THE

VANCE:

...83,00

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Louise seized both bands of the good aunt.

"Oh, auntie, what are you saying? Tell me of one virtue that can grow ugly with the years?"

call them virtues; as we do not call an old wrinkled woman a pretty girl."

weakness."

"And the beauty of humility?"

" And noble pride?" "Into common haughtiness." "And the love of serving others?"

every one's opinion."

great. And this impressibility to all that is true and elevated. lives in me as in him, and assures me of our continued unity and happiness." And if this very virtue were to grow old with you, it would take the form of a troublesome senration for the beautiful; but heaven guard you

Countess Stammern?" "Who separated from her husband a year ago?" "Have you heard the reason for their separa-

All sorts of things are said."

same time, and will serve in this place as an example.

Louise was eager to listen. Her-aunt marrated One evening in the tenth year - I have now as follows:

BANNER OF LIGHT. A DI LOSOPH

VOL. XXVII.

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Count Stammern and his wife were regarded

riage was the result of a long courtship; of a love

that had grown and strengthened from their ear-

liest years. They had loved with the most exalted

both were aspiring, full of feeling, handsome, de-

voted; all their aims in life harmonizing beau-

tifully.-Many yet remember how the countess

came near her death, when, after the formal he-

misunderstanding, and the marriage was broken

ther or Miller's Slegwart. In order to save the

were compelled to reconcile their differences, and

one night the young pair sped their way over the

city as man and wife, and the whole heavens de-

They were looked upon as models of the mar-

ried state, models of household peace and har-

During the first year of wedded life they wrote

poems, the tenderest, sweetest in the world, dedi-

cated to each other. In winter as in summer, they

filled the rooms with flowers that spoke the lan-

guage of love's significance. Every household

article was endeared by some fond memory.

These exaggerations of feeling that almost touched

upon sentimentality, ceased the second year; but

at all balls and parties, everywhere in society,

they sought only each other; had attentions for

no one beside. This was somewhat commented

on: but in the third year both became more so-

cially polite; but at home they were as devoted

as ever. In the fourth year of marriage they be-

outside world, so that occasionally one went into

society without the other; and an evening or a day

spent apart did not produce a terrible home-sick-

ness. In the fifth year, the count could travel

without having his heart lacerated at parting; and

love could be maintained without a daily expres-

could be met with at home or abroad. In the

married life so long. They had grown ten years

older; their love had grown older, too, and alas!

In the very commencement of the first year of

one another, as in duty and affection bound. In

the third year, slight remarks that bordered upon

reproofs would be made, but always in the kind-

est manner, and if anything was said by one that

wounded the feelings of the other, the sincerest

penitence atoned for the fault. During the fourth

year, however, there arose a consciousness in the

breast of each that the other was too often the

aggressor. In the fifth year, little wordy disputes

arose, and the penitence was forgotten. In the

sixth year, the wedded pair carefully guarded

their words, in order that harmony might be

maintained. In the seventh year, several misun-

derstandings took place, but these were always

followed by loving reconciliations. The momen-

tary bitterness was attributed to extreme sensi-

tiveness, in which condition the wound from a

sword thrust is not more keenly felt than the an-

gry glance of the beloved one. The eighth year

prought frequent petty quarrels, but they bore no

consequences; it was argued that such occur in

the happiest of marriages. Husband and wife

would part for a few days, then resume their lov-

arrived at the wise conclusion that it was best to

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Titerary Department. as a most loving, exemplary couple. Their mar-

EVENING BEFORE THE WEDDING. liest years. They not loved with the most exalted enthusiasm. They seemed for each other; Translated from the German of Zechokke, for

the Banner of Light, by Cora Wilburn. "We shall surely be most happy together," said Miss Louise to her aunt, the evening before the trothal had taken place, the parents fell into a wedding; and her cheeks glowed afresh and rosier, and her bright eyes beamed with deepest feel- off. The young girl was seriously ill, and her ing. We can easily imagine whom the fair bride lover threatened to end his life like Goethe's Wer-

designated in the inclusive "wc." "I do not doubt it, my dear Louise," replied the life of the countess, and to prevent the young aunt; "but you must be careful that you remain man from committing self-destruction, the parents happy together."

Oh, how can you doubt that? I know myself; this saved the lives of the betrothed. But as soon and though I am far from being good, my love as the lady's life was out of danger, the resentful for him will enable me to grow better and wiser, old people renewed their silly fend again, and As long as we love each other we cannot be unsought to postpone the marriage a few years. So happy. And our love will never grow old." border, and were married, and returned to the

"Ah!" sighed the good aunt, "you talk like a young girl of twenty on the eve before her wedding, in the midst of youth's most beautiful illu- scended upon the earth. sions, hopes, and anticipations. Dear child, believe me, sometimes the heart, too, grows old. The days will come when all external fascina- mony. They lived for each other, planning from tions cease. And when the enchantment is past, morn to eve how to mutually please and enchant. then only comes the revelation of our true selves to one another. When the habit of daily life has rendered grace and beauty commonplace; when the youthful bloom has fled, and the shadows alternate with the light of home, then, Louise, and only then, can the wife say truly to the husband that she has proved him worthy of her love. Then only can the husband tell his wife she blooms for him in everlasting beauty. But on the day before marriage such assurances only

make me smile." "I understand you, auntie dear; you think the virtues we possess are our only guaranties for future happiness. But is he not-I will not speak of myself, I can only boast of a true and earnest | came sufficiently awakened to the claims of the will to do right-is he not, to whom I belong-is he not the worthiest, noblest one of all the young men in the city? Does not his spirit blossom with all the nobility that is needed for life's hap-

'Child!" said her aunt, "I do not gainsay it; the countess did not faint at the prospect of sepayou both possess virtues; I can tell you so with- ration for a few weeks. But if you could have out flattery. But, dear heart, these virtues are read the letters written at that time! Indeed, just budding forth; they have not yet ripened he- Heloise herself could not have indited tenderer neath life's sunshine and needful showers. Euch epistles. In the sixth year they were sensible buds of promise often disappoint us; we cannot enough to be satisfied with one or two loving lettell in what soil they will take root. Who knows ters during absence. In the seventh, both had

Oh, dear auntiel you almost frighten me." "So much the better, Louise. It will do you sion of it in words; and that it was not necessary good, even the day before marriage. You know to repeat the love vows upon paper. This was I love you sincerely, so I will tell you what I much; their happiness had reached its highest cheerfully out upon the world with my twenty- the eighth year, they threw off the egotism of their seven years, and I have one of the best of hus- love, and tried to live more for the welfare of hundred sons I would not permit it." bands. I am very happy; and for this reason others, and less as if they were the only living believe I have the right to talk to you, and to ones, and all the world beside mere puppers on call your attention to a secret you may not have life's boards. In the ninth year, they were the discovered; young and pretty girls are not mind- most loveable, benevolent, pleasing persons that ful of it, and young gentlemen do not with it occupy their thoughts; and yet it is most important | tenth year they were like other human beings, in every household, so that eternal love and un- and as all good people who have lived a happy disturbed peace and happiness may abide there."

"You know I believe all you tell me! You also their virtues. Their sensitiveness had passed mean that happiness can only be secured through | into a proverb; yet they were beloved by all. the cultivation of our virtues; that all besides is the second decade, they discovered in each other changeable and fleeting. These are the indean abatement of their former stormy tenderness; structible treasures we bring to each other, these but this was quite natural, and they deemed it

can never grow old!" possible to love more calmly. In the second year, "That depends upon circumstances, Louise; many little weaknesses of character were mutueven the virtues themselves may grow old, and ally revealed, that had been concealed by the become repulsive with age, as do the personal mantle of all-forgiving love. They forhore with

"When they have grown ugly we no longer

" But, auntie, the virtues are not earthly."

"That depends." "How can gentleness and mildness ever be-

come repulsive?" "As soon as they degenerate with time into

"And manly energy?" "Becomes coarse opposition."

"Grows into fawning slavishness."

"May be transformed into becoming an echo of "No, auntie, you almost make me angry! It is impossible that my future husband should so degenerate. He possesses one virtue that will guard him from all wrong. There is in him a love and worship for all that is beautiful, and good, and

extreme sensitiveness that had grown with their "You are exceedingly sensitive and very excitable," said the count. "I am so too, sometimes. timentality; and that is a household demon. I This will not do; you are capable of losing conwould not have you restrain your love and admi- trol of your temper; I might do likewise. The best plan is, that I leave you your own way in all that this grace become not an old quarrelsome things; let me have mine; and we can live cheerphantom at your hearthstone. Do you know the fully without tormenting ourselves. We love each other, but we must not plague ourselves to

The countess agreed, and they kept up a sort of double housekeeping; they seldom met except at table; no questions were asked concerning each "She told me the story herself, and I will relate other's incomings or outgoings. The tranquil days it to you. It is comical and instructive at the returned; they lived in peace and politeness; and if sometimes a little of the olden sensitiveness refurned, it was set aside with a compliment.

given you the history of twenty years-the count

death by reason of our love."

and his wife came home from the theatre, supped was called in, with witnesses; the act of separatogether, and then sat down to a cosy chat by the tion was written, and signed by both, despite of fireside. Their hearts were full of the impressions; all the entreaties and warnings and expostulaleft there by one of Iffland's affecting dramas, tions of friends and relatives. The divorce fol-The happiness of wedded and domestic life had lowed.

for them renewed its charms. "Ah," said the countess, "all would be well if

we could only remain young." " You need not complain of the ravages of time," gallantly replied the husband; "where can you find another whose beauty is so well preserved? I find no difference between you now and as you were the day before marriage. A few whims, perhaps? Well, that must be endured. Our union belongs to the happiest ones of the world. If I were yet unmarried, and saw you now, I would again offer you hand and heart; to none other."

"You are very complimentary," said the countess with a sigh. " But only think of it, dear friend, twenty years! What am I now? what have I

"You are to-day a pretty woman, as you were once a pretty girl. I would not exchange one for the other." He arose and pressed her to his

"We should be most completely happy-but for one need. We have not that which renders other households the happiest."

"I understand; a child, to inherit your graces and virtues. But," added the count, as he kissed his wife's hand, "you are only eight and thirty, I am not much over forty years; who knows, per-

child would prove as great a source of care as of joy. The slightest mishap may deprive us of it. But, yes, two children-"You are right. And not two, but three. For with two, if one should die, the care and anxiety

"Oh how happy I should be! Of course one

would remain. I feel sure heaven will hear our prayers; we shall yet have three calldren playing around us." " Dear friend," she said, swilling, " perhaps, after

all, it would be too much. If they were all sons, we might be embarrassed." "Not at all. We have an income of twenty-five

thousand gulden. Enough for us and them. The eldest I give to the army; the second will enter upon a diplomatic career; they will cost much, but they will elevate themselves; we have relatives, rank and influence." "But you have forgotton the youngest, my

dear!" "The youngest? he will be a minister; he may become a prelate of high degree; his opportunities

will not be wanting.' What! a priest? my son a preacher? No income to the conclusion that deep and heartfelt deed, that can never be.'

"Nover be? May I ask why? He can rise to eminence; he may become a bishop."

"Never! never! I will not be the mother of a priest; I will not see my son with the shaved think. I am not yet an old aunt; I yet look point, the calm security of tender friendship. In | crown and the sombre, convent-like garments! For shame! What an idea of yours? If I had a

> You are again in a strange humor, dear wife; hood, you will agree to that which is for his highest good, and our own."

> 'And I declare that I will never consent to it; never to all eternity! You may call it whim or humor; I know you are in the humor to be the commanding lord; but do not forget that a mother may have her rights also."

"Not at all. The father has the foresight." "His reasoning may not be the best."

"If mine is not the best, my lady countess, I. would assuredly not call upon yours. I am resolved, when needed, to have my will respected." "Good heavens! I am well aware you are my husband and head; but I have not the honor of being your servant."

"And I am not your court-fool, my lady!] have shown a disposition to yield to you, perhaps, too much. But there are some caprices that cannot be endured."

"I am much obliged for the example of which you are giving me a practical illustration on the spot. Who has been the most yielding one of us two? For years I have silently borne your eccentricities, and have magnanimously forgiven them, and all else you have done to offend me; setting all down as errors of judgment and education, rather than as faults of the heart. But at last the most heavenly patience will grow weary."

"There you are in the right. My patience has long been most severely tried by your variable whims and changeable fancies. And you may think yourself fortunate that I have not tried to break from the yoke, years ago. For it is indeed nothing pleasurable to be the sport of your many follies, I must say it plainly."

"If I had spoken plainly, I should have told you long ago what a haughty, conceited egotist you are, and how difficult it is to live with you-a heartless puppet, that is always boasting of feelings, because that is always vaunted of which ing intercourse as before. In the ninth year, they there is the greatest lack."

