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SPIRITE: A FANTASTIC TALE.

Translated from the French of Theophile Gautier, expressly for the Banner of Light, By an English Authoress.

CHAPTER VII.

Guy was no longer astonished at the strangest occurrences. It did not appear absolutely astonishing to him that a sleigh should pass through a carriage. This easy way of clearing obstacles which would have broken terrestrial vehicles showed an aerial equipage from the stables of mist, which Spirite alone could drive.

Decidedly, Spirite was jealous, or, at least, as proved by all her actions, she desired to alienate Malivert from Madame d'Ymbercourt; and the means succeeded, doubtless, for, on reaching the Rondpoint, Guy saw the Countess in her caleche, seeming to listen with a very indulgent air to the conversation, (doubtless gallant,) of M. d'Aversac, who was politely leaning over the withers of his horse, going at a walking pace.

"This is in revenge for the sleigh," said Malivert; "but I am not a man to be piqued with this slender hand, of exquisite proportion, which art sport. D'Aversac is a false fellow of the world, and she is a false woman of the world. They are perfectly matched. I judge them in a disinterested way, since the affairs of this world no like those azure reflections which irradiate the longer concern me. They will make 'a couple | milky white of the opal, and it was illumined by well assorted in the bonds of matrimony, as a light which was not from the lamp. From the some song has it."

Such was the result of the plot of Madame d'Ymbercourt, who, perceiving Guy, had, per- The wrist, fine, delicate, flexible and high-bred, haps, leaned a little more toward the cavalier, to was lost in a vapor of vague lace. respond to his graceful attentions. The poor Countess thought to bring back her lukewarm longer astonished at anything, however marveladmirer by exciting his amour propre. She had ous, the fingers extended themselves on one of only caught a glimpse of Spirite, but she had the sheets of letter paper which were strewed conguessed that she was a formidable rival. The fusedly on the table, and simulated the moveeagerness of Guy, commonly so calm, in pursuing ments that writing requires. They seemed to this mysterious sleigh, and this woman, whom no trace lines, and, when they had run over the page one had ever seen in the Bois, had wounded her deeply; for she was not deceived by the excuses given with so much precipitation, and she did not thinking to find some phrases written on it, or, at believe that Grymalkin had run away with his skillful driver. D'Aversac, who had not the pleasure of being always so well treated, enjoyed proached the lamp, scrutinized it in all ways, and it at leisure, and modestly attributed to his own placed it in every angle of light, without discovmerit, what, if wiser, he would have laid to the ering the least trace of formed characters. Howaccount of feminine spite. In his magnanimity, he even pitied that poor Malivert, too sure of the other sheet, without producing, in appearance, at affection of the lady. One may easily suppose all the projects which the fatuity of the gentleman quickly built on this event.

That day, Guy dined in the city, in a house where a long invitation made it difficult to miss. the characters? But the hand had no pen, nor Happily, the guests were numerous, so that the the shadow of a pen. What does that mean? preoccupation of his mind was not remarked. Ought I to be her secretary, to be my own medi-The repast terminated, he exchanged some words | um, to make use of the appropriate word? The with the mistress of the house. When his pres- spirits, they say, who can produce illusions and ence had been sufficiently noticed, he effected a appearances, to create in the minds of those whom clever retreat to the second drawing-room, where they beset terrifying or splendid spectacles, are he shook hands with some noted men of his ac- incapable of acting on material realities or of disquaintance, who had retreated thither in order to placing a straw." converse at their ease upon important or secret | He remembered the nervous impulse which had subjects; after which, he disappeared, and passed | made him write the note to Madame d' Ymberover to the circle in which he expected to find the | court, and he thought that, by an impression on Baron de Feroc. He found him, at last, seated his brain, Spirite might, perhaps, succeed in dicbefore a little table covered with green cloth, tating to him what she wanted to say. He had playing ecarté with the radiant D'Aversac, to only to let his hand move, and to make his own tried to conceal his joy, in order not to humiliate | they might not interfere with those of the spirit. Malivert. Contrary to the proverb, "Fortunate Collecting his thoughts and isolating himself in play, unfortunate in love," D' Aversac was from the exterior world, Guy imposed silence on gaining, which ought, had he been superstitions, the turnult of his over-excited brain, raised the to have inspired him with some doubts on the le- wick of his lamp, dipped a pen in the ink, placed gitimacy of his hopes. The game finished, and, his hand on the paper, and waited with a palpitatas the Baron lost, he could rise and pretend fa- ing heart. tigue, refusing gaily the revenge which his adversary offered him. The Baron and Malivert went singular effect; it seemed to him that the feeling out together, and took some turns on the boule- of his own personality quitted him; that his indivart near their Club.

"What will the habitues of this saloon which is called the Bois, think of this woman, this sledge, that are lost in the clouds. Although his body and this horse and driver, so marvelously remarkable, and whom no one knows?"

'The vision," answered Ferce, "has only been visible for you, the Countess, over whom the spirit wishes to exercise her influence, and for me, who, in my quality of initiated member, see what orders of the unknown master. The nerves of is unknown to the rest of the world. Be assured his fugers started, and began to execute movethat, if Madame d'Ymbercourt speaks of the beautiful Russian princess and the magnificent stepper, no one would know to what she alluded."

"Do you believe," said Malivert to the Baron, "that I shall soon see Spirite again?"

"Expect a visit shortly," replied M. de Feroë; "my correspondence with the outer world warns me that they occupy themselves seriously about

"Will it be to night or to-morrow?—at my house, or in the midst of an unexpected circle, as it happened to-day?" cried Malivert, with the ever be your penetration, you could not succeed impatience of a lover, or a neophyte curious for in unraveling its true nature; and, as the hero in

until she has accomplished her design."

Eiterary Department. draws this pure spirit toward a being still subject to all the conditions of humanity."

"Thereupon, my dear Guy," replied the Baron, my lips are scaled. The secrets of the spirits may not be told. I have been warned to put you on your guard against all mortal seductions, and to hinder you from forming bonds which might, perhaps, enchain your soul in a place where you would have an eternal regret to be no longer free. My mission does not go beyond."

Conversing thus, Malivert and the Baron, followed by their carriages at a foot's pace, arrived at the Madeleine, of which the Greek colonnade, silvered over by the pale rays of a winter moon, took, at the end of the wide Rue Royale, that air of the Parthenon which is not observable by day. Arrived there, the two friends separated, and each entered his couné.

When he reached his home, Malivert threw himself into his arm-chair, and, with his elbow on the table, he fell into a reverie. The apparition of Spirite in the glass had inspired him with that immaterial desire, that winged volition which the sight of an angel arouses; but her presence beside the lake, under a form more really feminine, filled his heart with all the flame of human love. As he was dreaming, with his hand lying on the table covered with papers, he saw, relieved on the dark ground of the Turkish carpet, a long, or Nature could never imitate — a diaphanous hand, with tapering fingers, and nails shining like onyx. The back showed some veins of blue, fresh rose of the tints, and the ideal delicacy of its form, it could only be the hand of Spirite.

Whilst Guy was looking at it with eyes no with the rapidity of actors writing a letter in some scene of a comedy, Guy seized the sheet, least, some figures known or unknown. He looked at it with an air of disappointment; he ap; ever, the hand continued its useless labor on anleast, the slightest result.

"What means this jest?" asked Malivert of himself. "Does Spirite write in sympathetic ink that must be held to the fire in order to bring out

whom we must do the justice to state that he ideas retire as much as possible, in order that

At the end of some minutes Guy experienced a vidual remembrances were effaced like those in a dream, and that his ideas flew away like birds was still near the table, keeping the same attitude, Guy interiorily was absent, had vanished, disappeared. Another soul, or at least another thought, was substituted for his, and commanded those servants who, in order to act, awaited the ments of which he had no knowledge, and the point of his pen began to run quickly across the paper, tracing rapid signs in the writing of Guy, slightly modified by some external influence. This is what Spirite dictated to her medium. They found it amongst his papers, and we have been permitted to copy it:

DICTATION OF SPIRITE.

You must first know the being who, indefinably for you, has glided into your existence. Whatmysteries.
"That I cannot exactly tell you. The spirits, ties and references, so am I obliged to explain a badly written tragedy gives out his names, qualifor whom time no longer exists, have no hour, myself. But I have this excuse—that no other since they are surrounded by eternity. For Spir- can do it for me. Your intrepid heart, which has ite to see you this evening, or in a thousand years, not besitated at my call to engage in the mysteriwould be the same thing; but the spirits who ous terrors of the unknown, has no need of endeign to enter into communication with poor couragement. The danger, besides, if it existed, mortals take count of the brevity of our lives would not prevent you pursuing the adventure. and of the imperfection and fragility of our or- This invisible world, of which the real is the veil, gans. They know that, between one apparition has its snares and abysses, but you will not fall and another, measured on the eternal dial, the into them. Perverse and lying spirits abound; poor human envelope of man would have time there are black as well as white angels, rebel to fall into dust a hundred times; and it is proba- powers and submissive powers, beneficent as well ble that Spirite will not keep you long in sus- as hurtful forces. The foot of the mystic ladder, pense. She has descended into our sphere, and whose summit plunges into the eternal light, is seems determined not to ascend into her own besieged by darkness. I hope that, with my aid, you will climb the luminous steps. I am neither "But what is this design?" asked Malivert, langel nor demon, nor one of those intermediate

nicating to the members of the body the human who was devoted to you from childhood, in a will. I am only a soul waiting for its sentence, word, the woman created expressly for you. I dalusia I learned also that you wrote in the rebut one who is permitted to anticipate a favorable did not say all this to myself in so clear a mode; views under the Latinized pseudonym of one of judgment. I have inhabited your earth, and I I had not the light on the movements of my own may say, like the melancholy epitaph of the shep- heart that I now possess, now that I can see the herd in Poussin's pictures" Et.in Arcadia ego." two sides of life; but it was a blind faith, a pro-Do not think, from this Latin quotation, that I found instinct, an irrestable feeling. In spite of am the soul of a woman of letters. In the place my ignorance, and a purity which no one possesswhere I am, one has an intuition of all, and the ed more deeply, I had in my soul a passion which different languages that mankind has spoken be- was to destroy me, and which I reveal to-day for fore and after the dispersion of Babel are equally the first time. At the convent I had made no known to us. Words are only the shadows of friends, and I lived alone with the thought of you. ideas, and we have the idea in its essential form. Jealous of my secret, I dreaded confidences, and If there were age there where time does not exist, all friendships which would have distracted me I should be very young in my new country; few days have elapsed since, released by death, I have quitted the atmosphere that you breathe, and to which I am brought back by a sentiment that the transition has not effaced. My terrestrial life, or, to speak more correctly, my last appearance on your planet, has been very short, but it has given me time to experience what a tender soul can feel in respect to sorrow and pain.

When the Baron de Feroë sought the nature of the spirit whose vague manifestations troubled toward my star; and the usages, manuers, conyou, and when he asked you if ever a young woman or girl had died for love of you, he was nearer the truth than he supposed, and, although your remembrances can recall nothing, since the fact of the heart. No step to reveal herself to her ideal has been unknown to you, this assertion has is permitted. A proper pride prevents her offerdeeply moved your soul, and your trouble was ill concealed under a skeptical denial.

Without your having been aware of it, my life was passed near you. Your eyes were bent elecwhere: I remained in the shade. The first time higher class, for I was only thicken or fourteen. at most, and I did not look my age, so frail, blonde little child who, whilst she was eating chocolate fantile simplicity. I thought you very handsome. The air of goodness and affection with which you lution. spoke to your sister touched me, and I wished for de Malivert were terminated, they took her from the convent, and you care no more, but your image was never effected them on the memory. It The thought of you alone formed my treasure. remained on the white vellum of my soul, like those light marks traced by a pencil, by a skillful hand, which are found long after, almost invisible, but enduring, sometimes the only vestiges of a had remarked me-I, who was only in the class of little girls, and was treated by the eider ones with a sort of disdain, would have been too pre delivered me from fantastic perils, you who carprincess, and I modestly assumed the quality.

eign. I reported to you my little scholastic suc | sage of summer. cesses, and worked with all my might to merit your approbation. I said to myself: "He does there was a clump of geraniums in full bloom, daz--alas! very short—and it continues beyond. At | their amusements without making them fly away. the sight of you, something indefinable and mysterious shuddered within me, of which I never understood the meaning until my eyes, on closing, have opened forever. My state as an impalpable being, a pure spirit, permits me now to relate to you these things which, perhaps, a child of earth ly tried its dulcet notes. A resewood book case soul knows no black; celestial purity confesses

Two years passed thus. From a child I had become a young girl, and my dreams began to be a little less puerile, but always continued chaste. There was a lesser mixture of azure and blue; they did not always terminate in the light of an all my favorites—an elegant stand full of sweet apotheosis. I often went to the end of the garden | flowers which were blooming in the centre of the to sit on a bench far from my companions, who room, like an enormous bouquet. They treated were occupied in games, or chattering together, and I murmured, like a sort of litany, the syllables of your name; but sometimes I had the boldness to fancy that this name might become mine, after bazards and adventures which I arranged at will.

I was of a family which was equally noble with fortune sufficient to deprive this distant project of and all the other amusements invented to use up union, which I cherished timidly in a corner of the time which it is not decent for people of rank natural than that we should one day meet in so had retained my parents. It was more agreeable ciety, to which we both had access. But should I to me to remain in the city than to go to the melplease you? Would you find me pretty? It was ancholy old chateau, at the end of Bretainy, would not answer negatively, as you may judge | thought, besides, that I had more chances of secby the reflection which I sent on the Venetian ing you, of hearing you spoken of amongst the glass, and by the apparition on the Bois to-day. But, if by chance you did not pay more attention to the young girl than to the child in the convent! ney of some months in Spain. Your friends, to This thought filled me with sorrow, but youth never despairs long, and soon I returned to more | winter; they pretended that you were caught in agreeable ideas. It seemed impossible for me the meshes of some mantilla. That did not at all

from my only idea, were distasteful to me. They called me "Gravity," and the teachers held me up as an example.

I awaited the time fixed for my leaving the convent with less impatience than they thought; it was a respite between thought and action. As long as I was shut up between those high walls, I had the right of indolently cradling my dream without self reproach; but once out of the cage I must direct my flight, stretch to my aim, mount ventionalities, infinite reserves, the multiplied veils with which civilization surrounds her, deprive a young girl of all initiative steps in affairs ing what ought to be priceless. Her eyes must remain cast down, her lips mute, her breast motionless; no blush, no pallor may betray her when she finds herself facing the object of her secret love, who often turns away believing in disdain and inthat I saw you was in the parlor of the Convent difference. How many souls, made for each other, of Oiseaux, where you went to visit a sister who, for the want of a word, a look, a smile, have taken as well as myself, was a boarder there, but in a different roads, which, diverging, have separated them more and more, and rendered their union forever impossible! How many lives deplorably and delicate was I. You paid no attention to the ruined, have owed their failure to a similar cause unperceived by all, and often ignored by the vicpralines that her mother had brought her cast time themselves. I had sometimes made these furtive glauces at you. You were then about reflections, and they came more strongly to my twenty or twenty-two years of age, and, in my in- mind at the time I was to quit the convent to enter the world. However, I maintained my reso-

The day of my departure arrived. My mother a brother like you. My girlish imagination went came for me, and I bade adieu to my companions no further. When the studies of Mademoiselle with only a mediocre degree of sensibility. I left within those walls, where several years of my life had passed, no friendships and no souvenirs.

CHAPTER VIII.

It was with a lively sentiment of pleasure that I entered the apartments that my mother had prelost being. The idea that so great a personage pared for me. They consisted of a sleeping-room, a large dressing room, and a sitting-room, looking over a garden, and also over the neighboring ones. A low wall tapestried with ivy, served as sumptuous; it did not even enter my mind, at a line of demarcation, but as the stone did not apleast at that epech, but I often thought of you, pear, it seemed a succession of gigantic trees formand in those chaste remances that even the most | ing a large park: A glimpse of the roofs or chiminnocent imaginations form, it was you who al- neys was here and there visible, which served to rays filled the part of Prince Charming, you who | show that Paris laid below. It is a satisfaction reserved for the rich to have, in the midst of a ried me through subterraneous passages, you who great city, a large open space for air, sky, sunput to flight the corsairs and brigands, and brought shine and verdure. Is it not disagreeable to feel me back to the king, my father; for, for such a other lives too near one, other passions, vices and hero, I must necessarily be at least an infanta, a misfortunes, and is not the delicate reserve of the soul a little sullied by these close neighborhoods? At other times the romance changed into a pas- I experienced a real joy in looking out of my wintoral; you were a shepherd and I ashepherdess, dows over this casis of freshness, silence and soliand our flocks mingled in a green meadow. tude. It was the month of August, and the foliage Without your suspecting it, you had taken deep still preserved all the intensity of its verdure, root in my life, and you ruled there as a sover- with, however, the warmer tone given by the pas-

In the midst of the parterre under my windows, not know that I have gained a prize; but if he | zling the eye with their scarlet fireworks; the knew it he would be pleased." And, though natu-turf which surrounded this basket of flowers, a rally idle, I set to work with renewed energy. Is velvet carpet of English rye grass, set off by its not this childish soul that gave itself in secret, and emerald hue the ardent red of the flowers. In the acknowledged itself a vassal of the lord of its walks of fine gravel, streaked like a ribbon with choice, without his suspecting it, a singular thing? | the marks of the rake, the birds hopped in perfect and is it not also singular that this first impres- confidence, and had the air of appearing at home sion was never effaced? for it lasted a whole life there. I promised myself the pleasure of joining

My room was hung with white cashmere looped by cables of blue silk, the same color of the furniture and the curtains. In my little saloon, decorated in the same manner, a magnificent Erard piano was ready for my fingers, and I immediatewould conceal; but immaculate whiteness of a placed in front of the plane contained prose books such as a young maiden might read, and its lower compartments contained the music of the great composers: Bach elbowed Haydn, and Mozart was side by side with Beethoven, like Raphael near Michael Angelo; and Mayerheer leaned against Weber. My mother had joined together me like a spoiled child. I was an only daughter, and all the affection of my parents was naturally concentrated on me.

I was to make my appearance in the world at the commencement of the season; that is to say, in two or three months, at the time when the vintage ceases, and when the world of fashion returns your own, and my parents enjoyed a rank and from journeys, watering-places, hunts and races, my heart, of utter absurdity. Nothing was more | to pass in Paris, where some business this year a question which my narrow school-girls' mirror which was my usual abode during vacations. I people of your acquaintance, but I learned in an indirect way that you were gone to make a jourwhom you rarely wrote, did not expect you before "You, to whom nothing is shut in the supernate spirits who carry through immensity the orders that you should not recognize your property, disturb me, and spite of my modesty I had sufpleasure for me to hear those singers, whose praise ural world—you ought to know the motive which of the Divine Will, like the nervous fluid community of the property, disturb me, and spite of my modesty I had sufpleasure for me to hear those singers, whose praise and world—you ought to know the motive which of the Divine Will, like the nervous fluid community of the property, disturb me, and spite of my modesty I had sufpleasure for me to hear those singers, whose praise and spite of my modesty I had sufpleasure for me to hear those singers, whose praise that world—you ought to know the motive which of the Divine Will, like the nervous fluid community of the Divine Will and the nervous fluid community of the Divine Will and the nervous fl

tresses might vie with all the jetty plaits of Anyour Christian names, known only to your intimate friends, and that in you the perfect gentleman was united to the distinguished writer. With a curiosity easy to understand, I sought through a collection of journals all the articles marked with this mane. To read a writer, is to put one's self in communication with his soul; is not a book a confidence addressed to an ideal friend, ar conversation where the interlocutor is absent? One must not always take what an author says an pied de la lettre, but under all disgoises the true attitude of the soul ends by revealing itself for those who know how to read; the real thought is often between the lines, and the secret of the poet, which he will not always give to the crowd, is guessed in the long run; one after another the veils fall, and the answers of the enigmas are revealed. In order to form an idea of you, I studied with extreme attention, your account of your travels, those pieces of philosophy and criticism, the news, and pieces of poetry scattered with long intervening periods of time, and which marked different phases of your mind. It is less difficult to know a subjective than an objective author; the first expresses his feelings, explains his ideas, and judges society and creation after an ideal standard; the second presents objects exactly as Nature offers them. He proceeds by descriptions: he brings things before the eyes of the reader; he draws, dresses and colors his personages exactly: puts into their mouths words which they would have said, and reserves his own opinion. This was your mode. At first sight, one might have accused you of a certain disdainful impartiality which did not make much difference between a lizard and a man, between the red of the setting sun and the burning of a town; but, on looking closer, one might discover by rapid starts, by abrupt dashes, cut short instantly, a deep sensibility, restrained by a haughty bashfulness, which does not like to make a display of inner emotions.

This literary judgment agreed with the instinctive judgment of my heart; and now, when nothing is concealed from me, I know that it was just. All sentimental emphases, all lachrymose and hypocritical affectations inspired you with horror, and for you, the duping of the soul was the worst of crimes. This idea made you extremely moderate in the expression of tender or passionate thought. You preferred slience to lies, or to exaggeration-on things sacred, even if you passed therefor as a cold, hard, stupid character, in the eyes of fools. I took notice of all this, and I did not doubt an instant the goodness of your heart. Of the nobleness of your mind there could not be the least uncertainty; your haughty disdain of vulgarity, platitudes, envy, and of all moral ugliness, was apparent. By dint of reading your writings, I acquired a knowledge of your character, equal to that which a daily intercourse would have given me. I had penetrated into the secret recesses of your thoughts. I knew your standpoints, your aims, your motives, your sympathics and your antipathles, your admiration and your disgust, and all your intellectual personality, and thence I deduced your character. Sometimes, in the midst of my reading, struck by a passage which was a revelation for me, I rose and went to the piano to play, as a sort of commentary on your phrase, a composition of tone and feeling analagous, which prolonged it in resounding or melancholy vibrations. I pleased myself by extending in another art the echo of your idea; perhaps these relations were imaginary, and could only have been seized by myself, but some were certainly real: I know it now that I inhabit the eternal source of inspiration, and I can see its lu-

Whilst I read such of your works as I could procure-for the line of action of a young girl is so limited that the most simple step becomes difficult for her-the season advanced; the tops of the trees were already touched by the saffron tints of autumn, the leaves, one after the other, were detached from the branches, and the gardener, in spite of all his care, could not prevent the turf and the gravel being half covered. Sometimes, when I walked in the garden, under the great chestnut trees, the fall of a chestnut on my head, or at my feet, rolling out of its opened capsule, interrupted my reverie and made me start involuntarily. The most delicate plants and shrubs were brought into the greenhouse; the birds acquired that uneasy air which they wear at the approach of winter, and in the evening one heard their quarreling among the bare branches. At last, the season began, the beau monde came back to Paris from all points of the horizon. Again in the Champs Elyrees were to be seen those large family carriages with panels emblazoned with coats of arms, wending their way toward the Arc de l'Etoile, to avail themselves of the last rays of the sun. The Italian Theatre spread out its list of singers in the journals and its programme for the approaching opening. I rejoiced in the idea that this general movement would also bring you back to Paris, and that, weary of climbing the Sierras of Spain, you would take some pleasure n the balls and parties, where I hoped to meet

minous sparks descending on the head of genius.

Going one day to the Bois de Boulogne with my mother, I saw you pass on horseback, but so rapidly that I had hardly time to recognize you. It was the first time that I had seen you since your visit to the convent. All the blood in my veins rushed to my heart, and I experienced a sort of electric shock. Under protest of cold, I lowered my veil to conceal the change in my features, and ensconced myself in the corner of the coupé. My mother said, raising the window: "It is not warm; the fog begins to rise; let us return, unless, indeed, you wish to continue the drive." I acquiesced, for I had seen what I wanted to see. I

knew that you were in Paris. We had a box at the opera. It was a great pleasure for me to hear those singers, whose praise

hope also moved my heart, and I have no occasion to tell it.

The first day arrived. They gave La Somnambula, and Pat'l was to sing. Mamma had prepared for me a simple toilette, suitable for my age-a dress of white silk, covered with a skirt of tarlatan, with bows of blue velvet and pearls. My headdress was the same, and I wore a necklace also of pearls. When I looked at myself in the mirror, whilst the maid put the last touches to my coffare, I said to myself: "Does he like blue? In the 'Caprice' of Alfred Musset, Madame do Levy insists that it is a silly color."

However, I could not help seeing that this blue ribbon suited my blonde hair, and if you had seen me I believe that you would have liked me. Clotilde, the femme de chambre, as she arranged the folds of my dress, remarked that "Mademoisells was very pretty that evening."

The carriage deposited my mother and me at the peristyle. My father was to join us later in the evening. You know the usual scene there. It was new to me, a little school-girl making her entry into the great world. Life is always the same-a theatre, with only the spectators changed -but he who has not seen the piece is as much interested as if it were made expressly for him, and that this were the first performance.

I was gay. I felt that I looked well. Some admiring glasses were fixed on me-some women had turned away their heads, after having scanned me rapidly without finding anything reprehensi-

ble either in my person or my toilette. A secret presentiment warned me that I should see you there that evening. This hope gave my teatures more animation, and lent a brighter color than usual to my cheeks. I was a new face, and that is remarked at the "Italians," which is like a great saloon where all know each other. My mother's presence told who I was, and I understood by the heads that bent toward each other. that they were talking of me-favorably, doubtless, judging by the kindly smiles that followed the whispered remarks.

It annoyed me to be the object of remark, and wearing a low dress for the first time. I felt my shoulders shiver under the gauze which half covered them. The curtain rose. They had listened but little to the overture, but now their heads turned away, and put an end to my embarrass-

Verily, the aspect of this hall, starred with diamonds and bouquets, with its gildings, lights and white caryatides, produced a powerful effect on me; and the music of Bellini, executed by the first artists, drew me into an enchanted world.

But the true interest of the spectacle was not in these things. Whilst my ears listened to the soft notes of the Sicilian maestro, my eyes were furtively scrutinizing each box, in order to discover you. You did not arrive until the end of the first act, and when the curtain fell you made a circle of the hall with a weary air, and without fixing your glass upon any of the boxes. Your face was browned by six months in Spain, and your countenance bore a nostalgic expression, as if you regretted the country that you had left. My heart beat wildly whilst you made this rapid survey. For an instant I thought that your eyes were fixed on me, but I was deceived. I saw you quit your place, and reappear some minutes after in a box facing ours. It was occupied by a pretty woman, very much dressed, whose black hair shone like satin, and whose dress of pale pink blended with the color of her beautiful neck. Diamonds sparkled on her head, in her ears, on her neck and arms. On the velvet cushion in front of her box. beside her opera glass, there lay a large bouquet of Parma violets and camelias. Behind her, in the shadow, there was an aged personage, bald and stout, the collar of whose coat half covered the star of some foreign order. The lady spoke to you with evident pleasure, and you answered her in an easy and tranquil manner, without appearing flattered by her more than friendly demonstrations. The chagrin of your not having remarked me was compensated by the joy of feeling that you did not love this woman, with the hold eyes, and the provocative smile, and the brilliant toilette.

At the end of some minutes, as the instruments began to be tuned for the second act, you took leave of the lady in diamonds, and the old man with the order, and came back to your place. The piece finished without your having turned your head, and I experienced a movement of impatience against you. I was astonished that you did not divine that a young girl, in a white dress trimmed with blue, desired to be seen by the lord whom she had secretly chosen. Long had I wished to find myself in the same place with you! This wish was realized, and you did not even suspect that I was there. It seemed to me that you ought to have felt a sympathetic shudder-to have turned and ascertained in the hall the cause of the secret emotion-to have stayed your looks on my box, laid your hand on your heart, and fallen into ecstany. A hero of romance would not have failed to have done so. But you were not a hero of romance.

My father, detained by a great dinner, only came in the middle of the second act, and perceiving you in the orchestra, he said: "Guy de Malivert is there. I did not know that he had returned from Spain. His journey will ensure many bull-lights in the 'Review,' for Guy is rather barbarle."

It gave me pleasure to hear your name pronounced by the paternal lips. You were not unknown in my family. A meeting was then possible-easy even. This idea consoled me a little for the loss of my evening.

