strong psychological influence as this being thrown upon a subject, and no one being near who understood how to throw it off. Many cases which would have proved fatal to the mind of the sufferer, have been cured by the exercise of power sufficient to break the spell, by some person acquainted with the law of conditions. Detriment from the use of this power arises chiefly from ignorance of the laws governing it. Spiritualists in their treatment of this power, ascribe it to the laws of Nature, and not to any favorable conditions arising from their "conversion" to or accept- convert from the Jewish belief, and I hope to be

ance of any particular religious faith. The exhibitions of its existence are in no wise dependent upon the moral character of the person influenced.

Not long since, an old gentleman, we are informed, was "converted" in the town of Hampton, N. H., and was very anxious that a neighbor of his should also experience religion. While praying for the above object in a "circle" as above described, he suddenly sprang over four seats, and seizing his unrepentant friend, commenced pounding him vigorously, accompanying his flagellations with exclamations like the following: "You old sinner, you ought to have been converted years ago." His victim was released from his grasp, and he sent to the insane asylum, where he died, a raving maniac, in eight days, and the revival was broken up.

In continuance of this subject we would refer to the files of the Troy (N. Y.) Daily Whig, for July. wherein is contained an account under the caption of "The National Camp Meeting at Round Lake," the sub-heads of which are: "Wonderful Experiences"-"People Going to Another World" -"What They See There"-"How They Are Received"-"Trances"-"Visions," etc. The whole article, (two columns long) which is written in a liberal spirit of criticism, abounds in such statements as these:

"The ground all day has resounded with songs and shouts and vigorous lamentations. People fail over at the meetings, and are stilled by a trance influence for hours. At the services Sunday evening, Miss Laura Seward, of New York City, was overcome, and fell into a trance and remained in that condition until morning Hardly had she recovered, when she was again selzed with the influence and fell back upon the floor. A large crowd of people gathered about the tent to view the statusaque form of the unconscious lady. * * Upon coming to consciousness a second time, she related a wonderful experience."

Of course, as all messages coming through a "The ground all day has resounded with songs

Of course, as all messages coming through a medium are (like light) colored by the channel through which they flow, so the revelations of the Methodist brethren and sisters are clothed in the garb of scriptural language and imagery-or ignorance, as the case may be-even to the assertion of one good brother that the streets that are slippery with gold, the barps that are of the unalloyed metal, and the gowns that are of the costliest fabrics will not be for the ones who indulge in

A few Spiritualist media, who understand the powers of control so lavishly put forth at these camps, would have no trouble-if they were allowed-in showing to the partially developed subjects of the Methodist praying circles, that the power which wrought in Jesus and his disciples in the dusty highways of Palestine, lives and works to-day, for the enfranchisement and elevation of the whole human race.

PHYSICAL MANIFESTATIONS.

A. A. Thurber, under date of New York City, Aug. 3d, gives us some account of the doings of Master Hough as a physical medium. A wire helmet being placed over the head and arms of the medium, and he being tightly bound to his chair by committee chosen by the audience, the invisibles will place iron rings upon his wrists, untie a handkerchief which is fastened around his neck with eight square knots, take a fluger-ring from his mouth and place it upon his nose, or upon one of his fingers, and finally untie him and throw the ropes away. A chair is also sometimes introduced within the ropes, taken out again and placed upon his head; his coat will be taken off, even when sewed tightly-a card at the same time being fastened across his breast, and his sleeves tightly again, both the taking off and replacing being beyond the power of the committee to explain or imitate. The phenomenon is accounted for by the spirits as being performed by chemically separatg-for the time-the particles of the garment.

Mr. Thurber further says: "Thomas Gales Forster has left us, having lec tured for two months past. He has given great satisfaction, and is to return again in S-ptember, when he will be warmly received by all."

Banner Correspondence.

Our Annual Meeting.

DEAR BANNER-Feeling that it may be interesting to at least some of your readers to learn that Seiritualism is not languishing in these parts, that Spiritualism is not languishing in these parts, permit me to say, through your valuable paper, that our eleventh annual meeting was held as per notice on the last Sabbath in July, and was a complete success. Since the commencement of these meetings eleven years ago, there seems to have been a growing inferest manifested in them, as each successive year has proven, and they have come to be considered fixed and indispensable.

Eleven years ago a few anxious inquirers into our beautiful philosophy—scarcely a hundred in all, including the curious—might have been seen grouped together in Kinny's woods, for the nur-pose of listening to one of its advocates, Dr. E. L. Lyon, of Boston. Now the surrounding country seems on that day to be in lively commotion, every section, for twenty miles or more, being represent ed, swelling up a mass of human beings to not less in numbers (according to the statement of one of the Fulton papers) than five thousand persons You may readily conceive the vast number of public and private conveyances that were brought into requisition to bring together so large a gath-

Burnett Grove, the place where we have met for the last three years, is situated on the Oswego river, some fifteen miles north of the city of Syrariver, some fifteen miles north of the city of Syracuse, and near the flourishing village of Phenix. It is a fine grove, well adapted to gatherings of this kind, as it is accessible by water. The country around is delightful, and thickly populated.

Our speaker at this meeting was Mrs. Anna M. Middlebrook, of Bridgeport, Conn., and of her it is enough to say that she is mighty in pulling down the strongholds of Old Theology, and masterly in wild the property of the country and the strongholds of Old Theology, and masterly in wild the property of the country and the strongholds of Old Theology, and masterly in wild the property of the country and the strongholds of Old Theology.

building upon their rulus a more consistent and God-like religion. She has scattered the good seed, and much of it we trust has fallen upon rich ground, to multiply more abundantly.

It is to be hoped our spiritual friends will soon

settle upon some plan of organization, by which a unity of action can be entered into in sending out competent speakers and sustaining them in their efforts to promulgate the truths of Spiritualism. Our cause demands it, and to be successful it must

I have said our meeting was a success, and so say all I have heard allude to it. The benefits growing out of such convocations are various. Saying nothing of the effect in disseminating the truth among that class who dared from the first come out and hear our speakers for themselves, how great the benefit of a friendly greeting at least once a year, whereby old friends and pio-neers—as well as those who have been taking berths on our old spiritual ship from time to time, since she left her moorings twenty-three years ago from a little hamlet near Rochester, N. Y.—may renew their friendship, have their spiritual strength restored, and start anew in the contest hetween the dark and soul killing dogmas of Old Theology, and those heaven-born truths which well up in the soul of every one who can drink in the beauties of God's handlwork, and thereby be inspired to better deeds in the cause of humanity.

Clay, N. Y., Aug. 5th, 1871.

P. CHILDS.

Spiritualism at a Methodist Funeral. EDITORS BANNER OF LIGHT-Believing that EDITORS BANNER OF LIGHT—Believing that it is the duty of those who can, and who have the opportunity, to keep our papers posted on matters concerning our beautiful philosophy, and as I have become an humble laborer in the cause, I shall try to do my part of the work that is yet to be accomplished in the great field of reform. You are aware, I suppose, that I am but recently a convert from the Jawlah helief, and I hope to be

able to assist others of that faith to learn what true religion really is. It has now been a little over two months since I left my native place, Louisville, Ky, to begin my work in the lecture field. I have met with more success than my highest expectation would have warranted.

highest expectation would have warranted.
On Sunday last, the 6th inst., Laura, daughter of Mrs. Clara Bell, aged two years, passed to the higher life, and the mother, being a member of a Methodist Society, sent for a minister of that church, the Rev. H. L. Martin, (the big gun of the church, the Rev. H. L. Martin, (the big pun of the church in this place,) but, for some reason unknown, he did not come, and I was called on and asked if I would officiate, to which I gave an affirmative reply. On Monday morning, at ten o'clock, I proceeded to the house where all that was mortal of the beautiful child lay, and found myself surrounded by quite an audience, about two thirds of whom were members of the Methodist Church, a good many of them not knowing that a Spiritualist was about to officiate. I delivered a short address at the house, and then drove nine miles to the grave, where I again delivered a brief lecture. After returning again to Rockford, I found that I had made quite a stir; some of the church members could not understand why, when there were four or five of "our own" ministers, they should go and get a Spiritualist to officiate; and yet there were some who could not help remarking that if that was Spiritualism it was not half as bad as they were led to believe t were ualism it was not half as bad as they were led to believe it was. Thus it is that our leaven is making its way

into the churches in all conceivable ways. The mother expressed herself in such a way as led mother expressed herself to such a way as led me to believe that I was instrumental in giving her that consolation she was so much in want of If I have assisted any of those who were present to lift the veil that a bigoted clergy have so long kept their reason and selfbood shrouded in, I feel myself amply rewarded. With many wishes for your continued success, I remain for the cause,

Rectional III. Aug. 8, 1871.

Rockford, Ill., Aug. 8, 1871.

CLEVELAND.—Anna M. De V. writes recently: "I find, in your Bauner of August 5th, a proposition [with reference to Dr. Mead's projected Psychopathic Institute] which, if put in practice, would give to mankind more good results than all the insane asylums in the country can offer by their ordinary mode of treatment. A short expe rience in one of the best (so considered) has given me a repugnance to the present method of treating the insane. I am quite positive no medicine would be needed, if symptoms were carefully studied, magnetic treatment introduced at the appropriate time, and proper diet and well ventilated rooms supplied."

ed rooms supplied."

OIRCLEVILLE — Sylvester Fowler, writing from this place, Aug. 231, to renew his subscription, says: "I would have sent earlier, but was waiting on the promise of some half a dozen more names for subscribers to the Banner of Light; when I pressed it to the point to set d, how ever, they all 'backed down.' Popular sentiment reigns supreme yet in this region; numbers would like to read and take the Banner of Light, if they could do it privately; scores are hungering and thirsting after Spiritualism, and the Spiritual Philosophy, but they cannot yet bear the pressure of Orthodoxy." of Orthodoxy."

Pennsylvania.

EMPORIUM,—Juo, F. Kapp sends money for renewal of subscription, Aug. 21st, and says: "I find by the 'indicator' on the wrapper that the time for which I subscribed is nearly expired, and hasten to forward some funds to keep up its wisits to our family, for we cannot do without it; we had rather give up one meal a day for the physical than do without the spiritual food which it furnishes. It has our first love: and through the it furnishes. It is our first love; and through the teachings given through its columns, we have learned to bear the ills of life with greater calmness and profit to ourselves."

New York.

CLIFTON SPRINGS .- Mary Johnson writes Aug. 27th concerning her subscription, and says:
"I admire the dear Banner too much to lay it
aside now. Its pages are fraught with beautiful
lessons such as will be my stay and staff through
life. I have gained, by far, more thorough and ntellectual knowledge from the sixth page than have from all the preaching I ever heard."

lowa. BRUSH CREEK.—P. R. Scott writes us, Aug. 6th, giving a brief account of spiritual manifestations of a remarkable character in his neighborhood, occurring in the presence of Mr. Allen, consisting of bell-ringing, the touch of spirit hands, the binding of the medium by the spirits, and the various phenomena usually witnessed in dark dances. These things, our correspondent says, were seen and will be vouched for by a number of the best citizens in the place.

STEVENSBURG.—James Michener writes, Aug. 23.1: "Oh, that some spiritual lecturer or ia! We have had nothing in the way spiritual food for nearly three years, save what omes from our spiritual papers. Some interest

The "Mason and Dixon's Line" Camp Meeting.

About four hundred persons assembled, on Wednesday, August 23d, to inaugurate this ploneer Spiritualist enterprise, at Oakington, Md., near Havre de Grace. The execedingly wot weather prevailing during the opening days acted as a preventive of any large demonstration at first We are in receipt of copies of the Baltimore Sun for August 26th and 28th, which contain special and lengthy accounts of the Priday and Sunday meetings from which we make the following excerpts. After acknowledging that the new faith is increasing in its power, especially in the East and West, and referring to the two societies in Baltimore, th Sun of the 26th further says:

"The grove in which the camp is held is well known as having been used as a national camp ground by the Methodist denomination only a short time ago, and subsequently by the Union colored camp. And now, beneath the wide-apreading cake of this beautiful grove, the Spiritualists are spreading oaks of this beautiful grove, the Spiritualists are at present holding sweet communion with departed spirits, and profess to meet, face to face, those who long ago have passed from the scenes of time, and recount with pleasure the joys of other days, and look hopefully forward to the period when they too shall be 'changed,' as they call death, and be transferred from this to a higher existence. • • • • The camp was organized on Wednesday, whom Moses Hull was elected President, Charles Blume, Sceretary, and James Friet. Treasurer. On Thursday, three addresses were delivered, by C. Fannic Allym, Moses Hull and A. A. Wheelock. Singles, conducted by George Broome, of Baltimore, from Singing, conducted by George Broome, of Baltimore, from

The Sun describes the ground, and the situation of such tents as were in position, saying that

tonts as were in position, saying that

"The one which is occupied by Moses Hull, who has charge of the camp, has inscribed over its entrance the word 'Moses.' The letters of the inscription are made of different colored leaves, which, it is claimed, were put up by a medium while under the influence of the spirits. Oo In the rear of the line of tonts is a boarding-tent, in charge of Mr. Bishop, of Baltimore. In front of the tents the stand and seats are arranged, the latter having a capacity of seating about eight hundred persons. The stand has no pulpit, and is partly covered with cauvas. The following speakers and mediums are in attendance: Moses Hull, editor of the Crucible; Mrs. C. Fannie Allyn, Boston; A. A. Wheelock, editor of the American Spiritualist; Mrs. H. T. Stearns, of Sunbury, Pa.; J. Jefferson Rolly, Philadelphia; Potts Brothers, Harrisburg; Mrs. Walcott, Baltimore; Dr. Seely, formerly of Buffalo, new of Baltimore; Dr. Beely, formerly of Buffalo, new of Baltimore; Dr. H. T. Child, Philadelphia, connected with the Philadelphia Inquirer, and James Frist, Philadelphia. The order of conducting meetings is as follows; 9 o'clock, A. M., conference meeting; 10 o'clock, address; 2 o'clock, P. M., conference meeting; 3 o'clock, address; conference meeting at 7 o'clock, and at 8 o'clock another address."

As the pioneers in every cause should receive the acknowledgments of those who reside where the truth is more popular, we take pleasure in transferring to our columns the Bun's "list of tent-holders" on the camp ground, viz.: P. C. Thompson, Philadelphia; W. C. Potts and David Stophenson, Harrisburg; James Frist, Moses Hull, George Broome, Mrs. French, John Frist, Elijah Bishop, of Baltimore; and A. P. McCombs, editor of the Havre Republican.

Friday, as per announcement, was devoted to exercises by the Lycoum children. It was anticipated that the Lycoum from Philadelphia would be present, and join with that meeting at Paine's Hall, Baltimore; but, owing to a heavy rain-storm in the morning, the children could not attend. A large number of persons from Baltimere, however. including a car-load of children, went out to the grounds. Of the exercises, the Sun proceeds to say:

"The chief marshal of the occasion was Mr. E. G. Granville, of Baitimore, with Mr. Levi Weaver as conductor.
Messrs. Jacob Weaver and John H. Weaver also took leading

parts in the exercises. When the train, which left Baltimore at 7:25, reached Oakington station, the party on board were met by a delegation from the camp; and, forming in line, with the smaller children in front, the procession moved to the camp-ground, headed by the Port Deposit brass band. Next to the band the national ensign was carried by Mr. John II. Weaver, and a beautiful flag of white silk was borne by a lady, inscribed in gilt letters with the word 'Guardian,' which is known as the guardian's flag. Previous to the procession starting, the children went through a semi-military drill.

Upon arriving at the camp, the procession was marshaled in front of the stand, where the Lyceum was dismissed for a time. The band took a position, and during the day discoursed good music at proper intervals. The stand was tastefully decorated with flowers and evergreens."

Remarks followed by Moses Hull and Mrs. H. T. Stearns, after which the children were again drawn up in order, and Miss M. Florence Hull delivered an address of welcome. Moses Hull, Mrs. Hull and Miss Amanda Hazelep took part in the exercises, and the children went through some luteresting calisthenic movements.

A. A. Wheeleck and C. Pannie Allyn-the first with a speech, the second with an improvised poem—followed, after which dinner was announced. "During the interval an address was made by Dr. Seely."

After dinner a edance was held by Mr. Reilly, ending at the call for the commencement of the regular meeting at the stand. Of the exercises which followed our contemporary thus discourses :

"Upon the children being seated in front of the restrum, an exhibition took place, in which Miss Amanda Hazelep, Miss Yost, Misses M. Florence and Cynthia Hull, Miss Minde Fronch, of Philadelphia, Miss L. Englong, Miss Ida Henry, allie Henry, Kate Vorest and Master Edward Wright credit-Sallie Henry, Kate Forest and Master Edward Wright creditably participated. A collection was taken up and after this was the grand march, which was very impressive, the children being supplied with United States flags and other small flags of different colors. After being drawn up again before the stand, the Lyceum was dismissed, and this closed the regular exercises until seven o'cl ck in the evening. The remainder of the afternoon, up to about six o'clock, the time for leaving in the cars, was spent by the children in picnic style.

style.

The attendance was large. In addition to those from Bal-timore, about two hundred arrived on the train from Phila-delphia, and, besides, there was a large number of country ole, who came in wagons to see the sight."

On Saturday there were addresses made by A. A. Wheeock, and by Moses Hull. Mrs. C. Fannie Allyn delivered an inspirational poem, the subject having been given her by r ommittee, one of whom was a Methodist minister, and after ts conclusion the members of said committee expressed heir approbation publicly of the lady's effort. Of Sunday, the 28th, the Bun speaks as follows:

"About two thousand persons were present, but the rain which came down heavily in the afternoon put a decided damper on the spirite of skeptics as well as believers. A special train from Baltimors in the morning carried about special train from Baltimore in the morning carried about eight hundred persons, in ten passenger-cars, to the camp. A great number of people were also present from the surrounding country, in wagons and carriages. Nearly half of the whole number of people present were ladies. Good order was preserved all day. Two policemen from Baltimore accompanied the excurr-ien train to insure respectful deportment in case of need, but happily, there was no call for their services, and everything passed off 'as merry as a marriage bell.' O C O

bell." The stand had the appearance of a conservatory, being almost covered with evergreens and flowers. Among those present, in addition to those mentioned on Saturday, were Miss Lottle Fewler, the test medium, formerly of Boston, Miss Lottle Fowler, the test medium, formerly of Boston, and Wilson Millan, president of the First Society of Progressive Spiritualists, Washington, D. O., and, on Saturday, Damon Kilgore, a Spiritualist and a member of the bar of Philadelphia, was present also.

