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Xiterary

Written for the Banner of Light.

THE MINISTER'S WIFE.

BY MRS, ELIZA M. HICKOK.

CHAPTER I.

Two ladies were busily sewing, and as busily autumn afternoon.

The sun was slowly journeying down into the shadows of the night, but enough of its brightness yet lingered to make sky and earth beautiful, and as if bathed in glory.

Nature in itself was lovely enough to inspire more ennobling thoughts and loftier sentiments than criticising and condemning one's fellow-

It seems a pity that we, fallible, erring beings, must be watched and scrutinized and judgedoftener wrong than right-by some one who can find nothing more interesting to talk about, while in Nature there are so many subjects, such vast resources, such wonderful themes, which would elevate and expand the soul, while none would be wronged or grieved, either by condemnation or approval. For Nature would be still beautiful, grand and undisturbed by the opinions, for or against, of all the world.

But, as is too often the case, the glowing sunset and the tranquil scene without were lost to the two ladies, who found more interest in discussing their neighbors' affairs. They had no thought of scandalizing any one;

they were only gossiping in a friendly, comfort-Mrs. Ross, who had come to spend the after-

noon with Mrs. Bates, had the most information to give, for she had less of home cares, and consequently more time to visit.

Allusion had been made to nearly all their acquaintances, in various trifling remarks, when last, but by no means least-only held in reservation as being more interesting-reference was made to the young minister, who, with his pretty bride of a few months, had recently come among

He had come to this flourishing village to supply the vacancy occasioned by the departure of the former preacher, who, being a man of considerable ability and tact, had received the offer of a much larger salary in a neighboring city, and, as a consequence, was suddenly "called" in that direction, the better to perform his Master's will.

But Archival Heath was young, hopeful, happy, and with moderate desires and expenses, and moreover just commencing his career as a preacher, and was very well satisfied with the comfortable competency.

It may be that, after having seen and talked with several members of his church, he felt some slight misgivings as to whether his ideas would walk in straight onward to the end, and would listen to nothing that in any way conflicted with their old-time beliefs.

But he was too much of a nobleman of Nature not to be true to himself, and speak the living truths which came to him in waves of inspiration. Perhaps he was not quite sure that he did right in accepting the position, where the people would pay him to preach what they liked to hear; but it was the darling wish of his good parents to see their promising son a preacher of the gospel so dear to them.

To that end they had given him a thorough ed ucation, and toiled the harder for it, for they were not wealthy, and other children claimed their care and support, as well as their eldest and

dearly loved. Archival knew-he had been told from childhood—what was expected of him, and though he felt certain he could never preach like those he had been accustomed to hear, he resolved to speak fearlessly and truly what seemed to be given him. And since he would not devote all his time to preparing elaborately worded discourses, he thought he might find some time to spare for his painting, for he had an artist's soul; and in his leisure moments had already sketched some pic-

tures of merit. This fact was not generally known to the good people, who of course thought he ought to live, soul and body, for them.

But Mrs. Ross had found it out; and thinking it very strange and not just right, was bound to mention it to Mrs. Bates. This and several other little things were rather tending to condemn him in the estimation of these two ladies.

His wife, they really had no fellowship with: and gentle, merry Lillian Heath was likely to have her actions pretty narrowly watched, and severely criticised. "She was too lively," "dressed too much for a minister's wife," "wore her hair in a shower of natural curls," "said witty things and laughed when she pleased," and, more than all, did not "belong to the church." And what was more remarkable still, her husband appeared not alarmed at the fact.

"I think," remarked Mrs. Bates, on this occasion, "it is nothing strange that Mrs. Heath should not feel the need of the protection of the church, while her husband, a minister, is not at all troubled about it. He is very liberal in his views, you know."

"Yes; and too much so, I think," replied Mrs. Ross. "I am afraid the doctrine he preaches will have a bad influence, especially upon the young, who must be made to feel their sinfulness, and see their danger, or they will never repent."

"And his wife, too, if only for example's sake, ought to join the church," said Mrs. B.; "though I expect he thinks she is good enough without.

Only a short time married, you know." the looks of it; beside "-with a most impressive other thing to endure, with Christ's forbearance, shake of the head—"I don't know about her be- and sublime patience, the flerce storms and dark

talk and actions, something has just come to light, which I guess you can hardly believe. I am thinking her easy husband will find himself terribly deceived by-and-by."

"Why, you don't mean to say, Sister Ross, that she has been guilty of any misconduct?"

"I don't know as I ought to speak of it, for if the whole thing comes to light, I should n't want my name brought into it, you know, for of all conversing, in a neat little parlor, one pleasant things, I hate tattling and slander," said Mrs. Ross, energetically.

"Oh, what we say, between ourselves, of course goes no further. Beside, it may be your duty, Sister Ross, to tell; and may yet be the sad duty of some one of us to inform her poor deceived hushand."

"Well, only yesterday, Brother Samuel happened to be passing by there, and just as he came in sight of the house, the door opened, and a hand. some young man came out, followed closely by Mrs. Heath. They stopped for a few moments, talking; and Brother Samuel, knowing Mr. Heath to be absent, just stepped behind a clump of bushes and watched their proceedings, as he was very sure they had not seen him. After talking and laughing for a few moments, the gentleman looked all around to see if any one was coming, then put his arm around Mrs. Heath, and actually kissed her! Yes; and Samuel is very sure that she returned it! Our minister's wife! He could not hear their parting words plainly, but knows they said something about Mr. Heath's being away. Qf course they were planning how this fine gentleman could come again in the husband's absence. I never did think much of city-bred ladies."

After this astounding revelation, there were more severe comments and lamentations over such iniquity and faithlessness.

But what could be expected of a minister's wife who "would n't join the church"? Now these worthy ladies judged wholly from external appearances, construed to suit their prejudices. We shall see if they judged rightly.

Soon after tea, Mrs. Ross took her departure for home.

On her way she passed the pretty cottage occupied by Mr. Heath. It was early evening—the cheerful parlor was well lighted, but the shades had not been drawn down, and the indignant lady, as she passed slowly by, had a fair view of the pretty picture within.

The husband sat beside the centre-table, looking at a new engraving. Evidently he had called his wife to admire some artistic touch, unusually pleasing to himself, for she stood beside him, one arm thrown around his neck, while her hand passed caressingly over his intellectual brow and her animated countenance spoke her interest in the picture before her.

Then the look of love and pride she gave him, as he turned from the engraving to her own radiant face, and drew her to a seat beside him, ought to have told the suspicious lady thus favored with a glimpse of the interior of a happy home, that there could be no deception or guile in the soul that looked forth from those starry eyes.

But Mrs. Ross only regarded the wifely affection manifested as so much additional deception and wickedness, and with no charity in her heart passed on, mourning at this world's depravity.

CHAPTER II.

Weeks passed on; and from the small beginning already stated, the whole circle of brethren and sisters in the church had become aware of the alarming fact that their minister's wife was conducting herself with the greatest impropriety, and that something must soon be done about it.

It was now confidently asserted that Samuel Ross had heard this wicked woman speak of a day when her husband would be absent, for the gentleman to call again.

And this was proved by the fact that on the Tuesday following, Mr. Heath visited a neighboring city; and very soon after he left, the same young man drove up to the door with an "elegant team," and Mrs. Heath, "dressed in her best," rode away with him.

How or when she returned, they did not know. She did not come before dark, for all the neighbors within sight watched for her to come back. At a sewing-circle, one day, some one slightly imbued with a spirit of charity suggested the possibility that this stranger gentleman, who evidently came from the city, might be a brother of Mrs. Heath. But the idea was so quickly and scornfully rejected, that the originator never ven-

"Her brother"! "Of course not; there was n't the slightest resemblance; and hadn't they all been told by Mrs. Matthews, who knew all about the family in the city, that Lillian Mowbray. was an only child? Beside-proof conclusive-a brother would not always come in Mr. Heath's absence, nor-very likely glance carefully around to see if any one was looking, before he kissed the lady."

tured another on that subject.

Nor was the minister himself exempt from censure by one and another. His preaching was not to their taste—he had new and original ideas -he was too liberal, though he only spoke from the impulses of a kind, benevolent heart. And no one could accuse him of neglecting duty, so far as visiting the sick and poor, or striving to comfort the sad and dying.

Nor did he forget the material, while ministering to the spiritual; and many a lone, neglected one found it much easier to praise God for his goodness, after a substantial visit from the generous minister and his sympathizing wife.

It is easy enough to be a Christian when enjoying prosperity and comfort; when sin and temptation seem to have glided from our path for a "Very true; as you say, she ought to do so, for time, and all goes well with us. It is quite an-

burdens of life.

Ay, and very often the heart rebels even while the lips are forced to murmer, "Thy will be

There are always enough to counsel and advise, and tell poor, afflicted mortals how they ought to feel and do; but faith without works, in a world of stern realities, accomplishes very little.

And many in the community where Mr. Heath was laboring for the advancement of truth and right, were beginning to realize the truth of this. Many were becoming his firm, devoted friends, and realizing from his teachings new beauties in the life on earth - new and soul-inspiring truths which really cheered them on their way.

While others clung with such tenacity to their limited beliefs, and allowed their prejudices against the eloquent young preacher so to deepen and strengthen that a division was likely to occur in the church.

No one could have regretted this more than Archival Heath, for he was charitable and forgiv-

But he was not entirely ignorant of the fact that his fair young wife-the darling of his heart - was being gossiped about rather freely, although nothing definite had reached him to trouble his feelings.

He knew that several elderly ladies were not pleased with her; but he said to himself, "they must like Lillian when they know her better; perhaps they do not think her sociable enough." So he encouraged her to visit them all, and try to interest herself in their conversation and surroundings, letting them understand that she was disposed to be friendly.

But one evening as he came in to tea, where the table, arranged with simple elegance, awaited his presence, Lillian sprang to great him, with an unwonted sparkle in her eyes, and a deeper tinge on either cheek, which made her look extremely pretty, but evinced that a positing had disturbed

The lover-husband clasped her to his heart a moment, then putting her gently from him said, as he smilingly regarded her expressive countonance, "What is it, my darling? You look unusually sparkling, I think, for such a cool, quiet evening as this."

"Oh, Archie, dear, I hope you will never ask me to call on any of those disagreeable old ---"

"My Lillian," and a playful kiss stopped the impetuous utterance; " but come, we will have tea now, then you shall tell me all about your call or calls, which I am afraid did not prove very agreeable to you."

Well, you did not let me say anything very severe, Archie. I suppose that was best; but when I tell you of the receptions, I got, I think you will not blame me for feeling both hurt and vexed, though you might think I was wrong to speak so forcibly as I commenced to."

"I have never yet known my little wife intentionally wrong, and if she felt angry I doubt not there was cause for it," was the gallant reply, which was rewarded by a bright smile and a look of perfect affection.

Then the husband spoke of other things, for he always tried to banish unpleasant subjects from the table, believing that one of the best rules of health.

When tea was over Lillian took her accustomed seat, a low ottaman by her husband's side, and. encircled by his protecting arm, commenced to recount her afternoon's experience. She had called first on Mrs. Baker, (an old lady, well known for her severity in judgment and opinion) because, as she said, with a little spiteful accent, which brought a lurking smile to Archival's mouth, she wished to get that call made and 'have it done with."

She was frigidly received, and treated to discourses on the sin of vanity and pride, and the abomination of deception, and entertained with a partial view of the fate in store for "unbelievers," besides various dark, hints, which she could not quite understand, but was sure meant something; and told how sin would always be found out in the end, no matter how carefully

She bore this all, as patiently as she could; and made her next call upon Mrs. Bates. As often happened, Mrs. Ross was visiting there; and any one at all suspicious, would have known from the His wife was not present, and this caused an exlooks of these ladies that Lillian Heath had been the subject of their conversation, before she en-

treated far from cordially; and could not fail to notice the significant glances exchanged between shrunk from cross or duty, as he said, and " was the two ladies, with whom she found it so hard

Her call was not extended; and her kind invitation, on going away, met only the cold reply, 'I thank you." Nor was she asked to come No wonder heart and cheek burned at such

"What could it mean?" she questioned. Why

with herself. But Archival was an excellent comforter; and sake, so devotedly she loved him-so fully believed that he, at least, was perfect in his goodness. He gradually calmed her excited feelings, though his own soul was indignant at such proceedings, for which he could not possibly ac-

count.

come a giant evil—to forgive weburning wrong or ly hinting at terrible improprieties in his wife's this gentleman, whom you probably recognize, provocation—to bear with rational the heaviest conduct, warning him of her deceiving powers— and I present to your notice Mr. Harland Mowadvising him to watch her more carefully—and lastly telling him that the church would deem it their duty to take some action in reference to it, as, though she was not a member, it was highly improper that such scandal should exist about their minister's wife. Reference was made to the strange young man; and Archival Heath understood it all, and could easily trace it back to the small material from which, aided by envy and suspicion, a formidable story had been created. Lillian at once exclaimed, "Oh, tell them,

Archie, how mistaken they have been.". But her hubsand replied, "My dear, I think I have a better plan. Let things take their course, until they onliminate: then I will teach these Pharisaical ones a lesson which they well deserve; then give them a sermon, such as they really need; and after that they may find another pastor, who perhaps will tell them of a way to Heaven such as they like. to travel in."

But, Archie, we have so many good friends here. I should not like to leave; beside, I would ing, and would have done and sacrificed much to not go from a place with any scandal attached to promote good will and harmony among his neigh- my name," and Lillian's high spirit flashed from her dark eyes.

"And you shall not, my darling. You will live down every mean aspersion and slanderous saying. I had no thought of leaving here, nor yet of abandoning the high calling I have chosen; but I can no longer preach for their money, while I do not believe the sentiments best pleasing to them. I can support my Lillian and myself by the talent God has given me, though I shall ever feel that I must speak to the world such truths as I feel deep in my own heart-truths that come freely from the world unseen-and they who wish shall receive them without money and without price."

And so the anonymous letter produced no inharmony in that happy home; and soon after another was received, which was noticed no more than the first.

Then the leading members of this virtuous and indignant band resolved to make a formal visit to the minister in his own home, and see if he would notice them then.

With this object in view, Mrs. Baker, as being most rigid and determined, set out early one afternoon, to see how many would accompany her on the evening of the following day, when they would plainly expose the deceiving wife, and undeceive the strangely-blinded husband. She was, however, surprised to find so few willing to respond to the call of "duty."

Many of the church members told her plainly that they considered such a course of action uncalled for; that they had seen nothing amiss in the deportment of Mrs. Heath-nothing but what could doubtless be satisfactorily explained by the lady, to whom they had become attached; and declared themselves the firm friends of both husband and wife. For there were many good, true Christians in

this society-Christians because they loved to do | the circumstances. right, and tried to follow the example of the perfect Man, and not from fear of punishment.

We sometimes see persons who will do right, because it is right, and shun evil, because they are guided by their best impulses and higher natures; while others seem to need law and creed and constant terror of some retribution before them-and even then we cannot trust them.

But Mrs. Baker was persistent, and she canvassed the neighborhood until she had quite a party, who all met at her house, on the appointed evening, and marched in solemn procession to the minister's quiet abode, where they expected to create a sensation, for they had no doubt of being able to convince the young minister of his wife's unworthiness when he had heard personally their proofs and facts.

He had been made aware of the intended visit; and very quietly a communication was sent to a young man in the city, to be answered in proprie personic, and none of the self-invited guests were the wiser for it.

The evening arrived-as all evenings do-and the deacon, the brothers and sisters, quite a respectable number of them, who would not shrink from "duty," as they complacently thought, proceeded directly to their destination, each having made the visit a subject of prayer that good might result. We trust the prayer was answer-

Mr. Heath received them with his usual easy courtesy, and invited them at once to the parlor. change of glances among a few sisters.

There was a little embarrassing silence, which it certainly must have been rather crossing to She was not so severely lectured here, but break, considering the subject to be introduced. But stern old Deacon Barber had never yet n't going to now." For he had been commissioned to make the opening remarks, to be followed by such testimony as those present had to give.

With something of an effort, he commenced Elder Heath, we have felt it our painful duty to come and see you in regard to the conduct of your wife, which we all felt was bringing reproach treatment, for Lillian Heath was all unused to it. upon you and the church. You have already." continued the deacon, gaining confidence now should she be treated coldly, even scornfully, by that he had begun, "been made acquainted with those who professed love and charity for all? It some facts, by letter, which we hoped you would was indeed a poor return for the effort she had regard more than you have done. Before you made to visit and try to he friendly with people hear the additional testimony, which we hope who had little of thought or feeling in common will satisfy you that your wife, at least, needs some restraining influence, some of the sisters think it would be well for her to be present. If Lillian could endure and forgive much for his she is sincerely repentant, we shall try to forgive her." He paused, looking at the calm, serious face of the minister, who at once replied:

"I presume Mrs. Heath has not the least objection to being present," and he threw open the door of an adjoining apartment, when his wife immediately came forward, accompanied by a He was somewhat enlightened, when, a few gentleman; and Mr. Heath continued: "Before | hunited Stats mirricay medel sex 70."

Epartment. ing good enough without. I've watched ber, Sis- hours of adversity—to grapple with and over- days later, he received an anonymous note, vague- | proceeding further, it may be well to introduce ter Bates; and beside all her vanity and frivolous | come a giant evil—to forgive wburning wrong or | ly hinting at terrible improprieties in his wife's | this gentleman, whom you probably recognize. bray, my wife's own and only brother, who I assure you has all a brother's respect and affection for his sister."

> There were more glances exchanged then among those present, but all were speechless, and I doubt not the prevailing sentiment there was the wish that they were all at home,

The husband stood erect before their waiting for further remarks, with more of pity than resentment expressed upon his fine countenance; his wife beside him, protty and sparkling, with no shade of remorse on her fair face, while the handsome young man cast mischievous glances among them: and as the rogulah black eyes rested for a moment on the fair face of a young numarried sister-who, in her zeal to do right, had been persuaded to be present-I am very certain that she wished in her heart she had met him elsowhere, and under different circumstances, for the sake of his good opinion.

As no one seemed to know what to say, Mr. Heath addressed them;

"I trust, my brothers and sisters," he said, "that you are now able to see that suspicion and prejudice have led to this step. Your suspicion had but the slightest grounds, your prejudice was uncalled for. While I do not intend to be severe you cannot expect me to feel less than indignation at the aspersions east upon the wife I have chosen, and whom I know to be pure and true at heart. Not knowing that she had a brother, you might be pardoned for thinking it strange that this gentleman should visit our home so familiarly; but, my friends, not knowing, you might as easily have thought him to be a brother; and as easily you might have learned the truth from her or myself had you chosen to act the part of friends. Everything which to you seemed improper I can satisfactorily explain, but I shall not particularize, for I know you feel the truth of what I have said. That Lillian's brother-her childhood's companion-but two years her senior, should kiss her, gives me not the slightest displeasure; that he glanced around to see if he was observed, was mistaken imagination; and could his parting words have been heard by the concealed watcher, he might have told you something like this, ' Give my love to Archie; tell him to be at home when I come down again.' On the day when she rode away with him, we met by agreement at her parents' house in the city, and both returned home by that evening's train. I speak of these instances (and by these you may judge every other) that you may see how hasty your judgments have been, and how important that we know the motive before we condemn the act. I have only kind feelings toward each one before me, but I do regret exceedingly, and must condemn, this uncharitable spirit among you."

When he had concluded (and his remarks were more extended than I have given them), Deacon Barber felt that he must in some way apologize, which he did with as good grace as possible under

Several came forward and frankly acknowledged they were wrong and hasty, and Lillian clasped their proffered hands warmly and forgivingly; and from that hour they too were her faithful friends.

But there were yet a few, who, bigoted and determined, though they were forced to believe her innocent of the wrong they had supposed, would have no fellowship with her, and with cool formality took their leave.

But each and all had learned a lesson, at least in the chagrin they had experienced, at this ending of the affair, which was more fully impressed upon their minds by the rare and eloquent sermon to which they listened the next Sabbath. And it was not without its good effect, I am happy to say, for many realized as never before the beauty of charity, in thought, in word and deed, and took a higher view of religion than that bounded by creeds, doctrines and formalities.

But Sister Baker declared to Sister Bates, who came in to "talk it over," the next afternoon, that "all anybody might say would n't change her mind about Lillian Heath's principles. If she was n't in the wrong that time, she would n't trust her." "Catch her making an apology to the saucy young thing that had no grace, at all, and not half dignity enough to be a minister's wife." "Though she might do well enough for such a minister as Mr. Heath." "So different from good old Parson Brown, who had always a solumn look, and never falled to preach to sinners as they deserved." And the old lady drow a deep sigh as she concluded the remark.

Well, well, good Sister Baker, the world will move on and progress in knowledge and wisdom and truth in splte of you.

Archival Heath preached no more at the -Church; but wherever he spoke, he was never without a large and attentive audience, and had always a kind greeting, a friendly word for all without inquiring to what church they belonged.

They still live in the pleasant, thriving village, beloved by so many that the friendship of the few who will not believe in his preaching, or the goodness of his amiable wife, can easily be dispensed with. Their home is all the word implies

to friend or stranger. And if you, reader, wish to see the beauty of an artist's retreat, to find a hearty welcome and hospitable entertainment, and form a most agreeable acquaintance, visit the minister and his wife.

If a gentleman and lady are walking together she should always be at his right arm, whether it be toward the inside or outside of the walk; thus the lady will avoid being pushed and annoyed by passers by. Always turn to the right when passing a person or persons on the street.

A letter was lately received at Lowell, with the following address: " E-S lowhel, Neir Baston

Original Essay.

ABOUT SPIRITUALISM.

Admitting the main point of Spiritualism to be true, how are mankind generally to be affected, first, by the thing itself, and second, by the general promulgation of this truth? What is the main point of Spiritualism? We presume it to be the net that the soul or spirit of one individual, though it may be invisible to the ordinary organs of vision, can meet and hold communion on earth by language, and otherwise, with another human being; that the soul or spirit of one deceased may and does return and put itself in communion with persons still living on the earth. This we may assume is briefly the main practical point of Spiritualism. Now admitting the fact, how shall we reason upon it? If the soul, or the spirit, separated by the ordinary and inevitable process of death, still exists, and retains the identity of the human being, and has power to revisit the scenes of its former life and to make itself known to any one-to make its presence felt by any living person, would it not have the power to make its presence sensibly known to any number of persons, and to the whole human race? Or, rather, would it not seem natural that if the power existed at all, it should be unlimited, so far as the metes and bounds of our little world are con-

Those, persons who intelligently believe the Bible, must believe that in former times the souls and spirits of deceased persons revisited their friends on the earth. If the Bible statements of this fact are not to be received, the whole history will stand at the mercy of every doubter; for if one clear statement may be repudiated, why not another? If we believe the facts related in the Bible, we believe then that the souls and spirits of deceased persons have revisited the scenes of their former life. There is indeed one instance related, where Elijah, by prayer to God, is said to have brought back the soul of a young man which had quitted his deceased body, and thus revived the dead to a living state of being. The Bible instances of the visitation and action of spirits, angels, and other beings ordinarily invisible, are numerous, and cannot be repudiated or ignored without entirely destroying the credit of the book

We adduce this illustrative reasoning chiefly as an argument to show that there is nothing new in regard to the visitation of spirits. The thing that is usually regarded by many as new, or novel and incredible, is the present claim of more famillar and more frequent visitations, which have given rise to a sect called or styling themselves Spiritualists, which sect is claimed by some to embrace already in its fold many millions of persons of both sexes. The leaders of this sect have erected a theory of religion alleged to emanate from the spirit-land, and claimed to be superior to the commonly received religious opinions and creeds previously existing on the earth, (which, to tell the truth, are legion,) with as many shades and differences as there are numbers of religious denominations.

Admitting the probability-if the first great fact be regarded as established—that the spirits are now promulgating a new and improved religion. arising from superior knowledge hitherto withheld from the generality of the human race, how can the spirits best promote this object? Associated with this idea is the natural inquiry. Why, for so many hundreds of years, or, perhaps, for more than a thousand years, have spiritual manifestations been, as it were, kept in abeyance, apparently inoperative, or else operating insensibly, so far as men generally have been conscious? Following these, comes the minor question: Why these manifestations began in such an obscure, uncertain and dubious method of communication, so labored and so awkward? And why they should not only have been thus strangely originated, but why they are yet continued in such a way, in numerous instances, as to lead to ridicule and to doubt, in nearly all cases, respecting their truth or their reality as spirit communications? Admitting that there are certain persons who are specially favored with visits from spiritual beings, what is the probable ruling principle, or regulating power or idiosyncrasy that determines who shall be thus visited? If any, why not all? We would not be understood as denying either the possibility, the probability, or, for that matter, the certainty of these spiritual visitations to certain favored individuals. On the contrary, we are ready to admit all that can be asked on this point. We are now investigating, not the fact of spiritual intercourse, but the meaning, and the probable future result of the present modern manifesta-

If only a comparatively small number of human beings are to be subject to immediate spiritual intercourse, how are the millions of others to be concinced that such intercourse is real? or why should they be? That is to say, how are people generally to be induced to discard all preconceived notions of the present and the future life of man, by the mere statement of persons that they have communication with the spirits of the departed? Suppose that every tenth man sees, hears and converses with the spirits, and the nine receive no such evidence, why should the nine believe that the tenth had such evidence? Why should not the nine regard it as only the individual fancy of the tenth? If it is the desire and the design, and if it is in the power of spiritual beings that spiritual truth should become universally known, why should not each individual of the entire race be visited spiritually? What is to hinder it, physically? And why should the direct manifestations be limited to a very few? Finally, how can any intelligent man allege that he believes in spiritual manifestations, if he has never experienced anything of the kind? Or does any one so situated thus believe? One who has seen, or felt, or heard spiritual manifestations, can readily believe; but how is the mere statement to others of the fact to induce belief?—that is, such a realizing belief as the person possesses who has enjoyed experimental proof. It is impossible, one would suppose.