The performance fluished without any other inc'dent, except showers of bouquets, recalls and oyations to Patti. Whilst we were waiting for the carriage, I saw you pass with a friend, and take out a cigar. The wish to smoke rendered you blind to all the display of beauty and ugliness perched on the lower steps of the staircase. You filed through the mass of silks without too much care of crushing them, and you gained the door, followed by your friend, who walked in the track you had opened through the crowd.

I returned home, at once happy and discontent ed, and I went to bed, after having tried over, in an absent manner, some of the airs of La Somnam. bula, as if to prolong the vibration of the evening, and I went to sleep thinking of you.

[To be continued in our next.]

How is This?-We find the following paragraph going the rounds of the press (the italics, Sec., are our own):

A hospitable old gentleman in Syracuse, who had offered to entertain six clergymen during a great ecclesiastical Convention, was asked if he preferred young men or old men, Easterners or Westerners, but he answered, "All I care for is that they shall be men of good morals." Such remarks are not likely to be made again, for Every Saturday has given the ministry a "character." It certises as follows: "The moral purity of preachers is, we think, generally on a level with the doctrines they preach."

A little bit of a thing, who had just got back from a party, was asked by her mamma how she had enjoyed herself. "Oh, mamma!" she said, "I'm so full of happiness-I could n't be no hapnier, without I was bigger."

Banner Correspondence.

SALEM.—C. A. Reed writes as follows, Aug. 2d: From what I have seen of spiritual manifestations, I am satisfied that not one case in a thousand finds its way into a public journal; at least, I know't is so in Oregon. Many mediums are not known as such outside of the family circle or of a chosen few. Many of them shrink frompublic criticism, and when they produce some remarkable test or phenomenon, they enjoin the most profound secrety. I know of a lady who is a most wonderful medium, yet does not dare to use the cift save by stealth, on account of discussion. use the gift save by stealth, on account of dis-pleasing her husband; and I know that he has been a Spiritualist for many years, but, occupying a public position, so far caters to public opining a public position, so far caters to public opinion that he do n't dare to say that his soul is his own, and hardly wants his wife to own that she has a soul (but she does, though). At this time, we have here in Salem a medium by the name of E. J. Northcott, who promises to outdo almost anything that has preceded him. He sees and describes spirits, and they talk with him, bringing the proof of their identity confounding the record. the proof of their identity, confounding the most skeptical, and making them acknowledge, even, as it were, against their will, to events long past, which took place in the earth-life of those now on the other side, but present in spirit with the The other evening, he was in my office, and was

describing the deceased relatives of a friend of

while the december relatives of a friend of mine, even giving the names of most of them. While thus engaged, a discharged soldier came in for the purpose of getting his "discharge," as I had had occasion to use it in obtaining his bounty. As I was about to hand it to him, the medium said, in an undertone, to me, "That man's wife came in with him, and wants to talk with him, came in with him, and wants to talk with him, and wants you to tell him so" As I handed him his "discharge paper." I said, "You are a widower, are you not?" "Yes," he said; "why do you ask that question?" "Oh, only because your wife came in with you, and wants to talk with you." "Why," said he, "she has been dead over fifteen years, and how could she come in with me?" I informed him that my friend, the medium, could see her. "Oh," says he, "you are a Spiritualist, are you? Then let me tell you that Spiritualism is one of the biggest humbugs in the Spiritualism is one of the biggest humbugs in the world. There aint a word of truth in it; if there , let him (the medium) describe my wife. think I should recognize the description; and I am sure I never saw the man before, and I do n't believe he ever saw me." "No," said the me dium, "I never saw you before, but I can describe dium, "I never saw you before, but I can describeyour wife, who is now present. She is a slender
woman, rather dark complexioned, black eyes,
dark hair, and it is a little wavy as it is combed
down on the side of her forehead." She then
gave her name to the medium, which he repeated.
"My God!" said the man, "that is her description and her name, sure; and now, if you can tell
as much as that, go on and tell all you know
about me. I am not afraid; I have not committed
any murder." The medium proceeded: "You
have had two wives. Your first wife now aphave had two wives. Your first wife now as pears, and she is a light-complexioned, blue-eyed fleshy woman. She says her name was ——."
"That is true," said the man; "I'll own to that"
"And now," continued the medium, "a young
woman appears, with a little girl, and she says
you are the father of the girl," "That 's not so." you are the lather of the girl," "That 's not so," said the man; "but describe the woman." "She is a small woman, blue eyes, round faced, curly hair, very pretty; and she says you were too intimate with her, but that you procured her medicine to hide her shame, and that the little girl by cine to hide her shame, and that the little girl by her side was sent to the spirit-world before its time." "Tis every word true," said the man; "I shall have to own it. But go on." "I see," said the medium, "a man and his wife. They say you once lived in their family; that you took advantage of the cloak of friendship, and brought the wife to shame." He then described them both. The man confessed that every word was true. His father and mother and two sisters then are His father and mother and two sisters then a peared, and were described and recognized. Ti man's first wife then came forward, and the medium said. "She tells me that she was not your wife at the time of her death; that you were di-vorced, and that she was married to another man." "That is truth," said the man; "we were divorced," "And she says," continued the me-dium, "that you were jealous of her." "True," said the man. "And she says, if you did have cause, that she was as good as you were." "There can be no doubt of that," said the man. "And how is it about that light complexioned, blueeyed, sandy whiskered young man that you were jealous of?" said the medium. At this, the man seized his hat and made for the door, exclaiming,

Say no more! For God's sake, say no more! This is only one of the many cases that occur almost daily. Mr. Northcott is also a healing medium, and several severe cases are seemingly cured; but, as this phase has only been apparent some two weeks, we hardly know how it will de-velop. In fact, it has only been a few months that Mr. N. has been developed as a seeing and hearing medium. He was at our annual grove day, and came on to the ground after the morning service commenced; at the close of which, he was invited to come upon the stand, when he described the spirit-friends of fitteen different persons, without a single failure. This was his first public ef-

I can give you, from time to time, many won-derful cases, not only of this medium, but of sev-eral others, all of which can be well authenticated, if you think they will interest your numerous readers. Thus you see, although we are on the verge of civilization, that we are not left without a witness of the wonderful work that still goes on around us.

Vermont.

STOWE.—M. Henry Houghton writes as follows, under date of Sept. 20: Dear Banner—As my year's engagement with the friends in Stowe and Hyde Park, Vt. is drawing to a close, it may not be lost time for me, nor wasted space for you, to give a brief account of my labors among them, specially when some of our ablest lecturers are

especially when some of our ablest lecturers are opposed to the system of "settled speakers."

When I came into Northern Vermont there were but few meetings held, and but little encouragement for a speaker. I saw the glorious cause we all so much love expressed, silently, yet most beautifully, in opening bud and blossoming flower, and even the green hills around me echoed the sweet songs the angels sing; but man the crowning work of the Infinite, who stands above tlower and mountain, and through whom the voices of Nature and angels ought to be heard, was dumb-made so by the friction of Orthodox

heology upon that sensitive substance, the soul. I was determined to labor, and commenced my engagement last December. Our andiences have increased in numbers and respectability from the first until now, in Hyde Park, and, I think, also in Stowe. We considerably outweigh any of the churches. We are looked upon as a power to be respected. This change has not been wrought so much by my abilities, perhaps, as by my perseverance. In becoming acquainted with the peo-ple I have formed many personal friendships which would have been impossible on a shorter engagement, and these friends work as only the the love their cause and speaker. monthly system may call out, through curiosity, larger audiences than the yearly system, (although I doubt this even, if the yearly system is properly conducted,) but what we want is that deep, abiding interest which does not pass away with the speaker's words, but remains through the week, to show humanity, by good deeds, that there is indeed a God in Israel.

I am strongly urged to remain still another year, but as calls are coming in from other quarters, I have not yet decided what to do. Bro. Henry Atwood and Wm. Parish are among the active workers here, and Charles Crane, F. Bliss and C. Dodge at Hyde Park. The ladies have or ganized a good choir, and in other ways do valiant

service for the right. Put me down, Messrs. Editors, as on the side of "settled speakers," systematic organization and educational reform among mediums; which means that mediumship can be so smoothed by reading, and oiled by reflection, that a Parker, a Franklin, and a Webster, through it, can return to their good grammar and logic, and bless mankind with the knowledge gained in the higher life.

Virginia.

RICHMOND.-W. B. Durham, in a recent leter, gives an account of his spiritual experiences. After stating that he has been but a short time conversant with the spiritual phenomena, he says that, for some time previous to his attending a

circle, he was filled with a strong desire to visit one, to which promptings he finally yielded, and was introduced, by Mr. George W. Swan, to the members of the free circles held at his residence each Sunday night. Mr. Swan is pronounced by our correspondent to be "a hard working Spiritualist; and his son Charles and daughter Alice are acknowledged as powerful mediums" Mr. Durham has seen many remarkable phenomena at these circles — occurrences which lafore his attendance he would have declared impossible. He says Mr. Swan, by the help of invisible assistants, has treated him for, and nearly cured at present, a severe ophthalmic disease.

Our correspondent says that Miss Alice Swan

a severe ophthalmic disease.

Our correspondent says that Miss Alice Swan is considered one of the most remarkable mediums in the city. He gives a description of the occurrences at one of her relates—similar to those known all over the country—and says an important lesson taught him by spirit communion is that too great a love for earthly things involves a harvest of misers in the future life. In volves a harvest of misery in the future life. closing, he expresses surprise that, while all the cities around Richmond seem to have lectures, no speaker visits his locality. He believes a good speaker would bring out a large audience in the city, and hopes one will make the experiment of a journey there ere long.

New York

NEW YORK CITY.—Sarah C. Somerby, writing from her residence, 740 Sixth Avenue, speaks of the trials and difficulties she has endured in her fourteen years' experience as a public me-dium, and rejoices that among the many changes in the spiritual ranks, the Banner still continues to give a "certain" sound, and to inculcate fear-lessly the highest uses for everything in life. She thinks many of the troubles assuling melia spring from a want of kno riedge concerning the needed surroundings for harmonious control. She further savs: " My influences have called me, for the last three years, to work somewhat in the cause of woman's suffrage. The spirits see that what was needed is not only the political freedom of woman, but the perfect equality of the sexes. To my mind, Spiritualism has done more than all ther agencies corbined, to give woman her free-lom. It has not only talked woman's rights, but it has taken many women out of slavery and degradation, and clothed them with dignity and

Surely, Spiritualism is a second Daniel come to judgment. It is a searcher of all hearts; there is no spot so dark that the clairvoyant eye cannot penetrate. I have sometimes been amused when giving scances, and telling individuals their private histories, they have started in alarm, saving. "I keg you won't mention this to any one." Good mediums have no time or inclination to gossip. The history of thousands may be given them for

the moment, but it soon passes from the memory.
It may truly be said of Spiritualism, as of old, that "Many are called, but few are chosen." I see, in reviewing the past, that all who were called have not been able to keep steadfast, and that there is a winnowing process going on. The an-gel-world is demanding more efficient workers; and they will come, the good work will go on, and humanity will be redeemed. This is the mission of Spiritualism, and it is fully able to do all, and even more, than has been promised. Let us never give place to a doubt."

BROOKLYN .- J. H. Whitney writes Sept. 9th, sending us the money for a year's subscription, and saying that after a three months' trial "my family cannot consent to be deprived of the Banner. I have a little bistory to relate to you sometime concerning my being nearly sacrificed as a burnt offering more than twenty years ago in Foxboro', Mass., for presuming to advocate Spir-itualism, and for opening my house to receive the first medium ever known in those parts of heathen sectarianism, but enough at present. I have since lived a quiet believer of this beautiful faith."

Michigan.

ALBION.-L. Silliman, under date of Sept. 6th, informs us that" the grand truths of Spiritualism are exerting a widespread influence on the public mind, and many are accepting the invitation to worship hereafter at the temple of reason. The annual grove meeting, just passed, was in every particular a success, and Sunday last was a day over to be remembered as an intellectual and spiritual feast. A. B. Whiting, Miss Susie M. Johnson and Mrs. Lois Walsbrooker addressed the multitude.

Mrs. Waisbrooker's works, 'Alice Vale' and 'Helen Harlow's Vow, are eagerly read by all who are fortunate enough to get them, and are exerting a potent influence on the public mind. The brave, outspoken manner in which she handles the 'great social questions' in these works should commend them to the attention and perusal of all thinking people, who are interested in the emancipation from wrong, and elevation of the social standard of men and women. She claims that it is time that woman asserted herself,

Province of Ontario.

was any one interested in the coming of Christ, but was sorry to say he could not find one person interested in that subject. The town is very Orthodox. The Orthodox secs are very jealous of each other. A man ought to be a Christian, and with the Christians dwell, in order to find out and see the real manners of them.

Many of them would persecute a Spiritualist to

Pennsylvania.

PHILADELPHIA. — Mrs. Charles Kleckner writes us, recently, that being a great sufferer from rheumatism for five years, she was encouraged to try the professional services of Dr. R. P. Fellows by various notices of his cures contained in the papers. At the time of her first seeing the doctor she states that for two years she had not walked a step. After three treatments by him, she, to the astonishment of herself and friends, gradually improved to such an extent that she was able to walk as well as ever. She is very thankful for the aid given her by the doctor. Any person desiring to hear more concerning the case can address her at the Alleghany House, corner Nichtle and Montage and the state of the case of the Eighth and Market streets.

Texas.

EDITORS BANNER OF LIGHT-Some time since on had the kindness to publish a notice from me you nat the kindness to publish a nonce from me in regard to "The Texas Almanac and Emigrant's Guide," in which notice I promised to send the above book for one dollar. Since that time I have received several orders for it.

Since the publication of my last article in The Banner in regard to Texas, I have received letters asking where "The Texas Almanac" could be obtained. I have a suggestion to make to persons who want to move to this State. It is this: where there are several wanting information in regard there are several wanting information in regard to Texas, they could buy one "Almanac" between them, thus only costing a trifle; and where there are several, and each one wanting a copy of their own, I will send the book to clubs of four or more, at seventy-five cents each. Where more than one dollar is sent, it would be safer to send the nearest than one dollar is sent, it would be safer to send the nearest than one dollar is sent. Post Office Order on Jefferson, Texas, the nearest order office. From all that I can learn by correspondence, and through the newspapers, I think there will be a heavy emigration to this State this winter. I would be glad for a goodly number of Spiritualists to come among us, as they are generally a progressive people, and in favor of everybing calculated to reform and bless the world We need a great many such people in Texas. From the last Bauner, I see that the Spiritualists of Waco have organized, and have two or three

Linden, Texas, Sept. 9th, 1871.

Alexander Dumas is to have a monument at Havre. It is to consist of a life-size statue, and will cost 10,000 francs.

For the Banner of Light. THE ATHEIST'S THEORY OF CRE-ATION.

BY MORDECAL LARKIN.

Perverted reason sees vast systems roll,

Views wine results, but Nature vold of soul.

The Birth of Nature! Is this problem vain?

Rearch on who will-God only can explain.

One axiom, so near to truth allied,

That neither art nor science has denied, Is this: that all effects and even laws, To have existence, must have equal cause But how Creation started her career Is thus unveiled by our learned seer: The nebular, through regions wide displayed, Our giant Builder finds already made. There, at command, with compass, "law" and bevel, Create the worlds, without a God or devil. This passive substance, yielding to control, Wakes into life, and then begins to roll. Confiding safely in his code of "laws," The rounded globes revolve without a cause; Vast runs and planets now rush into space, And solar systems wisely choose their place. The huge-tailed comet next its journey runs, Plunges through space, and then sweeps round the suns. These heavenly orbs la endless union join, Move all harmonious, but without design. Self-moving systems down through Time's advance Roll ever onward, going right by "chance!" Each work of art requires a mental scan; See myriad worlds progress without a plant And when, at last, the mighty work is done, The vast contrivance must forever run, And run alone! No legislation here, Nor any lawyer called to interfere! How vain to think this theory can fail While "law" and "chance" adhere to matter's tail Oh, gifted Newton, where is thy renown? Or likewise thine-the plous Ferguson? This great revealment failed to wreathe your famo, But left by chance to crown a future name. We blame you not; your vision failed to see That "Law" and "Chance" were sole Divinity.

free Chought.

MUST WE HAVE AN "ORTHODOX" CONSTITUTION ?

MESSRS EDITORS-I read the Banner of Light and like its ndependence; still I am not a Spiritualist. I know nothing of spirit communications, and consequently have no opinions either for or against them. I have but little respect for the popular theology of the day, and not much for the selfstyled and so-called evangelical or Orthodox churches. Believing that all true religion consists in living right, and doing right, I place but little stress on belief, or faith in this, that or the other church dogma; in fact, I am disgusted with many of them, such for instance as those of the 'devil." "total depravity," the "vicarious atonement," &c.

Speaking in general terms, I incline to Radical Unitariansm, or Rationalism, but especially and particularly I am myself, and as William Denton advises, expect to remain myself, or in other words, true to the convictions of my own reason, judgment and conscience, the talents which God has given me; and I want every one of my fellows, male and female, to enjoy the same freedom that I ask, demand, and claim for myself.

Nature and common sense teach that religious liberty is one of the most sacred rights of every human being; a right so sacred, that governments have no just power to curtail its unrestrained exercise by all the people, an inherent right belonging to individuals, a natural as well as a political right; and so thought the noble patriots who proclaimed to the world the independence of the United States; so thought Franklin, and Jefferson, and others of Nature's noblemen, who wielded an influence in the formation of the present Constitution of the United States, which declares that no relizious test shall ever be required as a qualification to any office or public trust under this government. What common sense! What wisdom! What a broad and impartial view of humanity! Man standing ou his manhood, free and equal in point of privileges as God made him! Innocent in the sight of the Constitution and the law, unless by his own crimes, by his own acts (not belief) he forfeits his privileges! How we should revere those noble men, the fathers of our country and our liberties !

But alas! a change has come over the dreams of this people, for within a few short years we begin to hear the rumbling of the car of religious prescription, rolled on, at first, ciaims to at it is time that woman asserted herself, and helped to control the machinery of society. All should inform themselves, and he prepared for the contest. They will find the subject treated of in these works in a light they have not perhaps thought of hefore. Let every young man and woman read them."

by a tew of the most narrow-minded, bigoted and insane of a popular priesthood. Men of broad views at first looked upon the movement as purifical and insane, but when we now see it gaining strength among the ministry of many denominating the more in the room, this attitude became ridiculous, once in the room, this attitude became ridiculous, the movement as purifical and insane of a popular priesthood. Men of broad views at first looked upon the movement as purifical and insane of a popular priesthood. Men of broad views at first looked upon the movement as purifical and insane of a popular priesthood. Men of broad views at first looked upon the movement as purifical and insane of a popular priesthood. Men of broad views at first looked upon the movement as purifical and insane of a popular priesthood. Men of broad views at first looked upon the movement as purifical and insane of a popular priesthood. Men of broad views at first looked upon the movement as purifical and insane, but when we now see it gaining strength among the ministry of many denomination.

It is a supplied to court of the most narrow-minded insane of a popular priesthood. Men of broad views at first looked upon the movement as purifical and insane of a popular priesthood. Men of broad views at first looked upon the movement as purifical and insane, but when we now see it gain and the strength among the movement as purifical and insane of a popular priesthood. Men of broad views at first looked upon the popular priesthood. Men of broad by a few of the most narrow-minded, bigoted and insane of a freedom: for when have the priesthood in any age of the world, or among any people, lost an opportunity to perpetu-BELLEVILLE—G. M. writes, Aug. 31st: "Your paper comes regularly to hand, laden with precious truths, many of which we have evidence of every day; but darkness covers the earth (half every day; but darkness covers the earth (half and see the Constitution of the United States manipulated the time), and gross darkness the people (a majority of them, most of the time).

I had a visit from an Orthodox Christian lecture of the continuous process of the continuous turer, last week, from the Trenton, calling himself a 'Christian,' or 'Disciple,' I think, and trying to them power, would unite Church and State, and make our them power, would unite Church and State, and make our he came to Belleville to ascertain whether there swear to support it. No Jew, no Rationalist no Unitarian, no Spiritualist, no Free Religionist, could swear to support a Constitution which recognized the divinity of Jesus Christ. and styled him the" Governor of nations.

of religious liberty, under whatever name they may be known, organize to counteract the dangerous influence of death for opinion's sake, and at the same time those who would hew down or dig up our glorious tree of wink at their own crimes, some of which would compare favorably with Nero's. But charity or rather Christianity, covers a multitude of sins." those who would hew down or dig up our glorious tree of combine for the contest-to unite with Jew, with Unitarian. with Rationalist, with Spiritualist, with Deist and Atheist with all lovers of religious liberty on equal terms, for the defense and perpetuation of our rights. Yes, organize; and let a conceited and presumptuous ministry crack the whip of infidelity, which they are so apt in using, over our heads till they tire, but let them not call us slaves. Majorities, even, cannot interfere with our inherent rights without first enslaving us. Oh yes! but they are holier than we are—they, who have long ago stolen the terms "Orthodox" and "Evangelical" to cover up their unsoundness; and they claim a patent right to use the term "infidel" to frighten those who dare to differ with them in theology. Infidel to what? To God? to Nature? to one's own sense of right? Oh no! but to something far more sacred-to the burd dogmas and barbarisms found in the creeds of the churches. I glory in such infidelity as that; but if you wish to find the real infidel, the real unfaithful, you must find them under the wings of the church. You will there find those who crucify their own sense of right, who smother the convictions of their own judgments, who are infidel to the conscience which God has given them

Now, let the subject be agitated until all truly liberal minds see the danger of the approaching contest, and unite in National and State conventions to stay the hand that would bind our reason and our conscience; for, let the insane ministry go on, and one of the bloodiest civil wars that ever cursed the earth must follow; for minorities, even, have rights, and, come life, come death, or come what will the men who have the nerve and strength to stand up for their own sense of right against the incessant clamors and silent persecutions of a popular priesthood, are not the men to quietly submit to so dark a tyranny. Then, let conventions be called; let committees be appointed in every town and hamlet to record and report the encroschments of the enemy. Let the record show where politicians stand, and I say, most emphatically, vote for no man who favors this unjust movement. S. F. WOODARD.

Otborn, Ohio.

THE ATHEISM OF SPIRITUALISM.

BY K. GRAVES.

Judge Edmonds, Emma Hardinge and some of our other speakers and writers, claim that Spiritualism has reclaimed many from "the dreary faith of atheism." Without speaking for others, I beg leave to say, for myself, it has had no such effect. If I was an atheist before, I am doubly so now. Words, to have any intelligent meaning, must conform to the stand. \ United States.

and of their practical use. Atheism, as defined by our dicionaries, is simply "A disbelief in a personal God." Does my good brother or sister believe in such a being. Such a belief would rank them with idolators. It is making God in the image of man. And what is image-making but idolatry? No matter whether it finds a representation in wood or stone or not, it is still idolatry. If they mean, by an atheist, one who disbelieves in an arm and leg God, or an organized personal being, then I think Spiritualism has made a hundred atheists where it has unmade one. If I misinterpret their language, I desire to be corrected. Philosophically speaking, there is no such a being as an athelet, and the word is without meaning, viewed in this light. The word God, in its original sense, is simply Omnipotent or Universal powerthe living, moving, changing, self-austaining power of Nature. And who don't believe in such a principle-such a God? Theologically speaking, all intelligent people are athelata; philosophically speaking, none are, and no athelat can be found.

A WORKING WOMAN'S WAY IN THE WORLD.

A correspondent writes us, recently, from North Bennington, Vt., giving the following account of her experience: "Mrs. Ingraham's letter in a late copy of the Banner of Light, has given me such encouragement that I would also like to say a word to those women who, not caring for suffrage themselves, would still assist husbands, fathers and brothers to find us. And my only method of appeal must be to lift myself, wounded, crushed and bleeding, before you; wounded in the house of my friends,' crushed by those who had sworn to protect me. My chi'd-life was darkened by want, the offspring of intemperance, which my mother, with her children's little hands, vainly strove to conquer. Hard. handed toll kent me from school and the books I loved so well. At an early age I married a toiler, and our patrimony was little else than two pair of willing hands. I strove to make home bright, and my two little ones comfortable, and happy; but only by frugality and economy could I administor to our little hoard. I could make 'auld claithes look amaist as weel's the new'; was cook, seamstress, dress-maker, and milliper combined; but alas! no money passed through my hands, and therefore all I did was worthless. In every way and always I was made to feel my dependence, indebtedness and extreme worthlessness. We gained a competence, but no voice had I, or claim to anything. I lost my boy, and to this agony was added the accusation that my inompetence had killed him. My spirits were crushed, and at times I was idiotically insane. I asked for a separation, an agreement between us which should allow me my child. and some aid in assisting myself. Our union had ever been unballowed, and was in many ways increasingly disagreeable. But I was told I had no right to anything-not even my child-and was only entitled to a support while I remained with him to whom the law had bound me.

I clung to my child, remaining at home until the discordant conditions would make me wild; then I would board with a friend, or my mother. At last, my accumulated wrongs ressed too hard, my child was sent from me, and I went again to my friend, where harmonious conditions invariably prought quiet and peace to my perturbed soul. And the law has now given him a divorce. And now, bereft of child, home, everything, having only humiliation for all the years that I have tolled and suffered, I ask you, is it nothing to you, oh all ye that pass by—was there ever sorrow like my sorrow? and I am only one of the many, too weak to cry, and in the oud-voiced throng be heard. We die by thousands; we die spirit and body; the spirit sometimes years before the pody. Do you not know that the spirit dies? and years of ur time must clapse, before it can regain its consciousness? Ah! it is not all of death for the body to die, else now sweet it would be for the weary soul to pass away,"

From the Troy Daily Whig, Sept. 15. Mrs. Woodbull Interviewed and Criticised.

went, yesterday, to see Mrs. Woodhullprompted, I confess, by the most vulgar curiosity, just as I might walk a block to see Jim Fisk, Beelzebub, or a two-headed monstrosity. I had Beelzebub, or a two-licaded monstrosity. I had never been more violently prejudiced against any person, man or woman. It was not alone that I considered her impure in character. Private immorality may be viewed with pity, sometimes with contempt. But accepting, wi'h Stuart Mill and Beecher, the principle of woman's rights, I loathed Mrs. Woodhull for disgracing a good cause—for brazenly hitching this cause, as I supposed, to the business card of a tramping broker. A thousand things in the general press, and some things in that chaotic sheet, Woodhull and Claflin's Weekly, seemed to justify this conviction. On reaching the Lyceum Hall of the Spiritualists, I found that Mrs. Woodhull had just finished her I found that Mrs. Woodhull had just finished her remarks to the Convention, and had retired with ome friends to an ante-room. Seeing an editorial acquaintance, I asked him to stroll with me into the room and point her out. I refused an introduction, thinking at first that, in Mrs. Wood-hull's case, it would answer to forget the manners

so misjudged as this young woman. Everybody has written harshly of her. I have done so with the rest. But as Tilton heads his blography of Mrs. Woodhull, "He that uttereth a slander is a fool," I had not even taken the trouble to read Mr. Tilton's article, until after I saw his heroine.

service.
Mrs. Woodhull is certainly not what is called a "well-balanced mind." To use the common word, she is "crazy"—a little so, but in the same sense that Joan of Arc and Swedenborg were "out of their heads." But she is not coarse, nor vain, nor selfish; she is not even self-conscious in the meaning of ordinary egotism. She has just the reverse of all these qualities. She is simply an enthusi-Then, as Thomas R. Hazard suggests in the Banner of ast—the most wrapt idealist I have ever met. In Light for Oct. 20th, 1870, (I second his motion,) let all lovers conversation she never seems to think of herself, and scarcely of her listener; she is entirely lost. absorbed heart and soul, in the ideas she advo-cates. Her very financial schemes seem a crusade against Wall street, rather than endeavors to pros-per by its victous gambling.

Mr. Tilton's description of her person is accu-

rate. Her face is not sensuously attractive, but its intellectual beauty is much more than remarkable. I know of no other public character with such a transparent expression of impassioned Even Anna Dickinson, whose moral earnestness is almost the whole secret of power, has an inexpressive face, compared with

his slbyl of politics and Spiritualism.