"Indeed? That is why you speak so much of avoid being so much together, on account of the | your tact and delicacy, your insight and forbearance. You can deceive others; I have long since been disenchanted, God be praised, or fortune blamed for it! Your virtues are so many feminine grimaces. And your affectations are the more repugnant to me, because I understand you so fully. If I were not sorry for you, I should long ago have sent you to your family, that I might obtain some

> "You only give utterance to my own wishes. Such a stiff, unbending egotist is not calculated to enliven the hours of a sensible woman. And after the declaration you have made, you may rest assured that nothing will give me greater pleasure than to be rid of you." "I am content; you have fully revealed your-

self. I take you at your word, and wish for nothing better. Adieu! may you have pleasant dreams! To morrow the business shall be settled."

"The sooner the better, sir count." And thus they parted. The next day the notary

Thus was riven the bond of a seemingly eternal

and most happy union. A foolish quarrel over the destinies of three unborn sons sundered the chain riveted by an absorbing love. And yet, this married pair belonged to the good and true. They liad no vices; only weaknesses in common

"Do you call this history comical?" said Louise with a clouded face. "Dear aunt, it has made me sad; I see how even with the best, the happiest marriago may degenerate by degrees. Console me, auntie, for you have made me almost inconsolabler. I fear I cannot look at my future husband. without dread for the coming time; think what a misfortune that is."

What do you mean?" asked her aunt. "Oh, auntie, if I was never to grow old, I would be sure of ever remaining attractive to my hus-

"You are very much mistaken, dear child. If you were to remain forever young and fresh as to-day, the eye of your husband would, through enstom, become indifferent to these external charms. We become accustomed to all that we daily see; this is the magic of the household. The most beautiful and the ugly become the customary. The eye of the husband does not mark the gradual change from youth to age. And if we remained young, while our companions advanced in life, it might have unpleasant consequences; for the aged gentleman might grow jealous. All is best as the good God has ordained it, Think, if you were to be an old woman, and your husband remain a blooming young man, how would you

Louise rubbed her pretty little nose and said, I do n't know."

"But," said her aunt, "I will call your atten-

tion to a secret, which-"That is the very thing I want to know," she interrupted eagerly.

"Well, listen to me; what I tell you I have proved for myself. My secret is in two parts; the first prevents the possibility of discord, and would make friends out of the spider and the fly. The second is the best and surest method of retaining all womanly graces and attractions."

"Oh!" cried Louise. "The first half therefore: in the first solitary hour after the wedding, speak to your husband, and receive from him a vow, and give him one in return. Promise each other most selemnly, never, ven in sport, to quarrel; to exchange high or anary vords; or to pout, even in securing. Never do this. I tell you, never! The appearance of anger, the assumed nettlshiess becomes reality at last, Then promise each other never to have a secret. And if one of you fails in the fulfillment of any whatever your prejudices are against the priest. duty, confess it at once, though it be with tears; confess it. And as you have no secrets between you, so guard sacredly your household and heart and marriage affairs, from father, mother, brother, sister, aunt, and all the rest of the world. You two, with God, suffice to build your own quiet world. Every third and fourth person would take party sides, and would stand between von-That must not be. Promise yourselves that; and renew the yow at every opportunity. You will, reap the benefit; your souls will grow in unison. until you will be truly one. Oh, if many a loving couple knew of this simple act of wisdom on the

> many more fortunate marriages would result." Louise kissed her aunt's hand with fervor. "I feel that it must be so. Where there is not mutual and unbounded confidence there can be no lasting happiness, and the married will ever romain as strangers. And now, dear auntie, the best preservative of female heauty?".

wedding day, and knowing it used it wisely, how

Auntsmiled as she replied: We cannot deny that a handsome man pleases us a thousand times better than an ugly one, and the gentlemen are pleased, with us, when, we are beautiful. But what we call handsome, that which pleases us in the other sex, that which it us attracts them, is not only skin and hair, and lgure and coloring, as in a picture or a statue, but it is the soul within all this, that enchants through look and speech, by carnestness and mirth, joy and sorrow. Men idolize us for the virtues of the spirit that our exterior promises; and we find a malicious person repugnant, be be ever so handsome or graceful. A young wife, therefore, who would retain her beauty, must guard her purest and most beautiful aspirations, must cultivate all faculties of goodness in her soul, all the virtues whereby she first attracted her beloved one. And the best preservative of the youthfulness of virtue is true religion; that interior union with God, Eternity, and Faith, that looks upon all mankind with the eye of benevolence; that is at peace with all in God."

"My dearest heart!" continued the good nunt; there are virtues that grow out of worldly wisdom solely. These change and grow aged with time, as circumstances urge them. But true religious virtues cannot change, because they are unchangeable as the God whose attributes they are; as the eternity to which we and our loved ones are advancing. Keep an innocent, hopeful, trustful spirit, awaiting all things from above, and your soul's beauty will be everlasting: and this it is which your bridegroom adores you for to-day. I am no sectarian, no serious-faced devotee; I am your aunt, aged twenty-seven. I love to dance, I love to dress; I am fond of jest and laughter. And I say-to you, be truly religious, he true to all truth and nobleness, and you will be beautiful as a mother; lovely as a grandmother l'

Louise flung her arms around the speaker, wept silently upon her bosom, and said in accents

of deepest gratitude, "I thank thee, angel!"

Original Essay.

ENGLAND AND ITS SPIRITUALISM.

BY J. M. PERBLES.

America is a word of deep significance. Individuals often express intenso surprise that the American mind does not differ more widely from the English. The difference of climate, the dissimilarity of government, and the three thousand miles of ocean that separate the old from the new world, incline the majority to entertain the impression that a United States man must necessarily differ materially from an Englishman or especially an European. But the close student of human nature discovers at a glance that these distinctions are external and superficial, rather than internal and radical. Differences of our nationalities are hardly perceptible in the ranks of the educated and thoroughly cultured. Every American should visit and tarry a season in England or upon the continent; and all Britons should travel in America, sailing on our rivers, crossing our prairies, and sealing the Rocky Mountains of the West. Such intercourse would brighten the chain of friendship, broaden the better nature. and weld more closely the sympathies of the two nations. The ignorant and uncouth of both countries may look through the distorting lens of national prejudices founded upon geographical separation and political distinctions, and magnify molehills to mountains, reciprocally misconceiving and misrepresenting respective characteristics. This is in accordance with human nature in its lower estates. Though triffingly modified by new and varied conditions of existence, so long as Americans do not mingle with Indian, African or Asiatic blood, they will not differ materially in physique or mental characteristics from the Euro-

pean races to which they originally belonged. Americans are wonderfully individualized. " Bo thyself" is becoming a national motto. Generally they are impressional, active, enterprising, determined, and full of self-confidence. The man that does, is king. Emerson stands out alone in peerless majesty; Longfellow's poems are read more extensively in England than Tennyson's; Edgar A Poe's poetical contributions have an intellectual expression all their own; Walt Whitman's poetic leaves are not only fresh and vigorous, but decidedly original.

In magnificence of ruins and solidity of architectural structures; in museums, libraries and paintings; in careful culture and scientific research, the English are far in advance of us. Their thought is more substantial, and at the same time more conservative. Owing to the fog and smoke of their cities and the electrical conditions of their atmosphere generally, they are less inventive, less inspirational and progressive than Americans. Wide prairies and towering mounno matter under what plea or circumstances. You tains conduce to political, social and spiritual freemust see clearly through each other constantly, doin? Rocky old Greece gave to the world a Socrates, ever attended by a spirit guide. On the rough sterile isle of Samos lived Pythagoras. The mental soil of Sweden bore the seer, Emanuel Swedenborg; while Syrian mountains were pressed by the feet of Jesus, the gentle Judean Spiritualist:

In the most common acceptation of the term. Spiritualism is a belief, or rather a knowledge of a present conscious communion between the inhabitants of this and the world of spirits. Rated according to population, there are far less Spiritualists in England than this country. Though solid. the mental conditions of Britain, choked by the deadening influences of Church and State, are not so favorable to Spiritualism or religious enthusiasmin any direction. Inspiration, influx of thought and spiritual forces, are showered upon all nations alike; but those peopling these nations, temperamentally unlike, are not equally receptive.

There are three phases of Spiritualism in England, which, when classified, present themselves in the following order: Independent Spiritualism, Scientifle Spiritualism, and Christian Spiritualism. Those denominated independent Spiritualists are the most numerous, constituting a large majority of the real earnest workers. This class of Spiritnalists rely upon no mouldy tradition, no church nor sectarian institution as the infallible guide; but trusting to the Divine Presence, the eternalword of God revealed in Nature and their own conscious souls, they think, investigate, reason. and decide all questions for themselves. They accept the teachings of spirits for what they are worth; nothing more, nothing less. They do not believe the canon of Scripture was closed with John's Patmos visions; do not believe that God exhausted himself in raising up a few Judean prophets and apostles; nor that the Nazarenean Jesus, pure and holy in purpose, was the only divine teacher. Recognizing the unity of the race. and the brotherhood of humanity, they receive the testimony of mortals and spirits-seers past and seers present—as helps, but not as their masters. They ignore the infallibility of the Pope, the Bible and the Church. Considering all divine principles sacred, they regard no good thought nor truth profane, though uttered by Indian or Chinamau, and no falsehood holy, though plously mouthed by priest or bishop. Their God is changeless; their heaven is within; their prayers are good deeds, and their great soul efforts are to be right, do right, and disseminate the beautiful principles of the spiritual philosophy.

Among scientific Spiritualists may be numbered Prof. De Morgan, the learned mathematician and writer of the preface to that Spiritualist work entitled, "From Matter to Spirit"; Prof. A. R. Wallace, the distinguished naturalist, and author of the "Darwinian Theory." Prof. Wm. Crookes, F. R. S., editor of the Chemical News, discoverer of the new metal, "Thallium," and one of the most occurate observers connected with the Royal Society, frankly acknowledges the "physical phenomena of Spiritualism to be true"; Prof. C. F. Varley, eminent in natural philosophy, science

and electricity-being the consulting electrician ism was never making such rapid progress in Her of the great Atlantic Telegraph Company-is an avowed Spiritualist. These are his brave words:

"My authority for asserting-that the spirits of kindred beings do visit us is-1. I have on several occasions distinctly seen them. 2. On several oc-casions things known only to myself and to the casions things known only to myself and to the deceased person purporting to communicate with me, have been correctly stated, while the medium was maware of any of the circumstances. 3. On several occasions things known only to our two selves, and which I had entirely forgotten, have been recalled to my mind be the communication. been-recalled to my mind by the communicating spirit, therefore this could not be a case of mere thought-reading. 4. On some eccasions, when these communications have been made to me, I have put my questions nave been made to me, thave put my questions mentally, white the medium—a private lady in independent circumstances—has written out the answers, she being quite unconscions of the meaning of the communications.

5. The time and nature of coming events manufacioned and unknown both to my and the medium between the communications. self and the medium, have, on more than one oc-casion, been accurately made known to me several thays in advance. As my invisible informants told the truth regarding the coming events, and also stated that they were spirits, and as no mor-tals in the room had any knowledge of some of the facts they communicated, I see no reason to disbelieve them. Mrs. Varley very frequently sees and recognizes spirits; especially is this the case entranced. She is a very good trance me-

Several members of the Dialectical Society and others famous in the realm of science and letters are firm believers in these spiritual manifestations. Others still are deeply interested, and be it said to their praise they are using all laudable efforts to discover the forces, the scientific bases underlying these well-attests I phenomena; This is moving in the right direction. Ultimately they will conclude that the universe is constituted of physical substance and spirit substance; that physical or material substances are governed by gravitation and other laws connected with matter, and that spirit substances and spiritual beings are under the control of spiritual laws, while overarching, underlying and infilling all things is white! SPIRIT, consultant, and ! The most perfect harmony exists between the independent and scientific Spiritualists of the kingdom.

Christian Spiritualism is as difficult to define as Christian Spiritualists are to please. They generally adhere to the prominent features of Orthodox theology, such as the "trinity," "vicarious atonement" and "total depravity." Some believe in endless hell torments. It was only by conversations, and labored arguments from John Watt through the organism of Mrs. Everett, that S. C. Hall accepted the doctrine of progress-progress for all souls in the spirit-world. Saying grace at the table, they usually close with the stereotyped phrase, "for Christ's sake." Generally standing aloof from successful movements inaugurated by more enthusiastic workers, they often, though perhaps not designedly, throw obstacles in the way of those who seek truth and strive to put in practice the precepts of Jesus "in the regeneration." To show the animus of Christian Spiritualism there can be no impropriety in stating that upon sending to Mr. Hall a circular relating to the "Year-Book of Spiritualism," a reply was received, of which the following is a portion

" REV. Str-I am a Christian Spiritualist, and I "REV. Sir.—1 am a Christian Spirituanst, and I am informed that you are propagating opinions hostile to Christianity. I am therefore bound to withhold from you aid or countenance in any way. " " The time is, I think, come when Christian Spiritualists must make a stand against Spiritualists who are anti-Christian-their teachings-their meetings and their books.

