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CHAPTER I.

"I was a stranger, and ye took me not in."

A child of sorrow and sin in earth-life, I live in the spirit to giorify the power of him who has led, me from deepest midnight darkness into the serene light of heaven. I live to testify to what truth I have made my own, by the experiences through which I have passed to reach my present station in spirit-life, where I find it my greatest pleasure to add my mite to the stream of truth that is flowing from our sphere to earth, and is destined, ultimately, to overwhelm and sweep away all forms and institutions that belittle human nature, and obscure the radiant light which ever flows from the celestial world to enlighten the terrestrial, according as the avenues of mind are open to receive it.

I shall pour a tale of sorrow and shame into the ears of those who peruse this history, for the sole purpose of illustrating important truths which society is demanding to understand. I shall unveil enough of the history of a fallen woman to point out some evils which are to be remedied before a grand step in social reform can be achieved. I would point mothers to their obligations to daughters, and fathers who claim to be the head of the family," to their duties as such, not the duty of oppressing children, of bending them to a stern will that demands impossible obedience, and dooms to banishment, from home and happiness, the unfortunate child that errs, because the parent has implanted within its nature the propensity to err, but of providing for the whole nature of children, male and female; and society to its imperative obligation to foster all its children, to provide for the outcast criminal means of reformation, instead of trampling out the last remnant of hope and virtue by the crushing weight of its scorn, which were better reserved for itself, while it continues to rear children to swell the catalogue of criminals. I have an account to settle with mothers, fathers and society, and I propose to settle it by making my voice heard in favor of reform in the family, and in society at large. To begin at the root of an evil is the sure way of eradicating it; and I am sure that the root of the evil I would destroy extends down deep below the surface of society, ramifying through all its departments, but chiefly

I was born in a Puritan city, in the day when the Church was the guardian of the families of the community, and the fathers bore complete sway, to the exclusion of the mothers from exercising authority in the family where authority was really called for, and where the united judgment of father and mother should constitute the authority. My mother was a weak woman, lacking moral force to cope with a strong will, and the prejudices of society against her sex, but upon the level with the mass of mothers of the community in general intelligence and capacity for rearing a family of children. Uneducated, save in the necessary branches to constitute her a housewife-or family drudge, as I may term the woman who spends a whole life-time in ministering to the physical wants of a family, without the intelligence or time to minister to the intellectual or moral necessities which a family develops, as surely as it does physical wants-she served the purpose of a nurse to her children, a caterer to the appetites of the family, and a maidof-all-work in the household, but failed in the most important duties of a wife and mother, because society had willed it so. My father was a man of strong will, who would as soon have accepted advice or dictation from a servant as from his wife, and who expected implicit obedience, when he chose to lay any commands upon her. His will was law in the family, not only because the church and society recognized him as its head, and alone competent to rule therein, but because my mother had not the force of character to assert her prerogative, as some women would even in that day, in the face of the sentiment of society and of husbands who claimed more than they had the moral power to exact.

The wife who bore the children, nursed them, tenderly cared for all their physical wants, was not allowed to direct their education or their amusements, to help them in the choice of associates, as it is ever the duty of a mother to do, or even to prohibit what her judgment condemned as dangerous to their welfare in the matter of holding out for awhile; therefore, at first, hereeating and drinking and the every-day habits of children in the household. In a word, my mother was a slave, at the same time that she held the bonorable position of wife and mother of a family of children, honored for their parentage and ancestry, and my father a tyrant, holding the honorable position of a father of a family, a freeholder and a church-member. I had brothers and sisters, older and younger than myself, for ours was a numerous family; but I alone of all the flock have had a history that strikingly illustrates the tendency of family government and home-education, as administered and imparted in American society in the age just past, and which has made society what it is at present, when it is seeking to fathom the question as to woman's rights and woman's wrongs, and man's responsibility for the existing disorders in society.

I inherited my mother's weakness and my father's will. I was unstable as the wind, being destitute of the moral force necessary to decision of character, at the same time that I was stubborn to a degree that caused my implacable father serious trouble in managing me from my suade me from my purpose of trying life for myearly youth. In intelligence I was above the self, if I must, or yield. I did not yield, neither other children of the family, so recognised to be did my father; and he cast me out from his home by my father, who would gladly have transferred to provide for myself, since I would not allow him some of my capacity, as well as will, to his sons, to provide for me! whom he was conscious lacked what was necesgirl and destined to fill a woman's inferior place. was a disobedient hild; for the moral sense o

creased: for as my mind expanded I began to comprehend something of the necessities of my nature and the rights of women. I demanded of my father to be educated as boys were who were to enter; the professions; not that il expected to enter a 'profession, but I conceived it as my right to be on a level with young men until they open to men. The rebuff which I received from him when I made this reasonable request, stirred my spirit of hatred of the prejudices of society against my sex, and aroused all the rebelliousness of my nature against the paternal authority. I was thrown upon my own resources, being repulsed from my father, as my mother did not understand me, neither could she have any authority to devise for my welfare as a maiden growing into womanhood and thirsting after opportunities for mental culture and the exercise of natural abilities. I drudged with my mother and sisters in the household, studying and reading as I had opportunity, and chafing under my disabilities. I moved in good society, and was courted as a ca-

My instability of character exhibited itself as I rew to womanhood in various ways; but chiefly in my inconstancy. I was faithful to but few opinions and few individuals, in my heart. I herished my willfulness, which was such a prominent trait in my character, but was faithless to resolves to rise from my condition of ignorance and dependence and assert my real womanhood, which I conceived to be equal to real manhood, although all the world seemed to disagree with me. Had I been as firm in the right as I was that my will should prevail whenever a contest arose between it and an opposer, I should have conquered in the battle of life and escaped capture by the enemy of female virtue, and the ten thousand stings of the dragon remorse, which haunted me like the shadow of my lost virtue for the wearlsome years of my captivity.

I formed friendships, and I broke them. I essayed, at times, to be the faithful friend and helper of my mother, who was oppressed with the care of her large family, and who, I conceived, needed appreciation and encouragement to lighten her burdens as age was approaching; but I was fickle, and grieved her by my neglect and disrespectful conduct at times, as much as I comforted her at others by my dutiful attentions. I possessed a taste for study, but pursued my studies so cursoriy that I received little real benefit from them. secretly resolved to marry against my father's will, as a sort of revenge upon him for his oppressive restrictions imposed upon me because of my sex particularly. I did not pause to consider that possibly he might judge well for me in this matter, and also according to my taste. I nursed my resolution until the fact become apparent that he had fixed his choice upon one whom I could reject without pain to myself: and then I secretly rejoiced that the time had arrived when I could provoke a contest with my father.

A household at enmity with itself! What a spectacle in the moral world! But how could it se in one ordered like my fathe plants that grew around his hearth were dwarfed by neglect, and gnarled in consequence of the unfavorable conditions that attended them since their inception. He might look in vain for a harvest of figs where he himself had sown thistles. or for harmony and filial regard in his family. when he had so played the tyrant and fool as to crush out what little spirit the mother of his children possessed, and inspire fear and hate in his children from early infancy. Had my mother assumed to direct my education, or control my disposition and inclinations, from my early youth, with the judgment and decision that every mother should possess, I should not have been at the mercy of a fluctuating policy—developed by my own mind because I had no one in whom to confide that I would trust with my destiny. Had society provided a good wife for my father, and a good husband for my mother, it would have provided well for their children. As it was, neither father, mother nor children were exempted from the curse that a low state of society entails upon all born into it.

I rehelled from choice, in a double sense, when my father desired me to encourage the attentions of him who was his choice for my husband, but not mine. I would not have pleased my father to have pleased myself, so fondly had I cherished the wish to foil him sometime. He entertained the idea that I would accede to his wish after frained from laying his commands upon me. I, for once, was firm to a purpose, and disappointed his expectation that I would readily yield my will to his. He threatened me with banishment from his house if I resisted his will in the matter, or so discouraged the swain that he would relinquish me. My mother expostulated with me in private, begging me to have a care for my future, and spare her the pain of witnessing my expulsion from home, which she knew-would result if I persevered in opposing my father's will. She had no power to shelter me in her maternal bosom-her child, given her by nature to cherish, protect, advise instruct and bear with, with angelic patience, until the storm had passed—she did not even dare to discuss the matter with my father in my presence; and I believe she passed but few words with him on the subject in private, so entire was her submission to his will, and so much she feared to even express an opinion to him. All the willfulness my father bequeathed to me was aroused, and I suffered neither my mother's tears, my sisters' remonstrances, or my father's threats to dis-

There were few avenues open for such as I in sary to a man more than I did, who was but a the community when it was understood that I

THE EXPERIENCE OF AN OUTCAST. As I grow older, the trouble of managing me in- | the whole community was educated up to the idea | dress. Our acquaintance on this journey seemed | I had appealed to the sympathies of men and woof woman's inferiority, and consequent depend- to me but a casual incident, and I hoped to turn ence upon man-her father or husband. I sucoccied, however, in obtaining a place as maid-ofall-work in a family where Puritan prejudices were less rampant than in most others I knew. but where I could hope for nothing but labor from early morning until late evening. As incongenial as such a life appeared to me. I grappled with it, courageously at first, resolved to relax nothing of my firmness, and to be independent. I had not calculated all the disadvantages of the situation I accepted as a necessity in my extremity. I had been reared to labor, it is true, but the difference between the position of the daughter, that divides the labor with several sisters and the indulgent mother, and the servant who is never expected to tire, or regarded as needing recreation like other mortals, I had never measured. I had not the spirit of a servant, and my duties were rendered doubly irksome by the thought that I was bound to render them like any common servant.

I chafed in this situation as long as my restless spirit would allow, which was less than six months, when I resolved to travel to distant parts, and seek employment more congenial. I could sew, and do chamber-work, or wait at table, easier than labor where I was—for I was compelled to do all of these at low wages. How I wished I had been educated as a teacher! How I blamed my parents, who had neglected to give me a single accomplishment that might serve me now as a respectable and easy means of support! But I was a woman, and must do the best for myself I could under the discouraging circumstances.

Stage coaches are not as commodious vehicles n which to take long journeys as railroad cars or steamboats, and acquaintances can be formed in them far easier, for the reasons that in a crowd persons must be good natured or be in danger of being crushed, and human nature is generally too genial to admit of a few persons traveling for days together in a close vehicle and not become acquainted. I traveled by stage two hundred miles from my native town, on the resolve that I would leave all the past behind -family, friends and all-and begin life anew in a distant town. I had not even a single acquaintance in the town to which I wont, nor had I a friend with me to recommend me. Inexperienced as I was in the warld's ways, I imagined I could make my way better without than with friends who knew my former circumstances. With heart-burnings unrevealed, I left the scenes made further inquiries among acquaintances he of my childhood-home I had none to leavebade a secret adieu to my mother, brothers and doubt of his success, and encouraging me to wait sisters, and cast myself off without rudder or sail, on a sea beset with rocks and shoals, whose floor is thickly strewn with the treasures of shipwrecked victims, whose forms, marred by the monsters of the deep, are intermingled with them, or strewn upon the shores where greedy vultures wait for prey, and whose wailing voice chants perpetual dirges to lost mariners-sometimes in soft melting strains, and again in thunders which bespeak the appalling dangers which beset inexperienced strange house, I had time for serious reflection vovagers upon it, too plainly to be m inderstood but by the most careless. I had no chart or com- that he had succeeded in procuring me a place. pass—no experience such as I needed to fit me to I was past eighteen, and my womanly instincts start upon a voyage upon the sea of life alone. I were developed sufficiently to allow me to judge had lost my youth in vain struggles to be something in the world. Unassisted, I achieved noth. seeking the companionship of females. I was ing but failures, up to the period when fate said; not ignorant of the fact that society abounded in Be thine own keeper henceforth; go forth alone, and act thy part in the world. Thou shalt have nothing but what thou gainest with the sweat of myself safe in the panoply of virtue, having full thine own brow."

CHAPTER II.

How the memory of past folly stings the conscience that'is sensitive to its envenomed fangs! for myself, but alas! my indecision of character How the spirit seeks to flee from itself when caused me to delay again and again, while the aroused to a consciousness that it is a wreck in snares were thickening around me. My guardianconsequence of failure to act well life's part! I angel whispered warnings to my spirit, but they have seen many a bitter hour-yes, year, when I would have bartered my spirit's existence for ex- for I was not convinced that my protector was emption from the suffering which I incurred ig- the wretch I sometimes imagined he might be. norantly, by taking the imprudent step to which My indecision continued until I was so much in-I considered myself driven, referred to in the former chapter. I lived to regret—oh how deeply! his house without sacrificing my clothing, which that I had not exhibited a different spirit toward my father-that, instead of provoking his hostility to me, as I did in various ways, I had not qui- However, H. came again with the same story of etly submitted to his will in such things as did unsuccessful endeavors in my behalf. At this innot as deeply concern my happiness as that one | terview I realized the dilemma in which I was which divided us so completely, at length. I learned how useless it is to war against established rules, with any but appropriate weapons-and such must be concealed to deal the most effective blows. I was never at any pains to conceal from my father my antipathy to his iron rule, and I thus provoked him to greater severity toward me than ly, and prevent my taking any steps without the he would otherwise have exercised. Thus I was knowledge of H. Had I attempted to have left instrumental in evoking the storm that burst the house, I should have been detained under in destructive fury upon my head.

The tempter met me on my first journey from my birth-place. During this long route I formed the acquaintance of a young man who professed to be traveling to a town adjoining that to which I was going, and who, by his gentlemanly deportment and manifest interest in me, our journey, that I confided to him my history and plans for the future. I did this as innocently as a child, so uneducated was I in what it concerned me most now to know. I could not conceive, in my state of innocence and ignorance, of a condition of depravity that would prompt to the betrayal of a trusting innocence, under circumstances like those which led to my acquaintance with this man. I was in a position where a friend was most desirable, and could see no reason why I should not coulde in one who proffered just the assistance I needed.

his manners, and withal, fascinating in his ad- fasted since early morning. During that long day

it to advantage in securing a situation when I should arrive at the place of my destination. I entertained not the slightest idea of his seeking further acquaintance with me after our journey ended, or taking any more interest in me than to recommend me among his acquaintances as a sewing-girl, chamber-maid, or waiter-at-table. In claiming a respectable standing in society, I thought to elicit his sympathy and aid, and seours a good position through him; but instead, I betrayed myself into a snare from which I did not escape. I unconsciously betrayed to him my distante for a life of labor, and a sort of dissatisfaction at the thought that I must depend upon daily toil for support. The villain discovered a weak point in my character, and resolved to work upon that to accomplish my ruin.

In the heart of a strange city my journey terminated, and I sought lodgings in an unpretentious hotel, having only sufficient means left for my support for a few days. H., as I shall call my new acquaintance, accompanied me as far as the city, and recommended me to this hotel. Upon his promise to recommend me to a good family, I waited at this place until my means were exhausted, each day expecting a note directing me to some place where suitable employment awaited me. The note did not come, but instead, H. presented himself when I was on the point of seeking a situation myself. In my desperate situation, I hailed his coming with joy; but when he informed me that he had been unsuccessful among his friends in obtaining a situation, such a pang of disappointment darted through my spirit as caused bitter tears to flow. H, expressed great sympathy for me. and offered at once to take me under his protection and pay my expenses, until I could find a situation suitable to my tastes and former standing in society. I listened to his proposition in silence, revolving in my mind my situation, and the probable or nossible motives which may have prompted him to make it. I was in just the situation to catch at the least straw that presented itself, and what wonder if I suspected this man was attracted to me, and would prove in the future something more than a friend! My inexperience and ignorance were entirely in his favor, and when I wavered between the prudent and the dangerous course, his persuasions, so manifestly prompted by real interest in me, decided me in favor of the latter. He suggested that I wait until he had had in the city, assuring me that there was little patiently to hear from him, and cautioning me against trusting myself to seek employment among strangers. He did not leave me on this occasion without giving expression to sentiments which inspired me with the belief that he entertained a high regard for me, which might prompt him to propose marriage when our acquaintance should become more intimate.

In the silence of my chamber in that gloomy, while waiting the return of H., or some indication somewhat of the motives which actuate men in wolves in sheep's clothing," who were seeking unsuspecting females for prey; but I considered faith in my firmness and ability to resist this class of deceivers. However, in spite of my confidence in this man, I had serious misgivings, and several times I was on the point of starting out were not sufficient to arouse me to decided action, debted to my landlord that I could not have left; was very necessary to me. Again I waited in agonizing suspense, until I feared I was forgotten. placed, and resolved at once to act for myself.

I was completely in the power of this man from the first day of my entering the city, as I now learned. He had recommended me to a hotel whose landlord he could bribe to act as his confederate, and who had orders to watch me closesome pretence; and whatever effort I might have made prior to my discovery of the plot against me, would have been foiled through the artifice of these two. However, these villains were not to succeed with me as they anticipated. If I could sell myself for bread, it was not to him who had played the part of chief actor in this gained my confidence so far before the end of drama. When I discovered to my entire satisfaction the motives of H., his perfidy and determination to compass his plans, my will was aroused and I escaped from him, notwithstanding his efforts to detain me.

I believed I could find mothers in that strange city who would extend sympathy to one so desperately situated, therefore I set out to beg a situation. I was repulsed with scorn before I could tell my tale, as I had no recommendations, no friends in the city, and was perfectly destitute, having nothing but what I wore upon my person. I was recommended to no house of refuge like I discovered no disposition to familiarity on the those which abound in the present day, but was part of my friend; this would at once have set absolutely without resource, being compelled to me upon my guard. He was a gentleman in ap- seek refuge at night upon the steps of a dwelling pearance, being cultured, easy and graceful in which appeared to be without occupants, having

men until my organs of speech almost refused to obey the promptings of my will. Women turned coldly from me and said, "Go!" or, more harshly, 'You are an impostor! begone!" or, "There is a place for such as you, and you will find it soon." Men leered suspiciously upon me, or turned quickly away without listening to a word of my complaint. I said in my heart, Human sympathy is not dead; I have only met with the uncharitable ones; I shall surely find some one to listen

to me! But I failed to find that one! The refuge I found at length was of the kind many a poor victim like myself has found when driven to the direct extremity. I was weeping upon the steps of the building I have mentioned, when I was accosted by a man who inquired if I was lost, I told him I was without home or friends in the city, and without money, and wanted employment. "Come with me," said he; "I know a lady who will give you a situation." I very willingly accompanied him, without asking any questions. He conducted me to a handsome dwelling, well lighted, and conveying the impression of comfort and affluence. My conductor. passed a few words in private with the mistress of the mansion before he introduced me, which were sufficient to cause her to welcome me for the night, with the remark that " we would make arrangements to-morrow."

I need not relate how I was detained in this house, and forced to an occupation I regarded as too infamous to be practiced outside the boundaries of the dark dominions of Satan, all the while I was practicing it. I escaped from this den at the first opportunity that offered, after having vainly appealed to the sympathy of every male debauchee for aid, whose ear I could reach in pri-

I now resolved to find my way out of the city, and back to my native place, if possible. I well knew I could not reach my native town without money to defray the necessary expenses of the journey, and how to earn this was the serious question.

I reached the country after passing a day and two nights in the city, the latter in the garret of a woman who obtained her living by selling fruit at a stand. She had nothing to offer me but her garret for a shelter and her floor to rest upon; and these I accepted thankfully. My experience was beginning to harden me against human nature, and even God himself. "I have looked, and there was none to pity! I have called, and he has not answered!" was the language of my despair. I felt more light-hearted when I had left the city behind me and gazed once more upon the country landscape, cherishing the fond hope that I should find a temporary home among human beings, where I could earn a pittance for my support and to carry out the cherished object of reaching the home of my parents.

The country was thickly populated still, after I had traveled a whole day to find the rural districts, where I thought human sympathy must dwell, being driven from the crowded mart. I had abstained from appealing for aid all the day, dreading a repulse and honbring me where I should dare to lift my head and ask for work. At length I called at an unpretentious dwelling and solicited a night's lodging and information that would put me on the track of employment. I was kindly entertained by the family, but was given plainly to understand that there was little hope of my finding a situation unless I could show references to establish my good character. Alas! what was my character now? I could only tell this kind family a part of my story, and I felt that they surmised the rest when they gazed at my apparel-which was what had been furnished me by my mistress in that house, in lieu of my own plain dress-more suitable for a lady than a kitchen maid. When I laid my head on my pillow that night

was ready to sink from exhaustion and desnair. I slept for a few hours, because tired nature would compel it; but the burden on my heart awoke me at the midnight hour, and I groaned in alcepless agony until the morning light, I prayed that I might be given strength to dic-to cut short my miserable existence with my own hand; but into the dark abyss of eternity I dared not venture with all my sins upon me, and I shuddered and turned to life, let it bring me what it might.

As a last resort, I asked of this family to be directed to the residence of the minister of the parish. I sought the dwelling of the man of God, and laid as much of my story before him as I dared to. He recommended me to return to my father and seek his forgiveness; "For," said he, you are a great sinner, and deserve punishment at the hand of God, who commands children to be obedient to their parents without expressing any limitation to the obligation. Your father stands in God's stead to you while you are under his care, and until a husband is provided to take his place." Here was my father's spirit intensified, I thought on the moment. I instantly rebelled, in my heart, against such government, exercised by God or man; and, desperate as was my situation at that moment, I left this shepherd of souls, resolved, if I could not find a friend who could appreciate my situation better than this one, I would give myself over to the enemy of mankind and earn a condemnation; whereas I was now condemned unjustly.

Who of all this man's flock will receive or aid me? thought I, as I revolved in my mind what should be my next step.

CHAPTER III.

"Is there no balm in Gilead? Is there no physician there? Why then is not the health of the daughter of my people recovered?" Because the balm is not applied to the wound by the physicians, who forget, in the multiplicity of their duties, to look after the daughters-who, poor souls, are hardly worth the valuable labors of such phy-

sicians as have, after the old regime, been commissioned to stand in God's stead to suffering humanity, and prescribe for all the diseases that souls are heir to. The steel has entered the souls of women by the million, while the world's scorn has been heaped upon the sex, and only pity has been excited in the hearts of the multitude for the wrongs they have suffered from society, for which none would own themselves accountable, or capable of offering a remedy. Clergymen have preached repentance to and have conjured guilty women to seek the kingdom of heaven, under the penalty of eternal condemnation, while they have shut the gates so securely against such that it was impossible for them to gain admittance. They have led the van of the opposers of woman's liberation from the thralldom in which the ignorance of a barbaric age left her, until the present moment; and in so doing have sealed the condemnation of tens of thousands of struggling ones to a life of infamy. When every avenue to an honorable avocation is closed to aspiring woman, and she turns for encouragement to the religious sentiment of community, to those who interpret God's will to the people, and finds there more bitter prejudice than elsewhere, what remains to her but despair, and to pursue a desperate course, if her circumstances are desperate? "The iron has entered my soul," and I know the rock on which multitudes of my sex have split. I affirm it to be a truth, that the religious sentiment of community condemns women to prostitution, while it fawns on whitewashed villains clothed in sacerdotal garments, upholding hypocrisy for the honor of religion, but frowning on all innovations on established forms and opinions, no matter how much they savor of barbarism. It is well for the race that strict Orthodox clergymen are nor commissioned its keepers, or that there is other light by which mankind can travel than that revealed by Orthodox theology, as, were there not, society would retrograde, and man become, in reality, what he is represented to be by it-a totally depraved being, without the power to extricate himself from his deplorable condition; such is the tendency of its doctrines, and such the teachings of those who have embibed its spirit. It is no exaggeration to state that the spirit of the loving Jesus is not discoverable in the Puritanic faith that condemns unheard, and rigorously exacts strict adherence to the letter of the law. "You deserve God's judgments," said the minister to me; and educated as I had been I could not deny the soundness of the doctrine; yet my nature could rebel, and in despair of mercy from God or society, I could rush madly to a fate that would have been averted in a lighter age, or if a little of the light of hope and mercy had been brought to bear upon my future pathway by the physician I sought when "wounded, sick and sore."

I turned my back upon hope, when thus repulsed from this man. I had no courage to procoed further into the country, and no money to support me to enable me to wait for something to offer whereby an honorable living could be secured. I uttered a curse in my spirit upon all humanity, upon God and his angels, and upon myself, and hastened back to the city to drown myself in the black, surging pool of infamy that was yawning for me, and swallowing up its victims in appalling numbers. My mother's innocent face confronted me, my sisters' pleasant countenances, my brothers' manly forms, my father's severe, hostile expression as he said to me many times, "Jane, you will ruin yourself by your obstinacy."

I thought of what all these were now, of their nnconsciousness of my situation, and the gall that would embitter their cup should they ever come to a knowledge of what I had become.

"Thank heaven that I am so far from them all!" I inwardly exclaimed; "and yet it would be a sweet relief to see them once more-all but my father. I will never forgive him his unreasonable oppression of me. He has played the tyrant with my mother during all his married life; and because I would not submit to unreasonable dietation, he cursed me thus! His be the blame for whatever I become!"

Again bitter regrets arose in my mind for my opposition to my father's will in miner things. "I might have averted my fate by prudence. Yes; t baye learned s been a resource since, had I exercised good judglearned it to perfection in my leisure hours at home, or away from home. Alas, for my instabil-

In this hour I realized, in part, the causes that had brought about my degradation; yet my bitterness against my kind was not assuaged by my reflections, as no remedy suggested itself to me whereby I could save ayself. I exonerated myself from blame as far as I might. I felt like one cast upon the stream, without the power of gaining the shore; and as the turbid waters bore me helplessly on to my doom, I saw the shore lined with careless ones who would not make the least effort for my salvation. More, I saw the hand that pushed me into the boiling flood. It was the home influence—the man power and the woman weakness in the family; my father and my mother-tico, instead of one; and the one that assumed all dictation—the man—the half of the united bead of the family, as nature had arranged it, and as I, ignorant girl, conceived it. I did not exonerate my mother from blame, or fail to perceive that her weakness had opposed too feeble a barrier to my father's will. She might have exerted, I thought, had she been a strong-minded woman, an influence in the family that my father could not have overborne, or would not have wished to in his reasonable moods. I might have been assisted in carrying out some feasible plan to secure my independence, as was my desire, had she possessed the ability to advise me, or the moral power to dictate successfully to me, and to overcome my father's assumed unlimited sway in all family affairs.