I should hesitate a long time before joining the Victoria League." The country can probably "Victoria League," The country can probably do very well without Mrs. Woodhull for President. She would be scarcely superior in that po-sition to Horace Greeley himself. But that she believes implicitly in her destiny, feels that she was horn for a great work, is evident at the glance

of an eve

of an eye.

Tilton thinks she occasionally writes English—whether by aid of her spirit, "Demosthenes," or otherwise—"not unworthy of Macaulay."

A passage is given, for example, eloquent enough, but rather "spiritual" in vocabulary, and treating, among other things, of "consonant harmony." Such figures of speech I do n't remember to have seen in Macaulay, and I doubt that "Demosthenes" ever used to employ them in his more careful Greek orations. No. Mrs. Woodis more careful Greek orations. No, Mrs. Wood-ull is not nicely cultivated in her diction, and Demosthenes loses elegance when she speaks Bemostnenes loses elegance when she speaks English for him. She is such an intense nature, however, that I presume she sees visions—as many angels as St. John, perhaps—as many devils as Luther. Had she been carefully trained from childhood, I must think she would have been a worderful scholar noet and thinker. As been a wonderful scholar, poet and thinker. As it is, she is an abnormal growth of democratic institutions—thoroughly sincere, partly insane, and fitted to exaggerate great truths, like self-denying love, into theoretical free love and some practical

But now that Mr. Tilton has shown her personal character to be as pure as that of any woman married after divorce: now that the story of her two husbands has been exploded in all but the most generous pity and charity for the outcast Woodhull, American editors should heal the wound they have caused by their ignorant slanders. If the press of this nation has not settled into a hopeless oligarchy of gossips, a "coward's castle" filled with blackguards, it will make the

atonement that common decency demands The Japanese Government has adopted a new system of coinage in harmony with that of the

From the Atlantic, for October. A NEWPORT ROMANCE.

BY DRET HARTE.

They say that she died of a broken heart (I tell the tale as 't was told to me). But her spirit lives and her soul is part Of this sad old house by the sea.

Her lover was fickle and fine and French : It was nearly a hundred years ago
When he salled away from her arms—poor wench—
With the Admiral Rochambeau.

I marvel much what periwigged phrase Wou the heart of this sentimental Quaker, At what gold-laced speech of those modish days She listened—the mischief take her! But she kept the posies of mignonette That he gave, and ever as their bloom faile And faded (though with her tears still wet) Her youth with their own exhaled.

Till one night, when the sea fog wrapped a shroud Round spar and spire and tarn and tree, Her soul went up on that lifted cloud From this sad old house by the sea.

And ever since then, when the clock strikes two, 8he walks unhidd-n from room to room, And the sir is filled that she passes through With a subtle, sad perfume.

The delicate odor of mignonette, The delicate door of mignonette,
The gheat of a dead and gone bouquet,
Is all that tells of her story, yet
Could she think of a sweeter way?

Myself a ghost from a further rea-And I trust that this Quaker woman might, in courtesy, visit me.

For the laugh is fled from the porch and lawn, And the bugle died from the fort on the hill, And the twitter of girls on the stairs is gone, And the grand plane is still. Somewhere in the darkness a clock strikes two.

And there is no sound in the sai old house, But the long verandah dripping with dew, And in the wainscot a mouse,

The light of my study lamp streams out From the library door, but has gone astray In the depths of the darkened hall. Small doubt But the Quakeross knows the way.

Was it the trick of a sense o'erwrought
With outward watching and inward fret?
But I swear that the air just now was fraught
With the odor of mignonette!

I open the window and seem almost—
So still lies the ocean—to hear the beat
Of its Great Gulf artery oil the coast,
And to bask in its tropic heat.

In my neighbor's windows the gas-lights flare As the dancers swing in a waitz of Strauss, And I wonder now could I fit that air To the cong of this sad old house.

And no edor of mignonetto there is But the breath of morn on the dowy lawn, And mayhap from causes as alight as this The quaint old legend is born,

But the soul of that subtle sad perfume,
As the spie dembalmings, they say, outlast
The mummy laid in his rocky tomb,
Awakens my buried past.

And I think of the passion that shock my youth, Of its aimless loves and its idle pains, And am thankful new for the certain truth That only the sweet remains.

And I hear no rustle of stiff brocade,
And I ree no face at my library door;
For now that the ghosts of my heart are laid,
She is viewless forevermore.

But whether she came as a faint perfume, Or whether a spilit in stole of white, I feel as I pass from the darkened room She has been with my soul to night!

MAINE.

Missionary Experiences.

DEAR BANNER—Engaged in missionary work for the cause of Liberalism and Spiritualism " Down East," I meet with of Liberalism and Spiritualism "Down East," I meet with many things and experiences that I would be glad to put in form of reading for your numerous patrons, but I hardly feel able to do so. Since I was last at the "Hub," I have lectured in Portland, Newport, Plymouth, Dexter, Banger, Glenburn, Bradley, Bucksport, Eliaworth and Castine. I find a great many Spiritualists in Maine, but, as elsewhere, there seems to be but very few organized societies that are holding regular meetings. In Portland, the Pirst Spiritualists Bockety—Joseph B. Hall, President—is intending to hold regular meetings during the coming fall and winter. The Lycoum Suclety will continue the Lyceum after the first of September—Capt, Beals, Conductor—and will also have lectures a part, if not all of the time. There are plenty of Spiritualists in Portland to sustain successfully two good meetings. I wish to say a few words right here in favor of Bro. Hall's

I wish to say a few words right here in favor of Bro. Hall's paper, "The Monitor," pulsished in Portland, which has now been before the people for a few months. It is an excellent and ably-conducted sheet, which ought to receive the patronage of the people everywhere, devoted, as it is, to Spiritualism and general reform, with a fixed determination on the part of its eilitor to carefully study facts, and speak the truths that these facts reveal, without reserve, plainly and featlessly. The Monitor's motte is, "How to the line, lot the chips fall where they will "—in plain English, speak the whole truth, and take the consequences. Good, Bro. Hall! Stand by that statement, and if the people have not courage and sense enough to sustain you, you will have the satisfaction of knowing that you have been true to yourself, which is the best reward a man can have. If there is anything detestable in this world, it is the oringing, slavish policy manifested by journalists in general, in olicy manifested by journalists in general, in and the Burner of Light, the American Spirituals in Renoral, in catering to the superstitions of a corrupt and bigoted church and priesthood. All hall and God speed to all journals that dare speak the truth! Among such may be reckened the Monitor, the Banner of Light, the American Spiritualist, the Crucible, the Religio-Philosophical Journal, and a few—

dare speak the truth! Among such may be reckoned the Monitor, the Banner of Light, the American Spiritualist, the Orucible, the Religio-Philosophical Journal, and a few—a very few others.

In Doxter and Newport I was greeted with fair audiences, and the interest in Spiritualism in both of these places seems to be on the increase. The kindhearide people gave me a hospitable welcome to their homes. Lust winter, the people of Dexter were charmed and instructed by an able course of lectures from Prof. Denton, on geology; and they design having him again, the coming season, to deliver a course of liberal lectures.

At Banger, I met Mrs. E. A. Blair and husband, who were quietly engaged in giving the people evidence of the presence of their spiritrifiends, through the painting of flowers, beautifully executed while the medium is blindfolded. Mrs. Blair gave a public exhibition on the platform, before my lectures on Sunday, which gave excellent satisfaction.

Just at prosent they are holding no regular meetings at Banger, but there seems to be a strong interest manifested in the phenomena, and there is a great demand for test mediumship. Charles Foster, the well known medium, spent a few weeks with Bro. E. P. Baldwin this summer, and he was visited by a large number of the most intelligent people in town. Most of them were astonished and delighted by the evidence given them of the presence of their loved ones. What with Mrs. Blair and Mr. Foster, the Banger flowed ones. What with Mrs. Blair and Mr. Foster, the Banger flowed ones. What with Mrs. Blair and Mr. Foster, the Banger flowed ones. What with Mrs. Blair and Mrs. Blair a teleurosa as a test-medium are evidently rapidly increasing. She is doing a glorious work, and I hope that her health and strength impossible, more beautiful than formerly, and her powers as a test-medium are evidently rapidly increasing. She is doing a glorious work, and I hope that her health and strength impossible, more beautiful than formerly, and her powers as a test-medium are evidently r

In Bucksport I found some Spiritualists, but in rather a torpid state. The audience was fair, and some interest apparent.

Elisworth was the next place visited, and here I met with a new experience: I lectured in a church on Sunday, which belonged to the Methodists, but they do not occupy it at present, as the society is too small to support a minister, and, in the course of my remarks, I alluded to the Bible as being like other books—the expression of the opinions of men who were by no means infallible, and evidently ignorant of some of the great facts which modern investigation has revealed. I also hinted that prayer availed nothing, no matter to whom addressed, if the thing prayed for was against the action of a natural law.

I remained in Elisworth until the next day, and engaged the church for a lecture on Monday evening. Went to the place of meeting at the appointed hour, and found the door of the church closed, and the keeper with his back against it, declaring that I could not enter. When asked the reason, he said that the church trustees had decided not to permit a man to speak in the church again who trampled on the Bible, and said Jesus Christ was nothing but a man. For the first time in my experience, I met the genius of bigotry and superstition face to face, with the Bible as a club to beat off the advocates of growth. He shut the cloor squarely in my face. I had to give up lecturing for that night, but was determined not to be driven off; so the friends of progress engaged the best hall in town, and the next night, before a small audience—because of the storm—I told the people as best I could in the confusion, my opinions of "The relation of the Bible to civilized man." I cannot use the storeotyped phrase of "large and attentive audience,"; on the contrary, it was small and noisy, many seeming disposed to annoy me as much as possible, and show their love of God by their offorts to stop free speech. But I "said my say" in my way, not as well as I could under more favorable circumstances, but suffic

and God need to be defended by shut doors and one-sided pulpits! Certain it is, that if the Bible and Christian theology are true, nothing that I or any one else may say will affect them; but If there are false claims made for either, the sooner the people know it, the better. What we want more than anything else, is to educate the people in regard to the truths of Nature and the facts of history. Then let them not their common score, and there is no danger but they will free themselves from the fetters that a designing priesthood have placed upon them.

Maine people have suffered much from their blind faith in the Bible. Here in Washington County, Adams raised the Jaffa Colony, taking away with him over a hundred people, who, according to the Bible interpreted by Adams, were going to a land flowing with milk and honey, and where they would soon be joined by the Lord Jacus from heaven. With Bible texts to prove his statements, Adams hoaxed the people, and they sold all they had, giving the money to him, and salled away from home and friends to the promised land. No sooner at see, than Adams got beastly drunk, and remained so the most of the voyage. His dupes found they had been terribly decrived in the character of their prophet, and arriving at their destination, they discovered, to their horror, that the country that he had pictured to them in each glowing colors, was the notoriously storile desert of the valleys of the Bead Sea. that the country that he had pictured to them in such glow-ing colors, was the notorlously storlie desort of the valleys of the Dead Sea. Many of these misorable victims of an infallible book (?) and a tricky saint, storved to death, and those who lived, suffered fearfully, returning to their native State penniless and discouraged. Thus the ignorant, confiding people, are ready to believe the most absurd doctrines, providing they can be substantiated by quotations from the Bible.

providing they can be substantiated by quotations from the Bible.

Liberal lectures are much needed in this region. Nellie L. Davis has been lecturing on the Penobscut, and in other parts of Maine, and I am glad to learn that her lectures are very able and thoroughly radical. Superstition is not religion, nor are fables truth, and I believe the time has come to meet bigoty and intolorance leadeastly, and tear down their Pagan temples, break up their kiels, and make room for the building of the temple of Truth. No matter if the dwellers in darkness do protest against the smilght. Let the owls hoot, the bats dap their wings, and the jackals howl, because the god of a new day bids them depart from their unhely feast—the songs of a joyous welcome to the rising sun shall ring through the land, coming from the glad hearts of an emancipated race. Work on in the cause of freedom, ye men and women who dare to speak the truth. Let your words glow, and your pens gleam with the light of a better gaspel, from Maine to Biorida, from the Atlanke to the Pacific—throughout the world—hersiding everywhere the song of the angels: "Peace on earth, and good will to men."

Millbridge, Me., Sept. 11th, 1871. Millbridge, Me., Sept. 11th, 1871.

MICHIGAN.

Grove Meeting at Grand Ledge, Eaton

Grove Meeting at Grand Ledge, Eaton Co., Sept. 2d and 3d, 1871.

The weather being fine, the Spiritualists of Grand Ledge and vicinity assembled Saturday, at two o'clock r. M., in a beautiful grove prepared for the eccasion. Meeting called to order by John Farlin, of Bellevue, after which M. C. Burtch, of Grand Ledge, was elected President, and Mrs. G. W. Lusk, of Eaton Rapids, Secretary. Next in order came the election of Committees, as follows: Business Committee, John Farlin, L. Bolles, Jabez Ashley. Finance Committee, Porter Skinner, Mrs. Macumber, Mrs. Brown, P. G. Cook, Mr. Bement. Committee on Resolutions, Ira Smith, Dr. Jewett, Mrs. Macumber.

We were then entertained by an address from Dr. Lusk, of Eaton Rapids, followed by a Conference Meeting, which was rendered very interesting and instructive by the remarks made and the harmony which seemed to exist. This closed the afternoon exercises.

Sunday Morning Sestion.—Convence at nine A. M. Opened by Conference Meeting, in which Dr. Lusk proposed the discussion of the question: "What is right?" which was participated in by many of the friends present, and added much zoal and interest to the meeting. Prof. Bailey and wife, arriving from Charlotte, entertained the audience at intervals during the day with vocal and instrumental music.

Mrs. Kutz, of Rockford, gave an invocation, after which

totipated in by many of ite finence present, and added much zoal and interest to the meeting. Prof. Balloy and wife, arriving from Charlotte, entertained the audience at intervals during the day with vecal and instrumental music.

Mrs. Kutz, of Rockford, gave an invocation, after which we listened to a lecture from Dr. Lusk; subject: "Eternal Progression." Mrs. Kutz followed with an able address on the same subject. Puring this session a collection was taken up, and the amount of money readily contributed speaks well for the interest of the friends in this vicinity. Meeting adjourned until two r. x. During the intermission a basket plenic collation was arranged, of which all of the friends were invited to partake.

Afternoon Session—At two o'clock we were again called to order by the President. Resolutions were road and adopted, but, as they were not handed in to the Secretary, we shall be unable to have them published. The last one, which portained to the rights of women, was followed by an able essay from Mrs. Kent on the same subject. Mrs. Edgar, of Lansing, also read an inspirational casay, replete with the pure essence of the Spiritual Philosophy. An address in the German tongue followed by Mr. Gansley, of Lansing. In localities where there are Germans desiring a progressive teacher, they would do well to secure the services of Mr. Gansley, as he is a young man just entering the field, and his heart is fully engaged in the work. Mrs. Kutz delivered a highly interesting and profitable discourse on the true preparation for the change called death. Dr. Lusk followed in a speech setting forth the beauties of the Summer-Land, and the exercises closed.

It was decided to hold the Annual Session of the County Circle at Grand Ledge, the first Saturday and Sunday in October. Some of the most able speakers in the State are engaged for the occasion, and it is hoped that this mouting will increase the strength that Spiritualism has already gained in Eaton County. May we, as a band of progressive from slavery of every

NEW YORK.

Mediums' and Speakers' Convention. The Convention convened at Leroy, Sept. 2d, holding its session two days. President-P. I. Clum; Vice President -Dr. R. G. Meenay; Scoretary-Mrs. S. A. Burtis; Assistant Secretary—A. E. Tilden.

D. W. Hull, of Indiana, read the following: Whereas, The Second Adventists are

Whereas, The Second Adventists are holding meetings at this place; and whereas, they build their reputation on the prejudice they raise against Spiriualism; therefore, Resolved, That we write and urge them to hold a discussion with us on the points of difference between us. Resolved, That, so long as they refuse or avoid such discussion, they manifest a want of confidence in their ability to successfully sustain their peculiar views.

Rev. Mr. Harter introduced the following, which was ac-

cepted: Resolved further, That the President appoint a committee of one to carry out the provision of these resolutions, by carrying the same to the parties challenged, and making such arrangements as may be necessary for said discussion. After a free discussion, Rev. Mr. Harter was appointed as such committee, and reported as follows:

Your Committee appointed to communicate to the Adventists now holding a ceries of tent meetings in this village would respectfully report that he called on Revs. Pholps and Moore, but could not in any way prevail on them to engage in a debate on points of difference between them and the Spiritualists.

the Spiritualists.

Able lectures were given by D. W. Hull, J. G. Fish, Miss Helen Grover, Rev. Mr. Harter and Dr. E. L. Lyon. Music by Bro. Beals. A poem was read by Miss Lizzie L. Crosby, entitled "Naked Truth, in Rough-shod Rhymes."

The meeting was well attended, there being iffeen counties represented, and much interest and harmony prevailed, inspiring all with feelings of greater aspirations for the future fulfillment of each and every duty.

Adjourned to meet in December next.

BARAH A. BURTIS, Secretary. A. E. TILDEN, Ass't "

J. Jesterson Reilly going to Connecticut under the Auspices of the State Association.

ASSOCIATION.

I had thought I should never again be obliged to beg space in your columns to make another appeal to the Spiritualists of Connecticut, but, contrary to my previous calculations, the fates have determined that my missionary work in Connecticut is not finished. Therefore, in accordance with the earnest solicitations of the President and Executive Board of the Association, I have concluded to continue on, provided I am sustained.

In a Association, I have concluded to continue on, provided I am sustained.

I have been importuned, from time to time, for tests and a test medium. I wish now to announce that, in accordance with this demand, I have secured the services of Master J. Jefferson Rellly, whose mediumship I have tested, and I unhesitatingly pronounce him the best test medium I have ever mat. He gives names, together with the requirements, and have met. He gives names, together with circumstances, such as the lime and place of decease, also manner of the same—that is, whether by drowning, or other ways accidental—with as much ease as ordinary mediums make the simplest statements.

ments.

We shall be ready to commence our travels in the State
the 18th of October. Do not fail to send in your calls for
lectures early, as there is such a demand on Master Reilly's
time that it is uncertain how long I can retain him. He
gives both public and private tests. Persons wishing our
services will please let me hear from them at once, as I want
to get routes laid out, so there shall be no loss of time on my
return to Connecticut. First application, first served. Address me at Keene, N. H., until October 10th; after that, at
West Winsted, Conn.

Below find a statement of my receipts for last quarter.

dress me at Keene, N. H., until October 10th; after that, at West Winsted, Conn.

Below find a statement of my receipts for last quarter, commoncing May last, ending July 31st:

Subscriptions—B. D. Bunnell, Bridgeport, \$1,00; Frank J. Warner, do., \$1,00; Robert Dunson, do., \$1,00; Joremiah Little, do., \$1,00; William Weeks, do., \$1,00; Joremiah Little, do., \$1,00; William Weeks, do., \$1,00; Joremiah Little, do., \$1,00; William Weeks, do., \$1,00; Joremiah Little, do., \$1,00; God Norton, Southing Bowan, do., \$1,00; Mrs. Duel, do., 50 cents; James Wilson, do., \$1,00; Gard Norton, Southington, \$2,00; Hiram Osborn, Forestville, \$2,00; R. A. Douglas, do., \$2,00; Hra Churchill, do., \$2,00; D. B. Isham, Willimantic, \$3,00; Mr. Hydc, Unionville, \$1,00; J. B. Hinckley, do., \$1,00; Dr. Calvin Hall, Stafford, \$2,00; Guilford Parker, Norwich, \$2,00; Byron Boardman, do., \$2,00. Total, \$31,60.

Collections—Four lectures in Plainville, \$30,00; one collection in Seymour, \$3,00; two lectures in Ansonia, \$3,02; one collection in Bakerville, \$3,31; receipts of one circle, \$2,00; private donation, \$2,00; railroad ticket by Henry Richards, \$1,50. Total, \$31,60.

E. Annue Hinnan,

Agent of the Connecticut Association of Spiritualistic.

West Winsted, Ct., Srpt. 15th, 1871.

and God need to be defended by shut doors and one sided pulpital. Certain it is, that if the Bible and Christian theel-Owen at the Grave of his Wife.

[From the New Harmony Register, Sept 1.] Her funeral was early on Sunday morning last,

that sai ject should as far as possible, be carried out, when these wishes were known. During Mrs Owen's illness, she said nothing in regard to fire funeral; but, some two or three months ago, it chanced; as men say—though there is no such thing as chance—but it happened that my wife and I had a conversation on funerals. She said she would not wish to have any hell tolled at her she would not wish to have any bell toiled at her funeral, especially if there was any rickness near. She thought sick persons sometimes suffered by hearing it, and she did not wish her death to be the occasion of gloom or suffering of any kind. Music, she said, she thought fitting—music, serious and appropriate, indeed, but also hopeful and encouraging, with nothing of the despending and sepulchral about it, for gloom seemed to her most incorporate. And what about a funeral ser. sepulchral about it, for gloom second to her most inappropriate. 'And what about a funeral sermon?' I asked. 'No,' she replied, 'not an ordinary funeral sermon, for these usually contain unmeaning and of on unmerited praise; but I should like,' she added, 'that some one who has the same idea of death that I have, would express them at the grave.'

All this was said incidentally, and I think without the least then in her mind that I make some

out the least idea in her mind that I might soon have to recall it; for she was in perfect health at the time, and I, being more than ten years her senior, expected to go before her; but it was other-

wise ordered.

Then I sought to fulfill her wishes. I requested that the bell should not he tolled, there being at the time a lady—a dear friend of hers-seriously ill at my house. Then E selected, as suitable for music on such an occasion as this, a poem by Mrs. Stowe, entitled 'The Other World,' and I had a few copies printed for distribution here."

They were distributed, accordingly, and Mr. Owen resumed:

us. They will now sing a portion of that ods. Afterward I shall endeavor to say a few words on the subject of death. Then we will sing the remaining portion of Mrs. Stowe's beautiful verses. And afterward, if my esteemed friends, the Rev. Mr. Mttohell and the Rev. Mr. Erwin—ore are both desired to mark I am only a way rea one or both—desire to speak, I am quite sure you will hear them with great pleasure."

The singing was conducted by Mrs. Bella Golden, Mrs. Charles A. Park, Miss Louisa Duclos and Mr. John D. Jones, several other persons join-

to me as important as the assurance of immortality. You remember the text: 'If there he no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then your faith is vain.

Fow dony this; but comparatively few feel any absolute certainty about it. Even the most earnest and devout Christians sometimes admit how

wavering faith often is."

Mr. Owen then related conversations which he had had on the subject, at one time, with a well known Presbyterian elergymen of New York; at another time with the Episcopal Bishop. The former—a wealthy man—declared to Mr. Owen, who had been saying to him that he (Mr. Owen) did not believe more firmly in the existence of the visible world than he did in that of the invisible—that he (the elergyman) would give half what that he (the clergyman) would give half what he is worth in the world to be able to say the same thing. The latter stated to Mr. Owen that, assisting at the deathbed of an aged eleryman—a perfect exemplar, throughout a long life of usefulness, in faith and conduct—and the conversation turning on the evidences of a future state, the dying man exclaimed: "Ah, Bishop, the proof, the proof! If we only had it!" Then Mr. Owen resumed: sumed:

"I did not believe-and here I speak also for and not believe—and here I speak also for her whose departure from among us we mourn to-day—I do not believe more findly in these trees that spread their shade over us in this hill on which we stand, in those sepulchral monuments which we stand, in those sopulchral monuments which we see around us here—than I do that human life, once granted, perishes never more. A death change there is, often terrible to witness, leaving us behind desolate and forsaken for a few years on earth, but no death. We never go down to the grave. We cannot be confined within the tomb. It is a cast-off garment—sacred, indeed, as are sacred all mementees which memory connects with those we have loved and lost—but yet it is only a cast-off garment, encoffined, to which are paid the rites of sepulchre.

She believed, as I believed, that the one life succeeds the other without interval, save a brief transition slumber, it may be of a few hours only. Neither of us could believe in the old idea—almost discarded in modern times—expressed in such lines as these:

such lines as these:

'That man when laid in lonesome grave Shall sleep in death's dark gloom, Till th' eternal morning wake The slumbers of the temb.'

here below, there are joyful reunious above. Also, that the next world is one of many mansions, to be occupied by those who are fitted to enter therein, and this because they are fitted, not by any earning of heaven, for which of us is faultless enough for that? Yet there are the prepared and unprepared; and that determines our lot in the next world.

I agreed with her also in the belief that there are in heaven duties, avocations, enjoyments even as various as are those on earth, but far

even, as various as are those on earth, but far higher and nobler in scope and purpose.

Finally, I believe as she believed—and is so beautifully expressed throughout the ode we have been singing—in guardian care by the inhabitants of heaven exercised toward those of earth.

As to the virtues and the good deeds of her who has left us, if nearly forty years' life and conversation in our village suffice not in witness, any word from me would be worse than worthless.

Better to imitate her example than to speak her praise. Wall has a great poet and thinker re-Well has a great poet and thinker reminded us: 'He mourns the dead who lives as they desire,' '

hooves Bocieties and Lecturers to promptly notify us of appointments, or changes of appointments, whenever and wherever they occur. This column is devoted exclusively to locturers, without charge. If the name of any person not a lecturer should by mistake appear, we desire to be so in-

DR. D. D. DAVIS, inspirational, 65 Leverett st., Woston, Ms.
LEVI DINNELSPIRE, Decatur, Ill., box 295, care B. J. Righter,
Mn. A. E. Dory will attend funerals in Herkimer County,
N. Y., and vicinity. Address, Hon, Herkimer Co., N. Y.
HENRY J. DUMIN, inspirational speaker, Cardington, O.
GEORGE DUTION, M. D., West Randolph, V.
MRS. ADDRE P. DAVIS, Winto hall, Greene Co., Ill.
MRS. E. B. DANFORTH, M. D., trance speaker, (formerly of Boston), Lawrence, Kan., Lox 895
M. 88 S. E. DICKSON, inspirational, Vincland, N. J., box 291.
FRANK DEVIGHT, Wontona, Lowa.
MRS. SOUTHA K. DURAST, Lebanon, N. H., will answer calls in New Hampshire and Vermont.
MRS. EMILY DENRION. EWER, inspirational speaker, 241
Sixth avenue, New York.
MRS. M. A. Ellis, inspirational speaker, will answer calls to lecture in Hilmols, Michigan, Indiana and Ohio. Address, Indianapills, Ind.

Miss, M. A. Ellis, inspirational speaker, will answer calls to lecture in lillinois, Michican, Indiana and Ohio. Address, Indianapolis, Ind.
Andrew T. Foss, Manchester, N. H.
J. G. Fish, Avon Springs, N. Y.
Thomas Oatober; In Lonisvillo, Ky., during November; in Spring-lidd, Mass, during Teocember; in Music Itali, Boston, during Jetober; in Lonisvillo, Ky., during November; in Spring-lidd, Mass, during Teocember; in Music Itali, Boston, during January, in the sitemoon, in Chebea in the evening; in Marihora' and Hudson during February; in Salem during March; in Troy. N. Y., during April, May and June; in New York during July. Address, 1919 Walnut street, Philadelphia.
MRS. CLARA A. FIRLD will speak in New Bedford, Oct. Address, 111 Middisex street, Lowell, Mass.
Toknis and Harlor, Mass.
DR. H. P. PARREDED will speak in Eist Saglinaw, Mich., during October, Address, Ancora N. J.
J. W. FLETCHER, Wydsford, Middiseck Co., Mass.
N. S. GREKELERF WILL Speak in Soucers, Conn., during October, Address, Mill Speak in Soucers, Conn., during N. S. GREKELERF WILLS Speakers in Soucers, Conn., during N. S. Mills Hell-N Grover, inspirational speaker, 79 Myrtic 81, Boston, Mass, Richmond, Ind.
KERREY GRAYES, Richmond, Ind.

Miss Heles Ordover, insulational speaker, 79 Myric st., Roston, Mass, will make engagements to Leture the coming acaton.