Those who believe in the spiritual manifestations described in the Bible, simply because they believe the history to be true, may also, perhaps, be persuaded at some time to believe, in the same manner, the statements of other persons in whom they may have great confidence, respecting their experience of spiritual intercourse. But what if even many should thus believe? Suppose every man, woman and child on the globe firmly and thoroughly believed that they would live in another state of existence immediately after death—that their souls or spirits would thus live, and that their souls or spirits could and would return at pleasure and visit their friends on earth; suppose this state of belief in the world. What about it then? - What would it do, or what couldit do? This is the practical question. Grant that every past and every present human religion is composed largely through erroneous or very inadequate conceptions of Deity, all that could be boped for through the aid of spiritual teaching would be a true religion and a more correct-con-

spiritual teaching—we shall soon attain to such knowledge, what then?

It surely is not expected that our mere intercourse with spiritual beings, or with our friends | manifest. and fellows in another state of existence, communicating with us, will change in any respect selves known; if they can see and understand all our human nature. Adding knowledge upon our thoughts; if they can influence and perhaps knowledge does not in the least change the nature | control both our thoughts and actions, how shall of man. We may learn more than we have hitherto we regard them, or how should we regard them? will be in any degree different from the original and know and control our thoughts and actions, Spiritualism. Hence it would seem to be possible spiritual manifestations and communications than the mere conveyance to mankind of certain | they come from inherent or ever-attendant innate ew knowledge.

But why should Spiritualists—we mean perons who have been put in communion with spiritual minds in such a manner as to know to a ertainty, by actual experience, that they have such direct intercourse-constitute themselves a sect? The leading Spiritualists of the present day (or many of them) vehemently condemn all have an almost infinitely higher conception of the religious sectarianism, and yet they are busy in establishing another sect, religious Spiritualists; differing only from those seets which have preceded it in having more direct and palpable intercourse with spiritual existences. True, there are evidences which no intelligent investigation will dispute, that there are very superior minds sending knowledge through the spiritual mediums, giving clearer and apparently more reasonable views of man's ultimate destiny, and of the perfect goodness and unlimited love of God for all his creatures; and that through this teaching the world will undoubtedly become more enlightened, and understand Nature and Nature's God better than ever; but in all this we still fail to see any necessity for the formation or maintenance of a new sectarian body. On the con-

If we assume the object of these spiritual manifestations to be the correction of man's erroneous views respecting God and man's future, it is a question whether this is to be best attained by forming a new sect. History shows to all sound thinkers that religious ideas and religious ceremonies and creeds are largely, if not wholly, dependent on education, and on the extent of useful knowledge possessed by the various religionists of the world. History further shows that the ordinary actions of men are not much affected by their particular religious belief. We must attend to history, if we would be wise. We would avoid running, in the slightest degree, into a disquisition upon the merits of different religious: but in doing this, we think it is important at the same time to keep in mind the fact, which has not yet received the weight in the world to which perhaps it is entitled, namely, that nearly all the actions of men are at the time performed independ ently of any consideration of religious creeds. Not in disrespect to religion, but simply because these actions in general result from the exercise of faculties whose action goes on, in the main, irrespective of religious dogmas, doctrines or creeds and in conformity with the idiosyncrasy and inherent nature of each individual, which belongs to each one as the original gift of God. This must not be construed to imply that religious instruction has no effect upon human conduct. By no means; all education affects the conduct, and also the actions; but it can only do so in accord- using musical instruments. I placed on the table ance with the inherent natural faculties of each a common organ concertina, and a six-keyed flute. thousands of the actions of their lives are irrespectice of though not necessarily at all antagonistic to their religious creeds. In other words. we would say that the leading actions of each individual, so far as they are honest, would be much exhibit itself "in saint, in savage, or in sage," if it with exactness and brilliancy. Then, at request, is in the man.

we are now touching upon is the apparent incongruity in Spiritualists condemning sects whilst the pieces chatting with us like a familiar aclaboring to establish one themselves, and our real quaintance, Campion in a simple way taking soning appears to tend to the conclusion that dif- part. ferent religious sects, taking different creeds and different doctrines and different practices from the same vast theme, the Bible, have all along been a necessity, quite as much as any new and more advanced religion may be now a necessity in the world. In this view Spiritualists could not well avoid becoming a sect-especially as each and all other religious denominations seem to regard Spiritualism as something inimical to their particular doctrines or creeds. Still we think it s an open question whether the matter has taken the best shape as it is now generally presented to the world. God has, from the beginning, allowed error to go along hand in hand with truth in the world-for the very wisest of purposes, we must believe. The elimination of truth through the mists of error is the grandest and most beautiful employment of the human mind. The pure, unadulterated truth we cannot hope to see, at any time, in the affairs of mankind. But there has been enough of truth through all time and among all the changing destinies of nations and men to keep mankind in the constant search for more

For years the world has been gradually throwing off the incubus of ancient superstitions, socalled, and approaching nearer and nearer, as we suppose, to a correct appreciation of the divine life which rules everything in the universe, this ations, on the "Carnival of Venice," played on a appreciation being in unison with the ever-changing and ever-augmenting experiences of men or bodies of nich. The absolute perfect knowledge of God we thinking of one of Hullah's simple airs, 'Down in a believe to be unattainable in this life, and perhaps green and grassy vale," Without a pause he impossible to be obtained throughout eternity by any created being. Yet we see that for some wise that in your hands the instrument has a more purpose, within the last half century, men have been permitted to look into the profound arcana of God's works and discover more and more of the hidden laws and operations of Nature; more and more of the laws of our own wonderful being; and, consequently, more and more of God. This is probably the only way that human beings, even when freed from the gross parts of the body, will ever know or see Gon-the infinite, all-per-

vading MIND of the universe. The rationale of the present system of spiritintercourse with mankind, may possibly be found to be, simply, that God has aided the human race come into more intimate communion with the more refined or more knowing nature that belongs to spirit-life; the object of which spiritcommunion is, it would seem, to elevate the human race, and to give them more exalted and more correct ideas respecting God, and all things sic." past, present, and to come. We do not know that this is the object of the spirit-visitations, but believing as we do that intellectual progress is constant, and ever tending to the elaboration of truth; member of the circle-and while Sancte was en-

ception of the Divine Governor of the Universe. knowledge in a rapidly increasing ratio in the | and then initialed by those of the circle who Grant that through this instrumentality - this latter years, we are naturally led to conclude that the period may have arrived when in the providence of God it has been deemed fitting that the spiritual part of man should become more

If spiritual beings can return and make themknown of the future of man's nature in the next As our enemies, or as our friends? If there are world, but we cannot for a moment suppose it evil, as well as good spirits, who can also come grand design of our Heavenly Father. Again; it of course complicates the study of spirit-life. the same knowledge that we thus acquire might. Yet we need not despair, even under such a behave been communicated to mankind without lief. Why should we? For has not every old the peculiar paraphernalia, so to speak, of modern religiou taught that good and evil in every man's constitution are constantly struggling for the that there is something more designed by these mastery? And whether good comes from a good spirit, and bad from an evil spirit, or whether faculties implanted by the Creator in each individual, can make no practical difference, in results. God must be in all and over all, in either case,

Notwithstanding this advent of frequent, general, and increasing spirit intercourse, we have no idea that human nature, in this life, can be essentially changed, or made perfect. We might majesty and glory & the great Creator and still he merely human. And to be human, is to be more or less imperfect in knowledge.

But if the mission of those who are favored with distinct visitations from the spirit-land is to teach mankind new truths, and if it is to break the shackles of error, it is indeed a glorious mission. How to make truth attractive, and error repulsive, is the great secret. If the spirits teach this, they will give a good lesson to the world. How to drive away error with truth, is the highest practical teaching; and such teaching, in its own nature, is a direct emanation from the Divine Mind. But from much that we read latterly as emanating from the spirit-land, we apprehend that there may be as many religious doctrines and beliefs in that land as we have in this. One trary, we think we discern in this an element of thing is reasonable; if there are spirits of good and spirits of evil existing in another state, and if either can communicate with us, both may, and in that case we must sift the statements made by the spirits the same as we would sift the statements made by the living. TRUTH.

Spiritual Phenomena.

From the London Spiritual Magazine. MANIFESTATIONS OF MUSIC, VOICE, AND DIRECT WRITING.

Since my narrative of the scance at my friend Mr. George Childs's, I have had the satisfaction of witnessing other manifestations, through the mediumship of his brother, Mr. Edward Childs,

and of Mr. Austin. A few evenings after the date of my notes, which appeared in the June number of the Lon don Spiritual Magazine, Mr. George Childs with Mr. Austin called upon me in passing, and I read to them my notes of the scance, in order that Mr. Childs might check any error of statement. My wife and her sister were present, and as I read we heard the voice, first, of the spirit who speaks in rustic voice and dialget, and who gives the name of Joseph Campion, then of Antonius Sancto. On adjourning to the next room for more complete absence of light, Sancto said that he was pleased with the notes I had taken the trouble to make, and offered to give further proof of his facility in individual. And even among the most religious, an old " Potter," that I had not used for ten years, and which I now tried to get some notes from, but it vain. Upon this flute, however, the spirit Sancto executed some rapid passages, and then put it down, saying that it was a good flute, but wanted oil and wadding. He then took up the the same, no matter what his particular religious concertina, and upon it played two parts of a creed. Natural honesty is not taught, and it will now obsolete piece, the "Copenhagen Waltz," he repeated some of the pieces he had delighted We do not condemn religious sects; the point the circle with a few evenings before. Then he invited us to name airs for him to render, between

> Sancto excused us while we returned to our former apartment for supper, and there we commented upon what we had witnessed. I remarked that he had not played the last and prettiest part of the "Copenhagen," a piece I knew, from it being among the earliest I learned on the flute half a century ago. Returning to our former seats, the wanting part was played, Sancto saying that it had escaped his recollection for the

> In the course of conversation he said he was born at Nice, in 1774; his parents were in the musical profession; with them he went through France and Germany, and finally settled in England, where he departed this life; but not before he had learned nearly every instrument in the

Mr. Childs, who is fond of operatic music, suggested various airs, and Sancto at once played them. In his play, what astonished us was his facility, combined with precision, force, and striking chords. At my request he played the "Carnival of Venice." I asked, "Is that after Botte-sini?" He said, "No; it is my own arrangement; listen if you have ever heard this." He then played the air in triplets, the third note of each triplet being taken with the left hand, producing a most original effect; then variations, rapid vari-German concertina! He said, "Let me play something else for you, Doctor." I said, "I am just went into it and through it. I asked," How is itbrilliant tone than in ours?" He said," When I play, I play with all my soul; perhaps that makes a difference in favor of my play, but I don't perceive the difference." "Will you kindly listen-while I play the same air?" "With pleasure." I played it. "You play it well," he said, " and I fail to recognize any difference of tone." "Thanks for your complaisance, but Mr. Childs will agree with me that there is less brilliancy, the notes seem less vibrating. I think the difference is due to the instrument being in your sphere, which has some electrical effect upon it or upon the atmosphere surrounding it." "If there is that differin advancing to a point where they are fitted to ence you speak of—but again I say I do not perceive it-it may be due to such cause, but I do n't know." "How is 'it you know music composed since you left the body?" "Through mediums; in a musical audience spirits are sure to find mediums through whom they can know the mu-

On a subsequent evening at a circle at Mr. Childs's, after the introductions were over-for the spirits ask to be separately introduced to each and noting the great apread of all kinds of gaged in writing his programme on paper, there

wished, a spirit, who used the name of Ebenezer Wyatt, said, "While my friend Sancto is writing his programme, I will, if agreeable, and if Mr. Childs will favor me with a comb, make a little music of my own." A toilet comb was got and laid with a piece of tissue paper on the table. "Now, keep passive," said Ebenezer, in a loud, rough voice, "and all join hands," and presently we heard a well-executed impromptu, as if from a bassoon, the range of notes being two octaves. Light" was called by Sancto, and on one of the initialed sheets of paper was found written a programme of " Musicke for ye eveninge."

On settling ourselves like an audience. Ebenezer again spoke, proposing that Mr. Sancto should be asked to be so kind as to illustrate musically a panorama in words. Sancto agreed: "The title of my panorama," said Ebenezer, " is a passage in the life of a young doctor. Now, please, Sancto, favor us with a prelude." Sancto played a few bars on the flute, and Ebenezer presented his verbal panorama, beginning with a young doctor going one of his daily rounds, performing here and there operations of various and increasing eccentricity. Dining, on his return home, he takes a customary nap after dinner, and is awakened by the exclamations of a friend, who had been helping himself from a bottle on the table, containing not wine, but poison stuff, and so the doctor finishes his day by giving antidotes to his own

physic.
The "panorama" was 'divided into successive stages, each illustrated by characteristic music, by Sancto, on the flute. Then came the programme, Sancto taking the airs, Ehenezer accompanying well upon the comb. Sancto says that he found Ebenezer capable of musical expression, without having hadithe advantage of learning the manipulation of any instrument while in the body, and so had taught to produce sound from the comb, In this way Ebenezer played well the "Faust March," and "Sing, Birdie, Sing," to which we again heard the accompaniment as of a living bird. Sancto played some of his airs on the flute: some one remarked in a pause after the flute play ing that spirit lungs did not seem to require such frequent inhalation as a mortal's, when a note was blown, the hearing of which made one breathless, it was so long sustained.

Ebenezer, as if pleased with the general commendation of his comb-play, asked Sancto to oblige him by playing second to him on this occasion only, while he played "Auld Lang Syne." Sancto played his accompaniment on the violin, giving each verse in different style.

Another evening, Mr. Edward C. and Mr. Austin called on me very late, in passing, to apologize for not having paid a promised visit. While talking we heard Joe Campion's voice. I lowered the ons and closed the shutters: then came the voices of Amos. Sancto, and Ebenezer: then Ebenezer introduced another-" his brother Norton." Amos said they had incited the mediums to call, that he and his friends might thank me for my trouble in drawing up the report.

I said that when Sancto was here before, he could not play certain pieces on the concertina, for want of semitones on the instrument; that I had obtained one, and asked if he would try it. He did so, and after a little manipulation, played some difficult pieces upon it.

"Glad to see you like water, Doctor," broke in the exclaiming voice of Ebenezer. When my friends knocked at the door, I was reading with a tumbler of water before me, and now, in the dark, leaning my arm upon the table. I felt the tumbler and drank off the water as Sancto finished his play. I asked Sancto to play a certain piece, and he asked for the first bar. I struck a light to refer to the music, and took the concerting to play it, when I found the screw of the right hand strap had been shifted a hole forward, making it too short for any physical hand in the room to use. Sancto, having played the piece, said, "Then I am to understand. Doctor, that you have obtained this instrument expressly for these con-"Yes." "Then I will now play you a piece composed expressly for them and it." He played it, and afterwards a piece that he said was an echo of spirit-music, and strange and delightful it was.

Ebenezer of the loud voice said, "We ought not to go, Doctor, till Sancto has played, 'Happy Fox's central idea of "the light within"—and his be thy Dreams'—I'd like to hear it." And he partner received and treated me kindly. Arplayed it, and afterwards, another air, very beautifully: Ebenezer joining in loud encomiums.

July 2.—At a sitting at Mr. Childs's this evening. Mr. Austin-through whose mediumship Sancto and Escott manifest their action-was absent. and so the only music we had was Ebenezer's on the comb, Amos Ferguson as usual taking the direction of the circle, and announcing what his invisible company next proposed to do-this being, in addition to himself, Joseph Campion, Ebenezer and Norton Wyatt, and Alonzo Bates. . The last is a spirit who is developing the capability of

singing as he used to do when in the body.

Ebenezer was, as sual, exclamatory and selfasserting, objecting to his brother saying much, and disposed, seemingly, to wrangle with him. But Amos told us that their quarreling was only fun. Ebenezer's facetiousness is surprising, his short stories droll, his jokes full of point, his puns as good and as bad as a burlesque writer's; he has a knowledge of theatrical matters, for this evening he quoted from the "Lady of Lyons," from a Victorian melodrama, and from Shakspeare; once he suddenly ceased, and Amos said, Have patience a few moments; he has gone for another quotation." And immediately his voice was heard again, giving the quotation; I think if our friend Laman Blanchard could get acquainted with Ebenezer Wyatt, he might derive from him some telling points for his next Drury Lane

This evening and on others, several of the circle took away with them, specimens of direct spiritwriting, executed on paper initialed there and then - some of them autographs, others autographs accompanied by a few words of greeting or farewell.

J. DIXON. or farewell. . .. J. Dixon.

8. Great Ormand street, Lyndon, July 26th, 1869.

Written for the Banner of Light. OCTOBER.

BY JOHN WILLIAM DAY.

omes the fair sea lapsing on the dreamy land;

With a robe of sunlight on her glowing breast-

Up the silver pathway of the shining sand

On her lips the foam-bells toss their sparkling jest. In the wooded hollows reigns a calm profound: God in Nature smileth o'er the hills around; And my weary spirit drinks the Lethean wine Poured o'er all the landscape from the fount divine. Winter's captive warriors pace the Arctic zone-'Mid the far spice islands sleeps the wild cyclone; But we knew the quiet, throned on land and sea, Of a future conflict speaketh warningly. Thus when round the spirit Joy her radiance flings, Midnight storms and trials flap their rising wings; From the far horizon deep their voices roll, And the seething billows whelm the shuddering soul.

But while lurid lightnings round his forehead glow,

Or when leveled sun-rays gild his gleaming bow-Still God's hand supernal guides the transient dream.

And along the waters mirrored pinions gleam!

ITEMS OF PROGRESS IN INDIANA. Cambridge City-Dublin-Lotus.

BY J. H. POWELL.

Experience is our best friend. If we will only heed its teachings, all will be well with us. I find human nature alike all the world over. Emerson expressed a truth when he said that he should not travel abroad as a matter of research, since all things essential are to be found at home. I do not give his words, only the thought, which taken in the sense implied is valuable.

I left Richmond on my way to Lotus, expecting to reach there in a few hours, but I was unavoidably detained. The train had gone Lotus-way before I arrived at Cambridge depot. I learned with some disappointment that I could not continue my journey until half-past six the next morning. Wandering down the main street of the "City," I came to a druggist's store. A man eat at the door regaling himself with a cigar.

Will you kindly tell me if there are any promnent liberalists in this place?" I inquired.

'No: not that I am aware of." The "City" surely, like the one recorded in the

Bible, must be doomed. Try again.

" Are there any Spiritualists?" I asked, looking the man full in the face, expecting to see a satirical aneer.

"Not here, but in Dublin there are swarms." An oasis in the desert. "Where is Dublin?" The man pointing to an omnibus, replied, "Only two miles: that will take you there."

I was soon in the 'bus, off to Dublin. But where, there? I inquired of my companions if they knew of any Spiritualists at Dublin, and received very satisfactory answers.

Being directed to a Mr. Franklin, an Englishman and Spiritualist, I found a quiet home for the night. I was in hopes of being able to lecture, but was told by Mr. Franklin that no hall could be obtained under ten or fifteen dollars a night, and there were few he thought who would willingly pay expenses. He mentioned a Dr. J. W. Connor, whom he described as a very wonderful healing medium. I proposed paying the doctor a visit. We sat several minutes together in Dr. Connor's parlor, talking upon general topics. I was not prepossessed with the doctor's appearance, and in no mood for continuing our visit. The doctor approached me, and, to my astonishment, described to the letter my physical condition, mentioning things that no guess work could account for. I felt much more at home. After giving me this test of spirit power, the medium gave me a beautiful and encouraging message from the spheres relative to my mission.

Just as he described my physical did he describe my mental state. He further said, "When you get to your next field of operation you will meet a lady, tall, slim, of dark complexion, who is suffering from neuralgic pains in the head, rheumatic pains in the limbs, and palpitation of the heart. Tell her if she writes to me I can cure

I took the cars from Dublin to Cambridge next morning; but again I was disappointed. The Lotus train had been gone fifteen minutes. Job with all his patience could not endure this without a murmur. I had to wait until 5 P. M. Taking a stroll down the "City" again, I came to the post-office. A lucky thought. I went in and inquired of the post-master if he knew of any person who took the Banner of Light. "Yes, one person, and only one, Mr. Bradbury." He kindly came out and introduced me to the son of Mr. Bradbury. I was soon sitting in company with one of your most appreciative readers, Messrs. Editors, who, I believe, has been a subscriber for many years. Quite a pleasant time passed; pleasant to me I know, and I believe to my friend also. We talked over many things in connection with Spiritualism and progress in general. Mr. Bradbury is over eighty years of age. How beautiful it was to hear from his own lips what Spiritualism had done for him. We parted at the cars with hopes that should we never meet again on earth, we might do so in heaven.

Lotus is a pretty place, houses all widely scattered. Quakerism here has grown and expanded considerably. Jonathan Swain-a true brother in well attended and well received.

I gave a discourse also at Billingsville, a village some four miles distant. At this place I learned that only one lecture had ever before been given on Spiritualism, by Bro. Moses Hull; and although the lecture was a capital one, and well attended, some of the pious had circulated the dea that Moses was mad, or he could never talk idea that Moses was mad, or he could never talk as he did. I knew that the multitude would like a little more of such madness, so I followed in Hull's wake. I spoke in the church same as Moses did beforetime. We had a goodly number of listeners, among them a Rev. Amos Barnard, who entered the field of debate. I was a little surprised, as it is such a rare thing to find a minister entered and the field of debate. ister courageous enough to do battle "for the Lord" against us openly.

It is not proper for me to say who had the best of it; I only know that "Inspiration," another word for "the angels," was with me in my replies. So it was with Amos. But he was not satisfied. He tried to be funny, but all of no use; neither the logic nor the fun was on the side of the "Lord's anointed." On the following Sunday I finished my course of lectures at Lotus, where and when I received a challenge from the Rev. Amos

Barnard, to meet the best man they, the Camp-bellites, could put forward in fair debate. It was desired to have the debate take place at Lotus, but arrangements could not be made for want of funds. I have written to accept the challenge, and it may be that a debate will shortly

There is a society called "The Oasis," a name given to its president in a dream. It is exclusively a woman's movement; the object, simply and solely, "the elevation of woman." It is a secret society, but I believe all the secrets are in the motto and password. The members, twenty-eight strong, wear each a couple of pins; one made out of a silver quarter, the other of a silver then cent piece. The initial letters of the motto on the large pin are, W. K. T. S. I am quite satisfied that I have the meaning of the motto, but if I can guess it, what is that to the reader? Let him do likewise. I shall not betray "The Oasis." The

likewise. I shall not betray "The Oasis." The password is concealed in the word C—shade of all Egyptian hieroglyphs—I am at C (sea) here.

"The Oasis" is an institution. Its members are live women, most of them Spiritualists. Mrs. Carrie Huddlestone is President. I can only wish the women God speed. The future is in their hands. "The Oasis" is very refreshing in this desert of man monopolies of mind and metal. Woman, know thyself.

Remembering the description given me by Dr.

Remembering the description given me by Dr. Connor, I made inquiries and learned that Mrs. Eliza M. Huddleston met it, in every particular. She is tall, slim, dark complexioned, and suffers exactly as the doctor diagnosed.

Eliza is an excellent medium. She is controlled

easily, and gave me some very beautiful mes-

sages.

They, the friends, including Jonathan Swain, hold scances for the benefit solely of unbappy spirits, who would be turned adrift by self-righteous Spiritualists. This is another item of interest and progress worthy note and imitation.
We don't know how much depends on us any
more than the disembodied of our race. Let us

do all the good we can, and never with a selfish motive.

Spiritualism is breaking the "Bread of Life" to existences on both sides of the grave. I will add

to these items in a few days. Kokomo, Sept. 17th, 1869.

EDITORIAL CORRESPONDENCE.

THE BERKELEY THEORY.

People who for years ridiculed the new and strange theory of Berkeley, who ably and stoutly maintained that this world, and life, and all we see, hear and feel around us, was only a subjective existence, dependent wholly on the spiritual, which alone was the real, are at last having their eyes opened to the beauties, if not the truthfulness of this once strange theory. It may be true, and we not be able to determine it by any experience, experiment or argument, while we are in the dream or subjective life, and even for a long time after we leave it, and are only partially awake to the real spirit-life. We are more and more inclined to consider things subjective we have been accustomed to consider objective, and do not know that this life may not all fall into the list. Of one thing we are fully satisfied, viz. that we are all immortal, and, with a germ of Divine Intelligence within each of us, are playing an eternal round of changes, objective and subjective, in the consciousness of being sometimes dreaming, and sometimes enjoying and suffering without a dream to cover it; and whether this life is or is not a dream, it cannot be taken out of the endless chain of existence in variety to which we are subject. To some persons, Berkeley's theory would prove a blessing, if real, when they awake from the ghastly nightmare of this dream-life, and realize that they were not the horrible characters they seemed to themselves to be, but were only dreaming it, and suffering in the seeming reality of a wicked and horrible life. Others, who have prided themselves on keeping a balanced account with God by a church rule of arithmetic, may also find it was only a dream, and that no such God and no such standard of accounts really exist. Others may and no doubt will find that the moral and religious laws of life exist, deeply and immovably implanted in their own being, and that he or she is a criminal at that tribunal only which the God within holds sacred and obligatory. Tyrants and slaves will alike be liberated from the dreams that beset them, and left to work out a nobler and happier existence in the change that next awaits them. But all this may be, and yet Berkeley's theory not be true in the absolute. Matter may be a reality, and this life objective, even if it do not make a long-lasting impress on our being, and even though it may soon be passed as a dream, it may not be a dream after all. We have much to learn, and many things that we ridicule we at last have to embrace.

WESTWARD.

That the tendency of enterprise in this country, if not in the world, is westward there can be no doubt, however much our hearts turn eastward for homes, for literature, for social enjoyment and for rest, and however much in old age we feel a drawing to the quiet old graveyards of New England, where the bodies can sleep in peace while the spirits roam free as air from the earthly encumbrance.

The Mississippi Valley, which along its rapidly settling plains is not considered west, but rather the central portion of this great nation, is indeed the very heart of our country, as it can and does supply the bread (staff of life) as the heart does the blood, to every part of the nation where it is needed, always ready to supply any deficiency of any section on the whole country, and send cargoes to Europe beside.