At nine o'clock a conference meeting was held, at which addresses were made by Moses Hull, A. A. Wheelock and M. Friet, which was continued until the hour for morning seesting."

speaking."

Moses Hull then delivered an address upon "Bible Doctrine, or communion of the angels," taking for his text Ephesians iii: 15: "Of whom the whole family in heaven and earth is named."

oath is named."

"He asserted that everything upon the earth was a member of the family in heaven, and that the time would come when the most degraded on earth would take a position by the side of the angel Gabriel. It was a glorious thought that there was a time when evil would be rooted out of the world and God would be all in all. That the angels are hevering around was no new doctrine, but when he a seried that those augels were our fathers, our mothers, our brothers and our sisters, then the church shrunk from him as though he had same contagion. What the Jows called an infidel, and they had tried to arrest him in Baltimore for it. He believed more of the Bible than Christians did."

After the conclusion of Mr. Hull's remarks, William Potts.

After the conclusion of Mr. Hull's remarks, William Potts, of Harrisburg, Pa., proceeded to give a practical example of the mediumistic powers possessed by him, and "spirit-pictures" executed through his organism, and also by Mrs. French, of Philadelphia, were shown.

Freuch, of Philadelphia, were shown.

"After singling 'Our Loved in Heaven,' an address was offered by A. A. Wheelock, who made some elaborate remarks upon the physiology and phenomena of Spiritualism. When understood, he asserted Spiritualism would be the universal religion of man. 9 9 After singling. Shall we know each other there?' the sprightly little speaking medium with curly hair, G. Fannie Allvn, was introduced as the next seeaker. Captain George W. Shall and George W. Brucks, of Baltimore, were appointed to select a subject for her, and named 'The Evidences and Proofs of Spiritualism.' She closely held the attention of the audience for about three-quarters of an hour with her flow of eloquence, and, whether her statements were believed or not, her eloquent delivery was the theme of general comment."

Mrs. Allyn's remarks ended with an inepirational poem, after which Miss Lottic Fowler and Mr. Reilly described spirits; etc. "The exercises then closed for the afternoon, medium could be directed to this dark corner of and the large crowd from Baltimore went to the cars and returned to the city, arriving there shortly after eight o'clock."

The meeting ended on Bunday evening, Aug. 27th, and, speaker, so we have made no effort to obtain judging from all accounts, it was a harmonious, well patronized and spiritually profitable season, reflecting great credit upon Moses Hull and his associates, Jas. First, A. P. Mc-Combs. H. T. Child, M. D., and all speakers, mediums and citizens attending, who have thus taken it upon themselves to break the ice of popular custom and inaugurate in their locality one other step toward free speech and untrammeled thought in matters of religion.

LIST OF LEGTURERS.

[To be useful, this list should be reliable. It therefore phooves Bocieties and Lecturers to promptly notify us of appointments, or changes of appointments, whenever and wherever they occur. This column is devoted exclusively to lecturers, without charge. If the name of any person not a lecturer should by mistake appear, we desire to be so informed.]

formed.l

J. MADISON ALURN, Danby, Vt.

MANY A. AMPILETT, Inspirational, care Dr. C. Bunkley, Dayton, O.

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

C. FANNIK ALLYN will speak in Stoneham, Mass. Sept. 17 and 24: in Milford, Oct. 1 and 15; in Woonsocket, it 1., tet. 8; in. Wasnington, D. C. during November; in Baltimore, Mid., during December. Address, box 209. Stoneham, Mass. Mrs. M. A. Adams, trance sneaker, Brattleboro', Vt.

HARRISON AUGIR, Clinicies City, Iowa.

RRV. J. O. BARRETT, Glenbeulah, Wis.

ELI F. Brown, Missionary of the American Association of Spiritualists, will answer calls to organize Lyceums or to lecture. Address, Richmond, Ind.

MRS. H. F. M. Brown will answer calls to lecture and receive subscriptions for the Banner of Light. Address, Chica
MRS. H. F. M. Brown will answer calls to lecture and receive subscriptions for the Banner of Light. Address, Chica
MRS. SAHAH A. BYRKES Will speak in Plymouth, Sept. 17; in Willmantic, Conn., during October. Address, Wollsston in Willmantic, Conn., during October, November and December; in Music Hall, Boston, Feb. B and 25; in Philadelphia, Pa., during Macel. Address, Elm Grove, Colerain, Mass.

MRS. And N. BURNHAM, Inspirational speaker, 261 Harri

during Neptember: in Tray, N. Y., during October, November and December: in Music Hall, Boston, Feb. 18 and 25: in Philadolphia, Pa., during March. Address, Elm Grove, Colorain, Mass.

MRS. ADDR. N. BURNHAM, Inspirational speaker, 261 Harrison avenue, Room 3, Boston.

MRS. E. BURE, inspirational speaker, box 7, Nouthford, Conr. Dr. Jamer K. Bailey, LaPorte, Ind., box 394.

Addie E. Ballou, inspirational speaker, Chicago, Ill., caro R. P. Journal.

MRS. A. P. BROWN will speak in Stoneham during September. Address, St. Johnsbury Centre, Vt. Rev. William Blunton will speak in Williamatic, Conn. Scot. 17: in Hudson and Mariboro', Mass, Sept. 24. Address isil Harrison avenue, Boston, Mass.

MRS. EMMA F. JAY BELLERE, 151 West 1218-K., New York. WK. BRYAN, Dox SJ. Camdon P. O., Mich. Rev. Dr. Barnad, Battle Creek, Mich. Joseph Barra, Jancaville Wis.

MRS. E. T. BOOTHE, Millord, N. H.

MRS. PRISOILLA DOYT BRADERY speaks in Bingham, Me., one fourth of the time. Address, North Madison, Mic. DR. J. H. CURRIER, 39 Wall street, Boston, Mass.

MRS. LORA S. CRAIO will speak in Bradford, N. H., one-fourth the time. Address, Nowport, N. H.

WARREN CHARE, Sid North Fifth street, Rt. Louis, Mo. Albert E. Carpentre, Carpentre, Rt. Louis, Mo. Albert E. Carpentre, Carpentre, Rt. Louis, Mo. Albert E. Carpentre, Carpentre, Carpentre, Rt. Louis, Mo. Albert E. Carpentre, Carpentre, Carpentre, Carpentre, Carpentre, Carpentre, Carpentre, J. P. Cowles, St. Vonth Fifth street, Rt. Louis, Mo. Albert E. Carpentre, Carpentre, Carpentre, Louis, Mo. Albert E. Carpentre, Carpentre, Carpentre, Carpentre, Carpentre, Carpentre, Carpentre, Louis, Mo. Albert E. Carpentre, C

PROF. WM. DENTON, Wellesly, Mass. Miss Lizzie Dotan, Pavilion, 57 Tremont street, Boston. De. E. C. Dunn, Rockford, Ill. Miss. Agnes M. Davis, corner Harvard and Ellery streets,

MRS. AGRES St. MAYES, CURING A. C. Campridgeouri, Mass., dur-Campridgeouri, Mass. Will speak in Worcester, Mass., dur-ing September; in Lawell during October; in Fall Riverduring November; in Natick during December; in Salem during Feb-ruary, Address, linx 323, care A. P. Lake, Lowell, Mass. A. II. DARKOW, Waynesville, Ill. A. BRIGGS DAVIS will answer calls to speak on Spiritual-ism, the Woman Question and Health Reform. P. O. address, Clinton, Mass.

A. B. Darrow, Wayneaville, Ill.
A. Briogs Davis will answer calls to speak on Spiritualism, the Woman Question and Health Reform. P. O. address, Clinton, Mass.

Dr. D. Davis, inspirational, 66 Leverett st., Boston, Ms. Lavi Dinkklaping, Decatur, Ill., box 299, care B. J. Righter, Mn. A. E. Botty will attend funerals in Herkimer County, N. Y., and vicinity. Address, Illon, Herkimer Co., N. Y. Andrew T. Foss, Manchester, N. H.
J. G. Fish, Avon Spirings, N. Y.
Thomas Gales Forents will sneak in New York during Soptember: in Cincinnati, O., during October; in Louisville, Ky., during November; in Spiringhid, Mass., during December; in Music Hall, Boston, during January. In the afternoon, in Chelsea in the exenting; in Marthoro's and Budson during February; in Salem during March; in Troy. N. Y., during April, May and June; in New York during July. Address, 189 Walnut, atreet, Philadelphia.

Mrs. CLARA A. FREID, Ill Middlesex street, Lowell, Mass. Ms. M. LOUISK FRENCH, trance and inspirational speaker, Townsend Harbor, Mass.

Dr. H. P. Falkpirld will speak in Farming on, G., during September; in East Saginaw, Mich., during October, Address, Ancora, N. J.

Rev. A. J. Fishback, Port Huron, Mich.

Mrs. CANNIE, B. FELTON, Everett, Mass.

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

Mrs. M., H. Fulles, Els River, Minn.

A. B. Francis, Ogdensburg, N. M.

Dr. R. P. Fallows, Vinciand, N. J.

Dr. R. P. Fallows, Vinciand, N. J.

Dr. Gamadok, lecturer, 134 South That, Williamsburg, N. Y.

Dr. L. P. Gridos, inspirational speaker, Berlin, Mich.

Mrs. Larra Dr. Force Gordon, Sox 2123, San Francisco, Cal.

Sarah Gravks, inspirational speaker, Berlin, Mich.

Mrs. J. Giles, Princeton, Mo.

al, BARAB GRAVES, inspirational speaker, Berlin, Mich. Mr. J. G. Gilles, Princeton, Mo. N. N. GRENNIERAY, Lowell, Mass. ISAAC P. GRENNIERAY, Lowell, Mass. ISAAC P. GRENNIERAY, 1061 Washington street, Boston, Mass. Miss. HRL-N. GROVER, inspirational speaker, 79 Myrtle st., losion, Mass., will make engagements to beture the coming only in the commission of the commission

ORION, MARY, Richmond, Ind.

KERSET GRAVES, Richmond, Ind.

MES. A. HULL, trance and inspirational speaker, 1716 Park
ivenue, Philadelphia, Pa

Da. M. HENRY HOUGHTON will speak one-half the time in
klowe and one-half in Marrisville, Vt., for one year. Address

avenue, Polladelphia, Pa
Da. M. HENNEY HOCARTON will speak one-half the time in
Stowe and one-half in Merriaville, Vt., for one year. Address
Stowe, Vt.
Mise Emma Handings will speak in Hopedale, Mass., Rept.
17: in Westford, Nept. 24: in Music Hall, Boston, during October: in New York during November. Address care of
Thomas Ranney, Essi, 23: Washington street Boston, Mass.
Mosks Hull. Isis West Builmore street. Baltimore, Md.
D. W. Hull. Inspirational and normal speaker, Hobart, Ind.
I yman C. Hows, Lot 28; Fredoma, N. V.
Miss. B. A. Horton, Esst Saginaw, Mich., care K. Talbot.
Miss. L. Hutchison, inspirational, Owenaville, Cal.
Miss. M. B. TOWNSKID Holder, in Salem during November.
Charles Holt. Warren, Warren Co., Pa.
Sidney Howe Inspirational, 14 Chester Park, Boston, Mass.
Dr. E. B. Holdes, Inspirational peaker, No. Chstenoud, Vt.
Dr. J. N. Hoddas, trance, 9 Henry street, Esst Boston, Ms.
Miss. F. O. Hyzkis, 122 East Madbon street, Hattimore, Md.
Miss. F. O. Hyzkis, 122 East Madbon street, Hattimore, Md.
Miss. F. O. Hyzkis, 124 East Madbon street, Hattimore, Md.
Miss. F. O. Hyzkis, 125 East Madbon street, Hattimore, Md.
Miss. F. Marting, Inspirational, Mount Clemens, Mich.
Miss. F. A. Hattin (dimerly Brown) will sinswer calls to
lecture and attend funcials. Address Middlesex, Vt.
James H. Hahsis, box 39, Abington, Mass.
WM. A. D. Huwe, West Side P. O., Cleveland, O.
Zella S. Hastings, Inspirational, Esst Whately, Mass.
E. Annie Hisman, West Winsted Conn.
WM. F. Jameson, 244 West Madbon street, Chicago, Ill.
B. H. JONSS, Esq., Chicago, Ill.
B. H. JONSS, Esq., Chicago, Ill.
B. Hayener, Lecturer, Bridgewater, Vt.
WM. H. JOHNSON, Devmoner, Ill., on the Hpiritusl Philosophy and reform muvoments of the day.
Annana James, Pleasantville, Venango Co., Pa., box 34.
Dr. C. W. Jackson, Oswego, Kendall Co., Ill.
A. A. Resper, lecturer, Bridgewater, Vt.
WM. H. JOHNSON, Devmoner, Pannan, Mich.
O. P. Kellodg, East Trumbulin, Janishbulis Co., O.
Miss. Fanna Maria M. King, Hammonton, N. J.
Dr. P. Kanner, M. D. St. Charles

DR. P. T. JOHNSON, lecturer, Yphilanti, Mich.
O. P. KRILOGO, East Trumbuli, Asinsbuik Co., O. Mus. Frank Red Knowles, inspirational speaker, Breedswille, Mich.
Mer. M. R. M. N. St. Charles, Hil.
Grobor F. Kittrinder, Buffalo, N. 1.
Mar. M. J. & Utt. Hostwick Lake, Mich.
Miss Jennik Leys, inspirational speaker, will lecture in Springfield, Mars, during September and November; in Wordester during October; in Hymonth, Dec. 3. 10 and 17; in Misse Hail, Boston, Dec. 24 and 31 in the sterior, and in Chelsea in the evening; in Lynn during January. Address, care Dr. B. H. Grandon 4 Tremont Temple, boston. Address, Capitals B. Lynn, inspirational speaker, Sturgis, Mich.
Mrs. F. A. Looan, Genesse, Wis.
Cephas B. Lynn, inspirational speaker, Sturgis, Mich.
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Mrs. F. A. Looan, Genesse, Wis.
Cephas B. Lynn, inspirational speaker, Sturgis, Mich.
Mrs. Grandon of the remaining fall and winter months.
Address, Dox 778, Bridgeport, Con
Mrs. Sarah Heisen Mattiews, Quincy, Mars.
Mrs. t. Lizabeth Manguand trance and inspirational speaker, 157 8th avenue, New York.
J. WM. Van Namer, trance speaker, 404 Dean street, Brooklyn, N. Y. P. O. address bus 3120, New York.
A. L. E. Nash, lecturer, Rochester, N. Y.
Bleky C. Nash, ibaspirational speaker, Decrifeld Mich.
J. M. Norris, trance Rock Island, H.
Mrs. C. A. K. Tronce Rock Island, H.
Mrs. C. A. K. Tronce Will answer of cashonal call's to lecture
upon Spiritualism, social and religious reform. Address, No.
8 Wellington street, Worsester, Masser of cashonal call's to lecture
upon Spiritualism, social and religious reform. Address, No.
8 Wellington street, Worsester, Misser of cashonal call's to lecture
upon Spiritualism, social independent place of the decomposity of the spiritualism, social
under the decomposity of the spiritual decomposity of the spiritual spirational speaker, Disco Mich.
Dr. E. F. Por Rish, Kanass

Miss J. Pupper, trance speaker, South Hamover, Mass. Dr. P. B. Ramdollen, 89 Court street, Room 20, Boston, Ms. Grorok M. Ramsay, M. D., will answer calls to lecture on he Spiritual Philosophy. Address, 73 McDougal street, New Cork.

York.

IR. R. R. R. Chopee, Mass.
Mrs. S. A. Rogres, Haverbill, Mass.
Rev. A. R. Randall, Appleton, Wis.
J. T. Rouden, normal speaker, Crasey, Ill.
Mrs. Jennik B. Rudd, A Myrtle street, Providence, R. L.
Mrs. Palina J. Roberts, Cappenterville, Ill.
Mrs. Palina J. Roberts, Cappenterville, Ill.
Mrs. C. A. Robbins, Heaver Palls, Pa.
Mrs. Elvina Wirklook Rudders, Havana, Ill.
A. G. Robbinson, Lyun, Mass.
WM. Rose, M. D., Inspirational speaker, 122 Hecond street,
Louisville, Ky.

WM. ROSE, M. D., Inspirational speaker, 122 Second street, Louisville, K.y.
DR. E. Spirague, Brownville, Ncb.
DR. E. Spirague, Brownville, Ncb.
DR. E. Spirague, Brownville, Ncb.
DR. E. Sherard with answer calls to becture and attend funerals. Address. South Acworth, N. H.
MES, JULIA A. STARKEY, trance speaker, Wilmington, O.
DR. EMBA R. Still, traine - peaker, 54 Hudson st., Boston, Miss. Laura Ceppy Smith, Port Huron, Mich.
Miss. Mary Lanston Strong, 70 Jefferson st., Dayton, O.
Miss. Almira W. Smith, 55 Cumberland st., Portland, Mc.
DB. II B. Storker, 131 Harrison avenue, Boston, Mass.
Miss. Fannir Davis Smith, Brandon, Vt.
Albert E. Shimons, Woodstock, Vt.
Albert E. Shimons, Woodstock, Vt.
Albert E. Stranker, Lefecter, Vt.
Miss. H. T. Steakers, trance speaker, may be addressed Sunbury, Penn.

AUSTER E. STANKER, Lélicester, V.
ALBERT E. STANKER, Lélicester, V.
MRS II. T. STEARES, trance speaker, may be addressed Sunbury, Penn.
MRS. C. A. SHERWIN, Townsend Center, Mass.
MRS. ADDIE M. STEVENS, inspirational, Claremont, N. H.
MRS. CARRIER A. SCOTT, inspirational speaker, 10 Chapman street, Boston, Mass.
DR. J. D. SWRLY will lecture on the Science of the Soul at any distance not over 100 miles from home. Address, corner Main and Engli streets, Buffelo, N. Y.
JOSEPH D. STILES, Montpeller, Vt., care of Geo. W. Ripley Elijah R. SWACKHARER, lecturer, 767 6th avenue, N. Y.
DR. O. CLARK SPHAGER, Rochester, N. Y.
MRS. C. M. STOWE, SINGLOR, Cal.
MRS. J. SWASET, normal speaker, Noank, Conn.
MRS. L. A. F. SWAIN, Inspirational, Union Lakes, Minn.
SKLAIN VAN SIGKLE, Greenbush, Mich.
MRS. J. H. STILMAN SEVERANCE, M. D., Milwaukee, Wis.
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MRS. J. H. STILMAN SEVERANCE, M. D., Milwaukee, Wis.
MRS. J. H. STILME, SINGLIFATIONAL PRIVAL, N. J.
MRS. M. E. B. SAWYER, - unchester, N. II
ABBAN SMITH, ESQ., insolrational speaker, Sturgis, Mich.
MRS. CORA L. V. TAPPAN, care Mesprs. Redpath & Fall, No.
38 Bromfield street, Issaton, Mass.
MRS. EETHER N. TALBADOR, trance speaker, Westville, Ind.
JAMES THASE, Icclurer on Spiritualism, Kenduskeag, Ms.
MRS. BARAH M. THOMPSON, Inspirational speaker, 181 81.
Clair street, Cleveland, O.
J. H. W. TOOHEY, Providence, R. I.
HUDBON TETTER, Berlin Heights, O.
MISS MATTE THWING, Conway, Mass.
MRS. ROBERT TIMMONS, Mexcloo, Audrian Co., Mo.
MRS ABRIER W. TANNER Will speak in Hart'and, Vt., Sept.
24, Oct. 8 and 28; in Lyan, Mass., during November; in September; in New York during Hopeder, Vt., box 212.
HENNAMIN TOOD, San Francisco, Cai.
N. FRANK WHITE Will speak in Salem, Mass., during September; in New York during Hopeder, Vt., box 212.
HENNAMIN TOOD, San Francisco, Cai.
N. FRANK WHITE, Wil

Rockwell.
J. G. Whitner, inspirational speaker, Rock Grove City,

MRS. LOIS WAISBROOKER, Battle Creek, Mich., care S. M. Rockwell.