I touched the key-note to all the disorders in society, in this revery, unconscious though I was of the fact. I have since reflected upon my early experiences, and concluded that had society but the one example of my history before it, it would possess the clue to the proper method of reformation in every department. In the first place, it was the moral sentiment of society that forbade woman's education, and made her, in effect, an irresponsible member of society, that made my mother the incompetent mother she was. In the second place, it was the moral sentiment of society which placed woman under the heel of man. made the wife completely subordinate to the hushand, that prevented me from receiving motherly sympathy and assistance, not to say womanly, from my mother, up to the period when I left her home at the beck of the tyrant society had placed over her and her children. In the third place, it was the fault of society that my father exercised such tyranny in his family-society that fostered only the positive or masculine element in the family, while it ignored the truth that the negative or feminine element is an imperative necessity to direct the positive into proper exercise. In the fourth place, ignorance was universal throughout (the new.

society to its own needs, and the root of the evils it recognized. Society provided no adequate moral, for I have little more to relate of my earthmeans of instructing men and women as to their ly trials that will benefit any. I will not remove duties as husbands, and wives, and parents. It the veil that hides from the innocent the horrors All its strength was dedicated to itself; and how trate my desperate condition. I lived but a few priests at the altar who were responsible in the greatest degree for the sentiment of society? Didnot the proud pharisalcal spirit of the ministers of religion foster ignorance and bigotry to the degree that reform was scarcely possible in any direction, and least of all in the direction of woman's

enfranchisement? I am not harsh in my statements, nor unjust in my conclusions. I am not swayed by passion now, as I calmly review the ground I have often traversed when bitterness of spirit was my meat continually. I have no motive in charging upon society, the church, or the priesthood, any fault that has not been or is not now theirs. I will point in its way. Let all "clear their skirts" of blame for clogging the wheels of progress, as soon as possible, and then nothing can hinder their roll-

ing onward with perpetually increasing velocity. Mothers, do you stand in the way of your children's success in life? Are you efficient as guides to their growing propensities and powers of mind? As the tender twig lifts itself into the air, and reaches out after nourishment to help it to grow into the grand proportions of the majestic tree by its side, do you carefully stir the soil around it, enriching it the while with natural fertilizing elements, cradicating every weed that is within a distance to make its influence dangerous to the by effort combined with the discipline of teachsusceptible plant that you are nurturing? As it ers. I have asserted my right to a place among expands and stretches its trunk upward, do you teachers, and my ambition is to excel in good carefully note whether its tendency is to a healthy, deeds and preserve the reputation of a philannatural growth, or to be dwarfish gnarled and thropist among the lowly ones to whom I miniscrooked? and do you apply every means to se- ter. cure a natural development if the tendency is otherwise? Ah, I hear you say: "Who is sufficient for these things?" I answer, mothers, if they are what Nature intends mothers to be, when she commits to their keeping the interests of the race. If you are not sufficient for the duties you have taken upon you, it is time you were fully aware of it, and take measures to apply a remedy to woman's ignorance and inefficiency in her all-

Women, you hold the power, in this day, to secure your own enfranchisement; and the heavens are calling upon you, in the name of everything that is sacred, to arouse yourselves from your sluggishness that has settled down upon you like a pall, and obscures your vision as it destroys your proper influence. My appeal is to those who do not at all or but half appreciate their standing and duties, and fritter away precious time and strength in frivolous employments, rearing their daughters as they themselves were reared, to be mere toys, or nothings, in society, while they listen to the agonizing cry that is resounding from continent to continent, from women that have discovered their condition of bondage, their true vocation and God-given powers, and have resolved to force the tyrant, public opinion, to loose his hold, at the risk of rousing all the powers of heaven and earth, to participate in the conflict. Do you see the chasms that yawn to engulf the young of both sexes as they step beyond the threshold of home, and even before? and do you not seek for a remedy to cure society of such dreadful evils as afflict it to the destruction of multitudes of human beings, once the hope and joy of parental hearts?

What can arouse woman from her indifference in woman's cause, if it is not the statistics of crime presented in this day? She knows full well that she is the power at home among the children; that she wields the influence for good or evil that is to mold the character of generations to come, yet she holds out against her convictions, and opposes to the efforts of the few noble ones of her sex who are grappling with the foes of human redemption, a lary indifference that disgusts while it disheartens the courageous few, and supplies a most powerful weapon to the opposers of woman's cause of the other sex. It is eard on every hand: "They can have just rights they ask for." Shame upon the multitude ment in deciding upon one study, or one trade, and | that will not ask for the right to do something ennobling-something that shall entitle them to consideration in society above that which belongs to occupants of a harem, where females are expected to "adorn a parlor"—earn the "loyalty and chivalry" of men by tamely submitting to be robbed of every sacred right conferred by nature.

"What would you have us attempt?" may be said by the hesitating. Attempt to inform yourselves of your true worth in the world, by learning what women have done and are doing. Attempt to make yourselves worthy to be possessed of all the rights of citizenship, feeling that such only are worthy to wield power who are cultivated in their moral and intellectual natures. You have not to step into the place of man to be true wo men; but you have to claim an equality with him in the right to be educated into all knowledge, and to pursue whatever avocation presents itself as suited to your tastes, capacities and necessities; and also to claim a voice in the government of the family and the state, as Nature has conferred this right, and no man-authority has the right to withhold it. But whatever you claim, forget not this: that your power to achieve what you claim, is in your moral worth; your elevation above the dwarfed stature of women of former generations. Get ready to move, en masse, with the advance guard now in motion, and add sufficient power to that to achieve the victory that cannot be delayed after the indifference of the women of society is overcome.

Fathers, husbands, will ye wield a stolen sceptre? Will ye continue to outrage Nature's law that ordains the equal exercise of the positive and negative principles in Nature for the promotion of all action, the production of all force? You have, until the present, wielded the power alone in society, in one sense, and order has never yet been elicited out of confusion. You need the aid of woman in the political struggles of the times more than you have it, for you stint her mental growth by your restrictions and prevent the mass of women from operating effectually for the weal of governments. You need her aid in the industrial world, the literary and scientific world, as you have never yet had it, and society, in all its departments, is suffering fearfully from this need. You need her aid in the family circle as you have never had it generally in society; and how much you need it there let all the irregularities in society remind you. Have a care for the future when you devise for the present, and remember ing islands of the Pacific. that the mantle of the fathers is falling from the shoulders of the men of this generation, when the motto is: "Remember Lot's wife," who was fossilized for looking back. Fossil statesmen, clergymen and husbands cannot much longer be the order, as progress has received an impetus from the spirit-world, and the old must give place to

I have paused in my narrative to point its committed the keeping of its members to the of a life of prostitution. I have exposed a few of church, which was in its dotage, and incapable of the wiles of the destroyers that lurk in society, to prescribing any wholesome means of instruction. preserve the thread of my narrative and illuscould it provide for mankind as the awakening years after the last struggle I have related. I civilization was demanding? Was it not the was not adapted to my calling, and pined and died at length, the boarder of a poor woman who sheltered and nursal me for what valuables I possessed. My family had not the least knowledge of me from the time I left them until they met me in the land where, at length, all wanderers are gathered into the fold where tender shepherds care for young and old, the weak and deformed, the strong and well proportioned alike. Then I learned that my mother had pined at my fate, all unrevealed to her though it was, and had died earlier by years than she would have done had not sorrow crushed her spirits. My father preserved a semblance of unconcern that he did not feel, and really sympathized with my mother the way to reform, and to whatever obstacles are in her grief. His spirit was partially broken by the misfortune that had befallen his family, though he lived to a good old age in widowhood after my mother's death. My brothers and sisters never ceased their efforts to gain information of me, but died regretting their unsuccessful endeavors.

I might relate a long experience, as a spirit, and illustrate the effects of the evils in society, as they extend into the world beyond the grave. It is not my purpose to do this; I leave to others to disclose the trials of unfortunate ones born into spirit-life with their failings enstamped upon their natures. I was redeemed as all others are,

MY WANTS.

BY "EDMUND KIRKE" (J. R. GILMORE).

I want not wealth—the yellow gold That chills the soul like arctic cold; That turns to stone the tenderest heart, And wakes in man his baser part— And wakes in man his baser part—
I want not weath;
Only enough to soothe distress,
To cool the brow of wretchedness,
To bring glad smiles to eyes that weep,
And all my loved once safely keep;
This wealth I ask, and nothing more.

I want not power to sway my kind, And blindly lead a world of blind; To shift the scenes on life's great stage, And make my impress on the age— I want not power; But rather strength to lift the soul Bound down in passion's hase control;
To aid it in its upwant flight
To youder resime of love and light;
This power I want, and nothing more.

I want not fame—to have my name Encircled by the garish flame. Which, like the fan's deceitful ray. Shines for a night, then fades away—I want not fame:
I only want, that when I 'm dead, one words like these be of me said:
'He lived unknown, but was content His life should be his monument;'

"This fame I want, and nothing more.

And yet, I ask for friendship true,

And yet, I ask for irlendahlp true,
That will my virtues kindly view,
And all my faults as kindly sean,
Nor count me more mer less than man.
And even more—
I want a hand my own to hold
Whon days are dark, and drear, and cold;
An arm my faltering feet to stay
White here I tread life's weary way;
I ask for this, and semething more.

A new for this, and semething more.

I ask for love—for workin's love,
As pure as that which rules above,
And deep as the unsounded soa,
And wide as is immensity.
And even more—
I ask a smile to light my home:
A kiss to greet me when I come:
A heart whose sweet and holy chime
Shall with my own keep even time:
I ask for this, and nothing more.

And yet, I would I had a place In the kind thought of all my race; I would that men would speak of me In gentle tones of charity.

I would I telt within my heart I would I left within my noars I. 'd acted well my humble part, And that when here my course is run, I'd youder hear the kind "Well done," All this I ask, and nothing more.

—[Orange Journal.

"The Yesemite Valley Ruius." EDITORS BANNER OF LIGHT-Gentlemen: In

your issue of the 28th ult, is a paragraph stating that "The Yosemite Valley is thickly dotted with the ruins of Aztec or Toltic cities and fortifications, in some of which, timbers exposed to the storms and blazing sun of that trying climate are yet to be seen, in a good state of preservation, showing that the builders must have disappeared at a comparatively recent date." As one interested in the facts of ethnology, I write to correct the statement.

I was with the first party of white men that ever visited the valley. I gave it its name, and named most of the objects of interest in the valley. The names were approved and perpetuated by the lamented artist; Ayers, (the first to sketch the valley), and are retained, for most part, by Mr. Richardson in his admirable new work, and by the press of California generally. Lhave been encamped in the valley in midwinter and in midsummer, once for over a month, and yet never saw the cities or fortifications mentioned; nor never thought the climate in the least trying, Snow, during the coldest weather, remains but for two or three days at a time on the side of the valley exposed to the sun; and in the hottest weather of June and July, the climate is pleasantly cool.

The valley proper is but about seven miles long, by one-half mile to one mile and a half wide: so there could not be very many large cities there. If I am not entirely in error, the writer of the paragraph has mistaken the numerous remains of sweat houses" and "caches" for acorns, laurel and pine nuts, formerly used by the Ah-wah-nechee and Yosemite tribes of Indians, for ruined cities. I have visited the casas grandes (big houses) of Mexico, the clay buts of the Gila river, and the tumuli of the Mississippi and Ohio Valleys, and among none of them can there be found any marked resemblance to anything I have seen in the Yosemite Valley. Acting as interpreter, as I frequently did, for the battalion operating against the Indians in California, my opportunities for observation and acquiring information regarding the history, religious ceremonies and superstitions of the various tribes were good. I have been led to the conclusion that the mass of testimony conveyed by their traditions, habits and language. points to the Northwest as the direction from whence the Indians of California came, and that they are the descendants of a race once inhabit-

S. H. BUNNELL. Very truly yours, Homer, Minn., Sept. 6th, 1869.

The English National Lifeboat Institution can boast of having saved 18.255 lives since its formation. Last year alone its boats saved 603 lives. and in the first half of the present year they have saved 322. That is surely a magnificent boast.

Correspondence in Brief.

How We Manage our Lyceum.—We have often heard that Lyceums will get discouraged, and have a hard struggle to get along; we are but young in matters of edification, yet we have the fruits of experience in well sustaining our Lyceum, and will give it as it is: When Brother and Sister Wheelock organized the Lyceum of this place, it was a dubious gathering of scattered forces, few in numbers, and less in pocket; a few friends resided in town, and what did not, lived in other towns in the county. A few private donations, with the receipts of a strawberry festival, bought a "Banner Chest," and let me say the finest "Saratoga" extant could not buy our "Banner Chest." Our last winter's sociables did not pay; no help from them. Every Wednesday not pay; no help from them. Every Wednesday evening we meet and have a social time; we dance after piano and violin, play charades, &c., &c. All are in prime spirits, and we do enjoy &c. All are in prime spirits, and we do enjoy ourselves. We find it an active exercise to attend to our domestic affairs in our own families, hence all tit-bits of hearsays are kept outside of the Lyceum, jealousy of rank we leave to military organizations, and feel to give to the most indifferent pupil his or her due respect. Last Christmas we had a fine Christmas tree, which was well loaded with presents. I forgot to tell you our Wednesday night parties are called "Dime Parties." We drop into the hand of our hostess a We drop into the hand of our hostess a dime, (much better than a brick.) just as we are bidding each other good-night. Those little dimes have paid our hall expenses for one year and three months, Christmas festival included. Our children enjoy picnics, and so do we. We have three months, Christmas festival included. Our children enjoy picnics, and so do we. We have had three, and anticipate more. Our Conductor and Musical Director during the first fourteen months were not absent one single Sabbath from their respective posts. Both are young, unmarried men. The seasons cannot affect us, blow hot or blow cold, "n'importe," we cannot close our doors one Sabbath. We have eighty names registered. I do not know the unual attendance; I know the grand march is well filled—a regular know the grand march is well filled—a regular grade from our six-feet seven-inch Conductor, down to little Denny Darling, most three years old. Now if any of our friends will call this way, we can be found at home in Empire Hall, on any Sabbath in the year Our choir will discourse music from the "Spiritual Harp," (which, by the way, is superior to any collection of music, we think); give a Silver-Chain Recitation from the Manual, and our orators might well please you with a selection of prose or poetry. Sum it all up, we live and expect to thrive; we are a healthy, happy Lyceum. We would like to hear of the prosperity of other Lyceums, and trust we may get help from others more matured than are we. Remember, we are only fifteen months old; are ambitious, and would stand side by side with you all.

FLORENCE. Akron, O., Sept. 8th, 1869.

THE CAUSE AT IOWA FALLS, IOWA.-Allow THE CAUSE AT IOWA FALLS, IOWA.—Allow me a space in the Banner of Light to report progress. We have had quite a number of speakers since our society organized here at the Falls, all good. J. L. Potter labored with us half the time for three months. He is a fine speaker, and is working earnestly for the cause and humanity. Next came Mrs. Lois Waisbrooker, who gave seven lectures to large audiences, the hall being crowded at every lecture. She is both interesting and powerful as a speaker. I hear she is coming West this fall. I hope she will give us a call. and powerful as a speaker. I hear she is coming West this fall. I hope she will give us a call. Last February we had the pleasure of listening to Mrs. Fanny T. Young, another excellent lecturer. She gave us four lectures. Our society here ordained her and Bro. J. L. Potter. Mrs. S. E. Warner, of Davenport, Iowa, labored with us through the month of July. She is eloquent and forcible as a speaker. We have a society here of about forty members, called the "First Society of Spiritualists of Iowa Falls." There are other societies scattered all along on the railroad west of Dubuque, and good speakers wishing to come West would do well to take a trip this way. Our cause is gaining here. We are developing some cause is gaining here. We are developing some mediums, and hope to be able to report more progress soon. The people are generally getting more interested. Inquiring minds are investigating Spiritualism. E. HIGGINS, Cor. Sec.

Theology and Spiritualism.

EDITORS BANNER OF LIGHT-As I was recently glancing over the pages of a popular magazine devoted to literature and science and politics-the Atlantic Monthly of March, 1869-I was not a little surprised when my eye fell upon the caption, " A

NEW CHAPTER OF CHRISTIAN EVIDENCE." Can there be a necessity, I thought, for a new chapter of Christian evidences concerning a religious system which has run a course through I, that any new evidences remain to be now unfor a new chapter of evidences?

amination of the chapter discovered to me that the writer, instead of treating the system of Christerpreted and accepted by the Christian world at unlimited power to adapt itself to every novelty in the form of modern civilization that might

spring up in any age, now, or in the future. The first proposition set forth by him is, "That most of the religions of the world are ethnic religions, or the religions of races—all of which are either arrested, come to an end, or degenerate; and Christianity alone appears capable of a progressive development."

Again, "The religions of China, Islam, Buddha and Judea have all been arrested and remain unchanged, and seemingly unchangeable.'

Now I assert that in this category, is precisely where Christianity belongs. Its elementary basis is supernatural, its structure is supernatural, and its results are supernatural. Death and the grave are invested by it with terrors which have no part or parcel with them. The lovely Mary, in her simple natural character, is transformed by it into a suner natural "mother of God." The noble and devoted Jesus is magnified by it into a co-partner with the Infinite Father. And man, through its teachings, is by some inexplicable hocus pocus released from the consequences of inharmonious or wrong deeds.

Such being its constituent elements, and such its established practice (not to mention its spirit of persecution and its treatment of heretics), how is it possible to assume that it is progressive? No. It has invariably fortified itself against all advanced and liberal ideas pertaining to the spiritual nature, of man, and has fought them inch by inch, until, itself becoming vanquished by the inherent power of truth, it patronizingly assumes a kind of protectorship, and finally makes an adonted child of its former enemy.

And now the concoctor of twenty columns of learned research, concludes his essay with this lame and impotent conclusion":

"We cannot, indeed, here prove that Christianity is the cause of these features peculiar to modwith them," (as wolves associate with lambs.)
"and so we can say that it only, of all the religions of mankind, has been capable of accompanying man in his progress from evil to good, from good to better."

Now what this writer claims for the Christian religion, I will assert, as beyond disproof, to be the keystone of Spiritualism, a system reaching down into the material conditions of life on one hand, and again on the other hand aspiring to the highest conception of spiritualized existence. It is strictly a religion of development. It does not propose to proselyte-it has no followersbut all who comprehend it must live it, and by such life become its exponents. H. J. H.

Peekskill, N. Y., Sept. 7th, 1869.

THE DEITY IS SPIRIT-HIS WORSHIP SPIRITUAL.

(So taught Plato, and Jesus, and Paul, and others of the Ancients. Nature, older than they, teaches truths whose interpretation is in accordance with such avowment. The mind of man struggles on, in its searches to find out God, till it reaches the aliquid immensum infinitumque of the Supreme—and there, in bewilderment, and estopped in its futile efforts by an inexorable ne-cessity, it can go no further. Here it can give only feeble account of its discoveries touching only feelie account of its discoveries touching Divine Essence, and that in statements made up mostly of the negations and universals of language. Its utterances are of the in-visible; the in-finite; the in-comprehensible; the un-searchable; the un-known; the omni-potent; the omni-present; the omni-scient. The gibberish of Theology, which discards the use of reason, will never satisfy the soul—it has never yet solved the ogy, which discards the use of reason, will never satisfy the soul—it has never yet solved the mighty problem implied in the inscription upon the Athenian altar, To the Unknown God. Clergy may prate about Godlead, in unity, intrinity, etc., and bring their conjectural and mysterious mathematics into equational array, to settle the question of essential, existent personality of a Universal Spirit—but however skilled in the processes of solution, the unknown of Deity will ever be, and forever baffle the profoundest knowledge. Notwithstanding the inability of language to express fully thesite realities—and notguage to express fully theistic realities—and not-withstanding the limitations to the mind in its attempts to attain knowledge, its intuitions will accept our postulate, that Deity is Universal Spirit.)

COMMON VERSION.

(iod is a Spirit; and they that worship him must worship him in spirit and in truth.—John

And the Father himself which bath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.—John

God, that made the world, and all things theren, seeing that he is Lord of heaven and earth,

dwelleth not in temples made with hands; Neither is worshiped with men's hands, as though he needed anything seeing he giveth to ili life, and breath, and all things.—Acts xvii:

GREEK FROM THE CODEX VATICANUS. Pneuma o theos-kai tous proskunountas auton on pneumati kai aletheia dei proskunein.—John v: 24.

Kai ŏ pempsas me patēr, ekeinos memarturēken peri emou—oute phonën autou põpote akëkoate, oute eldos autou eërakate,—John v: 37.

'O theos o polesas ton kosmon kai panta ta en auto, outos ouranou kai ges uparchon kurios, ouk en cheiropoletois naois katoike); Oude tipo cheiron anthropinon therapeuetai, prosdeomenos tinos, autos didous pasi zoen kai

pnoën kai ta panta.—Acts xvii: 24-25. TRANSLATION.

The Deity (is) spirit—and it is necessary that

The Delty (is) spirit—and it is necessary that those worshiping him should worship in spirit and truthfulness.—John iv: 24.

And the Father who hath sent me, himself hath testified concerning me. Never at any time have ye heard his voice, nor beheld his personal appearance.—Id. v: 37.

The Delty who bath fashioned the world and all things in it—he being Lord of heaven and earth—dwelleth not in temples manufactured. Neither is he served by human hands, being in need of anybody—he himself giving to all, Life and Spirit and all things.—Acts xvii: 24-25.

Translated for the Banner of Light by Dr. Horace Dresser.

TO "SIGNO."

EDITORS BANNER OF LIGHT-Please allow me to reply to "Signo," and say that the expression used in regard to the introduction of a flower into my parlor while the doors and windows were all closed may have been too positive. To affirm that we know anything outside of pure mathematics is, perhaps, presumptive; but I think I shall be excused in this matter when I state that, independent of all the marvelous contingencies bearing upon this phenomenon and sustaining our convictions, my father-in-law, my mother* and Benjamin Franklin bave all assured me that both the cane (mentioned in another article) and the flower were brought into the room as stated; Franklin said so at the time. Last evening, having just seen "Signo's" article, I asked the first of the persons above named concerning the cane, and he replied, "It was dissolved in the atmosphere-we cannot tell how-you would not understand it; we will try and present it to your eighteen centuries? Can it be possible, thought mind at a future time. More at the scance tonight. B. F. can answer for himself." At a seearthed? Or can it possibly be that the venera- ance, later, Franklin said he brought it through ble system has become needy, and is languishing the closed door by disuniting all the particles -that the spirits can do many things that it would be My perplexities were soon at rest. A brief ex- preposterous for them to attempt to explain. When you are educated to them." he continued. we will explain everything to your entire satistianity as it is popularly received, and as it is in- | faction." My mother made a statement to the same effect regarding the flower, but added "that large, substituted his own conception, or I might the reason why they could do what many spirits say fancy, making it a kind of sliding scale, with | could not was because there were present great mediumlatic forces to aid them." There were indeed two powerful mediums present, while my own soul was so strictly in harmony with them, yearning for light, for truth, and having been for twenty years in this field of thought and research, the spirits seemed to experience little difficulty in producing such phenomena as few have ever been favored with. One evening Franklin placed his illuminated hand upon me. Soon he said, "I am here in the form." He was invisible, but he drew a large arm chair up to me as if he were seated in it, and I felt what appeared to be his leg against my own. He promised us also, several times, that if we could bring together certain parties in the cool of the autumn, he would make himself visible to us—as you remember he did so admirably and perfectly to Mr. Livermore.

Albany, N. Y., Sept. 9th, 1869. G. L. D., M. D.

"It is understood, of course, that these have left the form

MAINE.

Grove Meeting.

The Spiritualists of Madison, Maine, assisted by those of Cornville, held a grove meeting at the old Methodist Camp Ground, in Madison, on Saturday and Sunday, Sept. 4th and 8th 1860.

The meeting was organized at 10 o'clock in the forenoon in Baturday by the choice of Rev. Samuel Woodman, of Cornville, as Chairman, and Josiah Tilton, of Cornville, and E. W. McKadden, of Kennall's Mills, Secretaries. A committee was raised to see that strangers were pro

vided for.

Religious services: Invocation by Mrs. Priscilla Doty, of Kendall's Mills. Voluntary by the choir. Introductory by Mr. Smail, of Troy. Improvised song by Mrs. Amelia Gould, of Newburgh. "What is God?" Speech by Mrs. Anderson, of Dover, "Spiritual Intercourse." Speech by Mrs. Clara E. Field, of Newport, "Communion of Spirits." Address by Mr. Freeman Wontworth, of Knox, "Divine Harmonies." Singing by choir. Speech by E. W. McFadden, of Kendall's Mills, "Mediumship." Speech by Mr. White, of Sangerville, "Philosophical and Critical." Speech by Mrs. Mary J. Wentworth, of Knox. Conclusion. Thanks returned by Mrs. Doty.

Mrs. Doty.

Afternoon Session.—Speeches were made through the mediumship of Mr. White, of Sangerville: Mrs. Field, of Newport; Dr. Palmer, of Dexter; Mr. Wentworth, of Knox. Songs were improvised by Mrs. Wentworth, of Knox, and Mrs. Gould, of Newburgh. Closed with music from the

Choir.

Several circles were held in the neighborhood in the evening, at one of which Miss Clark, of Carratunk, played upon the melodeen and sung charmingly under spirit influ-

upon the melodeon and sung charmingly under spirit innuonce.
On Sunday forencon, a social meeting was held from 9
o'clock A. M. until 12 M., at which speeches were made by
Mr. Small, of Troy, Rev. Samuel Woodman, of Cornville, Mr.
Clark, of Harmony, and a very ablo, elaborate, philosophic
discourse by Dr. Palmer, of Dexter, with singing by Mrs.
Wentworth, Mrs. Gould and the choir.
Sunday Afternoon Session.—Public services were conducted by Mrs. Clara A. Field, on the "Authority of Inspiration," and Mrs. Priscilla Doty, on "Angel Whispers," after which the spirt of Mrs. Lucy Hobart, who formerly resided in that neighborhood, addressed her old neighbors and
friends through the mediumship of Mrs. Sarah Goodrich, of
Bingham.
A vote of thanks was passed to the friends of Madison
and Cornville for the bountiful manner in which they had
entertained the meeting, and to the mediums present.
Voted that M. W. McFadden be requested to farnish a minute of proceedings for publication in the Banner of Light.
Adjourned.

E. W. McFadden, Secretary.

EDITORIAL CORRESPONDENCE.

BT......WARREN CHASE.

OVER THE ALLEGHANIES.

Un and down the mountain slope, and over the prairies to the Mississippi and St. Louis, for a location and a home-business, of which we already feel assurances from the friends of both worlds.

St. Louis, at this time, feels quite a stagnation of business, but it is evidently temporary, and only the premonitory symptoms of great activity. No city west of New York has better prospects, and none a better geographical location for a great and prosperous population. It has already undergone a great change since the war, and still there is room for more improvement in the moral, social and commercial condition of the people. There is yet too much of idleness and dissipation. Whiskey, lager and tobacco are yet in the ascendant, especially on Sunday, which is a sort of opendoor holiday. We are not a mortal enemy of lager, and do not yet believe the intemperance of our country can be justly charged to it. Tobacco we consider a nuisance, or worse and far more injurious, than genuine heer or ale. Whiskey we set down as one of the worst evils, curses and causes of crime and misery that ever infested a civilized community, and one that should be stopped at the still, and not attacked at the counter after it gets there legally, and with the consent of law and politics, if not of gospel.

St. Louis is enlarging its population in several ways-largely by immigration, and we should say largely by generation, as we notice more women in the streets with babies in their arms than in any city we have visited for years; and although this is not considered quite up to the mark of modern refined society, yet it looks at least like a healthy growth of population, and certainly the children and mothers look physically healthy, but intellectually rather short in cultivation.

Eastern people often speak of Missourians, and

Eastern people often speak of Missourians, and especially those of St. Louis, as a dirty people, with dirty streets and buildings, and to some extent it is true, as the soil is one that supplies an abundance of dust, and the coal smoke and immense amount of steamboat smoke from the river gives the most of the city near the wharfs a black and dirty appearance, of which the persons and their clothes largely partake; but aside from these last five years he had been subject to influences entirely beyond his control; though not losing bis will-power, receiving manipulations of a physical and spiritual nature, which left no doubt list the hear salected by the solid to control; the control of the control tent it is true, as the soil is one that supplies an causes, the people are as neat as those of New York, at least.

of friends that we were not mistaken in the necessity for a Liberal Bookstore in St. Louis. The especial missionary work. He wanted the sanction and help of this National Society to aid him meetings are suspended for the summer, but will in the great work to which he has been provi-commence in October, and we anticipate a wide dentially called. The future of his people is to and deep interest in the new gospel of the day, all over this great rich valley of corn and cat tle, that already feeds our whole country, and could nearly feed the civilized part of the world. It is too late for us to write of the immense resources of the valley and plain around this city: and all around it-which is unlike Chicago, with its water and waste on one side-covering a large extent of what to us is the richest of land, on the east side of the city.