In the great cities of the Valley, especially in St. Louis, which is really the capital of the region, if not of the nation, there is great lack and need of Eastern capital, Eastern enterprise and Eastern industry and economy. If its proportion of these equalled that of Boston, New York or Chicago, this city would soon be the largest city off the ocean coast in our country, and be an inviting place for the capital of the nation, which we be-

lieve it will become at some future time, Since the war, there has been a great change in its business character, and the improvements are greatly superior to those of former years. There is truly a marked improvement in its management of business, as well as in the style of architecture. From the knowledge we possess (and it is not small) of the Western States and cities, we do not hesitate to say this is the best and safest place for Eastern capital and enterprise we know of, especially if the minds come with the capital and take direct management of the business.

The inexhaustible mineral and agricultural resources near this city, as well as its land and water commercial advantages, ensure for it a future that is not calculated on by the most sanguine Eastern speculator; and as one item of its business facilities, we see in a paper, as we write this, a notice of goods received and landed direct from Germany and France, for less than one-half the freight from New York here.

THE WORKERS.

Among the true and faithful workers in the sacred cause of Spiritualism, no one has been more true to the trust conferred on him than our Bro. J. B. Ferguson, at present a citizen of St. Louis. By nature eloquent, by organization and education social and refined, of prepossessing form and expression, and very attractive in public and private discourse, he is eminently qualified to defend our unpopular cause and to make it popular, if it has the true merit in it, as this cause has, and as he well knows. Honest and truthful to himself and his highest convictions, he has ever, and from the first, been a frank and fearless advocate of the unpopular religious philosophy both in Europe and America, among the rich and poor, in courts of princes and cottages of western farmers, in his office, in the cities and among his prejudiced relatives, among strangers and friends, and friends or foes of the cause he ever has some happy remarks that seem well adapted to the time and occasion. As a public speaker, none excel, and few equal him. It seems a pity that his health and business requirements will not permit of his giving all his time to lecturing, and release him from all other business.

MARK TWAIN AT THE TOMB OF ADAM .- "The tomb of Adam! How touching it was here in a land of strangers, far away from home and friends, and all who cared for me, thus to discover the grave of a blood relation. True, a distant one, but still a relation. The unerring instinct of nature thrilled its recognition. The fountain of my fillal affection was stirred to its profoundest depths, and I gave way to tumultuous emotion. I leaned upon a pillar and burst into tears. I deem it no shame to have wept over the grave of my poor dead relative. Let him who would sneer at my emotion, close this volume here, for he will find little to his taste in my journeyings through Holy Land. Noble old man—he did not live to see me—he did not live to see his child. And I— I—alasi I did not live to see him. Weighed down by sorrow and disappointment, he died before I was born-six thousand brief summers before I was born. But let us try to bear it with for-titude. Let us trust that he is better off where

OHIO.

State Association of Spiritualists-Third Annual Convention.

Third Annual Convention of the Ohio State Association of Spiritualists convened in Empire Hall, Akron, on Friday, Sept. 10th, 1869, at 11 o'clock A. M., and was called to order by the President, A. B. Prench.

The Convention elected the following Business Committee, with instructions to report on credentials, and present manes for permanent officers for the ensuing year: A. A. Wheelock, Oco. Win. Wilson, theo. W. Roberts, Mrs. S. M. Bassett, Mrs. Merela B. Lame, O. P. Kellogg, M. H. Houghton, Adjourned till 2 P. M.

Merela B. Lane, O. P. Kellogg, M. H. Houghton,
Adjourned till 2 p. M.
Afternoon Session.—Convention met at 2 p. M.
The Business Committee reported the names of the delegates in attendance.
During the conference hour remarks were made by Dr. A.
Underhill, Dr. Coonley, Dr. Newcomer, A. B. French, E. T.
Blackmer and Mr. Stone.
In Convention the following committees were elected:
France.—Dr. A. Underbill, Ira. Lake, Mrs. S. M. Thomps.

In Convention the coloring committees were elected;

Finance—Dr. A. Underhill, Ira Lake, Mrs. S. M. Thompson, A. Williams, A. A. Wheeleek,

Resolutions—J. A. Sumner, Emma Tuttle, Martha S. Swain, Dr. M. II. Houghton, Lucretia Harnhardt.

Hudson Tuttle said he regarded the Lyceum as the basis of the grand spiritual movement, 'We must rally around it. He endersed the action of the Ohio Association in consolidating Lyceums and Socioties; he only regretted that it had not been more complete.

not been more complete.

J. A. Sumner said that we do not have sufficient variety in the exercises of the Lyceum. Spiritualists do not take hold of the Lyceum question with that interest which its importance demands.

tance demands.

Dr. Houghton.—One reason why Lyceums are not better sustained, and the interest more universally kept up, is because we have too long sessions; the children are tired out. Not one Lyceum has ever failed for want of interest on the part of the children.

Dr. Underhill.—There should be a system adopted that

will excite the interest of all who attend. There is a great chance for improvement in the manner of conducting the Lycoum. We want more variety. A. A. Wheelock said himself and wife organized seventeen

Lycoum. We want more variety.

A. A. Wheeloek said himself and wife organized seventeen Lycoums the past year. All admit the necessity of education. We must not stumble on the block of monotony; we must vary the order of exercises, and not be bound by books or any stereotyped plan of instruction.

Mr. Blackmer. We must work in opposition to all other systems of education which have for their object the crowding of words into the mind. We seek to develop the faculties of the child. We must never forget that we are children. When we remember how much there is beyond our comprehenion, we feel like little children.

Dr. Newcomer also spoke of the best manner of conducting the Lycoum and of educating children.

Mr. French said he regarded the Lycoum as the main pillar of the spiritual movement, and heartily endorsed the system of organization adopted in Ohlo.

On motion of Hudson Tuitle, the Finance Committee was instructed to report a financial policy for the ensuing year, and a plan for the succussful prosecution of the missionary work.

Hudson Tuttle, J. A. Sunner and O. P. Kellogg were elected to report to the Convention a committee of seven on edu-cation, and a revision of the Constitution. Adjourned till

7 P. M.

Erening Session.—Emma Tuttle sweetly sung one of her
own songs—"The Unseen City."

M. H. Houghton addressed the Convention for a half hour,
taking for his subject, "What is Man?"

O. P. Kellogg followed with a humorous but effective O. L. Sutliff advanced strong arguments in favor of the im-

O. D. Ensign spoke of the importance of conference meet-ngs. Adjourned.

Second Day-Morning Session.—During the half-hour conference Saturday morning, interesting remarks were made by O. L. Sutilif, O. P. Kellogg and Mrs. Shepard. STATE MISSIGNARY'S REPORT.

STATE Missionary's report.

In regular Convention, A. A. Wheelock spoke of the missionary work in Ohio. We started out without a dollar in the treasury. It is true that money had been subscribed, but a large proportion of it has never been paid. We adopted the plan of receiving yearly subscriptions, payable quarterly. Our friends do not seem to fully understand the plan adopted for raising funds, consequently the treasury is in a depleted condition. He had worked in hope that in time a sufficient interest could be created to insure success, ills labors had involved much self-sacrifice. From September to March, a period of seven months, he lectured, organized Societies, Lyceums, &c. During this time he delivered two hundred and seventeen lectures. During thirteen months, assisted by his wife, he had organized twenty Societies and seventeen Lyceums. To carry forward this organic work, and accomplish the most good, we must unite our forces; but in forming an organization we must be careful to give to each member liberty of conscience and action. We must over stand ready to give a reason for our faith. Work, persistent, self-sacrificing work (not theories), is the need of the hour.

The Recerding Secretary made the following report, which

The Recording Secretary made the following report, which

RECORDING SECRETARY'S REPORT. Your Secretary begs leave to present the following Re-

port:
At the adjournment of the Association at Cleveland, Sept. 17th, 1868, the Executive Board met, and by unanimous vote placed the missionary work in the hands of A. A. Wheelock and the Recording Secretary. The work was arduous, and if your Secretary has appeared to act arbitrarily, or to take unwarrantable responsibilities, he hopes the Association will understand the presenting of the correlated and the control of the ssociation will understand the necessities of the occasion.

The Association thought best to assist the American Spir-

The Association thought best to assist the American Spiritualist. All that was given to that cause was so much from the available funds of the Treasury.

When the Association adjourned, no provision had been made for the missionary labor, and yet it was held necessary that a missionary should be maintained. Mr. Wheelock, as State Agent, set resolutely to work, with a persistency and self-sacrifice deserving all praise. We thought that two agents might be supported, and engaged Cephas B. Lynn to work in the Northeastern portion of the State. After a month, the work proved too severe, and he reeigned. Bro. O. L. Sutilif went to work with characteristic earnostness, but your Secretary finding that the receipts were not sufficient to support him, wrote him, and received a letter saying that if he did not receive anything, he should not expect the State Association to remunerate him. He gave pect the State Association to remunerate him. He gave hree months to the cause.

Bro, J. H. Randall has given his time occasionally in his section, as well as Dr. James Cooper, O. P. Kellogg, Mrs. Mercia B. Lane and D. J. Starbird. Soventoen Lycoums and twenty societies have been es-tablished by Bro. Wheelock and wife; during the last seven months, two hundred and seventeen lectures have been given, and five hundred volumes distributed by him.

Those who are unacquainted with the difficulties which beset the Board from the beginning, cannot appreciate the laboriousness of the task assigned them, and more especially the constitution of the task assigned them. laboriousness of the task assigned them, and more espe-cially the severity of the pressure upon their Agent. At one time, lecturing in the middle and southern portions of the State, he wrote your Secretary that he had traveled through mud and mire, lecturing almost every night for one month, and had received fifty ents! This could not con-tinue in the existing state of the Treasury. Your Secreta-ry thought it best that the Agent return to fields yielding a

richer harvest of pecuniary aid, if not of spiritual results. It was then thought best for him to visit the Lycoums and encourage them in their efforts.

At a meeting of the Board, called at Akron, Sept. 10th, 1800. A. B. French, D. U. Pratt, A. A. Wheelock and Emma Tattle were present. It was moved that your Secretary audit the Treasurer's books. In doing this he found:

Bubscriptions to date, \$1,685,00
Bubscriptions and donations collected, 1,317.68
Due on subscriptions, \$68,50
Cash paid A. A. Wheelock, 940.17
" for expenses, 221.45
" Sale of books, 95,40

I am happy to inform the Association that the treasury is in as healthy a condition as it is, but it must be remembered that another year dawns on the Association, and if the work is to be carried forward, only by the generous support of the Spiritualists of the State can it be done.

HUDBON TUTTLE, Rec. Sec'y. A. A. Wheelock, J. A. Sumner, A. Williams, Emma Tuttle, D. J. Starbird, Lewis King, and Mrs. G. W. Shepard, vero elected a Committee on Education, and Revision of the Con-

elected a Committee on Education, and Revision of the Constitution.

The Business Committee made a report, suggesting names for officers for the ensuing year, which was adopted. The Convention then elected the officers suggested by the Business Committee, as follows:

President—Hudson Tuttle, Berlin Heights, Eric Co. Vice Presidents—J. A. Sumner, Akron; Mrs. Zijia Kellogg, East-Trumbull, Ashtahula Co.; Oliver Stevens, Toledo. Recording Secretary—George William Wilson, Auburn. Geauga Co. Corresponding Secretary—Mrs. Emma Tuttle, Berlin Heights, Eric Co. Tressurer—D. U. Pratt. Cleveland. Trusteez—George Rose, Mrs. S. M. Thompson, Cloveland. Hudson Tuttle, the newly-elected President, was introduced to the Convention by O. L. Sutliff. Mr. Tuttle feelingly returned thanks for the honor confurred, and urged the importance of a thorough and efficient organization that will unite and concentrate our forces.

A. B. French, the retiring President, elequently and feel-

A. B. French, the retiring President, elequently and feelingly returned thanks for the generous assistance he had received from the Spiritualists of Ohio in the discharge of his official duties his official duties.

his official duties.

On motion of A. A. Wheelock, the following resolution was unaulmously adopted:

Resolved. That the thanks of this Convention, representing the Spiritualists of Ohio, are hereby tendered to the retiring officers of the State Association, for the faithful discharge of their duties during the past year.

O. P. Kellugg offered the following resolution, which was unaulmously adouted:

unanimously adopted:

Resolved, That this Convention tenders its warmest thanks to Mr. and Mrs. A. A. Wheelock, for their self-sacriicing labors in our missionary work.

Afternoon Session.—The Committee on Resolutions re

orted as follows: REPORT OF COMMITTEE ON RESOLUTIONS -- GENERAL STATE-MENT.

Spiritualism is the knowledge of everything pertaining to the spiritual nature of man, and as spirit is the moving force of the universe, in its widest scope it grasps the do-main of nature. It embraces all that is known and all that

main of nature. It emoraces an interest known and all that ever can be known. It is cosmopolitan.

Those who believe that departed spirits communicate with man, however else they disagree, are Spiritualists; but only as they cultivate the noble faculties, and harmonize their lives, are they entitled to the name in its highest

meaning.

There are certain fundamental principles on which all agree, as forming the basis of the Spiritual Philosophy:

Man is a duality—a physical structure and a spirit. The spirit is an organized form, evolved by and out of the phys-ical body, having corresponding organs and mental develop-

This spiritual being is immortal.

This spiritual being is immortal.

Death is the separation of this duality, and effects no change in the spirit, morally nor intellectually.

The spirit-world holds the same relations to the spirit that the material world does to the physical man.

The spirit there, as here, works out its own salvation, receiving the reward of well doing, and suffering for wrongful autors.

There is never any arbitrary decree or final judgment, and no atonoment for wrong except through the suffering of the

Salvation is only attainable through growth.

Salvation is only attainment through growth.
The knowledge, attainment and experience of the earthlife form the basis of the spirit-life.
Growth is the endless destiny of individual spirits.
In the spirit-world, as on earth, we receive all that we are
capable of receiving, all seeking congenial employment and

gratiking their tustes.

Hell and heaven are not places, but conditions of mind. Inharmony is hell, harmony, heaven.

All spiritual beings were eliminated from physical bodies. There are all grades, from the sage of ten thousand years to the bilds and infant.

They are often near those they love, and strive to warn, protect and influence them.

This inducence may be for cvil as well as for good.

Communications from spirits must thus be fallible, partaking of the nature of their source.

The spiritual communications of all ages emanate from this one source, and must be alike tried by the test of reason.

As love rules supreme in the spiritual as well as physical

As love rules supreme in the spiritual as well as physical realm, there can be no miracle.

There can be nothing supernatural.

As all force emanates from spirit, spirit is the reality, and individualized spirit the highest type of creation. In this sense mankind become brethren, commencing and continuing their progress on the same plane of development. In this sense all men are divise, and are endowed with infinite canabilities. capabilities. Spiritualism encourages the loftiest spiritual aspirations,

energizes the soul by presenting only exalted motives prompts to highest endeavors, and inculeates noble self-reand creed. Its only authority is truth, its interpreter,

reason.
It seeks for a whole and complete cultivation of man—

It seeks for a whole and complete cultivation of manphysically, morally and intellectually.

It is an all-embracing celecticism, receiving all that is
good, and rejecting all that is had.

As the departed take deep interest in the affairs of earth,
they mingle in all the reforms of the day. The temperance
movement, woman's rights, the high duties and responsibilities of parentage, abolition of all slavery, the thorough education of all, the establishment of universal peace, the
promulgation of correct religious views in contradiction to
prevailing errors, and all movements for the elevation and
improvement of mankind, claim its attention.

It can have no creed. Every individual must be a law
unto himself, and draft his own creed, but not seek to force
such on others.

such on others.

If Spiritualists organize, it is because organization is the best method to reach desirable results, and the means by which each receives the combined strength of all,

Such organizations must be based on absolute personal

Soen organizations must be used on account personal freedom, and unquestioned right to individual opinion and action, so far as the rights of others remain Anviolate. There must be agreement to differ. It is not the aim of Spiritualism to build up an isolated sect, but to enter into and vivify, by its inspiring truth, all organizations, whether of Church or State, and urgo them forward. Resolved. That this Convention carnestly urges upon the

mesoured, That this Convention carnestly urgos upon the Spiritualists of Ohio the importance of liberally patronizing the American Spiritualist.

Resolved, That we fully enderso the Lyceum Banner as a liberal and unsectarian paper for our children, and heartly recommend it as a powerful auxiliary in the building up and sustaining Progressive Lyceums.

The report was unanimously adopted, without discussion. Mrs. Mercia B. Lane offered the following resolution, which was adopted:

Resolved, That we, as an Association of Spiritualists, individually study to control the evil in our own natures, before we exhibit to the public view the weakness and failings of others; when we can do this, and not until then, shall we be true men and women, and true Spiritualists.

Dr. A. Underhill offered the following:

Whereat, As mediumship is the real distinctive characteristic of modern Spiritualism; therefore,

Resolved, That the promotion of mediumistic unfoldment should be a primary object in all the organizations of Spiritualists.

Refere the adoution of this resolution brave and poble Spiritualists of Ohio the importance of liberally patronizing

Before the adoption of this resolution, brave and noble

Before the adoption of this resolution, brave and noble works were spoken in behalf of mediums by Dr. A. Underhill, A. B. French, O. L. Sutliff, Dr. L. K. Coonley, Mrs. S. M. Thompson, Dr. Rose, Dr. J. K. Bulley and O. P. Kellogg. The Committee on Finance presented a report, for raising funds for Missionary work, by yearly subscriptions, payable quarterly, and recommending the appointment of two persons by each society to superintend the raising of funds. The report was adopted, after being carnestly discussed by A. A. Wheelock, A. B. French, Dr. A. Underhill, M. H. Houghton, Mrs. Louise Cronise, D. J. Starbird, O. L. Sutliff, Hudson Tuttle, O. P. Kellogg and Dr. L. K. Coonley.

Evening Session.—The Business Committee not being ready

son Tuttio, O. P. Kellogg and Dr. L. K. Coonley.

Evening Syssion.—The Business Committee not being ready to report, the time wip soll decupied by O. L. Suttliff, Dr. Coonley and Mrs. Mercia B. Lane.

A. Wheelock, Chairman of Committee on Education and Raylsion, reported that the constitution of the State Association be so amended as to read three Trustees instead of two, and four Vice Presidents instead of three. The proposed amoughness were unsubsoulded to the proposed amoughness were unsubsoulded.

posed amendments were unanimously adopted.

The Convention then elected Dr. W. N. Hambleton, of McConnellsvilo, Vice President, and N. E. Crittenden, of Cleveland, Trustee.

The Committee on Education and Revision of the Constitution reported the following resolutions, which were unanimously adopted:

Whereas, Freedom to expand the mind in all directions,

coum movement as the most important and fur any effort connected with Spiritualism, and that it should be cherished with the united energy of Spiritualists every-

where. Resolved, That the question of woman's rights resolves itself into this plain statement: that the sphere of woman embraces all positions, occupations and professions which she can fill with ability and success; and that all laws, customs and unages which in the slightest degree impede her taking such positions and following such occupations or taking such positions and following such occupations or professions, are opposed to the best interests of true and just government; that as an equal participant as governed,

just government; that as an equal participant as governed, she should be equal participant as governing.

Resolved, That a great reform is demanded in the method of treating with criminals; that the demands of justice should not be satisfied with the simple protection of society, but require the education and reform of the criminal; that such reform should be the only passport from the place of configuration.

confinement.

Resolved, That liberty is not license; that Spiritualism, truly lived, tends to correct all excesses and abuses which relate to social life; that everything which recognizes what is commonly called "free love" or "free lust" we most emphatically repudiate; and we regard all assertions of the existing sympathy between it and Spiritualism as gross columnics.

existing sympany between it and spiritualism as gross calumnies. Resolved, That while we fully appreciate the benefits of mediumship and spiritual influx, we nevertheless are not unmindful of the necessity of a thorough scientific education and the fullest mental culture for all those who become, or desire to become, exponents of the Spiritual Philosophy. Resolved, That we will aid, as far as possible, a practical system of general education, regardless of existing prejudices against race, sex or color.

Resolved, That we inflexibly oppose the reading of the socialed Word of God and the making of oral prayers in our common schools; that an entire change in the books now in use in the primary and other departments of learning, freeing them from every taint of sectarianism, is earnestly recommended.

ommended,

Mrs. Shepard recited two interesting dialogues, on the reformstory movements of the age, prepared by herself for the

O. P. Kellogg delivered a speech on the "Philosophy of Crossing the River of Life," full of happy illustrations and golden thoughts. Third Day-Morning Session .- Song by the Akron Ly-

ceum Choir.

Mrs. Thompson said: We have been workers, not harvesters. Some must follow the plow and drop the seed, that in time will grow and feed the hungry souls of men. We claim to be in advance of the manifestations of past ages, but can we present anything new, except a higher knowledge of the causes of those manifestations?

Dr. Builey remarked that Spiritualism is the first roligious dispensation that has ever comprehended human necessities and possibilities. Our aim should be to unfold those conditions that tend to the development of the human character.

Or. Coonley said: In the religions of the past there is a recognition of man, but it is left for Spiritualism to recognize weman and place her upon an equality with man. He carnestly urged the need of reforming social wrongs, and carnestly urged the need of reforming social wrongs, and the necessity of extending the hand of kindness and charly to all. He stated that in the Ohio Penitentiary, which con-tains eleven hundred convicts, there are thirty Orthodox ministers and not one Spiritualist. This is a sufficient reto the charge that Spiritualism tends to make men im-

moral.

O. P. Kellogg briefly presented some beautiful truths of the Spiritual Philosophy.

An hour was profitably passed in witnessing the exercises of the Akron Lycoum.

Hudson Tuttle spoke appropriate words to the children.

A. A. Wheelock referred to the difficulties and discouragements attending the organization of this Lycoum. He said that the building up of the Akron Lycoum was alone worth all the money and labor expended in the missionary work during the past year. during the past year.

during the past year.

Afternoon Session.—On motion of A. A. Wheelock, the following resolutions were unanimously adopted:

Resolved, That the thanks of this Convention are hereby most sincerely tendered to the Spiritualists and clitzons of Akron, who have so generously opened their homes and so fully provided for the comfort of the delegates and friends attending the Convention. attending the Convention.

Resolved, That when this Convention adjourns, it adjourns subject to the call of the Executive Board of the Ohio State Association of Spiritualists.

George William Wilson offered the following resolutions, which were unanimously adopted:

Resolved, That our thanks are due the Akron Lycoum
Cholr, E. T. Blackmer and Mrs. Emma Tuttle, for furnish-

Choir, E. T. Blackmer and Mrs. Emma Tuttle, for furnishing the Convention appropriate music.

Resolved, That this Convention tender thanks to the Akron Society and Lyceum for the free use of this hall.

O. L. Sutlill then addressed the Convention st length.

A. A. Wheeloek spoke of the work of Spiritualism.

Evening Sertion.—The Convention met at 7 o'clock, Vico President Summer in the Chair, and was opened by a song from the Akron Lyceum Choir, entitled "Rest in Heaven."

D. J. Starbird said that Spiritualism is an acknowledged fact; it is a new revelation to man. Every religious system has had its followers. We favor a union of morality with religion, which have been divorced by the Christian world. Spiritualism proposes to abslish the death-penalty, which is slimply legalized murder. It is the mission of Spiritualism to extend to woman the elective franchise, and all her other tables. It advocates a system of reform that will do away with intemperance. to extend to woman the elective franchise, and all her other rights. It advocates a system of reform that will do away with intemperance.

A. A. Wheelook delivered an instructive address on 2. The Lights we Carry and the Shadows we Cast."

O. P. Kellogg spoke of the adaptation of Spiritualism to the demands of the age.

After a song from the Akron Lyceum Choir, the Convention adjourned sinedie.

Those in attendance will, through all the lights and shadows of the retain pleasant memories of the kindness.

shadows of life, retain pleasant memories of the kindness and hospitality of our Akren friends. May the rich blessings of the angel-world rest upon them.

Groude William Wilson, Sec'y.

والمنافرين فالمستون بسيارة والمراب والمراب

. VERMONT.

Annual Convention of the State Spiritunlist Association.

The Annual Convention of this Association, for the election of officers and other business, was held in West Randolph, on Friday, Saturday and Sunday, Sept. 10th, 11th and 12th; 1869. The Convention assembled in the basement of the Caristian Church, at 10 o'clock A. M., on Friday, the 10th, and was called to order by the President, Newman Weeks, Eaq., of Rutland, By vote of the Convention the President appointed the following committees, viz.:

Huniness Committee—Dr. George Dutton, Mrs. M. S. T. Headley and Wm. B. Parish.

Headley and Wm. B. Parish. To Revise the Constitution-V. P. Slocum, Sabin Scott and

To Revise the Constitution—V. P. Slocum, Sabin Scott and Mrs. M. S. T. Hoadley.

On Finance—Mr. Manchester, Mr. Fitts and W. B. Parish.
Dr. George Dutten was appointed Assistant Secretary.

The subject of organization was brought up and discussed with much spirit and feeding, and for a season it seemed as though the little cloud no bigger than a man's hand would overspread the whole heavens and mar the harmony of the Convention by a storm of angry words. Fortunately the good sense of the people prevailed, and Saturday morning brought the Convention together baptized in an atmosphero of seace.

brought the Convention together papers of the convention of peace. The great objection to the State Association was the delegate clause in its Constitution, while some were opposed to all forms of organization. To harmonize the discordant feeling the Committee on Revision recommended striking out Article 6 of the Constitution, which provides "for the election of officers and other business." by delegates, and substitute an article providing for alm election of officers and transaction of other business by vote of all the members of the Association present. The amendment was adopted to the Association present. of the Association present. The by a vote of 35 for to 12 against.

of the Association present. The amendment was adopted by a vote of 35 for to 12 against.

The following amendment was then proposed and adopted:
"Any member of this Association may withdraw at any time by notifying the Secretary to strike his or her name from the list."