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

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

WARKEN WIGHT, inspirational speaker, Waterloo, N. Y. MRS. E. A. Williahas, Oriskany Palis, N. Y.

R. H. WORTMAN, Buffalo, N. Y., box 1454.

MRS. S. E. WARRER, box 317, Putham, Conn.

MRS. E. M. WOLCOTT, Canton, St. Lawrence Co., N. Y.

PREF. E. WHIFPLE, Clyde, O.

DR. E. B. WHEELOGK, Pleasunton, Kan.

ELIJAH WOODWORTH, Inspirational speaker, Leslie, Mich.

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

A. B. WHITHOS, Albon, Mich.

WARREN WOOLSON, trance speaker, Hastings, N. Y.

MRS MARY J. WILCOXSON, Chicago, Ill., care R. P. Journal.

DANKEL WHITE, M. D., St. Joseph, Mo.

MRS. SOPHIA WOODS, trance speaker, Dummerston, Vt.

GEORGE W. WHITNET, Hospirational, East Walpole, Mass

MRS. HATTIR E. WILSON, 46 Carver streat, Hoston.

DR. R. G. WELLS, trance speaker, Beaufort, N. C.

MRS. N. J. WILLIS, 75 Windowstreet, Cambridgeoort, Mass.

A. A. WHERLOGK, Cleveland, O., care American Spiritualist,

MISS SA. WILLIS will speak in Somers, Conn., du ing september; in East Albington, Mass., Oct. 1 and 8; in Plymouth,

Oct. 15, 22 and 29; in North Schuare, Nov. 26. Address, 249

Brondway, Lawrence, Mass.

MRS. PRINKE T. YOUNG, trance speaker. Address, Straf
bord, Mass, Frinke T. Young, trance speaker.

bore' Mass Mrs. Fannie T. Young, trance speaker. Address, Straf-ford, N. II., care Dr. H. C. Coburn.

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In quoting from the Banner of Light, care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. 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 utterrance. our correspondents give utterance.

Bunner of Tight.

BOSTON, SATURDAY, SEPTEMBER 16, 1871.

Office in the "Parker Building," No. 188 WASHINGTON STREET, ROOM No. 3, Ur STAIRS. AGENCY IN NEW YORK,

THE AMERICAN NEWS COMPANY, 110 NASSAUSTREET. WILLIAM WHITE & CO.,

PUBLISHERS AND PROPRIETORS.

WILLIAM WHITE, LUTHER COLEY, ISAAO B. RICH.

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

Volume Thirty-Our New Story.

With this issue we open the THIRTIETH Volume of the Banner of Light. It is the oldest Spiritualist publication in the world. How fervently it has labored and prayed for the spread and supremacy of the beautiful faith transmitted from above, its own pages shall most fitly attest. In all these years its course has been onward and upward. Encountering the obstacles that are to be expected in an enterprise of this kind, it has steadily overcome them all, one by one, and maintained the high position to which it aspired, as the exponent and defender of the Spiritualistic faith.

In all that we shall supply to the reading public, and in all that we shall for the future attempt for the cause of Spiritualism, we shall steadily aim for the putting down of error and the lifting up of

The new volume opens with a new spiritual story, entitled "Spirite," translated from the French of the popular writer, Théophile Gautiér, by a lady of high literary endowments.

It is a charming, delicate and finely imaginative tale. None but a Frenchman could have written it, and only one familiar with modern spiritual phenomena, and highly impressible from the spheres of spiritual life.

The love of "Spirite" for Guy de Malivert, a noble specimen of cultured manhood, dawned and strengthened, unknown to himself, while she was yet in the body, and, surviving the death change, she comes to him in spirit, then first making herself known to him, and giving to him the story of her passion and her life. The author's insight into the subtle conditions of communion between the two worlds, as also the fine suggestive thought that seems to aid the reader's apprehension of the nature of spiritual life, pervades the story with a charm which we are sure must please those of our readers whose tastes are cultured and refined.

The Great Struggle.

The recent declaration of the National Labor Convention at St. Louis, in reference to its aims and objects, is so significant and even emphatic as to challenge general attention. In a recent number of the Fortnightly Review of England we find the whole question of the pending struggle between Labor and Capital clearly and impressively stated. It says the whole problem stands thus: "In this complex industrial system. wealth has discovered the machinery by which the principal, in some cases the whole, results of common labor become its special perquisites. Ten thousand miners delve and toil, giving their labor, risking their lives; ten masters give their direction, or their capital, oftenest only the latter. And in a generation the ten capitalists are rioting in vast fortunes, and the ten thousand workmen are rotting in their graves or in the workhouse. And yet the ten thousand were at least sary to the work as the ten. Yet more, the ten capitalists are practically the law-makers, the magistrates, the government. The educators of youth, the priests of all creeds are their creatures. Practically they make and interpret the law-the law of the land, the law of opinion, and the law of God. They are masters of the whole of the social forces. A convenient faith has been invented for them by moralists and economists, the only faith which in these days they at all believe in-the faith that the good of mankind is somehow promoted by a persevering course of selfishness, Competition is, in fact, the whole duty of man. And thus it comes that in ten thousand ways the whole social force is directed for the benefit of those who have."

The writer of this striking exposition of current facts proceeds to recite other considerations illustrative of the view now finally adopted by the great working-class among the people, as distinguished from the class of capitalists and managers, to whom the former are universally made subject. By habit, as a religious duty, and at times almost unconsciously, he says, they work the machinery of society for their own objects. In the Old World, the peasant knows nothing but how to produce new modes of enjoyment from the soil he tills, while the merchant prince courts soclety for a peerage, and a thousand lives of seamen are lost, decoyed in rotten ships. Mine owners can paralyze the Legislature, while a thousand lives are lost in a year in the pits. Iron masters realize fortunes, while a hundred thousand workmen are ground to the dust. One hundred thousand families in England are cheated, insulted and oppressed by being forced to barter portions of their wages for some fraudulent equivalent in goods. The workingmen abroad, as well as at home, are solidly combining against this huge body of injustice. They assert that where, in a common work, labor is no less necessary than capital, and laborers are as worthy of the profits as the managers, the system by which the gross result is appropriated by capital, and under which the self-indulgence of wealth soars to still unimagined heights-whilst the area of misery, ignorance, and exhaustion sinks ever deeper-is a system which is doomed to end. And so say we on this side of the Atlantic. The experiment of giving all to the few and letting the many remain their slaves, has been proven a failure and a blot, and is to terminate.

The Massachusetts State Association,

As will be seen by the President's call in another column, will meet in Convention at Plymouth, on Saturday, Sept. 231, at half-past ten A. M., its sessions ending on Sunday afternoon, Sept. 24th. It is expected that a large attendance will signalize this meeting, convened as it is in a spot sacred to the memory of independence in matters of religion and spiritual thought. Efforts will be made by which an excursion train from Boston will be run on the Old Colony and Newport Railroad for Sunday, due notice of which arrangement (if successful) will be given hereafter.

"Come up Higher."

Olive A. Grover, wife of Dr. Samuel Grover, heard and obeyed the angel summons on Friday, Sept. 1st, 1871, and passed from the home of her husband, 23 Dix Place, Boston, to join those in spirit-life, after a sojourn here of 47 years, 11 months, 24 days. Her hours of sickness were long and painful, but were borne with firm patience, and solaced by the sympathy of those who had gone before, whose presence she felt and recog-

On Sunday, Sept. 3d, funeral services were held before decease, in the main)-Miss Lizzie Doten officiating as speaker-at two o'clock it. M. The announcement of her demise brought crowds of the house proved far too small to contain them. The white, silver-mounted coffin was almost hidden in wreaths of the most beautiful flowers-one of the finest of the decorations being a large circular arrangement of white blossoms, across and upon which red flowers were placed so as to spell the word "wife" in strong relief. The exercises commenced by the chanting, in a solemn and impressive manner - by the Temple Quartette: Messrs. Fitz, Cook, Fessenden and Ryder-of the first section of the 12th chapter of Ecclesiastes; after which Miss Doten read the poem, "He giveth his beloved sleep," and then proceeded to address the friends with that power for comforting which alone comes to the disciple of spiritual knowledge. To-day was the promise fulfilled; this poor, perishing body was sleeping the sleep of Nature-no more to know sorrow or pain; but the spirit which once inhabited this tabernacle, giving music to the voice and lustre to the eye, was reborn, and to-day stood in our midst. Taking upon her the celestial light of that glorious world whither she had gone, she came to us with the message of peace: " Dear ones, I am with you -resting in the arms of love; resting-not sleep ing in an earthly sense—resting upon the grand thought of my immortality." It was natural, at such times, for mortals, because they were so, to indulge in expressions of grief, but the resurrected spirit felt truly that contrary to the view taken by the mass of mankind, the silver cord of life is not loosed, but is the cable of sympathy drawing the soul to the loved it left behind-that the golden howl that held the waters of life is not broken but refilled and running over at the pellucid fountain of immortality. Speaking to the members of the circle who for so long had met regularly with the deceased, at her earthly home, [and who were marked by their wearing white rosettes on the occasion,] she said a rosebud was taken from them but the angels-her teachers in the way-would bring her back to them a full blown spiritual flower. Let us obey the highest promptings of our souls, assured that she is near, and that when the long-drawn shades of physical change shall fall upon our earthly pathway, she and others gone before will meet us by the river's brink and lead us on, on-forever on!

Mr. Fessenden then sang "Over the River"accompanying himself with the organ-assisted by Messrs. J. C. Turner, A. Metzger, Mrs. Russell and Miss Thomas. An invocation by Miss Doten, was followed by "We are Waiting by the River,' from the choir. Miss Doten pronounced a bene diction, and then the long concourse of carriages proceeded to Mount Auburn.

Arrived at the grave, amid the beautiful sur roundings of Myrtle Path, with the halo of sunset streaming down over monument and tomb and tree, the stillness was broken by the voices of the choir, in a beautiful and appropriate chant, and in a few moments Dr. J. H. Currier, of Boston, proceeded briefly to close the services. Nature, he said, was making an address, in this calm hour, more elequent than human lips could hope to compass. He bade those whose hearts were full of grief, remember that this separation was but a prelude to the grand harmony of an eternal reunion. In a certain portion of one of the old countries it was asserted by travelers that the fisherman's wife and child would go down to the rocks, when the day was done, and sing the first father, far off upon the water, it might be, would hear the strain, and, joining the song, speed toward home. And so the home bound soul, beside the ocean of life, could hear across the rolling wave-in answer to its earnest call-a chanted welcome from the further shore. The voices of the choir again were heard, proclaiming "There is Rest for the Weary," and then the assembly returned to their homes to bear, for yet a little while, the trials of earthly life, cheered by the knowledge of a blessed immortality.

Hou. Selden J. Finney.

The Plebeian, a daily paper recently started in San Francisco, Cal., is one of the spiciest sheets of its size in the country. In its issue of Aug. 5th, we find the following paragraph respecting our old friend, S. J. Finney. It says:

"This gentleman was nominated by acclama tion at the Republican District Convention held on Thursday evening in this city, for Senator from San Mateo and San Francisco Counties jointly. This is a deserved recognition of one of the truest men in the State. Mr. Finney is a systematic reformer in every particular, and in the Legislature as well as before the people he has been the earning capitalists, and or woman suitrage against timid conservatism. This fearless man is a talent-ed and vigorous speaker, and as an exponent of the progressive ideas which are fast becoming em-bodied in the issues of the day, we deem him worthy of any position within the gift of the people of our State.'

Rev. Mr. Cheney.

The case of this Chicago clergyman grows more and more interesting, as the time approaches for the "visitation" of the Bishop of Illinois at the church over which the former still continues the rector. The wardens of the church stand by their pastor still, and inform the Bishop that they are quite prepared to receive him when he wishes to come; but they as resolutely assure him that he | Emma Hardinge, to be followed by other able must expect to find Mr. Cheney, the lately deposed priest, officiating at the altar. Now this is coming directly to the point. It is open war between the Church and the Bishop. Where is it quite the Pope of Illinois.

An Extra Number.

We shall send No. 1 of the new volume of the Banner of Light to all those subscribers whose time expired with the last issue, in the earnest hope that all will renew their subscriptions for another term. Friends, if we do not hear from you before another issue, we shall then feel obliged, though regrettingly, to discontinue your paper, in accordance with our plan of business. But we have strong hope that none of you will withdraw your support, especially at this time, when we so much need your aid. Encourage and | tend. Many speakers and mediums are expected, sustain as in the work we all deem of the great- and all things indicate a good time and a grand est importance to the human race.

Exclusive Christians.

An assumption is popular with the sectaries, that none but themselves can lay claim to being Christians; and yet, when they speak of the whole American people, it suits their purpose very well to style them, in the lump, a " Christian people." There is an incongruity in this that seems to impeach the honesty of those indulging in such a loose style of statements. At a recent meeting of the Home Mission Society, in Philadelphia, much lamenting was put up on account of the low number of attendants on church, and at her late home (as per her own arrangement, | various devices were brought forward to cure an evil that has grown to such ominous proportions. It was claimed at this meeting that Christianity is the religion of the land; but one of the speakers sympathizing friends to attend her obsequies, and | protested, in opposition to such a claim, that, on the one side, there were Mormons, Indians Chinese and Voodoo worshipers, and, on the other, the great majority outside the churches. The population of Philadelphia, for example, being taken at eight hundred thousand souls, the average attendance on the churches of all denominations is set down at two hundred thousand, which leaves three times that number, or six hundred thousand, outside of the reach of all religious instruction so called. Now, in that very plain view, can Philadelphia well be called a Christian city? The same kind of investigation would reveal a similar state of things in other large cities. Boston by no manner of means being excepted. If we are not Christians, then shall we be termed Heathen?

It must either be so, or else these assumptions of the creed-followers are as leaky of truth as sieves are of water. One speaker at this meeting undertook to say that every agency had been tried, in order to reach this great body of uninstructed people: "Bibles, tracts, and religious papers have been distributed; Sabbath and missionschools established; tea-gatherings, shows, amusements, reading-rooms, lodging-houses-every effort which might serve as a link between the few regenerate and the multitudinous unregenerate essayed with prayer and faith: and vet the noor had not the gospel preached to them." We can all see from this confession, what the machinery is when it is set in motion. But the first mistake is, that of entrenching one's self behind a creed of some sort, and then of crying out that all who are outside of this chain of ecclesiastical forts are noor trash, religiously speaking. As if going to their church, and helping to support their minister, and suffering them to do, or rather to suppress, our thinking, and tamely allowing them to keep our consciences, were the sole condition of being Christian, and they held the exclusive right to issue patents for the profession! We presume to say that the most cultivated people to be found in our large cities rarely enter a church at all. Does it become boy preachers, or slang-whanging "revivalists," or noisy dozmatists to assert with such a satisfied loudness of voice that such persons are without religious sentiment and conviction? The simple fact is, they do not know what they are talking about at all.

The Spiritualism of 1692.

A play called "The Rose of Salem," written by Col. H. S. Olcott, a New York lawyer, and to be produced at the Globe Theatre, in this city, during the coming season, possesses a peculiar interest for Spiritualists. It condenses into three acts the whole history of Salem Witchcraft, giving a startling picture of the bloodthirsty persecution of certain noble martyrs to principle, by Cotton Mather, the Rev. Samuel Parris, Chief Justice Stoughton and other outrageous bigots and partisans. The deeds committed in the name of Religion, by these pastors and jurists, are shameful beyond belief, and find parallels only in the bloody records of the Inquisition. It will hardly be believed, in these enlightened days, that the saintly, much vaunted Cotton Mather-preacher, scholar, controversialist, politician, historian, the model minister of the fledgling theologians of the last two centuries, carried his religious partisanship to such lengths as actually to harangue the mob from the scaffold steps of a brother minister, to stanza of a well-known hymn, and the toiling rouse their flickering prejudices, and drown the clamor that the lawless execution of the victim

was in imminent danger of exciting. The pages of history will be vainly searched for a more unreasonable, malignant, trickstering, conscienceless character than that of Samuel Parris. minister of the Salem Village Church in 1692, and Col. Olcott, in portraying him in his play, and gibbeting him in the sight of the thinking world, has performed a good service for humanity. An esteemed New York correspondent, from whom we get these facts, tells us that the venerable Judge John W. Edmonds, after hearing the manuscrint read, addressed a letter of a highly complimentary character to the author. The curious actions of the "Afflicted Children"-so calledthe barbarities practiced toward the accused victims in prison, and the dreadful scenes witnessed at the public trials, at which every principle of liberty and justice held dear by Americans was trampled under foot, are all reproduced in "The Rose of Salem." It is now well known, and has been referred to before in these columns, that the marvels which so troubled the Puritans in the seventeenth century, were no more nor less than est advocate of the rights of settlers against land monopolists, of the labor interests against scheming capitalists, and of woman suffrage against for speaking, trance, writing, physical manifestaspiritual manifestations in a crude form, and tions, spirit voices, etc. Our forefathers attributed them to the direct agency of the devil, and thought it their duty to hang those who were suspected of bewitching the "afflicted." It is the presentation of this fact, wherein consists the merit of Col. Olcott's work; and we shall await the production of the play by Manager Floyd's superb company with no little interest.

Music Hall Free Spiritual Meetings.