MEDIUMSHIP.

That there are many excellent test-mediums who are given to tricks, and sometimes cheat their customers, and even their best friends, is well known. This tricky disposition is extremely unfortunate for any medium, male or female, and has been the means of crowding many excellent mediums out of the public confidence, and consequently out of usefulness, and It has otherwise greatly injured the cause, as well as the persons addicted to it. Some have thought themselves sufficiently skillful at tricks after practice to cheat the public by selling themselves to the enemies of Spiritualism, and pretending to expose the genuine manifestations by their tricks; but notwithstanding these have had the support of the religiously-prejudiced part of the communities in which they operated, yet they have ever fell as dead weights on the hands that were so readily held out to receive them, and when the spirits would not aid them, have soon become lost to both friends and foes of the cause, and found themselves like the bat in the fablefound themselves like the bat in the fable—did not stop to reason. The emotional nature of neither beast nor bird. We should think there Spiritualism was discussed at considerable length, had been enough of these experiences already to had been enough of these experiences already to warn all mediums against petty tricks and cheating of all kinds.

There are people who believe that the influence itself tends to develop the tricky disposition and habits, but we do not. We attribute it to the early education and universal practice of deceiving in trade and language; to the false shows we all make of ourselves in almost every department of life; and in none more than in our sectarian religion, which is now nearly all forms and ceremonies, having no heart in them. As the modern and popular Christian religion is little else than a sham, and a mockery, they think Spiritualism may as well be used in the same way; but we are thankful that we have invisible monitors who are ever looking to the best interest of our cause, and who, although full of the broadest charity, yet ever allow all forms of deception, fraud and imposition, to fall back ultimately on the persons that are willfully guilty of them. If all mediums would be honest, and let every attempt be a failure where the spirits cannot, or do not, perform their part, it would be far better for them, and save their friends from a vast amount of trouble in trying to sort out for the public the real from the false, and to uphold the mediumship of those they know are mediums, however much given to cheating.

" "HEALTH IS WEALTH."

BY MRS. M. A. KIDDER.

A clear bright oyo
That can pierce the sky
With the strength of an esgle's vision,
And a steady brain
That can bear the strain
And shock of the world's collision;

A well-knit frame,
With the ruddy flame
Aglow, and the pulses leaping
With the measured time Of a dulcet rhyme, Their beautiful record keeping;

A rounded cheek, A rounded cheek,
Whore the roses speak
Of a sell that is rich for thriving,
And a cheet so grand
That the lungs expand
Exultant, without the striving; A breath like morn.

When the crimson dawn Is fresh in Its dewy sweetness;
A manner bright,
And a spirit light,
With Joy at its full completeness;

Oh, give me these,
Nature's harmonies,
And keep all your golden treasures;
For what is wealth
To the boon of health
And its sweet attendant pleasures I

A lady having discharged her cook, said, "Thank heaven there are no cooks in the other world." Her little girl said, "Well, mamma, who cooks wash day? for you know they must have a big wash, as their garments are always white."

SIXTH NATIONAL CONVENTION OF SPIRITUALISTS,

Held at Kremiin Hall, Buffalo, N. Y., commencing Tuesday, Aug. 31, 1869.

Reported for the Banner of Light.

Report Continued.

On motion of Warren Chase, the Convention On motion of Warren Chase, the Convention proceeded to the election of officers for the ensuing year. The hallot resulted in the election to the Presidency of Hon. J. G. Wait, of Michigan, the vote, on motion, being declared unanimous. Mr. Wait, being called for, ascended the platform, and being introduced by Col. Fox, spoke as follows:

Ludies and Gentlemen of this National Conven-tion—The honor you have conferred upon me in electing me President of the American Association of Spiritualists, was entirely unexpected and entirely undesired. It was not solicited, and I have resisted every effort and opposed every-thing said to me with regard to occupying this thing said to me with regard to occupying this position. My business and circumstances and affairs are such that it is a very difficult matter for me to do it, but inasmuch as you have unanimously elected me I do not feel it my duty to decline; but will accept the position and perform the duties as best I can. I distrust my ability to perform the duties to the satisfaction of the society, but I will do the best I can. Hoping for the forbearance of the Association, I assume the responsibilities of this position. [Applause.]

The retiring President, Col. Fox, made a few remarks, thanking the Convention for its forbearance and kindness during his administration. He had met with some opposition, but that he ex-

ance and kindness during his administration. He had met with some opposition, but that he expected; he perhaps had made some enemies, but he had tried to discharge his duties faithfully. He congratulated the Convention upon the choice they had made of his successor, who, however auperior to himself in intellectual ability, which he did not doubt, could not bring to the discharge of his duties greater love or devotion to the good work of this acciety than he himself messessed.

The ballot for Treasurer resulted in the election of Levi Weaver, of Illinois.

EXTRA SESSION. that he has been selected by the spirit-world to reform the religion of his race. He vividly por-We have not yet felt around for the business being made by the Roman Catholic Church to which brought us here, but have the assurances proselyte them to its dogmas, a large number of be determined either by Spiritualism or Catholi-

> EVENING SESSION. Opened with an invocation by Mrs. Woodruft.

Opened with an invocation by Mrs. Woodruft, of New York, and a song, sung greatly to the delight of the audience, by Mr. Blackmer.

J. S. Loveland was then introduced, and delivered an eloquent analytical address upon "The Mission of Spiritualism." Spiritualism he defined to be "The Religion of Reason," as distinguished from the "Religion of Emotion," which has been the world's religion thus far. All the religions of the past are the same in essence, varying only in certain particulars. Spiritualism as ing only in certain particulars. Spiritualism, as the religion of reason, of course does not exclude or ignore entirely that sense of religion which evolves emotion, any more than the religious of the past have ignored reason entirely; but the distinguishing feature of Spiritualism is reason. distinguishing feature of Spiritualism is reason. A new religion is always reconstructive, and the mission of Spiritualism is reconstructive — to "make all things new." The God, the Christ, the atonement, the sanctification, the salvation of the old evangelical religion, are all changed, all made new. Spiritualism would do away with the present government, which shall become the embodied wisdom and benevolence of the masses of the people, providing scope for every man's and wopeople, providing scope for every man's and wo-man's faculties. Its genius is universal, but noth-ing has been accomplished because the root of

ing has been accomplished because the root of our governmental and social institutions has not been touched. Our government must be made a providence to all men. The small hopes of the Spiritualists, and the fear of ridicule, had heretofore kept them from doing anything commensurate with the genius of the new religion.

After another song by Mr. Blackmer, Mrs. S. A. Horton delivered an inspirational address. She questioned Spiritualism being a religion of the head; it reached and purified the heart. It had become a growth in the soul of every one. When she felt the touch of her dead mother, she did not stop to reason. The emotional nature of

The announcement by the President that Mr. E. S. Wheeler would improvise a poem on some subject proposed by the audience, elicited great interest, and many subjects were immediately given, from which "Universal Religion" was selected. The speaker, although suffering from extreme physical debility which should have confined him to his bed, had yielded to the solicitation of friends, and requesting the audience not to hissor appland at the close, raised his eyes and stood still for a moment, then catching "the vision and faculty divine," launched off into a truly brilliant improvisation, eloquent, impressive, and methodical, comprising some seventy-five or one hundred lines, every way appropriate to supplement the fine address of Mr. Loveland

A benediction was pronounced by J. W. Van Namee, and the Convention adjourned to 9 o'clock Thursday morning.

PROCEEDINGS OF THE LAST DAY. Convention opened with singing by the Buffalo choir, followed with an invocation by Mrs. May-

nard.
Dorus M. Fox and J. S. Loveland were elected
Trustees, vice John C. Dexter and Warren Chase,

whose term of office had expired.

The Secretary read the report of the Treasurer. M. B. Dyott. The amount of money received during the year was \$2,621 13; amount expended

\$2,589,05. The Committee on Children's Lyceum Convention made a report, which was referred to the Lyceum Convention, recommending that all fu-ture business of that body be transferred to the

American Association of Spiritualists.

The President announced that Bro. Eli F.
Brown tendered the Association the free use of a hall at Richmond, Ind., for the Convention next

Mr. Kilgore arose and indulged in some very severe criticism upon what he considered the neglect of the Buffalo Spiritual Society to provide free accommodations for delegates.

Mr. Brown rose and said the offer of a free hall

was made in good faith. The Spiritcalists of Richmond owned the hall, and it was a fine one, having cost \$40,000. He was instructed by the society in that town to assure the Association that if the next Convention was held at Richmond, they would furnish free accommodations for one thousand delegates. for one thousand delegates. This announcement was received with applause.

The Board of Trustees were recommended to

accept the offer. President Fox offered a resolution, "that it is the duty of Spiritualists to use every effort to austain our spiritual papers, and endeavor apread them broadcast over the land." He cal

the attention of the Convention to the fact that the Spiritualists' organs were not nearly so well sustained as other denominational papers, and made an earnest appeal in their behalf.

Dean Clark supported the resolution, and commended the Universe. Mr. Blackmer favored it, and spoke for the Ly-

ceum Ranner. E. S. Wheeler agreed in the sentiment of the resolution, and was willing special application of it should be made to the American Spiritualist.

Col. Fox stated that the resolutions covered all

the literary productions, and was not intended to discriminate in favor of any particular ones.

Mr. Kilgore wanted to know if it included his

J. K. Bailey said there was personal feeling in this matter with some speakers. He did not like flings at any paper.

Ilings at any paper.

L. K. Coonley recommended that everybody patronize all the papers they want to. Every paper is at some time believed by somebody to disgrace Spiritualism. He could name instances when all the prominent men had been said to have distance of the prominent men had been said to have distance of the prominent men had been said to have distance when all they attended conventions, and he did not see tronize all the papers they want to. Every paper is at some time believed by somebody to diagrace Spiritualism. He could name instances when all the prominent men had been said to have disgraced Spiritualism. He knew of no paper or person that he could not learn something from.

W. F. Jamieson would have the press as high toned as the philosophy he endorsed, and the edi-tor who would resort to personalities should be rebaked. Some spiritual editors were a disgrace

to the whole body.

The resolution was then withdrawn by the

Mr. Storer offered a resolution thanking the hospitable Spiritualists of Buffalo, who have generously entertained as many delegates as their circumstances would admit. Referred. The Committee on Education made their report,

regretting that it was not as complete as they could desire. They recommend, 1st, The establishment of a practical and general system of education, ignoring the existing prejudice against race, sex or color; 2d, That the Children's Progressive Lycoums receive the especial and foster-ing care of the American Association of Spiritualists: 3d. That an entire change is desirable in the books now in use in the primary and other de-partments of learning, so that they be freed from any taint of sectarianism; 4th, To locate the Uni-versity in that State which will offer the best in-ducements in the shape of funds or endowment; 5th, That means be taken especially to educate those who desire to become public exponents of Spiritualism; 6th, That the work of elaborating The report was taken up seriatin, and the first

three sections adopted without debate.

Upon the 4 h section, Mr. E. S. Wheeler, of Cleveland, said that he knew where the Univer-Cleveland, said that he knew where the University would go to, if such an offer was made. Massachusetts, being so wealthy, would carry it off, as she did everything good that required only money. He opposed the resolution. He wanted the University in the centre of the continent.

J. S. Loveland, of Illinois, thought that his State could beat Massachusetts in donating money and and condition to the State Could beat that the

or land, and that the Spiritualists of Illinois would have something to say about the matter.

George A. Bacon. — Massachusetts will furnish the Professors for that University. [Hear! hear! from the Eastern delegates]
The chairman of the committee explained that it was not intended to settle the above matter now, but simply to introduce it. After a change of phragology the accion was adopted of phraseology, the section was adopted.

Upon the 5th section, Mr. Cephas B. Lynn made

a speech in its favor, earnestly affirming that the young lecturers in the field needed culture. How-ever much inspiration they might have, they still needed intellectual discipline and acquired knowl-He was fully indorsed by Mr. Jamieson, who

He was fully indorsed by Mr. Jamleson, who made some severe strictures upon the intolerance of many Spiritualists who would hardly recognize certain lecturers as belonging to the fraternity, because they had availed themselves of opportunites to get a liberal education.

Mr. S. H. Wortman thought some good lecturing mediums had been almost spoiled by the influence of the book education which they had sought. He did not like a certain intolerant

sought. He did not like a certain intolerant spirit which was manifested toward mediums who had little "book-learning." The greatest re-sults in propagating Spiritualism had been pro-duced through unlearned mediums.

duced through unlearned mediums.

Mrs. Parkhurst, of Rochester, said the best speeches are made by those who were taught from the "spirit-world"—persons who never had a college education; yet she wanted both forms. She did not believe in "book-students" wanting to run the Association. Self-made men were the smartest men in the United States now. She had heard noble effusions from "shut-eyed mediums." She had learned nearly all she knew from the angels. At one time she was consumptive and given up to die by the physicians; but she would not die; went to work to aid herself, and by the not die; went to work to aid herself, and by the help of apirita was cured, and now could hold out at arm's length as much weight as any man in the audience. She believed in ambitious young men helping themselves, instead of sitting down with their hands folded, waiting for others to do all for

them.
The clause finally passed as reported by the committee, and the whole report was then adopted.
An amendment offered by H. B. Storer, recommending efforts "to change public school exercises so as to dispense with oral prayers and reading the Bible, as religious duties," was unanimously adopted.

Mr. Kitgore, chairman of the Committee on Resolutions submitted the following:

Resolutions, submitted the following:

Resolutions, Submitted the following:

Resolved. That the rights of milorities are in no wise compromised by the acts of majorities, and therefore all resolutions of this Convention embodying a declaration of principles or purposes, are to be interpreted as the responsible opinions of those only who vote in the affirmative.

Resolved, That we recognize the accessity of the entire separation of religious creeds from political organizations, and that we will oppose by our voices and our votes the engrafing upon the constitution of these United States the recognition of any particular God, Bible or Saviour, and that all attempts to do this by any convention or ecolesiastical bination should be denounced by every lover of religious

liberty.

Resolved, That all legislative enactments, by any govern ment, for enforcing the observance of any day as a Sabbath or sacred day, are a palpable violation of the United States Constitution and the rights of man, and should be expunged

rom our statute books.

Recoived, That Spiritualism is a religious celecticism, em-Resolved, That Spiritualism is a religious celecticism, empracing universal truth; that it includes all the facts and phonomena of Nature, and interprets them to human consciousness; that, as a demonstration, it takes away the fear of death, adds now significance to this present life, and presents to the world the only system of religion compatible with the facts of human history and the principles of science, Resolved. That all penishment for crime which does not aim at the security of society, reparation for the injury done, and the reformation of the criminal, is wrong in principle and perpicious in practice: hence the death penish, being

and the reformation of the criminal, is wrong in principle and pernicious in practice; hence the death penalty, being destructive of each of these ends, should be abolished, and that houses of correction and hospitals, instead of prisons, should be established for those unable to govern themselves. Resolved, That we deeply sympathize with the new labor movement, and that we will heartly copperate with those who are striving to lossen the burdens of the workingmen and women of the country, and to adjust properly the relations between labor and capital.

Resolved. That we deplore the universal spirit of war, the slamming increase of intemperance, iscluding the use of to-

Resolved. That we deplore the universal spirit of war, the alarming increase of intemperance, including the use of to-bacco, intoxicating drinks and the practical disregard of the laws of life and health, and that we will cooperate with any and all agencies to promote temperance, purity, peace and universal charity and love.

Resolved. That the age demands the individualization of woman, politically, religiously and socially; and therefore demands her thorough and practical enfranchisement.

Resolved. That the property owned by all ecclesiastical and other associations should be taxed the same as that of individuals—to prevent the establishment of an unixaed monopoly, which may hereafter overthrow the best institutions of the country, and prove, as in times past, destructive to civil and religious freedom.

Resolved. That realizing the difficulties connected with

of the country, and prove, as in times past, destructive to civil and religious freedom.

Resolved, That realizing the difficulties connected with Indian affairs of the United States government, we heartily approve of the selection of men for agents, whose avowed peace principles are significant of the purpose of the administration to secure protection to the whites and justice to the Indians, without the exercise of a barbarity equal to that of the savages we seek to civilize. And that we deem it the duty of the government, while restricting the Indians to their reservations, to furnish them facilities for such agricultural and other pursuits of civilized life as may be adapted to their condition—thus developing these hostile red men into peaceable, tax-paying citizens.

Resolved, That we extend our thanks to the Pennsylvania Railroad from Philadelphia, the Northern Central from Baltimore, and the Philadelphia and Erio, for having given free rough the Convention; to those hospitable citizens of Buffalo who have generously entertained as many delegates as their circumstances would admit; to the representatives of the daily press of this city for their fair and manly reports of our proceedings; to the choir for their sweet music; to Dr. H. T. Ohild and George A. Bacon for the faithful discharge of their duties as Secretaries; and to our retiring President, Col. Dorus M. Fox, for the able and impartial manner in which he has presided over our deliberations.

Discussion upon the resolution concerning the enforcing of Babbath observance, was participated in by S. H. Wortman, who considered the Sunday laws a palpable violation of the Consti-

A. E. Carpenter was agent for all the papers, bution; by P. I. Clum, who doubted that the but would prefer that the resolution should express it to be "a blessed privilege" and not "a statement that such laws were unauthorized by duty" to support the papers. press it to be "a blessed privilege" and not "a duty" to support the papers.

J. S. Loveland was opposed to the resolution. It endorsed all the papers, whereas there were papers that disgraced the name of Spiritualism.

Mr. Kitgore also thought some of the spiritual papers were not fit to be supported. They ought not to be circulated, any more than cholera or the small pox. He wanted papers "to sustain us."

H. B. Storer said that the passage of such resolutions would topt the papers to a cent. Every paper would be sustained according to its intrinsic merits, or adaptation to the tastes of the people. The paper that the people liked best, would be best sustained.

J. K. Bailey said there was personnl feeling in

Considerable discussion was caused by Mr. Kilgore's opposing a vote of thanks to the Buffalo Society, that gentleman, however, standing alone

tofore, for delegates to pay their board bills when they attended conventions, and he did not see why, in the present instance, delegates should expect Buffalonians to pay their bills. The Buffalo Society had done what they considered their duty, and individuals had taken great pains to secure places for delegates. This year the expenses of the Convention were only \$55; last year, at Rochester, the expenses were over \$300. He thought the Convention should give the Buffalo Society a unanimous vote of thanks. His remarks were received with genuino hearty applause, and the vote of thanks carried in an enthusiastic manner, Mr. Kilgore alone voting nay. Col. Fox, the retiring President, bade the Convention farewell in a few evidently heartfelt remarks, saying that he had no hard feelings toward any member, and if any member had such toward him, so much the worse for that member. He then introduced the President elect, Hon. J. G. Wait, of Michigan, who briefly addressed the Convention, concluding his remarks with the expression of Gau. Grant, "Let us have peace!"

After vocal and instrumental music, Mrs. Maynard pronounced a benediction, and the Sixth

After vocal and instrumental music, Mrs. May-

nard pronounced a benediction, and the Sixth Annual Session of the American Association of Spiritualists was brought to a close.

For the Banner of Light. AUTUMNAL DAYS.

BY J. ROLLIN M. SQUIRE.

"There is a beautiful spirit breathing now its mellow richness on the clustered trees."

—Longfellow.

The flowers have died at summer's temb, The air is laden, damp and chill. Yot lost and lone amid the gloom, Which late was gay with bud and bloom, A facitive from hall and room Whence she has fied, I letter still.

The undulating fields are dun, And sere and brown the murmuring dells. The forest monarchs one by one Reveal their bues 'neath autumn's sun, Where late the zephyra stealing on Sang summer's low and sweet farewells.

Storms are thy heralds, autumn. These. Chanting their pleans loud and long, Pouring their anthems through the trees Whose outstretched arms, swayed by the breeze, Roar back a sound like sullen seas, Are singers of thy martial song.

Thine is a magic wand of worth. And typical of something won : With thee around the homely hearth Onthor the tillers of the earth, Drink to thy fruitfulness with mirth. And rest from faithful labor done.

Thy presence here is not in vain, Though many a thing we loved has fied, Bohold the flolds affame with grain. Result of labor and of pain. Of summer sun and summer rain, Grown golden where thy steps have led.

And though the swallows' circling flight Around our doors no more is seen, The robin lingers to delight, And, through the cedar's foliage light, The purple finches' notes unite. And squirrels glad the linger green.

Earth has her dynasties, her kings Beyond the scope of man's short hour. And thou art one. Inanimate things, Wide lakes and streams and brooks and springs, Forests and groves each to thee brings Some tenure of thy reign and power.

The leafy maple dares aspire, The first of all the forest old. To welcome thee in fit attire; Each blushing leaf thrills with desire And crimsons at thy kiss of fire, And done thy livery of gold, der bill the thundering

Refuse allegiance to thy reign, Lost in the forest's dark confines : Or, stretched afar in verdant lines. They fling aloft unchanging signs, Nor own the fetters of thy chain.

Yot thou art welcome unto me, Though harsh thy winds, though bleak and chill. For through their wild, sad minstrelsy There steals a strange, woird harmony, As when low sighs the fretful sea. That soothes and calms and wins my will.

All outward things to happy eyes Are worthy of some inward thought; The storms that sweep the arching skies, The countless hues in autumn's guise. The merest forms our funcios prize Have some Divinity inwrought.

The world is beautiful far and wide. Whate'er the seasons may unfold, To him who feels a peaceful pride Of some good action done, who side By side with truth still stems the tide That error on our life has rolled.

Then welcome be thy fruitful days, Thy golden sheaves, thy vellow ears : All Nature lifts her voice in praise, The murmuring brooklets sing thy lays; Oh, thus be blest in countless ways The autumn of my closing years.

The flowers have died at summer's tomb, The air is laden, damp and chill, Yot lost and lone amid the gloom. Which late was gay with bud and bloom, A fugitive from hall and room Whonce she has fled. I leiter still.

LIST OF LECTURERS.

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

of a party known not to be a lecturer, we desire to be so informed.]

J. Madison Allem will lecture in Terre Haute, Ind., six months, from May first. Address box 547.

C. Farmie Allem will speak in Lynn, Mass., during September: in Vinciand, N. J., during October; in Marblehead, Mass., during November; in Salem during December. Address as above, or Stoncila.n, Mass.

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

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

MRS. N. A. Adbars, inspirational, box 277, Fitchburg, Mass. Harrison Atoms, Calamus Station, Clinton Co., Iowa. Mass. N. K. Andrass, Station, Clinton Co., Iowa. Mass. N. K. Andrass, Calamus Station, Clinton Co., Iowa. Mass. N. K. Andrass, Tatolage, Potton, Wis. Dr. J. T. Amos, box 2001, Rochester, N. Y.

MARY A. AMPHLETT, card. J. Stolz, M. D., Dayton, O. Rev. J. O. Barrett, Gienbenish, Wis.

Mes. H.F. M. Brown, P. O. box 452, Nan Francisco, Cal. Mass. Abby N. Burnham, Inspirational speaker, 112 Hudson street. Boston. Mass.

Mes. Ale. P. Brown, St. Sohnabury Centre, Vt.

Mass. Mathehead during February. Permanent address, 25 Harring street, Hast Cambridge, Mass.

Mes. A. P. Brown, St. Sohnabury Centre, Vt.

Mass. Mellis J. T. Brigham will speak in Detroit, Mich., during September: in Minneapoils, Minn., during Octobor and November. Permanent address, Elm Grove, Colerain, Mass.

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

Mass.

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

JOSEPH BARR, Janesville, Wis.

Mas. Buss, inspirational speaker, box 7, Southford, Conn.

WM. Busn, Eso., 183 South Clark street, Chicago, Ill.

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

WM. BRYAN, box 83, Camden P. O., Mich.

M. C. HENT, inspirational speaker, Aimond, Wis.
HENNY BARSTOW, hospirational speaker, Duxhury, Mass.
Z. J. BROWN, M. D. Cacheville, Yolo Co., Ca.,
ADDIK L. BALLOT, inspirational speaker, Charlestown, Mass.
A. P. ROWEN, Inspirational speaker, Richmond, Iowa,
Rev. Dr. Bannahi, Burtle Creek, Mich.
Mrs. Edwarf, My Palene, 15 West 12th St., New York,
Dr. J. H. Cernier, 39 Wall street, Boston, Mass.
J. M. Choate, Irance and inspirational lecturer, Address
rett 56 Poplar St., Roston, Mass., care Mrs. M. E. Hartwell,
Warren Charle, Roston, Mass., care Mrs. M. E. Hartwell,
Warren Charle, Roston, Mass., care Mrs. M. E. Hartwell,
Warren Charle, Roston, Mass., care Mrs. M. E. Hartwell,
Warren Charle, Roston, Mass., care Mrs. Act.
Mrs. Askie M. Carpen, care Humper of Light, Boston, Mass.
Mrs. Askie M. Carpen, Care Humper of Light, Boston, Mass.
Mrs. Askie M. Carpen, Large speaker, Chichmall, O.
Dran Claire, Chicago, III., care R. P. Journal,
Mrs. Charle, Chicago, III., care R. P. Journal,
Mrs. Achiela, Chicago, III., care, Hillsboro' Bridge, N. M.
J. P. Cowles, M. D. Oltawa, III., box 1574.
Mrs. Achiela, M. D. Oltawa, III., box 1574.
Mrs. Alcusta, A. Chemen, Box 853, Lowell, Mass.
Mrs. D. Charbwick, trance speaker, Yineland, N. J., box 772.
Dr. H. E. Crandalle, P. O. box 778, Bridgeport, Comm.
Mrs. Amelia all Collby, trance speaker, Penyllie, Ind.
Ira H. Crants, Hartford, Com.
Dr. Tholas C. Constantine, Jecturer, Thornton, N. H.
Mrs. Elbac, C. Cranz, Inspirational speaker, Strigis, Mich.,
care J. W. Elliott, drawer 36.
Mrs. Mrs. Charles, M. D., Cinchinati, O.
Mrs. Hartik Clark, trance speaker, West Harwich, Mass.
Mrs. E. Mas Charles, E. D. box, Rev.
Mrs. J., box 272.
Charles, M. C. Constantine, Inspirational speaker, Vinciand,
N. J., box 272.
Charles, M. D., Chechinati, O., will lecture and
take subscriptions for the Bannahinal speaker, Fredonia, N. Y.
J. B. Cardbell, M. D., Chechinati, O., will lecture and
take subscriptions for the Bannahinal speaker, Bradford, Mass.
Prop. Wh. Denton, Wellesly, Myss.
Mrs. Cardbell, M. D.,

MISS CLAIR R. DREYERR, Hispirational speaker, Chicago, II., care J. Spertigue.
DR. T. M. DREYSHOED, lecturer, Tallahassee, Fla.
DREGORID, M. D. trance, Lawrence, Kan., box 461.
MISS. PHISUILLA DOTY speaks in Madison Mills, Me., oneourth of the time. Address, Kendall's Mills, Me., A. C. Ermin Nos, lecturer, Newton, towa.
DR. H. E. Erkir, lecturer, South Coventry, Com.
Thurans Galks Forkerku, 466 Massachuketts avenue, Washngton, D. C.