The circular was forwarded to Mr. Hall, hoping to receive an essay covering the best phase of Christian Spiritualism. A similar circular sent to Miss Blackwell, of Paris, brought in return an able paper upon the re-incarnation system of Spiritualism in France. It was our desire to have all shades presented, knowing that truth could not suffer from such presentation and com-

Mr. John Jones, referring to American Spiritualists and their literature, wrote in the London Spiritualist this paragraph:

"It may be said that American serial literature consists of only one weekly journal, which has a weakly existence, because it has been and is a cess-pool of theories."

Comments are unnecessary.

An English Spiritualist, writing us from Bishopgate, London, says:

have heard five lectures from you the las three months, and in not one of them did you three months, and in not only means given mention Christ Jesus as the only means given under heaven whereby we must be saved. This was Mrs. Harding, is fatalmistake. With her lecture against the Trinity, comparing the triune God-head to the Rule of Three, in connection, with her remarks upon Christ's sacrifice for sin, went her influence for good."

Mr. S. C. Hall, John Jones, &c., are most prominent among the Christian Spiritualists. Mr. Shorter, the Wilkinsons, the Howitts and others accepting Christian Spiritualism in its broader and better definition, are too scholarly and conrteous to indulge in intolerance and malice, or to give vent to inisstatement or vituperation. The cultured are always noble and generous. Ignorance and bigotry are soul-brothers. Believing as I do in the inspirational truths of the Biblebelieving in Jesus-believing in the divinity of his precepts-in the ministry of spirits, in the moral accountability of man, and the progression of all souls, I have no condemnation to breathe. In my heart bads and blooms the olive, fruiting out into sympathy and fraternity. In fact, I most cordially fellowship the good, and the true

found in every phase of Spiritualism. The Spiritualists of England, as well as those of America, need more cooperation, more of the religious element, more system and more unity of method. Honest differences of opinion upon theological or metaphysical subjects should never interfere with heart-fellowship, or be allowed to interpose barriers to the spread of Spiritualism.

"For modes of faith let graceless bigots fight; He can't be wrong whose life is in the right."

The active vital centre for the exhibition of the spiritual phenomena and the diffusion of spiritualistic teachings is in the Progressive Library Rooms. 15 Southampton Row, Holburn, London, under the energetic supervision of Mr. James Burns. In fine, this is the Banner of Light establishment of the Old World, sending books, papers and periodicals devoted to Spiritualism and reform all through the kingdom, on to the Continent, to India China, Australia, New Zealand, and some of the islands of the ocean.

Mr. Burns is a very interesting lecturer, and devoted worker, as well as publisher and editor of Human Nature, and the stirring weekly, The Medium and Daybreak. This latter is increasing in circulation, as well as gaining golden opinions. The Spiritualist is a handsomely gotten up and ably conducted monthly, under the editorial supervision of Mr. W. H. Harrison. The Spiritual Magazine, the oldest of these periodicals, is edited by Messrs. Wilkinson and Shorter, and published by Mr. Burns. Its circulation has somewhat diminished since its severe criticisms upon American books and American Spiritualists, denominating them "anti-christian," &c. Many Spiritualists in all countries have yet to fathom the full meaning of the terms toleration and charity. Oh. how beautiful is that spirit which seeks and then

speaks of the angel-side! Surveyed from the Mount of Vision, Spiritual-

Majesty's kingdom as at present. There are increasing calls for test media, who by well-ordered lives honor the principles they profess-ealls for sound and logical speakers, competent to present tific and the religious phases of the movementcalls for constructors to gather polished stones, fitting them into the new Temple, and calls for Progressive Lycoums to rightly educate the rising generation. At present media are but poorly remunerated. The opinion quite generally prevails that "pay" incites to deception. This may be true in isolated cases. It is ours, however, to cherish a better view of human nature. The selfsacrificing medium must live, and should have, in connection with right conditions, beautiful surroundings. All our memories of England and ours whitening all seas, their tongues with ours round and round in allotted paths, like the mule in the bark mill, than to grasp at new ideas. The speaking one language, their civilization with ours

For the Banner of Light. WHEN WE WENT THROUGH THE WOODS.

October haze was in the sky, October sunlight on the land : And all was fair when she and I Went through the forest hand in hand.

Her gentle heart was free from guile, She knew no evil, thought no wrong; Sweet innocence was in her smile, Her voice flowed forth in saintly song. We lingered in the sylvan fanes

Where hearts adore the good and true : The wind was chanting grander strains Than chapel organs ever knew. And love was with us as we went,

We heard its voice in every sound : The leaves that shook, the boughs that bent, All told us of a joy profound. We paused where sunlight sifted down And fell in shifting shapes of gold;

A leafy carpet, crisp and brown, Was spread above the humid mould. I sat upon a fallen tree, And held that dearly loved one fast;

She nestled close, ah! close to me, As if her home were found at last, I gazed into her dreamy eyes, (A union of the morn and even :) And nearer than through lofty skies.

Beheld a pathway unto heaven. I whispered in her willing ear An olden story, old, but true: There, in the autumn of the year, We made that olden story new."

And long we sat there, while the sun Climbed to the tree-tops far above : While leaves were falling one by one,

And dreaming zephyrs talked of love. Those dying leaves were very bright, In gorgeous red, or golden glow; All bathed in rich autumnal light,

That lingered as if loth to go. The twilight deepened into gloom I rose enriched by love's sweet lore: And happy hearted wandered home With her-who walks with me no more

In other days, with dewy eyes, in other arms she may recline; But once, beneath the autumn skies, I know that she was wholly mine.

My heart will never grow so cold But in the hazy autumn weather I'll think of that sweet time of old, When we went through the woods together.

A New Movement in Utah.

Through the agency of Mr. H. Snow, bookseller, San Francisco, Cal., we have been put in possion of a copy of the Salt Lake (Utah) Tribune. It is devoted to mental liberty, social development and spiritual progress. The paper is quarto in form, and nearly the size of the Bance. It is the organ of the reform party in Mormondom, and of course is tabooed by Brigham Young'and discourse, was rapidly unveiling the other, in its advance toward Spiritualism. Science had but his associates. We copy entire the platform of half a conception of the universe before Spiritualthe "New Movement;"

"Our creed is ALL TRUYH. We follow no man living or dead. We believe in the beauty and divinity of many insid-rations that have been given by prophets and apostles in past times, but we are limited by none. We view them all as vehicles, more or less imperfect, through whom truth has come. We are prepared, as truth is developed to our minds, to go by them all, accepting their truths and honor-ing their missions, as beneficial to the world, but more par-ticularly to their own times. But while honoring the rest ticularly to their own times. But, while honoring the past, we cannot be bound by it and held in its swaddling clothes

forever.

We have faith in the doctrine of present revelation, but we believe in placing it at the feet of our judgment. We believe in testing the prophet by his revelations, and not the revelations by the prophet.

We believe in 'spiritual gifts,' but we hold that the development of spirituality and intellectuality in the nature is an infinitely superior result to the reception of manifestations of any kind.

tions of any kind.

We believe in a church organization, but solely as a means for the more speedy propagation of truth, and simply as an educational institution. We believe in no priestly authority to control or dictate the judgment in any respect.

We believe in a complete division between temporal and spiritual affairs, and consequently in the separation of Church and State.

Church and State, We reserve to the members of the Movement the right to accept or reject their spiritual teachers, and secure that right by vote by ballet.

right by fold by ballot.

We believe in being circumscribed by no creed further than by the fundamental principles herewith expressed. All speculative details as to the past or present we leave to individual judgment.

We believe that from eternal ages past, by an irresistible and inevitable law, the universe and all the works of God

and inevitable law, the universe and all the works of God therein have been progressing in beauty-and perfection, and that the universe is, and must be, forever one eternally expanding scene of progress and development in which retrogression is impossible.

We hold that man and woman, as a constituent part of this great nature, are endlessly progressive in all the faculties and power of their being, and that they can no more recede to destruction or fail of ultimate perfection than the universe itself.

universe itself.

We hold that mankind, in the providences of God, through the experiences of life, are, without exception, being brought out of the darkness into the light.

out of the darkness into the light.

We view the wicked and corrupt as men morally diseased who simply need to be cured. We ascribe all wickedness to ignorance, falso education, unfortunate surroundings, but more than all to inherent tendencies to good and evil derived from parentage at birth. We believe, however, that all are responsible to make use of such intelligence or tendencies responsible on make use a such intelligence of tendencies to good as they do posses; but that tendencies to good or evil are not equally strong in all men, and that therefore with some it is far easier to do right than it is for others. We hold that all punishment of evil or painful experience is intended solely by God for the purpose of reform; and that all human punishment should be inflicted only with a view to this end.

We recognize all religious as having been wisely developed We recognize all religious as having been wisely developed in the providences of God to meet the varied conditions of the different races and classes of mankind. We consider that any creed which is above the understanding or the intellectual growth of a man cannot prove itself divine to him; while a lower creed, which comes within his conceptions of what is divine, will touch his heart and develop more good in his nature. We, therefore, respect all creedgas fulfilling a good and useful purpose in God's hands.

The policy of the Movement is to abolish all religious distinctions or sectarian influences which build up hated and

The policy of the Morement is to abolish all religious dis-tinctions or sectarian influences which build up hatred and divisions in the hearts of men, and we seek to build up an institution in which difference of creed has the least power to separate man from his fellow-man. On the great question of Civil rule, as a Movement we recognize the National Government as supreme in its sphere. We, therefore, sustain obedience to law, seeking by constitutional means to change these which we consider

by constitutional means to change those which we consider

by constitutional means to change those which we consider opposed to civil or religious liberty.

We are opposed to the doctrine that plural or any other kind of marriage is required of mankind by a commandment of God. In respect to the propriety of either plural or single marriage, we believe that every man or woman should be left to decide for themselves.

Above all things, we strongly assert the necessity of the bighest appreciation of woman, and of her bighest develop-

bighest appreciation of woman, and of her highest development and culture as the only basis of a true civilization."

The Recture Room.

CANT.

the phenomenal and the philosophical—the scien- A LECTURE BY E. S. WHEELER, IN UNION HALL, CHARLESTOWN, NOV. 26th, 1869.

Reported for the Banner of Light.

The speaker said, in commencing, that he hated "cant" with his whole heart and soul, and there "cant" with his whole heart and soul, and there was as much of it among what are called free thinkers as any class of the community. The use of it had a tendency to lead the mind to run in ruts or grooves, and the new idea was treated, in time, as the old one. To-day we had our "old-time" cant, and our "new time" also. Man is a lazy animal, and is driven to labor in the field of aboving over the call of the state of t physical exertion only by natural wants, and he therefore avoids thought as involving the trouble Englishmen are pleasant. Their commerce with of labor. The race were content rather to tread speaking one language, their civilization with ours circles described around the mental and spiritual reaching out in every direction like the rays of "hitching posts" finally became paths, and in the rising sun, our purpose and aim, nationally time were spoken of in certain set phrases, or unthe rising sun, our purpose and atm, nationally and spiritually, should be one—progress and peace.

"Let us have peace."

J. M. PEEBLES.

Hammonton, Atlantic Co., N. J. the terms of the street. And there is also as much cant among infidels, and fully as much bigotry.

bigotry.

A great deal of talk was to be heard in the world about "free thought," but such a thing was, in the nature of things, impossible. Thought was no more free than sunrise and sunset were free. Life and thought were alike products, and were true to the conditions in which they were developed; therefore we were no more free in what we should think they what we should follow. we should think than what we should feel-no we should think than what we should feel—no more free in our feelings than in the color of our eyes or hair. Man night be free to think, but the thought was not free. We were apt sometimes to fancy in our enthusiasm that a new era had dawned, that all the barriers were swept away, and that all we had to do was to appeal to mankind with sound arguments and lucid statements, to convince them of the law truth we had our solves perceived; but experience would soon show us that the mass were wedded to their idels and the ceremonies of unmeaning systems. He would not say we should pity them, however; should we pity the animal because it was not the angel? The progress must be gradual by which the race rises above all cant and idle forms to a the race rises above an ean talk that forms to a chear appreciation of the spirit—that which is—and its effect in the world of man. This was the great problem we had presented to us, and man-kind to-day demanded a rational elucidation of it, and one founded in scientific research. When theological teachers show themselves ignorant of the first principles of goology, for instance, there is an end of the usefulness of their instruction on the mind of the intelligent man,

On one occasion a gentleman took the lecturer to task for his labors in a spiritual direction, told him he was on the high road to hell in consequence of what he was believing and doing; and bale him consider the welfare of his immortal bade him consider the welfare of his immortal soul. The lecturer replied by asking this prophet of evil how many bones he (Wheeler' had in his little finger. The gentleman was unable to state.