At the commencement of the fifth year of these meetings in this hall, the doors will be thrown open free to the public. The lectures will commence Sunday afternoon, October 1st, with Mrs. speakers.

Seats will be reserved for subscribers, and checks for the same are now ready for delivery by the treasurer, L. B. Wilson, at 158 Washington street, likely to end? Nobody presumes to prophesy, to whom all subscriptions are to be paid. Be sure though there are hopes and expectations in plenty and call for checks before the first of October. around Chicago, and for that matter elsewhere, Others who wish to help sustain these meetings that Bishop Whitehouse may not turn out to be free, can do so by calling as above, and also select a reserved seat. Do not delay another day: the committee are auxious to know how far they will be sustained in extending the meetings free.

> Last Picnic at Lake Walden, Concord. Messrs. Richardson and Dodge will close the Spiritualist picnics for the present season, by a grand reunion on the shore of this beautiful sheet of water, Tuesday, Sept. 12th, a full account of the arrangements for which may be found in another column. Let those desirous of spending a pleasant day in the woods, glorious with the splendors of the early fall, make it a point to at-

Movements of Lecturers and Mediums. E. S. Wheeler has been invited to make engagements west of the Mississippi, and will accept such calls if appointments can be made at inter-

mediate points.

C. Fannie Allyn speaks in Plymouth, Mass. Sept. 10; in Stoneham, Sept. 17 and 24; in Milford, Oct. 1 and 15; in Woonsocket, R. I., Oct. 8; in

Washington, D. C., during November; in Baltimore, Md., during December, Cephas B. Lynn will speak in Norwalk, O., Sept.

17th and 24th; in Philadelphia during October; address care Dr. H. T. Child, 631 Race street.

The Spiritualists and liberalists of Columbus, D., propose to extend a call to Charles A. Hayden. Rev. S. T. Aldrich, formerly a Universalist cler-

gyman, will address the Spiritualists of Milford, Mass., Sunday, Sept. 10th. His address is Marlboro', Mass.

I. P. Greenleaf will speak in Upton, Mass., Sept. 10th; Middleboro', Mass., Sept. 17th; Somers Conn., the Sundays of October. He would like to make engagements for the remainder of the fall and coming winter. Address, 1061 Washington street, Boston.

Mrs. Laura Cuppy Smith is engaged to speak three months in Port Huron, Mich., commencing with September. The Commercial of that city says in its issue of Aug. 23d:

"Mrs. Laura Cuppy Smith is revisiting her former home, and upon the past two Sundays has ectured on Spiritualism, morning and evening, at Spiritual Hall to large audiences. Her greeting by her old friends was warm, and she has made many new ones since her return. Her lec-tures during the time she has been here have been largely attended, and have given such general satisfaction that at a meeting of the Society, held on Sunday evening, after the lecture, it was unanimously decided to tender Mrs. Smith a three months' engagement, which has been done, and the lady has signified her acceptance. In conse-quence, services will be held in the hall twice each Sunday for the ensuing three months. She is an exceptionally fine speaker, and will doubtless draw large houses during her entire stay in

Miss Nellie L. Davis speaks in Worcester during September - address, for the month, 121 Thomas street. She is engaged in New Bedford in January.

Mr. J. Wm. Fletcher, of Westford, Mass., spoke at Mt. Vernon, Me., to good audiences Aug. 26 and Sept. 3.1. His lectures were much liked by all. Mr. Fletcher gives great promise of future usefulness

D. W. Hull speaks in Lockport, N. Y., Sept. 16-17; in Monroe, Ohio, Sept. 22-24; in Joliet, Ill, Oct. 1; six miles north of Covington, at the home of the wonderful trumpet medium, Oct. 7-8; will answer calls for the balance of October. The Higginsville mediums will attend the Covington meetings.

Moses Hull speaks in Eliot Hall, corner Tremont and Eliot streets. Boston, on Saturday evening, and Sunday at 21 and 71 P. M. Mr. Hull is accompanied by Master J. Jefferson Reilly, who will give public tests at the close of each lecture. Admittance, fifteen cents,

Mrs. Cora L. V. Tappan's address, for two veeks, is Shamburg, Venango Co., Pa.; after that time, at 136 Eighth street, New York.

Mrs. Katie B. Robinson, of Philadelphia, an excellent test medium, is sojourning for awhile in Boston and vicinity. At present she is visiting at Mrs. Noble's, corner of Main and Auburn streets. Charlestown, where "White Flower," her spiritguide, will be happy to meet friends.

A. E. Carpenter proposes to remain in the State of Maine for a few months, and would be glad to receive calls to lecture anywhere in the State. Address, care of Banner of Light, Boston.

"Mrs. S. E. Warner, of Cordova, Ill., has just closed an engagement of three months in Putnam, Conn., to the entire satisfaction of all," writes Lucien Carpenter. "Her strong words of reproof to all, we hope will not be as water spilled upon the ground, that cannot be gathered up, but will bring forth good fruit in abundance. She will be ready to speak in the West at call, and treat the sick wherever she may stop. She will also attend the National Convention at Troy the 12th of September."

The Spiritualist National Convention. The Eighth National Convention of Spiritualists will assemble in Troy, N. Y., on Tuesday, Sept. 12th, and remain in council three days, to discuss and act upon important matters pertaining to Spiritualism and the good of humanity. It is generally thought there will be a full attendance of delegates and others interested in the movement.

REDUCTION IN RAILROAD FARE.

Arrangements have been made with the Boston & Albany Railroad for free return tickets to all persons attending the National Convention from Boston and way stations, provided that fifty tickets are immediately engaged. Persons desiring to avail themselves of this very low rate of fare should hand in their names at the Banner of Light office at once, in order to secure the reduction of fare. A large delegation from New England will no doubt visit Troy.

MASSACHUSETTS DELEGATES.

H. S. Williams, Secretary of the State Associa tion of Spiritualists, sends us the following minutes of the association:

At the last executive meeting of the Massachusetts State Spiritualists' Association, the following names were appointed delegates to the Eighth Convention of the National Association of Spiritwin Wilder, 2d, Hingham; H. S. Williams, Geo. A. Bacon, Lizzie Doten, Cora L. V. Tappan, Dr. H. F. Gardner, Dr. H. B. Sterer, John Wetherbee, North Abington-with power to appoint substitutes or fill vacancies.

The Cherokees.

Colonel Boudinot, of the Cherokees, has recently published a letter defining his position in regard to the affairs of that nation. He says that the proper policy will be the passage of an act by Congress to secure to the Indians this territory: First, one hundred and sixty acres of selected land for every man, woman and child; second, that the that one million dollars of the Cherokee fund be devoted to the education and support of the orphans, etc.; fourth, that the interest on the balance be divided per capita every year; fifth, that United States courts be established in the Indian country, with juries of Indians to try Indians; sixth, an Indian delegate in Congress, to take the place of expensive delegations, thereby saving the nation \$15,000 per year. All this Congress has the authority of the treaty of 1866 to do.

Miss Doten's New Book.

It will be seen by an advertisement in another column that Miss Lizzie Doten's new volume of "Poems of Progress" will be issued on Monday, Sept. 18th. Send in your orders early, to insure a tional Convention in Troy. He speaks in Daycopy of the first edition.

Closing Picnic at Island Grove.

The Spiritualists of Boston and vicinity met the friends on the line of the Old Colony Railroad from below Abington at this pleasant retreat on the shores of Island Pond, on Friday, Sept. 1st, and their numbers were strongly recruited y carriages and large teams from the neighboring country. Dr. H. F. Gardner, of Boston, on this occasion closed, for the present season, the series of picnics which he yearly holds in Abington. The weather was glorious. A cool wind swept over the blue waters; the trees, already commencing to don their robes of scarlet and gold in honor of the coming harvest king, were beautiful to see, and the people attending seemed surrounded with a feeling of goodwill and harmony.

The various pleasures which boating, fishing, dancing,

swinging and the nine-pin alley offered were fully participated in by such as desired. Those wishing for mental food repaired to the speakers' stand, where, at about eleven clock A. M., Dr. Gardner, in an opening speech, called the meeting to order. Referring to the recent vote of the Speakers' Club-whereby all the members pledged themselves not to attend any picnic, camp meeting, convention or other public assemblage, unless a pecuniary compensation was arranged beforehand-and the absence from the present gathering, under that vote, of those speakers who were members of said Club, he remarked that he recognized the right of every association or every person to act as seemed best; but the movement in the present case did not affect him in the least, as far as he was individually concerned. He was ready to do justice to all-ready to admit that our speakers were not adequately paid by the societies; that there was not a sect in Christendom, however umble, which did not remunerate its preachers in a more generous manner than were the exponents of the Spiritual Philosophy; but still, he thought that, as long as picnics and camp meetings continued to be carried out as individual enterprises, the persons taking all the risks of loss upon themselves could not afford to become responsible in a pecuniary manner to every speaker attending. The picnics and camp meetings occurred at a time of the year when meetings were at least partially suspended, and therefore the speakers were at liberty, and an opportunity was given them to introduce themselves to the spiritualistic public and thereby obtain engagements among the people. He thought this action of the Club closed this avenue of advantage to its members, and threw it into a position which the general public would not endorse. The result of the matter would be, that, hereafter, persons arranging public meetings would be just as independent of the speakers as they f them, and would be led to hire only those who would insure them an attendance which would preclude the possibility of pecuniary loss. He intended to throw open the present meeting as a conference, and called on any one resent to make remarks. The Doctor then closed his speech by a fair and impartial presentation of the claims of the Bauner of Light, for aid and countenance, upon the Spiritualists of the world-for which we tender him our pecial thanks.

Mrs. Sarah A. Floyd, of John A. Andrew Hall, Boston, folowed, stating that the satisfaction she felt in giving the light to those desiring it on the present occasion, was sufficient pay for her attendance. She urged the cultivation of a feeling that should throw care to the winds, and lead all to solace themselves with the glories of Nature everywhere spread abroad by a Father's beneficent hand.

Miss Lizzie Doten understood too well the trials and privations attending the lives of the itinerant speakers, and their great liability to be misunderstood. She had herself, in the past, tolled un remittingly in the field-sick or welland knew that often the fact was forgotton that media were only fiesh and blood after all, and must live like other people. The action of the Club was founded on this fact. It was no use for any person to point the poor itinerant missionary of truth to the example of Jesus of Nazareth, walking the ways of Palestine, giving forth his doctrines without money and without price. We did not live in the warm climate of Palestine, or under a form of government which made such a mode of life either lawful or possible. Neither could "the spirits" help the medium live. The bodily functions could be sustained only by the proper satisfaction of material needs. She thus far could sympathize with the Speakers' Club, though she did not belong thereto. She would not join it for her right hand! While she thought the local societies and organizations all over the land ought more generously to provide for the remuneration of our speakers as disciples of the new gospel, she could not favor any movement which tended to put a gag in the mouth of one solitary medium. She herself was liable to overflowing impressions in public meetings—to occasions when it seem ed that she must speak or die, [among others she cited her speech at the Chicago Convention during the war,] and she would not come under any arrangement which should bind her, at such times, to silence; she desired always to be free publicly to tell what Spiritualism had done for her soul. What had Spiritualism done for the race? Its effect is apparent upon the children who now smile at the thought of angels where they once shuddered at the name of ghosts; in the cheerful aspect with which death is surrounded, where once it was a synonym for horror; its work is apparent in the additional use of man's reasoning powers, and the increased individuality of our times-in the deepening conviction that man saves himself, and that all his acts go

to make up his spiritual character, The meeting then adjourned for dinner. The arrival of the 2:30 Boston train brought accessions to the number present at the afternoon session, which was opened by Mr. M. F. Davy's reading a poem by Miss Lizzie Doten, entitled " Life." Dr. Gardner next introduced the gifted poetess herself, who proceeded for upward of an hour to treat of the relations of Spiritualism to science, taking in, in the broad survey, the recent English experiments by Prof. Crookes, Huggins and others, and their announced discovery of "psychic force." To her mind this was an unwarrantable claim, as the existence of such force had been demonstrated by similar experiments in America long ago. No synopsis can do justice to

this comprehensive address. Dr. Gardner following, gave his experience with the Harvard Investigating Committee, and endorsed Miss Doten's statement regarding "psychic force" and its discovery.

Mrs. S. A. Floyd said we were in these forms for the purpose of cultivating the individuality of the soul. Too often dignity, perched upon a false pinnacle, was considered as being before reason founded in truth.

A. E. Giles, Esq., of Boston, treated of the same subject. Referring to Prof. Felton, the head and front of the Harvard College inquisitors, he said he was a man who evidently loved the good things of this life, but that he had once taken occasion to describe a bill of fare indulged in by a man represented to be A. J. Davis, [a mistake, the speaker thought] and to say: "The man who ate all that ought to see spirits." When his life was over, the Professor had placed upon his monument at Mount Auburn a sentence of Greek, which, being interpreted freely, read: "After all these things a door was opened in heaven." In the world whither he had gone, through that open door, the Professor had doubtless learned ualists, to be held Sept. 12th, at Troy, N. Y.: Ed- a science that was undimmed by the mists of prejudice, and had been able to perceive the truth he so long denied.

I. N. Harrington, entranced, proceeded to address the audience upon the sufferings of the pioneers of reform in all

Rev. J. L. Hatch made an earnest speech, referring to the advance of liberal sentiment among men, and appealing for ald for the American Liberal Tract Society. Dr. Gardner followed in a similar strain, urging the great necessity of assisting the movement, after which the meeting adjourned, and the assembled people sought their several hom

Ohio State Association of Spiritualists.

This Association met in convention at Milan, O., Saturday and Sunday, Sept. 2d and 3d. We shall publish in our next issue a report of its proceedings. The following is the board of officers balance of the land be sold to actual settlers; third, | for the ensuing year: President—Hudson Tuttle. (reëlected); Vice Presidents - Chester Hunter, Mrs. Randall, Mrs. S. M. Thompson; Recording Secretary-Wm. G. Smithers; Corresponding Secretary-Mrs. Ella Breed: Executive Committee-D. J. Starbird, J. V. Vredenburgh, J. Sumner.

Arrival of J. M. Peebles.

A letter from Mr. Peebles, dated New York, Sept. 5th, announces his arrival there from England, after a rough passage, in which the steamer encountered two severe gales. During his sojourn in Europe, he has gathered many new and important facts for the Year-Book of Spiritualism for 1872, which he is now preparing for the press. Mr. Peebles expects to attend the Naton, O., Sept. 17th and 24th.

Spirit-Message from Joseph Hill.

During the evening of August 22d, 1871, Mrs. J. H. Conant was entranced by a spirit who gave his name as Joseph Hill, of Belfast, Me. He further stated that he was a sailor before the mast, on board the ship John Caldwell, Capt. Kennard, of New York; that just before daylight that morning (Aug. 22d) he was aloft reefing sail in a pretty stiff breeze, lost his balance and fell overboard, one saw him fall, as no effort was made to save him; he was in the water nearly an hour before sea for eighteen years. He was acquainted with the Spiritual Philosophy, and his first thought, on nation to find the Banner of Light medium and communicate through her. His previous knowledge of Spiritualism was a great help to him, as he expressed it. He gave his age forty years. He danced and sang, and expressed himself as "the happiest man afloat" for "having got through with this hard old life and found a better one."

Dr. Ditson's New Romance.

The New York Standard says, "'The Federati of Italy: A Romance of Caucasian Captivity, (published by William White & Co., No. 158 Washington street, Boston, and for sale in this city by the American News Company, No. 119 Nassau street,) is one of those fabrications which most men with a literary leaning and warm imaginations could get up, who chose to base their flights of fancy upon patient research. The trouble with most of such novels as lay their scenes in the East (as the scenes of this are laid) is that the story is tinged with a surreptitious voluptuousness, and that the object of the author too evidently is merely to beguile time through the medium of a flimsy tale, with no well-directed, consistent attempt to paint individualities or show the correlation of character and event. 'The Federati' is, however, far from being the most objectionable of its class. Its author is Dr. G. L. Ditson, author of quite a number of works illustrative of life in Africa and the East."

"The Hollow Globe."

The new book by the above title is creating no little sensation among critics and thinkers. It is well worth a careful perusal. The author starts out with the central proposition, "that this globe is a hollow sphere, with a shell some thirty to forty miles in thickness, and that the interior surface, which is a beautiful world in a more highly developed condition than the exterior, is accessible by a circuitous and spirally formed aperture that may be found in the unexplored Polar sea, and this opening affords easy navigation, by a broad and deep channel leading from one surface New England Senator, for six and a half yards to the other, and that the largest ships or steamers may sail or steam either way, with as much facility as they can pass through any other winding or somewhat crooked channel." The demonstration of that fact would be a matter of no little interest in a scientific point of view.

John A. Andrew Hall Meetings.

These meetings, inaugurated last May, are doing a good and wholesome work. Sunday forenoon is devoted to a test circle, by Mrs. Mary Carlisle, an excellent medium. In the afternoon, Mrs. S. A. Floyd delivers, in the trance state, a short lecture, and then answers all suitable questions propounded by the audience. The average attendance is good.

The Book on Mrs. Conant's Medium-ship.

We are unavoidably obliged to delay the publication of the new book on Mrs. J. H. Conant's Mediumship until some time in December or the first of January, at which time we intend to place it in the market in as elegant a style as possible.

Our Public Free Circles.

On Monday, Sept. 4th, Mrs. Conant resumed her free circles at the Banner of Light Rooms. A large audience was present, manifesting an earnest desire to learn more of the spiritual philosophy, and hear from the spirit friends.

> Written for the Banner of Light. ANGELS' VISITS.

BY MRS. C. L. SHACKLOCK.

Light cometh: the daylight, so golden, Hath faded away in the west; Like the wings of an angel, the blossoms Have folded their pinions to rest, With the dew on each innocent breast,

The day hath been flooded with sunshine In beauty bewild'ringly bright; But I smile when the daylight is fading, I welcome the coming of night; Grief spreadeth her pinions for flight.

For in the sweet hush of the glosming The star of my faith shineth clear : I list for the sound of his coming, I know that my loved one is near, The bliss to my spirit so dear.

Ye see but the glow of the sunset-The deepening shadows of night: To me all the sky is illumined By a gleam of eternity's light-I bask in its radiance bright.

Ye know not the presence of angels-I feel the faint sweep of their wings: And over my spirit is stealing The peace which their influence brings, My soul to its anchorage clings. Mobile, Ala.

To the Liberal-Minded.