THORIAS GALES FORSTER, 406 Massachusetts avenue, washinton, D. C.
Miss, Clark A. Firld, lecturer, Newport, Mc.
Andrew T. Fors, Munchester, N. R.
REY, A. J. Fishinack, Surgis, Mich.
Miss, Fanner B. Fratton, Bonth Melden, Mass.
REV. J. Fishinack, Surgis, Mich.
Miss, M. Louise French, tranco and Inspirational speaker.
No. 7, in the rear of No. 116 Federal arrect, Washington Village, Smith Boston, Mass.
Dir. H. Francisch, Ancora, Camdon Co., N. J.
Charles D. Fallin, inspirational speaker, Decrifeld, Mich.
A. B. French, care of J. R. Robinson, box 894, Chicago, IB.
George A. Frlere, inspirational, Satick, Mass.
N. S. Gherneray, Lowell, Mass.
N. S. Gherneray, Coll Washington street, Boston, Mass.
REV. JOSEPH C. Gille, Belvidere, IB.
Miss, Larra De Fouck Gorbon, Treasure City, White
Pine, Nevada.

Pine, Nevada.

Kensky Gravers, Richmond, Ind.

Miss Julia J. Hubband will lecture in Houlton, Mc., during October—address care A. P. Heywood; in Salem, Mass., Feb. Gand 12. Permanent address, Portsmonth, N. H., box 455.

Miss. L. Hurchinon, inspirational, Owensville, Cal.

DR. M. Hekkel Hotohirus will speak in Norwalk, O., during September, October and November.

Mas. EJMA Hahnsok will lecture in Philadelphia, Pa., during October and November; in Hoston, Mass., during December and April. For lectures during other months, and week-evenings, address care of Mrs. J. M. Jackson, 229 East 80th street, New York, or M. B. Hyott, Eag., 118 South Second street, Philadelphia.

E. Annik Hinnan, Agent Connecticut State Association of

outing october and Sovember; in Boston, Mass, during December and April. For lectures during other months, and week-evenings, address care of Mrs. J. M. Jackson, 229 East Ebih street, Philadelphia.

E. Arsir Himan, Agent Connecticut State Association of Sprittalists. Permanent address, Falls Village, Com. Mosks little, will speak in New York (Everett Rooms) during September; in Salem, Mass., during October. Permanent address, Hobart, Ind.

D. W. Hull, inspirational and normal speaker, Hobart, Ind., will lecture in Kendaliville, Ind., daring September; in East Saginaw, Mich., during October in Statord Springs, Conn., during November. Will answer calls in the East for December, January and February.

CHARLES HOLT, Warren, Warren Co., Pa.

Mas. F. O. Hyler, 122 East Madison street, Baltimore, Md. Mils. M. S. Townskyd Hoadlex, Bridgewater, V. Jamk H. Harkis, box 99, Adington, Mass.

WM. A. D. Hume, Weat Side P. O., Cleveland, O. Lyman C. Howk, Unpirational, box 99, Fredonia, N. Y. Amos Hunt, traine speaker, Cold Water, Mich. Miss Stehen. Holman, Will peak in Palneaville, O., during September; in Oswego, N. Y., during October. Permanent address, Milford, Mass.

WM. F. JAMIKRON, editor of Spiritual Rostrom, drawer No. 2866, Chicago, Ill.

Arranda Janks, Pleasantville, Venango Co., Pa., box 34.

8. S. Jonks, Esq., Chicago, Ill.

Gronda B. Lynn, Inspirational speaker, will lecture in Oswego, N. Y., during September—address care box 167; permanent address, 9 Kington street, Burdon, N. Y.

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

Cephas B. Lynn, Inspirational speaker, will lecture in Oswego, N. Y., during September—address care box 167; permanent address, 9 Kingston street, Burdon, Nass.

Many E. Longdon, maspirational speaker, will lecture in Oswego, N. Y., during September—address care box 167; permanent address, 9 Kingston street, Burton, Mass.

Many E. Longdon, mapirational speaker, will lecture in Oswego, N. Y., during September—address care box 167; permanent address, 9 Kingston street, Burton, Mass.

M. Lawrenge, M.

M.S. L. LACY, trance speaker, No. 364 Green street, butween 9th and lith streets, Louisvelle, Ky.
H. T. LEONARD, trance speaker, Tsunton, Mass.
JOSEPH B. LEWIS, Inspirational speaker, Yellow Spring, O. CHARLES S. MARSH, semi trance speaker. Address, Wone-woc, Juneau Co., Wis.
DR. JOHS MAYNEW, Washington, D. C., P. O. hox 697.
DR. G. W. MORKILL, JR., trance and Inspirational speaker, Boston, Mass.

DR. G. W. MORRIEL, JR., trance and inspirational speaker, Boston, Mass.
P. C. Milles will answer calls to lecture in the vicinity of New York City. Address, Hotoken, N. J.
MRS. NETTIE COLUREN MAYNARO, White Plains, N. Y.
MRS. HANNAR MORRE, trance speaker, Jollet, Will Co., Ill.
J. W. MATTHEWS, lecturer, Hely worth, McLeon Co., Ill.—
DL. JAMES MORRISON, lecturer, McLienry, Ill.
MRS. J. L. MANSPIELD, inspirational, box 137, Clyde, O.
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RILEY C. NASH, inspirational speaker, Deerfield, Mich.
C. NORWGOD, Inspirational speaker, Deerfield, Mich.
C. PURER, D. CHONGE, Inspirational, box 87, Auburn, Me.
EDWARD PALIERS, trance, Cambridge, Somerset Co., Mo
WILLIAM C. PIEE, 37 Pleasant street, Buston, Mass.
J. EVA PIER Crown Point Essex Co., N. Y.

Grokgé A., Pehrek, Inspirational, hox 87, Addurn, Me.
EDWAIN P'ALMER, Irance, Cambridge, Somerast Co., Mo.
William C., Pirk, El Piensant street, Hoston, Mass.
J. Eva Pirk, Crown Polit, Essex Co., N. Y.
J. II. Powkll, Muncle, Ind., hox 150.
Mrs. E. N. Palmer, Irance apeaker, Big Flats, N. Y.
Miss Nertick M. Prask, Irance apeaker, Big Flats, N. Y.
Miss Nertick M. Prask, Irance apeaker, Big Flats, N. Y.
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Miss Nertick M. Prask, Irance apeaker, Big Color, Ohlo
J. L. Pottre, Irance, La Crosse, Wis., care of E. A. Wilson.
Italia Ann Praskatal, inspirational speaker, Disco, Mich.
Br. S. D. Pace, Port Huron, Mich.
Miss. Anna M. L. Pottra, M. D., iecurer, Adrian, Mich.
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Miss. Jennies S. Rudd, 100 North Main st., Providence, R.
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Mrs. E. B. Rosk, Trovidence, E. L. (Indian Bridge.)
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Miss. Miss. M. Steurnsy and Poster Schenker, Wentworth, N. H.

MISS. L. A. P. SWAIN, Impirational, Union Lakes, Minn Miss. C. M. Stower, San Jose, Cal.
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Miss. A. Durk M. Stevens, trance speaker, Wentworth, N. H. Dr. E. Spraoue, impirational speaker, Schenectady, I. Y. Mirs. Achira W. Smith, 36 Salein street, Portland, Me. Mrs. Laura Smith (late Cuppy) lectures in Mechanic's Hall, Post street, San Francisco, Cal., every Sunday evening. Aeram Smith, Esq., inspirational speaker, Sturgis, Mich. Mess. Mark Louisa Smith, trance speaker, a vede, O. Mes. Nellie Smith, Impressional speaker, Sturgis, Mich. Mess. Mark Louisa Smith, trance speaker, a vede, O. Mes. Nellie Smith, Impressional speaker, Sturgis, Mich. Mess. M. E. B. Sawter, Stichburg, Mass.
J. W. Skaver, Inspirational speaker, Byron, N. Y. Miss. G. A. Shirkin, Townsend Center, Mass.
E. R. Hwackhamer, 128 So. 3d street, Brooklyn, N. Y., E. D. Miss. H. T. Stranns, Missionary for the Pennsylvania State
Association of Spiritualists. Address care of Dr. H. T. Child;
634 Race street, Philadelphia, Pa.
James Tilank, Iccitier on Spiritualism, Kenduskeag, Me.
Hudbon Tettik, Reithi Helghis, O.
Bennamin Todd, San Francisco, Cal.
Miss. Harah, Incidental, Pa.
J. H. W. Toolike, Perindence, K. 1.
Francks A. Tutler, Iccitier, Mass.
J. H. W. Toolike, Providence, K. 1.
Francks A. Tutler, Iccutier, Mass.
Mrs. Horker, Tilmons, Mexico, Audrian Co., Mo.
Mrs. Friher, N. Talmadok, trance speaker, Westville, Ind.
Dr. S. A. Thomas, Iccturer, Anoka, Minn.
E. V. Wilson, Lombard, Ill.
E. H. Wilseler, Inspirational, Ill. Superior street, care
American Spiritualist, Cleveland, G.; will lecture in Philadelphia, Pa., during December.
Mrs. Mary M. Wood, Ill Dewey street, Worcester, Mass.
F. L. II. Willis, M. D., 16 West 24th street, near Fifth avenue Hotel, New York.
Mrs. S. E. Warner, Dox 279, Davenport, Iowa.
F. L. Wadawostii, 339 South Morgai street, Cambridge, Ill.
Henry C. Wright, Care Ranner of Light, Boaton, Mass.
F. L. Wadawostii, 339 South Morgai street, Cambridge, Ill.
Henry C. Wrigh

tember and October; in New York during November; in Washington during December.
Mer. Maint E. Withere, Holliston, Mass.
WM. F. Wentworfn; Stoughton, Mass.
DR. R. G. Wells, trance speaker, Beaufort, N. C.
Mrs. N. J. Willis, 75 Windsor street, Cambridgeport, Mass.
A. B. Whiting, Albion, Mich.
Miss Elviea Wirkelock, normal speaker, Janeaville, Wis.
A. A. Wirkelock, Toledo, O., box 543.
Miss. S. A. Willis, Marrellies, 111.
Dr. J. C. Wilber, Toledo, O., box 543.
Miss. S. A. Willis, Marrellies, 111.
Dr. J. C. Wilber, Harlington, Iowa.
Mrs. Hattie E. Wilson will speak in Marblehead, Mass., through the month of January.
Rev. Dr. Wherlock, Inspirational speaker, State Center, Ia.
Warrer Woolson, trance speaker, Hardings, N. Y.
S. H. Wortman, Buffaio, N. Y., box 1454.
J. G. Wiltingt, Inspirational speaker, Rock Grove City,
Floyd Co., Iowa.
Mrs. E. A. Wilsjams, Hannibal, Oswego Co., N. Y., box 41.
Elliah Woodworff, Inspirational speaker, Leslie, Mich.
A. C. and Mrs. Ellia C. Woodburf, Eagle Harbor, N. Y.
Mrs. E. A. Wilsjams, Northoro, Mass.
Mrs. Farnir T Yraw will speak in Vineland, N. J., during
September, Address, Northoro, Mass.
Mrs. Farnir T, Youno, trance speaker. Address during
September, Three Oaks, Mich., care S. Sawwer.
Mrs. E Mrs. Ww. J. Youre, Bolas City, Idaho Territory.

NEW YORK SPECIAL CORRESPONDENCE.

BT......MARY F. DAVIS. CRUELTIES INFLICTED UPON CHIL-DREN.

In New York City, Mr. Bergh started and superintends a "Society for the Prevention of Cruelty to Animals," and great benefits have resulted therefrom to the dumb, suffering creatures for whom that good man has lifted up his voice. There is likewise needed a "Society for the Prevention of Cruelty to Children." The men who whip, stone and maim animals, are no less cruel to the helpless children placed in their power. "Are they not our own," say they, " to do with as we please? Who has any right to interfere?" Even the instinct of paternity is faint in such natures, compared with a savage love of control; and children are puny reeds in their hands, to be bent or broken as they will. In our towns and cities, and in the free, broad country, the air is too often rent with the anguished cry of the young, who call in vain for pity when blows of feroclous anger or wanton cruelty bruise and lacerate their quivering flesh, from hands that should be their shield. Mute and defenceless are these poor little ones; let us speak for them, and claim compassion and protection.

It has been thought rash, and almost irreligious. to interfere with parental authority; and, strange to say, while plans have been formed and systems instituted for the government of adults, no regular method has by mutual consent been adopted in the families of civilized States for the government of children. It is left entirely to the wisdom or folly, the judgment or caprice, of parents and guardians. Consequently we see all warieties of management, from that utter lack of parental restraint, which results in domestic chaos, to the despotic control which makes a trembling slave of every child in the family group. On one hand, foolishly fond parents namper and indulge their offspring till selfishness, ingratitude and arrogance take possession of their young hearts; on the other, full sweep is given by child-owners to passionate and cruel impulses, till children become broken-spirited, or hardened into like brutal beings.

Of course there is a vast body of enlightened men and women who avoid each of these two extremes, and aim to govern their children according to the law of God written on the heart; but even these would do well to pause now and then. and consider the nature of the young beings entrusted to their care. The sensitive feelings of the little ones are often needlessly and severely wounded by thoughtless reproofs in presence of others, which burt them like blows; or they are subjected to what is called "teasing," by older children and adults, which mortifies and exasperates them. Babes are indulged in actions and sayings which, when older, they are punished for; and not unfrequently on innocent children is laid the burden of a life-long, bitter memory of unjust accusation and punishment. People govern according to their moods and caprices, and to-day pass indifferently or mirthfully over a childish offence, which to-morrow they severely reprove. Without question or thought they assume to nnderstand thoroughly each young soul. "You would play upon me," said Hamlet; "you would seem to know my stops; you would pluck out * * Do you think I the heart of my mystery. am easier to be played on than a pipe?" Recklessly and rudely do too many dare to handle that mysterious and complicated instrument, the child-nature. What wonder that, like unskilled players on the pipe, they bring forth only dis-

There is a key-note to which the young spirit i ever quickly and sweetly responds, and that is affection. A child knows its friends. Take the merest toddling babe into a room full of strangers, and it at once feels the mysterious tie of sympathy which links it to some loving heart. and to that alone it clings. Love is more strong and enduring than fear. Mayhap we all remember, with a warm heart-throb, some gentle teacher whose loving glance of encouragement won us to greater achievements than another instructor could have driven us to by the utmost severity. Love is the universal solvent. We know not what we lose when we neglect to cultivate between ourselves and the young souls we have in charge that divine quality by which alone we can balance and compass them. From the dark of their inexperience they reach out to us for light and sympathy. The child-heart has its keen fresh joys, which it would have you share and respond to by the kindly glance and smile; and it has, too, its sorrows, real and intense, which only wise, tender love can cure. Pass not lightly over the deep questions of the sweet, eager, infant-voice. Turn not coldly away from the bright enthusiasm of the childish prattler. Deceive not the trusting little heart by unmeant promises. Thrust not from you the poor child at that moment of convulsive grief, which to you trivial, is to it unendurable. Hold back the hand of passion from the tender flesh of your darling, lest a memory of the grieved look, the pain and terror, turn and rend you. Let us lead gently by the hand these little pilgrims who grope amid fathomless mysteries; let us wisely guide and tenderly guard them. They will reveal to us their whole hearts, and as we listen to their lisping utterances, we shall be reminded of the trust and innocence of the sinless world.

Should we, then, relinquish the government of our children? By no means. They have wayward impulses which must be checked; they have faults which must be corrected. They will show from time to time we know not what strange and froward tendencies. It will require the utmost moral strength sometimes to restrain in ourselves the impatience and vexation which will arise in view of their heedlessness and perversity. But until we have gained this mastery over our own impulses, we can never savingly control even the most reckless and obstinate child. " If I am willful, he sets his will against mine, one for one, and leaves me, if I please, the degradation of beating him by my superiority of strength. But if I renounce my will, and act for the soul, setting that up as umpire between us two, out of his young eyes looks the same soul; he reveres and loves with me." Neither torture of the body nor mind will bring a wayward child to his better self so surely as the calm, wise influence of a selfregulated elder nature. And when men and women shall have attained their full moral stature, the whips and gyves which now lacerate the bodies and harden the hearts of juvenile delinquents, will give way everywhere to the sway of corrective and saving love.

We are still far enough from this ideal state. There is much talk of abolishing corporal punishment in schools, and while many teachers would gladly acquiesce in such an arrangement, they feel that the difficulty lies further back than their authority extends. The law and public opinion give those who have charge of children out of schools unlimited license to chastise them by flogging. The one hundred thousand miserable walfs, for instance, that belong among the pover-

ty-stricken and vicious of New York City, fifteen thousand of whom "are daily and nightly roaming our streets, and ripening with fearful rapidity for the prison, the poor-house, or the gallows," are habituated to obedience only through fear of the lash. Should teachers alone be required to govern this juvenile mob by "moral sussion"? Should parents in any station expect teachers to undo their primary work, and perform the herculean task of bringing into control by moral force, the young beings whom they have demoralized and imbruted by savage methods of correction? By all means let corporal punishment be banished from schools, but let it first be banished from families. Let parents and foster-parents OFFICE 158 WASHINGTON STREET, learn to govern themselves, and they will soon be able to refrain from the cruel inflictions which follow in the wake of fierce impulses.

It might reasonably be thought that admonition on this score to civilized people is superfiuous-that parental love in this enlightened age is a perfect guaranty against the abuse of childhood. Would that it were so. Would that we did not know that respectable and influential citizens exist who make of home a pandemonium, by indulging within its sacred precincts in outbreaks of flery passion, and scourge with unrestrained cruelty the terror-stricken little ones who have offended. If this may occur among the sane and upright, what takes place, think you, in houses where the vicious and intemperate dwell? God help the wretched wives and children of habitual drunkards! Though not always savage they are oftenest so, and in their fits of demonic frenzy, helpless women are battered and butchered, and innocent children beaten, bruised, and mangled to death. A step lower, and mothers, as well as fathers, steep their senses in the maddening bowl, and turn with insane fury upon their offspring. More than this, there would almost seem, for the past few years, to have prevailed a mania for committing crimes of the most unparalleled atrocity upon young and unoffending children. Victimized by fiendish passion, many a dear little girl has suffered horrible agony and death; while avarice and cold-blooded cruelty have subjected sad-hearted orphans to prolonged tortures worse than death, under the mockery of fosterparentage. The savage instincts which once ruled the world are still too strong to allow of the unlimited exercise of irresponsible power by the adult population of this or any other country. Hence the State should protect its children. Their wrongs should no longer blacken our records. Punishment by torture and the lash should be abolished by the strong hand of public justice; and the benevolent should establish "societies for the prevention of cruelty to children."

The Sacredness of Sunday.

In several of the secular journals appeared strictly ecclesiastical denunciations of the use of Sunday for decorating the graves of soldiers with flowers, and among those papers we noticed the Cleveland (O.) Leader. To a decidedly church article from the pen of its editor on this subject, our esteemed friend D. A. Eddy made a pertinent and comprehensive reply. He goes right to the marrow of the matter. "Whence come"-says hethese old stereotyped, backneyed expressions such as 'the Lord's day,' 'the holy Sabbath,' 'God's holy Sabbath, etc.? Where is the authority for designating one day as more holy than another? If any such authority exists, let those who pretend to understand these things explain to a skeptical though honest and intelligent people in what consists and where to be found the evidence on which is based those frequent appeals to the moral sense of the community for their acceptance of an institution on which there exists such a diversity of opinion." "Sunday is holy time."-he addsjust so far as it answers to the demands and physical wants of a common humanity. That one day out of seven is needed as a day of rest and relaxation, no one will question or dispute. It is a physical necessity, in answer to the demands of our physical organization. Call it a divine instiparticular day, but the proportion (one-seventh), that gives it any importance over other days in the week nothing more"

"By what authority," he proceeds, " are we told that Sunday is the Lord's day? That to work on that day is a violation of God's command, a desecration of God's holy Sabbath? Who changed this holy time from the seventh to the first day of the week, and by what right or authority was it done? Admitting Bible authority to be valid, I. submit whether any such changes could be made unless the process of creation was to be repeated. Inasmuch as the first day of the week is observed as a day of rest by common consent, let that be the day. It is as covenant, perhaps, as any other. All days are alike holy, and all time is precious, nor can any act or deed that would be wrong or sinful in its nature on one day of the week be

right upon another. If that Scripture means anything which says, The Sabbath was made for man and not man for the Sabbath,' it means everything. It means that man should enjoy the Sabbath in whatever way will tend most to promote his happiness. In this he should be left free to make his own selection. No arbitrary rules or partial legislation should be enforced to deprive him of this his dearest privilege and God-given inheritance. What then would constitute a desecration of the Sabbath? In answering this question from the standpoint of nature and reason, we should say that whatever act, directly or remotely, would tend to debase an individual, and lower him in the scale of his moral, intellectual and physical being, would be a desecration of the Sabbath, and would be equally wrong, and deserving the same penalty if committed on any other day of the week. While the sectarian denominations of our land are by right entitled to religious liberty in its broadest sense, and are amply protected by law in all their forms, ceremonies and devotions, even to the worship of idols, which characterizes a large portion of the religious element of this country, we fail to see the justice or propriety so emphatically expressed by a portion of the clergy in opposition to the day when it falls on Sunday) appointed by the Grand Army of the Republic for one of the most sacred, and, I may say, religious rites that has yet been ecognized, and that too by the unanimous voice of the people. If it was right for our soldiers who laid down their lives, and many of them on Sunday, fighting to defend and save the religious institutions of our land, we very naturally inquire wherein consists the wrong in paying the most devout offering of our hearts as an expression of the respect we hold for their memory and their deeds. Can any day or any hour be too sacred for the most sacred of all rites? If the profession of a privileged class is likely to suffer pecuniarily by this tribute being offered on Sunday to the memory of our fallen heroes, a discriminating and intelligent community will not be slow to comprehend whether the cause of religion or the cause of those who make merchandise of the gospel, and

dispense the word of God for a consideration, is

It is easier to blame than to do better.

most likely to be affected."

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Reform in Prison Discipline.

The New York Legislature, at its last session, appointed a commission to investigate the general management of prisons in that and other States. with a view to introducing such plans for reform as the existing state of things might appear to warrant. Twelve experienced, and some of them distinguished, gentlemen were accordingly appointed to the office: and they have been engaged about their work. In New York they have already made a careful examination into the conduct of the Sing Sing, Clinton and Auburn State Prisons, and are at present engaged upon the county penitentiaries. Testimony has likewise been taken by them respecting Massachusetts and Pennsylvania prisons, and those of some other States.

So far as the investigation has proceeded, it comes out that the treatment of the insane convicts in many of our Northern prisons is of a character to beggar description. It is worse than disgraceful-it is inhuman. Instances are given of individuals confined in the Michigan prisons that make the blood almost run cold with horror. We subjoin some of the testimony which has come to the surface in the course of this investigation that the reader may see for himself how dreadful is the condition, not only of lunatic convicts, but of sane prisoners that are confined in the same building with them:

"Several years ago, a German named Hinds was convicted of crime in Wayne county and sentenced to the prison for seven years. Before the close of that period he was found to be insane. When his time expired, which was some years ago, he was raving in the wildest mania. He had no legal residence in Wayne county and could gain none in the prison. Accordingly he could not be sent to any county as a pauper, nor could he be removed to the State lunatic asylum, as there is no provision of the law whereby a person in indigent circumstances, without a legal resino friends, or if he has, they cannot be ascertained. He is a man of great physical strength and homicidal tendencies. He remains in a state of entire nakedness, traversing his cell by day and night, howling like a wild beast. While I was endeavoring to converse with him he leaped into the air and with almost superhuman energy tore with his fingers a half brick from the wall, and swearing that it would give him pleasure to mur-der us, and that he would gnash our teeth for us in hell, he hurled the missile through the grate,

striking the keeper on the head and inflicting a To keep this man here without proper medical and moral treatment, is alike unjust to him and to the prison, and yet it is impossible to remove him. On a thorough examination of the state of the State, and consultation with high legal authority, I find that there is no provision in law to

meet such a case. There are, also, seven or eight other insane perour physical organization. Call it a divine insti-tution, if you please, but recollect that it is not the a besides these, there are very many of the prisoners whose mental faculties are rapidly becoming The circumstances under which thes lunatics are confined, are such as to make one's blood run cold with horror. The solitary prisoners are confined in a particular hall or ward, and it is obvious that it would be unsafe to give them light he afforded; hence their cells are principally lighted and aired from the halls. Now as the reverberation of sounds in buildings of the kind is necessarily great, noises made in any cell or cells are heard all through the halls and other cells. The German before mentioned, possesses a voice of great power, and raves almost constantly. He heats the wall and sewer pipe for hours together, producing a dull, hollow sound exceedingly painful to the ear, meanwhile howling and vociferating in a manner to fill the soul with ter ror. What can more resemble a hell on earth? His cell is between those of two sane men there confined in enforced silence and solitude for crimes of the deepest die. All day long they hear the howls of one who has become insane in confinement, while his shricks render the night hideous indeed."

There is no way of acquainting the public with the real facts of this matter, except by reciting them directly from the lips or pen of the narra-

Not in all the States is this system, or no system, of indiscriminate confinement practiced. In Massachusetts all lunatics are removed at once from the Charlestown prison, on the discovery of their actual condition. They are partially provided for in a separate place of confinement at Tewksbury. In Vermont the segregation of lunatic and sane convicts has never yet been practiced. Indeed, so few is the number of these convicts in comparison with the rest, that it is not thought worth while to build separate edifices especially for their safe keeping and management. It has been suggested, therefore, that the New England States should combine in erecting such a building as is necessary for the purpose, to which each may send its insane convicts for management under the common provision. This is the idea on which the Deaf and Dumb Asylum and the Blind Asylum in Hartford is conducted, and it is found to work satisfactorily to all sides.

On other points than this, but on this particularly, is it essential that a thorough reform should be instituted in our State Prisons, in too many of which is permitted, from negligence and ignorance combined, the practice of evils from whose contemplation every healthy mind suffers. Only set the right minds to work about the business, and they will be likely to make suggestions which our legislators-who are not yet in a body the perfection of wisdom-may be urged to heed and adopt. We ought to practice upon the humanitarian creed which we make profession of. We need more of the spirit of Howard in our prisens. more of the real philanthropy which is certain to reform the prisoner while he yet pays the penalty due to offended justice. If nothing more should be wrought by the practice of philanthropy in this connection, it will at least tend to prove to the prisoner that he is not punished in the spirit of malice and revenge, but solely as requital for the wrong he has inflicted on society, and with plain intent to profit and reform him even while he suffers the punishment which surely goes with

his crime.

Scientific Testimony.

At the close of the exercises of the Association of Science, which held its convention at Salem, recently, a compliment having been paid by one of the speakers to Mr. George Peabody, as the founder and patron of the Academy of Science which bears his name, Prof. Agassiz rose and desubject of scientific education and its tendencies. which deserve to be repeated in their tenor in this place. He told the people of Salem that they scarcely realized what embryo they were trying to rear in their Academy, nor what was to be the result of its final intellectual growth. Its have room for only the following paragraphs: influence over the community, he said, could not fail to be wide. In regard to the plan of instruction which had been adopted, he thought he could detect in it something which would dispel from the minds of the community certain obstructions to the truth concerning matters in which we are all interested—our future eternal life-but of which he said we now scarcely dared to speak, because what we should have to say might go contrary to certain established doctrines and to certain long-cherished convictions with which the community was imbued, holding them as sacred, when well-informed men knew better. And he further said, what intelligent Spiritualists have long held, that the teaching which scientific institutions were to furnish, would tend to bring about a new era in that system of popular education of which they were all so proud, but which at present was merely a system of routine teaching, in comparison to that rational study of Nature which elementary education might become. It is a timely admission, and from the foremost of our scientific men. It means simply this: that teaching in the future, as it became rational, would become spiritual, and a new era would dawn, in which the truth respecting our eternal future would be taught without fear of doctrine or dogma. We are exceedingly happy to claim this invaluable testimony on the side of Spiritualism from so eminent a man as Professor Agassiz.

Mr. Beecher's Bible.