"Then," said the speaker, "do n'ttalk to me about the interests of my soul, when you are unable to give so slight a piece of information concerning my body." In these remarks he (the speaker) did not wish to be understood as referring to abnormal mediums, but to those men who attempted to teach, in a normal condition, without any basis in fact upon which to rest their claims. As we look teach, in a normal condition, without any basis in fact upon which to rest their claims. As we looked at man, physiologically, and brought the knowledge so gained into harmony with our discoveries as Spiritualists, we should be able to discern the laws and principles which underlie the whole of being. It was the privilege of the medium to progress in development till his individuality returned to him, and to show the intimate relation of these principles to the world of dally relation of these principles to the world of daily existence—drawing from a consideration of these spiritual relations, moral lessons, which should be productive of higher advancement to all.

Any theology that failed to make men and women better, gave evidence of its own untruth.

men better, gave evidence of its own untruth. The speaker did not believe in doing wrong that good might come; on the contrary, it was man's duty to speak "the truth, the whole truth, and nothing but the truth," whether God helped him or not. And so, in regard to Spiritualism, the truth was what we had to seek for. In this new dispensation, as in the other systems, was to be found a cheek of hierarchy. found a share of bigotry, ignorance, cant; there was a want of a larger knowledge and broader

thought manifest among many of its disciples.

Looking at the physiological nature of man, he (the lecturer) would make the inquiry if free thought were a possibility. Keeping the two in yiew—the actual or external, and the real or spiritual nature-he would push the examination as is a conception of the universe before Spiritualism came—half a world, so to speak, to present to the investigator, but now a new hemisphere dawned upon our vision, and those who had passed the portal of death came back to speak to us and demonstrate the fact of their continued conscious existence. Science had no longer a quarrel with religion, as of old, because the new system was based upon a foundation of fact. Our philosophy bade man to do right because it was right in the eternal sense—not to please God. Devils disturbed not students of Nature. The speaker related a story of Cuvier, the zoologist, who, in a dream, saw the devil, who informed him that he had come to devour him. The philosopher gazed at his antagonist with the oye of gazed as his antagonist with the eye of a work-man who knew his business, and replied: "Horns. 100fs, tail? Graminivorous! You can't do it. Go

to grass. Orthodoxy was rather unscientific in its classification of the fallen archangel with ruminating beasts, and then proclaiming sinners to be his prey—when of a truth he must eat hay like an ox; and some of its other statements as regarded man were equally unfortunate. The man who had received the light of scientific philosophy, could look out into the world and feel fraternally and philanthropically—even though he did see pittless wrong and rascality, and a murderous scramble for money among the men who rob banks, or the greater robbers who make them because he could perceive the causes which operated to produce the effects perceptible, he could observe how the facts connected with the organization of each led one to perform one action and another a different one. And looking at the matter in the light of Spiritualism, we could also un-derstand why people thought and believed as they did; why one should be a Baptist or Orthodex, a Spiritualist or an Infidel. We could not make them under such circumstances receive each other's views; they must be reconstructed or made over first. A brutal man could not think the poetic thoughts of a Shelley, or the benevolent ones of a Peabody; we could expect nothing of the kind from him, and he was not to blame; it was no more impossible for fish to live in the air, than for him to do otherwise than as he did. There are thoughts that we cannot think. The lecturer referred in proof of this to the studies of the schools, and the natural adaptation shown by the schools, and the natural adaptation shown by some children in cases where others cannot comprehend at all; and referred to his own bad success in algebra and arithmetic, which last study he said men generally obtained some knowledge of in their dealings with small change in after life, but as he had been a Spiritualist lecturer for some years, he had had little practical knowledge in the calculation of "money matters." There vere men who could not think our thoughts, and we could not think theirs. This was clearly to be perceived by the different effects produced on the minds of an audience while witnessing the spiritual phenomena-a certain class would be con vinced, while another would be comparatively

untouched. It was an exceedingly pertinent question whether man was, on the whole, a reasoning being, Taking mankind as a mass they were not, but were rather governed by established habits which became really a second nature. The speaker referred to those who had endorsed the late "ex-pose" of physical phenomena, which was not an expose, because though it was not perfectly satisfactory to them, yet it saved them the trouble of admitting a new idea which was demanding en-trance into the dull course of their lives, which like the world to the color-blind, was an undeviating drab. Such people were willing to accept

a very shallow "humbug," provided it accorded with their preconceived notions—for fear that they might possible be deceived elsewhere.

If we examined a man scientifically, we could

tell his nature—the spirit of a man was never the spirit of the swine—although apparently on some

occasions there was an approximation on the part of the higher toward the lower.

Individuals differed in physical form, though the life principle was the same in all; so did they in mental conditions and temperaments. One in mental conditions and temperaments. One might be of the bilions encephalic temperament, which would give a certain make-up of body and brain; another of an entirely different organization, and it depended upon the approximation of these different temperaments in certain direcof these different temperaments in certain direc-tions, whether the two individuals could be led to think each other's thoughts. Human forms were sieves, so to speak; great thoughts could not get through a poor brain. Some could comprehend nothing that is spiritual; as of some savages whose idea of God was that of "a great wolf," from which undeveloped idea (missionaries to the contrary) they could not be raised except by the

slow process of ages.

Some years ago the lecturer became convinced that he had obtained a truth—a demonstrable truth—and thought that all he must do was o cry "Behold that which the years have waited or," but he found that men were blind—that only here and there was to be found a man who reasoned; the rest of the world were led by prejudice and preconceived notions which bound them dice and preconceived notions which bound them as with fetters of iron. It was impossible to instantly and radically change a man's mind on any deep treasured subject, without endangering his sanity, and even his physical existence. A certain quality of thought was related to a certain quality of brain; and if the conformation of the brain were given, he (the speaker) could tell what the man believed; if coarse and spongy he had faith in an Orthodox Gad—if fine in texture, he believed in the Spirit, of Nature, and not in a

had faith in an Orthodox Gad—if fine in texture, he believed in the Spirit of Nature, and not in a triangular divinity, for he was incapable of so doing. The brain is a harp—could we expect, by striking the largest string, to call forth the sharpest tone? No. If there is no high octave to the instrument can we bring out the highest note? If a man's nature is simple, will not his thoughts be simple? The physical nature of man hear given the speaker could predicate his his thoughts be simple? The physical nature of man being given, the speaker could predicate his finental. If we would make a man a saint, we must begin here; diseases tended to cripple the manifestations of the spirit, through its medium, the body. The lecturer proceeded to speak of the evils of dyspepsia, to which he ascribed much of the gloom; which shrouded the human mind; said a healthy stomach was indispensable to a religious life; that the first forms of geologic existence were simply animated stomachs; and existence were simply animated stomachs; and that now, as then, when nature had given the stomach, the next demand was food. Food was a general necessity, and a man could be so fed as to become a saint or a devil; as the body was fed the mind would grow. The speaker also referred to the great effect produced by the psychological causes operating through the mother upon the child, and repeated his assertion in a previous dis-course, that a child who was born of an unwilling parent was doomed to bear the hark of the feelparent was doomed to bear the mark of the feeling through his life; that feeticide was murder, and the unhappy mother who wished her unborn child were dead, impressed the desire to kill upon it until it became a murderer from the beginning. This was why the streets were red with bloodshed, and the gallows burdened; while it was also the closions privilege of prayers to approve shed, and the gallows burdened; while it was also the glorious privilege of parents to approximate more closely to their own ideal of life in their children, by the creation of favorable circumstances during the period of gestation. Speaking of articles of diet, the lecturer said that fish favored the brain, furnishing it largely with phosphorescent oil. Indeed, it seemed from the phosphorescent light thrown out from the brain river all intervents as for more designed.

the phosphorescent light thrown out from the brain when clairvoyantly examined, as if it would take fire by spontaneous combustion; and that light had been described by clairvoyants, as hovering above the head of living persons, differently colored in consonance with the varying con-

ently colored in consonance with the varying conformation of their brains.

When we caught up the pearls of great price in the wayside of truth, we should not be at all astonished if those to whom they were shown rejected them. There is a class of mankind, who at every new discovery turn up their noses and mutter something about its promulgators, ending in them, show with core, with of decrine.

in "blown about with every wind of doctrine," &c., being certain they are safe because they are established. The speaker had once had a dispute on religious matters with a relative in the West; and shortly afterward, having occasion to ride over the prairie with the same individual during a severe thunder storm, the way being lost, they became so imbedded in mud that the mules could became so imbedded in mud that the mules could go no further, neither did the persons in the wagon dare to get out to free them for fear of sinking in a like position. The speaker then said to his companion: "We have now arrived at your theological position; we are established!" There were many situated in precisely the same way, but should we fly into a passion at their immobility, and call them fools and idiots? Not at all. We should learn to understand that the green We should learn to understand that the grey matter of the brain is not quite fine enough yet for them to perceive the advanced ideas presented. When we realized this, we should not go the superiority of our new religion, and when the hungry man was fed, ten to one that he would not be ready to accept our views of spiritual con-

We must be patient-patient as God was, when he looked down upon the smooth granite floor of the world, and watched for ages the gradual de-velopments which tended to mind. Salvation was reached only through progression; there could be no progress without time-time which developed and recoucifed all things, filling the heart of earth's children with satisfaction for the present and aspiration for the future. We must be careful and patient in the treatment of these bodies of ours, which are the chariots in which we must ride on the road of progress, and in our teachings and dealings with others. The speaker referred to the Hindoo Fakir, who stood with his hand held up toward heaven till the joints became ossified; and said that a sudden attempt to bend that arm would result only in its fracture time and the relaxing agency of emollient med cines could alone produce the desired result. Now, there were men who by habit had exercised their mental faculties in one or two directions, till they became stiffened in the round of their peculiar duties, and were incapable of receiving of thought; such could be cure any new way. only by the slow and gradual influx of spiritual ideas, and the going out to them from others of warm, kindly magnetisms, rekindling life and suppleness in them once more. The speaker closed by bidding his hearers remember that facts made the basis of science, science was the founda tion of philosophy, and philosophy was the groundwork of the glorious temple of natural re-

> For the Banner of Light. THE MYSTIC BOATMAN.

BY CHARLIE.

There's an unseen river, dark and deep.
Shrouded in death's uncertain gloom,
Which we all must cross when we fall asleep,
Ero we reach the beautiful "other home."
There's a boat which floats on the unseen tide-A spirit boat from the "other shore. There's a little port on the nearer side, Where the boatman waits to row us o'er.

Already we hear the dashing waves, The chilling waves of the cold death tide, As they slowly cover the loved ones' graves, And bear their souls to the other side. We see them enter the "phantom bark."
We hear the dip of the boatman's oar,
As we stand by the side of the river dark,
And the boatman rows our loved ones o'er.

And at times we see through the misty clouds That cover the cold and turbid stream,
And the mystic form of the boatman shrouds
The friends who have passed from this life's dark dre
And we know that we, too, must cross at night,
As did those friends who have "gone before,"
For the boat is affeat with its shining light,
And the bestem result to shining light, And the boatman waits to row us o'er.

We shall hear the stroke of the muffled oar,
And list to the voice of the "boatman grim,"
Who rows so oft to the other shore—
The other shore in the distance dim;
Who are strong in check of the sprightland When we stand in sight of the spirit-land And feel the breeze from the other shore When we hear the song of the angel band, And the boatman walts to row us o'er.

A corn extractor that has never been patented

DESTINY OF NATIONS! A PROPHETIC DECLARATION.

Dr. P. B. Randolph, the clairvoyant, in his book The Wonderful Story of Ravalette," written and published in 1861, first edition by Tousey, of New York, relates a scance held in Paris, where himself was the seer. We give the significant passages verbatim from this book, thus incontestably demonstrating that media and clairvoyants do unmistakably foresee the shadows of coming events. This is one of the most astounding evidences of positive clairvoyance and prevision ever known. Let skeptics explain it away if possible:

Deep was the silence, hushed were our breaths. Quick beat our hearts, tearful were our eyes, for a greater than even Death was in that room on

Seated in a large office-chair, his limbs stiff and cold with the damps of dissolution; his face paler cold with the damps of dissolution; his face paler than the Genius of Consumption; his heart and pulses totally moveless; his eyes wide open, and so upturned that not a speck of aught but the uncolored portions thereof were visible, was my friend. In previous years I had often seen him and hundreds of others in both the mesmeric and odyllic trance. Not such a trance was that we now were witnessing. In the course of five min-utes there came a change in the sleeper's face, which became lighted up as if at that moment his soul beheld the inestable glories of the great Bevond.