As the "Banner of Light Publishing House" is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, by those who, blessed with the means, are desirous to bequeath to us pecuniary aid in disseminating a knowledge of the great truths of Spiritualism, we give below the form in which such a bequest should be worded in order to stand the test of law:

"I give, devise and bequeath unto William White, Luther Colby and Isaac B. Rich, of Boston, Massachusetts, Publishers, [here insert the description of the property to be willed,] strictly upon trust, that they shall appropriate and expend the same in such way and manner as they shall deem expedient and proper, for the promulgation of the doctrine of the immortality of the soul and its eternal progression." its eternal progression."

Notice to Subscribers.

Patrons of the Banner, when renewing their subscriptions, should be careful to always state the place to which the paper is mailed; and the same care should be exercised when a change of location is desired. By particularly attending to this, our mailing clerk will be relieved of a great amount of extra labor in hunting through the thousands of names upon our books before name required can be found and the alteration made; whereas, if the full address is given, he has only to consult his alphabet of towns to turn direct to the name upon the subscription book. A little care saves much labor.

ALL SORTS OF PARAGRAPHS.

CONTENTS OF THIS NUMBER OF THE BANNER. First Page: Story-" Spirite," translated from the French. Second: Free Thought-" The Scientific Professors and Spiritualism;" "Hew to the Line -Let the Chips fall where they Will," by I. N. Harrington; "Shall Speakers be Well Paid?" by E. S. Wheeler; Poem-"How shall I Pray?" by when off the coast of Ireland; he thought no N.E. Mulford; Letter from England, by J. H. Powell; Poem-" Heed Spirit Voices," by H. W. Longfellow. Third: Poem - "Re-incarnation; he became exhausted and sunk. His nearest | Spiritual Phenomena-" Spiritualism at the Methrelative, he said, was his grandmother, Mary | odist Camp Meetings;" "Physical Manifestations;" Allen Hill, of Belfast, Me. He had followed the Banner Correspondence from various localities; 'The 'Mason and Dixon's Line' Camp Meeting; List of Spiritualist Lecturers. Fourth and Fifth: parting with his body, was a desire and determi. Editorial department, items of spiritual intelligence, etc. Sixth: Spirit Messages; Calls for Spiritualist Picnic and Conventions. Seventh: Obituaries; Advertisements. Eighth: "Editorial Correspondence," by Warren Chase; "Western Locals," by Cephas B. Lynn; "Spiritualist Lyceums and Lectures;" New Publications, etc.

C. A. Faxon, 82 Washington street, furnishes excursion tickets over the Fitchburg Railroad, via Rutland, to Saratoga, Troy, and home by the way of New York City, for \$13,00-good to the first of November.

In the "Spirit Message Department" of the Banner of Light, this week, Henry C. Wright, in the first of the questions and answers, gives a brief but explicit explanation, embracing a phase of the re-incarnation doctrine.

Dr. Luther V. Bell, in the second day's proceedings, treats the subject of insanity with clear-

Local papers in Northern Ohio are noticing the preparations for the forthcoming celebration by the Spiritualists at Cleveland, September 19th. We shall print an account of the affair in due time.

Mrs. Hannah B. Needham, West Newton, will please accept our thanks for a basket of beautiful cultivated flowers, and two bouquets, for the Circle Room table at the reopening of our Public Free Circles, last Monday. Mr. George Sanderson, of Weston, for a bouquet of rare and choice flowers, has our thanks.

Beecher says: "You have got to make your interpretation of the Scripture conformable to Nature. Scientific disclosures are the hest illuminator that can be given to men. Nature makes commentators that stand. We may as well prepare ourselves to accept this theory of elimination-this growth from the animal to the apiritual; and I, for one, am ready for it."

About eighteen thousand dollars in gold was paid to a lace house in Paris, by the wife of a of point lace, which European sovereigns considered too expensive for them to wear.

It makes a great difference whether glasses are used over or under the nose. If the former, the person can see and go straight ahead: if the latter, the head is rather apt to go where it can't see

Henry Ward Beecher says: "It will scarcely be denied that men are superior to women, as men; and that women are immeasurably superior to men, as women; while both of them together are more than a match for either of them sepa-

Solomon Klous has bought the Ursuline convent grounds in Somerville for \$138,000.

I sought to do some mighty act of good,
That I might prove how well my soul had striven.
I waited, and the minutes, hours passed,
Yet bore no incense of my deed to heaven.
Sad, without hope, I watched the falling rain;
One drop alone could not refresh the tree,
But drop on drop, till from its deepest root
The giant oak drank life and liberty.
Refreshed, like Nature, I arose to try
And do the duty which should nearest lie;
And ere I knew my work was half begun,
The noble deed I sought in vain was done.

Dumont C. Dake, M. D., is now operating in the State of Michigan. At present he is in Jackson, Mich., healing the sick at the Hibbard House

A high caste Hindoo lady, of Madras, has delivered a lecture in Telugu on " Human Being," her object in coming forward being the advancement of the education of women.

Boston estimates the value of its public school property at about \$6,000,000.

Examine the shorthand-" Tachygraphy "-advertised in our columns, and you will be convinced it is the best ever yet invented-best, because everybody can learn and use it.

A bard-working but poor German farmer, in Livingston County, Missouri, whose farm was advertised for sale for debt, in spite of all his industry and economy, still plowed and toiled, and a few days ago dug up a box containing over \$1700

John Sylvester has over five columns in the Chronicle, published at Clarksville, Tenn., giving an account of a scance which he attended some time since. It is good reading for the Tennesseeans who know but little of the Spiritual Philosophy.

Beautiful Prairie Flowers.

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A large number of speakers and mediums are expected to be present, and all are cordially invited to attend.

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Refreshments for sale at the grove.

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James S. Dodor, Boston.

Convention in Plymouth, Mass.

The Massachusetts State Association of Spiritualists will meet in Convention at Plymouth, Mass, on Saturday, Sept. 23d, at 10% A. M., and continue in session until Sunday P. M., 24th inst. One or more Lyceums will unite with the Plymouth Lyceum on Saturday, and thereby add to the interest and pleasure of the meeting on that day. All the friends interested in the Lyceum movement are invited to be present 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 members of the Association should make an effort to be present, and by word and deed make this meeting the means of obtaining further knowledge of Spiritualism.

Full particulars for the running of trains on the O. C. & N. R. B., and other information in the interest of the Convention, will be published in succeeding numbers of this paper. Come one, come all.

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Message Department.

EAGH Message in this Department of the Banner of Light we claim was speken by the Spirit whose name it bears through the instrumintality of

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

The Banner of Light Free Circles.

These Circles are held at No. 158 Washington Street, Room No. 4. (up stairs,) on Monnay, Tuesday and Thursday Appendons. The Circle Room will be open for visitors DAY AFTERMOONS. The Officie Room will be open for visitors at two o'clock, after which time no one will be admitted. Beats reserved for strangers. Donations solicited.

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

Invocation.

Oh ye who are mighty in wisdom and truth, who have gained the victory over ignorance, come, ye holy spirits, and become teachers unto an ignorant humanity. Oh, lift them, and leave them not till the kingdom of righteousness and peace is the inheritance of every living soul. Amen. May 11.

Questions and Answers.

CONTROLLING SPIRIT.-Mr. Chairman, if you have questions, I will try to answer them.

CHAIRMAN.-Here is a passage I find in a pamphlet as coming from Dr. Davis, through the mediumship of Dr. Slade. The question is asked: "At the Banner of Light free circles in Boston, it was said by a spirit that spirits in your spheres are subject to what we mortals call death. Is this so? A.-It is not so. We are not subject to death, nor to anything equivalent to it. We are subject to a change, but it is only a gradual change toward increasing purity and perfectionnothing more. The soul never dies. It is immortal, and has existence as long as God, and, like him, will continue to exist to all eternity."

ANS.-Well, where is the difference between the two solutions given to the one idea? The spirit on that occasion did not presume to say that the soul died; but he said that it changed its outward condition-it laid off the bodies with which it was invested from time to time. These bodies die. He used that term that you might understand the truth he wished to convey. Truthfully speaking, there is no death, because death, when clearly defined, means annihilation. There is no death, then, even for matter; for matter, in passing from one condition to another, loses nothing, but in every change gains something-new phases, new elements, new powers, new forces.

QR.—But the spirit says there is no such change as we have here-change of the body.

A .- I have been a sojourner but a short time in the spirit-world; but, during that short time, I have learned that there is such a thing as the change of our physical body, for I have been present myself at seven dissolutions; therefore I know it. It is no belief with me; it is knowledge. I went out of this life determined upon knowing all that was possible for a soul to know concerning life. I made strenuous efforts to that effect here, and I am making still more in the upper life. I wanted for myself to solve this problem. I did so; therefore I know it. And the student in the temple of Nature need not wait till he lays off the physical body to become sure of this truth, because all Nature points in that direction. There is no single atom composing Nature that does not tell the same story, and we are still within Nature's kingdom after we leave the physical body. That is a truth in my case; and, being so in my case, it is true in the case of every other living soul, for we all live under one law. I answer the question, Mr. Chairman, from my standpoint as I know it—not as I believe it.

Q.—Do the elements composing the spirit-world bear the same relation to spirits that the elements composing the material world do to us?

A .- From my experience and observation concerning physical matters, I should say, Yes-emphatically, Yes.

Q .- We are told that there are hills, mountains, streams and flowers in the spirit-world. That being so, would it be possible for a spirit to be drowned in the water?

A.—It would be possible for a spirit-body to be drowned, and the soul to become dispossessed of that body, precisely as it would be possible under similar circumstances here in this life.

Q.-Would it, then, be necessary for the spirit, in communicating with the spirits it had known in the former state, to use media, as you do here in communicating with us?

A .- Yes; but there is not that sharp line drawn between spirits that inhabit different spheres of life, after having passed through physical life, that there is between you here at d the spirit or soul there. Here you find it exceedingly difficult to possess yourself of truth concerning those who have passed out of your sight by death. There it is not so difficult. The lines are not so sharply drawn. There is less of separation there than between the soul who dwells in crude matter here and myself, for instance.

Q.—In case of drowning in the spirit-world, when the separation takes place what becomes of

A.—Sometimes it is obtained and cared for by its friends, at other times it is not.

Q.-Does the soul immediately take upon itself

another—a new form? A .- Not always. There is a condition it sometimes gets into when it is necessary that the soul should rest. What then? It must become disconnected with matter, therefore it is not attracted to matter. The soul obtains a body of matter only by the law of attraction; and when the soul needs a state of rest, the law of repulsion, so far as matter is concerned, acts in the case of that soul, and then it is unconscious, so far as matter is concerned. It retains only the consciousness that is its own by soul right. It lives in the kingdom of the soul, and rests from its labors with matter till the law of attraction again acts in its case, and then it is attracted to matter, and takes upon itself a body of matter, and labors again through matter. That is the law, and we are all subjects of that law, and the less we war with it the better it will be for us. The more obedient we are, the faster we shall grow and the happier we shall become. May 11.

John Willey.

I feel very strange on coming in this way. It is most twenty six years since I died. My name was John Willey. I lived in Kittery, Me. I come, hoping to communicate with my son Eben. I want him to know, first, that there is a life after death, and that our happiness or unhappiness in that life depends greatly upon our course of action here. We build our own houses in the spiritworld if we have them, and we gather to ourselves | ears of the medical faculty will be unstopped, and | what the priest refuses to absolve him from, and | happy. Having cast off the body that encumber-

happen to act here. If our lives are spent here in land; and then their brothers who have passed selfishness, we do not find much waiting for us in on and gained more wisdom, will teach them conthe spirit-world. I want him to bear that in mind. cerning the subtle conditions of human life over If our lives here are spent in doing good, in living | which now they have no control and no knowlup to the highest wisdom we have, we can draw edge-will teach them how to deal with those subon the bank of heaven for a good amount. We will have credit there. It is just as true as God is attack the cause and drive out the enemy without true. I tried to live a Christian life here. I done as well as I could, and I met with favorable conditions in the other world. I wish to speak with my son, and I wish him to seek out some of the means that are amongst you, and give me the privilege. If it do n't do him any good, it won't do him any harm. It will be twenty-six years in July since I left my body. I was then fifty-one. May 11.

Capt. John Knowlton.

This question has reached me from my friends, my relations—some are in Boston and some in Portsmouth, N. H.: "If we furnish you with suitable means, will you communicate with us?" Yes, most gladly, most gladly. I am pleased to know that an inquiry has been born in your souls to know concerning the hereafter. I am glad the call has come from your side, for it will give me strength when we meet to do much more than I could have done under other circumstances. Capt. John Knowlton,

Belle Wide-Awake.

A lady in Rutland Square, Boston, wishes me to come here and say whether I was at her house making spiritual manifestations last Friday night. to be me, she got humbugged, that's all. Now she has got something to do to find out who it was, since it was n't me. She said if I would come here and make a statement, she would believe. Well. I've come. No, it was not me, for I was not present in any way in the city of Boston that night. Good day. Belle Wide-Awake. May 11.

Maria Louise Bennett.

My mother said a word from me would be like apples of gold in pictures of silver. So I thought I'd try to come. I am from Fayetteville, New York State, and my name is Maria Louise Bennett. I was eight years old. I died of fever last March. I am going to school where I live now, and they are such beautiful schools! you like to go there. Mother has n't got right ideas about where we live. She thinks the world where we live is located millions of miles from the earth. Well, I don't live in any such world. I live here; I live on the earth. A great many spirits do, and up their permanent abode there unless they want to. They aint obliged to go there. I do n't want to; do n't want to leave mother. We have homes go away. The spirit-world is here, just as much as it is anywhere. It's everywhere where a living soul can exist, and that's everywhere. Tell don't know as I can, but I will if I can. Good-May 11.

Scance conducted by Henry C. Wright; letters answered by Anna Cora Wilson.

Invocation. Ye Holy Three in One, Past, Present and Future Good, we pray thee to baptize us this hour with thine own inspiration. We pray thee that the dews of thy goodness may this hour fall upon us. And, in behalf of an oppressed and ignorant humanity, we ask that the abominations of political ungodliness may speedily pass away. That which has corrupted governments and builded the guillotine for the people, oh Infinite Good may it speedily pass away, and may men of science, in whose souls is an abiding sense of truth, soon find place and power on the earth, and may the governments of earth represent the governments of beaven. May truth, justice and love be their corner-stones, and may the mantle of everlasting peace ever enfold them. Mighty orief. Oh. let thy light shine in d where the soul cries out to know of thee-to be saved; for thine is the kingdom to-day and forever. Amen. May 15.

Questions and Answers.

is a principle which cannot be analyzed.

Q.-Then are we to content ourselves in groping in the dark?

the lot of every soul to look through a glass dark. | was ugly all through, that he did n't only look lv. The soul cannot behold life face to face here in this sphere. It can only know somewhat concerning the manifestations of life while here. Q.—Can we not be instructed from the higher

spheres? A .- Yes: you are being instructed daily, hourly, momently. Every soul that puts forth the desire to be instructed from that higher life will be sure

to receive an adequate answer to the prayer. Q.-Life, as I apprehend it, is not shortened by the wrong acts of physicians. But is not life in this world often shortened—that is, is not the spirit often liberated from the body through their

misapplications of treatment? A.-Life and its manifestations you confound. All men and women here do that. Because they my mother's sphere, and I could see what she cannot grasp life—they earnestly desire to, but life and call it life. The physician through ignobe broken. But they cannot; they never can; they are so strong, so perfect, so invincible that they cannot even be infringed upon. It may seem to be otherwise when you array yourself in antagonism with the law; and when you suffer in consequence it may seem that you have broken the aw. But you have not. You have only become inharmonious to the law, and the law has reprimanded you. If it were possible to break a law in Nature, what would be the result? Why, all

Nature would be subject to annihilation. QR.—People look to the physicians to prolong physical existence; but it has been a query in my mind whether they do not shorten rather than

prolong life, as a rule. A.—I should hardly wish to so determine, for if I did, I should see but a bad earthly medical record. | fused to absolve him, and he thinks he is fixed I do not. I see that the majority of those who have | for the devil now, sure. Well, I come here to say been obliged, through physical weakness or dis- it is all right that the priest refused to absolve ease, to call upon medical men for advice and aid, him, for he had done it long enough, and any have received it, and have had the connection be- priest that would do it any longer, would n't tween their spirits and their physical bodies pro- know his duty to the Catholic Church. But tell longed. There are many exceptions, so the record Tom it will be all right, and he need n't be at all says, but these exceptions are in the minority, to afraid of the devil. There's none worse than the honor of your earthly medical men be it himself, and all he has got to do is to turn right spoken. But the time is hastening on when the round now and commit no more of them sins

conditions of happiness or unhappiness, just as we they shall listen and hear voices from the spirittie conditions, and instead of attacking the effect, much effort.

> Q.-Do those who are too inquisitive obtain more knowledge than those who are somewhat modest and reasonable in their requirements?

A .- There is a paragraph in the book held as sacred by the Christian world, which says, "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you." We believe the author spoke a great truth. We believe in seeking, and if by seeking we are branded as inquisitive, it matters not. Go on pursuing what you desire to obtain till you have obtained it, or it has become a settled fact that you cannot ob-May 15.

Luther V. Bell. I have been requested to come here and give what may be my views concerning the large preponderance of insanity, and the ills to which human life is subject at the present time. "Why is it," says my interrogator, " that there are so many people going insane? Why is it that our insane hospitals are overflowing? and that nearly every case is incurable?" Looking at it from a scientific standpoint, strictly, there is but one answer to give, and that is this: The condition of the earth, at the present time, produces what may seem to be No, I was n't; so if anybody was there assuming a terrible malady, and what, so far as the body is concerned, is such. The earth has now reached a point, with reference to other heavenly bodies, from which it must of necessity act with greater force than ever before upon the human brainmust cause a greater activity there, and must draw the forces of the body powerfully to the brain-must produce restlessness, a desire to obtain something you have not got. It produces war. It is only one of those restless elements whose seeds are deep sown in the earth, that are springing up, and human life is inhaling it, and the result is an over-active brain and insanity. If biblical scholars would read their Bible understandingly, they would find this very condition of things spoken of by Isalah, by Ezekiel, by John, and by others. But when the Comforter shall have come, and shall have become fully established on the earth, then the kingdom of peace will be amongst you, and this warlike, insane element will be extinguished. Equilibrium of these forces pertaining to physical life will be established. they don't go to the spirit-world proper to take | The brain will not do more than its legitimate share of physical labor. Now, in the majority of cases, it is doing much more than its share Mind is largely at war with matter. When it shall here, and beautiful homes, and we aint obliged to learn the true office of matter, with reference to itself, the war will cease, and physical peace will ensue. But till that time has arrived, it behooves the scientific and the humane to erect such inetimother I will communicate at home if I can. I tutions as shall be most conducive to the comfort, at least, of those who are afflicted, and not only to erect, but to sustain them. For who can tell, in this transition state of Nature, whose turn it will be next? No one. The medical man who has called for my opinion, also asks. "Can you enlighten us with reference to any plan to be pursued with success, with the insane?" No: because every case is different from every other. No two can be treated alike. No general plan will answer. There must be a specialty for every case. The only generality in the matter there can be, is humanity. Be humane. Be true to the God within, and let that God find response to the God without, the call of suffering, and the whole angel world will be ready to aid you. Luther V. Bell. May 15.