The best and sharpest of the clergy are compelled to make shift at times to get over its textual readings and the interpretations which a literal Orthodoxy would put upon them. In preaching from the text that describes the poor cripple who waited in vain in the porch for a chance to enter the healing pool, Mr. Beecher sets out with declaring that the verse "is undoubtedly spurious"; and he goes on to describe how such verses became interpolated into the Scripture. There was no printing in those days, and every occurrence was written down on a roll. The habit of readers and copyists was, whenever they came to a passage that was obscure, to add, either between the lines or along the margin, corrections or explanations. The next copyist, says Mr. Beecher, perhaps not being so intelligent, or else being troubled with stupidity, copied the explanation along with the text, and so, says he, "it passed down. All copies springing from that were vitiated." And "there came to be included in the text what did not belong to it." The verse he was commenting on was for that reason rejected. Mr. Beecher admitted that it was as well to accept the whole of the Scripture while accepting any part of it, but he says he finds no difficulty whatever in excluding this particular verse, "because it does not belong here." If that is not one way to treat what is held as infallible and inspired in every word and letter, we should be glad to know what is.

Dying Poor.

We are told that Marshal Niel, of France, died poor. And an exchange, essaying to be humorous over it, remarked that it exhausted all his effects to pay the debt of nature. Proceeding with another and a properly serious remark it adds, 'All men die poor, Dives as well as Lazarus; for not one man has ever been able to take anything with him to the next world, which he enters in a state of utter destitution." Now that is a very simple fact which is not sufficiently pondered. The rich man who leaves the form, goes forth what is the good of money that has served to abis a rower and always will be; but when we consider it as an object of devotion, it becomes another thing entirely. The devotee, when he dies, leaves behind that which has engressed his thought for a lifetime. He is of course poor-poor in the wretchedest sense of the word. He has absolutely nothing; while the truly developed man, with a richly furnished mind and an expanded and elevated spirit, suddenly finds himself ushered into a sphere where all his wealth is capable of being on the instant realized? Which of the two men is the rich one then?

The Summer is Gone.

The season of beauty and glory is over, and soon the woods and fields will be given over to ice and snow, frost and the wild wintry elements. As a season, it was without a rival. It was of a sufficiently moderate temperature to be enjoyable; the suns rarely burned with their wonted flerceness; the foliage has been abundant and massy, giving shelter for all who love the out-door life; and summering pleasures have everywhere been at a premium. Among other satisfying items on this pleasant record, the Spiritualists' field meetings have proved a signal success. They have collected thousands who never attended out-door assemblies for spiritual worship and improvement, and taken rank for importance, impressiveness, and broad influence, with the most successful of similar gatherings. We rejoice exceedingly to be able, on reviewing the season and its experiences, to be able to make this statement. The Spiritualist ever finds God nearest when worshiping amid the scenes of Nature. To him 'the groves were God's first temple" more than to any other. It is with unfeigned pleasure that we look forward to another and a still more successful series of summer meetings for Spiritualists, in the groves and fields, and among the sweet influences of Nature.

Musle Hall Lectures.

By the announcement on our fifth page, it will be seen that the third course of lectures in Music Hall, Boston, will commence Sunday afternoon, Oct. 10th, by a lecture from Mrs. Cora L. V. Tappan (late Daniels). An excellent list of speakers has been engaged, and a more general interest is awakened in regard to this course of lectures on spiritual philosophy than heretofore. Subscribers can procure their tickets at once.

Œcumenical Council.

The London Times of Sept. 14th predicts that the Œcumenical Council will not at longer than three weeks, and will declare the infallibility of the Pope on the proposal of an English prelate. It also believes that the recent syllabus of the Pope will be made a law, and that the assumption of the Virgin will be proclaimed.

Alexander Von Humboldt.

The centennial anniversary of the birth of this great man was observed in this city on Tuesday, Sent. 14th in the most marked and interesting manner. It included exercises under the Boston Society of Natural History, a special German celebration, and a recention by the city of Boslivered himself of some remarks on the general ton. There were present the representatives of all the scientific societies in New England. The address of Prof. Agassiz, which was very lengthy, was listened to throughout with the closest attention. We presume the address will soon appear. in pamphlet, and should it, we will fill orders. We

"The philosophical views of Humboldt, his

position with reference to the gravest and most important questions concerning man's destiny, and the origin of all things, have often been discussed, and the most opposite opinions have been expressed respecting them by men who seem expressed respecting them by men who seem equally competent to appreciate the meaning of his writings. The modern school of Atheists claim him as their leader; as such we find him represented by Burmeister in his scientific letters. Others bring forward his sympathy with Christian culture as evidence of his adherence to Christianity in its broadest sense. It is difficult to find in Humboldt's own writings any clew to the exact nature of his convictions. He had too great regard for truth, and he knew too well the Arlan origin of the traditions collected by the Arian origin of the traditions collected by the Jews, to give his countenance to any creed based upon them. Indeed, it was one of his aims to free our civilization from the pressure of Jewish tradition; but it is impossible to become familiar dition; but it is impossible to become familiar with his writings without feeling that if Humboldt was not a believer, he was no scoffer. A reverential spirit for everything great and good breathes through all his pages. Like a true philosopher, he knew that the time had not yet come for a scientific investigation into the origin of all things. Before he attempted to discuss the direction of a Creator in britishing about the present action of a Creator in bringing about the present condition of the universe, he knew that the phys-ical laws which govern the material world must be first understood; that it would be a mistake to ascribe to the agency of a Supreme Power occurrences and phenomena which could be deduced from the continued agency of natural causes. Until some limit to the action of these causes has been found, there is no place in a scientific discussion, as such, for the consideration of the in-tervention of a Creator. But the time is fast ap-proaching, and indeed some daring thinkers have actually entered upon the question, Where is the line between the inevitable action of law and the intervention of a higher power? where is the limit? And here we find the most opnosite views propounded. There are those who affirm that inpropounded. There are those who aftirm that in-asmuch as force and matter are found to be a sufficient ground for so many physical phenom-ena, we are justified in assuming that the whole universe, including organic life, has no further origin. To these, I venture to say, Humboldt did not belong. He had too logical a mind to assume that a harmoniously combined whole could be the result of accidental occurrences. In the few instances where in his works he uses the name instances where, in his works, he uses the name of God, it appears plainly that he believes in a Creator as the law-giver and primary originator of all things."

The able speaker concluded his grand address in the following words:

"We have all a great task to perform. It should be our effort, as far as it lies in our power, to raise the standard of culture of our people, as Humboldt has elevated that of the world. May the community at large feel with equal keenness the importance of each step now taken for the expansion in every direction of all the means of the highest culture. The physical suffering of humanity, the wants of the poor, the craving of the hungry and naked, appeal to the sympathy of every one who has a human heart. But there are necessities which only the destinate student are necessities which only the destitute student knows; there is a hunger and thirst which only the highest charity can understand and relieve; the highest charity can understand and relieve; and on this solemn occasion let me say that every dollar given for higher education, in whatever special department of knowledge, is likely to have a greater influence upon the future character of our nation, than even the thousands and hundreds of thousands and millions which have already been spent and are daily spending to raise the many to material ease and comfort. In the hope of this coming golden age, let us rejoice together that Humboldt's name will be permanently connected with education and learning in this country, with the prospects and institutions of which he felt so deep and so affectionate a sympathy."

Murder and Punishment.

sympathy.

One thing is pretty certain—that the frequency of hangings has no sort of effect on the number of murders. If it did operate to repress the latter, we should of course discover the fact, in our without a penny to help pull through with. Then current statistics relating to the subject. The figures tell fatally against the theory, and it must sorb all our spiritual force in its acquisition? therefore be abandoned. Murders never seemed For its own worldly and social purposes, wealth to be more abundant than they are to-day. Whether punished or unpunished, they do not seem to abate in frequency. In high life equally with low life, the knife, the pistol, the axe, poison, all are doing their relentless work. It looks to us as if the courts and the community were about tired of giving blood for blood on such a scale, and therefore feel disposed to relax the rigors of the law. But to do it as it is done, causes a much more pernicious effect than to come out openly and declare that the old gallows policy, being such a failure, is about to be abandoned. Were punishment to be humanized, on well understood laws and principles, it would not be without its due effect; but to profess to keep it up to the standard of revenge, and still to relax it to a condition of criminal uncertainty, is making cruel sport of all sides concerned.

Leominster, Mass.

It is very gratifying to hear of the progress of Spiritualism, in any locality, as evinced by the attendance of large and intelligent audiences upon the regular public lectures. But it is still more pleasant to know that the friends who are active in arranging for such meetings, and who thus become public representatives of the "holv gospel they profess," work together in harmony and fraternity. This is true of Leominster, Mass. Prof. Denton opened the annual course of lectures, before a large audience, in the Town Hall, upon the "Scientific Evidences of Immortality," two weeks since; and Dr. H. B. Storer followed him, last Sunday, upon the "Religious Aspects of Spiritualism," in the afternoon, and 'Spiritualism as the Foundation of Morals," in the evening. The hall was full on both occasions, many persons hearing for the first time presentations of these great subjects from the spiritual standpoint. A. E. Carpenter is to lecture there the 26th of September. .

Spirit Message and Poem.

Anna Cora Wilson, the intelligent and beautiful spirit, whose messages and poems have appeared in this paper from time to time for many years past, has furnished another interesting communication, giving a brief account of her visit to the Moon and the planet Mars, and closing with a very fine poetic expression of her thoughts on viewing the earth from the Moon. The articles will be found in the Message Department on our sixth page.

A Rare Work. We have on our shelves a very few copies of Bohn's London edition of "Personal Narratives of Travels to the Equinoctial Regions of America during the years 1799-1804, by Alexander Von Humboldt," in three volumes. These books are scarce, and those who apply first can be supplied. Price, three volumes, \$6,75; postage 60 cents.

· Large

The Sun's Constitution-The Solar Mutability -- Science Confirming "Nature's Divine Revelations."

Science is every day teaching us to think of the Science is every usy teaching us to think of the sun, and what have now been so long called the "fixed" stars, with less and less of that sense of fixity which their enormous importance to planetary beings would seem to render desirable. Not only have we learned that all these so-called fixed centres of separate universes are themselves the service of the sense of th fixed centres of separate universes are themselves traveling in different directions (dragging their planetary systems after them), with enormous speed, though their distances from our own system are so great that, in the few centuries we have had to study them, the change has not become very apparent to ordinary perceptions; but we have also learned that many of them are "validated" store—". riable" stars—our own sun among the number—becoming brighter, and again less bright at fixed intervals of years; that some of them have broken up and disappeared some years (or perhaps thousands of years) before the blank caused by their disappearance could have struck the human reti-na. Nay, more; we now know that our own sun (resembling in this, probably, most other solar bodies of the same kind) is in so highly fluid and excitable a condition as to be constantly sending excitable a condition as to be constantly sending out from its surface forked tongues (thousands of miles in extent) of inflamed hydrogen gas, like, the flickering streams of light from the stars of a street illumination; and, moreover, as to be subject to great periodical disturbances, now called "magnetic storms," which are, in all probability, caused by certain combinations in the movements of those little solid hodges on one of which magnetic storms, "which are, in all probability, caused by certain combinations in the movements of those little solid hodges on one of which magnetic storms," Which are, in all probability, caused by certain combinations in the movements of those little solid hodges on one of which magnetic storms, "the control of the control caused by certain combinations in the movements of those little solid bodies, on one of which we live, round the sun. Even now one such epoch of magnetic storm seems to be thought pretty near at hand. The sun has been lately exhibiting the most surprising forms of disturbance, and presenting to scientific eyes less "fixity" of essence than ever. Spots so vast that we must estimate their dimensions by millions of square miles have broken out from time to time and miles have broken out from time to time, and have presented rapid changes of figure, indicating the action of forces of inconceivable intensity. Olusters of smaller spots, extending over yet vaster areas, have exhibited every form of disturbance known to the solar physicist, and every degree of light, from the apparent blackness (in reality only relative) of the nuclei, to the intense brilliancy of the faculous ridges.

But, after all, what strikes our imagination most is the curious insight we are beginning to glean of the highly susceptible and sensitive constitution of the sun. That a mass but little denser even as a whole than water, nearly four times as light, bulk for bulk, as that of our own earth, and surrounded by an envelope of burning gas, which is by comparison with the intense heat and light of the proper surface of the sun itself mere cold and darkness—that a mere wandering flame of this kind, shooting rapidly through space, an iron-smelting furnace throwing out tongues of fire on all sides, and so highly susceptible to external influence that certain combinations. tions of planets which, when all thrown into the same scale, would make up only an infinitesimal portion of the sun's mass, cause the most marvelous disturbances in his physical constitution and lead to magnetic storms such as we have described on his surface—that such a body as this, we say, should yet for thousands of years exercise so orderly, continuous, and consistent an influence over the development of our terrestrial world and our human affairs, does seem truly marvelous. Can anything be conceived less apparently likely to lead to fixity of tenure in our universe than a centre for it such as this—a great boiling furnace of forces enveloped in an atmos-phere of flaming gas, and subject to the most vio-lent superficial excitements under the most apparently insignificant external influences? The old Hebrew conception of an earth "founded on old Hebrew conception of an earth "founded on the seas and established on the floods," which had been made so fast that it "could not be moved," was a conception of perfect solidity com-pared to that heliocentric basis of our universe— a hurricane of flame the disturbances of which might perhaps be best represented to our imagi-nations by the occasional explosion of a planet nations by the occasional explosion of a planet or two of nitro-glycerine, which we are compelled to substitute. Yet hence proceed attractions of gravitation which have not sensibly altered during the life of man upon the earth—waves of light indicating by their spectra the burning of the very same substances in the sun as were being consumed in all probability when the words "let light be" were first registered—and as we now light be" were first registered—and, as we now appear likely to learn, periodic magnetic impulses, recurring with the punctuality of seasons and eclipses, certain to be full of import for us, and yet not improbably of the same nature as those yet not impropactly of the same nature as those greater hurricanes by which other suns have perished. Is it possible to conceive a more apparently unatable centre and fountain of a universe of law and order? Is it possible to conceive a more impressive lesson on the words, "He maketh his ministers a flaming fire?"—Harper's Weekly, Sept. 11th.

From the foregoing it will be observed that science is slowly yet surely confirming the clairvoyant revealments published nearly a quarter of a popular authors of the day. century ago, under the title of "The Principles of Nature, Her Divine Revelations, and a Voice to Mankind," the thirty-first edition of which we have recently issued. Those who may be alarmed, lest the physical universe should be some day suddenly destroyed by fire, can consult page 247, vol. 2, "Great Harmonia," where the principles and gradual processes of decay and reconstruction are explained.

More Names from our old Subscribers.

Since our last issue our old patrons have forwarded us forty new subscribers. Thanks, friends; your aid could not have come more timely. L. K. Coonley sent one new subscriber; Mary Johnson, one; Willard Wickizer, one; E. W. Knight, one; I. P. E. Whedon, one; O. W. Titus, one; R. F. Wolcott, one; L. L. Stone, one; W. R. Barringer, two; Enos Lewis, one; John Wilcox, one; S. Silas N. Palmer, one; Milton Hale, two; W. T. solve without a shadow upon its clearness to the eye of the Harris, one; Mrs. M. D. Stearns, one; Rev. O. world. It is well worth looking into and will start numer-Shipman, one; M. E. Chandler, one; E. A. Ses. ous valuable suggestions. sions, one; A. Grimes, one; M. Rapalee, one; Mrs. P. Lillibridge, one; Friend, one; Thos. R. Hazard, Esq., one; J. C. Bender, one; Mrs. H. M. Brazier, one; Capt. I. Snow, one; Wm. Barker, one; John Thornton, one; James Bagley, one; Mrs. Z. Pratt, one; Susan A. Tyrrell, one; M. W. White, one; Wm. H. Griffin, one; N. W. Tompkins, one; H. Stevens, one.

Warren Chase & Co.

Have opened a store at 827 North Fifth street, St. Louis, Mo., for the sale of Spiritual, Liberal and Infidel literature, and we are glad to recommend Bro: Chase to our Western friends as one well qualified for the work he has engaged in, and feel foreign monthly is always acceptable on its appearance. sure those who deat with him will find an honest and truthful merchant, as well as one of our most | St. Albans, is the name of a little pamphlet by Henry Lafaithful workers in the spiritual field. They will have a full assortment of our publications, and the Banner can always be obtained at their store. and subscriptions can be paid there.

Complimentary.

The Woman's Advocate, a New York monthly magazine, says: "Among the most pleasant and effective writers upon reformatory questions may be ranked Mary F. Davis, the wife of the wellknown writer, Andrew Jackson Davis, a name synonymous with spiritual reform and progress. Mrs. Davis has recently contributed to the Banner of Light, of which journal she is corresponding editor, a series of papers entitled 'Education of Girls," from one of which articles the Advocate makes extracts.

"Hidden History."

We take the following extract from a private letter from one who has read the new work," Love and its Hidden History": "It offers hope to the many, just where all else has failed. I have sent the book on its errand of mercy among my friends, that all may know of its truths and be healed."

"The Woman Who Dared."

This is the piquant title of a new poem from the pen of Epes Sargent, which Messrs. Roberts Brothers have in press, and which they promise for publication early in October. What did the woman dare? She dared, it seems, to believe that a superstitious passivity in regard to so important a step as marriage is no more incumbent on woman than on man; and so, instead of waiting to be sought, she ventured to seek, and finally to disclose her preference to the party concerned -with what result the story will tell. The new poem is a sort of domestic epic, and report speaks in terms not far from enthusiastic of its literary and poetical attractions, as well as of its admirable plot. It will form a beautifully printed volume of 230 pages. Some of the great questions now agitating the public mind in regard to women are here illustrated in action; and not only with dramatic interest and force but in an earnest and philosophical spirit, showing that the author has profoundly meditated his theme.

fourth Sunday in September; in Lowell the first

Lois Waisbrooker will defer her visit to Cheyenne for a few weeks, perhaps till spring.

Chas. H. Foster has returned to New York, and taken rooms at his former place on Fourth street, near Broadway.

Laura V. Ellis is holding séances in Connecticut. Large audiences attend, and a general interest is manifested in the physical manifestations. Mrs. Laura Hastings Hatch has resumed her

musical scances in this city... Mrs. Jennette J. Clark has returned to Boston. Mrs. H. W. Cushman, musical medium, publishes a card in another column in regard to her

Béauces.

Mystic, Conn.

The Spiritualists held a meeting in Avery Hall, Aug. 21st, and formed a Society, to be called the First Spiritual and Liberal Society of Mystic," with a brief constitution setting forth that the object of the organization was moral and spiritual instruction, and is to be promotive of a belief in spiritual existence, the meetings being free aud the subject presented open to discussion. The following officers were elected for the ensuingyear, viz : President, Asa A. Avery; Vice President, Winthrop Ward; Secretary, Allen Avery; Treasurer, Albert Williams; Trustees, Albert Williams, William B. Bugbee, Parmenas Avery; Tything Men, Edward C. Clift and Parmenas

Spiritual Publications in Spain.

We are in receipt of the June, July and August numbers of " Revista Espiritista," a monthly magazine devoted to the Spiritual Philosophy, and published at Barcelona.

"The Voices."

We have just issued the second edition of Barlow's grand poem, "The Voices." The book has been revised and greatly improved by the author. We shall refer to it more at length in a subsequent issue.

The American Spiritualist.

This ably-conducted spiritualistic journal comes to our table at the present writing very much enlarged and improved in appearance, and replete with choice spiritual food for hungering humanity.

Charity Fund.

Moneys received in behalf of our sick and destitute brother, Austin Kent, since our last report:

Ernest Renan's new work, "St. Paul," is just received and for sale at our office, price \$1.75 -postage 20 cents. This anxiously looked for book, by the author of "The Life of Jesus," will be eagerly sought for. Renan is one of the most

New Publications.

THE REVUE SPIRITE for September has been received from Paris, France. Its contents are as follows: Courte response aux détracteurs du Spiritisme (Œuvres posthumes); Aux Spirites-Constitution de la Societé anonyme à parts d'in térêt et à capital variable, de la calsse generale et centrale du Spiritisme (2e article) : Les précurseurs du Spiritisme-Jean Huss; Le Spiritisme partout; Nécrologie-M. Berbrugger, conservateur de la bibliothèque d'Alger (2º article), M. Girard Grégolro, M. Dégand, Madame Vauchez; *Variétés*— L'Opium et le Haschich (2e article), La ligue de l'enseignemont: Dissertations spirites-Unité de langage, La vue de Dieu; Bibliographie; Démission de M. Malez, président de la Société parisienne des études spirites : Avis impertant.

Messrs. Nichols & Hall, of this city, have for sale a book with the title of "Davs Samper" (which means God Always), by the author of "Semper Deus." It appears to be a commingling of sensational, ecstatic, philosophic, rational, and profoundly earnest expressions, all more or less fragmentary, from one who has become wrought up to a very Coombs, one; Samuel Sage, one; L. Dustin, one; high pitch of excitement over a problem which he would

THE WOMAN'S ADVOCATE for September, published by Wm. P. Tomlinson, New York, has a fresh and readable table of contents, from such names as Mrs. Gage, Wendell Phillips, and others. We can heartily commend this magazine to all who are interested in the progressive weman's movement, which is justly occupying so large a part of the thought of

HUMAN NATURE: A monthly journal, published by James Burns, London. The September number is received. It has a fine table of contents, from the pens of able writers. The spiritual and liberal sentiments of the day are freely discussed in its pages.

THE SPIRITUAL MAGAZINE for Sontember, published by James Burns, in London, has a strong list of contents on the subjects it regularly and profoundly treats. This invaluable

A SUNSET SCENE at Mount Mansfield and Second Sight at proix, of Montreal.

THE AMERICAN ODD FELLOW for September is received. It has an excellent table of contents. Published by J. W. Orr. New York.

Bestou Music Hall Spiritual Meetings.

THIRD COURSE OF LECTURES.

The next course of lectures on the philosophy of Spiritualism will commence in Music Hall-the most elegant and popular assembly room.in the city—on

SUNDAY AFTERNOON, OCT. 10TH, AT 21 O'CLOCK, and continue twenty-nine weeks, under the management of Lewis B. Wilson, who has made engagements with some of the ablest inspirational, trance and normal speakers in the lecturing field. Mrs. Cora L. V. Tappan (late Daniels) will lecture through October, Prof. William Denton in November, Mrs. Emma Hardinge in December, Thomas Gales Forster, probably, in January, to be followed by others whose names will be announced hereafter.

Season ticket, with reserved seat, \$4; single admission, 15 cents. Season tickets are now ready for delivery at the counter of the Banner of Light Bookstore, 158 Washington street.

A season ticket without reserved seat, for the convenience of those who do not like the trouble of paying a fee at the door every Sunday, can be obtained as above for a less price than single tickets will cost for the course.

ALL SORTS OF PARAGRAPHS.

EP We call special attention of parents, guardians, heads of families and teachers of the young to the article entitled "Cruelties Inflicted upon Children," by Mrs. Mary F. Davis, in this week's

In this issue we finish the report of the proceedings of the National Convention of Spiritualists, recently held at Buffalo. Next week we shall print a brief report of the doings of the Lyceum National Convention.

"Love and its Hidden History" is selling rapidly. We felt sure such a work would command attention at once.

The Spiritualists of Waltham have commenced regular Sunday meetings, and intend to have a lecture every Sunday afternoon and even-

"The Harvester" is a grand book, and one of the finest treatises on the spiritual philosophy ever written.

The Spiritualists will hold a basket picnic

at Stanwood's Grove, West Gloucester, Mass., on Tuesday, Sept. 21, beginning at 10 o'clock A. M. If the weather should be unfavorable the meeting will be held in Liberty Hall, half a mile distant. A. E. Carpenter and H. B. Storer are expected as apeakers.

The warrant books of the Treasury Department show that the expenditures of the Government for the fiscal year just ended were less than \$585,-000,000 against \$1,070,000 000 for the year before, and nearly as low as in 1862.

A little boy, in giving an account to his brother of the Garden of Eden, said: "The Lord made a gardener, and put him in the garden to take care of it, and to see that nobody hurt anything or pasted bills on the trees."

The man who touches the points of life on all sides is the most competent to de-cide.

Digby has given up his coffee. So he is consistent. Hence you need n't have that "nice cup" of the beverage ready for him when he pays you that visit. An "air line" telegram just received says, "All right!"

The natural ornament of a horse's neck is the

The Harvard crew had a grand reception on their arrival in New York last week. The Boston City Government will toast them hereafter.

Spiritualism, when comprehensively considered, involves the whole science of life. In it is em-braced all there is in physics and metaphysics, in philosophy and in religion. Nothing that con-cerns the welfare of man is foreign to it. Its in-terests and scope are universal.—"G. A. B," in the American Spiritualist.

Good-breeding is the result of much good sense, some good nature, and a little self-denial, for the sake of others, and with a view to obtain the same indulgence from them.

"Where were you, Charlie?" "In the garden, 'ma." "No, you have been swimming. You know I cautioned you about going to the creek. I will have to correct you. Look at your hair, how wet it is." "Oh, no, 'ma, it is not water. It is sweat." "Ah, Charlie, I have caught you fibbing. Your shirt is wrong side out." Boy triumphantly: "Oh, I did that just now, 'ma, climb-

What becomes of all the pins that are dropped upon the ground? They become terrapins, of

Within a very short time five young ladies of lead. In each case the effect of the cosmetic was paralytic both to the systems and facial beauty of the maidens.

The American Spiritualist is now published by Messrs, Wheeler, Wheelock, Bacon and Barrett —with Hudson Tuttle as Editor-in-Chief. Great improvements are being arranged for in that able representative of religious thought.—The Universe.

An old lady was asked what she thought of the " Well, it proved one and that is, that the papers do n't always lie."

An editor wants to know when is the best time to buy a farm. When you have the money to pay for it and a disposition to work it.

HIGH CHURCH STEEPLES .- A correspondent, writing us from New York, jocosely remarks: According to the usual reasoning of the clergy, I think it is fair to say God has become displeased with the high steeples of the churches of Boston. and has manifested his anger toward them by causing them to be blown down during the recent storm at the 'Hub.' so that Spirltualists need not fear the UPWARD growth of the churches in the

The Folio is the title of a new musical journal edited by Dexter Smith, published by White, Smith & Perry, 300 Washington street, Boston. It is spicy and entertaining, and contains several pages of good music.

Horace Greeley says that the darkest day in any man's earthly career is that wherein he first fancies that there is some easier way of gaining a dollar than squarely earning it.

Newark is considerably excited upon the subject of spiritual manifestations. The occasion of this unusual interest, is the scances held at Li-brary Hall by Lady Clair De Vere, daughter of the late Sir Stephen De Vere. Communications purporting to come from prominent divines and others departed, are regularly given every even-ing at the above place.—Orange Journal.

Temperance is that due restraint upon the affections and passions which renders the body tame and governable, and frees the mind from the allurements of vice.

The Independent thinks that much of the oratorical success of Rev. Mr. Spurgeon and Henry Ward Beecher in their own pulpits, is largely attributable to the admirable architectural arrangements of the churches in which they regularly

Never wait for a thing to turn up. Go and turn it up for yourself. It takes less time, and is sure to be done.

Two gentlemen, who were recently riding in the Boston city cars, entered into a discussion on Woman Suffrage. One was a lawyer, the other a physician. Said the lawyer: "Would you wish your wife to mix with low, rude men, in public; to witness all the drunken coarseness and low ribaldry of town-meeting day; would you not be ashamed of her in such a place?" "I should be ashamed of the men," was the doctor's quick re-

THE THREE GRACES.—Three boys were once disputing as to whose father said the shortest grace. First boy: "My father says thank God." Oh," said the second, "mine says Amen." 3; "Ah, but mine's the best of all; he nobbut pushes his plate away and says Theer."