The following officers for the year ensuing were elected under the amended Constitution:

President—Mrs. Helen M. Slocenn, of Rutland,
Vice President—Addison Co.—Mrs. M. A. Farr, of East
Middlebury; Bennington Co.—Almond Eddy, of Bennington; Caledonia Co.—Mrs. S. Brown, of Burlington; Franklin Co.—Dr. C. E. Grice, of St. Alhans; Orange Co.—
Mrs. Lizzie Manchester, of West Randolph: Lamolile Co.—
Wm. B. Parish, of Stowe; Orleans Co.—L. Darling, of Giover; Rutland Co.—Newman Weeks, of Rutland; Washington Co.—Hiram Haywood, of Berlin; Wintham Co.—Mrs. S.
A. Wiley, of Rockingham; Windsor Co.—Thomas Middleton, of Woodstock; Essex Co.—Thomas Judd, of Canaan,
Secretary—Dr George Dutton, of West Randolph,
Assistant Secretaries—Dr. E. B. Holden, of North Clarendon, and P. T. Grifflith, of Mount Tabor,
Trustees—Dr. E. B. Holden, of North Clarendon, H. Dillenters of Lorder Land Co. Tower and C. C. Darlon, of Redening, H. Dillenters of Lorder and Co.

don, and P. T. Griffith, of Mount Taber,
Trustees—Dr. E. B. Holden, of North Clarendon, H. Dillingham, of Danby, and C. C. Dodge, of Hydepark,
Treasurer—Sabin Scott, of Eden Mills.
Ordered, that the Secretary forward copies of the Constitution to the officers of the Association, and that they solicit names for membership.
On motion of Dr. E. B. Holden, it was voted that this
Convention about as their away the action of the Cady's Falls.

Convention adopt as their own the action of the Cady's Falls Sonvention appointing S. P. Chenoy to the position of State (Indonesia) Missionary.

The following delegates to the Seventh National Conven-

The following delegates to the Seventh National Convention were elected, with power to choose substitutes; Sabin Scott, of Eden Mills; Newman Weeks, of Rutland; J. G. Serfiner, of Montpeller; Mrs. M. S. Townsend Hondley, of Bridgewater; Mrs. Gallup, of Barton Landing.

With the exception of the little wrangling about organization the first day, the Convention passed off very harmoniously, and closed Sunday evoning with the usual votes of thanks and the best state of feeling. There was no lack of speakers and regular addresses were given by Mrs. M. A. C.

thanks and the best state of feeling. There was no lack of speakers, and regular addresses were given by Mrs. M. A. C. Brown, of West Randolph; Mrs. A. P. Brown, of St. Johnsbury Centre; Jamos B. Morrison, of Haverhill, Mass.; Mrs. M. S. T. Hoadley, of Bidgewater; S. P. Cheney, of Doract; Mrs. E. M. Wolcott, of Canton, N. Y.; Mrs. A. L. Tanner, of Montpeller; Mrs. Emma L. Paul (formerly Miss E. L. Morse), of Alstead, N. H.; Dr. George Dutton, of West Randolph; Mrs. M. E. Withee, of Newark, N. J.; Mrs. Fanny Davis Smith, of Brandon, and Dr. E. B. Holden, of North Charendon.

Other speakers were present, and took part in the discus-Wherea, Freedom to expand the mind in all directions, untrammeled by restraints of religious dogmas, is the hirthstand of the Convention right of every child; as parents we being responsible for the mental food we furnish; and the Children's Progressive Lycoum supplying the only school which children can attend where principles, not dogmas, are taught; in its plan being susceptible of infinite modifications and improvements to suit the wants of all; and, especially, to cultivate individuality and manifiness of character; therefore,

Resolved, That we regard the Children's Progressive Lycoum measurements at the most important and, fundamental of An interesting feature of the Convention was the exhibit-

place where they could listen to the words of the.
An interesting feature of the Convention was the exhibition of spirit paintings by Starr, Anderson, Fayotte, and a lady from Massachusetts, who paints flowers in water colors with wonderful facility and skill while blindfolded, using but one brush for all her colors and thus.

It would be vain to attempt giving a synopsis of the several addresses, and do justice to the speakers; besides, it would be trospassing too much upon your time and space, dear Banner, to ask you to publish them. Suffice it, then, that if the closest and most pleased attention of the audience is any indication of the merit of the speaking, we should say the speaking was of a high order. On the whole, the Convention was a success, and judging from the conversation and reports of individuals from the various sections of the State, the cause of Spiritualism in Vermont is progressing—slowly, it may be, but surely, and in the face of the most determined and herculean efforts to stay it.

It is to be hoped that, should the names or addresses of any of the officers of the Association be incorrectly given, they will promptly write to the Secretary, Dr. George Dutton, and make the necessary correction.

they will promptly without too, and make the necessary correction.
E. B. Holden, See'y.

LIST OF LECTURERS.

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

wherever they occur. Should any name appear in this list of a party known not to be a lecturer, we desire to be so informed.]

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

C. Fannik Allen will speak in Vineland, N. J., during Octaber; in Marblehead, Mass., during November; in Nalem during December. Address as above, or Nonelian, Mass.

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

Harriers on Laws of Life, Temperance, and Reform and Progressive subjects.

MRS. N. A. Address, inspirational, box 277, Fitchbarg, Mass. Harrison Afolk, Calamus Station, Clinton Co., Iowa. Mrs. N. K. Andross, trance speaker, Delton, Wis. Mrs. N. K. Andross, trance speaker, Delton, Wis. Dr. J. T. Amos, box 2001, Rochester, N. Y.

Many A. Amphiett, care J. Stolz, M. D., Dayton, O. Rav. J. O. Barrsti, Glenheulah, Wis.

Mrs. J. F. M. Brown, P. O. box 453, Man Francisco, Cal. Mrs. Abby N. Bunnam, inspirational speaker, 112 lludson street, Boston, Mass.

Mrs. Sarah A. Bennes will speak in Marbichead, Mass., during February. Permanent address, 57 Spring street, East Cambridge, Mass.

Mrs. Nakah A. Bengham will speak in Marbichead, Mass., Joseph Baker, Juneaville, Wis.

Mrs. R. L. Braton, inspirational speaker, Boston, Mass. Joseph Baker, Juneaville, Wis.

Mrs. R. D. Barton, inspirational speaker, Boston, Mass. Joseph Baker, Juneaville, Wis.

Mrs. R. E. Burr, inspirational speaker, Boston, Mass. Joseph Baker, Juneaville, Wis.

Mrs. R. Hurr, Inspirational speaker, Boston, Mass. Joseph Baker, Juneaville, Wis.

Mrs. L. Blacov, Cacheville, Yoto Co., Ca.,

ADDE L. Ballou, inspirational speaker, Boston, Mass. J. Brown, M. D., Cacheville, Yoto Co., Ca.,

ADDE L. Ballou, inspirational speaker, Boston, Mass.

J. M. Charlett, Sprintional speaker, Richmond, Iowa, R. V. D. Bakanad, Bally, box 325, Lafford, Ind.

Dr. J. H. Bickford, Janishitan and speaker, Mich., On. Albert E. Cappenter, Care Banner of Light, Boston, Mass. J. O. Care, Language, C

CHARLES P. CROCKER, Inspirational speaker, Fredonia, N. T. J. B. Campbell, M. D., Cincinnati, O.

DR. JAMER COOPER, Belletontaine, O., will lecture and take subscriptions for the Banner of Light.

MIS MARIETTA F. CROSS, trainer speaker, Bradford, Mass.
MPS. L. DASIETA, 6 Dartmouth place, Boston, Mass.
PROF. WH. DESTON, Wellesly, Mass.
MISS LIZER BOTES, Pavillon, 57 Tremont street, Boston,
BENRY J. DERGIS. Inspirational speaker, Cardington, O.
GEORGE-DUTTON, M. D., West Rundolph, VI.
DR. F. C. DUNN, Rockford, Ill.
MRS. ADDRESS. DAVIS GOTTON Addits. P. Mudget.) White-

DR. E. C. DENN, Rockford, III.

MRS. ADDIE P. DAVIS, (formerly Addie P. Mudget.) Whitehall, Green Co., III.

MRS. ADDIE P. DAVIS, (603) Main street, Cambridgeport, Ms.

E. B. DANDOUGH, M. D., trainer, Lawrence, Kan., box 461.

MRS. PRISCRIA V. DOLY Speaks in Madison Mills, Me., onefourth of the time. Address, Kendall's Mills, Me., onefourth of the time. Address, Kendall's Mills, Me.

MISS. E. I. I chasto, Inspirational, Vincland, N. J., box 201.

MISS. CLAIR E., DEEVLAE, INSPIRATIONAL Speaker, Chicago,
III., care d. Spettigner.

DR. T. M. DIN MISONO, better, Tallahasser, Fla.

A. C. EDMYNIS, Becturer, Newton, Iowa,

DR. H. E. ERGRY BECTURE, SOMIN Coventry, Conn.,

TROMAS GALES FORSTER, 486 Massachusetts avenue, WashIngton, D. C.

A. C. EDMINDS, becturer, Newton, Iowa.

Dr. H. E. EDMIN tecturer, South Coventry, Corn...

Thomas Gales Forster, for Massachinetts avenue, Washington, D. C.

Mus. Cama A. Fiflia, lecturer, Newport, Me.

Andrew T. Fors will speak in Montpeller, Vi., Oct. 17, 24

and H. in Legininster, Mass. Nov 14; in Fall River, Dec. 5

and H. in Legininster, Mass. Nov 14; in Fall River, Dec. 5

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and H. in Legininster, Mass. Nov 14; in Fall River, Dec. 5

and H. in Legininster, Starchs, Mich.

MRS, FASSHE B. Freitor, South Malden, Mass.

Riv. J. Francis, Ordensburg. N. J.

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

MRS, M. Lottise Frenken, trance and Inspirational speaker.

No. 7, in the reser of No. 116; Frederial sired, Washington VII

Lace, South Boston, Mass.

Dr. H. P. Fahrele, Ancora. Canden Co., N. J.

Charles D. Fahrel, Ancora. Canden Co., N. J.

Charles D. Fahrel, Ancora. Canden Co., N. J.

Charles D. Fahrele, Sun Crareboo, Cal.

M. R. Renken, And Artor, Mich.

MRS. A. M. L. FERREL, Sun Crareboo, Cal.

N. S. Giber, H. Ferrele, Hispirational, Santea, Mass.

Mass Almebia B. Fowler, Inspirational, Santeaville, Eichland Co., Wis, care F. D. Fowler,

Miss Eliza Howk Fuller, Inspirational, San Francisco, Cal.

N. S. Giberner, Lowell, Mass.

Isaac P. Greener, Lowell, Mass.

Isaac P. Greener, Richmond, Ind.

Santh Graves, Inspirational speaker, Revin, Mich.

MR. J. G. Giles, Princeton, Mo.

Dir, Gammack, Letturer, 131 South Tithst., Williamsburg, N. Y.

Dr. L. P. Girlio, Lawrence, Mass, williamswer calls to declared.

MRS. F. W. Gade, Inspirational speaker, 35 Greenwich avenue, New York.

Miss Julia J. Herbard will income in Schem Mass.

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me, New York. Miss Julia J. Hubbard will beture in Houlton, Me., dur-

Mass, L. Reventson, inspirational, Owensville, Cal.
Dig. M. Herny Rot entry will speak in Norwalk, O., during October and November.
Miss, Edua Hardison will lecture in Philadelphia, Pa., during October and November; in Boston, Mass, during December and April. For lectures during other months, address, care of Mrs. J. M. dackson, 229 East 60th street. New York, or M. B. Dyott, Esq., 114 South Second street, Philadelphia, E. Asyrs Hirshas, Agent Commerciant State Association of Spiritualists. Permanent address, Falls Willage, Conn. Mores Hyll. Begark in New York Cherrett Rooms) during September; in Washington, D. C., during April. Permacult address, Holard, Ind.

D. W. Held, Insulvational and normal speaker, Holard, Ind., will becture in East Saglinaw, Mich., during October; in Stational Spiritualists, Conn., during November. Will answer calls in the East for December, January and February.

Miss, A. Haver, impractional, Mount Clemens, Mich. Charless Holf, Warren, Warren Co., Pa.

Mass, F. O. Hydra, 122 East Madison street, Baltimore, Md. Mass, M. S. Townsern Hoadley, Holary, Hidgewater, Vl.

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

WM. A. D. Humk, West Side P. O., Cleveland, O.

Zella, S. Hastings, Inspirational, how 16, Hoss.

WM. A. B. Holders, Implicational, how 16, Fredomia, N. Y.

Amos Hert, trainer speaker, Cold Water, Mich.

Dr. E. B. Holders, Implicational speaker, No. Cleventon, Vt.

Dr. J. S. Holders, Replactional speaker, No. Cleventon, Vt.

Dr. J. S. Holders, Replactional speaker, No. Cleventon, Vt.

Dr. J. S. Holders, Replactional speaker, No. Cleventon, Mass.

Miss Stelf M. Johnson will speak in Oswego, N. Y., during October, Permanent address, Milford, Mass.

WM. F. Jamieson, editor of Spiritual Rostrum, drawer No.

Sest, Chicago, 41.

A BRAHAR JAMES, Pleasantville, Venango Co., Pa., hox 34.

Ing October. Perimment address, Milford, Mass.

WM. F. JAMIESON, editor of Spiritual Rostram, drawer No. 5966, Chicago, 41.

ABRAHAH JAMES, Pleasantville, Venango Co., Pa., hox 34.

S. S. JOSES, ESQ., Chicago, JB.

HARVEY A. JONES, ESQ., can occasionally speak on Sundays for the friends in the vicinity of sycamore, III., on the Spiritual Philosophy and reform movements of the day.

WM. H. JORNSTON, Corry, Pa.

DR. P. T. JORSSON, Jecturer, Ypallanti, Mich.

DR. C. W. JACKSON, Oswego, Kensall Co., III.

GRORGE KATES, Dayton, O.

O. P. Kelloon, East Trumbull, Ashtabuls Co., O., speaks-in Monroe Centro the dist, and in Farmington the fourth Sunday of every month.

GRORGE F. KITTERDOR, Buffalo, N. Y.

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

CEPHAS B. Lynn, inspirational speaker, Cleveland, O., care American Spiritualist, 47 Prospect Street; permanent address, 98 Kingston attect, Charlestown, Mass.

MARY E. LONGDON, inspirational speaker, Cleveland, O., care American Spiritualist, 47 Prospect Street; permanent address, 98 Kingston attect, Charlestown, Mass.

MARY E. LONGDON, inspirational speaker, 69 Montgomery street, Jersey City, N. J.

J. S. LOVELAND, Monmonth, III.

MRS. F. A. LOGAN, Minneapoils, Minn, care E. F. Boyd, Mrs. A. L. LAMBERT, trainer and inspirational speaker, 959 Washington street, Boxton, Mass.

B. M. LAWRESOR, M. D., 6 Dartipouth place, Boston, Mass.

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MRS. A. L. LAHBERT, trance and inspirational speaker, 959
Washington street, Boston, Mass.
B. M. LAWRENGE, M. D., 6 Dartipouth place, Boston, Mass.
MRS. L. H. LACY, trance speaker, No. 364 Green street, because with and luth streets, Louisville, Ky.
H. T. LEDNARD, trance speaker, Tamnton, Mass.
JUNEPH B. LEWIS, Inspirational speaker, Yellow Spring, O.
CHARLES S. MARSH, semi-trance speaker, Address, Wone-woc, Juneau Co., Wis.
DR. JOHN MATHEW, Washington, D. C., P. O. box 607.
DR. JOHN MATHEW, Washington, D. C., P. O. box 607.
DR. G. W. MORRILL, JR., trance and Dispirational speaker,
Roston, Mass.

PROF. R. M. M'CORD, Centrains, III.
EMHA M. MARTIS, inspirational speaker, Birmingham, Mich.
JAMES B. MORRISON, Inspirational speaker, box 378. Haver

EMMA M. MARTIS, inspirational speaker, Birmingham, Mich. James B. Modribon, Inspirational speaker, box 37s. Haver-hill Mass.

Mrs. Tamozink Moore, I3 North Russell at., Boston, Mass. Mrs. F. H. Mason, Inspirational speaker, No. Conway, N. H. O. W. Mantell, trance speaker, 35 Ruthard Square, Boston, Mass. P. C. Milles will unswer calls to lecture in the vicinity of New York City. Address, Hoboken, N. J.

Mrs. Nettle Collegen Maynard, White Plains, N. Y. Mrs. Hannah Morrison, lecturer, McHenry, III.

Dil. Jahrs Morrison, lecturer, McHenry, III.

Miss Esma L. Morse, trance speaker, Johet, Will Co., III.

Dil. Jahrs Morrison, lecturer, McHenry, III.

Miss Esma L. Morse, trance speaker, Aistead, N. II.

Mrs. J. L. Marsyled, inspirational, box 137, Civide, O.

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

Mrs. Anna M. Middleining Inspirational, Mrs. A. L. E. Nash, lecturer, Hochester, N. Y.

Rilley C. Nash, Inspirational speaker, Deerfield, Mich.

G. Norwood, Inspirational speaker, Oldawa, III.

J. M. Pyrries, Hummonton, N. J.

Gronge A. Phiner, Indeed, Inspirational, box 87, Auburn, Me.

Edwa, Md. Paler, trance, Cambridge, Someiset Co., Mo.

William C. Pirke, 97 Pleasant street, Boston, Mass.

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

J. H. Powell, Muncle, Ind, box 160,

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

Miss Nettlin, M. Plane, and processors of the speaker, New Albany Ind.

J. Eva Pier, Crown Point, Essex Co., N. Y.
J. H. Powell, Muncle, Ind. Joax 150.
Mrs. E. N. Palmer, trance speaker, Big Flats, N. Y.
Miss Nettirk M. Pars, trance speaker, New Albany Ind
Miss. J. Plyper, trance speaker, Nouth Hanover, Mass.
A. A. Pond, Inspirational speaker, Rochester Depot, Ohlo
J. L. Potter, trance, La Crosse, Wis., care of E. A. Wilson
Lydia Ann Pearsall, Inspirational speaker, Disco, Mich.
Dr. S. D. Pace, Pot Huron, Mich.
Mrs. Anna M. L. Potts, M. D., lecturer, Adrian, Mich.
Henry Packard, Nat Dorchester st., W. V., South Boston
Dr. P. B. Handolff, 23 Tremont street, Boston, Mass.
Mrs. Jernier, M. D., inspirational speaker, Springfield, O.
Mrs. E. B. Rosk, Providence, R. I. (Indian Bridge)
A. C. Robisson, Salem, Mass.
C. H. Rinsy, inspirational speaker, Boston, Mass.
Mrs. Frade Reid, inspirational speaker, Kalsmazoo, Mich.
Rev. A. B. Randall, Appleton Wis
J. T. Rouse, normal speaker, Terre Haute, Ind.
Miss. Palina I. Hoderts, Carpenterville, Ill.
Josker D. Sylles, Danville, V.
Dr. H. B. Stocke, Greenbush, Mich.
Auster E. Simmos, Woodstock, Vt.
Dr. H. B. Stocker, Greenbush, Mich.
Auster E. Simmos, Woodstock, Vt.
Dr. H. B. Stocker, Harrison avenue, Boston, Mass.
Miss. Fanne Davis Shith, Millord, Mass.
Miss. Fanne Davis Shith, Millord, Mass.
Miss. Fanne Davis Shith, Millord, Mass.
Miss. E. Shight, foot of Auburn street, Cambridgeport,
Mass.
Miss. A. Laina W. Smith, 36 Salem street, Portland, Me.
Miss. E. Shight, foot of Auburn street, Cambridgeport,
Miss. M. Alkina W. Smith, 36 Salem street, Portland, Me.
Miss. M. Alkina W. Smith, 36 Salem street, Portland, Me.
Miss. M. Alkina W. Smith, 36 Salem street, Portland, Me.
Miss. M. Alkina W. Smith, 36 Salem street, Portland, Me.

MIRS. C. M. STOWE, San José, C.S.

MIRS. E. SLIGHT, GOT OF AUDIUM street, Cambridgeport,

MARS.

MIRS. A. E. SLIGHT, GOT OF AUDIUM street, Cambridgeport,

MARS.

MIRS. A. E. SLIGHT, GOT OF AUDIUM street, Cambridgeport,

MARS.

MIRS. A. E. SLIGHT, Gate Cuppy) lectures in Mechanic's

Hall, Post street, San Francisco, Cal., every Sunday evenling.

ABRAM SMITH, EAG., Inspirational speaker, Sturgis, Mich.

MIRS. MAILE SMITH, Impressional speaker, Sturgis, Mich.

MIRS. ME. B. SAWYER, Fitchburg, Mass.

J. W. SRAVER, Inspirational speaker, Byren. N. Y.

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

J. W. SRAVER, INSPIRATIONAL CENTER, MY.

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

E. R. SWACKHAMER, 128 So. 3d street, Brooklyn, N. Y., E. D.

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

J. M. W. MARCHAMER, 128 So. 3d street, Brooklyn, N. Y., E. D.

MRS. H. T. STRAKRS, Missionary for the Fennsylvania State

Association of Spiritualists. Address care of Dr. H. T. Child,

634 Raco street, Philadelphia, Pa.

JAMER TRASK, Iccturer on Spiritualism, Kenduskeag, Me.

HUDBON TUTLE, Berlin Heights, O.

MRS. SALAH M. TROMPSON, Inspirational speaker, 161. States

Clar street, Cleveland, O.

MRS. CORA L. V. TAPPAP/Manchester, Mass.

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

FEANCES A. TUTLE, Iccturer, box 382, La Porte, Ind.

MISS MATHE THEMOSS, Mexico, Audrian Co., Mo.

MRS. HOBERT, TAMADOK, Irance speaker, Westville, Ind.

DR. S. A. THOMAS, Iccturer, Anoka, Minn.

Z. V. WILSON, Lombard, Ill.

E. N. WHEELER, Inspirational Fill Superior street, care

American Nyieridatist, Cleveland, O.; will lecture in Phila

deiphia, Pa., during December.

MRS. MAIN M. WOOD, Il Dewey street, Worcester, Mass.

MRS. H. WARKER, box 229, Davenport, Iowa

F. L. H. WILLIS, M. D., 16 West 24th street, near Filth ave

nue Hotel, New York.

MRS. M. E. WARKER, box 29, Davenport, Iowa

F. L. Warshowshi, Sar South Morgan street, Chicago, Ill.

HENRY C. WIGHT, care Hamer and Light, Boston, Mass.

MRS. MARY E. WILLIGH, Cryde, O.

MRS. MARY E. WILLIGH, Cryde, O.

N. Frank

ber; in New York during November; in Washington during Desember.

Mrs. Many E. Wither will speak in Sutton, N. H., Oct. 17. Address, Holliston, Mass.

WM. F. Wentworth, Stoughton, Mass.

DR. R. G. Wells, trance speaker, Reaufort, N. C. Mrs. N. J. Willis, 15 Windsor street, Cambridgeport, Mass. A. B. Whiting will speak in Washington Hall, Philadelphia, Pa., during October. Will attend calls for week-evening lectures and the two first Sundays of November, if applied to soon. Address 27 Sixth street, Philadelphia, Pa., till Nov. 1st. Permanent address, Albion, Mich. Miss Elvina Wherlock, northal speaker, Janesville, Wis. A. A. Wherlock, Toledo, O., box 643.

Mrs. A. A. Wherlock, Toledo, O., box 643.

Mrs. A. A. Willis, Marsellies, Ill. Dr. J. C. Wilsky. Burlington, Iowa.

Mrs. Hattie E. Wilson will speak in Marblehead, Mass., through the month of January.

Ray. Dr. Werklock, Inspirational speaker, State Center, Ia. Warran Woolson, trance speaker, Hastings, N. Y. S. H. Workman, Buffaio, N. Y., box 1454.

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

Mrs. E. A. Williams, Hannibal, Oswego Co., N. Y., box 41.

J. G. WHINER, Inspirational speaker, Rock Grove City, Floyd Co., Jones. Mrs. E. A. Williams, Hannibal, Oswego Co., N. Y., box 41. ELIJAH Woodworfil, inspirational speaker, Leslie, Mich. A. C. and Mrs. ELIZA C. WOODREFF, Engle Harbor, N. Y. Mrs. Juliatra Fraw will speak in North Scituate, Mass., Oct., 10; in Lynn, Oct. 31, Nov. 7 and 14. Address, North-

Oct. 10; in Lynn, Oct. 21, Nov. 7 and 14. Address, North-boro', Mas. Mrs. Fannis T. Young, trance speaker. Address, Three Oaks, Mich., care S. Sawyer. Mrs. & Mrs. Wr. J. Yeerse, Beise City, Idaho Territor

J. BURNS, PROGRESSIVE LIBRARY, 15 Southampton Row, Bloomsburg Square, Holborn, W. C., London, Eng. REEPS FOR SALE THE BANNER OF LIGHT AND OTHER SPIRITUAL PUBLICATIONS.

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

Banner of Light.

BOSTON, SATURDAY, OCTOBER 9, 1869.

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WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS

WILLIAM WHITE, LUTHER COLBY, A ISAAC B. RICH. For Terms of Subscription see eighth page. All mail matter must be sent to our Central Office, Roston, Mass.

All business connected with the editorial department this paper is under the exclusive control of LUTHER COLBY, whom letters and communications must be addressed.

The Madhouse Victims.

Since the Commodore Meade case in New York, we have had nothing to work up the public mind on the subject of incarceration in insane hospitals, until the very recent case of Mr. Henry Frothingham of that city, who proclaims his gross wrong in a communication to the New York Times. That journal indulges in some free comments on the case, though abstaining from any reflections on the character or management of the director of the Hospital implicated. "Within the past year," it says, "a very considerable number of cases have come to light in this city and vicinity, in which perfectly sane individuals had been confined, under false pretexts, in these asylums. The latest of these cases, (that of Mr. Frothingham,) which is at this time undergoing investigation, gives a new interest to the subject." To show the guilty feeling that accompanies such cases in the minds of the keepers, it is only necessary to recapitulate the circumstances of Mr. Frothin ham's arrest, detention, and release, He was spirited away in a carriage to the Bloomingdale Asylum, under the impression that he was going to see his counsel. The two men who came to arrest him pretended to consent to his seeing a lawyer, and, once getting him into their carriage, spirited him away to the madhouse.