He spoke: "Now!"
As this one word escaped his lips, the door of the room was silently opened, and two men entered and were about taking seats, when the Commissary of Police suddenly rose, made a low obeisance, saluted one of them in military style, and exclaimed, "The Emp—"

"Silence!" said the person addressed; "all are strangers here!" And then turning to Dhoula Bel, with whom he appeared quite familiar, this person said to him, "At last?"

"At last!" echoed the latter; whereupon the

two new comers helped themselves to seats.

The whole affair had gone thus far so directly

The whole affair had gone thus far so directly opposite to all my calculations; events had taken such sudden and totally unexpected turns, that I ceased to marvel at this new game of cross-purposes, but determined to watch the results carefully, whatever they might be. Of course I expected that the new comer would now take the lead of affairs. But no; for Dhoula Bel, as I shall henceforth call him, addressed the shorter of the two intruders as follows:

"Why do you too seek to thwart me? Many

two intruders as follows:

"Why do you, too, seek to thwart me? Many years ago I found you a student of magic in your lonely prison, whither you had been consigned because you had failed on two occasions. I rescued you, gave you liberty, influence, power, prestige, and seated you firmly on the proudest throne on earth; I have made you famed and feared; I have humbled Britain in your name; for you I have broken the power of ares—the Panary. you I have broken the power of ages—the Papacy; for you I have severed Austria, and built a new empire on the earth. For you I have fomented the most awful war the world has ever seen, and have divided a nation of brothers into two parties, each thirsting for the other's blood; and while you have been the silent automaton, I have prompted your speech and moved the wires that govern the world, asking nothing whatever in re-

turn, and yet you are here to thwart me who have ever been your friend. Why is this?"
"I admit—nothing. I am a man of Destiny!"
"Shall I reveal it?"
"I care not."

"I care not."

"Well, I forbear; but let this sleeper tell it."

"I am content. Interrogate him. This is the hour, and this the scene for which I long have waited. Let the oracle speak."

"Listen to me," said the taller of the two intruders. "Ye have both been proxies of a power beyond us all; and even as I, the Stranger, have foiled each of ye, yet my action was decreed. The drama of ages may end to day. Not one of us can read his own future; there is but one on earth who can read it, and there is but one hour in can read his own future; there is but one on earth who can read it, and there is but one hour in which it may be done. That person is here; that hour has come. Not with the magnetic afflatus of puling, babbling somnambules; but with a vision, simple, pure and accurate, shall yonder sleeper sweep the horizon of the future, and reveal it. Therefore let there be quietude and peace, while the mystic scroll is being read."

Then turning to the slumberer, he said: "What seest thou, oh Soul? Look! investigate! reveal! What seest thou concerning France and her ruler?"

France will experience another Revolution. "France will experience another Revolution.
It will begin in Water and end in Blood and Fire!
but the end will be delayed. Crown, Sceptre,
Dynasty—all are swept away before the resistless
tide of Political Reformation, and the last noble
and priest shares the fate of the last crowned
head—exile and death."
"What of the other Nationalities?"

"What of the other Nationalities?"

"Prussia, under a new regime, becomes indeed a Fatherland to her people; Belgium, Holland, and other of the Germanic lands, become consolidated with empires now existing; Spain's night draws near—her colonies, erected into Black Re-publics, leave her to sink in loneliness, until at sented. When we realized this, we should not go not to distribute tracts among our fellow-men, but rather visit the sick and afflicted, bringing them the balm of healing; then should we show forth the superiority of our new religion, and when the superiority of our new religion, and when the form, a new power on the earth; Turkey passes into Greek hands; Syria into Russian; England loses Canada, India, Oregon and Ireland, which latter becomes a Republic; the United States, rejoined, absorbs Canada, Mexico and all British America—her Black races found an empire which America—her Black races found an empire which will extend from her southern borders to Brazil, under the rule of a series of Presidents; China, Christianized by the Taepings, becomes a first-class power in the East, blotting out Japan and a score of lesser kingdoms; while India and Australia become respectively an Empire and a Republic; and all this within sixty-three years from the seventh decade of the century Speak! Let us "What of Religious changes?

know "All Religious systems in the world, outside of the Christian, will gravitate toward, and finally be wholly absorbed by it; and while this is taking place, there will be a quiet revolution occurring in that system itself; Catholicism, modified and divested of certain objectionable features, will become the right wing and conservative portion of the Religion of the entire world, while the radical portion of that Church, and of all other churches, will secede, rear the standard of Free Thought, proclaim the Religion of Reason, espouse the Reformatory men and principles of the age, declare itself a Positive, Eclectic, and Progressive Faith, abjuring the doctrines of Original Sin, the Adamic, Mosaic, Hebraic Atonement theories, and everything affirmative of Miracle, Final Judg-ment, and a Hell. This party will be in a minority, and the left wing of the grand Religious sys-tem of the world; it will constantly receive accessions of recruits from the other and barbaric man march, that the right flank of the grand army will constantly crowd the left and occupy its ground, while the latter will as constantly move on toward new fields, as new ideas are developed

Now, Prophet, what of thyself?' "Speedy death, relief from sorrow, a lot with other men, and comparative happiness—on the other side of time.'

As the sleeping man gave utterance to these inspired prophesies, the less tall of the two strangers appeared disturbed, and almost rising to his feet with excitement, he said:

"Then the Coming Man's career will resemble As fire resembles ice. This man's career will be peaceful; his path will not be stained by one single drop of blood. No maimed men will curse,

no widows weep, no orphans cry for vengeance, nor will the ignorance of the people constitute the lever of his power, nor be the instrument by means of which he will vault into a throne!" But I am strong!-Mexico!-Empire!-The

Latin race!—The Church!—Maximilian! What can break this chain, supposing I establish the "Fate! The United States will, in that case, soon find time to breathe upon France and the New Empire! That breath will settle as a cloud, but, when it rises, two dynasties will have disappeared."

peared forever!"
"Damnation!" exclaimed the questioner; and

he stamped his feet and ground his teeth with rage almost demoniac. There will be two damned nations, if that programme is carried out," said the sleeping man, in tones musical and calm, as if he was discussing

the merits of a play rather than prophesying the fate and destinies of Empires.

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Spiritual Phenomena.

STRANGE THINGS.

"For thou bringest certain strange things to our ears. We would know, therefore, what these things mean."-Acts

Since time immemorial, the world has been full of strange things. We opine it always will be. But as the world grows older, and the laws of progress have more and more their perfect work, many things once thought strange and mysterious will be brought to light. And thus, through the laws of progress, man will always be searching into the hidden things of life, and will also be constantly receiving the blessed revealments of

I will relate an incident or two that seemed very strange at the time of their occurrence, but which, in my mind, are now explained by the spiritual philosophy.

Several years ago, in the family of Mr. P-, of this vicinity, there occurred, to them, some strange things. Mr. P- had a married daughter, a neighbor, who was very sick and not expected to live. At this time another daughter, living at home with her father, was one night sitting up with a young man to whom she was engaged to be married. While this young couple were engaged thus by themselves, and for sometime before either had mentioned the matter to the other. they had heard strange noises about the house. Finally, the young man went to the chamber door and called a brother of the girl, who was sleeping up stairs, and of him inquired what caused the disturbance, leaving the girl alone in the room, where she became so frightened that, upon endeavoring to seek refuge in an adjoining room where a brother and his wife were sleeping, she became transfixed in the middle of the room, and could go no further.

The young man and the brother whom he had just called up went out of doors and made a diligent search, but discovered nothing. Thinking that perhaps some members of the family had been up, inquiry was made in the morning, and it was found no one had been up only those already mentioned, nor had any only those mentioned heard or known of anything unusual taking place, until being told. The noises seemed to be in the house, such as people would make going up and down stairs, opening and shutting of doors, and a general movement about the house, as though people were very busy. These strange sounds were heard nearly the whole night. The sick sister died the next day.

Though the affair was very strange, the details of which could hardly be picked out, or sorted, or explained, yet the family, even at that day-1813 -felt that spirits had something to do with it. Since that time the beautiful door of Spiritualism has been opened to them, and a happy light has streamed in upon them, causing new knowledge, new hopes, new aspirations, and new desires. It has explained to them many things before shrouded in mystery, and caused the hideous form of superstition, clothed in ancient, "ghostly" garments,

This same Mr. P-was once walking in the highway with a friend, both very busily engaged in conversation, when he, happening to look up, saw, as he said, as plainly as he ever saw anything, two men approaching them, and but a few rods off. So real was this to him, that he cautioned his friend, in an undertone, to speak lower, as those men would hear them. On looking to see them again, behold! no men were to be seen!

Two brothers, sons of Mr. P-, were once at work in the field near the house, when one of them thought he heard another brother, who was supposed to be at the house, playing a certain musical air upon the flute, and remarked to the brother who was with him, that "B- played that tune the best he ever heard him." The other could not hear it. But he declared he could hear the flute and the particular tune being played. On inquiry it was found that B- had not been playing, nor was he at the house, but had gone away from home before the music was heard. The brother who heard this music insists upon it to this day that he heard it as plainly as he ever heard anything in his life. Cannot the spiritual philosophy explain this phenomenon? and would it not be said that this man's spiritual hearing was opened, and that he really listened to music made by a lover of the art then living in the higher life?

A Mr. B-, who once lived in this vicinity, but who long since passed to spirit-life, had a very remarkable vision. He was at work for Mr. H-, a neighbor. Being one day in the apple orchard, he saw, with great surprise, a woman, who appeared to be the deceased wife of Mr. H-. Being somewhat frightened, he was about to turn away, when the spirit said, "J-Bdo not run away, for I wish to speak to you"; whereupon he stopped, received a message from the spirit's lips to be delivered to her husband, Mr. H-. Mr. B - said it affected the husband to tears. The spirit enjoined Mr. B -- never to reveal the message to any other than Mr. Hand he declared, with great emphasis, that sooner than reveal what had been confided to his keeping, he would have his arm taken from his body.

These incidents related are a very few that the writer has treasured up from neighborhood tradition, and from the actual family experiences of those whom he knows.

No doubt the land is full of similar occurrences and experiences. And it is plain to the writer's mind, that nothing in the world has ever explained these things so fully and satisfactorily to honest, thinking men and women, as the great revealments of Spiritualism. Blessed is the age of such revelations; blessed are the noble teachers and advocates of this divine philosophy; and thrice blessed are our angel friends who love us still, and are laboring with us for our good. '

F. V. Powers. St. Johnsbury, Vt., July, 1870.

MANIFESTATIONS IN JERSEY CITY.

EDITORS BANNER OF LIGHT-Enclosed please find copies of two Jersey City papers, giving an account of certain wonderful spiritual manifestations now taking place in this city.

It is not very long since one of those fawners to public opinion (The Times) called certain respectable and intelligent citizens "humbugs," "noodles," "lunatics," &c., and for no other offence than an honest avowal of our belief in the possibility of spirit return. This same editor now heads his article "A Genuine Ghost," admitting the reality of spiritual phenomena, which, if related by a Spiritualist, might have caused an ominous shake of the head, and a significant gesture, pointing to the cerebrum, indicative of

Poor fellow! got Spiritualism on the brain," &c. As a Spiritualist, I scarce know what to do in the premises, for both editors, poor fellows! have "gone and done it," flopped clean over, unconscious to themselves, on the side of the "demented;" both mad as March hares in their wonderful statements; and, strangest of all, against "Christian common sense" (whatever that may mean) and orthodoxified science. It is absolute madness

week ago, and they could have proven it with a raid his fellows can give. To the workingmen of great flourish, both by public opinion and the dirty end of common belief called prejudice. Just think of that! the utter impossibility of such damnably stupid "dead-sea apsishness" as Spiritualism, either mental, physical or otherwise! But now, alas! But now, alas! "Poor Tom's acold."

The editorial Dogberry has written himself down what facts have proven him to be, and Barkis is willin" that there should be more things in heaven and earth than are dreamt of in our creeds and sciences. A. Hicgiss. Jersey City, N. J., July 28th, 1870.