Spiritual Periodicals for Sale at this Office:

THE LANDON SPIRITUAL MAGARINE. Price 30 cts. per copy. THE LOWIDOR SPIRITUAL MAGARIER. Price 30 cts. percopy. HUMAN NATURE: A Monthly Journal of Zolsile Science and Intelligence. Published in London. Price 25 cents.
THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published in Chicago, Ill., by S. S. Jones, Esq. Price 8 cents.
THE AMERICAN SPIRITUALIST. Published at Cleveland, O. THE JOURNAL OF THE GYNECOLOGICAL SOCIETY OF ROSTON. Devoted to the advancement of the knowledge of the diseases of woman. Price 35 cents.

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DAYBREAR. Published in London. Price 5 cents.

Business Matters.

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JAMES V. MANSFIELD, TEST MEDIUM, answers sealed letters at 102 West 15th street, New York. Terms, 35 and four three-cent stamps.

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Special Notices.

Herman Snow, at 410 Kenrney street, San Francisco, Onl., keeps for sale a general variety of Spirtunifist and Reform Books at Easter prices. Also Planchettes, Spence's Positive and Negative Powders, etc. Catalogues and Circulars malled free.

Notice to Subscribers of the Banner of Light.

-Your strention is called to the plan we have adopted of placing figures at the end of each of your names, as printed on the paper or wrapper. These figures stand as an index, showing the exact time when your subscription expires: i. e., the time for which you have paid Whien these figures correspond with the number at the volume and the number of the paper itself, then know that the time for which you paid has expired. The adoption of this method renders it unnecessary for us to send receipts. Those who desire the paper continued, should renew their subscriptions at least as early as three weeks before the receipt-figures correspond with those at the left and right of the date.

ADVERTISEMENTS.

Each line in Agate type, twenty cents for the first, and fifteen cents per line for every subsequentiniertion. Paymentinalicusce in advance. For all Advertisements printed on the 5th age, 20 cents per line for each insertion.

Advertisements to be Renewed at Conlinned Rutes must be left at our Office before 19 M. on Tuesdays.

MRS. H. W. CUSHMAN,

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the Facility coast or elsewhere, having a copy of "THE GRAND SECRET," unbinshed in San Francisco in 1861, and willing to let the author have it for rewriting and republication, will confer a favor by notifying him, at Boston, Mass. A new copy will be returned. Also wanted, a copy of "RAVALETTE," to be rewritted, corrected, etc. Address care of box 3352, Boston, Mass.

Sept. 25.

MRS. JENNETTE J. CLARK. Clairvoyant Spirit Medium, 185 Harrison Avenue, Room No. 2, Bos-ton. Hours from 10 A. M. to 4 P. M. 4w*—Sept. 25.

A PAMPHLET, "Philosophy of Spirit Likenesses," Sept. 25.—* THE INGENUITY OF MAN has never

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4—Secret Propagation of Christianity—Its Introduction into Rome.
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5-Recond Journey of St. Paul-Second Sojourn in Gaintia.

6-Mission of Macedonia.

7-Paul at Athena.

8-First Rojourn at Corinth.

9-First Epistles-Interior State of the New Churches.

10-Return of Paul to Antioch-Dispute between Poter and Paul - Counter Mission organized by James, brother of the Lord.

11-Troubles in the Churches of Gaintia.

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14-Schisms in the Church of Corinth-Apolios-First Scandals.

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A spark within us of th' immortal dre,
That animates and molds the grosser frame;
And when the body sinks, escapes to beaven,
Its mative seat, and mixes with the gods.
Meanwhile this heavenly particle pervades
The mortal elements; in every nerve
It thritis with preasure, or grows mad with pain.
And, in its secret conclaves as it feels
The body's wors and low, this ruling power
Wields at its will the dull material world,
And is the body's health or maindy."

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APPEALS FOR WOMAN.

Message Department.

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

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

The Banner of Light Free Circles.

These Circles are held at No. 158 Washington Street, Boom No. 4, (up stairs,) on Monday, Turnday and Thurs-day Apprendent. The Circle Room will be open for visitors at two o'clock; services commence at precisely three o'clock, after which time no one will be admitted. Beats reserved

for strangers. Donations solicited.

MRS. Conant receives no visitors on Mondays, Tuesdays, Woolnesdays or Thursdays, until after six o'clock P. M. Sho gives no private sittings.

Bonquets of Flowers.

Persons so inclined, who attend our Free Circles, are requested to donate natural bouquets of flowers, to be placed on the table. It is the earnest wish of our angel friends that this be done, for they, as well as mortals, are fond of beautiful flowers, emblems of the divinity of creation.

Invocation.

Our Father, in coniert with the many voices of this day, which seems like a gem of beauty adorn-ing eteruity's brow, we praise thee; and attuning the harp of our being as best we may, we will strive, oh Lord, to worship thee well. Thou art our Father and our Divine Protector, and thou date ever forms all the days of our being. The dost care for us, all the days of our being. Thy loving kindness, which is more tender than a mother's, is around us as our shield, and we will not fear. Though sometimes our hearts and our heads are bowed with sorrow, and the night closes darkly around us, yet in the midst of the darkness we will listen and hear thy voice, and hearing it we will be safe in thee. Our Father, though time's wayes roll ever so wildly, though though times wayes ron ever so whity, mough the storm of life is ever so tempestuous, above it all we hear thy voice sounding over life's waters saying unto us," I am here; be not afraid," Our Father, we pray thee to guide us into all truth; scatter the shades of error; and while we strive to open the windows of our understandings, oh inspire us with the best truths; wash us in the majore us with the best truins; wash us in the clear waters of life; cleanse us from all that which men call sin; and if need be, our Father, scourge us with many stripes till we understand thy law and are obedient to it. We pray thee, in behalf of all thy children everywhere; for those who sorrow without hope, give them hope; for those who are in sadness without any joy, our Father, give them peace; for those who languish on beds of pain and disease, our Father, if it is well, give them health; and for those who are passing through the change called death, our Father, give them that assurance of eternal life that the soul ever prays for. Give us, oh Lord, all that we need, withholding that we do not need, however much we may pray for it; for thine is the king-dom, and the power, and the glory, forever. Amen. July 20.

Questions and Answers.

CONTROLLING SPIRIT.—I am now ready to hear your questions.

QUES.—We all suppose space to be deadly

cold, but my theory is that it consists of what we term a vacuum, therefore it is neither cold nor hot. What are the temperature and constit-

ANS .- Space, as defined, doubtless, by your correspondent, is not what we understand it to be. Go wherever we may, we find no condition where there are not atmospheric tides, electric condi-tions, that in their action are capable of generat-ing life—all kinds of life of which we can conreive. Could you, with your spiritual eyes, be-hold this atmosphere, you would find an infinite number of electric ramilications coming out, seemingly, from no centre except the earth centre. They are shooting north and south, and east and west. Then there are cross-lines, and each one is connected with all the rest, and acts upon all the rest. And each one is connected with everybody in the universe, is acted upon by everybody, and, in turn, acts upon everybody. Every living thing that is capable of being sustained, or of living at all in this condition of being—the animal, vegetable, unineral and spiritual life—must of necessity be wedded to all those different currents that are passing to and fro through space. And if we go outside of the earth's atmosphere we find the same magnetic and electric wires stretching from planet to planet and determining the course of each one, and bind-ing each one to a certain relationship with all the

rest. Where is the vacuum? I fail to find it Q.—The relations which we sustain to Nature give us this life, and our view of Nature is in accordance with those relations; thus, the ant, the worm, the butterfly, the horse, man, &c., each have their own respective life and view of Nature I would therefore ask, is not death a mere change of our relations to Nature, and 2 new life (in the spiritual world) a result from new relations to Nature, while Nature itself remains unchanged? A.—That theory is not very far from correct. We do change our relations to Nature whenever

we change our forms. Death is but a chemical change, and of course belongs to Nature. Q.—Does consciousness exist in any degree in any other department of Nature than in the ani-

A.-No, I think not. At least we have no evi-

dence that it does.
Q.—Will you define the knowing principle, consciousness? Tell us where it hegins in the scale of Nature. And is not the consciousness in man the same as that which we observe in the lower order of animals? And why should the consciousness of man have any more claim to immortality than that of the dog or horse?

A.—The consciousness of the human has no

more claim to immortality than that of the dog or horse, in my opinion. Each sphere of conscious life possesses its own distinctive kind of scious life possesses its own distinctive kind of consciousness. We do not part with our consciousness when we sleep—neither does the dog or the horse. The evidences that prove to the contrary are numerous. We do not even enter a state where we part with all our consciousness—where we sleep, in the absolute. In our hours of deepest sleep here in physical life, our spring or state where the part is physical life, our spring or state or service or s where we sleep, in the absolute. In our hours of deepest sleep, here in physical life, our spirits are conscious. There is an inner consciousness that never sleeps. The dog dreams, and demonstrates the fact. Those who watch him can realize it. The horse dreams. If this is true with regard to these two animals, why not with regard to all the rest? Scientists who have investigated in that direction tell us it is true. It is not possible to define consciousness, except by anying we are awake to our surroundings.
Q.—Can spirits come en rapport with the con-

sciousness of the lower animals and know their

thoughts?

A.—No; only by outward signs as you know

You can tell when your dog is glad A.—No; only by outward signs as you know them here. You can tell when your dog is glad to see you. You understand a certain demonstration which domestic animals make and which wild animals make. The lion crouches down before springing upon his prey, and those who understand his movements believe that he thus reasons. If you face him he never springs upon you; they have he is given to There here. turn your back and he is sure to. There is a kind of reason that belongs to every class of con-sciousness. Each one has its own, but all, I believe, originate in the great Centre, the great All-Father, that governs the lower as well as the high-

CONTROLLING SPIRIT.—You will now be addressed by the daughter of the lady on my right, (Mrs. L. B., Wilson,) who will give you a fragmentary account of a visit made, a little more than a year ago, to the Moon and to Mars, she being one of a party of about two hundred. Some of them, I believe get the cutter of the I believe, got discouraged at the outset of the journey, and turned back; but not so with herjourney, and turned back; Dut hot so with her-self. She proposes, therefore, this afternoon, to give you a fragmentary sketch of observations made upon the Moon and Mars, concluding with a brief poem which was suggested to her by viewing brief poem which was suggested to her by viewin the earth from its satellite. July 20.

Anna Cora Wilson.

Our beloved teacher and friend has told you that the sketch I am to present to you will be fragmentary, and this it must be of necessity,

tions unbroken.

We found that the eastern side of the moon is quite densely populated. There are large cities—one in particular. But we did not think that there was such an advance in civilization there as here. We saw temples there. We saw what was used as we use our forts here. The vegetation resembled that of the earth in many respects, and the temperature was mild—very much like this present day, (July 20th,) neither cold nor hot, We saw fields of grain and grasses, although all We saw fields of grain and grasses, although all kinds of vegetable life seemed to fall far below, in point of perfection, to what we have here. We noticed—and one of the party was quite jubliant over it, because he was much interested in such things—what bore a very strong resemblance, he said, to a New England mowing machine. In-deed, we saw many things there which were not

unlike what we had seen on the earth.

The western hemisphere of the moon is not presents a great many extinct volcanoes. But there were two of the largest in violent action while we were there, throwing our large thought you was Millerites. [We believe in quantities of lava and huge stones. Some of spirits returning as you do now.] Yes; and I them were thrown beyond the atmosphere of the suppose he did, and took the lessons be had heard moon, consequently must, of necessity, have fallen within the atmosphere of the earth, and, therefore, have been attracted to the earth's surface. We learned, on our return, that one of these aerolites fell in Tennessee, one in South America, and one near the Island of St. Thomas.

Those large circular executions that are seen

upon the moon's surface by the telescope are not what earthly astronomers have supposed them to be. They do not suppose that they are seas or oceans or great lakes, when in fact they are, and it is the presence of the water there that reflects the sun's rays so powerfully from that direction. We learned while there many beautiful things

We learned while there many beautiful things which I have not time to speak of. Viewing the earth from the moon's surface, particularly from the western kemisphere, we beheld a spectacle which was grand indeed; the earth being thirteen times larger than the moon, and presenting the same phase to the moon that the moon presents to the earth. Of course the sight could but be grand, perfectly sublime.

The inhabitants of the moon worship a Deity, a God, and, so far as we could learn, it was not unlike the God worshiped by many of the nations of this earth. Their religion bears a very strong resemblance to the religion of earth. Some tribes we found worshiping the earth, believing that their God-life dwelt there. Some we found worshiped a God which dwelt under the surface of the moon, for they said, "Behold, all the good things we have come from the surface, therefore their God-life dwelt there. Some we found wor-shiping the sun; but the greater portion of them worshiped a God which dwelt under the surface of the moon, for they said, "Behold, all the good things we have come from the surface, therefore our God must dwell there;" and so whenever they worship they fall upon their faces, and will tell you they are talking with the Great Spirit. Their language resembles that of the ancient Greeks, but it is not entirely like it but it is not entirely like it.

Leaving the moon we journeyed toward Mars. On arriving there we found that the inhabitants on arriving there we found that the infantants were far more intelligent than those who belong to the earth. In arts and sciences they are beyond us. We saw some very beautiful habitations there; some temples whose architecture was beautiful indeed. There were densely populated cities, and there were other parts of the planet that were unpopulated. In fact, we should say that Mars, ranked spiritually and materially above the earth. Her productions are finer. We found minerals and precious stones correspondfound minerals and precious stones corresponding to those that are found here. Vegetation was in a high state of culture. The religion of the planet is of the spiritual kind. It is what the inhabitants of this planet will enjoy, perhaps, a thousand years in the future. The climate is not unlike that of the earth. The days and nights are very nearly of the same length, consequently

the climate must be similar to that of the earth.

We found that the eastern hemisphere of the moon enjoyed the light of the sun two weeks, and of the earth two weeks, therefore there was no darkness, for the light produced by the earth upon the moon was, we judged, about ten times greater than that which the moon gives the earth. On that side of the moon which is turned from

the earth there was alternately two weeks' darkness and two weeks' light.

While contemplating the beauty of my native planet from the surface of its satellite, the following lines were suggested to me, perhaps from some outside source; I do not know. We are told that our thoughts are not any of them original, therefore we cannot tell whose inspiration settles upon us at any time. But as I was medi-tating what the condition of the earth was millions of ages ago, and wondering how such a beautiful planet was ever called from chaos, these thoughts came to me:

Folded safe within the arms of chaos and night This beautiful planet in slumber lay,
Till the voice of our Father said, "Let there be light!" Then out of the darkness came the new day.

All hall and thrice welcome!" sang that infinite band Of star-worlds that people the heavenly strand. All hall to thy beauty, thy brightness and worth! With sunboams of glory we crown thee, fair earth.

Go forth on thy mission, thou child of the sun, Nor ever forget that, though many, we're one; That is infinite wisdom we all must abled. As we sail through the air on eternity's tide."

Folded safe within the arms of chaos and night, The germ of the lily in darkness lays,

Till the voice of our Father says, "Come to the light!"

Then rises the lily in garments of praise.

So all beautiful truths in the fathomiess deeps Of the infinite ocean of soul abide, Till the breath of Omipotence over them sweeps, And they float on the waves of Time's rushing tide,

Suns, systems and atoms in order revolve i an infinite centre of wisdom and love: And the dark night of chaos must yield up its dead When the beams of life's morning upon it are shed. July 20.

William Sherburne.

[How do you do?] "How do you do?" That's the question. Well, I take it, stranger, I am pretty comfortable, though I do n't feel quite as much at home here as that young lady did, yet I am going to make myself as much at home as I can. I am from Ohio, sir—that is about as good a State as they get up. There's not so much of the fine finish as you have, in Massachusetts, and particularly in Boston, because that is the "hub," while the other States are nothing but the spokes.

since I have not time to elaborate upon it as I would like to.

A little more than one year ago a party of some two hundred or more conceived the idea of visiting the Moon and also Mars, for the purpose of than I was when I was here, and I should like to two hundred or more conceived the idea of visiting the Moon and also Mars, for the purpose of making observations. Having a natural turn in that direction myself, I resolved to accompany them. And I can assure you that I have no regret that I carried out my resolve for I learned more in that journey than I could have learned had I remained on the earth, in the atmosphere of my old home life, for thousands of years.

Our good teacher told you that some of the party got discouraged and turned back. Well, so they did; for on meeting with the cross-currents that forced themselves upon us, seemingly after we passed out of the atmosphere of the earth, they became discouraged, and thought it would be impossible to pass through them and to be successful in our undertaking; but not so with all of the party. There were some with us who had made the journey before, and who laughed heartily at the fears of those who returned to the earth.

Suffice it to say after a series of mistakes we reached the atmosphere of the moon. And we reached the atmosphere of the moon. And we were there met by a company of splirits who of friend, to keep out of the law. Don't have any friend, to keep out of the law. Don't have any Suffice it to say after a series of mistakes we reached the atmosphere of the moon. And we were there met by a company of spirits who offered their services as our guides, and we were there met by a company of spirits who offered their services as our guides, and we were very glad to accept them. They informed us that they had visited our earth, and had received the same courtesy from spirits belonging to the earth. Arriving at the surface of the moon, we at ones started on a tour of observation. At first our party divided. Part went to the eastern and part to the western hemisphere. But we finally concluded that that was not best, so we grouped ourselves together again and continued our observations unbroken.

We found that the eastern side of the moon is quite densely populated. There are large cities—one in particular. But we did not think that there was such an advance in civilization there as here. We saw temples there. We saw what was used as we use our forts here. The vegetaspend there—more than we have here a good deal—and you had better be found being sinned against, than to be found sinning against your neighbor." "But," says I, "I don't sin against thin; he has sinned against me." "That's a question of doubt," he says. "I don't know; there is always wrong on both sides, wherever there's a quarrel—almost sure to be, any way." Well, he talked to me in that kind of strain till I give up going to law about it and lat the case go give up going to law about it, and let the case go.
And then he said to me, "You will see the day
when you will be glad that you did n't go to law
about this matter—I am sure you will." Well, I
am glad—I am glad of it, because it would have unlike what we had seen on the earth.

The western hemisphere of the moon is not populated, save by wandering tribes. They build no habitations, except sometimes by digging holes in the earth and sheltering them selves with the rocks. That portion of the moon is very broken and mountainous. Its surface

from t'other side. [Didn't like his profession, take it.] Oh, he said he did n't—said he did n't.
Says I, "I've been told you was the best lawyer
in the country." Oh," said he, "I am considered
good, I know"—[Do you remember his name?] good, I know"——[Do you remember his name?]
Lord, yes; it is a short name—Dow. [I know him.] Do you? Where is he? [He was here a short time ago.] He aint dead; I should meet him if he was. [No; he was here in the city.] Oh Lord! I'd give a power of money to meet him.—I tell you I would. I do n't know but he magnetically attracted my mind., I tell you he was a good hour. [A year flow mer I tell Jou he was a good chap. [A very fine man, I tell you ne was a good chap. [A very fine man, I think.] I'd like to meet him. [He may give you the opportunity of speaking with him; you can ask him to do so.] Well, I aint acquainted, stranger, with this way of doing business—do n't know much about it.

glous woman that ever lived when I was here, but I don't think so now—oh, yes; so far as the religion goes, but it's wrong; it aint the right kind. [Mistaken.] Yes, mistaken; and it's a pity, stranger, to have folks coming to this world with mistaken ideas about God, and themselves, and everybody else, when there's such a chance for them to know better; it's a pity, I say.

Well, that man—Dow—I'd like to meet him; I'll tell him I'm glad I didn't go to law. The time has come. He said I would, and he was a prophet, I think. [He was honest with you.] Yes, he was; I think he's the only honest lawyer I ever met—hope there aint any here—can't help it if there is. It is said, and can't be unsaid. That's their profession, you know, to lie just the That's their profession, you know, to lie just the best they know how. It is a fact, stranger. They all own it, too. [They should be peace-makers.]
No, why no; where would their trade go to if they were peace-makers? Wouldn't be any

they were peace-marcher would be completed of lawyers then.
Well, stranger, now I am going. Oh—from Oberlin—I like to forgot. [Quite an evangelical place.] I tell you, stranger, there's a power of religion out West. Good-day.

July 20.

Nora Giles.

Say that I am getting reconciled to my new state of life, but it was fearfully hard at first. And I desire that all my friends that I left here should be reconciled, because while they are not it keeps me in an unhappy state. I have not much to say, not at this place; but I should have a great deal to say could I meet those who know me. I am Nora Giles. Will you send my mes-sage to Henry Giles, of Quincy, Mass.? July 20.

Margaret Shay.

Please God. you will say, sir, that I am well and comfortable now in the other world. I am Margaret Shay, and I have been here two months, and better, between two and three months I have and better, between two and three months I have been here. Say that I am very thankful for all the prayers they have given for me, and I am well off in the other world. And say to my brother Patrick and to James that I am very much pleased with what they have done with the twenty pounds I left. I am very much pleased with what they done with it. It was put away for my have they's coplant ability in the old country and brother's orphan children in the old country, and I'm very glad of it indeed. It is just what I would like to have done if I had known I was would like to have done if I had known I was going. But I not know I was going to be as I was. I died very quick. I have a choking—I don't know—inflammation all round here. [The upper part of the lungs and throat?] Yes, and I not know I was going till it was too late to say anything. Don't forget to tell them that I am satisfied, and very glad of it. I suppose that Father I have given large good edvice about it. ther Flaherty has given 'em good advice about it, and I'd like to have him tell 'em that I come back this way. God bless you; may all the holy saints watch over you and keep you in all the good things of this life as long as you live, and may you have a good welcome when you come to the other life. Good-day, sir. July 20.

Scance conducted by William E. Channing; letters answered by Anna Cora Wilson.

Invocation.

Oh thou who flameth in the heavens over our heads, and flowereth in the earth under our feet, who art never far from any one of us, thou our Father, and our Mother, too, grant that the con-sciousness of thy presence may ever possess us, inspiring to all holy deeds and all holy thoughts, leading us to a consciousness of thy justice, of thy wisdom, of thy mercy, and of thy love, warn-ing us of the dangerous places of life, and giving us strength to aid those who are weaker than our-selves. Oh nighty Spirit, thou art with us, we while the other States are nothing but the spokes. My name, sir, is William Sherburne. I believe I and to pray, tells us to lay our offerings upon the sing to the calendar, and I ought, no doubt, to have made better use of at least twenty of them. But we can't always do just as we would like to, you know. I once thought I should like to be a preacher, but I finally came to the conclusion that I wasn't made for that, and so I went to—well, I dealt in lumber, and sometimes in the winter time in horses. Nota very spiriting the most of the can't always but then, can't all do that the darkened chambers of our being may receive holy lustiness, I know, but then, can't all do that

that fair blooming spiritual gardens may spring sell them.] Give 'em away? Well, I'll give 'em up in our midst, and that we may be thy servants away for you. Good day, mister. July 22. that fair blooming spiritual gardens may spring up in our midst, and that we may be thy servants in deed and in truth. Our Father and our Mother, we pray thee for the holy benediction of thy spirit upon these, thy children. They ask for thy blessing. Their every thought goes out to thee, some in one way, and some in another. Oh grant that they may understand that thou art near unto them. Grant that they may feel not the presence of evil, but of good. Grant that thy divine life may unlock the hidden chambers where rest the treasures of their being, tailing them that they treasures of their being, telling them that they are divine and yet human. Grant, our Father, that all good things may come nigh unto thy chidren, and that they may bestow all upon those that have less than themselves. Grant that the golden rule, as practiced and taught years ago by thy children, may be realized and practiced and taught again to-day. Our Father, may we be-hold thee in all thou hast made. May we realize thy presence everywhere. May we know that thou art Nature's God, as thou art our God; that wherever we go thy blessings will be there to attend us, for thine is the kingdom, and the power, and the glory, forever and ever. Amen.

Questions and Answers.

QUES.—When the glandular system is in a reduced state, what mode of treatment would you advise, or what articles of food can one subsist upon to build up, nourish, and particularly give sustenance to that part of the organism?

Ans.—Each separate department of the body calls for its own peculiar kind of food. Medical men tell up that the clandular system receives.

men tell us that the glandular system receives more aid from grains combined with animal food than in any other way. They also tell us that that kind of grain that is best adapted to the glandular system is white, or Southern corn. It

plandular system is white, or Southern corn. It possesses those peculiar qualities that build up the glands, and assist Nature in that way. Of animal food, any kind, but beef, large full-grown beef, is considered the best.

Q.—Why do those who have pulmonary consumption entertain a vivid hope of their recovery, even in the last stage of the disease? Why does this peculiar hopeful state of mind obtain when the lungs are alterated, and the reverse state of the lungs are ulcerated, and the reverse state of mind in the disease of the liver and abdominal

A .- For this reason: medical men tell us that in all cases of distinct pulmonary disease, particularly after the substance of the lungs has begun to break down, the organ of hope is in intense acto break down, the organ of hope is in intense activity. It is in close rapport with the lungs, and
in proportion as the lungs decay that organ becomes intensely active. With regard to decomposition of the liver, or any derangement of the
liver, the organ of hope is inactive, and can only
be rallied to action by a change of magnetic forces,
by sudden good news or bad news as the case may be. Anything that will produce a sudden electrical change in the system will rouse the organ of hope to activity. In ordinary cases when the liver is diseased, the organ of hope is dormant, thoroughly inactive.

Q.—How did the idea first come into the world

that Christ was God, Emanuel, God with us,
A.—All nations, all tribes of men and women have ever had their gods and their goddesses. Sometimes they have located them in the stars sometimes in the sun, sometimes in the earth, sometimes in vegetation; but more frequently in some form of human life, considered to be divinely endowed, specially so. The ancients were in the habit of placing their deities, after death among the stars, giving them a name. The ancients always had a miraculous birth, a miraculous conception for their deities. Chrishna was said to have been born under circumstances precisely analogous to Christ. So closely connected seem the two lives, so far as the ideal reaches, that scholars are sometimes at a loss to tell which is the true divine man, Christ or Chrishna. Q.—What is the true meaning that Christ meant to convey by the atonement?

A.—It is very hard to tell exactly what he did mean. The doctrine of the atonement dates further back than Christ. The ancients were accus-tomed to it. They believed in it. It had a very large existence in the Egyptian Church, and if we are not mistaken, was attracted from there into Christianity. In fact, all the ceremonials that are attached to the Christian Church, have been taken attached to the Christian Church, have been taken from their parent churches, from the Greek or the Egyptian. There is nothing whatever, so far as we are able to judge, that is entirely original with the Christian Church; not even the Christ, or the idea of him, which is about all that you have of the man Jesus. Certain ideas with regard to this divine man possess the Christian world, and that is all the Christian world knows about him.

Q.—We are told there is no other name given under heaven whereby man can be saved.

A.—Yes; the followers and believers in Chrishna, or in Confucius, would tell you the same thing.

Daniel Lowd.

to convince of the truth of this spiritual philosophy. I have two sons here, but I refer to my eliest son. I do not propose to convince him by this public way, for perhaps I may not be able to do it. But I will say, if he will give me the privilege of talking with him five minutes, I will convince him, if he is in a convinceable state. I have been here in this spirit-world now some sixteen seventeen years, and I have not made any very great efforts to convince the friends I have left although I have made some. I communicated to them once before, shortly after my change.