Once incarcerated, he managed to send a letter to his lawyer, stating where he then was, declaring that he had been sent there by his relations on false charges of insanity, and soliciting immediate aid. The lawyer at once posted off to the Asylum, but was refused admission to his client, He became fully convinced, however, that the latter was wrongfully held in custody, and sued out a writ of habeas corpus. This was duly served on the head of the Asylum. But Frothingham was of course ignorant of that fact, and his keepers were not the men to acquaint him with it. On the day before the writ was made returnable to the judge, the prisoner had his doors onened to him, and was told that he was free to go when and where he chose. He left at one for the office of his lawyer, who received him with unaffected surprise. The latter saw at + glance the motive of the keepers in releasing his client. which was in order to avoid making any return to the writ. It was their policy to get the victim out of their custody as soon as they could. The lawyer hurried him back to the Asylum, bidding him stay there and compel the keepers to make a formal return to the writ on the following day. But the latter refused to receive him, and a return to the writ was finally made, and accepted by the Court, that Mr. Frothingham was not then detained by them. The latter then made a publie statement of his case, in order to draw attention to an abuse which has grown so flagrant of late as to be positively alarming.

To make a profounder impression on the public mind on this subject, the Times recites the wellknown case of Commodore Meade, which it thinks ought not to be so readily forgotten; also that of a respectable old lady, who but last month obtained her release from this same Bloomingdale Asylum, through legal proceedings; also that of an elderly lady, confined as a lunatic, the whole evidence against her being that which established her ritualistic practices-and her determination to dispose of her property according to her own will. Only a short time since, a lady was incarcerated in the Trenton Lunatic Asylum, the only evidence of whose insanity was that she had married the man she loved. Her husband had great difficulty in discovering her hiding-place, but when he did he experienced no trouble in procuring her release by the agency of a writ of habeas corpus. Another case not long since occurred in Philadelphia, where a widow lady had been suddenly locked up as a lunatic, but whose sole trouble was that she would not give her relatives the immediate handling of her money.

In commenting on the Frothingham case, the New York Times speaks after the following plain

"But the actually outrageous and utterly intol-erable feature of the present case is that which displays the facility by which designing parties may secure the confinement in malliouses of persons whom they may thus desire to victimize. In any case, all that they need is the order of a magistrate, and the certificate of two physicians. magistrate, and the certificate of two physicians. Any unprincipled rascal, in connivance with two other rascals—one of them a 'Judge' of the kind we know in New York and two of them 'doctors' such as our laws permit to exist—need have no difficulty in sending a victim to the Lunatic Asylum. It is not an infrequent thing either—as the testimony in some of the recent trials of cases of this kind has shown—for the doctors whe do this sort of work to 'armine' doctors who do this sort of work to 'examine' the patient in a surreptitious manner, and in a way altogether perfunctory. The victim is not aware that he has been examined—is entirely unconscious of having been in the presence of medical examiners, and knows as little of the circumstances under which they certified to his insanity as of the means by which the magistrate was induced to issue the order giving them the power. For example, in the case of Mr. Frothingham, now under consideration, it does not appear that he has the slightest knowledge of ever having been professionally examined for insanity. The two strange men who called at his house may have been doctors; there may, unknown to him, have been doctors in the Court in which he found himself, though he says no testimony was given, and the examination he asked for was not granted. From the Court-room to which he was cuned. From the Court-room to which he was cunningly taken, he was removed to the madhouse, from which he has just managed to secure his release. Now, this kind of law, in this kind of cases, cannot be tolerated. The Legislature, at its forthcoming session, must be compelled to adopt measures for the protection of the citizens in this respect."

It is to be noticed that a felon cannot be thus thrust into a cell and kept there for months, without first passing through an examination in open Court, and being allowed to confront his accusers. But perfectly sane and respectable citizens may be spirited off into insane asylums, and nobody the wiser for what has become of them. We hope Mr. Frothingham will push his case to the very end.

A Law against Seduction.

It has long been a matter for the common wonder, that a crime which is so frequently committed as the one named at the head of this dwelt on the banks of the Merrimac over two article, and accompanied with such a nameless class of griefs and woes, generally irreparable, the earliest religionists in the valley of the Morrishould not before this have arrested the attention | mac who dissented from the Puritans. In 1659, poor girl who couldes only to be betrayed is lost for three quarters of an hour, from a violent rain beyond hope of recovery. An act of simple imprudence is tacitly imputed to her as so much at the time and in bed, and hurried them off as worse than a crime, that the possibility of her recovery from its stain is placed at once beyond her reach, and, her hope of salvation once lost, she becomes doomed beyond recovery to the fate of his poems, and thereby he has attained what which none profess to deplore more than those very moral people who shudder at the lapse they ing it-immortality. The Quakers were afterhave not the charity to forgive. It seems so strangely inconsistent as to be positively astonishing, that persons who abhor a single mistake of this character should be so prompt to punish | tier being one of its members. This organization it with banishment into the realms abandoned to complete outcasts. Yet to such extremes do the Christians, for in 1716 a fast was had in the First blind and senseless prejudices of people take them. It is time the community took courage unite in prayer to God that he would prevent the and emerged from such tyrannical restraints on its better humanity and more exalted intelli-

In pursuing this subject to a practical conclusion, we have received valuable and timely aid from a subscriber to the Banner, in San Francisco, who sends us his plan of a statute to cover cases of this painful character. Without further enlargement of the theme, we subjoin it just as prepared, reserving comment for some future occasion; merely adding that, in view of the multiplied complaints which are made and continually making against the crime referred to, it legislatures, if they decline any longer to consider with serionsness what has such strong claims on their earliest attention. The plan of our San Francisco correspondent is simply this:

A LAW TO PREVENT SEDUCTION.

In addition to the laws of marriage in the lifterent States, I suggest the following: Any promise or agreement, verbal or written, made between parties legally capable of entering into the "bonds of matrimony," followed by cohabilation, to be a "bona fide" marriage.

Parties thus married to be required, under a penalty, to give notice of same within a given line to the clerk of the County or District Court, whose duty it should be to advertise said mar

Notice by either party to be sufficient for the

purpose of publication.

Either party wishing to avoid or deny such marriage to be required to give notice of his or. In case of the absence from the County or State

of a party to such marriage, before publication, a copy or notice of same to be forwarded and served, and sufficient time allowed to return and plead in erson, or by attorney. On trial, the parties themselves to be allowed to testify under oath, though such evidence not to be conclusive without being supported by other

evidence of cohabitation or otherwise to ded by a jury like any other issue of fact. The fact of cohabitation having been proved, a

promise to become man and wife to be implied, unless the contrary be clearly proven. Appeals to be allowed as in other suits, and the cord to be conclusive evidence of marriage or

Evidence of previous unchasteness of either party to be a bar to such suit, but such plea in bar not to be available by the guilty party, but by the other. Also, parties having lived together as the other. Also, parties having lived together as man and wife for a given time, to be barred from availing him or herself of such plea.

The Price of Coal.

If anything is simply wicked, it is the long continued manipulation of the owners of the coal mines in Pennsylvania, by which prices are maintained at almost famine standard. What are the poor, what are even the labor-class to do for fuel when the frosts and snows of winter come? Do they not appeal with the eloquence of pity to the sense of justice that slumbers, but never dies, in the general mind? It is prophesied, from the operations this year at the mines, that coal a year hence will fall to a lower price than has been known for a long course of years. We are eager to anticipate that occurrence, and to see coal within the reach of the very poorest who can now earn a sufficiency for the needs of life. It is the nothing ele up coal and keeps it where it is. We hope there will be a break, at the expense of the heartless men who thus forbid the people from obtaining at fair rates what has become an article of real necessity.

The Army of Odd Fellows.

It surprises one to be told that there are two hundred and sixty, thousand members of this order in the United States, and that they have an accumulated fund of nine millions of dollars, This shows the strength of that bond of sympatly which holds a multitude of human hearts fast together. The professed aim of Odd Fellowship is | no doubt millions have been saved by vaccination the high and holy one of doing good by dispensing kindness, sympathy and practical charity; the very essence of beneficence in itself, and well deserving the devotion of men who look upon life with other eyes than merely to behold their own interest and grasp after their individual and selfish good. This flourishing order teaches the lesson that men are gaining the most while engaged in doing the most for one another.

New York Ritualism.

Rev. Mr. Morrill, an Episcopal preacher in the city of New York, has had the courage or hardihood, to throw off all the disguises with which the new practice of Ritualism is clothed, and comes out squarely in his pulpit for the truth. the holiness, and the sufficiency of the Pope and the Church of Rome. In a word, he has openly pronounced for Romanism. It used to be said that the Episcopal Church was only the half-way house between Protestantism and the Romish Church; this clergyman, then, has simply resolved not to stop there, but push on. His revolt against his own church cannot pass unnoticed by his Bishop, and we may next expect to witness another and an exciting ecclesiastical trial and judgment.

Expression for Emotion.

Why have we such a habit of repressing and concealing our feelings one toward another? If we love a person, need we be ashamed to say so? Are we really aware of the vast improvement, by mellowing and thawing, that would take place in our own natures, if we were to give rein to those pure and affectionate impulses we are now so careful to suppress? Nothing is so easy as to call forth love by manifesting it. We need not all fall to caressing, nor give ourselves to the occupation of flattery; but a very little more of freedom in showing our secret emotions in worthy deeds would widen the common circle of happiness on every side.

Dr. J. R. Newton.

This eminent healer has located in Buffalo, N. Y., where he will heal the sick until further notice. He may be found at the Bloomer Hotel.

Religious Bigotry in Olden Time.

The Newburyport Herald has of late unearthed some of the doings of the Puritanic bigots who centuries ago. The Quakers, it seems, were among of a humane and progressive legislation. As so- | Thomas Macy of Salisbury, Mass., was fined thirty ciety at present lays down its indexible rules, the : shillings, for sheltering three Quakers in his house, storm. He stated in his defence that he was sick soon as the storm would permit, fearing they were Quakers. His thirty shillings was a good investment, as the poet Whittier chronicled him in one many have struggled and died for without gainwards hanged in Boston. The first Quaker Society in that section was formed in Amesbury, in 1704, and has continued to the present time, Whitseems to have struck terror into the Orthodox Parish of West Newbury, that the people might spread of the Quakers. They had a society in Newburyport in 1744, with a house of worship on High street, Belleville; but as Quakerism found this an uncongenial soil, they moved and built another meeting house, which has this season been rebuilt, at Turkey Hill, West Newbury, where some of the best people of the county now worship after the manner of George Fox and William

Ecclesiastical Tyranny.

Opposition to monasteries in the Old World, it seems, is manifesting itself in violent outbreaks, would be a remissness not to be pardoned in our if we can believe the accounts which we find in late English newspapers. The facts are these: The difficulties broke out on the discovery of the barbarities to which the now famous Cracow nun, Barbara Ulryk, had been subjected, and the people of all Germany have since been working themselves into a heat which is altogether at variance with their proverbially phlegmatic temperament over the whole monastic system. Attention was directed to the statistics of such institutions and the number of inmates they held. Imagination placed in these covents many victims of ecclesiastical tyranny. The superiors acted in such an unconciliatory manner that the passions of the people were inflamed rather than quieted, which resulted in open riots. Near Berlin especially is a convent which has been several times mobbed by an angry populace. Once they sucper intention within a given time after publica- ceeded in penetrating inside the dwelling and compelled the inmates to defend themselves with hatchets and other unusual weapons until rescued by the police. Upwards of seventy arrests have been made for participation in these riots. They are now virtually quelled, but the temper of the people is so aroused that a renewal of the disturbance is not improbable.

Eddy, the Physical Medium.

Horatio G. Eddy, one of the best physical mediums of the day, is traveling with Mr. Cadwell, and holding scances for the exhibition of the physical phase of the spiritual phenomena. For the last three weeks they have been in Connecticut, where the best success attended them, some of the manifestations being more astounding than ever. On one occasion four and five hands were shown, and dissolved while in plain view of the audience. At another time, one of the committee daubed the medium's hands all over with printer's ink after his hands were tied behind him, and without his knowledge; yet as soon as the cabinet door was closed, a delicate white hand appeared at the window. The medium was then immediately untied, and exhibited his hands to the audience, and though the test was excellent and all the more convincing, yet so much indignation was expressed by the audience at the indecent outrage perpetrated on the medium, that the committee man was obliged to leave the platform. Handouffs and fetters were placed upon the medium at another scance, and after the usual manifestations had taken place, the invisibles unlocked the iron shackles, to the great astonishment of all present. Mr. Eddy is

Vaccination and Small Pox.

After seventy years' experience of Dr. Jenner's discovery of vaccination, people, especially in England, are beginning to lose faith in it as a preventive of that terrible scourge, the small pox. For a long time nobody doubted the value and virtues of the discovery; everybody in all classes gladly availed themselves of the benefit of vaccination. But lately the conviction is becoming general that the preventive is to be more dreaded than the disease, and this in spite of the fact that from the small pox. It is claimed that though small pox may come to a vaccinated person, yet in such cases the attack is short and less severe, and death rarely results. The mortality in the case of vaccinated persons is only one in four hundred and fifty, and in the unvaccinated it is one in four. On the other hand, cases are now constantly presenting in England where dreadful disease, and even death, is the direct result of vaccination

Defection from Rome.

The sermons of Father Hyacinthe, the eloquent Catholic priest at Paris, have for some time given uneasiness to the close followers of the Church; but now his letter in which he resigns the charge of his church, and withdraws from his convent, leaves nothing whatever to be imagined or speculated upon. The ground he takes is, that he cannot take orders from the Holy See, or acknowledge the spiritual paternity of the Pope. Here is a prospect of a large schism in the very bosom of the Gallican Romish Church. No more popular preacher is known in all Paris than Father Hyacinthe. The stand he has thus taken against the pretensions of Papal authority is compared to that of Luther in his day, and from it is expected to flow results that will shake Romanism in France to its foundations.

Commencement of Music Hail Spiritual Meetings.

The next course of lectures on the Spiritual Philosophy will commence Sunday afternoon, Oct. 10th, at 21 o'clock, in Music Hall, Boston. The popular and eloquent speaker, Mrs. Cora L. V. Tappan (late Mrs. Daniels), will deliver the first four lectures. It will be seen by the announcement in another column that arrangements have been made with some of the ablest lecturers in the field. The lectures will continue twenty-nine weeks—one more than last year—and promise to be the best ever given in this city. An excellent quartette is engaged. Those desiring season tickets, with reserved seats, should procure them this week, as it will not be so convenient to deliver such on the afternoon of the lecture.

The Gambling Spirit.

The fact that such a gamester spirit is capable of getting possession of the money market, and thus deranging the regular business of the country, demonstrates that there is need of a much more thorough inculcation of the old-fashioned in the money market as occurred last week in monium itself seemed let loose. The human passion for gold, suddenly got, never broke loose with a more astonishing impetuosity. Men tore at one another like tigers let loose, and in Wall with fortunes, and if a few managed to win by this dastardly process of gambling, there was a numerous company that had all swept away. nothing how greatly they disturbed the steady currents of the country's traffic, and if they go limping from the field, or are borne off slaughtered, they appeal vainly to the public sympathy. We sincerely wish there were some sufficient means of putting a stop to a procedure that does even more than obstruct and overturn businessthat saps and shakes the steady moral purpose of Woodward, Mrs. S. Stone. men who ought to be far above the temptation to make sudden fortunes.

The Mechanics' Fair.

The eleventh exhibition of American Manufactures, at Fancuil and Quincy Halls, Boston opened on Wednesday, Sept. 15th, under the direction of the Board of Government of the Massachusetts Charitable Mechanics' Association - President, Jonas Fitch. During its continuance it was visited by thousands of our citizens. and large numbers from the country. The halls were tastefully decorated, the articles exhibited of the most exquisite workmanship; great improvements in household articles were displayed. and machinery of various kinds in full operation, proved the vast strides which, in our day, the mechanic arts are making toward that perfection of civilization which has ever been the dream of the ages. L. Prang & Co. gave an exhibition of the process of chromo-lithography, which was interesting. This present Fair of the Association has been a thorough success, and takes higher rank, by universal consent, than its predecessors given at the same place in years that are gone.

Photographing Invisible Objects.

Amazon, at Berlin, was taken some years ago with some unaccountable markings. From the tip of the lauce, which is held by the figure perpendicularly, a black streak was noticed extending upward, two other similar streaks projecting from prominent points. The picture was sent to Prof. Dove, well known from his investigations in connection with light and ofter remarkets the connection with light, and after examination, the professor gave as his opinion that the markings were due to discharges of electricity from these points; which, though invisible to the eye, were of such active power as to produce a photographic effect. More extended observations and subsequent experiments have fully confirmed this hy nothesis, and he now announces the fact that the flow of electricity, which is continuously given off from metallic points under certain circum-stances, exerts a photographic effect on a sensi-tized plate, though the light cannot be seen with the human eye.

This is very well as far as it goes. Keep on scientific gentlemen, and you will soon be ready to admit the possibility of photographing a spirit, and then prove the fact.

American Charity.

It is asserted that the contributions for the relief of the Avondale sufferers are to continue until a fund of a quarter of a million dollars shall be collected. We have no sort of doubt that the plan will be successfully accomplished. Nothing shows with more truly noble proportions than the charitable disposition of the American neople. Their hearts are open to the cries of distation. Were it within their power, there is no good choir enlivened the services. doubt that the owners of the mine by which a whole colony of men lost their lives wretchedly, leaving some six hundred destitute beings dependent on them, would be compelled to provide subsistence for the latter during the term of their natural lives.

Farewell of Mr. Hepworth.

There was a very large gathering of members of the Sunday School and Church of the Unity in the vestry of the church, in this city, Tuesday evening, to take leave of their late pastor, the Rev. George H. Hepworth. At an early hour in the evening, the company was called to order by Mr. W. H. Baldwin, who presented to Mr. Hepworth a solid silver water pitcher, salver and goblet, in behalf of the Sunday School, of which Mr. Baldwin was the senior superintendent for many years. Mr. D. W. Russell then presented him with a purse of one thousand dollars in behalf of a few friends in the church. Mr. Hepworth has gone to New York to take charge of a society there.

The Semi-Annual Convention

of the Massachusetts Spiritualists' Association will be held at Tremont Temple, Boston, Wednesday, afternoon and evening, Oct. 20th, 1869. The public exercises of this convention will be more minutely stated hereafter. The afternoon exercises will consist of an exhibition of the Children's Progressive Lyceum, comprising Marches, Gymnastic Exercises, Songs, Dialogues and Recitations, with an address upon the general objects and methods of the Lyceum. In the evening, Prof. Wm. Denton, and other interesting speakers to be hereafter announced, will address the audience. A large convention is anticipated, and Spiritualists from all parts of the State are invited to participate in the exercises.

The Indians.

St. Louis telegrams state that the Indians in Montana are committing depredations by running off stock, etc., when the fact is that scoundrels disguised as Indians are the actual thieves. What is the result? It is easily told: the same old story: troops are sent out, and coming upon a camp of Indians, they commence hostilities, and several on both sides are killed. "The Indians must be annihilated," say the border ruffians; "we need their lands, and the quicker we wipe them out the better." What a sad comment on civilization-Christian civilization, too!

Our thanks are due Mrs. Hubbard, of Highland District, and several other ladies, for elegant floral gifts for our Free Circle Room.

Boston Children's Progressive Lyceum.

At a meeting of the Boston Mercantile Hall Progressive Lyceum, held Monday evening, Sept, 6th, the following officers were elected for the ensuing year: Conductor, D. Nelson Ford; doctrine of moderation and honesty than is visi- Assistant Conductor, Albert Morton; Guardian, ble in these modern times. The radical trouble Mary A. Sanborn; Assistant Guardian, Mrs. S. is, that people are not willing to pursue the old M. Morton; Secretary, M. T. Dole; Assistant Secand safe courses to prosperity and happiness, but retary, J. K. Hartwell; Treasurer, W. A. Dunkbecome crazed with an idea that the telegraph lee; Librarian, S.N. Jones; First Assistant Liand the powers of steam have miraculously brought | brarian, Miss L. F. Hall; Second Assistant Liin another way. Such scenes were never beheld brarian, Miss E. J. Orcutt; Musical Director, T. M. Carter; Assistant Musical Director, Miss Em-New York, and by sympathy in Boston. Pande- ma Fessenden; Guards: John Woods, George Hosmer, H. C. Randall, S. F. Towle, R. Peaslee, P. Fisher, E. Bearse, E. D. Chase, James T. Hartwell, A. H. Bradley; Decorator, R. Peasles; Leaders of Groups: W. A. Dunklee, Temple; street the "bears" were full of savage threats of Mrs. M. E. Hartwell, Union; F. M. Hawley, Evanpistols at the "bulls." General havor was made | gel; Albert Morton, Liberty; J. K. Hartwell, Excelsion: Mrs. Hartson, Star; John Hardy, Banner; Miss H. L. Teel, Mountain; Charles W. Sullivan, Shore; Miss L. Crosby, Beacon; Mrs. S. M. Nobody pities them on either side. They cared Morton, Grotto; Mrs. M. A. Hayward, Sylvan; Mrs. L. Sampson, Sea; Mrs. E. A. Bancroft, Ocean; Mrs. M. Doolittle, Glen; Mrs. S. E. Atkins, Lake: Mrs. M. H. Plaisted, River: Stream; Mrs. C. E. Fiske, Fountain; John Prince, Adult; Supplementary Leaders: Mrs. E. A. Howland, Mrs. Mary Hardy, Miss M. F. Haynes, Mrs. M. Teel, Eva Badger, Clarence Holmes, Charles

New Subscribers.

Forty-three new names have been added to the subscription list of the Banner of Light since its last issue, furnished by our old subscribers, as follows: W. E. Leonard sent one new subscriber; N. N. Milliman, one; L. E. Whittaker, one; Mrs. C. C. Martin, one; George R. Boush, one; Henry Hislop, one; William Fuller, one; C. H. Edwards, one; George Withington, one; Clark Dye, one; H. A. Buddington, one; William E. French, one; John M. Sellers, one; John Grant, one; R. L. Allen, one; Joseph H. White, one; Henry Fulstone, one; Mattie L. Thwing, one; Martha M. Derby, one; W. Archibald, one; Rev. D. G. Ingraham, one; A. A. Frazer, one; Benjamin D. Kendrick, one; W. H. Felton, one; Mrs. C. Harrington, one; M. B. Harris, one; Alphonso Barnes, one; Wm. H. Culver, one; M. Harden, one; T. B. Newman, one; George L. Marvin, one; H. Snow, one; John M. Howe, one; Mrs. L. A. Lincoln, one; Charles H. Shepard, one; Mrs. M. Chase, two; A. Hinoult, one; George Sanderson, one; Charles Low, one; Albert Day, two; L. A. F. Swain, one.

Arrival of Mrs. Emma Hardinge.

We are pleased to announce the safe arrival at New York, from England, of Mrs. Emma Har-A photograph of the famous bronze statue of dinge, after a rough and tedious voyage. She goes immediately to Philadelphia, where she is engaged to lecture during October and November. In December, we shall have the pleasure of listening to her able and eloquent discourses in Music Hall, Boston. During her three years' sojourn in London she presented the Spiritual Philosophy to large numbers of the English people who attended her courses of lectures. which awakened a deep interest in the subject of Spiritualism.

Movements of Lecturers and Mediums.

Moses Hull is to speak in Washington, D. C., during March only, and not in April, as was inadvertently announced. He will accept calls to lecture in New England the third and fourth Sundays in October. He has just finished a month's engagement in New York.

Cenhas, B. Lynn may be addressed care of American Spiritualist, 47 Prospect street, Cleveland. Ohio, till further notice.

Mrs. Juliette Yeaw will lecture in North Scitu-

ate, Mass., October 10th. Mrs. Fanny B. Felton lectures in Union Hall,

Charlestown, next Sunday.

Pierpont Grove Meetings.

Prof. William Denton spoke at the above named grove, Malden, Mass., on Sunday afternoon, Sept. evidently doing a good work in presenting the tress on all sides; their quick sensibilities ordiphysical phenomena for investigation.

tress on all sides; their quick sensibilities ordiphysical phenomena for investigation. tween a summons for help and its actual presenting "Christianity not a Finality." Singing by a

Modern Spiritualism.

BY PROF. WILLIAM DENTON.

The Radical for October contains brief extracts from the different speeches made at the recent anniversary of the Free Religious Association. We copy the remarks of Prof. William Denton, as follows:

"Modern Spiritualism can give to you the evidence of the existence of this spirit, after what we call death. It is but reasonable, if we possess a spirit, with spiritual senses, that there should be a spiritual realm where those spiritual senses are to be exercised. As the fin of the unhatched fish tells of the water in which by-and-by it is to move, as the wing of the unhatched bird tells of the air in which that wing is to be by-and-by employed, so the existence of this spirit in man tells of that spiritual realm where these spiritual faculties are to be exercised. The existence of such a realm has been demonstrated, I believe I may say, to millions. The skeptic, who previously had no kind of belief in a future existence, but was willing to examine, has received evidence satisfactory to him. Impressions have come to the mind, foreign to its ordinary condition; and these have satisfied some. Raps, those tiny raps, so sneered at and so abused, have come to others; and they have demonstrated the existence of an independent mind back of them, which always claimed to be spiritual, and to have its origin in beings that were once independent dwellers on this planet. To others have come the very spiritual body itself, clothed with a material frame, so that hands could be seen and felt; and, thus clothed, the existence of the spirit within has been demonstrated.

I have had my spiritual friends describe to me a child of mine, just as that child would be with the change that years would make in that spiritual realm, described by persons who had no knowledge whatever of the facts in the case. And what has come to me has come to millions of people, incalculable numbers; and they have been able to say, "I know that my friends live, and hence, after what we call death, I shall live also.' Blessed assurance this! When a man attains this confidence, then life hies before him in its glory: the gloom of the grave is gone forever. And, what Jesus and Christianity could never do, Spiritualism has done for innumerable multitudes in that very direction."

THE MYSTIC PRESS is the title of a very neatlooking and spicy journal, just started in our neighboring city, Chelsea, by Hovey Bros. It deserves to succeed, and we hope it will.

We refer our readers to the advertisement. of a "Beautiful Photograph of Onieta."