We annex the following account of the affair, taken from

the Daily Evening Journal of July 27th:

The Coles-street Mystery—Stirits, Ghosts or Gonlins?—We stated yesterday the fact that there had been queer manifestations in the dwelling house No. 50 Coles street, owned formerly by John Sylvester, and that the place was believed to be haunted. We have now all the facts as related to us by Mr. Benj. Folsom, the occupant of the house, and to their correctness he and the members of his family, five adult persons besides himself, are ready to testify. The case is evidently one just like others that have occurred invarious parts of the country, the phenomena of which are by Spiritualists readily accounted for on their theories. Mr. Folsom says he has no belief whatever in Spiritualism, and no faith no refear of ghosts or supernatural visitors, but the following facts be can personally attest. He came to this city with his family from Boston, four menths since, and hired the house No. 50 Coles street, of Mr. Win. Pee, real estate agent, at \$30 a month, with the agreement that the house hould be put in repair. This has not been done, and as the house is now advertised for sale, next week, Mr. Folsom proposes to move out. He says he does not move at all on account of the strange disturbances which his family have been subject to while in the house.

The first manifestation was during the first menth of their the Daily Evening Journal of July 27th:

peen subject to while in the house.

The first manifestation was during the first month of their been subject to while in the house.

The first manifestation was during the first month of their occupancy, when the family were startled by a loud noise as of a heavy box falling on the floor of the room next that where they were; an immediate search disclosed nothing to account for the noise. Soon other noises began to be heard, as of a man walking up stairs, of baskets of crockery falling on the floor, and a strange sound of wild shricking laughter, these sounds coming from rooms in which no person-was or could be found, and all watchfulness and search have falled to furnish any explanation of them. These noises have been heard by all the members of Mr. Folsom's family at various times, and have sometimes started the house dog into violent barking. On one occasion Mrs. Folsom was ironing when she heard the loud laughing upstairs and ran up immediately, but could find no one, and no other person but herself was in the house at the time. Yesterday the loud crockery crashing noise was heard, but no cause for it could be discovered. Next comes another sort of haunting. The beds in which the family sleep have been violently shaken in the right: the doors and walls are made to sway to and fro in a remarkable manner, while no hands are touching them. On one occasion one of the boys, when the bed was shaken, called out to know what was wanted, when the hed was humediately shaken with much greate. the bed was shaken, called out to know what was, wanted

are touching them. On one occasion one of the boys, when the bed was shaken, called out to know what was wanted, when the bed was immediately shaken with much greater violence. On another occasion when the family were just attending family prayers, the noises commenced, and Mr. Folsom called out—"In the name of the Father, Son and Holy Ghost, if you are spirits, what do you want?" The noises simmediately ceased.

These manifestations occur at no regular or stated hour of day or night, and semetimes in the presence or hearing of one person, sometimes of several. Mr. Felsom says that none of the family have over been alarmed in the least by any of these things, but their curiosity is much excited to learn what the cause can be, and all their efforts to fathem the mystery have thus far failed—as they probably will fail. This is the true story of the haunted house, without any exaggeration or sensational additions, and several respectable witnesses attest its truth. The reader will see that it is precisely like other cases that have occurred in other localities. Mr. Wm. Poe, the agent, adds a singular item to this mystery. He went to visit the house when it was unoccupied, taking with him his little son, aged nine years. It was quite dark, and Mr. Poe lighted a candle to examine the house. He had occasion to step out into the yard, and left the boy with the lighted candle in his hand standing in the hall. On returning to the house he found the candle out, and the boy in the dark. He asked his son why he blew out the candle, when the boy replied; I did n't blow it out; an old man came up and blowed it out!" Mr. Poe thought it was a queer circumstance, but concluded to say nothing about it. The house is to be sold at auction next week, and it will afford a chance to any one curious to own a property that may afford a chance to any one believed. about it. The noise is to be sold at auction next week, and it will afford a chance to any one curlous to own a property that may afford a chance to study the phenomena of noises that are made by no visible or discoverable agency, and of shakings and smashings that are caused without hands, to buy and investigate at leisure.

The Coolie Question-Views of Wendell Phillips.

In a late number of the National Standard is an article upon this important question from the pen of Wendell Phillips. After saying that we should and do welcome men of all races and nations to our soil, he adds that such immigration to be safe and helpful must be spontaneous. It must be the result of individual will obeying the laws of industry and the tendencies of the age. Immigration of labor is an unmixed good. Importation of human freight is an unmixed evil. The Chinese, he thinks, will be "valuable additions to the mosaic of our nationality," but they must come spontaneously, as the Irish and Germans have done. If the capital of the country sets to work, by system and wide cooperation, to import them in masses, to disgorge them upon us with an unnatural rapidity, then their coming will be a peril to our political system, and a disastrous check to our social progress.

Referring to the matter of naturalization and citizenship, he says: "The right to be naturalized must not be limited by race, creed or birth, place."

LINDEN, DAVIS CO.—Alexander King says: In the Banner of Light of May 14th there is a communication says: In the Banner of Light of May 14th there is a communication and contained there in the presence of Thomas R. Hazard, on the 10th day of October, 1829, and headed to have been written automatically by the band of Dr. John C. Grinnell, of Newport, R. L., in the presence of Thomas R. Hazard, on the 10th day of October, 1829, and headed to have been written automatically by the band of Dr. John C. Grinnell, of Newport, R. L., in the presence of Thomas R. Hazard, on the 10th day of October, 1829, and headed to have been written automatically by the two of Christianity." It is an excellent plece, and cannot be published to often, and excellent plece, and cannot be published to often, and excellent plece, and cannot be published to often, and excellent plece, and cannot be published to often, and excellent plece, and cannot be published to often, and excellent plece, and cannot be published to often, and excellent plece, and cannot be published to often, and excellent plece, and cannot be published to often, and excellent plece, and cannot be published to often, and excellent plece, and our soil, he adds that such immigration to be safe

citizenship, he says: "The right to be naturalized must not be limited by race, creed or birth place. Secondly, every adult must vote. With only a natural amount of immigration, we can trust the education and numbers of our native voters to safely absorb and make over the foreign element. But it is easily possible for associated capital to nury the coming of the Chinese in such masses as will enable these money lords to control the ballot hox by their bond servants. We hold it to be clearly within the province and as clearly the duty of legislation to avert this danger. Capital is too strong now. Universal suffrage is admissible only on condition of an educated people. We cannot undertake to educate the whole world. We cannot undertake to educate the whole world at once. In detachments, million by million, we can digest the whole human race."

As to the influence of Chinamen on the work-ingman, he thinks if they come naturally they will produce no evil result, but if capital imports hem in masses, they will crush American labor

That dollar now left," he says, "after all the "That dollar now lett," he says, "after all the bills are paid on Saturday night, means education, independence, self-respect, manhood. * * * The importation of Chinese labor seeks to take that dollar from our workingman. The true statesman must regard such a policy as madness. The philanthropist must consider it cruel and mad too."

While he considers cheap productions an un-mixed good, he asserts cheap labor to be an un-mittgated evil. To insure progress, the cost of everything but human muscle and brains must fall. In view of such a rule, we claim the right

of Government to check any forced and unnatural importation of labor.

The advocates of a protective tariff could not object to this; and if the free trader were to ask him if the capitalist had not the same right to buy his labor—as the laborer had his coat or his flour
—where it was the cheapest, he should reply,
"Yes, provided there is no artificial combination, no plot of powerful men or classes to flood the market of one land with the surplus of another. This restriction is to be stringently enforced in the purchase of human labor."

The idea of the workman as regards the ncccs-

The idea of the workman as regards the necessaries of life, did much to fix the rate of wages. "The Chinaman works cheap because he is a barbarian, and seeks gratification of only the lowest, the most inevitable wants. The American demands more because the ages—because Homer and Plato, Egypt and Rome, Luther and Shakspeare, Cromwell and Washington, the printing press and the telegraph, the ballot-box and the Bible—have made him ten times as much a man. Bring the Chinese to us slowly, naturally, and we shall soon lifthim to the level of the same artificial and civilized wants that we feel. Then canitalist. shall soon lifthim to the level of the same artificial and civilized wants that we feel. Then capitalist and laborer will be both equally helped. Fill our industrial channels with imported millions and you choke them ruinously. They who seek to flood us artificially with barbarous labor are dragging down the American home to the level of the houseless street herds of China. If the workingmen have not combined to prevent this, it is time they should. When rich men conspire, poor men should combine."

been so closely confined much of the time by the all liness of my little daughter, who has passed beyond the trials of earth; and though lonely and sad without her, I feel God has been good, and that it is "all for the best." I have seen her and heard from her several times since her spirit was called by the angels to a brighter and better home; and the trials of earth; and though lonely and sad without her, I feel God has been good, and that it is "all for the best." I have seen her and heard from her several times since her spirit was succeed that the succession of the time by the diluses of my little daughter, who has passed beyond the trials of earth; and though lonely and sad without her, I feel God has been good, and that it is "all for the best." I have seen her and better houseless street herds of China. If the working men have not combined to prevent this, it is time that the property of the trials of earth; and though lonely and without her, I feel God has been good, and that it is "all for the best." I have seen her and whithout her, I feel God has been good, and that it is "all for the best." I have seen her and whithout her, I feel God has been good, and that it is "all for the best." I have seen her and without her, I feel God has been good, and that it is "all for the best." I have seen her and without her, I feel God has been good. men have not combined to prevent this, it is time spirit communion have been a source of invaluable combine."

In such combinations—inevitable and indispensable in the circumstances—the best minds and indispensable in the circumstances—the circumstances—the circumstances—the circumstances—the circumstances—the circum

without method, and they need never more expect to know a "hawk from a hernshaw." No-hard as the decree may be, not even when the opponents weak. Their only strength is an admitted principle—all men equal—equally free to "wind is southerly." But one week, one little carve each his own career, and entitled to all the week ago, and they could have proven it with a hid his fellows can give. To the workingmen of

Banner Correspondence.

New York.

New York.

BLUFF POINT, YATES CO.—W. W. Culver, under date of August let, speaks favorably of the proposition in the Banner of Light of July 23d, which suggested the raising of financial aid to disseminate the gospel of free thought among the people of the South, by means of gratultously circulating the Banner (to be had at a reduced price,) among those who at the present time, by reason of recent calamities, are not in circumstances to defray the expenses of the paper—small as they are. To this idea and object, Mr. Culver says he is a subscriber, and he hopes some means may be devised for the practical organization of the movement. He thinks the stern views of the old theological teachers both North and South have been, in a great measure, productive of the lifeling in times past between the two sections. He believes the "Northern and Southern divines could have preached, something to their hearers that would have availed them more profitably than their fulsome degmas." He believes "the dissemination of the religion of peace, love and good will toward one another," would be of the greatest advantage, and produce the desired result, of harmony between the differing sections of our country.

He is also of the opinion that the negro population of the South offer a wide field for the operation of spiritualistic teachers and publications: the colored people being "a race"

He is also of the opinion that the negro population of the South offer a wide field for the operation of spiritualistic teachers and publications; the colored people being "a race peculiarly inclined to spiritual excitement." He believes the inculcation among them of "a religion based on reason and sense—one which would hold tegether, and not fall apart under rational investigation "—would be of incalculable benefit to all classes. To that end he hopes some one-will-suggest through the Banner of Light a method for carrying out the noble undertaking spoken of in that paper for July 23d.

NEW YORK.—A correspondent says: As all of us Spiritualists are interested in the cause and advancement of our beautiful philosophy, let us one and all keep the Braner moving, in the following manier: after the subscriber or purchaser has read it, and their friends at home, let each purchaser has read it, and their friends at home, let each owner of the paper send it to a dilicrent friend each week, and so keep it moving, and out of the many millions of readers the subscription list would soon reach a circulation of one hundred thousand. We are all more or less interested in the great truths it contains, and we should one and all do everything in our power to promulgate those trut.s. I never destroy a Banner, but send it to my friends in California, the West Indies and elsewhere.

Ifundreds of thousands of people have never seen or heard of the Banner of Light, and it is high time they knew of it. Let us not be selfish, but send it to the heathen of the Orthodox church, that they may no longer dwell in darkness, but learn the way to life eternal.

TARRYTOWN.—Miss Helen Grover says, in a letter dated

TARRYTOWN.—Miss Helen Grover says, in a letter dated Aug. 2, 1870: I read with great interest your excellent paper. Tarrytown, where I am stopping for health, is a beautiful place though not very progressive, but three copies of the Banner (beside my own) being taken at the newscom, and none of any other liberalistic paper. I anticipate spending the early fail in Vermont, my native State, where I desire to have the opportunity to give a reason of the hope that is in me. When I left there dive years ago I belonged to the Orthodox faith, and shall be as glad to proclaim my conversion as was Paul of old; and to many it will, perhaps, seem quite as remarkable. May the good angels speed you in the glorious work in which you are engaged, and may we all stand firm in the liberty wherein we have been made free.