Minnie Adams.

[How do you do?] I am pretty well. Oh, these re jouquils, aint they? (taking up the flowers on the table.) [Do you like them?] Yes, sir. My name is Minnie Adams. I was seven years old. Spirit, bless thou the sick and the suffering. Send I lived in Troy, N. Y. I was born in New Haven, holy angels to those who are bowed down with | Conn. My mother has gone on the continent, and want a message ready for her when she gets back. I want to tell her that I didn't go away when I died. I stayed with her ever so long, and then I did n't go far away, so but what I could come back whenever I had a mind to. Aunt Jo sephine and I live together, and we have beauti QUES.—(From the audience.) It is the physi- ful flowers, and we have everything that is beaucian's business to deal with life. Are there any tiful. And I've seen old Uncle Zeke. He is n't so means by which he can know what he is dealing ugly as I thought he was. Mother said he was the ugliest human being she ever saw. I never Ans.—Not in the absolute, certainly, since life saw him here when I was on the earth, but I seen him since I died, and he does n't look so ugly as I thought. I am sorry she said that because he knows it, and he feels bad about it, and I want A .- You will be obliged to do so, since here it is her to apologize to him. Because she meant he ugly, but he was ugly. And she must apologize to him, 'cause I don't think it's true. Maybe he wasn't so good here. I suppose he wasn't. I suppose he was cross to her, but he aint so ugly as she thought. And she must apologize, and then he will feel better. [She will feel better, too, when she gets to the spirit-world.] Yes, because she won't want to meet him and have him know what she had said. And he does know it, and I want her to tell him why she said it, and make a real good apology to him. I went with mother through one of the art galleries in Rome, and she went into ecstasies over it. But it aint half so beautiful as we have. It aint nothing so beautiful. [How could you see it?] Because I was in saw. My mother's a medium, but she don't they cannot—so they grasp the manifestations of know it. The group she admired so much by Canova, is beautiful, very beautiful, but he thinks rance shortens the experience of the soul through | he can do a great deal better now. [Was he presmatter as pertaining to the physical body that it | ent at the time?] Oh, I asked him what he then inhabits, but it does not shorten life. If it did thought about it, because I seen him. Children Nature would be imperfect; the laws of life could can ask questions here, and nobody says it aint right. I wasn't afraid of him, if he was a great man, and I asked him if he could n't sculpture better now than when he was here? and he said, Yes, my dear, I hope I can." Tell mother that I shall try to come to her at home, and give her all the pleasant things I can. I am glad she went to Europe, because she stopped thinking so much about me, and then you see I could get settled. But I couldn't while she was so unhappy about me. I had to stay with her all the time. (Taking up the flowers again.) Oh you bright eyes. Aint they got bright eyes? Good by. May 15.

James Connelly.

Good-day, sir. I have a brother who is in a great deal of trouble because the priest has re-

cent man of him. [Did you reside here?] Yes, sir gone two years. Good-day, sir. May 15.

Séance conducted by Archbishop Hughes; letters answered by "Vashti."

Invocation.

Oh thou whose love and wisdom is over all, be thou consciously with us this hour while we worship thee. Inspire thou our utterances, and may to us, oh Mighty Spirit of Truth, to drink of those waters of life that shall nourish and refresh our sonls. We are glad that thou hast called us again those who are toiling in the darkness of the flesh; upon our shoulders, and art calling us upward Infinite Source of all things, for life-for the gift crown of glory upon the soul, and maketh it one who called for her. with thee. And we only ask for strength, for patience, for wisdom to endure all that we may he called upon to, that we may, in the hereafter, find our names written in the Book of Life, which bad deeds of every living soul. Send thou pityto those who are spiritually sick, send thou also darkness, in the valley and the shadow of doubt, beautiful life. Amen. May 16.

Questions and Answers. QUES .- (From the audience.) What is the use

of happiness?

Ans.—The necessity that exists with the soul it is one of Nature's teachers, by which the soul -eternal life.

Q.-You speak of God as the maker of the soul. Has any spirit seen God? Can you de-

scribe him?

A.-No; no spirit has ever seen God. No one can by any possibility describe God, except as I may say, God is a blade of grass; God is a daisy God is a rose; God is a human being. God is everything, because God is all and in all.

OR .- Then God is a principle of growth. A -Yes.

Q.-I was conversing with a friend who believed in annihilation, and the argument used was that as the body grows old the mind decays; and therefore, when the body dies, the mind is actually annihilated. What argument can you bring against

A.-A very strong one. In the first place, I deny that the mind is enfeebled because the body is, or that it decays because the body dies. I admit that its manifestations are feeble, because the instrument through which it is obliged to manifest is out of tune, the body being simply the instrument upon which the mind or soul acts. If that body is not in a harmonious relation to the spirit, there can be no harmonious manifestation between the spirit and body. For example: Place a musician at an instrument that is all out of tune, a string the string and stri upon which the mind or soul acts. If that body is

friends. I presume to occupy this place for a few moments, and in course of time to occupy a short space in your columns. They want to know why it is that I have not returned, manifesting through the Banner of Light. They expected it long ago. they said. They expected much of me. They are disappointed. They thought I would bring them news that would perhaps eclipse all that they had ever obtained. They thought I was so well posted on spiritual matters here that I should be able to do much for them in returning and manifesting through this and other media. The first great objection is, I am not much given to speech-making —would rather hear some one else than myself.

The second is, I have no taste for the labor of vitalizing blockheads, who know nothing about the Message Department of the Banner is devoted mainly to that class of individuals. I have deemed the formulation of the forest mainly to that class of individuals. I have deemed the forest mainly to that class of individuals. I have deemed the forest mainly to that class of individuals. I have deemed the forest mainly to that class of individuals. I have deemed the forest mainly to that class of individuals. I have deemed the forest mainly to that class of individuals. I have deemed the forest mainly to that class of individuals. I have deemed the forest mainly to that class of individuals. jection is. I am not much given to speech-making mainly to that class of individuals. I have deemed it proper, inasmuch as my instincts do not lead me that way, to remain behind the scenes. And, again, as I have been largely occupied in the spirit-world, being the publisher of a daily journal spirit-world, being the publisher of a daily journal address Miss Emma Allen, Sec., 247 St. Clair street, Cleve-very much larger than the dear old Banner, of land O. A. A. Wheelock, Marshal of the day; A. G. Smith, course I have something to do. Notwithstanding I have an able corps of assistants, the editorial de- Eighth National Convention - The American partment being under the jurisdiction of the able Henry J. Raymond, of New York-yet, notwithstanding all their assistance, I have enough to do, and have found it much more profitable to stay behind the scenes, to assist from behind the scenes in the process of vitalizing those mortal blockheads. That is just the term I mean to use, and none other will suit the case.

And, again, I am afraid, seeing all I am able to see of their prejudices, that if I were to stand too near I would be likely to use the mallet instead of moral sussion. Instead of going on month after month and year after year, trying to prove the immortality of the soul and the power of the soul to return after death, I should speedily open those blockheads and let the soul out where it would fly higher and see clearer. And as we spirits are largely possessed of power over matter. I might be tempted to make a bad use of it. So you see I have various reasons for not communicating through the Banner of Light and not using my influence for the furtherance of modern Spiritualism on earth. Good day. William Berry. May 16.

Adah Isaacs Menken.

"Are you happy in your spirit-home?" This is the question that has reached me, and I am here to answer it. Is the bird happy when it tries its wings and finds that its newly acquired power is one that gives zest and sweetness and loveliness to all its other powers? Oh, yes. Then I am

when he has kept himself straight for a good bit ed my spirit, and that forced me into many dark of time, then go to the holy father and ask his places, that oppressed my soul with its blackness blessing, and he will get it. Then his mind will and its despair, I can but be happy in the subbe at ease. But the first thing to do is to mind lime realities of the soul-world. To realize that himself and see that he don't get astray any one is free from a society where the breath of more. That's it. My name, sir, is James Con- scandal is like a Upas, spreading death, death, nelly. His is Tom. I thank the priest for refusing death everywhere—that surely is enough to beto absolve him, for in my mind it's the very thing | get happiness in the soul. And, again, being that's going to bring him to terms and make a de- away from physical pain-that surely is another source of happiness. And being conscious that [Your age?] Forty-one when I was here. I been the soul is ever taking onward and upward flights-that surely must bring the soul happiness. And to know that all the doors in our Father's house of many mansions are wide open-even that which hangs between this and the better life is wide open-to know this is happiness to the soul. And to know that one is free from the darkness that oppressed it here, from the inharmonious conditions that weighed upon it and made up its earthly sorrow—that surely is a source of hapevery thought be a two-edged sword. And give piness. Oh, yes, I am happy, happy, happy, beyond what I ever expected to be!

I sometimes had visions of a brighter sphere, of a better land, of a condition wherein the soul and again to earth, to minister unto the needs of | would realize its needs; where the seeds it had sown in desire here would be fruited there. And, and we are glad that thou hast placed the cross oh, it surpasses human conception. Indeed, eye hath not seen, nor ear heard, neither hath it enthrough many, many sorrows. We bless thee, oh | tered into the heart of man to conceive of the beauties, the glories of the spirit-land. One must of immortality — for that which resteth like a be happy there. Adah Isaacs Menken, to those May 16.

Henry Judkins.

I feel that I owe the making of an effort to return to the cause and some of my friends who are containeth a record of the good deeds and the believers, for I said much against it before death-My name, Henry Judkins. I had but twenty-two ing angels to those who are physically sick; and | years here. I was born in Concord, Mass. I died in Switzerland, whither I had gone to get my pitying angels, to lift thy children who are in health. For several generations back, our family had been victims to consumption, and when it out into the sunshine, so that they, like singing seemed certain that I was going to add to the birds, may rejoice on this glad spring day in life, long list, I did everything in my power to prevent it. But I had scarcely arrived in Switzerland, before the bracing air proved anything but what I had hoped it would, causing a hemorrhage, of which I speedily passed on.

I have nothing to say to exonerate myself with reference to what I may have said or done against for happiness is the apology for its existence. It Spiritualism. I did as well as I knew how. I did is of use because it elevates the soul-because it not believe in it, so I said I did not. I could see is the only means through which the soul can nothing but fraud in it, and I said so. Now I see come into conscious conjunction with its maker, it to be the grandest of all blessings that has ever God. Misery, or unhappiness, is of equal use, for been vouchsafed to humanity, and I come back to say so; and to prove, indisputably, to my friends, learns of itself, of its powers, of Nature and of to those who believe that this theory is correct, God. They are two cocqual powers in soul-life, and to those who do not, that they are wrong. It by and through which the soul gains immortality is only about four hours since I left my body. (Half-past three P. M) May 16.

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

MESSAGES TO BE PUBLISHED.

Thursday, May 18.—Invocation; Questions and Answers; Sambo, to his master, simon Brown, of Georgia; Moses, a Moslem, from Beyrout, Syria, to Dr. Smith; Henry J. Raymond: Edith Waiters, to her mother Monday, May 22.—invocation; Questions and Answers; Andrew Strong, of California: Mary Elizabeth Waterh use, of l'ortland, Me., to her daughter; Anna Williams, of Boston, to her mother.

Tuesday, May 23.—Invocation; Questions and Answers; Jeseph Lyon, of Boston; John Doherty, of Boston, to his brother.

Joseph Lyon, of Boston; John Doherty, of Boston, to his brother.

Thursday, May 25.—Invocation; Questions and Answers; Mario Roche, to the Sisters of Charity, Boston; Edward Fox. to Mrs L. B. Wilson; Commodore Mende, to a friend.

Monday, May 29.—Invocation; Questions and Answers; Sidney Whiting, of Franklin, to friends; Sen. Ingalis, of California, to his son; Emma Tracey, of New York City.

Thursday, June 1.—Invocation: Questions and Answers; Capt. E. A. Strong, of West Newbury, Mass; John Riley, of Bo-ten; Mary Searle, of Townsend; Allee Appleton, of Scranton, Penn., to her mother.

Monday, June 5.—Invocation; Questions and Answers; Mary Wier, of Nantucket; George D. Prentice; Lily Knox, to hergrand.nother Tubbs, San Francisco, Cal.; Henry C. Wright.

Grand Lyceum Picnic at Cleveland, O., Sept. 19th, 1871.

broken here and there, and all along the scale—
can he give harmonious and certain sounds
through that instrument? Will there not be an
entire failure? Certainly—you all know that.
Well, theu, the body is no more than the instru-Well, then, the body is no more than the instrument. The soul or mind is just as distinct from the body as the musical performer is from the instrument.

May 16.

William Berry.

At the urgent solicitations of many of my find the body as the distinct from the instrument.

State to all who will place it within the reach of all Lyceums of the find which will place it within the reach of all Lyceums of the State to attend at very low rates.

which will place it within the reach of all Lyccums of the State to attend at very low rates.

The Central Rink is the largest building in the city of Cleveland, and capable of holding ten thousand people. If the weather prove inclement, we have ample room in this commodious structure, so that our friends may rest assured of a good time without exposure, as would be the case in groves. The Cleveland Lyccum will meet all delegates at the Union Depot, and escort them through the city in a grand union procession, headed by the Cleveland Gray's Band, and the splendid Cornet Band of Psinesville.

We have chartered special cars ou the Lake Shore R. R.,

Band, and the splendid Cornot Band of Painesville. We have chartered special cars on the Lake Shore R. R., to accommodate our friends from the Hast, and will make like arrangements for any other Lyceums and Societies who will notify us of their intention to meet with us. All Lyceums who wish to take part in the exercises will notify us at once, that we may arrange our programme for them. The extension that we may arrange our programme for them. order of exercises will consist of a procession through the city with full regalia and music. At the Rink, an extensive

This Picnic will be free to all, and all speakers and others This richic will be free to all, and all speakers and others will consider this notice a special invitation to attend.

The whole will conclude with a Grand Ball in the evening at the Central Rink, music by Cleveland Gray's Band.

For further particulars we invite all friends of the cause to address Miss. Evens Allow 180, 2675 Chalacters.

of Painesville, Assistant Marshal.

Association of Spiritualists.

Association of Spiritualists.

The Eighth National Convention will 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. Each active State or Territorial Organization of Spiritualists within the limits of the United States of America, shall be entitled to one delegate for each fractional fifty members of such organization, and of each working Local Society and each Progressive Lycoum within the boundaries of such State or Territory, provided that only one general organization shall be entitled to representation from any State or Territory. Each Province of the American Continent shall be entitled to one delegate for each working Association within its limits, and the District of Coumbia shall be entitled to two delegates. Each active Local Society, and each Progressive Lyceum of any State, Territory or Province which has no General Association, shall be entitled to one delegate for each fractional fifty members.

members.
These Associations are respectfully invited to appoint delegates to attend this meeting and participate in the proceedings thereof.

HANNAI F. M. BROWN.
Chicago, Ill., President.

HENRY T. CHILD, M. D., 634 Kace sireet, Philadelphia, Secretary.

Iowa State Association of Spiritualists. This Association 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. As important business will come before the Convention, it is earnestly requested that all liberal minds in the State will come out, and make its meetings the most interesting ever held in the State. Good speakers and test mediums will be present, and no pains will be pared to entertain and make comortable friends from abroad Speakers wishing to attend this Convention are requested to correspond with the President and Secretary, at Anita, Cass County.

EDWIN CATE, Secretary.

Oregon.

The Spiritualists of Oregon will hold a Grove Meeting at Woodburn, on the O C. R. R., seventeen miles north of Aslem, commencing on the 22d ay of September, and continue three

Per order of the Executive Committee.

Grove Meeting. The Spiritualists of Fredericatown, Knox County, Ohio, will-hold a two da a' meeting September 24th and 25th. A. A. Wheelock will address the meetings; also, the Sherman Family, test mediums, will be present. N. M. STRONG.

Passed to Spirit-Life:

From Perkinsville, Vt., Aug. 13th, Napoleon B. Roundy,

From Perkinsville, Vt., Aug. 13th, Napoleon B. Roundy, Esq., aged about 70 years.

Mr. Roundy was for some time in his early life engaged in trade in Rockingham, and during the time represented his town two years in the Btate Legislature. He also, for a term of years, occupied the position of Assistant Judge in the Windham County Court. In 1844 he removed to Perkinsville, where he has since resided. He has been a nactive and stirring man, and so temperate that he has been almost a stranger to disease until Friezy, Aug. 11th, when he was prostrated, suffering much until Sunday evenlug, when relieved by death lie has enjoyed the frendship and esteem of the community in which he lived for a long time.

Mr. R. was strongly inclined toward liberal sentiments in religion, being first a Universalist, afterward examining into the occtrines of spiritualism, and was an carnest searcher after truth. Several times of late years, when occasion favored, he visited the Public Free Circles at the Banner of Light rooms, and always endeavored to improve every opportunity to investigate for himself, as is the duty of all. In his business habits he was practical and thorough, always intending to be honest. He claimed for himself what was his due, and rendered the same to others. He leaves a wife and one son to mourn his earthly presence, though assured that there is no gulf which can clasever congenial souls.

From her home in Union Village, in the town of Smithheld,

unesses until Fricay, Ag. 11th, when he was prostrated, suffering much until Sunday evening, when relieved by death life had enjoyed the friendship and esteem of the community in which he lived for a long time.

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From her home in Union Village, in the town of Smithfield, R. I., Elizabeth Ide, in the Slat year of her age, after many long years of suffering.

About the time of the advent of Spiritualism at Rochester, she became a believer in the return of spirit through the mediumship of a motheriess child she had adopted, and ever after it was her comfort and delight. She was beloved by all with manner. During the last few months of her life she seemed to long for spirit-communion, and through the organism of the publications by Mrs. Livas beautiful to see the close and undying affection exists and though the region of the reversible of the Rochest of the Schott, with gried at their loss; jet they know it is well with her through the valley and afflicting affection exists in between them. The surviving children—an only son and two daughters—of the valley and about of each over and cared for her for many years, which her olders on and daught of the region of the reversible of the Rochest of the Schott, with gried at their loss; jet they know it is well with her through the valley and show on the publication of t

From Londonderry, Vt., July 30th, Curtis Davis, long a subscriber to the Banner, and a worthy member of our spiritual

ranks.