My son is the keeper of a billiard hall on Spring field street. T. Quincy Lowd. [Yes; I know him. You do? You do? Well, that is fortunate. Tell him if he will come and have a talk with his fa-ther I will settle all his doubts about the spiritual philosophy, and he won't feel like ridiculing it Will you do it? [I will if I see him.] tell him through your paper. That is all I wish to give here. Daniel Lowds [I know both your sons.] Frank? Yes; I am glad you do. Goodday.

John Ferrin.

[How do you do?] Pretty well, sir. I've got a mother here in Boston, and I'd like to have her know where I be. You print our letters, don't you, in the Herald? [Not in the Herald. We print you, in the Herald? [Not in the Herald. We print them in the Banner of Light.] Do the boys sell it? [Not on the street as they do the Herald.] Is it like the Ledger? [About the same size.] Boys do n't hawk it, then? [No.] Well, I do n't know—Jimmy sells the Herald. sir. [Who is Jimmy?] He is my brother. I sold it when I was here. The Herald, Journal and Transcript, I sold. You do n't suit our letters in any of them? [No. Perdo n't print our letters in any of them? [No. Perhaps I can find your brother.] Jimmy Ferrin. My name's John. I was eleven years old. Jimmy aint but nine. I thought if you printed in the

Herald mother would get it, because he has em over sometimes.

I lived on Broad street, sir; and I got a bad cold on me and died. I been dead in March. [You died in March, last?] Yes, sir. Father was killed, and he is here, too. He was killed in the war, and mother goes out cleaning houses and washing, and Jimmy and I sold papers. Can't you print it in the Herald? [You might request the Herald to print it for you. Tell them you sold the paper.] They will ask money for it, and I aint got any. [Oh, no.] Won't they? Well, I will ask, then. [Ask them to copy it, so your mother may get the message.] Yes, sir; and I want to tell her I aint dead, nor father aint dead, nor Uncle George aint dead; and we live here want to tell her I aint dead, nor father aint dead, nor Uncle George aint dead; and we live here just like we did, only we aint got the bodies we used to have. Mother can't pay you. [We won't ask her anything.] Won't you? Hurrah! I go on you. [Where did you sell papers?] Round High street and Congress street and Broad street, and what used to be Sea street—all round there. [If your message do n't reach your mother, come again.] Yes, sir. Father wants her to know about how we live. She won't have to go out washing here, and cleaning houses. She won't have to here. She can have nice gowns, and have everything good as anybody, here. Father says

Jennie Andrews.

Jennie Andrews.

I am from Schuykill, N. Y. I have got one little sister and a brother. I've been gone—in my third year now. That makes me thirteen years old. I was ten when I was here. My name is Jennie Andrews, and my father's name, Sarah. Jane. I was the oldest. I didn't know that I had a sister older than I was, but I have here. She didn't live here; she was born here, but she didn't live. But she lives where we are now, and she is sixteen years old. She looks like me—I look like her. I reckon my mother will be surprised to know that she has got so fine a daughter in the spirit-world. She knows I am there, but she don't think that she has got another one there. Our grandmother called her Grace. She didn't have any name here. My grandmother was here, and took her, and called her Grace. I didn't know—was n't it queer I didn't know I had a sister here? [You must have been surprised.] Yes, I was. She is n't a baby now. She is sixteen years old, earth-time. [Is she larger than you?] Yes, sir; she is taller, but she would n't have been the same temperament as I was. Tell mother that we both send her a great deal of love, and if she could only know when we come, and how we come, it would be a great deal better. [She is not aware that you visit her, is she?] No, sir. [Do you go every day?] Yes, sir. 1've got a little aware that you visit her, is she?] No, sir. [Do you go every day?] Yes, sir. I 've got a little sister four years old. [With your mother?] Yes, sir; and I 've got a brother seven years old. God-July 22.

John C. Carter.

[Does it seem strange?] Yes, it is strange. So many crooked turns in this world, you have to get used to them as you go along.

Well, sir, my name was John C. Carter, and I

hail from Dover, N. H. A soldier, sir. Died in defending what I supposed to be a righteous cause when I was here, but I don't know so much about it now; think that's a doubtful question. I rather think it was a sort of political row, tion. I rather think it was a sort of political row, and if I'd known as much about it here as I know now, and had my way, I'd put them political leaders right in the front ranks and said, "Blaze away, or I'll brand you cowards, and drive you out of all decent society," They was very fond of getting up a muss, but not so fond of settling it when it come to swords and bayonets and cold when it come to swords and bayonets and cold lead. They weren't round then. Like some of your Boston policemen—aint round when there's a row. I heard of one of your Massachusetts politicians, who told a friend of mine who had just enlisted—well, he had got a commission, I believe, through the instrumentality of this Massachusetts politician, and he said to him, "William, see now that you do your duty, and never desert your colors." Bill was a sort of a wag, and he says, "Suppose you go along too, and if my courage fails me, perhaps, yours won't. If I drop the colors, perhaps you can be right behind to pick 'em up." "Oh," said he, "I have some other husiness, you know. It is necessary that to pick 'em up." "Oh," said he, "I have some other husiness, you know. It is necessary that some of us should stay at home. We can't all go. The business that is necessary to be done at home could n't be done if we all went. There must be home-guards, as well as those in the field." "Oh yes," Bill said, "I know that; I know all about that. There must be chimney-corner donkeys always." He had got his commission, you know, and did n't care a whit what he said. He was as snavey as you please before that. Hated him all the while, but—willing to use him. Some folks are the devil. are the devil.

Now I got some friends that do n't believe nothing at all in this coming back business, and I should like to convince 'em, if I could, that there 's should like to convince 'em, if I could, that there 's another world, and that we occupy it, and that we are not caged up in it, either. If we can find a door open we can walk through, and if it aint, if we can get a key to open it we do so. Free country on our side; good deal more free than it is here. Tell you what 't is, you hoast of freedom here, but oh Lord! what is it? Here's a sewing woman in that attic, bound to her needle. Is she free? No. There's a lave at the wash-tub. Is she free? No. There's a hod-carrier. Is he free? No. There's the merchant in his countinghouse. Is he free? No. There's the pracher in his pulpit, the publisher, the editor. Are they free? No. Where is your freedom? Come to simmer it down, it gets to be such a fine thing you can't see it under the most powerful glass. you can't see it under the most powerful glass.
Ought to come where I am to know what 'tis.
Nobody asks whether you 've got a pile of green-backs or not. No, sir. It's all right, though, I

suppose. Bondage in this world makes you enjoy the freedom of the other.

Now I 've got a friend, and his name is Samuel S. Nichols, and he once said to me, if you get on the other side before I do, and you find that it 's a na, or in Confucius, would tell you the same tunig.
All those nations and tribes who had their special gods and goddesses, will tell you that there is no other way by which to obtain salvation and a state of happiness, except the way prescribed by their God. You are not a whit behind the ancients July 22.

July 22.

July 22.

July 22. I want to let him know, and that it is a much better world than this, and that we can come back, under proper conditions. That is all right, I suppose, aint it? [Yes.] I 've been here five—six years, six years, sir, and this is the first time I 've got a chance to give you a call; but buried pennies most always turn up sometime. What day of the month is it? [The 22d.] I thought that was the date; thought I'd inquire, and be sure. The very last letter I wrote in this life was dated The very last letter I wrote in this me was uncounted 22d of July. Now here I am back here dictating one in another way. Verily we can't tell what is ahead of us, can we? Good-day, captain. [Your age?] Twenty-five. July 22.

Scance conducted by Theodore Parker; letters answered by William Berry.

MESSAGES TO BE PUBLISHED.

Messages To be Published.

Monday, Sept. 6.— Invocation; Questions and Answers; Arthur C. Starkey, of Albany, N. Y., to his father; Elizabeth Atkinson, born in Tamworth, Eng., to her uncle; Peter McCann, of Boston, to his brother; Annio Eldridge, of New Bedford, to her parents.

Tresday, Sept. 7.— Invocation; Questions and Answers; Rachel Tappan, of Philadelphia, to her friends; Stephen H. Coubin. of Alton, Ill., to relatives; Jennie Edmunds, of Fairhaven, Conn., to her mother.

Thursday, Sept. 9.—invocation; Questions and Answers; Clarisas Numner. of Mattapan, Mass., to her nephew; Hiram Remick, 11th N. H., to his brother; Annie Demick, of New York City, to her friends; Charlie Sturgis, of New Bedford, Mass., to his father.

Monday, Sept. 13.—Invocation; Questions and Answers; Increase Robinson, of Boston, to his children; Betsey Brown, of Derry, N. H., with regard to her former message; Susan French (mute), of Troy, N. Y., to her sister; James Mooney, of Boston, to his brother.

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Circles. R. Dupee, Portland, Oregon. B. H. Emery, Bus-sport, Me J. Beals, Oreenfield, Mass E. E. Woodcock, Graham, Mo M. Hale, Albany, Oregon.

Gone Home:

[Notices sent to us for insertion in this department will be charged at the rate of twenty cents per line for every line exeeding twenty. Those making twenty or under, published gra tuitously.] Lines inscribed to Mr. and Mrs. Hall, on the departure of

their little boy for the Summer-Land. Parents, cease to mourn so wildly, Yours is but a transient loss.

Georgie is a spirit guileless— He has but thrown off the dross. Little Georgie has not left you, Though the casket must decay; The bright jewel shines the brighter Now 'tis freed from mortal clay. Spirit friends will guide dear Georgie Better than you here could do; They will teach him love and wisdom. As the spheres they journey through.

And they oft will bring him to you.

Though he 's lost to mortal view.
Live as though your darling Georgie
Evermore is watching you.

Unity, N. II., July 30th, 1869.

M. M.

M. M. SMITH From Martinsburg, Mo., Aug. 23d, 1969, the spirit of A. J.

From Fillmore, Mo., Aug. 5th, 1809, Willie W. Smally, aged

28 years.

Thus another bright star has gone from our circle. Dreams from the Summor-Land dawned upon him, faces of loved ones gone before ahone out to him like stard from his spirit home. Now that he has ascended he can fulfill his mission from a higher and brighter plane, and come as a guardian angel to those who so addy miss his bodily presence here. How blessed the thought that his apirit is still with us.

ELIZA E. WOODCOCK.

From Hammonton, N. J., Aug. 21st, Kate May, daughter of O. E. and S. A. Moore, aged 2 years.

O. E. and S. A. Moore, aged 2 years.

Among the lovellest of little ones that grace the families of earth, this child has left a void in her parents' household that will not be filled until "little Katle" resumes her place therein when it is reconstructed in the spirit-land. When the angels called her from the home and neighborhood where her presence was ever like that of a stray cherub from the celestial sphere, they knew she must be the magnet to attract to a higher spirituality the loved ones wine would be drawn to her, whether in earth or spirit-life. Such is the providence of the loving Father and his angels.

MARIA M. KING.

From Fitchburg, Mass., Aug. 14th, Fred. W. Davis, aged 27

None knew him but to love him, for he was loving and de votel. His memory will ever be cherished by the friends of the Children's Progressive Lyceum, in which he took an active part. May his afflicted mother be comforted by looking forward to a happy reunion in the Summer-Land, and the assurance that he will return to cheer her loneliness.

H. W. H.

From Eel River, Humboldt Co., Cal., Aug. 16th, Mrs. Theofrom Lot Meet, number Co., chi., Aug. 1011, 3178. Inco-docia T., wife of H. H. Seaverns, aged 42 years 11 months.

For saveral years was she struggling with that dread disease, chronic bronchitis, yet she bore it with calmness and resignation. After having been a Methodist for many years, she several years ago embraced the cause of Spiritualism, and remained a firm boliever in its tru, hs.

From the residence of his grandfather, Henry Tripp, Por tage, Wis, Friday, Aug. 13th, 1869, Willie, Infant son of Wm. G. and Julia C. Mann, aged 2 months. HELEN Z. UNDERWOOD, M. D.

Iowa Spiritual Association.

The Executive Committee have decided to hold the Second Anniversary of the lows Apritual Association at Des Moines, commencing on Friday. Oct 8th, at 10 o'clock A.M., in Good Templar's liadt. The Spiritualists in every locality are earnestly requested to take immediate steps to secure as full an attendance as possible. Shall we not show as much interest in the advocacy and spread of our philosophy as the sects do in their dogmas? They all hold large anniversaries, regardless of weather or roads. The Committee will use overy effort to make the occasion one of interest to those who may attend, by free entertainment of delegates, good speaking, and we think reduction of railroad fare. Delegates, on arriving, will repair to food Templar's Hall, on Avenue between 2d and 3d, South side, to find quarters during Convention.

In behalf of the Committee, 1. P. Dayis, Pres't.

Speakers' Convention.

A Western Convention of Spoakers is called to meet at the Court House, in Racine, Wis., on Thursday and Friday immediately preceding the Wisconsin Convention at the same place. Speakers Convention will thus occupy the last day of September and first day of October. All interested in the protection of speakers and the welfare of our cause, are cordially invited to be with us. Ample provision will be made for entertaining speakers.

ADDIE L. BALDUL.

M. J. WILLONSON,
ADDIE I. BALLUU,
W. D. BLAIN, M. D.,
MRS. J. S. FOLLER,
MRS PAULINA ROBERTS,
J. M. TROWBEIGE,
and others.

Annual Convention of the New Hampshire State Spiritual Association.

State Spiritual Association.

The Third Annual Convention of this Association will be held in Plymouth, on Friday, Saturday and Sunday, Sept. 24th, 25th and 26th, 1889. Good speakers will be in attendance. Hoard can be obtained for \$1.00 per day, and it is expected that the raliroads will return free those attending the Convention and paying full fare one way.

Per order, Mary D. Andrews, Sec'y.

Northern Wisconsin Association of Spiritual-lets.

The Annual Meeting of this Association will be held at Oakfield, Fond du Lac Co., on Saturday and Nunday, the 25th and 26th of September. Good speakers will be in attendance. PROF. R. Z. MASON, President. L. D. NIUKERSON, Vice President.

Kansas State Convention.

The "State Society of Kansas Spiritualists" will hold their Third Annual Convention in the city of Topeka, at Constitution Hall, No. 133 Kansas Avenue, on the lat, 2d and 3d days of October, 1889, commencing at 2 o'clock P. M. Friday, and perhaps continuing until train time Monday noon. Delegates and other friends will be properly cared for.

SANGEL HALL Sect.

SAMUEL HALL, Sec'y. Convention.

A Convention will be held at the Court House, in the city of Racine, Wis., on Saturday and Sunday, October 2d and 3d, 1869, for the purpose of organizing a Southern Wisconsin Spiritualist Association. Good speakers will be present. Provisions will be made for entertaining all who may come. Then, friends, let us have a grand rully to this "feast of reason and flow of soul."

By order of Committee.

Mediums in Boston.

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July 24.

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2w*—Sept. 18.

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S. LOVELL, Clairvoyant, Magnetic and Eccepter of the control of the contro

LAURA H. HATCH will give Inspirational Musical Scances every Monday, Wednesday, Thursday and Friday evening, at 8 o'clock. No. 10 Appleton street, first house on left from Berkeley, Buston, Mass. Terms 25 cents. Sept. 11.—4**

MARY M. HARDY, Test and Business Meddium, No. 93 Poplar street, Boston, Mass. Sealed letters answered by enclosing \$2.00 and two red stamps. Circles every Thursday evening. Admittance 25 cents.

Aug. 28.—13w*

MISSES SEVERANCE AND HATCH— THANCE, THEY AND BUSINESS MEDICES. Medical oxam-inations given. No. 265 Washington street, Boston, room No. 6. Hours from 9 to 12, and 1 to 6. 13w*-Sept. 11.

MRS. L. W. LITCH, Trance, Test and Healing Medium. Circle Thesday and Sunday evenings and Wednesday afternoon. 97 Sudbury street, room No. 18.

Sept. 25.—1w*

HODGES, Test Medium, holds circles Sunday and Wednesday evenings at 7%, Thursday 3 r. M. Wiles hours from 10 A. M. to 8 p. M. No. 36 Carverst., Boston. Sept. 25.—1w*

MRS. M. A. PORTER, Business and Medical Clairvoyant, No. 8 Lagrange street, Boston. Sept. 4.—4w*.

MRS. M. C. BOSTWICK, Impressible Medium and Psychometric Reader, No. 10 Pine street, Boston. Sept. 11.—4w* MRS. OBED GRIDLEY, Trance and Test Busi ness Medium, 44 Essex street, Boston. 5w-Sept. 11.

SAMUEL GROVER, HEALING MEDIUM, NO 13 DIX PLACE, (opposite Harvard street.) 13w - July 3. MRS. EWELL. Medium, No. 11 Dix Place, Boston. Hours from 9 A. M. to 5 P. M 4w*—Sept. 18.

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Banner of Light.

SPIRITUALISM IN OSWEGO, N. Y., WITH GENERAL OBSERVATIONS.

BY CEPHAS B. LYNN.

THE CITY.

If well-shaded streets, fine residences, and entrancing views, are necessary to render a city delightful, Oswego surely is favored in no common degree. The drives are excellent. The scenery, inland, is most picturesque, and the waters of grand old "Ontario" continually woo the stranger for a quiet walk along the shore, or a pleasant sail o'er crystal waves. In summer time, a sojourn here is, in every sense of the word, enjoyable. At sunrise, gentle breezes from the lake play among the heavily-leaved trees, and, in soft cadences, murmur hymns to the morning hours.

The population is estimated at twenty-five thousand: Two daily papers are supported. The Banner of Light is extensively read. Churches are numerous. Orthodoxy, to all outward appearances, reigns triumphant. There is a large liberal element here. Unfortunately, it is not organized. The Catholics contemplate erecting a magnificent church. They have three, already. Wealthy Protestants are subscribing generously, thus aiding the votaries of Rome in perpetuating Catholicism. A Spiritualist, so-called, has donated \$500 toward the church project. Well, why not? This last is boasted individual freedom-obeying the "God within," that we hear so much about of late. (?) Consistency, where art thou? OUR CAUSE.

Mysterious, the workings of the New Gospel among the masses! Years ago, people flocked to hear inspired speakers present the truths of modern Spiritualism. Mediums were eagerly sought after, and circles were of nightly occurrence. Now, in many places, the apostle declaims to a mengre few. Mediumship has ceased to be of interest, and scances are among the things that were. Why is this? Not because the principles of the Spiritual Philosophy lose their brilliancy. and moral grandeur as time rolls on; not because mediumship has lost its divine power, and seances have ceased to be pleasing and instructive. No! Rather because the many failed in the beginning to comprehend the genius of the spiritual movement. They imagined that it was to remain iconoclastic and phenomenal, forever, Hence its higher planes have nothing to interest them. Some souls love this demolition of Gods and so-called sacred things. It is music to their ears; it delights the physical senses. Alas! that so many have environed themselves with the things of the flesh! Reveling in the din of gladiatorial controversy, and desiring nothing else, viewing Spiritualism simply as a destructive power, makes one oblivious of the great moral and religious significance it possesses. Few have been baptized with the religious principle growing out of the spiritual idea of man, his relations, and his destiny. PROGRESS.

Results are secured through precise processes. The law is from chaos to crystallizations; from the local to the national; from the personal to the universal. The general methods of progress are unchangeable. We must remember this. The progressive element in Spiritualism tends toward organization. We must become locally strong and healthy before we are nationally so. The friends of Oswego are alive to this fact,

PRESENT CONDITION.

Though numerically weaker than in former days, yet, as a moral power, the Spiritualists of this place were never more weighty. Regular meetings are held at Lycoum Hall, which is under the exclusive control of the society. Lecturing here the past month and a half, the writer has formed many pleasant acquaintances, laving the foundation, he trusts, for fraternal sympathies that will ripen in the coming time.

The Lyceum convenes every Sunday at 2 P. M. Average attendance, eighty scholars. J. L. Pool. Esq., the efficient Conductor, has held his position of honor ever since the Lyceum was established, (some three years since,) giving eminent satisfaction to all concerned. Being an original thinker. Bro. P. occasionally introduces some new feature in the general order of conducting the school. This is indispensable in securing continued interest among scholars and teachers. Singing by a choir, composed of lads attending the Lyceum at present constitutes one of the most interesting exercises in each session. The boys have been drilled by Mr. J. N. Baker, a competent musical instructor, whose heart beats in sympathy with the cause of free religion. The Lyceum choir kindly volunteer to sing at the evening service.

We all realize what an essential element music is in a religious gathering. The sweet harmonies of song prepare us for the holy quiet that comes at prayer, and fit the mind for the golden moral precepts and wise admonitions that gem the lengthy discourse. The boy choir is very popular. We have congregational singing besides. Our audiences are gradually increasing. There is a strong determination among the friends to put the liberal element of Oswego into a working condition.

THE FUTURE

is inviting. With a system that appeals to the divinest elements of our being, we cannot, if active, help succeeding. We must work! No sluggard ever enjoys communion with the divine mind through the intuitions. No spiritual lazybones ever grasps great moral truths, and, all glittering in choice language, presents them to humanity.

The question of the hour is this: Do the methods of science and the methods of true religion harmonize? Spiritualism, incarnated within the soul, responds emphatically, "Yes!" But again: as the world stands to-day, is it not absolutely essential to the progress of the new idea, that a line should be drawn between mere "Spiritism" and genuine Spiritualism? Our soul convictions constrain us to answer in the affirmative. As we view the matter, the former is phenomenal, mediumistic and scientific; the latter is religious, spiritual and normally inspirational. Oswego, N. Y., Sept., 1869.

Lectures at Glen's Falls, N. Y.

· Mrs. Wolcott has just finished her second course of spiritual lectures in Union Hall. She was listened to with attention by respectable audiences, and even gave better satisfaction than when with us before. She has either improved, or we know better how to appreciate her.

Mrs. Wolcott has done a good work here, which will long be remembered. She will answer calls to lecture. Give her a call, hear her, and be fed with bread from the angels. P. O. address, Canton, St. Lawrence Co., N. Y. E. W. KNIGHT.

Every young couple who desire to make a good start in life must keep two hears in the house, and feed them well—bear and forbear.

JUSTICE AND CONSISTENCY.

Massas. Editors—A record of a Sixth Annual Convention of Spiritualists has been placed upon the tablet of time, and the result who may tell? As a participator in the deliberations of that body, the mind of your correspondent was stirred with conflicting emotions. Prominent was the recognition that the gathering, although an improvement on some of its predecessors, evidenced the imperfectness of human efforts, even though angel intelligence may be blended with earthly counsel. But we doubt not that in the end" all things shall work together for good," and that those who value the holy cause of Spiritualism will perceive an advance in its interests from the proceedings of its late representatives.

It is to be regretted that progressive minds do not practically illustrate their declaration of the perfect equality of the sexes. That the portion bearing the glorious name of Spiritualists have not reached that exalted position has again been exhibited in the fact that the vacated offices in the Board of Trustees of the American Association of Spiritualists, were replenished from the sex whose number stood eight to one; but one woman in its ranks, whose retention may possibly have arisen from the fortunate circumstance of

ly it is full time that Spiritualists, in their national assemblages, should present an active, unmistakable affirmation to the question of woman's equality. That the down-trodden sex has not yet (except in isolated instances) given evidence, in our national councils, of a joint inheritance in the direction of public speaking, is painfully apparent. But the failure only presents a heavier demand upon those who recognize that it is only the false conditions past ages have entailed that prevents woman from giving proper expression in public to thoughts as clear and argument as urgent, upon the different subjects arising for consideration, as ever issue from the mouth of her brother man.

The late Convention was but an addendum to the volume of mournful contrasts which meetings composed of both sexes always presents; the majority of the women obeying the injunction "Holy Writ," whilst those who are noble enough to speak forth their sentiments and soullongings are generally sadly deficient in concentration and terseness. Feelingly do I write, for frequently, at Buffalo, did some brother utter decisions and appeals which had arisen in my mind, and I am confident such was the experience of many of my sisters; so that silence was no indication of a lack of understanding and just discrimination, and ought not to have been regarded as evidence against woman's holding positions of honor and trust. Well do I know that when the Lyceum movement was under discussion every woman's nature vibrated, and yet the most thrilling remarks upon the subject came from the opposite sex; only the result of more favorable training in the direction of self-reliance, and the perfect liberty, enjoyed throughout all past and present time, of exercising the faculty of declamation, and not an indication that woman's capacity is below the standard of man's.

school, I would plead most earnestly that you encourage your sister woman, by positive demonstration upon all occasions, that you recognize her equality of inherent power. Thus will you present before men and angels a practical illustration of the principle which you profess. would urge upon my sisters, who are joint heirs in the gospel of salvation, the reflection that the Lyceum, if properly conducted, provides exemption from the evil under which we groan. Thus is added another mighty incentive for persistent effort in the spread and maintenance of the precious benefaction. I hope my criticism may be received in the like fraternal spirit with which it A REPLY TO WILLIAM T. DWIGHT, D. D., ON s nenned. CAROLINE A. GRIMES.

Philadelphia, Pa., 1869.

From Baltimore.

DEAR BANNER-I again write you from Lyceum No. 1; it is still improving, and we are having delightful weather now; our children are on the increase, as the little folks do not like to go through the exercises so well in warm weather as they do when the weather is pleasant. On the 21st of August we were visited by Mrs. Clara R. Devere, who is a lecturer, and a test medium also; she gave two lectures, and several very wonderful tests. She goes through the audience after her lectures are over and gives her tests. At the close of each lecture she gives a poem. A gentleman in the audience gave her these words for her poem, "The Home of the Soul," which was listened to with much interest, and it was beautifully given. We are now hav-ing our able and gifted speaker, Thomas G. Forster, who always has large and attentive audiences to listen to his discourses, which flow with so much beauty from the lips of our inspired speak-er. Wishing still to be remembered, I remain er. Wishing still to be community yours, in this our glorious cause,
Mrs. E. J. WILHELM,

MRS, E J. WILHELM,
Secretary and Guardian of Children's Progressive Lyceum, No. 1.

Baltimore, Sept. 12th, 1869.

Brother Fish in Buffulo.

DEAR BANNER-Our good brother, J. G. Fish, has just closed a six months' engagement with us, and we can but express our deep regret that we must surrender to other fields of useful labor one whose social and scholarly qualities have secured for him the appreciation and esteem of some of our best citizens. A large audience assembled in Kremlin Hall, on Sunday evening, Aug. 29th, to listen to his closing address, which was equal to any of his former efforts; and as a token of the regard in which he is held by his many friends in this place, the following resolution was unanimously adopted:

Resolved, That in behalf of the Spiritualists of Buffalo, we tender a vote of thanks to our able and worthy brother, J. G. Fish, for his earnest and faithful labors among us, and while he goes from us, taking with bim, as we know he must, an approving conscience, may be feel that he carries with him also the approval of all true reformers. And we would ask the benediction of the angels to rest upon him, an armor of strength and a sus-taining power, while he earnestly labors to fulfill the mission they have assigned him.

GEORGE WHITCOMB.

A Card.

The subscriber takes this method of returning his sincere thanks to the "Silver Wedding Party" Committee; also to the band that furnished such excellent music; to speakers and mediums, and all others who lent their valuable aid on that occasion. Kind friends, you may rest assured such acts of kindness will never be forgotten. May spirit-friends and mortals always be near to bless and assist you, is the prayer of your friend and brother.

On A. H. BICHARDSON. Charlestown, Mass., Sept. 15, 1869.

OUR NEW PUBLICATIONS.

Opinions of the Press.

From the Revolution OUR PLANET-its Past and Future; or, Lectures on Geology. By William Denton. For sale at the Banner of Light Office.