Fraternal Association of the Universalists, pro- to sixteen feet, overlying each other, and exposing pose striking out the latter portion of their title, to view, in some places, from thirty to fifty feet of making the name read "Fraternal Association." The reasons given for this change, says the Worcester Spy, "are, that the position assumed by the rations on the continent, and therefore when its Massachusetts Universalists, as a denomination, is one to which they cannot now conscientiously K. Jesup & Co., of New York, come before the subscribe, and that to adhere longer to the name people and ask a loan of six and a half million would be laying themselves open to the charge of dollars, and offer seven per cent, interest in of sailing under false colors."

It is announced that a literary undertaking of vast extent has been projected by a society of savans in Paris, having for its object the reproduction of all the masterpieces of literature which have appeared in ancient and modern times. The work will consist of two hundred volumes issued at the rate of two a month.

tissue, one hour of mental labor is equivalent to for our people to sell their bonds to the Governfour hours of physical exertion. If this is correct, and taking the eight hour scale—a day's labor for a journalist should only be two hours.

Wife was undressing little four-year-old Charley the other evening. He silently felt of his chubby arms a little while, and then looking up into his mother's face, he said: "Mamma, who made me?" "The good man up in the sky," answered mamma. Charley turned a steady, sober, searching look through the tree tops up into the clear, beautiful, star-lit sky for a moment, and then innocently capped the climax with the important question, "But, mamma, who took me down?"

The Ohio State Association passed quite a number of excellent resolutions, as will be seen by referring to our third page.

The following inscription is on a tombstone in San Diego, Cal.: "This year is sacred to the memory of William Henry Shaken, who came to his death by being shot with Colt's revolvers-one of the close of the evening meeting steps were taken the old kind, brass mounted-and of such is the kingdom of Heaven."

The wise man is happy in his own approbation; the fool, in the applause of his fellows.

When is a butterfly like a kiss? When it alights on tulins.

Jo Cose would like to know what grounds Digby had for giving up his coffee. He fears that he had a "mill" with coffee, and coffee was too strong for him. Jo would also like to know, if his friend drops coffee, what he does with cough drops. This matter (the coffee) is not very clear. Will Dig. oblige Jo by settling it? Digby responds that a French physiologist has been experimenting with theine and caffeine (the active principles of tea and coffee) upon animals, and affords us the pleasing information that the latter is twice as poisonous as the former. But then, he says, theine will beget spasms and paralysis of the

Mark Twain writes of a man who went to Niagara and found the hack fares there so much higher than the falls that the falls appeared in-

The English ritualists are much cast down because of the decision of the Pope that they are heretics, and as far gone from the true church as if they were deists.

Wm. Foster, Jr., gave a lecture Sunday afternoon, Sept. 26, at Musical Institute Hall, Provi-' dence, R. I., on the subject of "Spiritual Law."

"John," said a pious uncle to his nephew who was paying his first visit to the city, "John, we're in the habit of saying something before we eat." "All right," said John. "Go ahead! You can't turn my stomach!"

Dr. Simon Van Etten, healing medium, has been making a tour through Western Virginia during the last summer. He remained ten weeks in Alexandria, where he performed many cures. He then passed along the Shenandoah Valley, healing the sick.

A little five-year-old girl being asked by her ma. after an attempted Bible lesson, why the Lord did not want Adam and Eve to eat the fruit on a certain tree in the garden, replied that she did not know, unless it was because "he wanted to 'can' it for his own use.'

"The History and Philosophy of Marriage; or, Polygany and Monogany Compared," by a "Christian Philauthropist." It is a searching criticism of the institution of marriage as it exists in most Christian countries, and an argument for well-regulated polygamy. The author is a serious and earnest believer in the doctrine he defends, and does not appear to be influenced by the questionable motives of most Christian polygamists.—

Springfield Republican.

Schnapps in the throat, if multiplied, are apt to produce snaps in the head.

The movement among the tailors in this city for increased prices is extending to every part of the business-even the "peace makers" propose to

SPAIN AND CUBA.-The London Times Paris correspondent says the following is the status of Spain in regard to the Cubans: "Lay down your arms and send deputies to the Cortes. If you will be as Canada, we are willing; if you desire independence, we don't say no: the matter may be arranged, but disarm. Spain's motto is, Nothing by compulsion."

An inquisitive urchin the other day, while reciting a lesson, says an exchange, from the Sermon on the Mount, broke out: "Ma, did Jesus get \$2,000 a year for preaching?" "No, my child, he did not get anything." "Why did n't they Because he refused to preach polipay him?" tics. The devil offered him a big salary to do it, but he would not accent the call.

The price of coal is coming down.

Steamer Alabama, from New York, took out last week two hundred volunteers for Cuba.

A young man of limited intelligence, who was recovering from a long fit of sickness, being informed by his physician that he "might venture now upon a little animal food," exclaimed. " No you do n't, doctor. I've suffered enough on your gruel and stuff, and hang me if I'll touch any of your hay and oats."

"John! John!" shouted an old gentleman to his son, "get up; the sun is up before you." "Very well," said John; "he has further to go than we have."

Coal and the Pacific Rallways.

One of the difficulties of our Pacific railways of almost as much necessity as sait. The coal found in Colorado is better than that of Kansas, and it is estimated that in that territory alone, north of the Arkansas River, there are 5000 Rev. Rowland Connor's society, the Boston square miles of coal, with veins varying from five solid coal. This great possession makes the Kansas Pacific Railway one of the wealthiest corpoagents, Messrs. Dabney, Morgan & Co., and M. gold (principal payable in thirty years), with the coupons paid at the option of the owner in New York, London or Frankfort, we do not see that there can be any better security for the investment of money. And especially now, when Governments are ruling at a high figure in consequence of the efforts of the New York speculators to make Secretary Boutwell pay a large price for the 5-20's which he is now redeeming to reduce It has been calculated that, in actual waste of the national debt, it is almost an act of patriotism ment, and take advantage of the high prices and purchase a good, first-class 7 per cent. security at 96. At any rate, those of our readers who hold securities, or desire to invest, should send to the New York bankers and get pamphlets, maps and circulars, and investigate this subject thoroughly.

[Editorial Correspondence.]

Lectures in St. Louis. Sunday, Sept. 26th, the Spiritualists of St. Louis were called together, by notice in the papers, at Philharmonic Hall, one of the largest and best in the city, and addressed in the morning by ourself, and in the evening, by Rev. J. B. Ferguson. At 21 P. M. the Children's Progressive Lyceum held its session, and commenced for the season its regular sessions, after its brief summer vacation: the attendance was large, and the glowing countenances gave the best of promise for prosperity and success, under its most carnest and excellent leader, Myron Colony, Esq. At to secure the hall for one year, and J. B. Fergurson engaged for October, to speak twice each Sunday, with a fair prospect of engaging him for one year, with permission to exchange and fill his place at his own option. This arrangement with Mr. Ferguson has been hanging loosely and much talked about ever since he came to the city, and now seems to be successfully inaugurated, and we trust with perfect success, as no one could do the work better than Mr. F. w.c.

New Publications.

Lorino republishes a new novel from the author of "Annals of a Quiet Neighborhood," entitled "David ELGIN-BRAD," a tale which has had a popular run in Loudon, and comes endorsed heartily by the leading English literary journals. It is a novel full of exciting incidents, beauty of description, fine domestic sketches among the Scotch peasantry, philosophy and poetry. We believe it will be widely read on this side of the Atlantic.

THE RADICAL for October has the following list of conents: Free Religion and the Proc States, by Samuel Johnson; Ego, a philosophical poem, by Francis G. Fairfield; The Eleatic School, by C. D. B. Mills; Note upon a Conversation at the Radical Club, by Elizabeth Peabody; Margaret Fuller Ossoli, by C. C.: What is true Religion? by Henry B. Blackwell; English Socialists, by Richard J. Hinton; In Brief, by J. J. Ostrander; Notes: Reviews and No

Good HEALTH makes its acceptable October visit, and proffers most excellent advice relative to the care and preservation of that which is more than wealth and the basis of ali happiness. THE NEW EGLECTIC MAGAZINE, of Bullimore, increases in

substantial merit and attractiveness monthly. The October issue is on our table in good season.

MERRY'S MUSEUM for October has a continuation of Miss Alcott's new story, and a good variety of other choice read-

Shorey's bright little "Nunsery" for October is getting to be looked for with quite as much engerness by the oldest as the youngest ones. He makes a marvelously attractive magazine out of what few publishers could have done anything with at all. For illustrative genius, his artists, who evidently work con amore, cannot be surpassed in their walk. The "Nursery" delights old and young together, and therefore sells rapidly.

VERONIQUE, is another of Loring's Railway Classics, and contains ongaging reading of a light character.

'Miracle' or "Divine Interposition."

In the Banner of Light of Sept. 18th, I read with interest an article entitled "Spiritualism." in the third column of which occurs the follow

"What is a miracle? To God.the Supreme Intelligence, there is no miracle. To man, ignorant of many laws of God, anything is in the nature of a miracle which proceeds from some law un-known to him. If there are, as the writer cannot doubt, intermediate intelligences far superior in the knowledge of God's laws to us, there may be occurrences miraculous in our view which are

An illustration of this occurs to my mind. have often thought of it, as often at least as it comes into practice. It is this: In the course of my "daily walk," I sometimes discover a fly in my cream pitcher. It is perfectly quiet, resting upon the top of the white liquid, whatever it may be, and has undoubtedly after many ineffectual struggles resigned itself to its fate. Being myself, as I suppose, one of the intelligences intermediate at some degree between that fly and God, and besides having a better knowledge of God's laws, having also " all the appliances and means to boot," I take a teaspoon and quietly dip it out. It does not appear to see me, or to understand by what means it has obtained its deliverance from a milky grave; but as soon as it feels able, it crawls out of the drop of fluid which came out with it, and begins to flutter and clean its wings. In the view of this fly, supposing it to be an intelligent thinker, a miracle has been performed in its favor. From its plane of life it cannot view it otherwise, and after it has thoroughly cleaned and dried itself it flies away to its companions, and if able to hold communication with them, of which I cannot doubt, it will probably tell them of the "divine interposition" which saved its life-not knowing that it was I who dipped it out; that I am only one of God's creatures like itself, (in that respect at least,) and that its life has been saved in a per-

May it not be, nay-is it not probable-more than probable, that all the "divine interpositions," so called, and all the "miracles," so styled, because we cannot understand them, are the result of the intelligent action of beings so far superior to ourselves that at present we can take no cognizance of them, but who may nevertheless occupy as legitimate a position in nature as do the fly and the writer?

fectly natural manner.

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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

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

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ualism. Published in Chicago, III., by S. S. Jones, Esq. Price S cents.

The American Spiritualist. Published at Cleveland. O. The Journal of the Gyngeological Society of Boston. Devoted to the advancement of the knowledge of the diseases of woman. Price 35 cents.

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Business Matters.

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—(Sautord's Phado, p. 8.

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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 carnest wish of our saged friends that this be done, for they, as well as mortals, are fond of beautiful flowers, emblems of the divinity of creation.

Invocation.

Oh, thou whose laving kindness beams in upon our consciousness through the glories of this hand-some day; thou whose protecting arms are around us forever and ever; thou whose divine benedic-tion ever rests upon our souls; then who keepest us by day and by night, hear then our prayers. Grant, oh Lord, that we may so understand thee as to truly worship thee in the temple of our lives. Grant that thy Scriptures may be plain to our understanding. May we read thy glories in the transcendent majesty of the heavens and the vernal beauty of the earth. Oh Spirit Eternal, guide thou our speech, and strengthen our understand-Enter then the inner recesses of our being ing: Enter thou the unner ricesses of our being and illuminate them by thy wisdom and thy love. Be thou feet to the lame, eyes to the blind, strength to the weak; and grant that at this hour these thy children may know that thy presence is indeed wherever they may be; whether they are in temples dedicated to thy service, or in the bustling marts of life; on the throne or in the hovel, we believe that thy presence will always be with thy children. Grant, our Father, that thy light may be with us, so that thy strength may not be mis-taken by us, and may we never forget that only as we become as little children can we know of heaven. So may thy kingdom come, and thy will be done in all our hearts, this day, and for-Sept. 9.

Questions and Answers.

CONTROLLING SPIRIT.-Your queries, Mr. Chair-

man, I am ready to consider.

Ques.—Had the spirits anything to do in creating a commotion in the elements, or in causing a tornado or storm, accompanied by heavy winds, as we experienced on Wednesday, Sept. 8th, 1869?

ANS.—It is written that the spirit human was given dominion over the fish of the sea, over the

fowls of the air, and every creeping thing; and is it not reasonable to suppose that this same spirit may have a certain control, under fixed laws, over the elements? To me it is not unreasonable. When we come to consider what God, the allpervading Spirit, is, we can come to no other con-clusion, for this same spirit is but a compound of all other spirits. God gives action to the worlds, and dwells in the tempest and the calm; and if this be true, then the members of the body of God and soul of God must of necessity work in Nature—they must exert an influence over the elements. This is a fact which can be demonstrated fully, but in so simple a manner, that it would foll of extension them. fail of satisfying those who reach to the skies for what they can find on the earth. How is it that science coupled with intelligence can change the color of the flowers, or the flavor and form of the fruit? can bring beauty and order out of confusion and chaos? What is it that brings slowly but surely to maturity the elements of matter? It is mind; it is the breath of Almighty God upon life. What is this breath? The action of those infinite and numberless intelligences comprising the whole. We are parts of God—portions of the divine life, and therefore we are made use of in every demonstration of Nature by which we are surrounded.

Q.—Drs. J. S. and McI., writing from Dayton, O. ask: "What is the actuating principle of the involuntary forces of the body? If you say 'Life,' we ask! What is it?"

A.—The body physical being possessed of two distinct sets of nerves, the voluntary and the involuntary, science tells us that the action of the subtle nervous aura, or force, when passing over the involuntary system, causes involuntary action. In its play upon the voluntary system, it acts upon the brain; its force is first applied there, and from thence it descends throughout all the voluntary difference existing between the force that acts upon the voluntary and that which acts upon the involuntary nervous systems?" I should answer, No; I believe them to be one and the same powor." We may give as many names as we please, but after all it is one force. You call magnetism and electricity two distinct forces. This is a mistake—they are one. Seen under certain circumstances you call them magnetism-under others, electricity. These terms must be used by you so long as you have need of them; but as you go up in life, you will drop one after another, and come down to simplicity of expression. To day you cannot understand it, so you must have your magnetism, your electricity, your psychological forces, and a thousand and one terms for one and

the same thing.

Q.—Is the spirit-principle capable of preserving individual entity at three months embryotic life, the embryo being distroyed?

A.—Science answers the question in the affirm-ative; and you may argue the point to all eternity, but science is inflexible and will not yield. Q.—Are spirits enabled to behold the material universe independent of a medium through which

to gain an entrance to our plane of action? If so, are they not often rendered miserable in beholding the many sufferings and violations of law in

-They are able to behold the material universe, but not in precisely the same sense that you behold it. You see that part of the universe that appeals to your bodily senses; we see that that appeals to your bodily senses; we see that also, but very dimly, unless we are in clear rapport. With some physical organism called a medium. But we behold distinctly and clearly that which you do not recognize at all; that is the tangible to us—it is the intaugible to you. To us, in our pure spiritual state, aside from mediumistic control, all the objects in life that you can recognize with your human senses are intangible to us; they are shadowy; while that which you cannot see or feel, is the real life to us. "Are they not often rendered miserable," asks the questioner, "in heholding the many sufferings and violations of law in this life?" To a certain extent they are, but not without hope. It is not that kind of midnight. holding the many sufferings and violations of law in this life?" To a certain extent they are, but not without hope. It is not that kind of midnight gloom which sometimes settles over the spirit in the earthly life. It is a keen, sharp pain, which leaves the spirit better for having passed through it. When we sometimes see our friends here in sorrow, we mourn with them—we shed tears over their sufferings. When we see them walking in paths of vice, which lead straight to the furnace of affliction, we lament over them, but not without hope; for we know that the spirit will finally overcome its weakness, and these scourges and, whips will but have done their duty for them Were they our children we might mourn to be Were they our children we might mourn to be called upon to chastise them, and yet we might feel that it was best that we should do so. We may scourge in love, that the spirit may, through discipline, attain to fairer forms, and rise to bet

ter things.
Q.-Will the time ever come, on this planet when man will be so developed and refined, physically and spiritually, that he will enjoy both this as well as the spiritual world at the same

A .- Yes. In my opinion such a time must come, because the planet is growing; and all that belongs to the planet, either as human intelligence, or animate or inanimate forms, is growing also; keeping pace with the advance—rising from the lower condition to the higher. Day after day succeeds, bringing increased spiritual unfolding; you are leaving the crude and lesser good behind; and, after cycles upon cycles, perhaps, we may expect at last that the spirit will enter not only

the presence of those we call spirits out of the Message Department. the presence of those we can spinish the body, but those in the body also; there will no more be that line of demarcation between those dwelling in the form and those out of it which you have to-day.

Q-If we try to understand and manage prop-

erly this has only—to learn how to be happy here—is not this all that can be required of us; and is not this course in life a sure guaranty to happiness in the life to come?

A.—It is, most certainly. It is all that you can

do-all that you should do. Sept. 9.

Clarissa Sumner.

[How do you do?] I am too weak to say much to-day, but as soon as I gain strength in this life, I have many things to say. I have said on several occasions before my death, if the spiritual phenomena were true, I would return immediately. When I first became a conscious, resurately. When I first became a conscious, resurrected spirit, I asked my mother—who met me—and several other dear friends who had been in the spirit-world many years, howlong I had been there. And they said, according to earthly time, one day, and it was then the morning of the 5th one day, and it was then the morning of the 5th of September, 1869. I came here the next day, and found I had no power to control, and no wisdom to. But to day, one who was a physician here in this life, and who was our family friend, yolunteered to assist me; but he remarked at the same time that perhaps I had better wait. But I was auxious to come, and auxious to greet those I have left with a blessing from my new home activities and the same I was sure I would be home, notwithstanding I was sure I would be very weak, and have, perhaps, very hard work to control. I shall come again as soon as I can, and I shall then, I hope, be able to do better than I have to day.

I would give some personal advice and greeting to the dear ones that remain here. To a member of our family, a relative, who once said to me, " Aunt Clarissa, I sometimes think that we are watched over and protected by guardian spirits who are permitted by Divine Providence to assist us in many instances both spiritually and materially," I would say, "Seek with all your heart to change your belief to knowledge, because it will be of greater value to you than a seat in the Senate or the applicase of the people." To my sister: Press on to greater knowledge

than God has already blessed you with.
Clarissa Sumner, of Matrapan, Mass.; near eighty-three years old. Good-day, sir. Sept. 9.

Hiram Remick.

[How do you do?] Fair, considering the storm, a theme for speculation, because there must of Didn't know as I could get in. [You came necessity be more or less of the shadowy mixed with too much power] Well, I had hard work, up with that which is tangible to you. You can never fully analyze and comprehend Spiritualism. Sometimes the least stir in the atmosphere upsets our cart, especially when it is only got one wheel. [Is it a 'velocipede'?] Not, a bycycle, but a cycle that do n't have much by to it.

Well, now, for my name, which was Hiram Re-

Universalist when here, because it seemed to me the safest thing. It promised universal salvation, bit or miss, and as I knew I should miss, if left to myself, I thought it the best thing for me. If I frighten any of the audience, why, they can fold their mantle more closely around them and pray all the harder. This is what I once said to an old aunt of mine. She said, "Hiram, you are prone to evil, and unless you seek religion with all your might, mind and strength, you will go to the devil!" I said, "Auntie, you do the praying, and I 'll hoe the potatoes." I don't know about it—whether she did hers—but I did my part.

I'm a Yankee, and of course you can't expect much good of me. They are said to be full of wooden nutnegs, false scales, and such like. They, profess a good deal, I know, but some of the people do n't see their goodness as they do. So if you happen not to be so much of a Yankee as I am, thank your lucky stars that you are better off. [What would our nation do without the Yankees?] Fall to pieces, sir; it takes a Yankee the safest thing. It promised universal salva-tion, hit or miss, and as I knew I should miss, if same root, drawing from the same life-source and

ne fifted to me—that I while here, because you are surrounded by and had the right religion, and I'm all right. In my last letter I said, "Samuel, do n't be alarmed about me, for I'm all right"—he had written a pious letter to me. If I had happened to meets the devil on this side, and he said "Hi, come with me," I should have said, "Mr. Devil, show your papers!" and if he could n't do it, I should have festations and demonstrations that spirits are declined to rath the habitst His Saturia Mainetre. I

wish to give it as nearly as possible in the man-ner in which you speak it.] Well, do as that old chap in Newburyport did—Tim Dexter—he put all the marks at the end of his book, and said folks might use them to suit themselves; but be sure you retain enough of the ideas that I shall be known. I in from Newmarket, N. H. Now, Major-General, good-day to you.

Annie Demick.

I was born in New York and died in New York. [In the city?] Yes, sir. My name was Annie Demick. I was fourteen years old—almost fifteen. I have a brother and two sisters. My brother is oldest, and I have a sister next older than myself, and I have a sister next older than myself, and I have a sister younger. Shall I give their names? [Yes.] My brother's name, William; my eldest sister's, Louise; my youngest sister's, Nettle. It is three years last mouth since I died. I should have come before, but there always was a great many here more positive than such as I, so I found it very hard I died of inflammation of the lungs, and I feel now as though it was hard for me to speak.
[Yes, I perceive it is.]

It seems as if the whole spirit-world was jour-neying earthward, and all trying their best to demonstrate their power to return to their friends. Since the demand is so general, and the supply is so poor, so inadequate to the demand, you must know that a great many are kept away some, because they cannot find proper means to return, and some, because when they have found them, they cannot gain the necessary control. I am happy in this beautiful spirit-world, but I should be far happier if all my friends here knew that I could come back, would recognize my presence when I did come, and would be glad to have me come. Good-day, sir.

Sept. 9.

Charlie Sturgis.

(This spirit hesitating for a long time was asked, Can't you speak?) Yes, sir. [What are you wait-ing for?] I feel so queer. [In that dress?] Yes, sir. Say in the first place that my name is Char-lie Sturgis, of New Bedford, Massachusetts. I'm ten years old now; was nine when I was here. I died pretty quick, was n's sick much. [What was the matter—or do n't you know?] I do n't know; I was only sick a short time.

I want to come to Lillie, and I'd like to come to

Jennie when she is old enough. And I'd like to come to Georgie Bell, too. He is a good boy; he tells lies sometimes, but he is pretty good. His father went into the navy, and got sick and died, and he's here; and he wants to come to his folks awfully. I think aunt does very well in taking care of the children. I should rather live with mother; but next to mother, with her. [Is your mother there?] Where? My mother's with me, and Jennie lives there with my aunt, and she

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

Invocation.

Invocation.

Fountain of Wisdom, source of all strength, we would draw nearer and still nearer to thee. We would learn at thy footstool, oh Father, Spirit, and would worship thee in all our thoughts, in all our dealings. We would walk with thy Holy Spirit, and dwell forever under the sacredness of thy divine power. May we be conscious this hour of thy presence within us and around us. Thou who art leading us through dark, mysterious passages of life; who turneth the leaves of thy volume for us one by one, and biddeth us read and learn of thee, thou Spirit Eternal, we pray to thee because thou hast raught us to pray. We bring thee our hopes and our fears; we bring thee our tears and our joys; we bring thee all the thee our tears and our joys; we bring thee all the many-colored prayers of thy children, and, oh Father, upon the altar of life we would lay them, and ask of thee that then wouldst accept them. Though despair sometimes comes nigh unto us though human crosses are laid upon us, still, our Father, teach us to say, "Thy will be done," As we journey through the land of souls, oh give us to know that thy mission toward us is one of love—love pure and undefiled; and may we understand that thy justice is above human justice; may we know that thy wisdom encompasseth and understandeth all things. Bless those who mourn May it be our divine mission to cheer the sad-hearted, and to open the windows of heaven to such as are in doubt. May we fold the mantle of thy divine mercy and thy holy power closely around human hearts. Grant that so long as one soul remains on the earth that knows not thy way—so long, oh Lord, as one such lives—may we be called upon to minister to its needs. May thy mandates ever be received by us, and thy divine will ever be done by us; and may we walk ever in thy way, for thine, is the kingdom, and the nower, and the glory, forever. Amen. Sept. 13.

Questions and Answers.

Ques.—The author of "Ecce Homo" says no lependence can be placed on the communications received through physical and trance manifesta-tions, because the mind of the medium is active; that so soon as the natural brain begins to interfirst so soon as the natural oracle begins to inference—which it does whenever physical action commences—all true spirit intercourse ceases. What has the spirit intelligence purporting to control the organism and speak through the lips ontrol the organism and sheak intologic the hips of the Banner of Light medium to say in reply to the above assertion?

Ans.—Theories are but theories, after all. Spirit intercourse with mortality will always be a theme for speculation, because there must of necessity be more or less of the shadowy mixed

in all its parts while you dwell in physical life, because you must render obedience to that physthat don't have much by to it.

Well, now, for my name, which was Hiram Remick, from the 11th New Hampshire—that is to say, I backed out of the charge of a terrestrial body and assumed charge of a celestial one, while I was in that regiment. I was formerly a Universalist when here, because it seemed to me diumship, when the truth is that all, phases are the refer thing. It promised universal states.

off. [What would our nation do without the Yankees?] Fall to pieces, sir; it takes a Yankee sometimes to hold things together. I believe if it had not been for the Yankees in this late war, you would have had a sort of a broken government; you aint got much of a one now, but it would have been worse then.

Well, I've got a brother who is piously inclined, and is afraid I've gone down below, because I made no profession of religion, and didn't have my sins washed away; and it's to still his fears that I've come to-day. So say to him that I've gone to the right place—one fitted to me—that I had the right religion, and I'm all right. In my about me, for I'm all right"—he had written a pious letter to me. If I had happened to meet the devil on this side, and he said "Hi, come with me," I should have said, "Mr. Devil, show your papers!" and if he could n't do it, I should have declined to walk behind His Satanic Majesty; I said if he give me a call, I should ask him to show his evidence of right to me; if he could n't, I'd kick him out, and if he could, I'd follow after him.