Keuret Graves, Richthond, Ind.
Mes. A. Hell, trance and inspirational speaker, 1716 Park avenue, Philadelphia, Pa.
Dr. M. Herny Horgitzon will speak one-half the time in Stowe and one-half in Morrisville, Vt., for one year. Address Stowe, Vt.
Mrs. Emma Hardings will speak in Musc Hall, Roston, during October; in New York during November; in Salem during January. Address care of Thomas Ranney, Esq., 251 Washington street, Boston, Mass.
Moses Hull, 166 West Baltimore street, Baltimore, Md.
D. W. Hull, inspirational and normal speaker, Hobart, Ind. Lyman C. Howe, Lol & Fredomia, N. V.
Mrs. S. A. Hortonson, Inspirational Owensville, Cal.
VRS. M. S. Townsenderloander will speak in Lynn, Mass, during October, in Salem during November.
Challes Holt, Warfen, Warfen Co., Pa.
Miss Suste M. Johnson, Corry, Pa.
Miss Suste M. Johnson, Horton, Mich.
DR. P. T. Johnson, Individual, 14 Chester Park, Hoston, Mass, S. A. Jepper, Iecturer, Bridgewater, Vt.
W. H. Johnson, Herturer, Pa.
Miss Suste M. Johnson, Herton, Mich.
DR. P. T. Johnson, Herton, Pa.
Miss Suste M. Johnson, Herton, Mich.
DR. P. T. Johnson, 10 West Mailion street, Chicago, Ill, Alfred Rell ev, normal speaker, Rohy's Corner, N. H.
Mrs. Malla M. King, Han montor, N. J.
D. P. Kayper, M. D., St. Charles, Ill, Gronger, F. Krittinger, Buffalo, N. Y.
Mss. J. Kutz, Bostwick Lake, Mich.
O. P. Kayler, M. D., St. Charles, Ill, Gronger, Mich.
Miss Jenny, Levy, Inspirational speaker, Will Jecture in State of Markey Marker, Markey Marker, Markey, Mish.
Miss Jenny, Levy, Inspirational speaker, Will Jecture in State of Markey Markey, Marke

GROBOR F. KETTRIBOR, BOTWICK LARE, Mich.
O. P. KRELOGO, EAST Trumbull, Ashtabula Co., O.
MIRS, FRANK REED KNOWLES, inspirational speaker, Broeds
ville, Mills.

Airss JENNIV LEYS, inspirational speaker, will lecture in
Springfield, Mass, during November: in Worcester during
October: in Plymouth, Dec 3, 10 and 17; in Music Hail,
Boston, Dec. 21 and 31, in the afternoon, and in Cheisea in
the evening; in Lynn during January. Address, case Dr. B.
H. Grandon, 4 Treinount Temple, Boston.
Mills, F. A. LOGAN, Genosee, Wis.
Cephas B. Lynn, inspirational speaker, 634 Race street,
Philadelphia.
DR. GROBOR W. LURK will answer calls to lecture. Address, Eaton Rapids, Mich.
JOSEPH B. LEWIS, inspirational speaker, Yellow Bering, O.
H. T. LEGNARD, Taunton, Mass, will answer calls to lecture
on "Temperance" in the trance or clair voyant state.
DR. JOHN MAYHEW, Washington, D. C., P. O. box 607.
MRS. MARY A. MITCHELL, M. D., will lecture in Hilmols and
Missouri. Address, box 94, Huntley, Mellenry Co., Ill.
MRS. NETHE COLUREN MAYNARD, White Plains, N. Y.
MRS. TAROZINE MOORK, Needham Vineyards, Mass.
RRV. A. K. MACSORLEY Will answer calls to lecture on
Spiritualism. Address, San Francisco, Cal.
CHARLES S. MASSH, semi-trance speaker. Address, Wone
woo, Juneau Co., Wis.
J. W. MATHEWS, lecturer, Heyworth, McLeon Co., Ill.
DR. JAMES MORRISON, lecturer, McHenry, Ill.
MRS. A. E. MOSSON, Inspirational speaker, No. Conway, N. II
P. C. MILLS, North Waterhoro', Mc.
MRS. ELIZA HOWE FULLER MCKIRLEY, San Francisco, Cal.
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MRS. O. A. POND, Hospirational speaker, No. Conway, N. II
P. C. MILLS, North Waterhoro', Mc.
MRS. C. A. K. POORE will answer occasional calls to lecture
upon Spiritualism, social and religious reform. Address, No.
8 Wellangton Street, Poten, Morthistown, Illeo Co., Minn.
DR. S. D. PACE, PORT Huro MRS. ANNA M. L. POTTS, M. D., lecturer, Adrian, Mich.

MRS. ANNA M. L. POTTS, M. D., locturer, Adrian, Mich. Herry PAGKARD, 371 Diorchester st., W. Y., Routh Boston. Mrs. E. N. PALMER, trance speaker, Big Flats, N. Y. Miss NETTIE M. PEARE, trance speaker, Chicago, Ill. Miss. J. Puypen, trance speaker, South Hanover, Mass. Dr. P. B. RANDOLPH, 89 Court street, Room 29, Boston, Ms. George & J. Ransay, M. D., will answer calls to lecture on the Spiritual Philosophy. Address, 73 McDougal street, New York.

York. Dr. H. Reed, Chicopee, Mass. Mrs, S. A. Rogers, Haverhill, Mass. Rry. A. B. Randall, Appleton, Wis. J. T. ROUBE, normal speaker, Casey, 111.
MRS. JENNIE S. RUDD, 4 Myrtle street, Providence, R. L.
MRS. PALINA J. ROBERTS, Carpenterville, 111.
MRS. C. A. ROBERTS, Carpenterville, 111.
MRS. ELVIRA WHEELOCK RUGGLES, HAVABA, 111.
A. C. ROBERSON, Lynn, MASS.
WM. ROSE, M. D., inspirational speaker, 122 Second street, Louisville, Kv.

WM. ROSE, M. D., inspirational speaker, 122 people and Louisville, Ky.
Mrs. H. M. Shaw, trance speaker, Joliet, Will Co., Ill.
DR. E. Speace, Brownville, N.Ch.
JAMES H. SHEARD Will answer calls to lecture and attend funerals. Address, South Acworth, N. H.
Mrs. JULIA A. Strakey, trance speaker, Wilmington, O.
DR. EMMA R. STILL, trance speaker, 51 Hudson st., Boston, Mrs. Laura Cupry Smith lectures in Port Huron, Mich., during October and November; in Louisville, Ky., during Decomber; in Memphis, Tenn, during January. Address, Port Huron, Mich.

omher: in Memphis, Tenn, during January. Address, Port Infon, Mich.
Mrs. Many Lanston Strong, 70 Jefferson st., Dayton, O.
Mrs. Almira W. Shith, 55 Gumberland st., Portland, Mrs.
Dr. H. B. Stoners, 131 Harrison avenue, Boston, Mass.
Mrs. Fannir Davis Shith, Brandon, Vt.
Aubern E. Shmansk, Woodstock, Vt.
Albert E. Stmansk, Woodstock, Vt.
Mrs. H. T. Stearns, trance speaker, may be addressed Sundry, Penn.

ALBERT E. STAILEN, Beleester, Vt.

MIRS H. T. STEAINS, trance speaker, may be addressed Sunbury, Penn.

MRS. C. A. SHERWIN, Townsend Center, Mass.

MRS. ADDIR M. STEVENS, Impirational, Claremont, N. H.

MRS. CARRIE A. SCOTT, inspirational speaker, 10 Chapman street, Boston, Mass.

DR. J. D. SEELY will becture on the Science of the Soul at any distance not over 100 miles from home. Address, corner Muin and Eagle streets, Buffslo, N. Y.

JOSEPH D. STILES, Montpeller, Vt. care of Geo. W. Ripley Elijan R. Swackhamer, lecturer, 767 6th avenue, N. Y.

DR. O. CLARK SPIAGGE, Rochester, N. Y.

MRS. C. M. STOWN, San José, Cal.

MRS. J. SWASKY, normal speaker, Noank, Conn.

MRS. L. A. F. SWASKY, normal speaker, Noank, Conn.

MRS. L. A. F. SWASKY, normal speaker, Noank, Conn.

MRS. J. J. STILLMAN SEVERANCE, M. D., Milwaukee, Wis.

MRS. J. J. STILLMAN SEVERANCE, M. D.,

MRS. D. J. B. STAWE, Greenbush, Mich.

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MRS. J. B. SAWYER, Manchester, N. H.

ABBAM SMITH, Edg., Inspirational speaker, Sturels, Mich.

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36 Bromield street, Buston, Mass., or 136 8th at. Now York.

MRS. GRAEL V. TAPPAN, CARC Messys. Redpath & Fall, No.

36 Bromield street, Buston, Mass., or 136 8th at. Now York.

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Clair street, Cleveland, O.

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

HUDSON TETTER, Berlin Heighis, O.

MISS MATHE THWING, Conway, Mass.

MISS ROBERT TIMMONS, Mexico, Audrian Co., Mo.

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MISS MATHE THWING, Conway, Mass.

MISS ROBERT TIMMONS, Mexico, Audrian Co., Mo.

MISS ABBIE W. TANNER will speak in Hartland, Vt., Oct. 8 and 29; in Lynn, Mass., during November; in Salem, Dec. 3, 10 and 17. Address, Montpelier, Vt., box 212.

BEN AMIN TODD, San Francisco, Cal.

N. FARAN WHITE Will speak in Taunton, Oct. 8; Ashland, Oct. 15; in Milford, N. H., Oct. 22 and 29; in New York during December. A

MRS. H. F. M. BROWN Will answer calls to lecture and receive subscriptions for the Banner of Light. Address, Chicago, Ill., care Lyceum Banner.

MRS. SARAH A. BYRKES Will speak in Willimantic, Conn, Mrs. Lois Waisshocker, Battle Creek, Mich., care S. M. Mrs. Mrs. Mrs. Williamon Helehits, Nas., during Cotober, Address, Wollaston Helehits, Nas., during Cotober, Aldress, Wollaston Helehits, Nas., during Cotober, November and December; in Music Inil, losting, Feb. 18 and 25; in Philadelphita, Pa., during March. Address, Botton, Mrs. B. Belley, LaPorte, Ind., box 39; Mrs. Abdress, Botton, Mrs. B. Belley, LaPorte, Ind., box 39; Abdress, Helley, LaPorte, Ind., box 39; Abdress, K. Balley, LaPorte, Ind., box 39; Abdress, Mrs. Mrs. B. P. Journal.

Mrs. A. P. Brown, R. Johnsbury Centre, Yt. Hev. William Buunton, 131 Harrison avenue, Boston, Mrs. E. Warner, By Williams, By Wall street, Boston, Mrs. Lora, S. Charo will speak in Bradford, N. H., one-fourth the time. Address, Nowort, N. H. Dr. Al. Benilow Will speak in Bradford, N. H., one-fourth the time. Address, Nowort, N. H., Dr. Al. Benilow Will speak in Bradford, N. H., one-fourth the time. Address, Nowort, N. H., Dr. Al. Benilow Will speak in Bradford, N. H., one-fourth the time. Address, Sonoro, t. N. Warner, B. Wallstra, Williams, W

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the weather being most beautiful and the cere-montes were conducted at the grave. They were opened by Mr. Owen himself. He said:
"I think it is a commendable custom that, as to funeral ceremonies, the wishes of the departed on

wise ordered.

Owen resumed:

"Some friends have kindly volunteered to aid

ing in. Then Mr. Owen said:
"No article of belief, moral or religious, seems

Such is not Christ's doctrine. 'To-day'-he said to the repentant thief on the cross—'To-day shalt thou be with me in Paradise.' Again, I believe, as she did, in the meeting and recognition of friends in heaven. While we mourn

LIST OF LEGIURERS. [To be useful, this list should be reliable. It therefore

J. MADISON ALLEN, Dauby, Vt.

MARIY A. AMPHERTE, inspirational, care Dr. C. Bunkley, Dayton, O.

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

C. FANNIE ALLYE Will speak in Milford, Mass., Oct. I and lo; in Woonsocket, R. I., Cct. 8; in Washington, B. C., during November; in Baltimore, Md., during December. Address, box 209, Stonoham, Mass.

MRS. M. A. ADAMS, trance speaker, Brattleboro', Yt. Harrison-Augir, Charles City, Iowa.

REV. 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, Chicago, Ill., care Lyceum Banner.

MRS. SARAH A. BYRNSS Will speak in Willimantic, Conn, during October. Address, Wollsaton Heibrits, Mass.

MRS. NELLIE J. T. BRIGHAM will speak in Troy, N. Y., during October, November and December; in Music Hall, Boston, Feb. 18 and 25; in Philadelphia, Pa., during March. Address, Elm Grova, Colerain, Mass.

MRS. ABRT N. BURNHAM, Inspirational speaker, 261 Harrl son avenue, Room 3, Boston.

MRS. E. BURR, Inspirational speaker, box 7, Southford, Conr. DR. JAMES K. BAILEY, La Porto, Ind., hox 39.

Address, P. Brown, St. Johnsbury Centre, Vt.

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MASSACHUSETTS.

Report of the State Spiritualist Conrention,

Held at Davis's Hall, Plymouth, Saturday and Annday, Sept. 28d and 24th, 1871.

Reported for the Banner of Light.

Saturday Morning —A large number of delegates and friends assembled at the depot of the Old Colony Railroad, in Boston, and at eight o'clock took their departure, many of them about to visit for the first time the memorable precincts of the pioneer settlement of the Old Bay State. At East Abington the Children's Progressive Lyccum turned out with two hundred and ten members and officers, under charge of Froman J. Gurney, its energetic Conductor; Turner Holbook, assistant do; Miss Ella Hallet, Guardian; and Miss Lilia Shaw, Assistant They were escorted by the Abington Brass Band, and with flags and banners, made a fine appearance. A ride of some two hours brought the new "Filgrims" to their destination. Arriving at the Flymouth station, the visiting Lyceum moved from the depot, and were received by the Plymouth Children's Lyceum—under charge of L. L. Bullard, Conductor, and Miss Alice B. Sampson, Guardian—numbering some seventy-six members. Both parties then formed column, headed by the band, and, in company with the delegates and others, marched to "Plymouth Rock," a locality whose history is so well-known the world over, and shall ever be while "among men a heart shall be found that beats to the transports of freedom and liberty."

Encircling the lofty, splendidly-carved and shrine-like granile canopy which covers all that is left of the old rock, (in whose floor a equare is left open, so that the foot of him who will can be placed upon the relic,) the company listened to the music of the band, and then to an eloquent welcoming aspech from Mrs. Sarah A. Byrnes, the well-known lecturer. Referring to the novelty of the occasion, the scenes which had here transpired, and the sublime beauty of the slumbering ocean, she said the deeds of those who made this spot memorable had followed them, and humanity was blessed and elevated by their having been on earth, and she would have all present so make use of the time and faculties given them, that in their case a like result might transpire.

The company then sang, with fine effect, "The Rock of Liberty," from the "Spiritual Harp," and the volces of those enfranchised from the shackes of creed, were heard proclaiming of the "Fathers" and their work for religious liberty:

"To was here they lived, 'twa-here they died: Proeman J. Gurney, its energetic Conductor; Turner He brook, assistant do: Miss Ella Hallet, Guardian; and Miss

was here they lived, 't was here they died; Their forms repose on the green hillside. But the tree they reared in the days sone by, It lives—it lives—it lives—and no'er shall die!"

The procession was re-formed, to the stirring strains of "Hail Columbia," and marched to Davis's Hall, where, after "Hall Columbia," and marched to liavis's Hall, where, after a cordial address of welcome from the resident Lyceum—recited by Miss Lizzle Faunce, of Plymouth—an exhibition of its proficiency in wing movements, singing, grand banner and target marches, and answers to questions, was given by the East Abington Lyceum. A silver chain recitation was also conducted by Miss Lilla Shaw, its Assistant Guardian, and the following named of its members gave declamations or readings: Masters Harry Pish Arthur Wheeler, Allen-Knox, Missos Belle Holbrook, Neille Stoddard, Minnie Low-cil, Katy Young, Cora Beal, Belle Young, Neille Shaw, Pannie Merrill and Maria Bonnett. The Douol sisters, (little ones) of this Lyceum, also sang finely, and some thoughts were offered by Conductors Gurnoy and Bullard, after which Miss. Victoria C. Woodhull, of New York, President of the National Spiritualist Association, was introduced, to make a few remarks to the children and friends.

Mrs. Woodhull spoke substantially as follows:

few remarks to the children and friends.

Mrs. Woodhull spoke substantially as follows:

"It is good for us to be here. Nothing gives more promise for the future than that of which these children form a part. It is the point at which hope of what is begins. Such instruction as is gained from the beautiful exercises of the Lyceum can never be cramped or dwarfed by the influence of bigory and superstition. When these bright and happy faces, it up by hearts beating with carnest hope and faith, met us at Abington, a thrill of solemn loy entered my soul." Though somewhat weary from her fate journey to and from the Cleveland (O.) Lyceum festival—where the organizations of that great State had congregated, and where she had been invited to address them—she had, or receiving the duvitation to visit Plymouth, hastened to obey the summons, that she might be present to say a God-speed to those who were engaged in the care and education of these, the basis upon which the future must be built. "Children the basis upon which the future must be built. "Children are the points to which our most carnest efforts should be directed. It is not enough that they should be sent, a zertain number of months each year, to a certain school, in which they are drilled in mental culture. They have something more than minds to be developed; they have souls as well, and bodies in which they must perforce reside. Netter of these should be ignored. Each should receive its proper and equal share of culture. To pay extra attention to the mind is to put the spirit and body upon unequal terms. The Nation if Association of Spiritualists have done me the bover to make me their President, and I shall let no occasion pass to press upon them the necessity of paying more attention to children, even if it be at the expense of less to themselves. In all things, you may feel assured of my hearty conjectation."

Dr. A. H. Richardson, of Charlestown, referred, in a brief speech, to his work for the Lycoum cause in the past, and are the points to which our most earnest efforts should be

speech, to his work for the Lycoum cause in the past, and his present interest therein. He favored frequent reunions of this kind, as it tended to encourage and strengthen all

participating.

Edwin Widder, 2d, Prosident of the Massachusetts State
Spiritualist Association, and Conductor of the Hingham Lycoum, spoke of the work in which he was engaged, and returned thanks, in the name of the Association, to the Lycoums who were then present, for their efforts to make this
assambly at Plymouth attractive and beautiful.

On motion of Conductor Gurney, of East Abington, a vote
of thanks was given to Dr. M. Cardiage of Beautiful.

of thanks was given to Dr. H. F. Gardner, of Boste of thanks was given to Dr. H. F. Gardner, of Boston, for his sorvices in so arranging matters with the O. C. R. R., that the participation of the Lyceum became possible. Conductor Bullard, of Plymouth, returned thanks for the visit of the East Abington friends, and feelingly alluded to the aid sent by them to his school when their hall was de-

etroyed by fire some time since.

The thanks of the resident and visiting Lyceums were

tondered to Mrs. V. C. Woodhull for copies of "The Origin and Principles of Government," by herself, and "Constitutional Equality a light of Woman," by her sister Tennic C. Clafin—two good-sized volumes, presented by her to them.

The exercises then closed—the Lyceums and invited guests repairing to Loyden (the Children's Lyceum) Hall, where a fun collation was averall up by the Europeth

guests repairing to Leyden (the Children's Lyceum) Hall, where a fine collation was served up by the Plymouth friends, and was evidently appreciated heartily by those receiving it, as was evidenced by the applianse that greeted the motion for and passage of a vote of thanks for the same. No session was held in the afternoon, but the children amused themselves, till about four r, n—when the train statled for home—in viewing the curiosities at Pilgrim Hall, scaling Burial Hill, or gazing out upon the sea from the high ground overlooking the rock.

Organization of the Convention.—At about half-past seven.

M., same day, the meeting, at Davis's Hall, was called to rider by President Wilder. A portion of the records of the sat meeting was read by the Secretary, H. S. Williams, they which it was, on motion, voted to suspend further

ast meeting was read by the Secretary, H. S. Williams, after which it was, on motion, voted to suspend further reading, and accept them as a whole.

In accordance with a vote of the Convention, the Chair appointed the following Committees: Resolutions: Dr. H. B. Storer, N. Frank White, George A. Bacon, Boston; Abbie K. T. Rouneveille, Middleboro'. Business: Dr. H. F. Gardner, Albert Morton, Boston; Dr. A. H. Richardson, Charlestown: L. L. Bullard, Plymouth. Finance: M. V. Lincoln, Boston; Fred. Robinson; Mrs. T. B. Bartlett; Miss Alice Sampson, Plymouth. Plymouth.
The Committee on Business retired to consult and arrange

The Committee on Business retired to consult and arrango matters pertaining to their office, and, per vote of the meeting, a conference was ordered. No speakers volunteering to "break the ice," Isalah C. Ray, of New Bedford, called up-on Victoria C. Woodhull to address the meeting. That lady, through Dr. H. B. Storer, of Boston, declined speaking, fearing leat she should too much occupy the time of the Convention, but, repeated calls being made for her, she acquiesced, and delivered the address, which was substantially the same as that read before the recent National Convention of Sufritualists at Tray. As we shall be readers with the dissame as that read before the recent National Convention of Spiritualists at Troy. As we shall hereafter print this discourse in full, we will at present only state that its subject matter was "Children—Their Rights and Privileges," both pre and post-natal. In introducing the subject, she compared the present gathering to that of the Pilgrims two hundred and fifty years ago, and said that, to her consciousness, it had its mighty prophecy, as did that of centuries gone. A few souls then met in the twilight of faith—we beneath the runburst of knowledge—to deliberate on measures for the beneath of the race; and she felt assured that our efforts, by the aid of Heaven's ambassadors, would be of even more consequence than those of the old time. But something was required of us; we must be prepared for the coming of these angel visitants; we must p: tour shoulders to the whoels of the car of progress. Each one must recollect that himself or herself was a part of humanity, and that the general worth of that humanity could be best increased by the fulfillment of the whole duty of each individual to it.

general worth of that humanity could be best increased by the fulfillment of the whole duty of each individual to it. Her remarks were attentively listened to.

Her remarks were attentively listened to.

Dr. H. F. Gardiner gave in his full adhesion to all which had been uttered by Mrs. Woodhull, and said the matter was briefly and succinctly embedded in a poem—" The Chemistry of Oharacter," contained in Miss Lizzle Doten's now book recently published by William White & Co. He desired N. Frank White to read said poem to the audience.

Mr. White on being introduced and before reading said.

Mr. White, on being introduced, and before reading, said he was pleased to find himself about to render to an audience ne was pleased to find nimeelf about to render to an audience in Plymouth, where the gifted poetess was so well known, one of her remarkable writings from the much anticipated new volume. He had read her "Poems from the Inner Life," several times through, and always found something each time which tended to make him purer and better; he had a similar conviction in regard to the "Poems of Progress," both as regarded himself and that public which had so often called for the new work. The book on its arrival, more than called for the new work. The book, on its arrival, more than fulfilled the promise it gave. He then read the poem, which was highly applauded.

was highly applicated.

Dr. Gardner, from the Business Committee, reported as follows: The rest of this evening, conference; Sunday morning, the transaction of any appropriate business, and the consideration of resolutions; afternoon, addresses from Mrs. Victoria C. Woodhull, N. Frank White and others. Accepted

cepted.
Dr. Gardner further supported Mrs. Woodhull's views concorning the subject of maternity. To him it was one of the most important subjects which could be brought before the mesting, affecting as it did the whole human race. Not through regeneration, but a proper generation at first, must true religion come to society.

M. V. Lincoln counseled efforts at the fulfilling of the high-set was of which we were causable. A state of mental dark

est uses of which we were capable. A state of mental dark-ness in mortal life involved spiritual darkness in the life to come; bringing us hard labor to undo what we had done, and in a state where we could not labor as advantageously

as now.

Mrs. Woodruff, of New York, was proud of the cause of
Spiritualism, because it was showing the world that it was
broadening the foundation of truth to a pyramidal shape,

not narrowing it—and was able to embrace all reforms within its sheltering arms. She desired to thank Mrs. Woodhull for the bold spirit and chaste language in which she had presented the theme considered by her.

Dr. H. B. Storer reforred to the two ways of treating the subject in the world, evidenced plainly by the course of the aubject in the world, evidenced plainly by the course of the armount of which denounced Mrs. Woodhull in unmeasured terms, but was careful not to print what she said—the other publishing it without comment, leaving the people to judge for themselves. Spiritualism was doing a great work, in foreshalowing and rendering familiar the coming reforms of the age. Its mission is to make popular that which is unpopular—not to represent what is popular now. It was teaching people to dare to think, and daring, to speak their thought.

Consideration and liberality in running a train of cars to add from Plymouth for our accommedation; to the friends of Flymouth for our accommedation; to the friends of Woodhull and the other speakers for their instructive words; to the officers who have contributed to the interests and success of the Convention.

Exeming Extrion.—Convention met according to sidjourn ment.—L. S. Richards in the chair. Clara A. Field, of Lowell, was introduced. She prefaced her remarks by reading Machanian and Supply, was ably treated, and in their enunciation, her ideas were greeted with frequent application, her ideas were greeted with frequen

own appreciation of their heroic lives, and the service which they conferred upon mankind, by entering into their spirit, and striving to perfect the conditions of human freedom and equality by the comprehensive education of the whole people, and the modification of all our religious, political and social institutions, so that they shall become aids instead of hindrances to human progress and well-being.

3d, Resolved, That we recognize the profoundest meaning and significance in those facts of Spiritualism which illustrate the intuition of the human soul, and demonstrate that the sympathies of human beings with principles of freedom and equity are not local and temporary, but immortal and universal; and that those who labor for human advancement in any particular dge, have the sympathy and coperation of all who have labored and suffered for the same object in all preceding ages; and that those who stand in the footprints of the Pilgrims to-day may be certain of their inspiration and aid in the great work to which we have been called.

been called.

4th, Resolved, That popular education should be encouraged in every locality large enough to support a church, by the establishment of a free Lyceum, where all vital subjects of reform—physiological, religious, political or social—may be freely discussed, in the interests of man's natural progress, and to counteract the baneful influence of popular

5th, Resolved, That, in the scientific investigation of Spir-Sth. Resolved. That, in the scientific investigation of Spiritualism, we appreciate the importance of physical manifestations of spiritual intelligence and power, and earnostly advise the thorough investigation and study of their media, and the sincere cooperation of investigators to secure fair and harmonious conditions.

6th. Resolved. That, as Spiritualists, we have no faith in merely formal prayers, and would discountenance their use at particular places and at stated seasons, believing that all true prayer is the simple and spontaneous expression of the soul's sincere desire, and that it will be accompanied by habitual effort to secure what is desired.

Wereas, The Sabbath was made for man, and not man for the Sabbath; therefore.

or the Sabbath; therefore,

7th, Resolved, That, in all public assemblies of the people

7th, Resolved, Tint, in all public assemblies of the people on that day, those subjects most vital to man and his destiny should be considered, in place of man-made bibles, musty creeds and obsolete systems of theology, based upon ignorance and superstition.

Sth, Resolved, That we carnestly advocate the enfranchisement of woman, and her full equality with man.

Oth, Resolved, That the persistent efforts of Christians to bring the liberal portion of this country to their Procrusteen and of history seekingian (cornerly step to their procrusteen). bring the liberal portion of this country to their Procrustean bed of bigoted sectarianism, domands the united and persistent efforts of all friends of progress to counteract their baneful influence; and as one means to promote this work, we heartily endorse the American Liberal Tract Society, and consider its publications a very efficacious and desirable method of arousing thought, and conduity recommend the Society to the support of progressive minds.

10th, Resolved, That the use of the Bible in the public schools should be discountenanced by all friends of human progress.

Voted to accept the report, and discuss the resolutions as The arrival of the Boston extra train here compelled an

The arrival of the Boston extra train here competed an intermission of about five minutes.

The resolutions were then considered by Drs. II. F. Gardner and II. B. Storer, Mr. and Mrs. Weedruff, H. S. Williams, Mr. Newhall, M. T. Dole, N. Frank White, A. E. Giles, M. V. Linceln, and others.