He was loved by all who knew him, for his kind and am'able disposition and earnestness in the faith. Heart disease was the probable cause of his departure, as he retired in his usual health, and abeut one o'clock his devoted companion, noticing an unusual labored breathing, tried to arouse him, but to no effect. His prayer seemed to be fulfilled, that he might phase away as in a quiet sleep.

Mrs. Warren Wiley, of Landgrove, spoke words of cheer to a crowded audience, who gathered to pay the last tribute to a friend and brother.

Daniel D. Wait.

From Kinderhook, N. Y., Aug. 11th, 1871, Mr. Leonard S. Rexford, in the 73d year of his age. Rexford, in the 73d year of his age.

Mr. R. was ordained and united with the New York Central Christian Conference in 1830. Having become convinced of the truth of the spiritual philosophy, he withdrew therefrom in 1848, since which time he has proclaimed our truths in word and act, standing entirely alone in the faith in the community in which he lived. It was his comfort in life, and grow brighter as he neared the river and looked beyond to the Summer-Land. He leaves a wife, daughter and son patiently waiting to greet him on "the other shie." He was buried with Massonic honors, having been a member over lifty years.

Com.

From East Middlebury, Vt., Mrs. Sarah Cogswell, wife of

Mediums in Boston.

DR. J. R. NEWTON,

Practical Physician for Chronic Diseases, No. 35 HARRISON AVENUE,

(One door north of Beach street,)

DR. J. R. NEWTON is successful in ouring Asthma, effects of Sunstroke, Softening of the Brain, Jaundice, Neuralgia, Heart Disease, Norvous Deblity, Diabetis, Liver Complaint, Dyspepsia, Weak Eyes, Falling of the Womb and all kinds of Soxual Weakness, Weak Spines, Ulcers, Loss of Voice, Rheumatism, Bronchitis, Hemorrhoids, Felons, and all kinds of Lameness and Weakness of Limbs.

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MRS. ALBERT MORTON. M EDICAL, Business, Test and Prophetic Medium. Letters answered, \$2.00. Clairvoyant remedies sent by mail. Analysis of ores. No. 26 Hauson street, Boston. 1f-Aug. 19.

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Banner of Tight.

THE WEST.

Warren Chase, Corresponding Editor.

Office at his Spiritual, Reform and Liberal Bookstore, 614 North Fifth atreet, St. Louis, Mo. Copies of the Banner of Light, including back numbers and bound volumes, can always be had at this office.

NOTICE.

Our friends in ALL PARTS of the West are cordially invited and respectfully requested to inform us, by letter or otherwise, of the condition, prospects, progress, etc., of our cause in their respective localities, and also of any important phenomena, well authenticated, within their knowledge. Before long we expect to be able to visit more extensively the region about St. Louis and the great

THE TRUTH LOOMING UP.

The leader in the Liberal Christian on the Boston Anniversaries was extremely rich and suggestive. We clip the following from it:

"It seems to us that if, instead of discussing questions of speculative philosophy or theological metaphysics, we should really face anew the question, Is Christianly true, and what are its claims to credence as a miraculous or supernatural revelation? we should really help a great many ministers and laymen, now befogged on the banks of that Newfoundland betwixt the solid continents of the old world of thought, and the new, to take a new departure and perhaps get into harbor.

We are personded that it will be much safer for the doubters or deniers of a supernatural Christianity to skirmish as far as possible from the actual fortresses in the open fields of general speculation than to 'move on the works' and take them. And we believe it will be far more satisfactory for Christian believers to get into their works and man and defend them, and turn their argumentative guns (not Quaker guns) upon the assailants, than to be shifting the battleground to the air or the water, and resting their argument upon the fate of the Darwinian theory or Prof. Huxley's physics. We hear very sensible men saying that the great question of the day is 'Spiritualism rersus Materialism,' or 'mind against matter,' We do n't agree with them. The great question is, Have we a revealed religion Are we just going to lose, or have we already lost (as the wise know, and only wait until the fools find out) the religion of eighteen centuries, and are we just thing back upon pure naturalism to make, with the help of past experi-ence and Christian failure, a new religion for ourselves? It that is the business in hand, we liberal Christians, who have, in spite of ourselves, furnished the pioneers of the new religion—American Religion or Free Religion — had better decide whether there are any historical or logical reasons why we should not shut up our churches, cease talking about Christianity, and go heartily to work at the great job before the coming century!

Ocean te egraphs and Pacific railroads are nothing to it! Flying machines are easy compared with this. A French republic could be more modestly undertaken. But if we must, we must and if Christianity is not what the sober and saintly men of nearly nineteen centuries have supposed it to be, a revelation, in the ordinary meaning of that word, from God, we had better know it and own it, and turn in and help the Free Religionists. But let us have at least one manly battle for our flag before we go over to the invaders. We have a serious conviction that it will stand fighting for, and will float over a good many generations yet— but not of cowards or half-hearted adherents!"

We propose to move on the works of the old church at once, and feel sure that we shall find they are mostly manned with Quaker gans, like those of Managas before which McClellan hesitated and dallied so long, and which of course he could have easily taken at any time. The old rotten logs of our system of revealed religion cannot stand the attacks of the new discoveries in science and Spiritualism, and it will only show the folly and ignorance of those who endeavor to take shelter under them. Unitarians have educated many of the minds that have thereby outgrown the whole system of Christianity, and they cannot be brought back into the old nest from which they have taken flight.

MOTHER AND CHILD.

The Christian Family Companion - German Baptist paper-says that Popery is the woman the "mother of harlots." We do not believe there is the slightest allusion in Revelations to the Catholic Church, which had no existence when those wild visions were written; but if our Christian neighbor insists on the character, we must admit that the daughter (or rather granddaughter) ought to be a good judge of its ancestry. The Methodist Episcopal Church is the daughter of the Catholic Episcopal Church, which is the daughter direct and lineal of the Roman Catholic Church; and what is still more positive proof is the property inherited. Every sacred and cardinal principle of the Methodists is inherited from its Catholic ancestors - its Trinity, its atonement, its heaven and hell and its canonized Scripture, baptism and holy supper, its risen Saviour and its condemned unbelievers, its total depravity and communion of saints. It is a bad sign to see and hear a child abuse its parents and grandparents. We always look with suspicion on such rude children; but in this case, we admit that this child is a great improvement and advance on both its parents and grandparents, and is constantly improving, with ample room for future growth and greatness. We have more hope of the Methodist Church becoming enlightened than of any evangelical denomination, notwithstanding its multitude of ignorant members and preachers, who are mostly honest. The German-Baptists are very nearly Methodists-essentially

A GOOD SYSTEM ABUSED.

We have often remarked that among the best institutions in our country is the LIFE ASSUR-ANCE; and, properly conducted on honest principles, it could be made to relieve a vast amount of suffering by poverty at the breaking up of families by death. We have also long known that the business was so conducted in this country as to collect enormous sums from the people that are never returned to them, nor distributed, except among the managers of the business, but we were hardly prepared for the startling figures that follow from the certified reports of officials in some of the States. We clip the following from the National, a paper published in Chicago and devoted to the new plan of assurance, in which the members pay at each death in their respective classes the sum of \$1; and a full class being 2500 would give that amount to the delinquents, This, with an initiation fee and \$5 per year for expenses, makes the premiums. In exposing the old systems, the paper collects the following facts:

"The Report of the Auditor of the State of Ohio shows that the Foreign Life Insurance Companies doing business in the State for the year 1869, received \$3 708 601 in premiums. And the amount of losses pand by said Companies was \$679.869 86, making a loss of over three million dollars to the insured in said State for the year 1869.

It will also be seen by the Auditor's Report of the State of Illinois, that there was \$3 927,124,26 premiums paid to life insurance companies doing business in this State for the year 1869; and the whole amount of losses paid in the same Statewas \$751 229 841 showing that the receipts were nearly six times the amount paid for losses. We

also find that only \$277 440 94 was naid to home life companies, leaving \$3.649,683 32 paid to foreign life companies. If the same insurance had been taken by home life companies, we would have retained at home, for use in the West, \$2,936,-183 26, which is about equal to one fifth of the whole banking capital of the State of Illinois. This will explain why money is 3 or 4 per cent. in the East, and hard to get in the West at 10 per cent. per annum.'

BAD USE OF MONEY.

"Cannot buy a paper this morning, have only a dime, and want that for tobacco," said a customer, great spiritual systems that have blessed manon a Sunday morning, who had expressed his de-kind. Many more-the majority, it seems-delight at reading the Banner the past week. He clare that Spiritualism is the grand revolutionizhurried on, and we stood reflecting on the evils of ing power that is to pervade the churches, and that pernicious weed, which robs so many poor | modify and finally totally change the current thehard-working men of their money, their health ology; also, that it is not the genius of Spiritualand their appetites; blights and blasts them with ism to become organic. passions, unfits them for reading, deprives them of the means of improving the mind; and yet, premiums are offered to increase the cultivation, and want philosophy, science and practical inspiraimprove the quality and quantity raised-every encouragement offered to facilitate the trade and consumption of this miserable nulsance, because for we desire to enjoy our spiritual philosophy in it is an article on which fortunes can be made in the quietude of home. commerce, at the expense and ruln of the poor ignorant men and boys that consume it. In St. Louis, tobacco and cigar stores outnumber any the small minority that yearn for unity, ccoperaother class in the city, even drinking saloons, nearly all of which keep cigars also. It is aston- | Spiritualists, wherein peace and joy and light and ishing to see the numbers of men and boys (even down to the age of ten years) who go along the streets spitting out tobacco-juice, or puffing out God-speed! The cry of "Bigot" has no effect smoke. To a reformer it furnishes a sad prospect upon them-It does not deter them for one mofor the incoming generation.

RELIGION IN ST. LOUIS.

There are twenty-two Catholic churches in St. Louis, valued, with adjoining grounds, at \$1,225 -000; fifteen Presbyterian churches, valued, with surroundings, at \$451,000; fourteen Methodist, valued at \$424,000; nine Evangelical, valued at \$188,000; six Episcopal, valued at \$310,000; six Lutheran, valued at \$260,000; eight Baptist, valned at \$209,000; four Congregational, valued at \$122,000; four Hebrew, valued at \$127,000; two Unitarian, valued at \$110,000; two Independent Protestant Evangelical, valued at \$36,000; total valuation, \$3,462,000, of which the Catholics have over one third, and probably more than one half, the believers and worshipers in all the churches in the city. There are said to be nearly twenty thousand Spiritualists in the city, with no place of meeting of their own, and owning in common no property; but they are generally considered as religious as the average of church-going Chris-tians. The number and valuatisn of churches and give the light, the divine light of our facts and gives an observer an idea that this is a religious (or Christian) city; but, on closer observation, a valuation of distilleries, broweries, tobacco warehouses and raloons, with the dissipation of the streets, will disabuse him, if these are not a part of Christian civilization.

DU QUOIN, ILL.

There has been quite an extensive excitement and revival of curiosity and inquiry, in and about this beautiful little city, of late, owing to some extensive as well as remarkable phenomena in that neighborhood. We did not learn enough of the particulars to estimate them very highly, although there seemed to be the work of spirits in the performances, but for what specific purpose we could not discover, or if for any we could not see the of Spiritualists. The conviction among Spiritualbenefit to parties in this life.

Our old friend, Dr. White, has moved away from that place to some point in Western Missouri. E. V. Wilson stirred up the irritants in the Orthodox cages there, last spring, otherwise lectures have been rare in the place for some time past. Du Quoin is not only one of the finest locations in Illinois, but the most advanced and enlightened town in the Egypt end of the great State, and would be a good point for a liberal hall for all kinds of free religious and scientific lectures, and we have been long wishing for a move to secure the means to build one.

ARE THEY POOR?

Mattie Cassien writes us that, since she has (by direction of her guardian spirits) been answering sealed letters without pay, she has often received grand thing to live in this glorious age! as high as fifty letters per day, which gives her some idea of the extent of circulation and careful reading of the Banner. She says, in a few instances, the parties have returned handsome this point now, and over half a dozen new ones presents; and one letter, which the spirits could not or would not answer, she returned without an answer, but of course retained the postage thought of making a little 'ri' of six hundred or stamps; upon which, the party wrote her a scolding letter, requesting the stamps returned, or he she or it would expose her as an impostor and fraud, etc. Of course, the paid no attention to it, hundred and twenty five men are employed in

The guardian spirits of Mrs. R. L. Moore, of St. Louis, have directed her to reduce her fee for examinations, etc., from two dollars to one dollar, that the poor and deserving sick persons may be reached

THE CASE OF JOSEPH BAKER.

brother, Joseph Baker, will be read with interest

by the generously disposed: Detroit, August 22d, 1871.

Mr. Joseph Baker—Dear Friend and Brother: On reading a little note in the Banner of Light of August 10th, I learned your address to be Janesville, Wis. Although thave not the pleasure of an acquaintance with you, further than meeting with and hearing you address the audience at Darien, at the Convention of Spiritualists held there on the 7th and 8th days of June last, I thought it might not be insupropriate for me to drep a few friendly lines to you. 7th and 8th days of June last, I thought It might not be inappropriate for me to drop a few friendly lines to you. I
must say that I was both pleased and grieved, at the same
time, to see and hear you—pleased with the address given,
the sound legic held forth and so strongly and fearlessly advocated, and grieved to see your physical condition so impaired as to render you almost helpless. And yet those
ambitious struggles to help on the cause of free religious liberty made an impression on my mind that has not been
entirely lost, and I take this way of proving the fact by remitting to you one dollar, hoping it may do you much good. mitting to you one dollar, hoping it may do you much good.
And further, I would ask, are you in seekly receipt of the
Banner of Light? If you are not, will you please drop me a
line to that effect, and oblige? Accept my kind regards, and
believe me, dear sir, your friend and brother,
To Joseph Baker, Fen.

Bro. David Bostwick—The foregoing letter, with its welcome contents, is duly received, and I thank you. I was yery weak when you saw me at Darien; my condition is worse now. I am in need of pecuniary assistance. My complaints are vertigo, palpitation of the heart, paralysis of the fect and right hand. Billi I rejoice in the light of Spiritualism—'t is to me a great treasure. I do not receive the Banner; would like it very much, though I am not able to pay for it. It is an old and tried veteran in the cause. My address is still at Janesville, Wis.

Yours in friendship, love and truth,

JOSEPH BAKER. Janesville, August 28th 1871.

JOSEPH BAKER.

CARD OF THANKS FROM JOSEPH BAKER. To Robert and Hannah Lovewell, of Morristown, N. Y.

To Bavid Bostwick, of Detroit, Mich., \$1,00—with promise of sending me the Bianner of Light, which I am not able to take, but much need.

To a lady of Boston, (her name not given.) \$2 00. Thanks to Mr. Wilson, of the Banner of Light, for forwarding the

same. To Mr. U. Wheelock and J. Niles, articles for demestic use. Janesville, Wis., Aug. 28th, 1871.

A young woman in a Missouri college has beat-

en all the young men at Greek.

WESTERN LOCALS, Etc., REPORTED FOR THE BANNER OF LIGHT.

RGANIZATION - THE NATIONAL CONVENTION

Spiritualism is an enigma to its friends, as well as its enemies. Who can tell what shape it will assume in coming time, or what methods it will employ? Some claim that Spiritualism will come up into

organic life as a distinctive religious movement, and take its place on the historic page with other

Nothing is further from our minds, say the majority of Spiritualists, than to organize a sect-we tion, we are tired of the whine and cant of the socalled religionist; give us freedom; let us alone,

Very well. "Many men have many minds." Freedom! that is the word! Under its inspiration tion, and the upbuilding of an organization among spiritual unfoldment and progress may exist, struggle on to accomplish their work. We bid them ment from their work.

Sectarianism is to have its legitimate meaning before the world-viz: an organic force; hence, when men fight organization in religious matters let them do the same thing in the commercial world.

The statement is correct. The modern idea is hat the individual is above the organization, in religion, as in secular pursuits. Hence, the cry of Bigotry is of no avail. There is no chance for Bigotry under the new regime. No doctrines are laid down as infallible; no theories are declared to be finalities; it is a free and open realm of thought just the same.

You can't " wall in " all of God's sunlight, nor dip'the ocean dry with one stroke of a teaspoon Knowing that this is so, no one makes such a nonsensical claim. So in organizing our forces as Spiritualists, we draw no lines, put down no stakes; we do not "settle" with the intention never to stir again; we simply go to work with the choice and perfected instrumentalities laid

our new theology to the neople.

When new facts or new interpretations come, we are ready for them.

It is the sacred prerogative of Spiritualists to demonstrate to the world that it is a possibility to have a religious organization whose workings shall present the activities of Order and the haronies of Freedom.

Let the delegates to the Troy, N. Y., Convention horoughly discuss this question... Let them raise high the banner of Unity, and nura Religion. Ol how Spiritualists should rally around the grand fact of spirit communion!

How much God has blessed us all by the gift of mediumship! Oh. let us feel that we are morally obligated to devise ways and means for the diffu-sion of truth as it exists in our own conscious-

ists all through the great West, is, that things are approaching a crisis! In the name of these earnest souls, we gay to the officers of, and the delegates to the National Convention: Do something! Decide the question whether the organic element in Spiritualism is susceptible of practical application at the present time.

DECATUR, ILL. This is a thriving city of some ten thousand in-habitants. It is in Micon County, and is within seventeen miles of the geographical centre of the State. The soil is very rich. The Cape Ood farmers would go into ecstacies over such land. The corn-fields! how a Yankee does stare to see, for miles and miles, nothing but corn, growing corn!
And then the prairies! how vast they are! And
how inspiring is such a country! The horizon is immense. It makes a man generous and free to see in what a tremendous big place he is living! We are delighted with Central Illinois. Such

RAILROADS, ETC. Decatur is to become the great railroad centre of Illinois. Several railway lines radiate from eight hundred miles. Some Yankees would make more preparation to go to Hall than the people

as the copose of such person would injure no one the rolling mills; then there is a large furniture but blusself. also an extensive establishment for the manufac also an extensive establishment for the manufac-ture of agricultural implements, giving employ-ment to a great many men. There are three flour mills in Decatur and—well, we will not enumer-ate all the establishments; we will simply say that Decatur is a lively city, and that, in our opinion, it is an A No.1 place in which to reside. The society in D is excellent though Mrs. The society in D. is excellent, though Mrs. Grundy says—and she knows, of course—that there is a tendency toward little aristocratic The following letter, a dressed to our suffering cliques, such as never marred the fame of the place in the good old days when the country was

But then, this spirit of caste is, beyond

doubt directly referable to religious prejudic Decatur has over a dozen churches The M odists are the controlling power. The Christian presided over by the Rev. Mr. Noble are build ing a sixty thousand dollar church. The Lord will be highly gravified, no doubt. But of course the members of Mr. Noble's society have a right to build as many churches as they please; the question is, though, whether that sixty thousand dollars could not be nut to a better use. put it into a building that stands useless six days in a week? Why not build a fine "block" in Decatur, suitable for both religious and business purposes? Decatur would be profited by such an enterprise, and, beyond question, the Lord, loving pensations of grace, has an interest in the pros

perity of the city.