I'm the same now as I always was. I can't be a parson when I was a clodhopper—I can't be anything different. If it do n't satisfy you, smooth it down to suit you. [That won't do, We wish to give it as nearly as possible in the man-bidlet of the first along the first along the first and they fall very far short of what they would be apart from and beyond that physical life. You, as spirits, manifesting through humanity, through bodies physical, cannot give a perfect manifestation of yourselves, not one of you. All says the skeptic, "I can be myself." To such we would say, you can chain nothing. Mediumship! All that you know of mediumship. All that you know of mediumship. He defined to she with the furthest star; you can chain nothing. Mediumship! All that you know of mediumship. He defined to said the manifestations and demonstrations that spirits are able to give you, must come to you through libe human life; and they fall very far short of what they would be apart from and beyond that physical, but an if the do not a show he would be apart from and beyond that physical human life. All that you know of mediumship! All that you know on the inext in the feducations and demonstrations and demonstrations and demonstrations and demonstrations and demonstrati

To such we would say, you can be, so far as your body will allow, but in speaking to you in human we do not speak to the outer body, but to the inner life, which is the man or the woman, and no spirit, be it man, woman or child, under the law physical, can give a perfect manifestation of its inner life through the body. Now if you cannot to this through your own body, how can you expect spirits to come back, and, playing upon these instruments called mediums, give a perfect manifestation? Do you suppose that the art of music, the glory of the Old World and our own has reached its highest conquests with you? No, because you are growing and passing through successive stages of life, and when you will reach the highest you cannot tell, for you cannot tell where it begins or where it ends. That physical where it begins or where it ends. That physical or trance mediumship is as reliable as any other,

or trance mediumship is as reliable as any other, is true, but all the phases are to a certain extent unreliable. You cannot have the whole volume here. We know you ask for it, but the Father in wisdom denies it.

Q.—W. N. and C. C., writing from Independence, Mo., sate: "We have in this place an organization styled the 'Latter Day Saints,' who have a living prophet, who prophesies a ten years' religious war, commencing in 1871. Does any one in the spirit-world possess any knowledge of the matter? If so, will they favor us with a of the matter? If so, will they favor us with a communication upon this subject, and give us their views, so far as consistent?"

A.—That the time will come when you will be in the midst of the turmoil of a religious war is

most true; the prophecy of it is written upon all the records of the present; the signs of the times point distinctly in that direction. It seems to be one of the conditions of life that is inevitable. The meeting of certain forces in chemistry pro-The meeting of certain forces in chemistry produces commotion, disintegration, and sometimes assimilation. The meeting of certain forces in intellectual life, also, does not fail to produce commotion and strife, which must yield to the strongest side always. If right is the strongest might will yield to it; if it possesses that hold upon human life requisite to the emergency, it will be sure to conquer. But if like angels who sometimes visit you and knock only at the outer door—if right happens to be situated as they sometimes are—then might will rise in strength, a king over you, and the world will still feel its power.

power.
Q.—What is immortality?
A.—Immortality is the continuance of life after the change; unaffected by it, however, for it is life that knows no beginning and no ending. Sept. 13.

Increase Robinson.

I don't know a great deal about this way of talking, but I never was in the habit of being frightened away from a purpose because there happened to be a mountain in the way. I lived here eighty odd years. I came to this new life in July. [Last July?] Yes. I heard considerable about this coming back business, but I didn't know much about it. I thought it stood as good a chance to be true as any of the other isms that then were in existence. Some things in it seemed I don't know a great deal about this way of And Jennie lives there with my anny and particular takes care of her.

My father goes to sea; he isn't at home. And he said if there was any kind of truth in Spiritualism, he should think some of the people he had in that world would come. Tell him I shall then sailor; he said I shouldn't, but I shall. [He did not wish you to pass through the hardships he had.] I shall study navigation, and be master of a ship by-and-by. Why, we have ships, and steamers, and barks, and brigs, and schooners, here, and I shall go to sea. [Well, if you want to, I don't think there will be any objection.]

My mother says I can. Good-day, sir. Sept. 9.

Steames conducted by Theodore Parker; letters

July. [Last July?] Yes. I heard considerable about this coming back business, but I did n't know much about it. I thought it stood as good a chance as any that then were in existence. Some things in it seemed to be quite as reasonable as anything relating to the other life I had ever heard, but, I confess, I never thought it worth my while to investigate it and think of it, but, I confess, I never lost any sleep over it. When the time came for me to go, I was ready, I thought I stood as good a chance as any to be comfortable on the other side, if there was any other side. other side.
What brings me back here is the unhappy feel-

posioned; should n't have died, or falied as rapidly as I did, under ordinary circumstances. Well, now, let me explain: A short time before my death—I am not able to say now how short a time, but it was quite short—I felt quite unwell in the night. I felt a sort of a disturbance about me; I thought I'd take something to quiet my stomach and bowels; I had most generally been in the habit of having my medicines mixed up for ma but on this occasion I helned mysalf and it me, but on this occasion I helped myself, and it seems I got hold of a bottle of hair mixture me, but on this occasion I helped myself, and it seems I got hold of a bottle of hair mixture—something to champoo heads—and took a pretty liberal dose, I tell you, and I thought I'd swallowed a dose of liquid fire. It soon produced commotion, and I threw up part of it, but I thought I'd taken the right medicine, and must keep it down, so I laid down on my back and kept still. In about an hour I threw it all up. My throat was all on fire. In the morning the commotion had subsided; my wife gave me something cooling—I do n't know what it was—and I felt better; I thought I had thrown it all up, and it would n't do me any harm. Well, the next day I was out and got cold, and from that time I seemed to have a trouble—sore throat and lungs—and suffered a great deal. About the third day before my death, I got another cold. I had a man working in the yard, and he did n't do it to suit me, and I threw off my coat and went to work, and that finished me. I found that I was in a terrible state. That night my throat commenced to swell, and it was dreadful. The doctor was called in next morning, and he said—after looking at me a few minutes—" Mr. Robinson, you're man working in the yard, and he did n't do it to suit me, and I threw off my coat and went to work, and that finished me. I found that I was in a terrible state. That night my throat commenced to swell, and it was dreadful. The doctor was called in next morning, and he said—after looking at me a few minutes—"Mr. Robinson, you're pretty sick," "Yes," said I, "pretty sick," Well, if I could have read his look then, as well as I could afterwards, I should have known there was no hope for me then; but he did n't say so. He relieved mo with medicine, and I thought I was going to get up, but there came up an east wind, and the window being open I got more cold. In the morning I could not help myself scarcely any, and when the doctor came, I said, "Doctor, must I go now? is this my last sickness?" "Oh no, I hope not," he says, "I hope not." But he knew I must as well then as he did afterward. Well, he will, suffer as much for the mistake as I. He had an old bill against me which was outlawed, and if he had told me the truth I should have prepared means to pay it. He'd ought to known me better than to think I was a coward and afraid to know I was going to die.

Well, then, when I had got on the other side. was going to die.

Well, then, when I had got on the other side, and got to know where I was, and to communi-cate with those around me, the first one that met me was my first wife, and I asked her how it happened that I came to come over so quick. She could n't tell me, but she said I should know at a proper time. Shortly after I heard from doctors on our side, that the stuff I took that night corroded the membrane of the lungs and stomach, producing active inflammation, and when I got cold, suppuration took place, and was speedily followed by ulceration, and that by mortification, and that finished up the case. Now, who was to blame? I wasn't, my wife was n't. I thought I'd got the right article. Now I hope the children will feel all right about it, and I hope they'll settle up the affair satisfactorily to all parties, and that there will be a better state of feeling existing all around; because if there is n't, though I should n't make myself miserable, here in this life about it, I should n't be as happy as I would if I knew they were getting along well. I lived at the South End, on Asylum street, Boston. My name, Increase Robinson. [I have heard of you.] What a wonderful thing this is, this coming back. It's wonderful When I first went to see how it was done it was more wonderful to me than a steam engine was the first time night corroded the membrane of the lungs and

ful to me than a steam engine was the first time I ever saw one, and I thought that was the great est of wonders, and nothing would ever beat that. Well, it is time I was going. Good-day, sir. Sept. 13.

Betsey Brown.

Now I'm come to see about my message-Bet-Now I'm come to see about my message—Betsey Brown. (The chairman briefly stated the objections raised to it by others living in the same town as herself.) Oh, that aint what I want. I want the message. Why, bless your heart, I want the message. I do n't care about Mr. Joseph Brown. I do n't know him. You read the message, if it aint too long—I used to talk a good deal when I was here, and I do n't know. (The chairman, Mr. White, then read the message, as nublished in the Banner of Light, under date of Nov. 21st, 1868.) Well! now I do n't see what a the matter with that. I do n't know but what you do. When I came here I was told to give my Christian name—I was christened under the Preshyterian faith Betsey Brown. I married Joseph Taylor. [That makes quite another thing of it.] Taylor. [That makes quite another thing of it.]
Makes another thing of it! Had a right to get
married if I'd a mind to! I was told to give my
Christian name. I was born Betsey Brown.
[That is the trouble: they don't know you by your single name, but your married name.]
They'd better hunt again—'t won't hurt'em. [Do you remember any of the people who used to live near you?] Yes; Mr. Johnson was my nearest neighbor, and—well, I won't say what I was going to: 'taint my business to talk about my

est neignoor, and—well, I won't say what I was going to; 't aint my business to talk about my neighbors. I hope this matter'll get straightened out after a while. I was never called a liar before, and I do n't mean to be now.

I was born in Londonderry, and died in Derry. I was a descendant of the Bells, in Londonderry. There was two brothers, that came from the Lord knows where, and settled there, and I was a descendant from them on my mother's side.

There, now, I hope they will have an easier time. I'm going now. If you have more trouble, call me back, for I like to come—it do n't hurt me at all. [Do you know of Betsey McKean? Her spirit identified your message.] Yes; I knew two McKean girls; but I do n't know whether they are Elisha McKean's or Ben's; I do n't know; let them hunt up their own shortcakes—I can't. She'd better come and straighten out her own things. Good-day, boy. [Good-day.] own things. Good-day, boy. [Good-day.] Sept. 13.

Susan French.

(This influence was that of a mute, and the fol-(This influence was that of a mute, and the following communication was given by means of the finger alphabet used by them in conversation:) I am Susan French, of Troy, N. Y. Tell my sister I come. Say I can speak in the spiritworld, but not here. Mother is with me. We are happy. I was a medium for writing. To my sister Apple. happy. I v

James Mooney.

There is some of them can talk, and some of them that can't talk at all, but those that can't talk one way can always find some way to make themselves understood, so the gifts of God are about evenly distributed, after all.

Well, sir, here I am, and I want to make myself known, and if I can't I 'll know I tried, and did the best I could do. Now, you see, when I was here, my name was James Mooney; yes, sir. I was born in Ireland, and I come to this country about—well, it's about eleven years since I came about—well, it's about eleven years since I came here. I have a brother here—Michael; he has heen in this country sixteen or seventeen years. It was himself that called me out, or I'd not been here at all. [Did he call you from the old coun-try?] Yes, sir. Faith, I did n't know about sick-ness till I got sick about a year ago, and did n't know how to take care of myself. I had a kind know how to take care of myself. I had a kind of breaking out all over my body, and was crazy in my head; and it seems I said—I got an idea that I was to die, and I wanted to be buried in Ireland—Lord! what a crazy idea, you see; and now my brother is troubling himself about it; he thinks I'm not at rest because I did n't get my wish; and I want the priest to tell him, when he comes to confession I'm very well off in Americans. comes to confession, I'm very well off in American soil, as well as I should be in the soil of Ire-

land—just exactly as well.

I met a squad of priests here on this side—not one of them ready to confess you at all; and they know; so I said I thought the priests were between us and God, and they said no—that was one of the old notions. So I want the priest to one of the old notions. So I want the priest to tell my brother, when he comes to confession, that I'm satisfied—as I am. I do n't know anything about purgatory; if I'm in it, it's a mighty comfortable place, and I'm satisfied. He must n't mind what I said when I was sick, because I was crazy. I'm very well off. I hope you will be as comfortable as I am. [Did you reside in Boston?] Boston, did I? Yes, sir. [Had you a family?] A family? No, sir. I have none of them things to be troubling about. If I had stayed here longer I might have been fool enough to have gone in that way. [Do you remember your age?] Re-

ing that seems to exist with my children about member my age? Oh yes, sir, I do; I was not so my death. They have a vague idea that I was very old—just turning thirty. [That is not very posioned; should n't have died, or failed as rapidly as I did, under ordinary circumstances. a deal more than I did. Good-day to you.

Scance conducted by William E. Channing; letters answered by William Berry.

MESSAGES TO BE PUBLISHED.

Tarsday, Sept. 14.—Invocation; Questions and Answers; Catharine Turner, born in Bucksport, Me., to her sister; Joseph Davis (son of Jederson), to his father: Sally Davidson, of Lowell, Mass; to relatives; James Burroughs, of Australia, Mass; to relative and the Australia and Australi

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Written for the Banner of Light. ANGEL PROMISES.

BY MRS. EMMA SCARR LEDSHAM.

Oh when the sunset furls her golden banner, And daylight fades away, When planetary hosts rise on our vision. When flows the milky way, Lighting the heavens like an arch of glory,

Come, love, to me, I prny; And I will tell thee of a rare existence

Beyond death's horitage, And read to thee what Truth herself hath written From a celestial page,

And show thee wonders yet unthought, undreamed of, By mortal bard or sage. When unobscured thy heaven-directed vision

Pierces the walls of space, And unrestrained thy soul with mine may wander, What pathways we will trace,

Leading to Nature's beautiful recesses, Replete with every grace. There we will open Nature's mighty volume,

Whate'er thou comprehendest not, oh, leved one, Of its imagery: For it is full of deep and hidden meaning,

To which is found no key. But we explain it as we understand it, (What more can any do?) We are immortal teachers of the mortal,

And I'll unfold to thee

Whose fleshly eyes but view A pigmy sandhill where we see a mountain Uprear its crest of blue.

Heaven is within you and around you, dearest, Its angels hear your call,

But well we know that from your spirit's eyesight The blinding scales must fall Ere you can grasp at will the great creations,

Or the exceeding small. Believe us, you have but a faint conception

Of what yourself contains, Or the great orb that holds you to its bosom

By strong material chains: . Or the dense atmosphere that surges round it And your control disdains.

The meanest weed your feet have crushed in passing Along the dusty road,

The (to you) loathsome reptile which you start from, The worm beneath the sod,

Have all of them enstamped upon their natures The sacred seal of God. We need not tell you this of birds and flowers

Whose beauty you adore, We need not tell you this of stars and rainbows, For oft to them you soar. And at your poet's font of fervent feeling

Baptize them o'er and o'er. These have developed to external glory For us: we have no need To bid you love them, and be glad in loving,

And yield them ample meed Of praise; then let us turn our gaze dispassioned, To reptile, worm and wood, Even they, my love, were fair to thee in childhood,

Before thine infant eyes Were taught by projudice to loathe and shun them. Ay, there the secret lies !

The teachings of the elder mold the younger-Then should the first be wise! Nature makes no distinction 'mong her children,

They all draw from her breast The nourishment they need, and all in garments

Most suitable are drest: Then why with hate, or fear, or scorn, should any

Look down upon the rest? Worlds within worlds, and worlds still worlds sustaining,

This is the golden rule Of Nature everywhere; and still she urges:

No longer play the fool-Be taught no more by Prejudice and Folly, But go to Wisdom's school !

WHERE DOES THE LIGHT GO? BY WALTER HYDE.

Have any of the dear friends of progress ever tried to light up a dark night by shoveling away the darkness? Have they tried to drive it away

with weapons, or send it away as freight on the flying train? Nay; but they light a candle, or other combustible material, and the light displaces the darkness. So in the moral world, reformers cannot shovel away the rubbish of sectarian ideas, neither can they with symbolic machines "crush creeds," for creeds are the colored lights by which the people have tried to see their way heavenward. Better for human progress would it be if reformers, like

the firefly, were known only by the light they

The darkness of night has just receded from the inflowing light of this beautiful September morn, and reveals the interior of the large reading-room in the Cooper Institute, in which we are seated penning these thoughts. This room is twenty-five feet high, eighty feet wide, one hundred and twenty feet long, and is well supplied dred and twenty feet long, and is well supplied with books, periodicals and papers, for the free ine of the public. Near the front end of this vast hall, and almost under the eye of a life-size oil painting of the founder of the Institute, may be found, like an ever-present ray, our noble Banner of Light. In the heart of an institution wedded to the past and hopeful for the present, this spiritual organ throws out its light and its inspirations. Here, then, is a triple light—the light of day, the light of science and art, and the reflected thoughts of spiritual light. Thus it is that the light goes

In this city, August 29th, by the Rev. D. W. Waldron, of East Weymouth, Mr. Melville L. Jones to Miss Lizzie P. Potter, both of Boston.

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 ex-ceeding twenty. Those making twenty or under, published gra-

From Auburn, Me., Sept. 16th, Mrs. Lizzle, wife of J. E.

From Auburn, Mc., Sept. 16th, Mrs. Lizzle, wife of J. E. Lyatston, aged 26 years 4 months and 26 days.

She was afflicted by consumption four years, ere it disrobed the spirit of its mortal, form. She was patient, cheerful and seemlary contented, seldom murmuring, though an intense sufferer. The best of friends, neighbors and acquaintances were the solace and helpers during her sickness. All speak in her praise, as being worthy the bright crown of life. When about twelve years of age she was an excellent spirit medium, but the gift was suppressed by mistaken duty, religion or friendship. She has left a son, husband, and many friends to wait a while longer on the mortal shore before they join her society in the apirit spheres. Her waiting companion is cheered by the consoling light of Spiritualism. Lizzie and others of her friends in spirit-life manifested their presence at the funeral. They were distinctly seen by the subscriber. The smile of an angel was upon Lizzie's countenance. (Giptions gospel) The services were conducted in the Baptist meeting-house, Bowdon, by the writer.

Groze A. Peirce.

From Pulaski, N. Y., Sept. 15th, A. II. Stevens, aged 78 years. Friend Stevens had many of the natural requisites of a leader in society. Clear perception, sound logic and good oratory, with large benevolence and activity of mind, made him a leader in all reforms. But one essential, the one thing needful in a leading politician, he lacked. What has been called "the root of ail evil," he had in seanty measure. If hu had been possessed of wealth, he might have aspired to a high place in the government of the country. The above qualities prepared our departed friend to come to the conclusion that if a man die he shall live again; that the impartial Father of all men will not comed us of this age to lean on old traditions of the assertions of min who are reported to have lived two thousand years since, and of whose judgment and veracity we know nothing, for evidence of that all-important subject of a life beyond the grave, but that if he wishes to reveal so Important A matter to men he will give it to some in every age and every country; that we now have as good revelations as the ancient Hebrews, or other nations of oid.

Pulaski, N. F., Sept. 17th, 18cg. From Pulaski, N. Y., Sept. 15th, A. H. Stevens, aged 78 years

From Dubuque, Iowa, Sept. 12th, Cora J. Worster, only child of L. W. and J. S. Worster, formerly of Boston, aged 13

child of L. W. and J. S. Worster, iorners, ...
years and 3 weeks.
Roy. Mr. Reed officiated at the funeral, giving beautiful ideas of death and the home of the dear departed, which was a consolation to parents and friends. Cora was a child of much promise, loveable and beloved by all who knew her, ever joyous and happy in life, in death pure and spotters as the garments site were, as innocent as the flowers that formed the wreaths which decorated her quiet repose.

M. M. Chandler.

From St. Johnsbury Centre, Vt., Gertrude Ella, daughter of Ira B. and Albertla Bennott, aged 4 months and 10 days
Preclous bud, thou hast left us,
For a brighter world of bilss;
Frail thy form, too pure thy spirit
For a world of pain like this.

MRS. A. P. BROWE.

Second Annual Convention of the Minnesota

Second Annual Convention of the Minnesota State Association of Spiritualists.

This Anniversary Convention will be held at Minneapolis, the 15th, 15th and 17th of October, 1869. Mr. E. F. Boyd, of this place, is Chairman of special committee to arrange and attend to the interests of the Convention, to whom reference can be had if desirable. Delegates and friends, on arriving, will repair to the Globe Hotel, one block above the Nicolet House. Partial arrangements have already been made with our railroads for free return tlokets, and will be completed as soon as superintendents are all heard from.

By order of the Executive Committee,

President of Minnesota State Association of Spiritualists, Union Lakes, Rice Co., Minn., Sept. 20, 1869.

Iowa Spiritual Association.

The Executive Committee have decided to hold the Second Anniversary of the lowa Spiritual Association at Des Moines, commencing on Friday, Oct 8th, at 10 o'clock A. M., in Good Templar's Hall. 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 every 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 Good Templar's Hall, on Avenue between 2d and 3d, South side, to fluid quarters during Convention.

In behalt of the Committee, I. P. Davis, Pres't.

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MRS. R. COLLINS, Clairvoyant Physician and Healing Medium, 19 Pine street, Boston. 12w*-Oct. 2. MRS. EWELL. Medium, No. 11 Dix Place, Boston. Hours from 9 A. M. to 5 P. M. 4w*-Sept. 18.

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Scientific.

DELUSIONS OF SCIENTIFIC MEN, AND WHAT COMES OF THEM.

EDITORS BANNER OF LIGHT-Your paper of September 11th gives a new phase in mechanical science by Mr. Robert Rowe, who concludes with expressing his hope that "this will be satisfactory

"Mr. H." has a slight knowledge of the old scientific fiddle himself, and has heard more tunes -hut not any more discordant ones-than the two played on it by Mr. Parkhurst and Mr. Rowe. The latter gentleman has the appearance of being sincere and fair in his remarks, which are fully appreciated.

Mr. Parkhurst falsily ascribed to me as having said that my experiments with an inclined plane were of a nature that Mr. Rowe has discovered they should be. From my knowledge of scientific tunes I must say of the two played, that the former plays on the orthodox, and the latter on the heterodox key, neither, of which satisfies me, because they are incorrect.

Mr. Rowe quotes: from my article of August 21st, as follows: "Let us figure a little on this 'golden rule' in the case of a lever, and see if there is any coincidence between the work done and motion of the power expended." Next follows the calculation of the vertical height that a weight would be lifted in the middle of a lever 5 feet long raised from a horizontal position to an inclination of 30°. The result shows that the end of the lever, with the power acting perpendicular to the same, would pass through the are of a circle that measures 31416 inches, and that the weight would be lifted vertically 15 inches. Mr. R. says, "Any one must see, on examination, that the assumption that the weight has been raised vertically is incorrect."

Now let the gentleman look at this matter again, and he will see that I made no such assumption, nor cared how much or how little lateral motion the weight lifted made in the arc of a. circle, as long as that lateral motion had nothing to do with the work done. He has become bewildered in his own theories when he counts any lateral motion of the weight lifted as the work done. It was the work done that I was calculating, and all theories of mechanical science say, in this case, that it would be expressed by the vertical height that the weight would be raised, not the are of a circle through which it passed.

Next, the question that may be raised as an argument is, why we do not count the vertical height the long arm of the lever moves through, the same as the weight. The reason why is simply because it does not move through a vertical line; yet, through every part of its motion in the arc of the circle, it sustains a power perpendicular to itself that is equal to one-half the weight that falls vertically on the lever.

What the theories of science ascribe to mechanical power is, that extra motion by any of the mechanical powers is converted into power; hence the "golden rule," "what is gained in power is lost in motion." Therefore any device like the inclined plane, the screw or wedge, that divides power and requires more motion, is a device by which we gain power at the expense of motion. We are taught that there are five, six, or seven of these devices; and being a false doctrine, it confuses the practical workman, so that he very seldom studies the laws said to belong to

mechanical power. With this state of things we can know or do but little in the real principles of science. The unlearned look upon a demonstration of important facts with indifference, because they do not know the importance attached to them. The professional scientists are continually in fear that their craft is in danger, and if a tangible truth is presented to the public mind, it is enough for them to parry it off by misrepresentation, like that used by Mr. Parkhurst in Haney's Journal, in this case. But the facts appear to be these: there is no device by which power can be gained except that of the lever, and its power is always computed by the length of the two arms compared with each other. The motion of the power that produces the effect is nearly the same as the effect produced. With straight arms that have their same as above described. With a wheel acting on an inclined plane, the motion of the short arm and the long arm is reversed, so that the effect produced is greater than the motion made. The lever acting in a pulley produces an effect that exactly corresponds with the motion made.

The real difference between motion and effect produced is of little consequence compared with the consequent error that it leads to in mechanical science, by erroneously adopting every device that divides motion as a mechanical power.

A little reflection to the candid and thinking mind would be enough to convince them of errors that have been attached to the popular theories of mechanical science. For instance, we all understand the principles of a combined lever power; that is, where two levers are so arranged that the short arm of one acts on the long arm of the other, It produces the power of lifting to the first lever as many times the power applied as the short arm is contained in the long arm. This effect being applied to the long arm of the second lever, multiplies the effect as many times as the short arm of the second lever is contained in the long arm. The result is, that if the two levers have the power of ten to one separately, the combination makes a power of 100 to 1. If we combine a lever with a screw no such result is obtained, but we simply get the power of a lever. Say, for instance, that the thread of the screw is ten inches long to one of its vertical height, and that the long arm of the lever that turns the screw was ten times the length of the short arm. Any practical mechanic, with ordinary reflecting faculties, would know that I pound of power on the lever would not lift 100 pounds weight on the screw, but simply the ten pounds gained from one by the lever.

The same result is shown by a wheel on an inclined plane. Let any one who wishes to convince himself of this draw a horizontal line 5 inches long, then strike the arc of a circle 30 degrees or more upwards from the line, making the 5 inch horizontal line the radius. Draw another line perpendicular to the horizontal line, so that it cuts the arc of the circle 24 inches above the horizontal line; then draw an inclined line from where the perpendicular line cuts the arc to the other end of the horizontal line. This last line produces an inclined plane of 30 degrees, whose length is two to one of its height, and which, if there was any truth in the populartheory, would be a mechanical power of 2 to 1. Next draw a circle so that the inclined plane is tangent to it, and from the centre of the circle draw a vertical line downwards to the periphery. Draw another line from where the circle touches the inclined plane horizontally to the vertical line last drawn. Next draw a line from where the circle touches the inclined plane to the centre

of the circle. This will form a right angle triangle within the circle that exactly coincides short arm of a lever.

place that the inclined plane does; then the powthat would be formed in the wheel would express education. the short arm of a lever, and the longest side the ing the wheel over the obstruction that varies according to the height of the obstruction.

a vertical obstruction.

from one of them?

fact written on every page, although it by no three grown-up children. means proves a thing true because it is disputed; which the weight moved is the measure of work

tical man's stumbling block; and that there is Spirit of Truth, Love and Justice. not one practical mechanic in one hundred that ever studies the theories laid down in our mechanical science as a part of his trade. But all over the land there are these unscientific men, who are inventing new devices in machinery that are of inestimable value to the community, yet the invention has to fight its way over the inevitable stumbling block, or else be thrown down and left to help itself up as best it may.