After some remarks by I. C. Ray, Drs. Storer and Gardner, the following was added to the list:

the following was added to the liet:

11th, Resolved, That the recent efforts of the Young Mon's Christian Association and other sectarian bigots to prostitute the Constitution of the United States to the recognition of the Jewish Jehovah, and the Christian religion as elements in the organic law of the republic, meets our unqualified disapprobation, and shall receive at all proper times and places our determined opposition, and that we pledge ourselves to expose the election to office of any person who is known to favor such attacks upon the entire religious freedom, wisely guarded by our fathers in the Constitution of the United States.

Dr. Gardner reported the order of business for the afternoon, as follows: To meet at two o'clock; one half hour conference, then addresses by Mrs. Victoria C. Woodhull and

M. V. Lincoln, from the kinance committee, made an appeal to the audience for pecuniary add to the Convention.
Dr. Gardner referred to the new book of poems by Lizzle
Doten, and Dr. H. B. Storer and George A. Bacon spoke a
few words in favor of Tilton's Life of Victoria C. Woodhull. N. Frank White read Miss Doten's poom, "Fraternity.

Afternoon Session .- The following resolutions were presented to the Convention through their Committee, during the opening portion of this session, and that part of the evening previous to the departure of the Boston extra train he Committee were adopted as a whole, on motion of I. C.

1st. Resolved. That life, liberty and the pursuit of happiness are the inalienable right of all men and women.
2d. Resolved. That it is the duty of government to protect
the full exercise of all inalienable rights.
3d. Resolved. That if government abridges our inalienable

rights, it is departing from the principles of republican libarty,
4th, Resolved, That all people, women as well as men, have

the individual right to self government, the exercise of is had when they have direct representation, and is not had when such representation is inferred, or assumed by

men.
5th, Resolved, That all the representation wemen now have in government is either inferred or assumed.
6th, Resolved, Since to be enclaved is to have governors appointed us by other men, that women are enclaved.
7th, Resolved, That it is not contributed.

7th, Resolved, That it is not only the right, but also the duty, of women to become free women; and that to do so they should demand political equality with men. n gunrantons political

and social equality for all citizens; and that women, as well as men. are citizens. 9th, Evalved, That the right to vote is a citizen's right, which, under the Federal Constitution, no State has the right to abridge.

10th, Resolved, That the right to be elected or appointed

to office is also a citizen's right, attaching equality to men 11th. Resolved. That the Supreme Court of Massachusetts 11th, Resolved, That the supreme Court of Massachusetts in recently deciding that women citizons cannot hold the office and exercise the duties of Justice of the Pesce, transcended its duty, and not only abridged but trampled upon the rights of the citizons of the States.

12th, Resolved, That for such practices to continue is to

endanger the existence of our liberties. 13th, Resolved, That Spiritualists, one and all, are individuals, and as representative bodies, she

effort to secure to women the full and free exercise of citi-The meeting was called to order on time, by L. S. Richards, Vice President, and an able speech made by Dr. H. B. Storer, of Boston, on the widening and broadening tendencies of Spiritualism, which embraced all reforms.

A. E. Gilles, previous to the introduction of Mrs. Woodbull, to make the first regular address of the afternoon, spoke highly of Theodoro Tilton's life of the lady, and said she was one of the most remarkable women in the country. Her name-Victoria-was given her because she was born in the year when the English Queen was crowned. Her early life had been, like that of all Spiritualist mediums, full of suffer nad been, like that of all spiritualist mediums, full of suffering and trial, but such a rough school had but doveloped her powers the more fully. The principal acts of her life have been, and are, carried of under the direction of outside spiritual intelligences; and she is doing a great work with a liberal hand and an earnest heart for the cause of human-

Mrs. Woodhull then proceeded to read an exhaustive and Airs. Woodhull then proceeded to read an exhaustive and argumentative essay on the political rights of women—extracts from which we hope to give to our readers when space allows it—some of the leading ideas of which were briefly stated in the second series of resolutions. In introducing it, sho referred to the increased freedom in matters of Sunday discussion, which Spiritualism had brought to the world. Charles Summer had once said that anything for human rights was constitutional; and sho would any that anything Charles summer had once said that anything for numan rights was constitutional; and she would say that anything that aimed to advance the interests of humanity was religion—church creeds to the contrary. While humanity must look to women for its future in a more special sense than to men, she would not desire to ignore the fact that men and women were, in their origin and destiny, a community of brothers and sisters. Her remarks were received with frequent appliance.

ith frequent applause.
The following resolution was offered by Dr. Sterer, from a Committee, and unanimously adopted, after which the neeling adjourned:

not narrowing it—and was able to embrace all reforms within consideration and liberality in running a train of cars to and its sheltering arms. She desired to thank Mrs. Woodhull from Plymouth for our accommodation; to the friends of

popular—not to represent what is popular now. It was teaching people to dare to thick, and daring, to speak their though.

On motion, voted that all resolutions coming before the house on the succeeding day should be introduced through the regular committee for that purpose.

Ikemarks followed from H. B. Williams, I. C. Ray, Dr. A. H. Richardson, and a song by J Frank Baxter, of East Weymouth and Alice Bampson, of Plymouth. Adjourned.

Sunday Morning Session.—Owing to the illness of Mr. Wilder, G. A. Bacon called the meeting to order. Records of last meeting read and accepted. J. Frank Baxter gave two fine songs, and N. Frank White road Lizzle Doten's poem, "The Living Word."

On motion, voted to limit speakers on the resolutions to ten minutes—no one to speak twice till all had been heard who Josaired to speak.

Dr. Hi. B. Storer, from the appropriate committee, read the following series of resolutions:

1st, Resolved, That the Massachusetts Association of Spiritualists, convened upon the memorable soil of Plymouth, RSpt., 1871, inspired by the searced memorica associated with this historical spot, and the lives and devotion of the noble company of Pilgrims who planted here the germ of a free republic; and rejoicing in the progress which has been made toward a higher cultivation and the more perfect or ganization of religious and political freedom among mankind, do bereby declare our sympathy with the spirit that inspired the Pilgrims, and our allegiance to the same great fundamental principle of liberty and equality.

2d, Resolved, That we can most appropriately manifest our own appreciation of their heroic lives, and the service which they conferred upon mankind, by entering into their spirit, and striving to perfect the conditions of human freedom and equality by the comprehensive education of the whole people, and the molification of all our religious, political and tocial institutions, so that they shall become aids in stead of hindrances to human progress and well-boling.

3d, Resolved, That we can most of the churches, who would gladly read them in secret.

CF This paper is issued every flaturday Morning, one week in advance of date.

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

Bunner of Light

BOSTON, SATURDAY, OCTOBER 7, 1871.

Oilice in the "Parker Building," No. 158 WASHINGTON STREET, ROOM No. 3, UP STAIRS. AGENCY IN NEW YORK,

THE AMERICAN NEWS COMPANY, 119 NASSAUSTREET WILLIAM WHITE & CO.,

PUBLISHERS AND PROPRIETORS.

WILLIAM WHITE. LUTHER COLBY, ISAAC B. RICH.

LEWIS B. WILSON ASSISTANT. Business connected with the editorial department of his paper is under the exclusive control of Luther Colly, o whom all letters and communications must be addressed.

Let Us Take Counsel.

When so deliberate an insult is flung into the faces of Spiritualists, as we find described in the following article from one of our own faith in the Auburn (N. Y.) Daily Advertiser, it is quite time that we took counsel together over the situation, and resolved what had best be done to vindicate the character of our belief. Let us ask that the article he read with consideration first:

To Spiritualists - An Insult by the Common Council-They place us in the Scale below Negro Min-

In thus addressing a large and highly respected portion of my fellow citizens, I do not wish to be understood as speaking to those who accept, without reason or thought, all phases of manifesta-tions, but I desire to speak to that large body of sympathizers with the beautiful religion which has grown up from the raps of more than twenty years ago; and which is gradually permeating the religious belief of every earnest follower of the greatest medium of the world, who was the first to teach that the spirit never died, but could return and commune with the loved ones of earth even after the stone had closed upon the entomb

ed body.

To such believers do I want to speak, and to say that a Republican Common Council has in-sulted your opinious and your religious faith, by imposing a license of ten dollars for each day that you may wish to hear the words of you faith spoken or may desire to witness a mani-festation which may not only strengthen your faith, but shed new light for the instruction of

others around you. Since the organization of the Republican party, I have been a constant, hard-working member of the party. Now I cut loose from them, and hope all persons cherishing the beautiful faith thus stigmatized will do likewise, until the movers in this attempted persecution for opinion's sake shall strike from the statute book of the city this relic of barbarism. It is the old, old story. "Believe as we do, or stand in the pillory; think as we think, or hare your back to the lash. Listen to think, or oare your back to the lash. Listen to our divines, or pay a license to hear your own." Hardly daring to erect a whipping post for the followers of a proscribed faith, they do all they dare, and class us with mountebanks, jugglers and charlatans, and make us pay a sum into ity treasury exceeding in amount that to be paid by a band of negro minstrels, and yet expect us to vote them into office because they are Repub-licans. Let us try the Democrats awhile, and see if, with all the hoasted love of liberty assumed by Republicans, there may not be greater charity among those who have for so many years been in

every possible way opposed by
A LIFELONG REPUBLICAN. It is with nothing like political bias that we proceed to comment on so gross and gratuitous an insult. We care nothing, as Spiritualists strictly, for the supremacy of one party or another. Both, and all, are alike in the estimation of matters that are acknowledged to be above the reach of both. But we are fully warranted by the facts recited in saying this: if it shall fairly appear that the Republican party, so called, or any other political organization, by whatsoever title it may be designated, is prepared to ignore, persecute, insult, and taboo any number of good, respectable men, because of their honest belief in Spiritualism. we can confidently assure it that it will be marked and remembered by the millions of reflecting and active Spiritualists in America, and that the consequences will be only on its own head! Bigotry of this kind will be sure to meet with its reward. It may as well be understood now as later, that Spiritualists hold the balance of power at present in many of the States, and that whenever that advantage shall be availed of, in response to the provocations of a hateful spirit of persecution, the prospects of some persons who now appear perfeetly satisfied with themselves may be materially modified. Such a combination of Spiritualists would of course be undertaken only in self-defense, but the effect would be correspondent to the provocation.

It may be that Spiritualists in this boasted country of freedom would find it necessary to take their protection in this manner into their own bands. They cannot desire to be forced to such a step, but as surely as they are, we may expect to hear such a rattling among the dry bones of oldfogyism as will strike terror into the hearts of all the demagogues and little tyrants of the land. It will not matter what their titles, or how lofty their Resolved. That the thanks of the Convention are hereby pretensions; their punishment for such impudent extended to the Old Colony & Newport Railroad for its kind bigotry will certainly overtake them. We do not pretensions: their punishment for such impudent

speak in a spirit of menace so much as of prophecy. The Spiritualists of the United States are now far too numerous and powerful to be deliberately insulted and wronged in the manner above indicated. It has not passed out of mind that Gov. Jewell, of Connecticut, came very near losing his election because of signing the call for an ecclesiastical council in Philadelphia, whose purpose it was to petition Congress to insert a clause in the Constitution making it a test question with accepted voters to recognize Jesus as God. Just on the eve of election, the Governor disavowed his connection with any such scheme, by withdrawing' his adherence to the call, and so saved himself from final defeat before the people. We need do no more than refer to this manner now as we have done. This notification to all political parties should be sufficient.

The Great Movements of Labor.

We regard the modern strike as the best public protest which labor can make against the power of capital. It costs the workingmen dearly, we know, but that only shows how deeply in earnest they are, and what personal sacrifice they are ready to make in order to inaugurate the great reform which is to give them their fair share of the product of regular exertion. The recent procession of twenty-five thousand laboring men in the demonstration, and it chanced to occur when tention; but it provoked the profoundest reflections from those who were intelligent and attentive enough to penetrate to its meaning. Though ostensibly the Eight Hour system was what summoned such a body of workingmen into the streets, it really was for the sake of demonstrating to the great public its practical sympathy with the International Society of Europe, which is now organizing thoroughly on the continent, having associated and active branches in every country where the semblance of free thought is tolerated. Not that these workingmen design or desire revolution; furthest possible from it; but they wish to impress it more deeply than ever on the public mind that there is a power in society that has never had a proper hearing-a power, too, without whose agency we could have no real social system at all. These solid twenty-five thousand made a show that cannot be disregarded. Such a demonstration is the herald of new things to come. Labor Reform in our own State is full of profoundest significance now.

A leading journal of the metropolis, speaking of this imposing turn-out of workingmen, confesses that it sees in such gatherings the active elements of a coming political storm, if not a succession of them. All the strikes, trades unions, meetings, manifestoes, and public processions imply a transition state of the popular mind in reference to some matters bitherto considered as settled. Says the New York Herald of them-"Nor are these aggressive movements on the part of labor against capital without strong cause of justification." It refers to political corruptions, spoliations and debaucheries, on both sides, as among the more obvious and urgent of these causes; likewise "to the grasping greediness of our moneyed monopolies, banks, brokers, manufacturing and powerful railway corporations and combinations; the general demoralization of political spoilsmen, rings, and gangs of jobbers; the grasping speculators in the public lands; and public and private property of all descriptions; the increasing cost of living, and the diminishing sources of manual labor." It rightly styles this array against the grinding power of capital as a "terrible political organization," which the leaders of the old parties will find it to be when it is fairly aroused and compacted in a determined effort at the polls for redemption through just and equal legislation. It is the wrongs of labor that constitute the standing theme of its discussions. It is prophesied that by 1876 these labor societies will have become sufficiently strong by organization to inaugurate the most radical political revolution in the history of ancient or modern civilization.

A Deserved Rebuke.

Mr. Theodore Tilton rebukes the Tribune, in a timely and spirited article in the Golden Age, for giving up its columns to an elaborate travesty of the late Spiritualists' Convention at Trov. The severity of the language is none too great, nor are the sentiments expressed other than such as proceed from a reverent nature, searching on every side for the truth. Mr. Tilton says the Tribune has no more right to ridicule the venerable Lucretia Mott's presence in a Spiritualist convention than that of Bishop Simpson in a Methodist or Horace Greeley in a Universalist convention. "Our study of Spiritualism," he says, has not been exhaustive; but we could not possibly bring ourselves to treat so serious and magnificent a theme with the sardonic levity which characterizes the Tribune's later mood of mind toward this (and all other) progressive ideas. The Golden Age has spoken as it thought and felt in this matter, desiring only to see justice done. Its rebuke is a stinging one, and would once have shamed the conductors of the Tribune into a different course; but a long course of worldly prosperity seems to have choked up the avenues of liberal thought in that once progressive journal.

"Poems of Progress."

Miss Lizzie Doten's new volume of poems was very favorably noticed at the recent Spiritualist Convention at Plymouth - her native town thereby reversing the Scripture statement respecting "a prophet" and "his own country." Here the friends of the authoress will find, besides the beautiful poems, a fine steel portrait of her, by Stuart, of Boston, and a sharply defined Declaration of Faith"—an argument terse, consecutive and unanswerable in favor of Spiritualism. Let the disciples of free thought examine this work, and circulate it among those of their friends who still sit unquestioningly under the dark cypress shadows of the old creeds, that they may know that it is morning, and the lark is singing in the sky! Let all lovers of the beautiful peruse the stanzas contained in this book, and grow strong by partaking of its waters of life.

Meetings in Williamsburg, N. Y. The Daily Times of Sept. 21st says: "The second of a series of lectures under the auspices of the Society of Progressive Spiritualists of Brooklyn, E. D., was delivered last night by Thomas Gales Forster, at Masonic Temple, corner of Grand and Seventh streets. The hall was filled by an intelligent and attentive audience, who manifested their appreciation of the lecture by frequent applause. The choir of the Spiritualist Society of Brotherhood of Man, and what follows from it," music in an excellent style. Mr. Forster began five cents, postage free. Orders will be attended his lecture by resuming the thread of his former discourse, and speaking of the overwhelming evidence in favor of the existence of a spirit-world."

Remember the meeting in Eliot Hall, Tuesday evening, Oct. 3d, to make arrangements for a Spiritualist fair.

Movements of Lecturers and Mediums.

J. M. Peebles lectures in Louisville, Ky., during October (address care of Henry Turner, 285 First street); in Memphis, Tenn., during November (ad. dress care of W. H. Butte, office A. J. White & Co.); after this, for two or three months, New Orleans, Ls. On week-day evenings he will lecture upon-I. Life in Turkey; If. Walks in Pompeli and Herculaneum; III. The late Franco-Prussian War, and Progress in Europe; IV. Spiritualism in England, the Continent and the East.

Miss Jennie Leys will lecture in Worcester Sunday, Oct. 1st, and during the month.

Mrs. Emma Hardinge will lecture in Granite Hall, Chelsea, Sunday evening, October 1st, at 71 o'clock. Subject: "The Signs of the Times."

Mrs. M. J. Wilcoxson is lecturing to large audiences in Des Moines, Iowa, where she will remain till Oct. 15th. She speaks in Topeka, Kan., the last two Sundays in October and during November; in Southern Missouri during December; during January and February at Springfield, Marshfield, Carthage and other places.

D. D. Home, the renowned medium, is to be married in October, and visit America on a bridal tour.

T. G. Swift, a healing medium, is creating quite sensation in Portsmouth, N. H. He has rooms streets of New York was a thoroughly orderly at the National Hotel, and cures by the laying on of hands. A correspondent informs us that his other local matters were engrossing the public at- rooms are crowded with visitors, and his cures astound the skeptical

> A. C. and Eliza C. Woodruff, Agents of the State Society of New York, are in Boston for a few weeks, and speak the first Sunday in October in Quincy and Plymonth, and desire further engagements while they remain. Mrs. Woodruff, by her former name of Clark, is well known in New England, where in years gone by she filled many speaking engagements.

> Mrs. Sarah A. Byrnes spoke at Leyden Hall, Plymonth, Sunday afternoon and evening, Sept. 17th, to good audiences.

> Ed. S. Wheeler lectured in Stafford, Conn. the two last Sundays of September. He will speak in Marlboro', Mass., during October. Would like to make further engagements.

> J. Frank Baxter, of East Weymouth, gave lectures, interspersed with tests, at Plympton, Mass., on the afternoon and evening of Sunday, Sept.

Treatment of the Insane. We have had occasion to comment with such

severity, and in a strain of indignant remonstrance, so many times upon the cruelties and abuses practiced at incape asylums, private and public, that it especially gratifies us to note any movement in the direction of humanity and reform. The last general convention of Spiritualists adopted a resolution favoring a Psychonathic Hospital, which has been duly advocated in these columns. That is the idea which, we observe is gradually making its way into the heads of the managers of these institutions. The conclusion has been very generally reached that a thorough change is called for in the existing system of treatment, so far, at least, as to offer to the unhappy victims of mental malady the treatment that is due to intelligent and rational beings. We notice that Mr. S. G. Cobb. who is one of the trustees of the Massachusetts State Asylum, proposes to sell the immense structure of brick in which insane patients are confined at Worcester. and take the proceeds for buying or leasing farms in the neighborhood, transferring to them the occupants of the building. Scores of female patients have already been put out in farmhouses in the vicinity, a dozen or more in a single family, with capable attendants to oversee them: and the experiment has worked so well that it has led to this very pointed and practical proposition. The patients thus put out have improved rapidly in their condition, and it is fair to conclude that the same treatment would operate in an equally favorable manner for all. Violent remedies and close confinement have been demonstrated to aggravate the malady. Especially ought all the mild forms of insanity to be dealt with after such mild methods.

The New Book on Natural Magnetism.

The new work on the above subject, announced n press by Wm. White & Co., will be in the binder's hands in less than a week. It will be one of the most important works issued by this firm—one that will not lose its interest in a season, but remain a standard work among our literature. It will give the student a knowledge of the natural, magnetic, electric and spiritual lifeforces that govern and control the human organism, and the application of those forces to relieve and cure all forms of curable disease, mental and physical.

"The Englishman in America."

The above is the title of J. H. Powell's new book, which he is about to publish in London, Eng. Those who have seen the manuscripts say that it will be a very interesting and spicy book, well calculated to win the attention of readers on both sides of the Atlantic. It will be published by subscription, at seven shillings and sixpence to subscribers; non-subscribers, half a guinea. Orders, with subscriptions, can be forwarded to J. H. Powell, 4 Crescent Place, Burton Crescent, London, W. C.

Springfield, Mass.

The Spiritualist Association hold meetings every Sunday in the Opera House, at 2 and 7 P. M.— Harvey Lyman, Secretary. Speakers engaged: Rev. S. T. Aldrich, Oct. 1st and 8th; Miss Lizzie Doten, Oct. 15th, 22d and 29th; Miss Jennie Leys during November; Thomas Gales Forster in December; Mrs. Anna M. Middlebrook in January. Prof. Wm. Denton will give a course of lectures, on geology, commencing Sept. 27th, and continuing Oct. 4th, 10th, 18th, 25th, and Nov. 1st. He also speaks the Sundays of February.

Atlanta, Ga.

Our friend J. N. Holmes writes: "We have here a few true outspoken Spiritualists, who have the courage to maintain their faith at all hazards, and yet a great many more who would if they dared. A good medium is urgently needed here. The Davenports are expected, and wished for by us. Orthodoxy would annihilate them if it could."

In Press.

Wm. White & Co. have in press another of Mrs. Maria M. King's works, which they will issue in pamphlet form this week. It is entitled "The New York were present, and rendered some fine embracing two of her best lectures. Price, twentyto at once.

> Music Hall Free Spiritual Meetings. Mrs. Emma Hardinge will lecture every Sunday, at quarter to three precisely, during October. An excellent choir will take part in the exercises. All are invited free.

ALL SORTS OF PARAGRAPHS.

CONTENTS OF THIS NUMBER OF THE BANNER. -First Page: Continuation of story, "Spirite." Second: Banner Correspondence from various localities; Poem-"The Atheist's Theory of Creation," by Mordecai Larkin; Free Thought-"Must we have an Orthodox Constitution?" by S. F. Woodard; "The Atheism of Spiritualism," by K. Graves; "A Working Woman's Way in the World;" "Mrs. Woodhull Interviewed and Criticlsed," from the Troy Daily Whig. Third: Poem -"A Newport Romance," by Bret Harte; " Missionary Experiences in Maine," by A. E. Carpenter; Reports of Grove Meeting in Michigan and Mediums' and Speakers' Convention in New York; "J. Jefferson Reilly going to Connecticut under the auspices of the State Association," by E. Annie Hinman; "An Impressive Address by Robert Dale Owen at the Grave of his Wife;" List of Spiritnalist Lecturers. Fourth and Fifth : Report of Convention of the Massachusetts State Association of Spiritualists at Plymouth; Editorial matters, etc. Sixth: Message Department; obituaries, etc., etc. Seventh: Business Announcements. Eighth: "Editorial Correspondence," by Warren Chase; "Western Locals," by Cephas B. Lynn; "Wisconsin Pebbles," by J. O. Barrett.

Our reporter desires to return his sincere thanks to Mr. and Mrs. Lemuel Bradford, of Plymouth, for their hospitable entertainment during his stay at their home while attending the late Spiritualist Convention.

Mrs. Merrick, of Somerville, Miss Lothrop and Mrs. Needham will please accept our thanks for beautiful bouquets of flowers for our Free Circle table.

We have received a supply of Nos. 8 and 9 of Edward N. Denny's lectures on "The Religion of Life, as exemplified by the man Jesus Christ," which have attracted so much attention in England.

THE CRUCIBLE, edited by Moses Hull, has entered upon its second volume. The editor says he commenced the work of publishing the Crucible with a debt on his hands which he has since paid up, and now enters, as he says, "upon a new volume, weary from the excessive labor of the last six months, but not by any means discouraged. On the other hand, we are greatly encouraged, and now buckle on the armor for the biggest six months' work we ever did." We hope he will be more successful than ever.

SUPERINTENDENT OF THE EASTERN RAIL-ROAD.—Mr. Jeremiah Prescott has consented to remain as Superintendent of the Eastern Railroad. This decision will be gratifying to the public.— Boston Post.

Through the agency of the American Literary Bureau we notice that Louise Holden is ready to make further engagements to deliver her popular lecture on "Our Humorists." For a new lecturer and reader she has already made a favorable impression.

ALL THE DIFFERENCE.—On election day all the male employes of the Mint were granted a holiday in order that they might vote and "work." The women, however, fared very differently. They had no votes, and nobody cared either to propiti ate them or to ask their assistance. They—to the number of twenty—were kept at work all day, and even for two or three hours longer. The men get high salaries and all the privileges; the women get the low salaries and—nothing else.—San Francisco Morning Call.

The three things most difficult are, to keep a secret, to forget an injury and to make good use

SELDEN J. FINNEY, well known all over this country as one of the most eloquent and forcible speakers in our ranks, was elected State Senator. from San Francisco, at the recent election, by 3187 majority, on the Republican ticket.

POEMS OF PROGRESS.—This is the title of a splendid volume of over 250 pages of the recent poems of Miss Lizzie Doten, and each poem and page is brimfull and running over with the pure and lofty utterances of the gifted authoress. The present work contains none of the poems pubpresent work contains none of the poems published in a previous volume of her works, and which went through several large editions, but id now oublished for tl time. This work is issued from the press of Wm. White & Co., Banner of Light Office, Boston, printed on fine, white paper, with large, clear type, and its mechanical execution is a credit to the firm.—Haverhill Tri-Weekly.

If you are out in a driving storm, do n't attempt to hold the rains.

Charlotte Bronté's husband, Mr. Nicholls, has married the author's cousin, Miss Bell, and is living in Ireland.

The "Hearth and Home" commenced a new story of thrilling interest, by Ed. Egglesworth, in its last issue, entitled "The Hoosier Schoolmaster."

POEMS OF PROGRESS.

Miss Liszle Doten's new and elegant volume of inspirational poems - just issued-is selling rapidly. It is one of the choicest books in the spiritual literature. There are many grand poems in it, any one of which is worth the price of the book. The introductory pages embrace a "declaration of faith," which in itself is one of the strongest arguments in favor of Spiritualism ever seen in print. Price of the book, in cloth, \$1,50; full gilt, \$2,00; postage 20 cents. Send your orders to WM. WHITE & CO., 158 Wash-Ington street, Boston. See advertisement on third page.

Worcester, Mass.

A correspondent informs us that the Society of Spiritualists in Worcester has recommenced its meetings, and is receiving reasonable encouragement to proceed with them. Miss Nellie L. Davis has just closed an engagement with them. Her improvement, in both matter and manner of delivery, adds our correspondent, is a practical demonstration that she does not stand still while the world about her moves; and though but a short time in our ranks as a speaker, she deserves to rank with the first class lecturers.

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 "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."

Spiritualist Lyceums and Lectures. MEXTIMES IN BOSTON.—Music Hall.—Free admission.—The fitth series of lectures on the splittual rhilosophy will commence in this elegant and specious hall Sunday afternoon, Oct. 1, at 3M PRECISELY. Mrs. Emma Hardings for five Sundays, to be followed by other speakers of known ability, among whom are Prof. Denton, Miss Jennie Levs, Thomas Gales Forster, Mrs. Cora L. V. Tappan, Mrs. Neilie J. T. Brighsem, and probably Miss Doten and Dr. Willis. Reserved seats for the term, at \$10 each, can be procured of Mr. Lewis B. Wilson, Treasurer, 108 Washington street, or at the hall.

Eliot Hall.—The Children's Progressive Lycoum meets at 10 A. M. Religio Philosophical Club (conference) at 72 P. M. John A. Madrew Hall. corner of Chauser and Exer streets. John A. Andrew Hall, corner of Chauncy and Esser streets.

-Test circle at 10³ A. M., Mrs. Mary Carlisle, medium. Lecture and answering questions at 2M and 1³ P. M., by Mrs. S. A. Floyd.

Temple Hall.—The Boylston-street Spiritualist Association meets regularly at this place (No. 18, up stairs). Circle morning and afternoon; evening, lecture.