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This is a volume of more than three hundred pages, on a subject as yet comparatively unknown to the popular mind, and unknown, too, for the worst of all possible reasons, because for years it was feared its doctrines were at war with Genesis and the general teachings of the Bible. But as theologians found it possible to so interpret Genesis as to harmonize in some degree with the indignutable facts of science a new impulse. the indisputable facts of science, a new impulse was given to the study of geology, and now, every-where, men are found in the pulpit, as well as out of it, to say that the eternal truths of science will and must stand, though all books and mere human opinions sink in oblivion. Until the science of Geology had proceeded thus far, men like Mr. Denton were of small account in the popular estimation, he being one of those singularly strange men who believe truth is to be followed wherever she leads. He was born in the north of England, about forty-five years ago, and, like Hugh Miller, is an accidentally distinguished man, wholly by his own exertions. Pushed out of occupation in both England and Wales for heretical opinions he could not and wished not to shake off, he made his way to America in 1848. Here, too, he was too heretical to succeed in school-teaching, and non-expiration of office.

Brothers, ought such inconsistency to be presented before your own consciences and the gaze of the world? I am perfectly aware that the writer of this article is liable to be misjudged in the presentation of such reflections, but the inward monitor is voicing that duty demands the protestation, even at the risk of personal animadversion; so it must go forth, if the kindness of our Banner editors will allow theutterance. Surely it is full time that Spiritualists in their nation.

To heretical to succeed in school-teaching, and so became a lecturer on geology and mineralogy, which he studied mostly alone and unaided in every field, highway, railroad cut, stone quarry, or stone-heap, wherever he went. He has traveled and lectured very extensively in the United States and in Canada, from Cape Breton to California, and now comes before the public in a book, as the result of his labor, study and observation. Whoever reads the first lecture will surely desire to read the others; will read them if possible. The book contains six lectures, the following being "Tendency of manking to become a lecturer on geology and mineralogy, which he studied mostly alone and unaided in every field, highway, railroad cut, stone quarry, or stone-heap, wherever he went. He has traveled and lectured very extensively in the United States and in Canada, from Cape Breton to California, and now comes before the public in a book, as the result of his labor, study and observation. Whoever reads the first lecture will surely desire to read the others; will read them if possible. The book contains six lectures, the following being "Tendency of manking to be a contained to be a contain

"Tendency of mankind to look into the future. The fu-ture can be foretold. The earth will endure for millions of years. It will improve. Volcances will die and earth-quakes cease: Land surface will be increased. Climate will probably improve. Weeds, troublesome beasts and pols-onous reptiles will cease to exist. Agency of man in pro-ducing these results. Where fuel will be obtained in the ceming time. Increase of population. Means of subsist-ence. Man the noblest being that will ever live on this planet. The reason. The destiny of the earth." planet. The reason. The destiny of the earth

Mr. Denton has succeeded well in one thing-his book can be understood; an immense recommendation in these reckless, headlong or head-breaking times, when patient, sober study and reflection have almost ceased to exist, and become fossiliferous themselves. Indeed, one dis-tinguished American. University Professor of the science says, "Mr. Denton has certainly succeedscience says, "Mr. Denton has certainly succeeded better than any American author I know, in making a really interesting, readable book on general geology."

From the Radical for August.

ALE OF A PHYSICIAN; or, the Seeds and Fruits of Crime, By A. J. Davis. Boston: William White & Co.
Some of the most successful reformers have

been those who have skillfully woven their re-form theories into an interesting narrative, in which the evils they contend against are portrayed in all their hideousness, and the efficient remedy which reaches the very root of the evil is successfully applied. The ordinary reader, who would yawn over a dry disquisition, and speedily close the book, is interested, first in the story, and ventually in the reform it advocates.

Mr. Davis, in this book, tries his hand at this,

Mr. Davis, in this book, tries his hand at this, to him, new style; and, in the malu, with good success. The facts which he takes as the foundation of his story are "stranger than fiction," and yet there is something very life-like and real about it. His theory is, that crime is, to a great extent, progenital in its inception; and that the remedy, to be effectual, must be ante-natal in its application. Victors or thoughteen parties by application. Victous or thoughtless parents sow the seeds of crime in the very constitution of their children; of which, by and by, society reaps the bitter fruitage.

This is a radical truth, and very important to

nd not an indication that woman's capacity is elow the standard of man's.

Therefore, my brothers of the spiritualistic chool, I would plead most earnestly that you to have children who shall prove a blessing, and to have children who shall prove a blessing, and not a curse, to themselves and to society, they must begin aright, and live daily according to the unalterable laws of mental and physical health. As in the progeny of cousins, or others who uffer from the same bodily infirmity, the constitutional weakness is sure to appear in an intensi-fled form, so, in the children of parents who be-come sensual or criminal by a habit which has

the force of a second nature, that vice or crime is very sure to present a fearful development. When both the father and mother have "eaten sour grapes" daily and incessantly, it cannot be but that "the children's teeth" are set fearfully "on

From the Universe.

SPIRITUALISM. By Jabez C. Woodman, Counselor at Law. Fourth Edition. Boston: William White & Co.
This work is published in compliance with a re-

quest made by members of the Government of the Portland Association of Spiritualists, that the author would furnish for the press certain lec-tures which he delivered in reply to Dr. Dwight's sermon against Spiritualism. The discourses are clear, concise, and logical, and will no doubt do a good part in the work which they are designed to

SPIRITUALIST MEETINGS. Alphabetically Arranged.

ADRIAN, MION.—Regular Sunday meetings at 10% A. M. and 14 P. M., in City Hall, Main atreet. Children's Progressive Lyceum meets at same place at 12 M. Mrs. Martha Hunt, President; Ezra T. Sherwin, Secretary.

ASTORIA, CLATSOP CO., OR.—The Society of Friends of Progress have just completed a new hall, and invite speakers traveling their way to give them a call. They will be kindly received.

ANDOVER, O. — Children's Progressive Lyceum meets at Morley's Hall every Sunday at 11 & A.M. J. S. Morley, Con-ductor; Mrs. T. A. Aupp, Guardian; Mrs. E. P. Coleman, Assistant Guardian; Harriet Dayton, Secretary. APPLETON, Wis.—Children's Lyceum meets at 3 P. M. every

Sunday.

BOSTON, MASS.—Mercantile Hall.—The First Spiritualist Association meet in this hall, 32 Summer street. M. T. Dole, President; Samuel H. Jones, Vice President; Wm. A. Duncklee, Treasurer. The Children's Progressive Lyccum meets at 10 A.M. D. N. Ford, Conductor; Miss Mary A. Sanborn, Guardian. All letters should be addressed for the present to Charles W. Hunt, Secretary. Si Pleasant street.

Springfield Mall.—South End Lyceum meets at 80 Springfield street A. J. Chase, Conductor; Mrs. H. A. Dana, Arslstant, Acting Guardian.

sistant, Acting Guardian.

BROOKLYN, N. Y.—Jawyer's Hall.—The Spiritus 1sts hold meetings in Sawyer's Hall.—The Spiritus 1sts hold meetings in Sawyer's Hall.—The Spiritus 1sts hold meetings in Sawyer's Hall.—The Spiritus 1st Progressive Lycoum meets at 10 Å. m. A. G. Kipp, Conductor; Mrs. R. A. Bradford, Guardian of Groups.

Cumberland-street Lecture Room.—The First Spiritualist Society hold meetings every Sunday at the Cumberland-street Lecture Room, near De Kalb avenue. Circle and conference at 10½ o'clock A. M.; lectures at 3 and 7è p. M.

BARTONER M. Sawter 15.

BALTIMORS, MD.—Saratoga Hall.—The 'First Spiritualist Congregation of Baltimore' hold meetings on Sunday and Baltimore's hold meetings on Sunday and worlnesday evenings at Saratoga Hall, southeast corner Calevert and Saratoga Streets. Mrs. F. O. llyzer speaks till further notice. Children's Progressive Lyceum meets every Sunday at 10 A. M.

ther notice. Children's Progressive Lyceum meets every Sunday at 10 A. M.

Broadway Institute.—The Society of "Progressive Spiritu allsts of Baltimore." Services every Sunday morning and evening at the usual hours.

BRIDGEFORT, CONN.—Children's Progressive Lyceum meets overy Sunday at 164 A. M., at Lafayette Hall. Travis Swan, Conductor; Mrs. J. Wilson, Guardian. BUFFALO, N. Y.—The First Spiritualist Society hold meetings in Kremlin Hall. West Eagle street, every Sunday at 10% A. M and 7% P. M. Children's Lyceum meets at 2½ P. M. H. D. Fitzgerald, Conductor; Mrs. Mary Lane, Guardian.

BELVIDERE, ILL.—The Spiritual Society hold meetings in Green's Hall two Sundays in each month, forenoon and even-ing, at 10½ and 1½ o'clock. Cnildren's Progressive Lyceum meets at 2 o'clock. W. F. Jamieson, Conductor; S. C. Hay-wood, assistant Conductor; Mrs. Hiram Bidwell, Guardian.

BATTLE CEREE, MICH.—The First Society of Spiritualists hold meetings at Stuart's Hall every Sunday, at 10% A. M. and TM P. M. Lycoum at 2 P. M. Abner Hitchcock, Sec'y. CHARLESTOWN, MASS.—First Association of Spiritualists hold meetings every Sunday in Central Hall, 25 Elm street, at 2\frac{1}{2} and \(\frac{1}{2} \text{ P. M. Mrs. J. Brintnall. President; A. H. Richardson, Corresponding Secretary. Regular speaker:—Mrs. Fannie B. Feiton.

Fannie B. Feiton.

CHRLERA, MASS.—Granite Hall.—The Children's Progressive Lyccum meets every Sunday at Granite Hall, Broadway, corner of Fourth street, at 10% A.M. J. S. Dodge, Conductor; Eben Plumer, Asst. Conductor; Mrs. E. S. Dodge, Guardian; Mrs. Richardson, Asst. Guardian.

Free Chapel.—The Bible Christian Spiritualists hold meetings every Bunday in their Free Chapel on Park street, near Congress Avenue, commencing at 3 and 7 r. M. Mrs. M. A. Ricker, regular speaker. The public are invited. D. J. Ricker, Sup't.

er, Sup't.

CLEVELAND, O.—The First Society of Spiritualists and Liberalists hold regular meetings every Sunday at Lyceum Hall, 190 Superior street, opposite the Fost Office, morning and evening, at the usual hours. Children's Lyceum at 1 P. M. Officers of the Society: D. U. Pratt. President; George Ross, Vice President; Dr. M. C. Parker, Treasuret. Officers of Lyceum: Lewis King, Conductor; Mrs. D. A. Eddy, Ouardian; George Holmes, Musical Director; D. A. Eddy, Secretary.

Сиюдоо, I.L.—The Spiritualists hold meetings every Sunday in Crosby's Music Hall, at 18% A. м. and 7% г. м. Chli-dpen's Progressive Lycenum meets in the same hall immedi-ately after the morning lecture. Dr. 8. J. Avery, Conductor.

ately after the morning lecture. Dr. 8. J. Avery, Conductor.
CLYDE, O.—Progressive Association hold meetings every
Sunday in Willis Hall. Children's Progressive Lyceum meets
in Kline's New Hall at II A. M. S. M. Terry, Conductor;
J. Dewey, Gusardian.

CARTHAGE, MO.—The friends of progress hold their regular
meetings on Bunday afternoons. C. C. Colby, President; A.
W. Pickering, Scoretary.

DELAWAER, O.—The Progressive Association of Spiritualists hold regular meetings at their hall on North street every
Sunday at 7½ P. M. Children's Lycaum meets at 1½ A. M.
Wm. Willis, Conductor; Mrs. H. M. McPherson, Guardian.
Doronserer, Mass.—Moetings will be held in Union Hall
every Sunday and Thursday evening, at 8 o'clock. Admittance 10 cents.

Dover And Fonceoff, Mrs.—The Children's Progressive

DOVER AND FOXOROFT, ME.—The Children's Progressive Lyceum holds its Sunday session at 103 A.M. A. K. P. Gray, Eq., Conductor: V. A. Gray, Assistant Conductor: Mrs. Julia F. Biethen, Guardinu; Miss Anna B. Averili, Assistant Guardin; S. B. Sherburn, Musical Director; C. E. Ryder, Secretary.

DES MOINES, IOWA.—The First Spiritualist Association will meet regularly each Sunday at Good Templar's Hall (West Bide), for lectures, conferences and music, at 10\frac{1}{2} A. M. and 7 P. M., and the Children's Progressive Lyceum at 1\frac{1}{2} P. M.

DU QUOIN, ILL.—The First Society of Spiritualists hold meetings in Schrader's Hall, at 10 o'clock A. M., the first Sunday in each month. Children's Progressive Lyceum meets at the same place at 3 o'clock each Sunday. J. G. Mangold, Conductor; Mrs. Rarah Pier, Guardian. Social Leves for the benefit of the Lyceum every Wednesday evening.

FOXBORO', MASS.—Progressive Lyceum meets every Sunday at Town Hall, at 10½ A. M. C. F. Howard, Conductor; Mrs. N. F. Howard, Guardian.

GREAT FALLS, N. H.—The Progressive Brotherhood hold meetings every Sunday evening, at Union Hall. The Chil dren's Progressive Lyceum meets at the same place at 22 p. M. Dr. Reuben Barron, Conductor; Mrs. M. H. Sayward, Guardian; Mrs. M. H. Hill, Corresponding Secretary. GRORGETOWN, COLORADO.—The Spiritualists meet three evenings each week at the residence of H. Toft. Mrs. Toft. clairvoyant speaking medium.

HAMMONTON, N. J.—Meetings held every Sunday at 10 A. M., at the Spiritualist Hall on Third street. W. D. Whar-ton, President; A. J. King, Secretary. Lyceum at I. P. M. J. O. Ransom, Conductor; Mrs. J. M. Pecbles, Guardian.

HINGIAM, MASS.—Children's Lyceum meets every Sunday afternoon at 24 o'clock, at Temperance Hall, Lincoln's Building. E. Wilder, 2d, Conductor; Ada A. Clark, Guardian.

HOULTON, ME.—Meetings are held in Liberty Hall (owned by the Spiritualist Society) Sunday afternoons and evenings. LOWELL, MASS.—The First Spiritualist Society hold a general conference every Sunday at 2³ P. M., in Lyceum Hall, corner of Central and Middle streets. Children's Progressive Lyceum holds its sessions at 10% A. M. John Marriott, Jr., Conductor; Mrs. Elisha Hall, Guardian. N. S. Greenleaf, Cor. Sec.

JOF. Sec.

LEOMINSTER, MASS.—The Spiritual Society hold meetings overy second and fourth Sunday of each month. Speaker engaged:—A. E. Carpenter, Sept. 26 W. H. Yeaw, Secretary.

LANSING, MICH.—The First Society of Spiritualista hold regular meetings every Sunday at 10 o'clock, in Capital Hall. Rev. Dr. Barnard, regular speaker. The Children's Lyceum meets at 1 o'clock.

meets at 1 o'clock.

LA PORTE, IND —The Association of Spiritualists hold meet ings every Stunday at 10\(\frac{1}{2}\) A. M. and 3 P. M., at Concert Hall.

Dr. S. B. Collins, President; F. A. Tuttle, Cor. Sec.

LOUISVILLE, KY.—Spiritualists hold meetings every Sunday at 11 A. M. and 73 P. M., in Temperance Itali, Market street, between 4th and 5th.

Milkon Mark.

Milvond, Mass.—Children's Progressive Lyceum meets at Washington Hall, at HA.M. Preacott West, Conductor; Mrs. Marin L. Buxton, Guardian; S. W. Glibert, Musical Director and Corresponding Secretary.

and Corresponding Secretary.

MALDEN, MASS.—Regular meetings will be held in Pierpont Grove, every Sunday, at 2½ r. M.

MANCHESTER, N. II.—The Spiritualist Association hold meetings every Sunday afternoon and evening, at Lyceum Hall. Stephen Austin, President; Joseph Nichols, Secretary. MILWAURER, WIS.—The First Society of Spiritualists hold meetings every Sunday in Bowman's Hall, at 10½ A. M. and 7½ P. M. George Godfrey, Chairman. The Children's Progressive Lyceum meets at 2 P. M. T. M. Watson, Conductor; Betty Parker, Guardian; Dr. T. J. Freeman, Musical Director.

Parker, Guardian; Dr. T. J. Freeman, husical Director.
Morribania, N. Y.—First Society of Progressive Spiritualists—Assembly Rooms, corner Washington avenue and Fifth
street. Services at 3% P. M.
Milan, O.—Spiritualists' and Liberalists' Association and
Children's Progressive Lyceum. Lyceum meets at 10½ A. M.
Hudson Tuttle, Conductor; Emma Tuttle, Guardian.

MARLBORO', MASS.—The Spiritualist Association hold meetings at Forest Hall. Mrs. Lizzle A. Taylor, Secretary.

NEW YORK CITY.—The Society of Progressive Spiritualists will hold meetings every Sunday in the large hall of the Everett Rooms, corner of Broadway and Thirty-Fourth street, Lectures at 10 A. M. and 7 P. M. Children's Progressive Lyceum at 2 P. M. P. E. Farnsworth, Secretary, P. O. box 5679. NORTH SCITUATH, MASS.—The Spiritualist Association hold meetings the second and fourth Sunday in each month, in Conlinesset Hall, at 10 A. M. and 2 P. M. Progressive Lyceum meets at the same hall on the first and third Sunday at 10 A. M., and alternate Sundays at 12 M. Daniel J. Bates, Conductor; Mrs. Della M. Lewis, Guardian; C. C. Lewis, Military Director; A. A. T. Morris, Musical Director, NEW ORLEANS, LA.—Lectures and Conference on the Philosophy of Spiritualism, every Sunday, at 10M A. M., in the hall, No. 94 Exchange place, near Centre street. William R. Miller, President; J. H. Horton, Secretary.

NEWBURYPORT, MASS.—The Children's Progressive Lyceum meets in Lyceum Hail every Munday at 2 r. m. D. W. Green, Conductor; Mrs. S. L. Tarr, Guardian; Mrs. Lumford, Musical Director; J. T. Loring, Secretary. Conference or lecture in same hall at 72 o'clock.

in same hall at 14 o'clock.

NEW AIBANI, IND.—The Society of Progressive Spiritualists hold meetings every Sunday at 2 and 7 p. M. J. Kemble, President; Isaao Bruce, Vice President; A. R. Sharp, Recording Secretary; A. C. McFadden, Corresponding Secretary; J. W. Hertly, Treasurer.

Oswzoo, N. Y.—The Spiritualists hold regular meetings at their new "Lyccum Hall." Grant Block, every Sunday at 11 A. M., and 7 R. P. M. John Austen, President. Children's Progressive Lyccum meets at 2 p. M. J. L. Pool, Conductor; Mrs. C. E. Richards, Guardian; F. H. Jones, Musical Director. PortraMp. Mrs.—The "First Portland Spiritual Association" hold meetings every Sunday in their (new) Congress Itall, Congress street, at 3 and 7 M o'clock P. M. James Furbish, President; R. I. Hull, Corresponding Secretary. Children's Lyccum meets at 194 A. M. Wim. E. Smith, Conductor; Mrs. R. I. Hull, Guardian; Miss Clara F. Smith and Miss Ince A. Blanchard, Assistant Guardians.

Painksville, O.—Progressive Lyccum meets Sundays at 10

PAINESVILLE, O.—Progressive Lyceum meets Sundays at 10 A. M. A. G. Smith, Conductor: Mary E. Dewey, Guardian. A. M. A. G. Smith, Conductor: Mary E. Dewey, Guardian. Pullabatheria, P.A.—Children's Progressive Lyceum No. 1, meets at Concert Hall, Chestnut, above 12th atreet, at 9‡ A. M., on Sundays, M. B. Dyott, Conductor; Mrs. Mary J. Dyott, Guardian.—Lyceum No. 2, at Thompson atreet church, at 10 A. M. Mr. Shaw, Conductor; Mrs. Mary Stretch, Guardian. The First Association of Spiritualists has its lectures at Concert Hall, at 3H and 8 P.M. every Sunday.—"The Philadelphia Spiritual Union" meets at Washington Hall every Sunday, the morning devoted to their Lyceum, and the even ing to lectures.

PUTNAM, CONN.—Meetings are held at Central Hall every Sunday at 12 P. M. Progressive Lyceum at 102 A. M. PLYMOUTH, Mass.—Children's Progressive Lyceum meets every Sunday at 11 A. M., in Lyceum Hahr.

QUINCY, MASS.—Meetings at 2% and 7 o'clock F. M. Progressive Lyceum meets at 1% P. M.

gressive Lyceum meets at 14 F. M.

ROOHESTER, N. Y.—Religious Society of Progressive Spiritualists meet in Sclitzer's Hall Sunday and Thursday evenings.

A. L. E. Nash, President. Children's Progressive Lyceum meets every Sunday, at 22 F. M. Mrs. Collins, Conductor; Miss E. G. Beebe, Assistant Conductor. ROCKFORD, ILL.—The First Society of Spiritualists meet in Brown's Hall every Sunday evening at 7 o'clock.

RIGHMOND, IND.—The Friends of Progress hold meetings every Sunday morning in Henry Hall, at 103 A.M. Children's Progressive Lycoum meets in the same hall at 2 P.M.

SALEM, MASS.—The Lyceum Association have lectures every Sunday at 3 and 7½ r. m., at Hubon Hall. Progressive Lyceum meets at 12½. Wn. Harmon, Conductor; Mrs. Wm. Harmon, Guardian; Wm. O. Perkins, Secretary.

Barpon, Guardian; win. O. Perkins, Secretary.

Stapponp. Conn.—Speakers engaged:—Agnes M. Davis during September; D. W. Hull during November.

Stonkham, Mass.—The Spiritualist Association hold meetings at Harmony Hall two Sundays in each month, at 2½ and 7 г. м. Afternoon lectures, free, Evenings, 10 cents. The Children's Progressive Lyceum meets every Sunday at 10½ A. м. E. T. Whittier, Conductor; Ida Herson, Guardian.

A. M. E. T. Whittier, Conductor; ida Herson, Guardian.
ST. LOUIS, Mo.—The "Society of Spiritualists and Progressive Lyceum" of St. Louis hold three exssions each Sun day, in Philharmonic Hall, corner of Washington avenue and Fourth street. Lectures at 11 A. M. and St. M.: Lyceum 94 A. M. Charles A. Fenn, President; Mary A. Fairchild, Vice President: W. S. Fox. Secretary; W. H. Rudolph, Treasurer; Thomas Allen, Librarian; Miss Mary J. Farnham, Assistant Librarian; Miyron Coloney, Conductor of Lyceum; Miss Sarsh E. Cook, Guardian of Groups; Mrs. J. A. Coloney, Musical Director.

Sarah E. Cook, Guardian of Groups; Mrs. J. A. Coloney, Musical Director.

San Francisco, Cal.—Meetings are held every Sunday evening in Mechanic's Institute Hall, Poststreet. Mrs. Laura Smith (late Cuppy), speaker.

Springpield, Lll.—The "Springfield Spiritual Association" hold meetings every Sunday morning at 11 o'clock in Capital Hall, southwest corner Fifth and Adams streets. John Ordway, President; A. A. Brackett, Vice President; W. H. Planck, Secretary; Mrs. L. M. Hanson, Treasurer. Children's Progressive Lyceum meets at 9 c'clock. R. A. Richards, Conductor; Miss Lizzle Porter, Guardian.

Sacramento, Cal.—Meetings archeld in Turn Verein Hall, on K. street, every Sunday, at 11 A. M. and 7 P. M. Children's Progressive Lyceum meets at 2 F. M. Henry Bowman, Conductor; Miss C. A. Brewster, Guardian.

Stoamore, Lil.—The Children's Progressive Lyceum meets at the Universalist Church every Sunday at 4 P. M. Harvey, A. Jones Conductor; Miss Agues Brown, Guardian; Agrippi Dowe, President of Society; Curtis Smith, First Vice President and Treasurer; Mrs. Sarah D. P. Jones, Corresponding and Recording Secretary.

Taoy, N. Y.—Progressive Spiritualists hold meetings in Har

and Recording Secretary.
TROY, N.Y.—ProgressiveSpiritualists hold meetings in Har
mony Hall, corner of Third and Riverstreets, at 10½ A. M. and
1½ P. M. Children's Lyceum at 2½ P. M. Henj. Starbuck,
Conductor. Jonductor.

TOLEDO, O.—Meetings are held and regular speaking in Old
Masonic Hall. Summit street, at 73 P. M. All are invited
ree. Children's Progressive Lycsum in same place every
sunday at 10 A. M. C. B. Eelis, Conductor; Miss Ella Knight,

Guardian.

TERRE HAUTE, IND.—The Spiritual Society hold meetings every Sunday at Pence's Hall, at HA. M. and Sr. M. Lyceum meets at 2%. E. G. Granville, Conductor; Mrs. Louisa Pierce, Guardian; T. A. Madison, Secretary of Spiritual and Lyceum Societies.

Societies.

TOPEKA, KAN.—The "First Society of Spiritualists and Friends of Progress" meet every Sunday, at 10\(^2\) A. M. and 7\(^2\) P. M., at Constitution Hall, No. 13\(^3\) Kansas avenue. Admission free. Mrs. U. T. Thomas, inspirational speaker; F. L. Crane, President; F. P. Baker, Secretary; Miss Alice Hall,

Organist.

VINELAND, N. J.—Friends of Progress meetings are held in Plum-atreet Hail every Sunday at 19½ A. M., and evening President, C. B. Campbell: Vice Presidents, H. H. Ladd, Mrs. Ladd; Treasurer, S. G. Sylvester; Corresponding Secretaries, Mrs. Portia Gage, Mrs. Sarah Coonley. Children's Lyceum meets at 12½ P. M. Dr. David Allen, Conductor: Mrs. Julia Brigham, Guardian; Miss Ella Beach, Musical Director; D. F. Tanner, Librarian. Speakers desiring to address said Society should write to the Corresponding Secretaries.

WALTHAM, Mass.—The First Spiritualist Society hold meetings every Sunday at Union Hall, at 2\(\frac{1}{2}\) and 7\(\frac{1}{2}\) r. M. Seats free. C. O. Jenison, President; Dr. W. Sherman, Mrs. E. Wetherbee, Vice Presidents; J. Rowington, Secretary; J. Lincoln, J. Mayo, J. Fessenden. Trustees. Speakers engaged: Mrs. N. J. Willis, Sept. 26; Dr. J. H. Currier, Oct 3 and 17; Mrs. S. A. Willis, Oct. 10.

WHLIAMSBURG, N. Y.—The First Spiritualist Association hold meetings and provide first-class speakers every Thursday evening, at Masonic Buildings, 7th street, corner of Grand. Tickets of admission, 15 cents; to be obtained of H. Witt, Sec-retary, 92 Fourth street. Dr. B. McFarland, President.

retary, 92 Fourth street. Dr. B. McFarland, President.
WABHINGTON, D. C.—The First Society of Progressive
Spiritualists meets every Sunday, in their (new) Harmonial
Hall, opposite Metropolitan Hotal, Pennsylvania Avenue, between 6th and 7th streets. Lectures at 11 a.M. and 74 P. M.
Speakers engaged:—Mrs. Spettigue (late Clair R DeEvere)
during October; Miss Susie M. Johnson during November; N.
Frank White dering December; E. V. Wilson during January; Emma Hardinge (expected) during February; Moses
Hull during March and April; Alcinda W. Slade during May,
Children's Progressive Lyceum George B. Davis, Conductor) meets at 125 o'clock. John Mayhew, President.
WORORSTER, MASS.—Meetings are held in Horticultural
Hall, every Sunday, at 2% and 7 P. M. E. D. Weatherbee,
President; Mrs. E. P. Spring, Corresponding Secretary.
YATES CITT, ILL.—The First Society of Spiritualists and
Friends of Progress meet for conference Sundays at 2½ P. M.

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