The Universalists have a small society. Their pastor, the Rev. Mr. Gibbs, is a man of liberal tendencies; he tried hard, not long ago, to make his church a home for free thinkers and Spiritualists; but the effort failed. Mr. Gibbs did hi best, but the conservatives in his society so tormented the poor man for his radical ideas and progressive preaching, that he could not take any comfort; so he finally acquiesced to their de-mands, and now preaches the old superstition to the infinite delectation of the ancient and honorable "old school"

Prior to Mr. Gibbs taking charge of the Universalist Society of Decatur, several Spiritualist lec-turers had spoken in the Universalist church, But in the course of time the fossils got together. and after a protracted consultation passed a resolution that no heretic should henceforth be allowed to soil the sacred precincts of the Universa-list pulpit in Decatur. The Spiritualists then were in a "fix" to secure a place for their speakers to address the public. True, Decaur boasted of a hall, but an ancient specimen had control of it, who, at one time, went so far as to refuse to permit a spiritual lecturer to enter it, though he had previously agreed to rent the hall for the purpose of lectures on Spiritualism.

In God's economy, great souls step to the front when a victory must be won.

E. O. SMITH, ESQ.,

Capt. Eyre, who ran down the Oneida, is dead. itualist, resolved that Decatur, and a firm Spir-

building, at least, in which there should be a free platform. Consequently he erected AN ELEGANT OPERA HOUSE.

And over the stage is inscribed this inspiring mot-And over the stage is inscribed this inspiring motive: "Dedicated to Free Speech." Last June, a Spiritualist Convention was held in this building, Since that time, Mrs. Addie Ballou and Mrs. Wilcoxson have addressed the liberal friends in Decision of the stage of t patur. Organization has not, as yet, blessed our friends; hence, things go at hap hazard. But order will soon be evolved out of all this chaos. Most heartily were our pleas for unity and method endorsed. We were with the Decatur friends two Sundays in August. The outlook is cheering. With the right men in the right place, and with a little tact, Bro. Smith's Opera House can be filled with earnest seekers for truth, every Sunday, Meetings can be inaugurated that will bless all who participate in them.

popular churches can give them.

Souls, ob, how many souls, are in bondage! heroes all dead? Are there no martyrs now? no saints? no Saviours? Yes, there are a few alive—quite a number. But, in Spiritualism, we can

make room for a whole army of such souls! And then again, dear brother, sister, you want the healthful influence of a progressive religious organization. Isolation breeds discontent, and a cold, captious spirit of criticism. We cannot live alone. God has given us sympathies and loves. And often, we are weak and feeble—then we need words of comfort and cheer. Truly does Frances Power Cobbe write on this point:

"I have not yet known, in actual life, one who can always soar into the upper air of thought, and feel no flagging wing, no need to be sustained and strengthened at intervals by the aid of his brother."

And how applicable are these words, from the Because we have found a religion which satisfies alike

our hearts and intellects, we have not therefore, altered the conditions of our moral constitution, or passed outside the realm of those beneficent laws of sympathy which kuit together the sons of men in mutual help and mutual depend-

The Decatur friends are waking up to the new idea! Spiritualism is a progressive system. It is sad to see souls lagging behind in the great race for spiritual glory. When next we visit Decatur we expect to find a well organized society of free thinkers and Spiritualists, and also a Children's Progressive Lyceum in full operation.

THE DECATUR PRESS s up, with the times. The Magnet attracted us into its office, where we found the editors, Messrs. Shoaff and Miller, busy at work—not with "scissors," but on bona fide "copy." The other daily is called The Democrat. Both papers have a large circulation. There are several other papers published markly but their papers. lished weekly, but their names have slipped from our memory, and as our "note-book" is in our trunk at the time of this writing, we cannot go

into further particulars. DECATUR ITEMS. Decatur people are enterprising; they are put-

ting water works into the city. There is a good deal of growling in Decatur over

the location of the post office.

Decatur needs a first class hotel; and also, in the same city, a well-stocked liberal and spiritual bookstore is in demand.

NOTES

Norwalk, Ohio, is one of the prettiest places we strike in our travels. Here water-works have just been completed. August 20th we listened to an excellent address from Bro. O L. Sutliff, in St. Charles Hall. Mr. Sutliff has been a Spiritualist lecturer for many years. He is always ready for work. Societies, address him at Wooster, O. The Norwalls Spiritualists are as true as true. Norwalk Spiritualists are as true as steel. Bros. Lake, Vredenburg and others, deserve great credit

for their fidelity.

Bro. James Choate has been lecturing at Middiebury Station, Mich The Spiritualists own a fine hall there. Mr. Edson Foster is full of earnestness and enthusiasm. Bro. Choate makes friends everywhere he goes.

Lectures on Spiritualism are to be delivered in Memphis, Tenn., the coming season. Mr. Peebles and Moses Hull have engagements there.

Eli F. Brown, who is attending so well to his distance as a company of Lecture and the true.

duties as an organizer of Lycoums, will be in Troy, N. Y., to meet the adherents of the harmonial phi-losophy in National Convention.

CEPHAS B. LYNN.

New York Association of Spiritualists. EDITORS BANNER OF LIGHT—A most successful and satisfactory session of the Annual Convention of the N. Y. State Spiritualists' Association and Madiums and Speakers' Quarterly Control of the Annual Control of the Law and Speakers' Quarterly Control of the Control Our Universalist brethren kindly and freely al lowed us to occupy their beautiful church. We had excellent music by Bro. Beals, and speaking by Bros. Fish, Hull, Lyon and others. Our Sectary will furnish you with a full report of the proceedings. I, at this time, merely write to give notice to our friends in various parts of the State that delegates were selected from all parts of the State to the National Convention to be held at Troy, Sept. 12th, and a list of those delegates has been forwarded to Benj. Starbuck, Esq., of Troy,

ready for use at the Convention.

The usual power of substitution was provided for, so that persons attending the Convention who were not authorized to act as delegates by regu-lar appointment, may be substituted to take the place of others who were regularly appointed at the State Convention.

Yours, etc., J. W. SEAVER, Pres. State Association. Byron, Sept. 4, 1871.

Lockport, N. Y.

The Spiritualists of this vicinity have organized themselves into an association called "The Lockport Spiritualist Society," and are officered as follows: President, Isaac Allen; Vice President, William Roe; Secretary, C. Stacey Mack; Treasurer, Ira Bronson. The Board of Trustees who manage it affairs consists of the above officers

Lecturers who desire to speak in this city, address the Secretary.

It is proposed to have public meetings as may

be deemed advisable. At present, meetings are held every Sunday night at the members' houses for social talk, etc

C. STACEY MACK. Yours, &c.

As we go to press nothing of great importance appears to record. Thiers has been accepted, and his powers lengthened, by the French Assembly, rather because he is the most available man, than that he possesses the deep appreciation of the members. A severe railroad accident occurred at Secklin, in the Department Du Nord—an express running into an accommodation, as at Revere, Mass.—whereby tweive persons were instantly killed, and many injured.

The Court Martial for the trial of the Communist leaders has rendered the following sentences: Fevre and Lullie, condemned to suffer death; Urbsin and Tringuef, imprisonment for life at hard labor; Assy, Billioray, Champy, Regere, Grousset, Verdure and Ferrat to deportation and confinement in a fortress; Jourde and Rastoul to simple deportation; Courbet to six months' imprisonment and a fine of five hundred france; also four female incendiaries (Communists) were sentenced to suffer death, one to imprisonment.

At Dublin, Ireland, Sopt. 3d, flerce fighting occurred, all night, between the people and the police—in which the latter were at first worsted. The soldiers were put under arms, but were not called on to fire.

In London, England, Walter Montgomery, the celebrated Matters in this Country and Europe.

out were not called on to fire. In London, England, Walter Montgomery, the celebrated

actor, shot himself, Saturday, Sept. 2d. He was married actor, shot himself, Saturday, Sept. 2d. He was married Aug 30th—the Wednesday previous.

At Clifton, Penn., recently, one man was instantly killed, five seriously injured, and many prostrated by a stroke of lightning, at the Good Templar's Hall—the fluid producing a shock through the action suffered server bed. rock through the entire audience assembled

A severe storm of hall and wind passed over Fremont, Neb. Bept 5th, destroying engine houses, windmills, railroad cars, etc., without let or hindrance.

Recent despatches give accounts of a storm and tidal wave at Bt. Thomas, W. I., whereby a great amount of property was destroyed.

New Music.

White, Smith & Perry, Boston, have just published a new song and chorus by F. W. P. Greenwood, music by C. T. Lang entitled " Dear parents, grieve no more for me." The words are "supposed to be addressed by the departed spirit of a boy to his parents, who had lost two other children be-

Spiritualist Lyceums and Lectures. Boston.-Fliot Hall .- The services at this place on Sun-

day morning, Sept. 3d, were varied though brief, (on account of the annual election of officers,) and consisted of wing movements, singing and marching by the Lyceum, and a song by Edna S. Dodge. The election was then held, resulting in the choice of the following board to serve during the school year: Conductor, D. Nelson Ford; Asst. Con. ductor, Wm. A. Dunklee; Guardian, Miss Mary A. Sanborn: Asst. Guardian, Mrs. Ella Lovejoy; Secretary, M. T. Dole; Asst. Secretary, John W. Day; Treasurer, Wm. A. Dunklon. Musical Director, T. M. Carter; Asst. Musical Director, Emma Fessenden ; Librarian, Charles W. Drake ; Guards, Luther Stone, David Adams, T. L. Barlow, H. C. Randall,

- Badger, John Wood; Decorator, Reuben Peaslee; Leaders of Groups: "Liberty," Joseph Seaver; Asst., Helen Melvin. "Temple," W. A. Dunklee; Asst., M. F. Davy. Who participate is them.

Oh, there are so many souls hungering and thirsting after a more rational theology than the Mrs. Sarah Hartson; Asst., Miss Kellie Oman. "Excellinating after a more rational theology than the Mrs. Sarah Hartson; Asst., Miss Kellie Oman. "Excellinating after a more rational theology than the Mrs. Sarah Hartson; Asst., Miss Kellie Oman. "Excellinating after a more rational theology than the Mrs. Sarah Hartson; Asst., Miss Kellie Oman. "Excellinating after a more rational theology than the Mrs. Sarah Hartson; Asst., Miss Kellie Oman. "Excellinating after a more rational theology than the Mrs. Sarah Hartson; Asst., Miss Kellie Oman. "Excellinating after a more rational theology than the Mrs. Sarah Hartson; Asst., Miss Kellie Oman. "Excellinating after a more rational theology than the Mrs. Sarah Hartson; Asst., Miss Kellie Oman." Excellinating after a more rational theology than the Mrs. Sarah Hartson; Asst., Miss Kellie Oman. sior," Mrs. - Ball. "Mountain," Mrs. M. R. Hubbard; Souls, oh, how many souls, are in bondage! Asst., G. D. R. Hubbard. "Banner," Mrs. — Cayvan; How they struggle! how they mourn! how they pray! Do n't you hear them, brother, sister? Yes, you do hear them! And now, hearing them, do n't you feel a great impulse to present them with the glad gospel of rationalism and Spiritualism? Oh, for the spirit of self-sacrifice for the diffusion of truth! Are the horses all dead? Are the properties of the properties of the company of the company of the company of the properties of the company of the comp Asst., G. D. R. Hubbard. "Banner," Mrs. - Cayvan; van. " Pountain," Mrs. Kittredge; Aset., Mrs. C. Moore. In the evening, Mrs. Sarah A. Floyd, of John A. Andrew Hall, spoke at this place, to the general acceptance of all

attending. On the same evening, in the lesser hall, the Religio-Philosophical Society held its regular meeting for the discussion of subjects of interest. The matter considered at the time was : " Is the Darwinian Theory Rational?" The question was treated by Ed. S. Wheeler, Geo. A. Bacon, Drs. Webster of Boston and Dewey of Providence, R. I., Mesars. Scott, Battles and others. The meetings of this Society are free to the public, and are increasing in profitableness and attendance-

CHARLESTOWN .- The Children's Progressive Lyceum will meet at the house of Mr. George, No. 5 Homestead Place, on Sunday, Sept. 10th, at 101 o'clock A. M., to choose officers for the ensuing year. All members and children are requested to attend.

CAMBRIDGEFORT .- Harmony Hall .- Charles H, Guild, Conductor, informs us that "the session of the Lyceum at this place, Bunday A. M., Sept. 3d, was characterized by a full attendance, several new scholars being present. The usual exercises were gone through with, and the question, 'What can we best do to promote harmony?' was answered by every group. Miss Georgie Martain gave a heautiful recitation. The prospects are encouraging for a full Lycoum in the future. A circle held in the evening was very fully attended, the medium giving general satisfaction.

MARLBORO' AND HUDSON -Prof. William Denton spoke at these places on Sunday morning and evening, Sept. 3d-his subject at Marlboro' being: "The scientific method applied to religion": and at Hudson, in the evening, " Does man's spirit live after death? and can it communicate with those still in the body ?"

These lectures signalized the opening of the course for the present season at the above-named towns, and were attended by some of the largest audiences ever convened there. Spiritual matters are putting on a promising appearance.

At the close of the Professor's morning address, S. T. Aldrich, an outgrown Universalist clergyman, replied to an attack that had been made upon him for his "change of base," in the Gospel Banner of Maine. His remarks were listened to with evident attention.

PLYMOUTH .- C. Fannie Allyn spoke at this place on Sunday afternoon and evening, Sept. 3d. Subject in the P. M. : · How far are our actions attributable to spirit-influence?" evening: "Boul Relations." She speaks there again Sunday, Sept. 10th, and the two last Sundays in the month at Stoneham.

WALPOLE .- Mrs. Abbie N. Burnham addressed the Spir-Itualists on Sunday afternoon and evening, Sept. 3d-her remarks being well received, as also were her psychometric readings, which were pronounced as excellent. Mrs. Burnham speaks in Salem the last two Sundays in October.

Nonth Scituate .- Conihasset Hall .- The Lycoum reassembled with full ranks, from its vacation, on Sunday, Sept. 8d, and will continue to hold its meetings every Sabbath in September, or till the commencement of the lectures in October.

Milrond .- Washington Hall .- Henry Anson writes, giving us an account of spiritual matters in this vicinity. At an-election, held for the purpose Sunday, Sept. 3d, the following named persons were chosen as officers for the coming three months: Conductor, L. B. Felton: Guardian, Mrs. Cordelia Wales; Librarian, Alonzo Howard; Musical Director, Mrs. Masterson; Treasurer, R. C. Harrington; Secretary, Henry Anson. The session of the Lyceum on the 3d inst. was highly entertaining to all-exercises consisting of reading and speaking by Freddie Read, Minnie Wilson, Netta Anson, Effic Adams, Mr. B. F. Godfrey and Henry Ansonremarks by Eben Brown, B. F. Godfrey, Wm. Spencer, and I. P. Greenleaf, of Boston.

Lectures were delivered in the afternoon and evening by I. P. Greenleaf, under the auspices of the Milford Spiritualist Association.

On Sunday, Sept. 17th, Mrs. Emma Hardinge will speak in Milford. C. Fannie Allyn lectures there Oct. 1st.

Card of Thanks.

EDITORS BANNER OF LIGHT-We desire to forward to you the sum enclosed-\$10-as a slight index of our gratitude to you for services rendered us in making known to the public the arrangements for our recent Camp Meeting at Lake Walden, Concord; also as a token of our appreciation of the earnest and impartial manner in which you are endeavoring to aid the cause of that truth which is so dear to our hearts. Let us assure you we shall always remember the service rendered us, and endeavor, as far as may be, to be co-workers with you and the angel-world in the task of spreading broadcast the good seed whose harvest is for the unending

And while expressing our thanks to you, we would not forget the many noble souls who also gave us their assistance in successfully carrying on the meeting. To the speakers, singers, and all who attended, we desire to return thanks for the quiet and successful manner in which the programme was executed. When the hour of change comes to each and all, may the recollection of a well spent life lead the soul to hear from its judge-an approving conscience-Well done, good and faithful servant-enter thou into higher joys." DR. A. H. RICHARDSON. JAMES S. DODGE,

Managers of the late Massachusetts State Spiritualist Camp Meeting.

New Publications.

THE AMERICAN ODD FELLOW for September is on our table. In its attractive list of contents we find numerous articles worthy of note; among them: A Soldier of Misfortune; Scientific and Curious Facts; An Odd Fellow Abroad; Odd Fellow Gems; The Lions of the Metropolis; Letters from Under a Lamp-post; Humors of the Day; The Express Business; Notes of Travel; Ladies' Ollo; Rebekah Departnent; Extensive Correspondence; Choice Miscellany and Poetry, etc. Published by the A. O. F. Association, No. 96 Nassau street, New York City.

"PALACES AND PRISONS" is the name of Mrs. Ann S. Stehens's new novel, now in press, and to be published in a few days by T. B. Peterson & Brothers, Philadelphia. It will ommand a very large sale, for "Palaces and Prisons" is an ntire new novel from the pen of this talented American authoress, and is superior to her world-wide celebrated work, 'Rashion and Famine." The scenes in this novel show great dramatic power, and the characters are strongly and strikingly drawn, and are worked up with the skill and power for which this authoress is so distinguished. From the first page to the last the reader will be enchained by its absorbng interest and charming style; and when that last is reached the volume will be laid down with regret that the story is concluded. It will prove to be the most popular book that Mrs. Ann S. Stephens has yet written. "Palaces and Prisons" will be issued in a large duodecime volume, and sold by all booksellers at the low price of \$1.75 in cloth; or \$1.50 in paper cover; or copies will be sent by mail, to any place, post paid, by the publishers, on receipt of the price of the work in a letter to them.

MEBRY'S MUSEUM for September is out. It certainly improves with age, and is about the best magazine now published for the boys and girls.

James Vick, Rochester, N. Y., has issued his illustrated Catalogue of Hardy Bulbs for 1871.

In St. Louis, Mo., Thursday, Aug. 31st, by the Rev. Philip Kuhl, of Warrenton, Mo., Mr. Eugene F. Rehm and Miss Jennie Morgan, both of St. Louis, and members of the former St. Louis Children's Progressive Lyceum.