COMPLIMENTARY ENTERTAINMENT TO N. FRANK WHITE. I. S. Williams and other friends of this gentleman, desiring to evince their appreciation of his services for the cause, invited him to be the recipient of their regards at Eliot Hall, Boston, on Friday evening, Sept. 22d. A fine assembly of notified guests met him on that evening, and were entertained by readings from Wyzeman Marshall, the celebrated actor and elecutionist, assisted by Miss Lucette Webster-(both of whom volunteered their valuable services.) the scenes from "William Tell," and "Taming the Shrow," and the poem, "The Drummer's Bride," being especially applauded. Ada Morton furnished musical selections, songs were sung by Edna S. Dodge, Hattle C. Richardson, and Hattle A. Melvin, and the recipient of the evening services favored the audience with several heartily appreciated delineations of various humorous characters whom he had met. The exercises closed with the presentation, by Mr. Marshall, to Mr. White of an envelope containing the pecuniary results of the enterprise, for which the donee feelingly returned his thanks, and the satisfied audience withdrew.

CAMBRIDGEPORT .- Harmony Hall .- Chas. H. Guild, Conductor, reports that "on Sunday morning, Sept. 24th, the Lycoum met at the usual hour. The exercises were gone through with promptness and vigor. Miss Ellen Murray and Master Abe Morandi were made the recipients of the prizes awarded to them for the interest they had taken in the Lyceum. Miss Hattie Wilson lectured in the evening to good audience."

On Sunday, Oct. 1st, the Lyceum will meet in the large and beautiful hall (Everett) in Hyde's Block, where they will be most happy to meet their friends, and all interested in the cause. Mrs. J. M. Cushman, of New Hampshire, will lecture in the above hall in the evening. Those who wish to listen to a standard speaker will do well to attend.

Milrond - Washington Hall .- A correspondent writes: Sunday morning, Bept. 17th, the Children's Progressive Lyceum assembled at the usual hour. Speaking and reading took place, by Anna Masterson, Stella Worger, Freddle Read, Minnie Wilson, Lillian Smith, Effic Adams, Netta Anson, Minnie Williams, Mary Read, Ada Hill, Mr. Henry Anson, ·Herman Snow; B. D. Godfrey making some useful remarks, illustrating the same by bestowing a basket of pears as an offering to the members and officers of the Lycoum, which act he has performed for several Sundays. A song followed, by Mrs. Marie Masterson, Miss Anna Masterson and R. C. Harrington, entitled, 'The Little Brown Church,' Exercises closed with the Grand Banner March, in which sixty took

In the afternoon and evening our Town Hall was filled to repletion, to listen to that able lecturer, Emma Hardinge. the speaks for us again on the first and third Sundays in Docember."

New Publications.

LIPPINCOTT'S MAGAZINE for October continues its graphic 'Scrambles Amongst the Alps," and branches out into a varied and very attractive list of articles, such as we find under the titles, "How Mother Did It," "Wild Ireland," "Making an Omelette," "The City of Monuments," "The Branden Ghost," "Marriage," "Keen Farm," and others There is some remarkably fresh and really magazinish reading in this number. The Monthly Gossip embraces "Extracts from the Diary of John Quincy Adams," "London in he Season," "Sunnyside and Sleepy Hollow," and other chit-chat of an interesting character. The Literature of the Day gives a series of fresh literary notices. Lippincott grows on the reader, who is inclined to think it just about hits the magazine ideal.

THE PAIRFIELDS is a very pretty and instructive tale by 8. M. Lebelle, published in neat form by Lou. H. Kimball, at the "Lyceum Banner" office, Chicago. It is especially adapted to the children of the Lyceums, by whom it will be read with an eager relish. There are a dozon chapters to the story, whose titles suggest the attractions concealed under each one of them. There is plenty of real children's talk in it, and this will give it life to the juveniles. Of course progressive sentiments only are inculcated.

Loring publishes "Two College Friends," by Fred. W. Loring, author of "Boston Dip," which is a genuine college story which all the undergraduates will want to read. Fred. Loring is making a decided reputation as a worker in trifles of this sort, which will some day develop into something far better and broader.

The freshest of B. B. Russell's engravings is entitled "An ARM FULL," which is full of nature and humor, and alive on who has invaded the secresy of the old cat's home, and has filled her arms with the half dozen kittens that compose the family. It is a stable scene, and, therefore, strikingly rustic. The old motherly cat follows after in protestation at being so completely robbed: the kittens almost wriggle in the picture, and the little girl is too full of gleeful anxiety to express herself. It is a fine stipple and line engraving by Stuart, and is sold by subscription at two dollars.

GOOD HEALTH. - The October number of this valuable magazine contains several well written papers on subjects that are of great importance to the public. Buy the magazine and read it through.

Beside the Tract containing the Life of Victoria C. Woodhull, from the Golden Age press, Mr. Tilton has issued two others, its predecessors, bearing the titles following: "Tue BIGHTS OF WOMEN: A Letter to Horace Greeley," and "THE CONSTITUTION A TITLE-DEED TO WOMAN'S FRANCHISE: A Letter to Charles Sumner." The fourth Tract is "THE SIN or Sins." All are eminently readable, and apply to current, living questions before the public.

Mrs. M. S. Townsend Hoadley has delivered a timely and most impressive lecture on "Social Evils; Their Causes, AND WOMAN'S CLAIMS," which presents this engrossing sub ject of modern times in a clear outline for public reflection The lecture deserves a wide reading. It is published at

From San Francisco we receive "THE LIVING WAY." among the articles of which, we particularly note "The Prophetic Spirit, in its relation to Wisdom and Madness." The new paper-"THE CHERUB"-published in this city,

has made its appearance. It proposes to interest and instruct the people, and employs versatile talent and industry to do it. We wish it success.

THE HERALD OF HEALTH comes to us regularly. The October number is crowded with articles full of knowledge and usefulness.

PARTURITION WITHOUT PAIN. - Wood & Holbrook, 15 Laight street, New York, have just published, for \$1,00, a little book of 125 pages, as a Code of Directions for Avolding the Pains and Penalties of Childbirth. The hints are such as are commended by the highest authorities, and will save women a great deal of suffering.

THE FOLIO. Dexter Smith editor, is unusually interesting this month. Its literary and musical contents are up with the times. The lithographic likeness of Theodore Thomas is capital.

A Voice from France.

To the readers of the Banner of Light: DEAR FRIENDS—I beg to inform you that several French Spiritualists—or "Spiritists," as they are generally known here—have the utmost desire to emigrate with their families to America, so as to become citizens of the United States. But I am aware that some of them, being ruined by the late war with Prussia, are prevented from realizing such wish for want of the money required for their

such wish for want of the money required for their passage across the Atlantic.

Now, dear readers, remembering the old proverb—"many a mickle makes a muckle"—I propose, therefore, that a sum of money to aid them may be collected in circles, by way of subscription, amongst the American Spiritualists, and transmitted to Messrs. William White & Co., publishers of the Banner of Light, to forward it to the editors of the Revue Spirite, Rue de Lille, 7. Paris, whom, am quite sure, will readily inform those concerned through their paper, of the fraternal assistance through their paper, of the fraternal assistance lent by the American Spiritualists to their French brothers.

Yours for the truth,
A. C. Wilson.

Paris, Sept. 1st, 1871.

THE FEDERATI OF ITALY. A Romance of Cau-casian Captivity. By G. L. Ditson, M. D. Bos-ton: Wm. White & Co., publishers. For a gentleman of the high attainments and large experience, gained from long study and ex-tensive travels, who is already the author of numerous stories and scientific papers, to put to-gether such a hodge-podge as he has in 319 pages with the above title, is indeed remarkable. The doctor seems to have had a large amount of facts, which, having highly colored with his rich imagiwhich, having highly colored with his rich imagination, he felt bound to give to the public, and instead of writing several stories, has thrown all this rich material into one. The publishers have done their part well, as they always do. The book, like everything from the press of this enterprising firm, is perfect in its appearance.—Religio-Philosophical Journal.

Married:

On Monday, Sept. 25th, at the residence of Andrew Jackson Davis, Orange, N. J., by Rev. J. B. Harrison, Frank W. Bald win, editor of the Orange Chronicle, to Miss Fannie E. Love, only daughter of Mary F. Davis.

Spiritual Periodicals for Sale at this Office: THE SPIRITUAL AWALTST AND SCIENTIFIC RECORD. Pub-

ished in Boston. Price 20 cents.
THE LOHDON BERRITULE MASSIME. Price 80 cts. percopy.
HUMAN NATURE: A Monthly Journal of Zoistic Science
and Intelligence. Published in London. Price 25 cents. and intelligence. Published in London. Price 25 cents.

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

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

THE PRESENT AGE. Published in Chicago, Ill. Price 8 THE LYCHUM BANNER. Published in Chicago, Ill. Price

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

THE CRUCIELE. Published in Baltimore. Price 5 cents.

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

BUSINESS MATTERS.

JAMES V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 361 Sixth avenue, New York. Terms, \$5 and four three-cent stamps. Jy1.

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

FOR SALE CHEAP.—A second-hand side saddle. Also a second-hand large hard-wood circular table. Apply to WM. WHITE & CO., Booksellers, 158 Washington street, Boston, up stairs.

WANTED—MEN AND WOMEN, to sell by sub-scription that beautiful and saleable engraving, "THE GUARDIAN ANGEL," noticed editorially in Banner of Light April 22d, and briefly scribed in advertisements of same date, also June 3d and July 22d. All denominations and sects admire and patronize it. Choose territory, and remit \$2.85, and receive a sample engraving, rollercase, &c. A complete outfit and the most liberal terms. Curran & Co., 40 Main street, Rochester, N. Y.

SPECIAL NOTICES.

FIFTY YEARS AGO. What changes in the world we've seen, Since fity years ago, or so; What revolutions there have been, A host of facts there are to show.

A nost of least there are to show.

To trave' fifty miles a day,
Our fathers found a task indeed;
Two hundred now—or more—we may
Be drawn by the floree from Steed.
The Hoys then "dressed" in home-pun "Clothes,"
With cow-hide shoes upon their feet,
liut now they 're "Clother" at Okorge Ferro's,
Corner of Beach and Washington street.
—lw

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necting Link Library, a Circulating Library of Spiritual Books. Has for sale Mystic Water from David's GEORGE ELLIS, BOOKSELLER, No. 7 OLD LEVEE STREET, NEW ORLEANS, LA.

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W. H. TERRY, No. 96 Russell street, Melbourne, Australia, Has for sale all the works on Spiritualism. Liberal and Re-form Works, published by William White & Co., Boston, U.S., may at all times be found there.

ADVERTISEMENTS.

Each line in Agate type, twenty cents for the irst, and afteen cents for every subsequent inertion. SPECIAL NOTICES.—Thirty cents per line for Arst insertion and twenty-ave cents for sub sequent insertions.
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HENRY C. LULL, Business, Test and Circle
Medium. Also examines for disease. Office, No. 18 F
street, South Boston. Hours from 9 to 12, and 2 to 5. Private
sittings—terms, One Boliar. N. B.—Will attend calls at private residences for circles evenings, in Boston and vicinity.

9.500 RETAILED by One. Wanted—La-Oct. 7.-2w. WHITNEY & CO., Norwich, Conn. WANTED—Correspondence with a young lady medium, who would like to spend the winter in a pleasant Western town. References exchanged. Address MRS. D—, Lock Box 167, Marietta, Ohio. lw*-Oct. 7.

SPIRIT COMMUNICATIONS.

A SEALED LETTER, \$1.00 and four stamps. Medical examination by letter, \$1.00., Address, M. K. CANSIEN, 185 Bank street, Newark, N. J. 2w*-Out. 7.

MRS. KNICHT,
SYMPATHETIC, MAGNETIC HEALING AND DEVELOUS AND MEDIUM, No. 113th street, eighth house cast of 3d avenue, Harlem, New York. Circle every Tuesday evening.

MRS. TOWNE.

MAGNETIC AND ELECTRIC PHYSICIAN, 14 Clinton Place, (West 8th street,) New York. Chronic invalidation with care. The Diseases of Women treated with success.

DISCHARGES FROM THE EAR AND PARTIAL DEAFNESS. DR. HARTLEY, having recovered from his recent indisposi-tion, will shortly return to Boaton. lw-Oct. 7.

Piton, will shortly return to Boaton. 1w-Oct. 7.

F. A. S.A. W.T.E.L.E.,

Practical Voicer and Tuner, selects Planos and Organs.

TOR HIS FRIENDS AND PATRONS, to their perfect satisfaction, and at a great savi...g to their pockets, as he sells only the best instruments, and at wholesale prices. Societies generously dealt with. Instruments rented and sold on in stailments, in Boston and vicinity. Refers with pleasure to the following weil-known gentiemen: Prof. Wm. Benton, J. M. Precbles, R. B. Storer, M. D. of Boston: Prof. J. H. W. Toohey, of Providence, R. I.; S. Waldron, Esq., of Malden. Cail at or address SMITH'S ORGAN FACTORY, Tremont at, opposite Waltham street. Boston, Mass. 13w-Oct. 7.

R. G. W. KEITH has removed to No. 9 Flor-

DR. G. W. KEITH has removed to No 9 Floranco street, 3 doors from Washington street, Boston, All forms of disease treated successfully without modicine. Invalids at admistance cured by magnetized paper, mutual passive sittings, &c. Send for circular. 4w*-tiet. 7.

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Full information how to obtain them, and a beautiful specimen sent to any part of the world on receipt of 25 CENTS.

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Sept. 30 —2wis* 170 West Springfield street, Boston, Mass. WORMS. MY WORM POWDERS are the safest They destroy sape and all other worms ever discovered. They destroy sape and all other worms of the human system. Dose very small and almost tasteless. Price 35 cents per package, or 3 for st, by mail. Address JAMES COOPER. M. D., Bellefontaine, Ohio. Ticowis—Aug. 12.

JUST PUBLISHED.

BIOGRAPHY

VICTORIA C. WOODHULL

BY THEODORE TILTON.

"He that uttereth a slander is a fool."

This little pamphlet is a brief sketch of the life of Victoria Claffin Woodhull, "a young woman," in the words of the author, "whose career has been as singular as any heroine's in a romance; whose ability is of a rare and whose character of the rarest type; whose personal sufferings are of them selves a whole drama of pathos; whose name (through the malice of some and the lynorance of others) has caught a shadow in strange contrast with the whiteness of her life; whose position as a representative of her sex, in the greatest terest to her fellow citizens; and whose character (inasmucl as I know her well) I can portray without color or tinge from any other partiality save that I hold her in uncommon re-

spect."
Mr. Tilton says that Mrs. Woodhull has ever been subject to spirit guidance, and she is styled " a Spiritualist of the most mystical and ethereal type." Those who have thus far heard of Mrs. Woodhull, but do not know aught of her character, will read this little sketch of her life with deep satisfaction and, if they entertained prejudices against her, will feel in clined to abandon them for a different frame of mind. It is a wonderful life, and it is told with a glow and warmth which nothing but faith in its character could excite.

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POEMS OF PROGRESS, BY MISS LIZZIE DOTEN.

Price \$1,50, postage 20 cents.

This fine book has been very favorably received by the public, and bids fair to become even a greater favorite than the author's former poetical work, " Poems from the Inner Life " See advertisement on third page.

NOW READY. Parturition Without Pain;

A Code of Directions for avoiding most of the Pains and Dangers of Child-bearing. EDITED BY M. L. HOLBROOK, M. D., Editor of The Herald of Health.

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>
> 2. Dangers of Preventions.
>
> 3. Medical Opinions as to Escaping Pain.
>
> 4 Preparation for Maternity.
>
> 5. Exercise during Pregnancy.
>
> 6. The Sitz Bath and Bathlag Generally.
>
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while in an abnormal try of

Mrs. 3. H. Commt,

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

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spirits in these columns that does not comport with his or
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Invocation.

Oh thou whose loving kindness is over thy sinner as over thy saint, our Father, our Mother, we feel thine inspiration while we worship thee this hour; and may the darkness of our natures give place to thy light, and may the sun of thy righteousness illume all the darkened chambers of our being, and radiate from thence as blessings unto thy sons and thy daughters everywhere. We praise thee our Father and our Mother, for the gift of the interchange of thought, for that which builds, up nations and worlds, for those glorious privileges of the soul that accrue to-day from all the conditions of time and eternity; and we ask that, as far as we may understand thy law, we may abide by it, and be faithful subjects to it. Thus shall thy kingdom come to us, and thy will be done by us. Amen. June 5.

Questions and Answers.

CONTROLLING SPIRIT. - Your questions, Mr.

Chairman, I am ready to hear. QUES.-What is the opinion of the presiding spirit, and intelligent spirits generally, concern-

ing Spiritualist conventions? Ass.-It is our opinion that the majority of them are a disgrace to the cause they propose to serve; and, for this reason, the majority of speakers who attend them are such as have many private grievances which they desire to ventilate, and they bring them there; and so, instead of discussing the great questions of the hour, these petty difficulties are brought before the convention; and the time is all used up upon them, and so critics and opponents look with ridicule and scorn upon these gatherings-and we do not wonder at it. We were present at the last gathering of Spiritualists in this city, and the most of the addresses offered there were such as would positively disgrace any respectable journal, if published therein. Now, we are in favor of conventions generally, but we are also in favor of law and order; and we do not believe in bringing those questions into the convention which should be kept within the home circle, and, if discussed at all, discussed there and settled there. Spiritualism has been made the scapegoat of all the shortcomings of its delinquent members. Well, the spirit-world expected this; but they expect now, that, after the child has grown to a manhood of twenty-three years, you will make better use of it; that, in your conventions, you will discuss those questions that belong to humanity and humanity's greatest good; that you will compare notes concerning what you have gained in this new arena of thought, how far you have gone forward, how many high and noble resolves you have kept unbroken. Spiritualism proposes to be a blessing to the world; but if it depended upon your Spiritualist conventions, it would be a curse instead. This is our opinion, and those persons who have desired it are welcome to it for what it is worth to them and to the world.

Q .- Is there any knowledge that the human intellect is not capable, in time, of attaining to?else, why the command to seek that ye may find?

A.-I believe the human mind is capable of attaining unto the highest wisdom, but not within the narrow circle of time, according to the calculations of earth.

Q.—Are there any limits to love?

A .- Yes. Love is limited by its law. The law of love is by no means limitless. Love is also limited according to the capacity of the thing to be loved and the thing that loves.

Q.—Should not reformers be more precise in defining the distinction between love and lust? A.-They should; for at this point many a young convert in Spiritualism has been stranded upon the rocks of doubt and fear.

Q .- By what means do spirits communicate with the inhabitants of earth?

A .- One of the means is before you, and the question is answered and demonstrated through the means. Spirits also make use of all matter in communicating with the inhabitants of earth. There is nothing that is not the medium of soul -nothing in all the mineral, the vegetable or the animal kingdom. Everything, from the atom floating in the sunbeam to the spirit inhabiting the human body, is the means through which spirits communicate with those who dwell in mortal bodies.

Q.-Does man ever receive direct inspiration from the mind of Deity?

A .- Yes-always, at all times and under all circumstances. I should despair of humanity if it were otherwise. Q.-What is Deity?

gence of universes.

Mary Wier.

A .- Mind - intelligence - the combined intelli-

June 5.

They say I am dead, and that I died a week ago to-day. I want my folks to know that I am alive, and not gone, and that I should like the privilege of talking with them. I am just as brisk and as chipper as ever I was in my life. I lived here ninety-nine years and six months. I am from Nantucket. My name was Mary Wier, Do n't make any mistake, will you? [I will give it just as you have given it.] That's right-that's right. My memory is just as good now as it was when I was twenty years old-just as good. June 5.

George D. Prentice.

I have two classes of friends that I have left on earth. One class claim to be believers in modern Spiritualism, and the other claim to disbelieve it. The first are greatly in the minority. But it seems some of them have been discussing the question whether I was a Spiritualist or no; and. as they could not decide among themselves, they

have requested that I come here and make a statement concerning the fact. I was not a Spir- the inner leaf of the young corn bound on the itualist. If I had any faith whatever in modern Spiritualism, it was so small is was hardly worth fallible remedy with them, and if it is, I know not making any account of. But the great fact of modern Spiritualism did not depend upon me or upon any son or daughter of the living God for falling of an aerolite, or stone, in one of the towns its life. It is a child of the Infinite, and therefore in Maine, which was quite warm when picked up. will be duly protected; and it will be cared for Will the influence please explain the origin and through its infantile and youthful condition, allowed to sow its wild oats, allowed to harrow them in, and finally allowed to reap a glorious harvest of truth. This I have learned during my know that these aerolites are formations of matnew life in the other world. George D. Prentice, ter within volcances in other worlds. Some of [I am happy to meet you.] I am happy to meet them are thrown with great violence from the you, and long may you live to conduct a spiritual crater-with such violence as to throw them bejournal; and when you leave this body, may you youd the attraction of their native planet. If enter the other world to find another journal they fall within the attraction of the planet earth, ready for you to conduct there. That is my they must descend to the earth; if within the atprayer for you-a hard one, I suppose you think, traction of any other planet, they descend there. considering the hard, life a journalist has to live. But never mind. You have got well broken in here, and therefore you will serve us better there.

Lily Knox.

I come to tell grandma that Dr. Fisher says she must take her mind as much off herself as she can. It will be better for her. And she must exercise a little every day if she can; and have her limbs well rubbed every day, and twice a day if mediately? she can. And grandpa must rub 'em, and rub | A-Under some circumstances, yes; under oth-'em good and hard. And he would advise her ers, no. not to use anything on them, because it will only result in ill to her if she does. [Rub her with his] hand? Yes: he thinks she will get better, a good deal better than she is now; and she must be of good cheer.

Lily Knox, to grandma Tubba, of San Francisco. California: and tell mother I am so glad she don't suffer as she used to. It made me feel very unhappy when she did. She has got well now And tell mother I'm a nice large girl now, and can help her a good deal. June 5.

Henry C. Wright.

I have been invited by your president to say a few words concerning the subject of Spiritualist conventions, since it is known that I differ from him and from the intelligent class of spirits which he referred to in his remarks. I differ from him in this way: while he ignores all these home questions which are brought into our conventions in toto, I do not; for I see a good that can grow out of even this evil, and it is this: Those speakers who bring these home questions and effervesce them in open convention, will by andby do so much of that business that they will effervesce into the thin air of nothingness, so far as Spiritualism is concerned, and then the solid men and women who form the basis of Spiritualism will rise up and take their proper place, but not till then. This is Nature's own process to get rid of them. I am an honorer and worshiper of Nature. I believe she will do right under all circumstances. And if our cross-grained brothers and sisters must needs bring their cross-grainedness into the convention, let them do it. It will only be the quietus that they will furnish themselves for the future. I know, as our good president knows, that these questions are a disgrace to any honorable assembly, but I know, also, that they are brought into all conventions, as well as Spiritualist conventions. I know that the leading Orthodox conventions are no better; they point their arrows at Universalism and Unitarianism, and all the isms, but that which pertains to themselves and supports their own special faith, and rides their own special hobby. But, since our critics and opponents are Orthodox, of course their shortcomings are suppressed. And for this reason Spiritualists rarely ever go among them and their gatherings to criticise their doings. Occasionally they do, but not often, and, if they do, they make no report of it. Perhaps because, looking at home, they see worse errors there. I cannot see but what it is so, and I know that the same ills that exist in our conventions exist in all others. I know also that these gatherings scatter seeds of truth, even if the devil sows tares with these seeds.

And by-and-by these seeds of truth will spring up if there is no more than one sown at a convention. That is something; and let us hope that as Spiritualism grows Spiritualists will grow; that, as the inspiration becomes of a higher class, Spiritualists will come up upon a higher plane; and then, instead of going into the convention and ventilating their own wrongs, they will go to ventilate the wrongs of humanity and to plead for justice-not for themselves, but for all who are oppressed. Henry C. Wright. June 5.

Scance conducted by Theodore Parker; letters prompted by Henry C. Wright.

Invocation.

Oh, thou Infinite One, who cannot be changed because of our prayer, we would receive this day that bread of truth which thou alone canst give, which shall nourish our souls for eternity. We would pitch our tents one day's journey nearer to wisdom, nearer to truth. And oh, Mighty Spirit, we ask for these mortals, that the sun of truth may shine into their souls, driving out the clouds, making luminous all the dark places, and giving them a more perfect knowledge of themselves and of thee. And may they fully understand what the guardianship of angels means. May they realize, our Father and our Mother, that thou art near them; that they are ever in thy presence, and that thou dost look upon them, through thine angels, at all times and under all circumstances. So may they order themselves aright before thee, and walk at all times as if an angel were with them. We praise thee, oh, Holy One, for the blessings which thou hast and art conferring upon us, for the boly gift of communion with spirits, that which permits us, by right of divine law, to return to ourold homes and minister unto the needs of those who remain. May we ever appreciate thy blessings, and, as we mount the wonderful ladder of life, may we see thee clearer and recognize our relationship to thee, ever feeling that we are divine as thou art, and so we will sing thy praises forever and forevermore, our Father and our Mother. Amen.

Questions and Answers.

QUES .- By L. M. P., Keokuk, Iowa: Is there any means of taking off what is called a " mother's mark " or " birth mark "?

ANS.-Yes, there is, so the medical scientists in direction.

than in old age?

A .- I think not. Indians would tell you that | may the Lord bless you and watch over you all part would take it away. They say this is an inwhy it may not be with you.

Q.-Recently we have seen an account of the manner of formation of the aerolitic bodies?

A .- I know nothing concerning that particular one of which your correspondent writes, but I This is a mere assumption on the part of your speaker, because there are no means taken by which to demonstrate the truth of the case. But by-and-by scientists will go to work upon this matter in thorough earnest, and then the same conclusions will be arrived at, and it will become a fact amongst you.

Q.-If a medium be brought under control of spirits, and resist, and throw back that control, will it bring disease upon the physical hody im-

Q .- Will you explain under what circumstances t would do so?

A .- If the controlling spirit is positive in that certain direction of disease, then it becomes not only thrown upon the medium controlled, but ngrafted into the imponderable forces of the melinm and therefore taken on by them. Q .- Are there any means of throwing it off?

A .- Yes; Nature has furnished innumerable means. The very best one that we know of is to exercise the will-power against the tenant, and rest assured Nature will soon come to the rescue, and the tenement will be vacated of the visitant. This is always a safe remedy; some others are

Q.-Can you tell us whether a second moon is forming from this planet? Do planets thus form noons from themselves?

A .- They certainly do. The astronomers are orrect who so determine.

Q .- It is also said that great changes are now aking place on the planets Saturn and Jupiter. Is that correct?

A .- Yes, it is correct.

Q .- Can you give us any idea what they are? A .- No, for there is nothing on earth by which to compare them; and as you can learn only by comparison it would be useless for your speaker o elaborate upon that question. Jupiter has attained her majority, and this being the case, she changes her orbit somewhat—yaries a little from what she has been, consequently she exercises an influence, a potent and a different influence from what she has ever exercised before, upon all those planets that are in near proximity to her.

Q.-Is Jupiter inhabited by intelligent beings? A .- I would that there was one being on earth as intelligent as the lowest grade of intelligence upon Jupiter. We should then have no wars, none of the discord that now makes misery amongst you. The law of life would be obeyed, and peace and harmony would reign. It does

Q .- Shall we arrive at that state in the future? A .- Certainly, it is inevitable.

Q.-Does this state of concord constitute the

naturity of the planet?

Osceola.

Will the white man's talking paper speak for Osceola? [Yes.] Then Osceola would say to the white face with the yellow feather, in Manhattan City, that he will give to her the promised test of his presence and his power, ere the corn shall June 6. ripen. Good moon.

Mary Evelina Dow.

I come to bring news of my change. I have been gone but four days. My name, Mary Evelina Dow. My age, twenty-four years. I went to Germany to consult medical men, with the hope of getting well. They recommended the air of Florence, Italy. So I went there, and I left my body there. I believed in the return of spiritsmy friends did not. I wish to announce my own death before they receive it in another way.. So will you be particular in dating the message? I went from Eastport, Maine. When I get strong will come again.

Patrick Minton.

Good day, sir. Patrick Minton is my name. I have been gone fifteen months, and I come back to set my old mother's heart at rest if I can. You see, I was not so good a Catholic as she like to have me; and she very much fears I am in a bad place in the other world. Well, I do n't know at all if I had been a better Catholic how much better off I'd been, but I think I am as comfortably off as I could expect, seeing I didn't try any harder here.