Massachusetts. TARRYTOWN -Miss Helen Grover says, in a letter dated

Mannchusetts.

PONBORO'.—James W. Leonard writes, Aug. 4th, that "Our Orthodox friends are frequently inquiring how the free circles, held at the Banner of Light office, first originated, which question we are unable to answer. Would it be convenient for you to give that information through your nated, which question we are unable to answer. Would it be convenient for you to give that information through your columns? We have taken your valuable paper about a year, and should not know how to do without it. My wife asked a dismission from the Orthodox church in this town last March, of which no notice was taken for one month, when she again sent word to one of the deacons, asking why her request was not compiled with; whereupon said deacon called upon her and stated that it would be impossible for the church to grant her a dismission. The reason he gave was that it was not in accordance with the rules of the church here, although he admitted that it was a thing unknown in the history of this church for a woman to have independence enough to say that she did not believe the creed. After repeating various passages of Scripture he withdrew, saying that he, in company with another of the deacons, would call soon; and on Friday, the 22d of July, they came, and stayed about two hours, while my wife told them some of her heretical views."

Our brother further says that the request of his wife has not yet been granted. In reply to his query as to how the Banner of Light free public circles originated, we would say that the idea originated in the spirit-world and was communicated to us, with directions, by our spirit friends. Their

municated to us, with directions, by our spirit friends. Thei advice was followed to the letter, and the present circle

Texus.

consideration of all of your numerous readers.

Vermont.

MONTPELIER.—Mrs. E. A. Blair writes: In the Banner of July 23d, I noticed a letter from one Charles Thompson, of St. Albans, Vt., in which he stated that I was developed in that neighborhood, and that the theological pressure was so great I was obliged to leave there. I was developed In Montpeller three years ago, and have not been in St. Albans for six years. In April I visited my native place, seven miles from St. Albans, and while I was sick a Mr. Smith of that place came for me to give a scance at his house, which my spirit friends firmly refused to allow me to do, on account of my health; and when they refuse to control me, I obey, for if any medium can succeed against the wishes of their control they can do better than I have heen able to. In regard to fearing to meet the issue of Orthodoxy, it is a great mistake, for I have been blindfolded by too many clergymen in the past two years to fear anyther fear the state of the control of the past two years to fear anyther fear the state of the control of the past two years to fear anyther fear the state of the by too many clergymen in the past two years to fear any thing from that quarter.

FARMINGTON.—C. A. Fleid Informs us that "Spiritualism is flourishing here in Eastern Maine. I have all that I can do as a lecturer. I speak one-fourth of the time in Cornvillé, where there are some of the noblest souls to be found on this carth; I always feel strengthened and encouraged after meeting them. Would to heaven that there were more such mon and women to be found, for mediums need more love and sympathy than they get—their lot is, hard enough at best. It is discouraging to see the disposition on the part of those who profess to be Spiritualists, in some places, to get their speakers for the smallest possible amount, leaving one or-two to pay all of that." Maine.

District of Columbia.

WASHINGTON.—J. B. Well's sends us the following item:
"Warned by a Dream—The Richmond Disaster.—On Saturday evening, provious to that terrible calamity, a Mrs. Cone, neighbor to Thos. S. Baldwin, dreamed that she saw him and others ascending to heaven in a great crowd of people. The dream so impressed her that she hastened to relate it to the family, some of whom treated it seriously, others lightly. On Wednesday following the crash came, and Mr. B. was among the wounded, and died in a few hours. A little attention, added by common sense, would have saved this man to his family and his business."

Missouri.

PLEASANT HILL, CASS CO.—John Sigler desires that some medium or speaker would visit his locality, in which even the world see that their board, at least, was paid for, and do what he could toward making their visit of pecuniary profit. He is of the opinion that many truth-seekers might be found in the town, who would turn out to investigate, should any one offer the subject for consideration.

NEW YORK. Spiritual Matters in Brooklyn.

DEAR BANNER—I thought I would drop you a few lines this evening, giving you the results of my "looking around" since I have been in New York and Brooklyn. No doubt I could have written you a more interesting letter had I not been so closely confined much of the time by the

Only let them closed this month, but I understand the fall and winter's programme as far as laid out is brilliant indeed. In Brooklyn spiritualistic matters are dull, which ought not to be the case; for properly

dull, which ought not to be the case; for properly managed, a society would do well here, and accomplish much good.

Dr. Henry Slade, of Kalamazoo, Mich., the excellent clairvoyant, and wonderfully gitted physical medium, is stopping at present at the Alnwick House, and is startling skeptics and unbolievers with wonderful manifestations of spirit presence and powers. Men of letters, editors, critics, all are amazed, and the oft repeated subterfuges serve not to explain the manifestations given through his mediumship. Dr. Slade is undenlably an excellent medium, giving all his manifestations in the broad light of day, and inmanifestations in the broad light of day, and inviting the most careful scrutiny. Modest and re-tiring in nature, he makes hosts of friends wherever he goes. I was delighted to welcome him here, and renew the acquaintance formed in the West. I understand he is to visit your city soon, and I bespeak for him the attention and friend-ship of all who appreciate mediumship, of a high and elevated nature, of all who appreciate re-finement and nobility of character. As I wrote you in a private note I have decided to locate in New York, and will be glad to see all friends at my rooms, 420 4th avenue. Yours for truth,

J. WILLIAM VAN NAMEE. Brooklyn, N. Y., Aug. 7th, 1870.

Ohr. Slade has arrived in Roston, and can be found at 118 Harrison avenue,-Eps. B. or L.

VERMONT.

Appeal in Behalf of the State Convention.

Ho! Spiritualists of Vermont! Our eighteenth or nineteenth annual convention is shortly to take place, as will be seen by the call in the *Banner of Light*. Shall we rally once more from all sections of the State, and learn of each other what has been done and what we wish to do for the good of

We are all agreed that the whole family of man and woman should be informed that the supposed dead are alive, and watching over us for our highest good; that there is no real death, and our nignest good; interiors is no real death, nor never has been—to any of the human race. How shall this all-important information be given to the unthinking unbelieving and blinded public? We all wast more light, more knowledge, more experience, and more converse with our fellow-be-

How can this be more effectually gained than through our good, old, faithful Banner, of Light? Is there a Spiritualist in Vermont, who does not take that noble organ of our faith, or some other paper having the same object in view? Then that person is recreant to his first and highest trust and interest. For without such a channel, how little could we know of the new and all-important revelations that are being constantly made through the different mediums. Is it not a great comfort to us all to get the cheering news, weekly, from those of our faith in the flesh, as well as from those who have passed to a higher life?
Then let every Spiritualist take at least one paper, not only for his oven happiness, but also for his own and his family's safety. For over twenty years I have never falled to subscribe for one spiritual organ, and at times I have taken half a

Our next best means for growth of soul is through conventions, lycenins, and other similar social gatherings, such as the Methodists have ever kept up, where all can communicate, and ask questions without signing a constitution with in-numerable by-laws. Spiritualists will not bear the check-rein, blinders, or ear-mufflers. They feel and know that they have a God-given right to use to their fullest extent the five natural avenues of wisdom (the senses); and when a truth has become manifest to their understanding, it will be spoken by all conscientious, truth loying souls, "constitution and by-laws" to the contrary not-

withstanding.
So it was with Jesus, Paul, Galileo, Luther,
Murray, Parker, and the early believers of our

January, Tarker, and the early benevers of our glorious faith.

I say again to the brotherhood, take the Banner of Light, and, through it, give us your best thoughts; and last, though far from least, "Don't fail to attend our Annual State Convention!"

NATIL RANDALL Woodstock, Vt., Aug. 5th, 1870.

A VOICE FROM HEAVEN.

I shine in the light of God, Ills likeness stamps my brow, In the shadow of death my feet have trod, But I reign in glory now!

I have found the joys of Héaven, I am one of the sainted band; To my head a crown of gold is given, And a harp is in my hand!

I have learnt the song they sing And the glorious walls of Heaven still ring,

No breaking heart is here, No keen and thrilling pain, No wasted cheek, where the frequent tear Hath rolled and left its stain!

No sin, no grief, no pain, Safe in my happy home!

My tears all fled, my doubts all slain,
My hour of triumph come!

Oh friends of mortal years,
The trusted and the true!
Ye are walking still in the vale of tears, But I wait to welcome you!

Do I forget? Ah, no! For memory's golden chain Shall bind my heart to the hearts below, Till they meet to touch again!

Each link is strong and bright, And love's electric flame Flows freely down, like a river of light, To the world from whence I came! Do you mourn when another star Shines out from a glittering sky? Do you weep when the raging voice of war And the storms of conflict die?

Then why should your tears run down. And your hearts be sorely riven, For another gem in the spirit's crown, And another soul in Heaven?

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 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 ALLEM, Augora, N. J.
C. FANNIR ALLYN WILLSPEAR In Putnam, Conn., during August; in Williamantic during September; in Cincinnati, O. during Sovember. Will take engagements West or South for December and January. Address as above, or Stone-lian. Mass.

for December him values. Han, Mass.

J. MADISON ALEXANDER, inspirational and tranco speaker,
Chicago, Ill., will answer calls Fast or West.

HARRISON AKELY, M. D., 194 South Clark street, Chicago,
Ill., lectures on Laws of Life, Temperance, and Reform and
Proposedive guidecta.

L. fectures on Laws of Life, Temperance, and Reform and roggestive subjects.

Mrs. N. A. Adams, hox 277, Fitchburg, Mass.

Harrison Augh, Charles City, Iowa
Mrs. N. K. Andross, trance speaker, Delton, Wis.

Dr. J. T. Amos, hox 2001, Rochester, N. Y.

Rey. J. O. Harristt, Glenheulah, Wis.

Mrs. H. F. M. Brown, P. O. box 452, San Francisco, Cal.

Mrs. Sarah A. Byrnes, 57 Spring street, East Cambridge,
fass.

MIS. H. F. M. BROWN, P. O. box 452, Nan Francisco, Cal.
Miss. Sarah A. Byrnes, 57 Spring street, East Cambridge,
Mass.
Mass.
Mass. Nellied. T. Brigham, Elm Grovo, Colerain, Mass.
Addie L. Ballou, inspirational speaker, Chicago, Ill., care
R. P. Journal.
Rev. Dil. Bannard, Battle Creek, Mich.
Dil. A. D. Barton, inspirational speaker, Boston, Mass.
Joseph Barer, Janesville, Wis.
Miss. Berr, inspirational speaker, Boston, Mass.
Joseph Barer, Janesville, Wis.
Miss. Berr, inspirational speaker, Journal, Conn.
W. Busi, Esq., 163 South Clark street, Chicago, Ill.,
M. C. Bert, inspirational speaker, Junoid, Wis.
Henry Barstow, Inspirational speaker, Duxbury, Mass.
A. P. Bowhan, inspirational speaker, Duxbury, Mass.
A. P. Bowhan, inspirational speaker, Burbond, Jowa.
Miss. A. P. Bowhan, inspirational speaker, Blingham, Me.,
one fourth of the time Address, North Madison, Mc.
Miss. Phischeld. Doty Bradbieny speake in Bingham, Me.,
one fourth of the time Address, North Madison, Mc.
Miss. Anny N. Buenham, inspirational speaker, 10 Chapman street, Boston.
Miss. Emar F. Jat Byllene, 151 West 12th st., New York.
Dis. James K. Balley, box 382, LaPorte, Ind.
W. Biryan, box 53, Camden P. O., Mich.
Dir. J. Il, Chemera, 39 Wail street, Boston, Mass.
J. M. Choate, trance and inspirational lecturer. Address
rem 56 Poplar al. Booton, Mass., care Mrs. M. E. Hartwell,
Warren Chase, 601 North Fifth street, St. Louis, Mo.
Albert E. Carpenter, care Banner of Light, Boston, Mass,
Miss. Carrier M. Cushian, trance, Hillisboro' Bridge, N. H.
Dis. James Coopen, Bellefontalno, O., will lecture and
take subscriptions for the Banner of Light,
Miss. Manietta F. Cross, trance speaker, Bradford, Mass.
Miss. Letta H. Coweles Chardon, O.
J. P. Cowles, M. D. Ottawa, Ill., Dox 1374.
Charles P. Crocker, Inspirational speaker, Fredonia, N. Y.

Mrs. E. L. DANIELS, 10 Chapman street, Boston, Mass. Prop. Wm. DESTON, Welliesly, Mass. Mrss Lizzk Bollin, Pavillon, 57 Tremont street, Boston, Hrshy 3. Draois, inspirational speaker, Cardington, O. Grotter Dilton, M. D., West Rondolph, Vt. will speak in movaville, Braintree, Vt., once in two weeks till further otter.