HENRY HARPER. Butler, Ill.

THE FUTURE OF SPIRITUALISM.

WRITTEN BY REQUEST OF THE SPIRITS, THROUGH J. H. H.

We are very much humbled to say, that though the future is bright before us, and Spiritualism in its next stages will be far in the advance of what it is now, yet we feel degraded that media interpolate our teachings, working in to submit. There is nothing which keeps the columns, to the Spiritualist public that I am now as the disposition of mortals to transcend our sympathies would instigate us to do so more fully. Please be so good as to change my address from but we cannot, with justice to truth and reason, P. O. box 408, Galesburg, Ill., to Terre Haute, Ind. defraud humanity. There are duties belonging respectively to media, to spirits, and the peoplethey should be closely defined and strictly adhered to. In this case, there will be a healthful and an inspiring atmosphere, under which all may live in harmony. When knowledge is sought for by mortals, what we choose to give is not enough for them, without the filling up some supposed vacuum, leaving us to bear the blame and the column of filling. The consequence of this column of a failure. The consequence of this received way to give them a call. They will be kindly received. and an inspiring atmosphere, under which all may motions, within the arc of circle, the motion of h by mortals, what we choose to give is not enough the power is greater than the effect produced, the for them, without the filling up some supthe odium of a failure. The consequence of this received. is, that false teachings are thrust upon us that have their origin in the media, and the true issue, demnation. Persons to whom Spiritualism is a Sunday. as time reveals, reverts back to us, to our condemnation. Persons to whom Spiritualism is a stranger, seek information from mediums who mix up their guessings to fill an imaginary omission of our own, and time again proving the predictions untrue, revert back to us the accusation of "Lying Spirits." These earnest seekers are lost to us, perhaps, forever. Many a bright and loving soul that might be an ornament in our cause, is turned away to seek shelter where it cannot be found. In the eyes of the world, the odium which has been brought down upon the cause we represent, is referable to media and false spirits wholly and entirely. But for the press to-day, upholding our sentiment and sustaining our cause, we could not subsist. Its higher teachings and better judgment of worthy mortals, elevate and establish the platform desirable to us. We very well know that spirits in our subsets are of all the conceivable gradue at a suspense are of all the conceivable gradue at a suspense are of all the conceivable gradue at a suspense are of all the conceivable gradue at a suspense are of all the conceivable gradue and establish the platform desirable to us. We very well know that spirits in our subsets are of all the conceivable gradue and establish the gradue and establish the platform desirable to us. We very well know that spirits in our subsets are of all the conceivable gradue and suspense are of all the conceivable gr able to us. We very well know that spirits in our sphere are of all the conceivable grades that they are upon earth, and that media alone are not to be blamed, but men should know that these poor spirits are capable of being instructed, made better, far more easily and with fewer words than are mortals. It is their duty to teach certain spirits to be truthful-to emulate them to works of philanthropy and virtue. If this firm step was taken, the unreliable spirits would either become better, or they would eschew the just medium through whom they have to speak. It will come to this sometime. There is little to be gained by false representations, colorings, promises, predictions, which never come to pass. We know that multitudes turn from our cause on this account. The fact is potent to us here, that we can only stand by the amount of truth we teach. All untruthfulness brings evil, and ends itself in evil. So far as media are concerned, let them declare what the spirits say-make no explanations-fill up no blanks-give no apologies. When these things are proven by time to be false or true, the spirits bear the blame, and the media remain untarnished. They have the satisfaction of feeling that in the evil they had no part or lot. Then again the predictions coming true, both media and spirits are sought after. The struggle for life may afford an argument or apology for media, who are generally poorly paid,

The Amherst Congregational Church "dedi-

platform upon which we shall stand.

but we see untold millions in the possession of

friends who would freely offer their bounty in the

support of this dispensation, the truth being the

The Late Dr. Samuel Gilbert. EDITORS BANNER OF LIGHT-In justice to his

with the triangle of the inclined plane. Always memory and approbation of his friends, I wish these triangles will preserve relative proportions, to record a brief sketch or biography of one of be they 30 or any other number of degrees below those noble and strong-minded men-who has 90. This last triangle is a lever whose propor- been so acknowledged by thousands-and to ever tions are represented by the longest side as the set at rest the cruel injustice that some have done long arm of the lever, and the shortest side as the his memory by circulating the report that he had renounced Spiritualism before he died. The To make sure of this fact, as last stated, let us writer has been acquainted with Dr. Samuel Gilsuppose the wheel is to pass over a perpendicular bert for over a quarter of a century, and was freobstruction that touched the wheel in the same quently with him during his last sickness, and conversed with him often upon the subject, and if er to lift it would be precisely that of the power the citizens of Memphis should doubt this stateon the inclined plane. Wherever the wheel is ment, they are referred to his son, Dr. Silas T. touched by the obstruction-be the obstruction Gilbert, who, though not a Spiritualist, is a man higher or lower-the shortest side of the triangle of great mind, possessing more than an ordinary

Dr. Samuel Gilbert was born in Westmoreland long arm. Then, without any inclined plane County, Va., May 2d, 1802, and was raised in power, it is certain that we have a power for lift. Kentucky. Married Dec. 25th, 1822, to Miss Nancy Rush, daughter of Dr. Grisby Rush. Moved to Memphis, Tenn., in 1841. He became Now let us combine the mechanical power which somewhat broken down in fortune, which, no is the lever in the wheel and the mechanical doubt, was caused by his generous disposition; power which is said to be the inclined plane, to- but this did not discourage him. He possessed gether, and see if we get any more effect than we strong religious opinions, indomitable energy. do from one of them separate, as in the case over and a remarkable natural talent for curing a class of diseases which are generally malignant and I have demonstrated that a small trifle more considered incurable. He commenced in a small was gained by the use of a cart on an inclined way, and directed his special attention to that plane than was due from one of them, and have class of diseases. His success soon brought publicly invited any person who would spend the lim more transient patients than he could possitime to witness the demonstration. No one has bly attend to and visit his regular patients, for availed himself of the invitation, believing in the hundreds flocked to him, not only from all parts immutability of the popular theories. But truth of the United States, but from foreign countries. will hit error in various ways. Suppose we ad. No man living had in his speciality a wider or mit, for argument's sake, that an inclined plane more merited reputation. In order to accommois a mechanical power because it divides motion, date the hundreds who were waiting for his at-and the lever is, for the same reason, then what be-tention, he erected a large hospital, where his pacomes of the effect that is produced by the com- tients could be accommodated with fare equal to bination of two mechanical powers if it is de-that of the best hotels. This soon brought him a clared impossible to get any more than is due fine income, and with means at his command, he was enabled to establish similar institutions in Men educated into certain theories think they New Orleans and New York. During the war are doing God's service, by argument, artifice or the lost a large amount of his overgrown wealth, violence to sustain those theories. The history which had accumulated about him, but still he of the advance of science and the arts has this had enough left for his most excellent wife and

Dr. Gilbert was for thirty years a class-leader but the presumption is, that when an argument in the Methodist Church, and was noted for his can be met fairly by practical tests, or mathematic irreproachable character and zeal. After retiries, an artifice will not be resorted to in sustain- ing from business in 1855, he began to investigate ing a theory, like that of Mr. Parkhurst in mis- Spiritualism, and in time became a firm Spiritquoting, or Mr. Rowe in endeavoring to make us unlist, and died one. He was a man who read a believe the length of the arc of the circle through great deal, and was not prejudiced against any sect, but always seeking for and ready to accept truth wherever found. He was not afraid to lis-In conclusion, let me say to the self-sufficient, ten to or read what the greatest minds had to say scientists that all along they have been the practin opposition to his opinions. He worshiped the G. W. A.

Memphis, Tenn., Sept. 16th, 1869.

Elmira, N. Y.

DEAR BANNER-A society has been organized here, under the name of "Friends of Progress." W. B. Hatch, President; Mr. Dove, Vice President; Mrs. W. B. Hatch, Secretary; J. H. Mills, Treasurer. A place for holding regular meetings will be secured as soon as possible, and a Lyceum formed, as the friends here are deeply in earnest, and determined, in spite of the deep felt opposition of old theology, to raise the banners of progress on the "outer walls" and fight the good fight-knowing the angel world is with them -and Truth and Right their watchwords.

J. WILLIAM VAN NAMEE. Elmira, N. Y., Sept. 18th, 1869.

J. T. Rouse in the Field again.

DEAR BANNER-Having again recovered my their own sayings, to which we have of necessity health, I beg leave to announce, through your progress back which we have so much at heart, ready to answer calls to lecture and hold public séances, in any part of the United States, but bounds. We desire to say all we dare to, and our more especially Indiana. Ohio, and the South. Yours for the triumph of right, J. T. ROUSE.

SPIRITUALIST MEETINGS.

Alphabetically Arranged.

ANDOVER, O. — Children's Progressive Lyceum meets at Morley's Hall every Sunday at 11 \(^2\) A. M. J. S. Morley Conductor; Mrs. T. A. Anapp. (anadlan; Mrs. E. P. Coleman, Assistant Guardian; Harriet Dayton, Secretary.

at 8 and 73 o'clock r. st. President, Dr. J. C. Chesley.

Brooklyn, N. Y.—Sawyer's Hall.—The Spiritualists hold meetings in Sawyer's Hall, corner Fulton Avenue and Jay street, every Sunday, at 13 and 73 p. st. Children's Progressive Lyceum meets at 10 3 a. n. 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 103 o'clock A. St.: lectures at 3 and 74 p. M. BRIDGEPORT, CONN.—Children's Progressive Lyceum meets every Sunday at 163 A. M., at Lafayette Hall. Travis Swan Conductor: Mrs. J. Wilson, Guardian.

Connector; Mrs. J. Wilson, Guardan.

Baltimone, Mp.—Saratoga Hall.—The "First Spiritualist Congregation of Baltimore" hold meetings on Sunday and Wednesday evenings at Naratoga Hall, southeast corner Calvert and Saratoga streets. Mrs. F. O. Hyzer speaks till further notice. Children's Progressive Lyceum meets every Sunday at 16 s. W.

ther notice. Children's Progressive Lyceum meets every Sunday at 10 ... Broadzay Institute.—The Society of "Progressive Spiritu alists of Baltimore." Services every Sunday morning and evening at the usual hours.

evening at the usual nours.

BUPPALO, N. Y.—The First Spiritualist Society hold meetings in Kremlin Hall, West Engle street, every Sunday at 10% A. M and 73 P. M. Children's Lyceum meets at 23 P. M. II. D. Flizgerald, Conductor; Mrs. Mary Lane, Guardian.

BELVIDERE, ILL.—The Spiritual Society hold meetings in Green's Hall two Sundays in each month, forenoon and evening, at 10½ and 7½ o'clock. Children's Progressive Lyceum meets at 2 o'clock. W. F. Jamieson, Conductor; S. C. Haywood, Assistant Conductor; Mrs. Hiram Bidwell, Guardian. BATTLE CREEK, MICH.—The First Society of Spiritualists hold meetings at Stuart's Hall every Sunday, at 10% A, M and 7% P. M. Lyceum at 2 P. M. Abner Hitchcock, Sec'y.

and 78 P. M. Lyceum at 2 r. M. Abner Hitchcock, Sec'y,
Charlestown, Mass.—First Association of Spiritualists
hold meetings every Sunday in Union Hall, at 24 and 74 P. M.
Mrs. J. Brintnail. President; A. H. Richardson, Corresponding Secretary. Rigular speaker:—Mrs. Fannic B. Feiton.
Chelséa, Mass.—Granite Hall.—The Children's Progressive Lyceum meets every Sunday at Granite Hall, Broadway,
corner of Fourth street, at 11/2 A.M. 328. Dod.e. Conductor;
Eben Plumer, Asst. Conductor; Mrs. E. S. Dodge, Guardian;
Mrs. Richardson, Asst, Guardian.
Prec Chapel.—The Bible Christian Spiritualists hold meetings every Sunday in their Free Chapel on Park street, near
Congress Avenue, commencing at 3 and 7 P. M. Mrs. M. A.
Ricker, regular speaker. The public are invited. D.J. Ricker, Sup't.
CLYDE, O.—Progressive Association hold meet-

CLIDE, O.—Progressive Association hold meetings every sunday in Willis Hall. Children's Progressive Lyceum meets

Sunday in Willis Hall. Children's Progressive Lyceum meet in Kilne's New Hall at 11 a. M. S. M. Terry, Conductor J. Dewey, Guardian. CARTHAGE, Mo.—The friends of progress hold their regular neetings on Sunday afternoons. C. C. Colby, President; A. W. Plokering Court of the Colory of the Color of the C meetings on Sunday sites. W. Pickering, Secretary.

The Amherst Congregational Church "dedicated" its new pulpit. Some one asks when it will come in fashion to dedicate the furnaces, etc.

Delawang, O.—The Progressive Association of Spiritual-Stated regular meetings at their hall on North street every study at 74° P. M. Children's Lyceum meets at 104 A. M. will come in fashion to dedicate the furnaces, etc.

DOVER AND FOXOROFT, ME.—The Children's Progressive Lyceum holds its Sunday ression at 10½ A. M. A. K. P. Gray, Essi,. Conductor; V. A. Gray, Assistant Conductor; Mrs. Julia F. Blethen, Guardian; Miss Anna B. Averill, Assistant Guardian; S. B. Sherburn, Musical Director; C. E. Ryder, Scoreter,

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

Du Quois, ILL.—The First Rociety of Spiritualists hold meetings in Schrader's Hall, at 10 o'clock A. M., the first Sun-duy in each month. Children's Progressive Lyceum meets at the same place at 3 o'clock each Sunday. J. G. Mangold, Conductor; Mrs. Sarah Pler. Guardian. Social Levee for the benefit of the Lyceum every Wednesday evening.

FOXBORO', MASS.—Progressive Lyceum meets every Sun day at Town Hall, at 103 A. M. C. F. Howard, Conductor Mrs. N. F. Howard, Guardian.

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 24 r. M. Dr. Reuben Barron, Conductor; Mrs. M. H. Sayward, Guardian; Mrs. M. H. Hill, Corresponding Secretary.

GEORGETOWN, COLORADO.—The Spiritualists meet three yenings each week at the residence of H. Toft. Mrs. Toft, clairvovant speaking medium. IIAMONTON, N. J.—Meetings held every Sunday at 102 A. M., at the Spiritualist Hall on Third street. W. D. Wharton, President; A. J. King, Secretary. Lyceum at 1 P. M. J. O. Ransom, Conductor; Mrs. J. M. Peebles, Guardian.

HINOHAM, MASS.—Children's Lyceum meets every Sunday fternoon at 22 o'clock, at Temperance Hall, Lincoln's Build-ng. E. Wilder, 2d, Conductor; Ada A. Clark, Guardian. Hourron, Mr.—Meetings are held in Liberty Hall (owned y the Spiritualist Society) Sunday afternoons and evenings. us the epiriuanus society) sunday atternoons and evenings.
Lowell, Mass.—The First Spiritualist Society hold a general conference overy Sunday at 2½ r. 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.

Col. rec.

LEOMINSTER, MASS.—The Spiritual Society hold meetings every second and fourth Sunday of each mouth, at Britian Hall. Speakers engaged:—I. P. Greenleaf, Oct. 10 and Nov. 28; Susie A. Willis, Oct. 24; Andrew T. Foss, Nov. 14; Dr. J. H. Currier, Dec. 12 and 26. W. II, Yeaw, Secretary.

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

meets at 1 0 clock.

LA PORTE, IND.—The Association of Spiritualists hold meet
ings every Sunday at 103 A. M. and 3 P. M., at Concert Hall
Dr. S. B. Collins, President; F. A. Tuttle, Cor. Sec. Louisville, Kr.—Spiritualists hold meetings every Sunday at II A. M. and 78 P.M., in Temperance Hall, Market street, petween 4th and 5th.

petween 4th and 5th.

Milpord, Mass.—Children's Progressive Lyceum meets at Washington Hall, at 11 a.m. Proscott West, Conductor; Mrs. Marin L. Buxton, Guardian; S. W. Gilbert, Musical Director and Corresponding Secretary.

Malden, Mass.—Regular meetings will be held in Pierpont Grove, every Sunday, at 23 p. M.

Mandlester. N. D.—Children St. Mandlester.

MANCHESTER, N. II.—The Spiritualist Association hold meetings every Sunday atternoon and evening, at Lyccum Hall. Stephen Austin. President; Joseph Nichols, Secretary, MILWAUKER, 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 Progress-ive Lyceum meets at 2 P. M. T. M. Watson, Conductor; Betty Parker, Guardian; Dr. T. J. Freeman, Musical Director.

Morrisania, N. Y.—First Society of Progressive Spiritual-lats—Assembly Rooms, corner Washington avenue and Fitch 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 meet ngs at Forest Hall. Mrs. Lizzie 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 10½ A. M. and 7½ P. M. Children's Progressive Lyccum at 2½ P. M. P. E. Farnsworth, Secretary, P. O. box 5679. coum at 27 P. M. P. E. Farisworth, Secretary, P. O. 100206B.
North SUITLATE, MASS.—The Spiritualist Association hold meetings the second, and fourth Sunday in each month, in Conlineset 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 Outenas, La Lectures and Conference on the Phi-

nary Director; A. A. T. Morris, Musical Director.

New Orleans, LA.—Lectures and Conference on the Philosophy of Soiritualism, every Sunday, at 10% A. M., in the hall, No. 94 Exchange place, near Centre street. William R. Miller, President; J. H. Horton, Secretary,

NEWBUNYDOR', MASS.—The Children's Progressive Lyccum meets in Lyccum Hall every Sunday at 2 P. 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 74 o'clock.

In same man at 12 0 clock.

NEW ALBANY, IND.—The Society of Progressive Spiritualists hold meetings every Sunday at 2 and 7 P. R. J. Kemble,
President; Isaac Bruce, Vice President; A. R. Sharp, Record
Ing Secretary; A. C. McPadden, Corresponding Secretary; J.
W. Hartly, Treasurer. OswEGO, N. Y.—The Spiritualists hold regular meetings at their new "Lyceum Hall." Grant Block, every Sunday at II A. M., and Th. P. M. John Austen, President. Children Progressive Lyceum meets at 2 P. M. J. L. Pool. Conductor; Mrs. C. E. Richards, Guardian; F. H. Jones, Musical Director.

PORTLAND, ME.—The "First Portland Spiritual Associa-tion" hold meetings every Sunday in their (new) Congress Itali; Congress street, at 3 and 7% o'clock P.M. James Fur-bish, President; R. I. Hull, Corresponding Secretary. Chil dren's Lyceum meets at 10 A.M. Win. E. Smith, Conductor; Mrs. R. I. Hull, Guardian; Miss Clara F. Smith and Miss Inez A. Blanchard, Assistant Guardians. 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.
Philadriphia, Pa.—Children's Progressive Lyceum No. 1,
meets at Concert Hall, Chestmit, above 12th street, at 93. M.,
on Suadays, M. B. Dyott, Conductor; Mrs. Mary J. Dyott,
Guardian.—Lyceum No. 2, at Thompson street church; at 10
A. M. Mr. Shaw, Conductor; Mrs. Mary Stretch, Guardian.
The First Association of Spiritualists has its lectures at Concert Hall, at 35, and 8 r. M. every Sinday.—"The Philadelphia Spiritual Union" meets at Washington Hall every
Sunday, the morning devoted to their Lyceum, and the even
ing to lectures.

PUNNAM, CONN.—Meetings are held at Central Hall every
Sunday at 14 r. M. Progressive Lyceum at 10\frac{1}{2} A. M.

PLYMOUTH, MASS.—Children's Progressive Lyceum meets
every Sanday at 11 a. M., in Lyceum Hall.

OUNGY, MASS.—Meetings at 224 and 7 o'clock r. M. Pro-

Quindy, Mass.—Meetings at 2% and 7 o'clock P. M. Proressive Lyccum meets at 1% P. M. gressive Lyceum meets at 116 P. M.
ROCHESTER, N. Y.—Religious Society of Progressive Spiritualists meet in Sciitzer's Hall Sunday and Thursday evenings.
A. L. E. Nash, President. Children's Progressive Lyceum meets every Sunday, at 29 P. M. Mrs. Collins, Conductor; Miss E. G. Beebe, Assistant Conductor.

ROCKFORD, ILL.—The First Society of Spiritualists meet in Brown's Itali every Sunday evening at 7 o'clock.

RIGHMOND, IND.—The Friends of Progress hold meetings every Sunday morning in Henry Hall, at 104 A. M. Children's Progressive Lyceum meets in the same hall at 2 p. M.

Progressive Locatin Interial Internation and Tr. M. SALEM, MASS.—The Spiritualist Society hold meetings every Sunday at Lyceum Hall, at 3 and 77 P. M. H. H. Lake, President; E. S. Stimpson, Secretary. Children's Progressive Lyceum meets at Hubon Half, at 127 P. M. H. H. Lake, Conductor: Mrs. Libby, Guardian.

Conductor: Mrs. Libby, Guardian.

Stoneham, Mass.—The Spiritualist Association hold meetings at Harmony Hall two Sundays in each month, at 2\frac{1}{2} and 7 \text{P.M.} Afternoon lectures, free, Evenings, 10 cents. The Children's Progressive Lycenm meets every Sunday at 10\frac{1}{2} a.M. E. T. Whittier, Conductor; Ida Herson, Guardian. A. M. E. T. Watther, Conductor; 16a Herson, Guardian, Sr. Louis, Mo.—The "Society of Spirituatists and Progressive Lyceum" of St. Louis hold three sessions each Sunday, in Philharmonic Hall, corner of Washington avenue and Fourth street. Lectures at 11 A. M. and S. P. M.; Lyceum 93 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; Myron Coloney, Conductor of Lyceum; Miss 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, Post street. Mrs. Laura Smith (late Cuppy), speaker.

SAGRAMENTO, CAL.—Meetings are held in Turn Verein Hall, on K street, every Sunday, at 11 A. M. and 7 P. M. Children's Progressive Lycenn meets at 2 P. M. Henry Bowman, Conductor: Miss G. A. Brewster, Guardian.

Conductor: Miss G. A. Brewster, Guardian.

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

Sycamore, Ill.—The Children's Progressive Lyccum meets at the Universalist Church every Sunday at 4 p. M. Harvey A. Jones Conductor; Miss Agnes Brown, Guardian; Agriphi Dowe, President of Society; Curtis Smith, First Vice President and Treasurer; Mrs. Sarah D. P. Jones, Corresponding and Recording Secretary.

Troy, N.Y.—ProgressiveSpiritualists hold meetings in Har

TROY, N. Y.—Progressive Spiritualists hold meetings in Har mony Hall, corner of Third and Riverstreets, at 10½ A. M. and 7½ r. M. Children's Lyceum at 2½ r. M. Benj. Starbuck, Conductor.

Toledo, O.—Meetings are held and regular speaking in Old Masonie Hall. Summit street, at 7½ P. M. All are invited free. Children's Progressive Lyccum in same place every sunday at 10 A.M. C. B. Eells, Conductor; Miss Elia Knight, Jungdan

TERRE HAUTE, IND.—The Spiritual Society hold meetings every Sunday at Pence's Hall, at 11 A. M. and 8 P. M. Lyceum meets at 24. E. G. Granville, Conductor: 31rs. Louisa Pierce, Guardian; T. A. Madison, Secretary of Spiritual and Lyceum

Societies.

TOPERA, KAN.—The "First Society of Spiritualists and Friends of Progress" meet every Sunday, at 10½ A. M. and 7½ P. M., at Constitution Hall, No. 133 Kansas avenue. Admission free. Mrs. H. T. Thomas, inspirational speaker; F. L. Crane, President; F. P. Baker, Secretary; Miss Alico Hall, Organist

Organist.

Vireland, N. J.—Friends of Progress meetings are held in Plum-street Hall every Sunday at 10½ A. M., and evening. Presidents, 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 F. 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 24 and 72 p. M. Scats free. C. O. Jenison, Presidents: Dr. W. Sherman, Mrs. E. Wetherbee, Vice Presidents; J. Remington, Secretary: J. Lincoin, J. Mayo, J. Fessenden, Trustees, Speakers engaged: Dr. J. H. Currier, Oct 3 and 17: Mrs. S. A. Willis, Oct. 10.

WILLIAMSBURG, N. Y.—The First Spiritualist Association hold uncethers and provide first-class speakers every Thursday evening, at Masonic Buildings, 7th street, corner of Grand. Tickets of admission, 10 cents; to be obtained of H. Witt, Secretary, 92 Fourth street. Dr. B. McFarland, President. retary, %2 Fourth street. Dr. B. McFarland, President.
WASHINGTON, D. O.,—The First Society of Progressive Spiritualists meets every Sunday, in their (new) Harmonial Hall, opposite Mctropolitan Hotel, Pennsylvania Avenue, between 6th and 7th streets. Lectures at 11 A. M. and 74 F. M. Speakers engaged:—Mrs. Spettigue (late Clair R. DeEvere) during October; Miss Susie M. Johnson during November; N. Frank White during December; E. V. Wilson during January; Emma Hardinge (expected) during February; Moses Hull during March; Alcinda W. Slade during May. Children's Progressive Lyceum (George B. Davis, Conductor) meets at 125 o'clock. John Mayhew, President.

WORCESTER, MASS.—Meetings are held in Horticultural Hall, every Sunday, at 2M and 7 P.M. E. D. Weatherbee, President; Mrs. E. P. Spring, Corresponding Secretary.

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