I think if I was here again and knew as much as I do now, I'd try and do a little better than I did here, because I've learned about the matter. If you want anything comfortable in the life after death, you have got to nay for it when you are here. It's paid for in advance if you get it, I tell you now. You do n't get a thing till it's paid for. There is no mortgaged houses in this world. No. sir. But you've got to pay for them by your own good deeds and nobody's else. You can't have anybody to give you a lift. It is all by your own merits everything you get here. So I think I'm very well off, and as for being in a bad place, in an unsanctified place. I do n't think it is so. Because if I am there there's priests and there's bishons and there's cardinals in the same way with myself, and I think they would be likely to be in as good a place as most anybody, if the church has anything to do with it. So the old lady had better give up the worrying about 'me, and make up her mind that I am well off, and just do as well as she can for herself here, the little while she has got to stay, and it will be all right with her when she comes here. The truth about it is. the purgatory is here with you, and not with us. and when we get out of the body, we get out of purgatory, and we are all the time looking to getting into it when we get out of the body perhans -when it is n't here at all. It is this life that is our world would tell you. There are many ways, the purgatory, and it purges us, and fits us for the so they determine, by which it may be done, but other life, and we have a chance to be what we the most safe, the most reliable is by the applica- like to in the other life. If we want good things, tion of the proper kind of magnetism-that is, by we must perform good deeds here, else we won't passes being made over the disfigured part by get'em. If we want charity shown us there, we some one who possesses that kind of magnetism must exercise it here. There's only one way of that would dispel the disfiguration. This can getting along, and that is the right way. If I was only be reached by experiment, by trial. If one here now I would let a great many things alone does n't suit, try another. Pursue the same course that I done when I was here, and I'd do a great that you would in obtaining a cure in any other deal different. But since when I was here I was ignorant altogether. I did n't know but what I did Q.—Are they removed more readily in infancy about as well as I knew how. But thanks be, the great God could save. Good-day, sir; and June 8.

your life.

Séance conducted by Theodore Parker; letters

answered by "Vashti."

Invocation.

Not alone in words, but in the silent consciousness of the soul would we commune with thee, oh Lord, our God. And we would ask this hour hat thy blessing may rest consciously upon us And going out from this place, may we feel satisfiel with what we have done. May we receive the approbation of our own souls through thee Mighty Spirit, thou whose finger of omnipotence writeth among the stars, and whose loving kindness descendeth to the earth and blesseth every atom, we praise thee, we adore thee. We love and serve thee, and thee alone. And we ask that we may ever know thy way, and knowing it, may walk therein, doing deeds of kindness, ministering unto the needy, blessing those who have need to be blessed, and giving of thy life, even as thou hast given it unto us. And to thee be our praise forever and forevermore. Amen.

Questions and Answers. Ques. - (From the audience.) - What consti

tutes true religion?, ANS. - That truth or idea which is compre hended in the Golden Rule.

Q.-Do spirits in the other world ever flatter and deceive as they do here?

A .- Since you send flatterers and deceivers to the spirit-world, they exist there, and they have the same power to return and minister here to you that others have. Then your question must be answered in the affirmative.

CONTROLLING SPIRIT.-With your permission Mr. Chairman, I will take occasion to answer a question which we have received from one who in times past, and to a certain extent in the present, holds a prominent position in the Catholic Church. I say to a certain extent in the present. Well, in this sense: although he has withdrawn from the church, the church has not withdrawn from him. He professes to disbelieve in the tenets of the church, and he appounces himself as standing upon a platform separate from the Catholic Church. But the Catholic Church does not stand apart from him. His question is this: What do those spirits who serve in the Mother Church here, think of the doctrine of infallibility?

I shall preface my answer by remarking that it was upon that rock that he stranded, so far as the church was concerned. Doubtless he wishes to know if we believe in the doctrine of infallibility. Not only for himself, but for the majority of minds representing the Catholic Church in the spiritworld. I answer, Yes, I do. The Head of the Church does not claim infallibility in anything else except in the knowledge of the church and its records. He claims to be infallible there so far as the church is concerned, but no further. And if my brother would look with unprejudiced perceptions at this matter, he would think differently upon it. Supposing there was no Head of the Church in whom authority could be invested, no one to refer to, to settle those disputes that arise among the clergy from time to time in the Catholic Church, what then? Why, discord and anarchy would soon result, and the church would lose its strength, be shorn of its power, and speedily come to nothing. And is it time that the Catholic Church on earth were extinct? I auswer no. And for this reason : The majority of those minds that lean upon the church have need of just such a staff to lean unon. Take away the church and what would be the result among the lower classes? Why, war, bloodshed and misery of every kind. The church holds a restraining power over ignorant minds. It has been said that that church prevents those minds from obtainining wisdom. It is not so. The church enjoins upon her children to educate themselves in all ways as far forth as it is possible. If the church desired to hold its children in ignorance, it has but to give the word, and not a single Catholic child would attend your schools. But it is not so. "Render unto Cresar the things that are Cassars," said Jesus, " and unto God the things that are God's." Give unto the church

what belongs to her, and nothing more. I am pleased to know that my brother is seeking for truth, although he goes outside the church to seek for it. I am pleased to receive this call from him, and I should also be pleased to see that when he has gained truth and light upon these great questions of the hour, he will give them to the church. for she has them not; that he will take another candle to her altar, bring another gem to her crown, and at all times to remember that the Catholic Church and the Protestant Church, and all other churches, are in the hands of Almighty God. and when he sees fit to extinguish them, they will be extinguished, whether we will or no. My brother tells me he shall henceforth labor for the good of humanity, in the church as out of it. Lay aside the mantle of prejudice, put on the robe of righteousness and charity-then go forth, in the church and out of it, doing deeds of kindness, and thereby worshiping God the Father, the Son and the Holy Ghost. June 8.

Samuel Bacon.

Will you be kind enough to say for me, in your paper, that the friends of William G. Haskell, of Galesburg, Ill., are happy to know that he is in search of truth, and that they are with him in the work, and will do all in their power to strengthen his faith and clear his vision. If he will write a letter to any one of us, that we may answer through the mediumship of Mr. Mansfield, we are confident we can strengthen his faith, and he will be glad that he has written. Samuel Bacon. June 8.

Thomas DeWolf. [What is the matter with your hand?] I had a cancer on it. My name was Thomas DeWolf. I was in my seventy-third year. I had a rose cancer on my hand, and my arm swelled badly. I found that amputating the hand did no good, and finally it reached my vitals and I died, although it was not supposed at the time that it was the cancer that killed me, but it was. I have been gone since 1854. I came here to Boston in '52, to have the operation performed. My son was the surgeon. He thought the hand must be taken off, but he was n't sure whether it would result in prolonging my life or not. So he wanted medical advice, which he could n't get where we were in Canada, and so he came here. He had friends here-acquaintances in the medical world. I want him to know that it was the cancer that killed me; and I want him to know, furthermore, that he need n't be at all afraid that he will die with cancer, for he won't. He is a little superstitious about it. He won't. The medical men in our life have looked into the case at my request, and they say there is nothing of the kind in his blood. So I do n't see but that he will stand a fair chance to leave this mortal body without going out that way. It is a bad way to go out. I would n't recommend it to anybody. It is worse than the flery furnace that the three brothers were cast into. I think I could have stood that better than I could the cancer, a good deal. Good day, sir.

John Melville.

I am almost afraid to trust myself here, because I am so little acquainted with the modus operandi. I thought before death that I should know all about it, but it is one thing to speculate upon a fact, and quite another thing to realize. I had investigated this Spiritualism somewhat—enough to believe in it, and to feel just as sure that I could come back after death as one can be sure of any. thing here.

I have a friend. He is at present on the Pacific coast but I cannot locate him. But he is as stub. bornly opposed to Spiritualism as anybody I ever met. The last time we met, which was in New Orleans, he said to me: "John"-my name was John Melville-"if your spiritualistic faith be true, if you chance to peg out before I do, give me a call; and if you will satisfy me that it is you, I will place two bundred dollars at your disposal as a spirit-I will do what you wish done with that amount." I have hurried up in coming here, because I died only yesterday, of bilious colic, in New Orleans: and of course you do n't know me, and I do n't know you. There is no possible way of your gaining the information which I give here, and even if you had known such a person as myself, you certainly could know nothing about the contract between myself and my friend, for no one else knows anything about it. Therefore, I hold that it is sufficient evidence that it is me, John Melville. And now, if he disposes of the money, give it to the first poor person he chances to become acquainted with, who is striving to make a way in life and can't seem to do it. I suppose he doubtless may expect that I would ask that it be delivered to some of my friends. I have got none that need it. But God, or the devil-if there is one—has plenty of poor, and they want help always. Captain William H. Staniels is the person I desire to reach. I have nothing to say with reference to this spirit-world. It is what I expected to find, but I have n't got acquainted with it yet.

Séance conducted by Father Fitz James; letters answered by "Vashti."

MESSAGES TO BE PUBLISHED.

Monday, June 12.—Invocation; Questions and Answers; Polly Merriam; Johnny Joice; Adolph Snyder, to his father. Tuesday, June 13.—Invocation; Questions and Answers; Mary Eveliua Holms, of Auburn. N. Y.; Baron Von Humboldt; Minnie Lauriet, of Dayton, O., to her mother; John Harvey, of Brattlebore', Vt., to friends.

Thursday, June 15.—Invocation; Questions and Answers; William Hanaford, for his brother Philip Hanaford; Isaac Simmons, of Kanssay; Joseph A. Thompson, to his mother; Mary Agnes Hombold, to her brother.

Monday, June 19.—Invocation; Questions and Answers; Elizabeth Webster, to her daughter; David Spencer, to his relatives; Alexander Stone; Xettlo Wilcox, of Barnstable, Mass., to her mother.

relatives; Alexander Stone; Nettle Wilcox, of Barnstable, Mass., to her mother.

Manday, Sept 11.—Invocation; Questions and Answers; Mary Jane Owen, to Rubert Dale Owen; James Nichols, of Boston; Thomas Allen, for Edgar Allen Pos; Ohive Tenny, of Oswego, N. Y., to her relatives; Johnny Garfield.

Tuesday, Sept. 12—Invocation; Questions and Answers; Samuel Brown; William Thompson, of the Bangor Domocrat; Betsey Allen, of Fittsdeld, N. R.; Edith Steinway, of New York, to her mother.

Thursday, Sept. 14.—Invocation; Questions and Answers; William F. Tuectrama, of Portsmouth, N. H., to his fitends; Annie Louisa Ames, of Fall River, Mass., to her mother; George Berkley, Bishop of Cloyne, Ireland; Frances J. Robinson.

Son.

Monday, Sept. 18.—Invocation: Questions and Answers:
James Walter Walch, to friends in New Orleans; William
Donnison, of Boston, to his relatives; Edward Ambroso
Clark, of Augusta, Me., to his grandmother,
Tuesday, Sept. 19.—Invocation: Questions and Answers;
Jeanic MacLanethay, of Glasgow, Scotland, to her mother;
James Farrar, of Cambridgeport, to friends; Capitain Samuel
May, of Boston; Annie Parsons, of Kennebunk, Me., to her
mother.

nother.

Thursday, Sept. 21.—Invocation; Questions and Answers; lerjamin Lakeman, of Conway, N. II, to his mother; Samuel inchman, of New Oricans, La., to his brother in Ohio; Wm. Chandler. H. Chandler.

Monday, Sept. 25.—Invocation; Questions and Answers;

Honry, J. Raymond; Sir Frederick Dani, to his relatives in

Scotland; "Starlight," to "Red Clou-;" Ann Carney; Sallie

Wlagin, of Dover, N. H., to her children.

Married:

At "Pitman Cottage," Salem, by N. Frank White, Mrs. Hattle M. Pitman and Mr. Wm. Wells, all of Salem. In Morristown, Rice County, Minn., Sept 18th, 1871, by Mrs. Harriet E. Pope, David A. Temple and Mrs. Amy Baker, all of the same place.

Passed to Spirit-Life:

From Mesopotamia. O., on Thursday night, Sept. 14th, Mrs. Minerva Ensine, at the early age of 27 years.

She was a most devoted wife and mother. Love and goodwill always honored her family circle. Being mediumistic, she enjoyed spiritual intercourse. The day before she left, sweet visions of life and beauty made glad the sanctuary of her thought. Bidding her father, mother and sister good by, she then folded her only child in her arms, and kissed its rosy check as a mother only child in her arms, and kissed its rosy check as a mother only can kiss, embraced her weeping husband, and passed on to her heavenly abode, with the promise that she would return again and comfort them. Funeral services by Dr. II. P. Fairfield.

at the good old age of 75 years. He was a consistent, outspoken Spiritualist, and lived a useful life, and passed happily from this to the higher life in heaven. Funeral services by Dr. H. P. Fairfield.

On Friday, Sept. 8th, 1871, Mr. Zebina Strong, of Huntsburg, O., at the ripe age of 20 years and 3 months.

He was a blessed Spiritualist, enjoyed his religion in usefulness on the earth, and passed happily to his spirit home. Funeral services by Dr. H. P. Fairfield.

From Kittery, Me., Sept. 20th, Mrs. Annie C, Davis, wite of Mr. Lemuel T. Davis.

Mr. Lemuel T. Davis.

How often are we called upon to record the flight of some noble soul to the loyous spirit-land. And when it can truly be said of our loved ones, "they long to be there," our hearts are glad. Though we miss them, and mourn for their beautiful presence in body, yet we know, by our inspiring spiritual philosophy, that they are ever with us, and we may behold them face to face.

Our sister was a pure, generous-hearted woman—soul full of sweet melody and harmony. How oft have her friends listened to her sweet songs spell bound. And shall we not hear her songs again, bursting upon our erraptured ears from the spirit-land? She spoke of her dear father and sister, and tho hely angels waiting for her, in her last moments. Oh, such faith! Will not her spirit be burne in its upward flight on wings of celestial joy and melody, to join that dear father, sister, and those beautiful spirits? and to a loving father's arms, who will tenderly care for her till we join her in that happy spirit-world? "Of such is the kingdom of heaven." J.

From Lynn, Mass., Sept. 6th, Albert Frost, aged 9 months, only son of George and Rachael Cowdin. His parents are comforted with the knowledge that there is no death, and their darling will be with them still in spirit. Funeral attended by M. S. T. Hondley.

From Boston, Mass., Sept. 18th, Amos Sargent, of Methuen, after a long and distressing sickness, to rest with the angels. From Cambridge, Mass., little Amy G. Wildes, aged 3:

months 21 days.

This little gem—too pure for earth—
Was only lent, not given;
An opening bud soon blighted here,
To bloom and live in heaven.

Boston, Mass.

Samuel Grover. From Ogdensburg, N. Y., Sept. 17th, Genle, youngest daugher of William P. and Lucia E. Bailey, aged 3 years 6 months

4 days. [Notices sent us for insertion in this department will be charged at the rate of twenty cents per line for every line exceeding twenty lines published gratuitously.]

Iowa State Association of Spiritualists. This Association will hold its Third Annual Convention at Jowa 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 over held in the State Good speakers and test mediums will be present, and no pains will be spared to entertain and make comortable friends from abroad. Speakers wishing to attend this Convention are requested to correspond with the President and Scoretary, at Anita, Cass County.

EDWIN CATE, Secretary.

Convention in Hancock County, Maine. The Spiritualists of Hancock County, Me., will hold their fourth Semi-annual Convention, in Ellaworth, Saturday and sunday, October 7th and 8th, commending at 10 october A. M. toordial invitation is extended to all to come and participate with us, and help propel the car of progress.

Per order of the Committee of Arrangements.

MOLDORY KINGMAN, Secretary.

Mariaville, Me., Sept. 7th, 1871.

Spiritual Meeting. The friends of Spiritualism in Oneida Co.. N. Y., invite those who reside in adjoining counties to meet them at Deansville, Oct. 14th, at 10 o'clock, for a two days' meeting. Let each locality be represented by one or more, for the purpose of organizing the central counties of New York into an association. Our friends there propose to provide for the speakers, mediums and triends to the best of their ability.

A. E. Dorr.

Yearly Meeting at Richmond, Ind. The Spiritualists, liberals and friends of progress, will hold their nineteenth Yearly Meeting, at Lyceum Hall, Richmond, Ind., on Friday, Saturday and Sunday, the 27th, 28th and 29th of October. Glies B. Stebbins, and other good speakers, will be present. Lyceum Exhibition on Saturday evening. Friends of free thought are cordially invited to come.

HANNAH A. EYANS, Secretary.

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Mediums in Boston.

DR. J. R. NEWTON, Practical Physician for Chronic Diseases.

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Oct. 7.

ALBERT MORTON, SPIRIT ARTIST. Portraits of Spirit Friends in Penell or Crayon. Persons desiring Pictures must be present.

MRS. ALBERT MORTON, M EDICAL, Business, Test and Prophetic Medium. Letters arswered, \$200. Clairvoyant remedies sent by mail. Analysis of ores. No. 26 Hanson street, Boston. 11-Oct. 7 DR. MAIN'S HEALTH INSTITUTE,

AT NO. 216 HARRISON AVENUE, BOSTON. 1 Closs \$1.00, a lock of hair, a return postage stamp, and the address, and state sex and age.

Oct. 7

MRS. A. C. LATHAM,

MEDICAL CLAIRVOYANT AND REALING MEDIUM,

292 Washington street, Boston. Mrs. Latham is eminently successful in treating Humors, Rheumatism, diseases of the Lungs, Ridmeys, and all Billous Complaints. Parties at a distance examined by a luck of hair. Price \$1,00. 4w*—Sept. 16.

MRS. F. C. DEXTER, Clairvoyant, Business heals by laying on of hands. Price 81. 494 Tremont street, corner of Dover street, Boston. Hours 9 A. M., 4 P. M.
Sept. 9.—13w

MRS. R. COLLINS, Clairvoyant Physician and Heating Med um, has resumed practice. Examinations by lock of hair, 83, by person, \$2, at 9 East Canton st., Boston. Sept. 30.-13w*

MRS. M. CARLISLE, Test, Business and Clair-voyant Physician. Hours from 9 A. M. to 9 P. M. No. 94 Camden street, Boston. 13w*-Aug. 5. M.R.S. L. W. LITCH, Trance, Test and Healing Medium, 163 Court street, Boston. Circle Tuesday and Sunday evenings at 27 o'clock. 4w-Sept. 23. MRS. ELDRIDGE, Test, Business and Medical Clairvoyant, No. 1 Oak street, Boston. 4w*-Sept. 23. SAMUEL GROVER, HEALING MEDIUM, NO. 23 Dix Place (opposite Harvard street). 3m*-Sept. 9.

Miscellaneous.

APPOINTMENTS

DUMONT C. DAKE, M. D., The Analytical Healer,

The Analytical Healer,

OF Chicago, Ill., for the months of September and October. MICHIVAN: Jackson, Sept. 1st to the 13th; Ablon, Goodnow House, Thursday, Sept. 1st to the 13th; Ablon, Goodnow House, Thursday, Sept. 14th; Marshall, Herndon House, Friday, Sept. 15th; Hattle Creek, Petter House, Saturday and Sunday, Sept. 18th and 17th; Kalamazoo, Kalamazoo House, Sept. 18th, Sept. 28th, Indiana, Goshen, Vincent House, Sturday, Sept. 28th, Indiana, Goshen, Vincent House, Sturday, Sept. 30th, Elkhart, Clifton House, Sunday and Monday, Oct. 1st and 2d; South Bend, Dwight House, Tuesday and Wednesday, Oct. 3d and 4th; Laporte, Garden House, Thursday, Oct. 5th. ILLINOIS: Chicago, Matteson House, Fridny, Saturday and Sunday, Oct. 5th, 7th and 8th; Eigin, Waverley House, Monday and Tuesday, Oct. 5th and 19th; Rockford, Hol'and House, Oct. 18th and 19th; Rockford, Hol'and House, Oct. 18th, and Ibalance of the month.

Invalids in the above places will have a rare opportunity to consult this noted Healer.

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Feb. 18.—1y

\$7,500.

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A. J. AND M. F. DAVIS offer for sale their house and lot, A. situated at No 44 William street, Orange, New Jersey-three minutes from post-office, ave minutes from Morris and Essex depot, and only one hour from City Hall, New York. The lot is 85 feet front and 110 deep, and as property is now seiling here, is worth 8100 per foot. Fruit and shade trees, large ever-green hedge, &c. Dining-room, kitchen and cellar on same level, in a half basement; two pariors and two bedrooms on second floor; three large (one small) bedrooms on third floor; a good attle, with a comfortable bedroom for "help;" never-inling clisters; lirown's hot-water furnace, worth 8300 and perfect for heat and health. A good place for a physician, or for doing business in New York.

Sept. 23. MARY F. DAVIS, Orange, N. J.

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This book gives reliable directions, based upon facts that cannot be denied, which, if followed, v.lil enable all to have theautiful Immesteads in the country, or Splendick Residences in the city. The public are invited to Read, Posder and Disprove, if they can, the rules laid down in this remarkable work, for the possession of any amount of Property that any one can reasonably desire! Price, elegantly bound, Gilt Edges, 300 pages, \$2,00 Sent post-paid on receipt of price. Address, UNION BOOK GO., Syracuse, N. Y.

Sept 30.—3w

THE SPIRIT BRIDE.

This is the name of the beautiful crayon picture which has attracted such marked attention in the Banner of Light Faee. Circle Room for the last few months. It was drawn by spirit aid through the mediumship of Mr. E. Howard and Doane, of Baldwinsville, Mass., a gentleman who had had no instruction in drawing previous to the time the spirits commenced using his hand for that purpose. At the solicitation of many admiring ricends we have had photographic copies of this fine picture made, which will be forwarded, postage paid, at the following prices: Large size, 820, 50 cents; Carte de Visite size, 25 cents.

For sale wholesale and retail by the publishers, WM. Will'TE & UO., at the Banner of Light Bookstone, 158 Washington street, Boston, Mines.

SOUL READING,

Or Psychometrical Delinention of Character.

MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their autographer lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married. Full defineation, \$2,00; Brief delineation, \$1,00 and two 3-cont stamps.

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Oct. 7. White Water, Watworth Co., Wis.

THE HISTORY OF ALL THE RELIGIOUS DENOMINATIONS

of the World, comprising the origin and condition of the Various Sects of Christians. Jews and Mohammedans, as well as Fagan forms of religion in the different countries of the earth, with Sketches of the Founders of various Religious Sects, from the best authorities, by Vincent L Milner. With an appendix by Rev. J. Newton Brown, D. D., Editor of Encyclopædia of Rolligious Knowledge. Agents wanted everywhere. The most liberal commission paid. For full particulars address BRADLEY & CO., 66 North 4th street, Philadelphia, Pa. Sept. 16.-4w

NEW EDITION.

Planchette Song, SET THE TRUTH-ECHOES HUMMING.

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IT Oils, Blacks, Polishes and Soaps at the same time. For a sale by Harness Makers, Grocers, and Druggists everywhere. Hanufactured by.

G. F. WHITNEY, & Co., Lexington, Mass.

Aug. 26.—12w

CHARLES COWLEY,

ATTORNEY AND COUNSELOR AT LAW 53 State street, Room 27, Boston, Mass. Gives special attention to Bankruptcy and Divorce causes. Aug. 26 -3m

GEORGE W. MUSSO, M. D., ECLETIC AND CLAIRVOYANT PHYSICIAN, No. 8 Walden street, Lynn, Mass. 13w*-Sept. 2. BUSINESS and employment for all, male and semale, with good pay, and the respect and confidence of all. No agency, no capital, no difficulty. Address (with twist letter stamps) F. F. 600D, Plainteld, N. J. 2w-Sept. 30.

Miscellaneous.

CITIZENS' COURSE

LECTURES, CONCERTS,

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LOOK AT THE ARRAY OF TALENT. NOTE THE PRICE.

Oct. 6-Hon. JAMES M. ASHLEY, of impeachment notoriety. Subject—"An Inside View of the Impeachment Strug

Oct. 13-ELIZABETH CADY STANTON -"The Coming Oct. 27-To be announced.

Nov. 3-GRAND CONCERT-Madame Anna Bishop, Gilmore's Band and Orchestra, and a host of resident talent

Nov. 17-Prof. C. H. HITCHCOCK-(Mt. Washington Expodition, with elegant stereoscopic views of frost work, exhibited with calcium light.) Nov. 24-Mrs. SUOTT SIDDONS-(An Evening with the

Dec. 1-JAMES T. FIELDS. Dec. 8-B. P. SHILLABER (Mrs. Partington)-Lecture with-

ont a subject. Dec. 15-Rev. WASHINGTON GLADDEN, of the Independent. Subject- Hela Yourselves;" and Mrs. L. B. FOSS, the elequent elecutionist.

Organ Concert each evening at 7 o'clock. SEASON TICKETS......\$1.00 For sale at the office of Tremont Temple, from 9 A. M. until P. M., daily, 2w-Sept. 30.

TRACTS FOR THE TIMES! "THE TRUTH SHALL MAKE YOU FREE." THE AMERICAN LIBERAL TRACT SOCIETY

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"3, "The Ministration of Departed Spirits," by Mrs. Harfot Beccher Stowe;
"4, "Human Testimony in favor of Spiritualism," by Geo. A. Bacon;
"5, "Catechumen." Translation from Voltaire;
"6, "Humanity rs. Christianity," by Henry C. Wright;
"7, "The Bible a False Witness," No. 2 by Wm. Denton;
"8, "The Bible a False Witness," No. 2 by Wm. Denton;
"8, "The Bible a False Witness," No. 2 by Wm. Denton;
"8, "The Bible a False Witness," No. 2 by Wm. Denton;
"1, "The Bible a False Witness," by Wm. Howitt;
"6, "History of David," Extract from "Exeter Hall";
"16, "Bistory of David," Extract from "Exeter Hall";
"11, "Modorn Phenomena," by Wm. Lloyd Garrison;
"12," Christianity—What is it?" by E. s. Wheeler,
Are now ready, and will be sent on receipt of orders. Other tracts are in press. Contributions of literary matter or money are solicited from all who favor the objects of the Bociety.
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Price of tracts, 50 cents per 100, postage 6 cents; \$5,00 per 1000, postage 75 cents. A discount of 20 per cent. made on all orders amounting to \$25 and upwards. No orders will be filled unless cash for tracts and postage is enclosed. Make P.
O. Orders payable to order of Necretary. Send orders to "AMERICAN Liberal Tracts and Entract Society." P. O. Box No. 518, Boston, Mass.

WILLIAM DENTON, PRESIDENT.

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THESE Powders are free from the irritating and destructive effects of Alcohol, which enters into the fluid preparations, and are recommended as Stimulant, Alterative, Diuretic, Anti-Spasmodic and Toule, in all cases of Non-Retention or Incontinence of Urine, Irritation, Inflammation or Ulceration of the Bladder or Kidneys, Diseases of the Postate Gland, Stone in the Bladder, Calculus, Gravel or Brick Dust Deposit, Diseases of the Bladder, Kidneys, Dropical Swellings, Rheumatic Affections, Salt Rheum, Erysipelas, Skin Diseases, and Diseases of the Urinary Organs IN EITHER SEX.

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INJUSTICE OF THE PRESS.

While the leading papers of New York, and following them throughout the country generally, have given extended and flattering notices of the two Cary sisters, Phorbe and Alice, who have recently gone to the spirit home of which they had heard and believed much, and of their lives, writings and death, they have all, so far as we have seen, except the spiritual papers, carefully avoided mentioning their belief in Spiritualism. It is not probable that one would have omitted to mention their religious belief if it had been Methodist, or Catholic, or Calvinist; but while Spiritualists number more than either, they are not organized nor popular, and bear the prejudice and opposition of all the organized religious denominations, and hence the injustice to the friends and the cause so apparent in writers for the press. A still more marked and notorious case was that of John Pierpont, whose death, so soon after his speech in a spiritual convention, would certainly be supposed to connect him inseparably with the cause, and yet most of the notices made no allusion

These glaring inconsistencies of our popular writers and papers are becoming more and more apparent to the people, and by such course the people are losing confidence in the honesty of such papers. Withholding a part of the truth that is important in describing the character of a person, or the events in the life of such person, is little less than falsifying the character of the person, and is extremely unjust, and deserves the sharpest censure. These writers, it is true, lean back on public opinion and the popularity of their papers, and think those who write the whole truth, or correct their errors, have not access to their readers and the public generally, but they are not aware of the extent of liberal reading and speaking. One hundred thousand readers of our paper, and as many of the other spiritual papers, and these among the most enlightened portion of the people, will not be long in reaching, with correcting power, this popular injustice.

GHOST STORIES.

About once in every recurring two weeks our writers for the popular dailies get up a ghost story, either real or fictitious, and generally so arrange and 'trim them up with comments that the larger portion of their readers cannot tell the truth from fiction, nor whether the writer believes them or not, so he can keep behind the screen of unbelief if necessary. Many of these stories really have a spiritual basis, but are so garbled by the bad handling of dishonest writers that we can put no confidence in them as told, while, if we look them up from their origin, we can often find a fact or two that will prove the spiritual manifestation to be real, but often very different from the story as written up by a sensational writer for a corrupt public taste and bigoted prejudice. This is a back handed way of educating the public mind and making it familiar with the invisible intelligences that surround us, and which have usually been only objects of fright, when seen or heard, instead of friendly visitors for beneficent purposes, as they really are in most cases.

Some kind of ghost story has also to be woven into nearly every novel, of late, to secure it a sale and general reading, and the stage and pulpit both are breaking this kind of bread to their attentive customers, and, in both cases, it is the most attractive portion of the sermon or the play. This is certainly a remarkable progress toward a general belief in the presence among us of spirits who have once lived on earth, as such is the character of nearly all ghosts as represented by those who speak or write of them. We often hear about the ghost of this or that person, but seldom of any ghost which was not connected with any human life, except the holy one of the churches.

ROUTED.

The Louisville, Ky., papers, and copying from them the leading papers of the West, are jubilant over the feats of one Doctor Von Vieck, who they say has completely routed the Spiritualists, horse, foot and dragoons, having been tied and got loose. and had his wife act as a clairvoyant, by which he has exposed all the phases of Spiritualism. Another Daniel come to judgment to rescue the press and the pulpit. The only mystery in the whole matter is the ignorance of the writers who attempt to foist for the thousandth time this learned Doctor on to their renders as a new and wonderful exponent of the spiritual mysteries. Some of them, at least, ought to know him by this time, as he has been perambulating the country ever since he was a devil in a printing office, some twenty years or more; and has been alternately acting as a medium and an exponent of the "humbug"-of which he is the greatest we have seen, as well as being quite a medium, and used on both sides to create excitement and awaken interest-while he exposes and settles nothing, but tends largely to unsettle the faith of the Christians who get taken in by him. We are glad he went to Louisville; no doubt he was needed there as much as Judas was among the "twelve," to bring about the great events and fulfill the Scripture. If the writers will put an ear mark on him so they will know him, it will save them from

CHICAGO AND ST. LOUIS.

The people in our Eastern States see, hear and read so much more from Chicago than from St. Louis, that they are often deceived in regard to the relative size and business of the two cities. The census, it is true, partially corrected false estimates of population, and gave St. Louis the supremacy, with a large surplus in East St. Louis. Lowell (or North St. Louis), and a strip of real city on the west; and now the official statement from the United States Treasury gives the following relative sums of revenue derived from imports in the two cities, for the last fiscal year: Chicago, \$828,952; St. Louis, \$2,129,840; and Cincinnati, \$460,-908. If the actual capital, deducing debts, in the two great cities of the West could be ascertained, no doubt there would be a still greater margin in favor of St. Louis, Still Chicago has much more life and enterprise, and makes a much better appearance to atrangers. St. Louis is dirty and smoky and lazy.

EXTRAVAGANCE.

A. T. Stewart's new house in 5th avenue, New York, is said to have cost, with its furniture, over two million dollars-enough, at least, to provide two thousand families with neat little cottages of their own, and leave him one good enough to live in for himself. When will the rich begin to feel

The city officers seem very desirous to imitate Tammany in the expenditure of money, but havgant in assessing fines for trivial offences, especially on those who can pay, and have attempted to put extra taxes, in the form of license, on lawyers and physicians, but by legal resistance were defeated in both; and it is now currently reported that they intend to arrest and fine several poor old women who eke out an existence by telling fortunes and predicting future events, which may or may not happen. These poor creatures are generally as innocent and ignorant (except in their business) as children, and are generally very poor, but the officers think their friends will pay the fines and rescue them from prison, but will not, as the lawyers did, resist legally the tyranny. We ought to say, in this connection, that the Mayor is not implicated, but has no power to rescue or save the city credit, as he has several times had his veto set aside, when he attempted to check the extravagance of the Council.

WAS IT PROVIDENTIAL?

On Sunday, Sept. 10th, as a party of men, women and children, in a large wagon, were on their way to a grove, to spend the holy day in recreation and relief from the past week's hard toil while crossing a railroad track near this city, the horses baulked, and before they could be got off the track, a train of cars struck them, killed four of the party, and wounded six or eight more, some mortally and others seriously. When we were young, half a century ago, serious accidents. when occurring on Sanday to pleasure parties, were considered by the pious to be judgments of the Lord on the sinful actions of the victims; and those who providentially escaped were considered suitably warned of the danger of the terrible penalty awaiting sinners in the life to come; but now such excursions have lost their wickedness and criminality, except with a few bigoted sectarians, and the providences are more rare, while the accidents are largely increased.

"A SEARCH AFTER GOD."

Our friend, E. Olney, of Southern Illinois, has instituted a search after God, which we quote entire, and in his own words, commending them for at least the virtue of truth:

"God is Spirit, and Spirit is Light, God is Truth, and Truth is Might; God is Love, and Love per se, is Light and Might and Spirit in me. By the breath of God the divine decree, 'Let us make man.' This is according to Moses' record, Jesus' teaching, and my conting." teaching, and my opinion."

Bro. Olney has for many years been a Spiritualist and medium, and living in the lower and darker regions of the American Egypt, on the tal powers, and one the ignorant and superstitious dread and fear, because he knows too much, es pecially about death, hell, and the resurrection.

WISCONSIN PEBBLES.

BY J. O. BARRETT.

Some time in July last I addressed a little company of Spiritualistic inquirers in a grove overlooking Geneva Village and Lake. On the angel large. Often small ass blies of sincere thinkers on the earth side are a Some were hopeful, others doubtful; but faith, you know, will remove mountains of difficulty. Oh, for "grains" of it in the hearts of Spiritualists! Are not too many "a faithless generation seeking after a sign?" No faith, no action; no action, no progress. An efficient committee was chosen—Mrs. Lawson, Comdery, Chapin, Phelps and Hollister. Sister Parry-she who was popuassist the missionary. To our mutual surprise, all of a thousand persons gathered in the grove on Sunday, Aug. 13th. Dr. Underhill, the living Cyclopedia, and E. W. Stevens were present as volunteers in the army of the Lord. Such a battery! such a gratitude from that listening multitude, panting for the green cases of Spiritualism and the deserts of theology! Souls felt, rejoiced, new command and were filled. Never will the people forget one another." that grove meeting; glad were ministering angels; "the powers that be" are in a rage. "The desert rejoices and blossoms as the rose

It is now confidently expected that Geneva, with Springfield close by, will constitute another field of labor in our circuit system. Geneva is a beautiful town bordering the lake that bears the same name: heretofore somewhat decaying, but same name; heretofore somewhat decaying, but now brightening up because of the railroad from Chicago via Fox River, just entering this embryo city. The lake is charming, rendering "the fair queen," as I would call it, a place of summer resort. Let the Spiritualists be vigilant to hold fast and solid the battery planted, and "the powers of hell shall not prevail against it." BURLINGTON, WIS.

How deep in the bottomless pit of Orthodoxy is this Germanic town! Had a "baker's dozen" out to hear a "familiar talk." That's the way with us speakers—up to day, down to morrow like sea-waves, but moving ou, on, like an Ameri can steamer. One official brother, secretly Spiritualistic, but "mum" for "fear of the Jews," secretly helped pay the cash, but was secretly absent from the meeting. Shame on such coward-ice! Do you know, oh, time-serving, "double-minded" enchyloses, that the angels and I keep a "blue book" with the names of all such in it for inspection in the day of judgment? Fact! Found a kind home with Bro. George Jones. He and his wife are mediums. Under influence he speaks well and gives good tests. They have parted with beautiful children, and, hearing from them, how happy they are in the knowledge of their return. Sister Jones has been influenced to paint the like-nesses of her departed children. I felt to encourage her, not with any expectation of fame or emolument or remarkable skill in the art, but be cause our spirit-friends are desirous of evoking the natural instincts of each affection of the soul, as fitness particularly for use and joy in the world of heavenly arts beyond this crudely rudimental.

Here I also found another modest medium, Mrs.

Daniels, a healer and clairvoyant of reliable

qualifications. The touch of her hands drives away warts, &c. As I travel from place to place, how many retiring media I find, whom the angels have selected for oracles! Their works advertise them, and such are the only true advertisements. This blazing of one's wonderful mediumistic powers in all the papers of the land invariably repels me. I get my best tests from the unpretentious.

OARFIELD, WIS, Here on the 19th and 20th of August, for the

enough of human brotherhood to use their wealth second mass-meeting of the season. This flour-to elevate the poor, instead of trying to raise ishing town, so thrifty in agriculture and manufacturing, is only ten miles south of the city of Fond du Lac. Regular speakers present—Dr. E. It is a sad commentary on the progressive ideas of America and the age, to see such efforts at European aristocracy and extravagance, and a poor excuse that it furnishes employment for poor laborers, who, of course, are thereby kept poor, since there cannot be great wealth without great poverty, when the average is only a sufficient competency for all, as it is in our country. There competency for all, as it is in our country. There are fearful signs of extravagance and folly in our country of late, and especially in our large cities. Universalist minister to be born into Spiritualism. I was ten years at it; hence the remarkable genius! Bro. Gosse, an ex-Universalist minister, now an efficient temperance lecturer was obnow an efficient temperance lecturer, was obviously deeply interested, taking a part with us as an earnest soul, full of good will and noble purposes in life. purposes in life. An Orthodox minister had "reing but limited powers to raise it by taxes or the issue of bonds, they attempt to collect from other sources. They have been notoriously extravagant in assessing flues for trivial offences expensions. They have been notoriously extravagant in assessing flues for trivial offences expensions. as President, and Mrs. Logan as Secretary, of this most happy meeting. On Sunday evening, in the Union Church, Dr. Dunn, before a crowded house, largely Orthodox in representation, was a powerful battery of logical and sympathetic force against the wrongs and falses of Church and State. THE WAUPUN DISCUSSION.

By invitation of H. S. Benjamin and wife, both By invitation of H. S. Benjamin and wife, both officers in the State Prison—she the matron—Dr. Dunn went to Wanpun for the purpose of lecturing. The chaplain of the prison, Rev. Drew, is a sectarian Orthodox. His sermons to the poor prisoners, who are compelled to hear him every Sunday, are about hell, damnation and atonement and aconst the standard against Spirated controlled. ment, spiced generally with tirades against Spiritualism. Privately and publicly has he frequently boasted of holding discussions with leading Spiritualists, "always vanquishing them." Our friend Benjamin—who, by the way, is a truesouled Spiritualist — said to Bro. Drew, "You have said so much against Spiritualism, and signified your wish so often to debate the question again, I now accept your challenge; for I have a man with me—Dr. Dunn—who is willing to meet you in public discussion." There was no dodging now. This was the resolution agreed upon:

"Resolved, That modern Spiritualism is a truth, and is anglent Christianita."

"Resolved, That modern Spiritualism is a truth, and is ancient Christianity."

By mutual consent, the deputy warden, C. S. Kelsey, was chosen Chairman. The discussion commenced the 22d of August, and continued three successive evenings. The excitement through all the town was intense, especially in Orthodox circles. The church was densely filled with eager listeners—the ministers present to see their Goliah yanquish our young David. But a very few at first sympathized with Dunn. Such a discussion! Drew was confident. He had Haddock's pamphlets to quote from, and the quota-tions were his main arguments, with the addenda of a superabundance of slang phrases and other fifthy communications that corrupt good man-ers." Dunn, knowing the unfairness of Haddock, impeached his testimony, and proved his position tenable by a published letter from the Wilson and Haddock debate. After that, Drew Wilson and Haddock debate. After tant, Drew would give no names of authors when quoting their writings. The abuses of the chaplain accumulating, Dunn impeached him too; for he (Drew) publicly stated, to curry sympathy, that a Spiritualist confessed to him that "Dunn was disturbed, and owned up the advantage of his antagonist—that Drew had him in his power," etc. Dunn emphatically denied saying so, and demanded the proof. After some ahem-ing, the chaplain then confessed his guilt, acknowledging chaptain then contessed his guilf, acknowledging no such statement was made. That was a plump confession forced out. Mr. Drew was disorderly, refused to obey parliamentary rules, compelling the chairman to resign, when a more Orthodox. man was chosen, who could only time the speak-

The debate was most intense in fervency, and Dr. Dunn rose higher and higher, like a conquering eagle, convincing many of the mastery of his arguments and fairness, and producing a lasting impression favorable to the validity of Spiritualism. Feeling the force of this, and knowing that, Mississippi, to which section he emigrated from Rhode Island after the Dorr war, in which he was an active participant. He is extensively known in Southern Illinois as a man of remarkable mental powers, and one the ignorant and superstitious is many referred to the rest and referred to the rest to his feet and refused to have it go to the house, stating no such arrangements had been made, and called on the witnesses, who were present at the drafting of the resolution, to give the facts. Not a witness responded. There was no honest chance to substantiate Drew's statement. Seeing his dilemma again, Drew backed down from that. Dunn proposed, if the audience wished, that the question of argumentative merit be submitted to five disingular and again. or argumentative merrical submitted to the distributer steed persons. Chairman, giving no heed, turned to the audience, and asked if it wished to vote upon the question. Not a voice responded. Dunn then moved that the audience be dismissed. Chairman very orthodoxically said he would pass host spiritually. We speak not to spirits in the his friends to take no part in the vote. Vote taken, flesh only, but to "spirits in prison." At its close and about fifteen or twenty voted out of that vast I suggested a mass meeting on a bigger scale. crowd. Dunn rose and asked for another vote that all who are not members of churches to raise their hands. Not a hand!—proving their Orthodoxy. Dunn had nothing further to say, of course. The chairman then detained the audience in a fifteen minutes speech, against "the immoral tendencies of Spiritualism."

Laimply state these facts to show how unfair

I simply state these facts to show how unfair are our enemies—how abusive—how they are driven to defense, when they indicate in their manner the injustice and falses festering scoretly larly known as Mattle Hulett—was engaged to in their affections. The effect of the discussion is good. Waupun has been thus spiritually polar Dunn, and so do the ministering angels. Is it possible that such a man as the chaplain is upheld by the State authorities as a suitable teacher of those poor prisoners? I ask the question in pain of soul, for I feel that the prisoners need truth, light, sympathy, and the ministries of the gospel of love—such as the Nazarene taught—"A new commandment give I unto you, that ye love

After the discussion, the worthy warden, Mr. Wheeler, invited Sister Mattie Hulett Parry to come and speak in the chapel before all the prisoners. She went there the 24th inst., I understand, and no doubt that the tears those poor prisoners shed are rainbows now in the heaven of their

When will politicians, judges, lawyers, ministers, learn the simple lessons of reform? that to redeem the unfortunate, we must awaken the better slumbering loves? that officers, more especially those that have the moral and religious training of convicts entrusted to their care, be good men in heart, generous, just, truthful, imbued with large charity? I would we had a woman chaplain there—one of talent and of exalting paychological sphere, whom those prisoners would reverence as their guardian angel. Let our pa-tience be charged with the virtue of unfaltering activity to bring in that "good time coming."

Appreciative.

EDITORS BANNER OF LIGHT-I this day send you an order for one of Lizzie Doten's "Poems of Progress," for my own use in public. You Banner publishers deserve the thanks of the Spiritualists of America for your enterprise in the publication of such a needed work. I have for several years been in the practice of reading selections from Miss Doten's "Poems from the Inner Life," as a preliminary exercise to my public addresses. Miss Doten's poems should be in every household We are all better by reading and listening to W. F. JAMIESON. them.

Northfield, Minn., Sept. 18, 1871.

Kansas Annual Convention. EDITORS BANNER OF LIGHT-Although late in the day, I wish to give notice that the State Society of Spiritualists will hold their annual convention in Lawrence, on the first Tuesday of October. The call was issued by the Secretary, in the absence of the President, Mrs. Emma Steele Pillsbury, who is spending the summer in Colorado. For some unexplained reason, it was not

sent to you. Yours truly. F. P. BAKER. Topeka, Kan., Sept. 18, 1871.

WESTERN LOCALS, Etc.,

REPORTED FOR THE BANNER OF LIGHT. THE GRAND LYCEUM CELEBRATION IN CLEVE-

Sept. 19th, 1871, will long be remembered by the Spiritualists of Northern Ohio, as the occasion of most successful Lyceum reunion, in the city of Cleveland. People often declare that it is impossible for Spiritualists to work unitedly for any given end; and the history of our conventions, State and National, has given strength to this leclaration. But the

GRAND CELEBRATION

which took place in Cleveland, Sept. 19th, goes to among Spiritualists; that they can work together present. as brothers and sisters. Perhaps it is the intrigues of conventions that bring about the disorder that we all so much lament: for, on the occa sion referred to, no one had any petty ambition to foist upon the people; no one had an idolized hobby to elaborate. On the contrary, it was a complete subordination of selfish interests to the laudable desire of seeing happiness and success crown the efforts of all.

And is not this typical of the harmony that is cords cannot last forever. The sunlight will come at last. And oh, how blessed will that holy sea-

THE PROJECT.

illumine the mind of

BRO. C. I. THACHER.

est City." on the date above mentioned. Friends other, they WON SUCCESS.

Early Tuesday morning (19th), the scene at the Union Depot, Cleveland, was enlivening. The trains from East and West brought hundreds of Lyceum children, and hundreds of adults to wit-

THE CEREMONIES OF THE DAY. The procession formed at the depot at an early hour, as follows:

Marshal of the Day, A. A. Wheelock. Cleveland Grays' Band. Cleveland Lyceum, C. I. Thacher, Conductor.

Kirtland Lyceum, Frank Rich, Conductor. Painesville Band. Painesville Lyceum, A. G. Smith, Conductor.

Geneva Lyceum, C. Goble, Conductor. Thompson Lyceum, E. Hurlburt, Conductor. All the Lyceums turned out with full ranks. ROUTE OF PROCESSION.

The grand column marched through the princioal streets of Cleveland. Thousands flocked to witness the novel sight. The scene, as the proces sion came down

EUCLID AVENUE. was inspiring. The children marched exceedingy well, and won admiring plaudits from the lookers on, for their orderly conduct.

AT THE RINK. rived at this spacious structure, which is capable of holding ten thousand people. The crowd here was very large, but orderly. Strains of music filled the air; and the children, with a tread that might be called stately, filed into the building.

INSIDE THE RINK. The doors of the rink were thrown open free to all. First in order was a grand

FEAST OF MUSIC. by the Cleveland Grays Band, and the Painesville Cornet Band, which received loud applause from the gathering thousands. Mr. C. I. Thatcher then called upon all public

meakers and Conductors and Guardians of Lycoums, to take a seat on the rostrum. THE DELEGATION OF SHAKERS present, were also invited to the stand.

The Cleveland choir then discoursed sweet music. This was followed by an ADDRESS OF WELCOME

by Master Eugene Johnson, of the Cleveland Lyceum. Next came the opening address by A. A. Wheelook, which was in that gentleman's happiest strain. Mr. A. G. Smith, of the Painesville

Lyceum, then led in singing a piece entitled "SING ALL TOGETHER" accompanied by the Painesville Band. The singing was participated in by all of the children. O. L. Sutliff, of Ravenna, Ohio, then delivered short address, which was followed by exercises

THE PAINESVILLE LYCEUM, in singing, marching and calisthenics. The Painesville Lyceum has reached a most enviable degree of proficiency, and its officers and members have good reason to be proud of the display they made in the Cleveland Rink, Sept. 19th.

Interesting exercises by the Geneva Lyceum closed the forenoon session.

THE AFTERNOON SESSION was opened by Lyceum manœuvres and recitations, from all the Lyceums present, which gave great satisfaction.

J. M. PEEBLES then delivered a short address on the Lyceum

movement, in the course of which he stated that there were three Children's Progressive Lyceums in England, and one in Germany. He expressed his determination to labor so long as strength was given him, for the upbuilding of such schools for the young - a declaration which was received with loud applause. Mr. A. G. Smith then sang a solo entitled. " Oh.

Life. Beautiful Life." accompanied by the Painesville Band. Master Emery Olds then gave a recitation in

fine style. O. P. KELLOGG

was then introduced, and, in his own mirthful

way, made everybody laugh. Mr. Wheelock then announced that Victoria C. Woodkull, who was present at the morning session, had kindly donated a valuable present, in the line of reading matter, to each of the Lycoums represented.

THE EVENING SESSION.

The great event of the evening was the oration

VICTORIA C. WOODHULL, President of the American Association of Spirit.

ualists, ON WOMAN SUFFRACE.

It had been extensively advertised that Mrs.. Woodhull would visit Cleveland. There was great interest among all classes to see her. By seven o'clock, Tuesday evening, crowds of people began to seek admission into the Rink. A LIVELY SCENE.

It looked lively enough inside the Rink as the colossal audience was assembling. The elite of show that, after all, there is a ground of unity | Cleveland, if not, indeed, of Northern Ohio, were Hundred of gas jets lighted up the spacious

building, and the eager throng, passing to and fro, or chatting gaily and earnestly in their seats. brought vividly to one's mind the appearance of things in the Boston Coliseum during the great Peace Jubilee.

At eight o'clock nearly

3000 PEOPLE

had gathered together. Mr. J. M. Peebles was nominated chairman of the meeting. He anyet to bless Spiritualists, the world over? Dis- nounced that the first exercise would be singing. Mr. Peebles then introduced Victoria C. Woodbull in the following words:

The light is dawning. The angels have brought new workers into the field. Let us all labor on. We are not chasing a myth. There is music in the heavens. Angelic voices speak to us. Hear their sweet accents! They breathe words of gentleness and love and redemption for all mankind.

THE PROJECT.

"This is an age of thought, of study, of earnest investigation. Men and women are in earnest in the search after principles. The desire is, on all sides, to strike the ground of the permanent, the substantial and the just. God, in his providence, has, in past ages, lifted up certain men and women to be standard bearers of truth and progress. These souls have led the masses on to light, and a great measure of spiritual blessings. God, our divine protector, does this same thing to-day. He THE PROJECT.

It is said that the details of the great Boston
Peace Jubilee flashed in upon Mr. Patrick Gilmore's mind instantaneously—a sudden inspiration. So, also, did the details of the celebration which it is our pleasure to write about suddenly beam with beavenly splendor, their words are full beam with beavenly splendor. of fire, and yet their manner is as gentle as though they were transported to the skies. We have such an one with us to-night, in the person of Vic-Conductor of the Children's Progressive Lyceum of Gleveland. This earnest worker, having the interest of the cause at heart, had, in hours of prayer and meditation, asked that God's angels would inspire him with strength to aid in the advancement of the cause of Spiritualism. In a recentive moment, the idea of a great intig. vancement of the cause of Spiritualism. In a receptive moment, the idea of a great jubilee among the Spiritualists came to him.

WITH INDOMITABLE ENERGY, he started into the work of perfecting plans to carry out the scheme. Consequently, advertisements appeared in all the spiritual papers that a Beacher manifest a tender vaggard for the application.

She graces the footrum with her presence, and her receive the plaudits of admiring thousands; next she appears in a Woman's Convention, where she is honored by the love of such as Lucretia Mott, who said to her: 'My dear sister, I love you; give me your hands; come with me; so long as I have a home it is yours.' So, also, did Mrs. Hooker, own sister of Henry Ward.

Beacher manifest a tender vaggard for the applications of the started in the spiritual papers. ments appeared in all the spiritual papers, that a Beecher, manifest a tender regard for the noble feast of good things would take place in the "Formers City" on the date above mentioned. Erlands est City," on the date above mentioned. Friends C. Woodhull. And others, all over the country, rallied around Bro. Thacher, and so, blessing each are beginning to understand aright and to appreclate this woman of women, Victoria C. Wood-hull, which lady I now have the great pleasure of introducing to you."

THE ORATION.

Mrs. Woodhull was greeted with applause as she walked forward on the speakers' stand. In a calm and dignified manner she commenced reading her address. The large audience at once became silent, and gave a most respectful hearing to the earnest speaker.

Mrs. Woodhull holds her manuscript in one hand, and, in tones firm, and at times musical, delivers her message to the people. We wish we could portray the scene in the Rink during Mrs. Woodhull's oration. It was a sight never to be forgotten, to see that vast assemblage under the magic spell of the eloquent speaker-not of eloquence, technically, so-called by the schools, but that elequence which comes from earnest conviction, wherein the look of the eye, the expression of the face, and the quiver of the voice, all go to show that things superficial have been laid aside, and that the domains of earnestness, sincerity and fidelity have been fully entered upon. Mrs. Woodhull may well feel proud of her effort in Cleveland. She came, she saw, she conquered. Prejudice melts before her genial presence; scandal flees away into oblivion, when in her own impressive way she talks to you-you see the light, yes, the It was about 10 o'clock that the procession ar- light of honor and truth shining in her eyes, and all who are friendly to those that have been friend. less rejoice to know that Victoria C. Woodhull is slowly but surely marching on to peace, harmony and prosperity.

THE BALL. After the oration, came the grand ball. As we left the Rink, dancing was the attraction, and everybody was having a jolly time.

PERSONAL. We noticed among the visitors to the Convention, Lou. H. Kimball, of the Lyceum Banner, Eli F. Brown, the Agent of the American Association of Spiritualists, Bro. James Wilson, of Bridgeport, Conn., Ira Lake and wife, Norwalk, Ohio, Mrs. Ella Breed, Guardian of the Toledo Lyceum, and others.

The absence of Hudson and Emma Tuttle was much regretted. NOTES.

Bro. Smithers, of the Toledo Lyceum, carried in the procession the elegant Banner lately purchased by that school.

This reunion was the third one of the Lyceums of Northern Ohio.

The success of the whole affair reflects great credit on Messrs. Thacher, Wheelock and others. May it be our privilege to attend many more such CEPHAS B. LYNN. gatherings.

THE FEDERATI OF ITALY. A ROMANCE OF CAUCASIAN CAPTIVITY.

BY G. L. DITSON, M. D., Member of the American Oriental Society, New York Historical Society, Albany Institute, &c., &c.

Author of "Circassia, or a Tour to the Caucasus;" "Adven-tures and Observations on the North Coast of Africa;" "The Para l'apers on France, Egypt and Ethi-opia;" "Crimora," etc.

This is a romance of the most exciting character, and full of stirring incidents. The Federal were a band or association of individuals in Nardinia, when it was still an independent kingdom, who were pledged to undying hostility to ultramonianism, and therefore were friends of a constitutional system. They chose their moment for action when Austria was about to engage in an exped tion against Naples. Beach with spies, the victime of the omnipresent inquisitorial spirit, affaid to speak even in a whisper of politics, they were compelled to throw all their thoughts into the forms of sentiment. The tale carries one beyond the kingdom's boundaries, and to the sens. It is skillfully concelled and constructed, its wide variety of characters affords constant excitement and pleasures, and its progress among a train of pleasurable incidents is almost like the peetic vision of the tripping of the rosy hours. As a piece of romantic and sentimental characterization, it is worthy of special remark and will provuke a favorable comparison with some of the most praised romances of the time.

The Boston Investigator asys of the work: "The plot of the story is interesting, the characters well drawn, and the book being stristically and abby prepared, is pleasant reading for summer weather."

The Boston Fost pronounces it "A tale of no little interest, dramatic in plet and incident."

Price \$1.50, postage 20 cents.
For sale wholesale and retail by the publishers, WM.
WHITE & CO., at the BANNER OF LIGHT BOUKSTORE,
156 Washington street, Boston, Mass.

THE SUNDAY QUESTION,

SELF-CONTRADICTIONS OF THE BIBLE. This Work also Contains a Lecture by Parker Pillsbury

BY S. S. JONES. Price 50 cents, postage 4 cents, reference and retail by WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Buston, Mass.