Mysky 3. Di mils. Inspirational speaker, Cardington, O. George Dittos, M. D., West Randolph, V. will speak in Snowsville, Braintree, Vt., once in two weeks till intther notice.

Dr. E. C. Dens, Rockford, H. Mers, Addie P. Mudget,) Whitohall, Grene Co., H.

Miss. Addie P. Davis, Germerly Addie P. Mudget,) Whitohall, Grene Co., H.

Miss. Relie E. Davis, 289 Main street, Cambridgenort, Ms. Miss. Relief Davis, 289 Main street, Lowell, Mass. Mos. E. B. Danford, M. D., tranco speaker, (formerly of Boston), Lawrence, Kam., box 461.

Mys S. E. Dickson, inspirational, Vinciand, N. J., box 291. Frank Dwinder, Montana, Lowa.

Mes. Softits K. Berrar, Leclanos, N. H., will answer calls in New Hampshire and Vermont.

Dr. J. R. Body, Coxington, St. Tammany Parish, La. A. C. Edmy speaker, Newton, Iowa.

Dr. H. E. Emer. Jecturer, Newton, Iowa.

Dr. H. E. Emer. Lecturer, South Covenery, Conn.

Thomas Gales Forgater, 32 Spiller Row, Bullimore, Md. Mas. Ulara A. Tello speaks in Cornville, Mc., one-fourth of the time. Address, Newport, Mc.

Ashorew T. Fors, Manchester, N. D.

REV. A. J. Firmack, Sturcis, Mch.

Mas. Fanne B. Feltons, South McLen, Mass.

Rev. J. Francis, Oedensburg, N. Y.

J. Geffish, Hammonton, N. J.

Mrs. M. Loutes Frence, trance and Inspirational speaker, and Wave street, Washington Villege, South Boston, Mass.

Dr. H. P. Fampfield will speak in Lynn, Mass., during September; in Salem during Ottober, Address are Dr. John Gandon, Lynn, Mass.; permanent address, Aucora, Camden Co., N. J.

CHARLES D. Panian, inspirational speaker, Decrifed, Mich. George A. Fellage, inspirational speaker, Berglia, Mich. George A. Fellage, inspirational speaker, Berglia, Mich. George A. Fellage, inspirational speaker, Berglia, Mich. Mrs. Herwich, Ann. Alor, Mich.

N. S. Greenleay, Lowell, Mass.

Isaad C., Wis, care F. D. Fowler.

Dr. R. P. Fellows, Singhrational speaker, Berlin, Mich.

Mss. Lavia Be Forga Gommington, II.

Mss. Lavia Be Forga Gommington, II.

Mss. Lavia Be Forga Gommington, III.

Mss. Javia Be Forga Gommington, III.

Dr

August; in Cleveland, daving September-address for those wo months care of A. A. Wheelock, "Increase of the wollers in New York during October. Permanent address, 229 East 62th street, New York.

§. Arna Binnay, Agent Connecticut State Association of Spiritualists. Permanent address, Falls Village, Conn.
Mosse Higha, Agent Connecticut State Association of Spiritualists. Permanent address, Falls Village, Conn.
Mosse Higha, Speak in Hobaut, Ind., Aug. 26 to 28; In Cinchinati during September and October. Permanent address, Hobart, Ind.

D. W. High, inspirational and normal speaker, Hobart, Ind. Mass. F. O. Hyzgir, 122 East Madison street, Baltmore, Mü. Mass. F. O. Hyzgir, 122 East Madison street, Baltmore, Mü. Mass. A. High, trance and inspirational speaker, 1716 Parke avenue, Philadelphia, Pa.

J. D. Hascalle, M. D., Waterloo, Wis.

LYBAN C. Howe, inspirational, box 99, Fredonia, N. Y. Asos Hust, trance speaker, Cold Water, Mich.

DR. E. B. Holder, hispirational speaker, No. Clarenden, Vt. Dr. J. N. Hobars, trance, 9 Henry street. East Boston, Ma. Mass. A. L. Hacke, inspirational greaker, No. Clarenden, Vt. Dr. J. N. Hobars, trance, 9 Henry street. East Boston, Ma. Mass. A. L. Hacke, inspirational, Monat Clenfins, Mich. Charles Holf, Warren, Warren Co., 124.

Miss Strig M. Johnson, Miltord, Mass.

Wi. F. Jamisson, Lake City, Minn
Annahay James, Pleasantivile, Venango Co., Pa., box 34.

S. Jones, Esq., Chicago, Ill.

Hanyey A. Jones, Pleasantivile, Venango Co., Pa., box 34.

S. Jones, Esq., Chicago, Ill.

Hanyey A. Jones, Pleasantivile, Venango Co., Pa., box 34.

S. Jones, Esq., Chicago, Ill.

Harvey A. Jones, Department, Venango Co., Pa., box 34.

S. Jones, Esq., Chicago, Ill.

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S. Jones, Esq., Chicago, Ill.

Harvey A. Jones, Department, Venango Co., Pa., box 34.

S. Jones, Esq., Chicago, Ill.

Harvey A. Jones, No., lecturer, Vpsilanti, Mich.

DR. P. T. Jonesons, lecturer, Vpsilanti, Mich.

DR. P. T. Jonesons, Lecturer, Vpsilanti, Mich.

DR. P. T. Jonesons,

DR. O. St. Spanning boston, Mass. Mansu, semi tranco speaker. Address, Wono-woe, Junean Co., Wis. Mrs. Eliza Howe Fuller McKinley, inspirational, San

Mass. Eliza Howe Fuller McKinley, inspirational, San Francisco, Cal.
Prop. R. M. M'Cond. Centralia, III.
Emma M. Martinglinglingling speaker, Birmingham, Mich. Mr. F. H. Mason, inspirational speaker, Birmingham, Mich. Mr. F. H. Mason, inspirational speaker, No. Conway, N. H. O. W. Many et., trance speaker, 35 Ruthand Square, Boston, P. C. Mills will answer calls to lecture in the videlity of New York City. Address, Hohoken, N. J. Mrs. Nettie Collinson Maysam, White Plains, N. Y. Mrs. Tanozins Modors, Needham Vineyards, Mass. Mishand Mones, trance speaker, Jollet, Will Co., III. J. W. Matthews, lecturer, Heyworth, McLeon Co., III. J. W. Matthews, lecturer, McHenry, III.
Mr. J. L. Marsfield, inspirational, box 137, Clyde, O. Dr. W. H. C. Martin, 173 Windsor street, Hartford, Conn. J. Wst. Van Name, Itanic speaker, Ottawa, III.
A. L. E. Nash, becturer, Rochester, N. Y. Rilley C. Nash, inspirational speaker, Ottawa, III.
A. L. E. Rash, inspirational speaker, Deerfield, Mich. Mrs. L. H. Perrings, trance, Princeton, Franklin Co., Kan. J. M. Perriles, Hammonton, N. J.
G. Axos Perrice, box 51, Audurn, Me.

C. NORWOOD, INSPIRATIONAL SPEARCY, OLIAWA, III.

A. L. E. NASH, INSPIRATIONAL SPEARCY, Decribed, Mich. Mrs. L. H. PERKINS, trance, Princeton, Franklin Co., Kan. J. M. PLERLES, Hammonton, N. J. G. AMOS PERREE, box Si, Anhurn, Me. Edward, C. Pike, Box Si, Anhurn, Me. Edward, C. Pike, Box Si, Anhurn, Me. Edward, C. Pike, Box Lov, Mass. J. Eva Pike, Grown Point, Essex Co., N. Y. J. H. Powell, Igl Chelsen street, East Boston, Mass. J. Eva Pike, Grown Point, Essex Co., N. Y. J. H. Powell, Igl Chelsen street, East Boston, Mass. Dr. O. B. Panel, trance speaker, Seramento, Cal. Mrs. Anna M. L. Potte, Irance speaker, South Hander, Mich. Herry Packard, 577 Borchester St., W. V., South Boston Mrs. E. N. Paliers, trance speaker, South Hanover, Mass. A. A. Pord, Inspirational speaker, South Hanover, Mass. A. A. Pord, Inspirational speaker, South Hanover, Mass. A. A. Pord, Inspirational speaker, Morristown, Minn. Lydia Ann Peaksall, Inspirational speaker, Inspiration, Inspirational speaker, Inspiration, In

N. Frank White's address during August, Boston, Mass, care Hanner of Light.

5. V. Wilson, Lombard, III.

E. S? Wilson, Lombard, III.

E. S. Wilson, Lombard, III.

E. L. Walson, Lombard, III.

E. L. Walson, Lombard, III.

F. L. Walson, M. D., I6 West 24th Street, near Fifth avonue Hotel, New York.

Mile. No. E. Wanner, Cordova, III.

I. L. Wandwohl, 399 South Morran street, Chicago, III.

II. L. Wandwohl, 399 South Morran street, Chicago, III.

II. L. Wandwohl, 399 South Morran street, Chicago, III.

III. R. L. Wandwohl, S. Walson, Chicago, III., care R. P. Journal,

LOIS WAISBROOKER S address is Denver, Col., box 44.

DANIEL WHITE, M. D., box 2507, St. Louis, 310.

Mass. Many E. Wither, Hollston, Mass.

WS. F. WENTWORTH, Schenetady, N. Y., box 224.

A. B. Whiting will lecture in Chicago, III., during August and September—address care Dr. S. J. Avery, 85 Washington street. Permanent address, Ablon, Mich.

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

GEORGE W. Whitesy, Inspirational, East Walpole, Mass.

MRS. HATTIE E. WILSON, 46 Carver street, Boston.

DR. R. G. Wellis, Tance speaker, Beaufort, N. C.

MRS. N. J. WILLIS, 75 Whidsor street, Cambridgeport, Mass.

A. A. Whiselock, Foledo, O., box 643,

MRS. S. A. Willis, 249 Broadway, Lawrence, Mass.

REY-Ton, Warekloes, Inspirational speaker, Mastings, N. Y.

S. II. Wohlfield, Mildan, N. Y., box 1454,

J. G. Whites, M. Sharah, Deansville, N. Y.

MISS. E. A. Willamas, Deansville, N. Y.

J. G. WHITEN, INSPIRATIONAL SPEAKET, ACCEPTING CO., LOWA.

MIS. E. A. WILLIAMS, Deansville, N. Y.

ELIJAH WOODWORTH, Inspirational speaker, Leslie, Mich.

A. C. and Miss. ELIZA C. WOODREFF, Engle Harbor, N. Y.

Mass Jellette Yeaw, Northboro, Mass.

MRS. FANIK T. YOUNG, trance speaker. Address, Centro

Stratfort, N. H., care Dr. H. C. Coburn.

MR. & Mrs. WM. J. YOUNG, Boiso City, Idaho Territory.

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

Bunner of Light.

BOSTON, SATURDAY, AUGUST 27, 1870.

OFFICE 158 WASHINGTON STREET, ROOM No. 3, Ur STAIRS.

AGENCY IN NEW YORK, THE AMERICAN NEWS COMPANY, 119 NASSAU STREET. WILLIAM WHITE & CO.,

PUBLISHERS AND PROPRIETORS. LUTHER COLBY.

LEWIS B. WILSON....

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

The Spirit and its Future.

The careful reading of and reflection upon the Questions and Answers which regularly appear in our Message Department cannot fail to impress new and larger ideas upon the mind that addresses itself to them with intent to investigate, to know, and to realize the truth respecting the soul's being and future. In reply to a recent inquiry, it was declared that, while we may ask whence we came, and whither we are going, we may answer ourselves in part, but never to our soul's satisfaction. We are also told that, in respect to spirits manifesting themselves in this world, their power to do evil is limited by the amount of evil on the earth. They can influence mortals just so far as that extends, and no further. Therefore in order to be clear entirely of the influence of evil spirits, we are bidden to cleanse ourselves of evil. We draw to us of the kind that we are, and of no other. "Make your own hearts pure, and your own garments spotless," is what is enjoined on us.

In reference to the problem whether there are any other angels than such as have lived on the earth in the flesh, we are assured that, as there are more worlds than one, so those other worlds send out their angels just as this one has. Nor is it impossible for them to come to our planet, although it was not their birthplace. They likewise associate with those who have been here. It is a misapprehension to think that the human soulmanifests itself solely in obedience to the character of its surroundings here, from the law governing it in physical life, and the law governing its parent planet. As a soul, spirit, or immortal principle, it is not at all dependent upon its condition of mortality. Departed spirits are not bound by their former physical conditions; except when they come in contact with physical life, they have nothing in common with physical life after death. They have risen above those conditions, and gone beyond them. And hence, if it be better that the divorcement be absolute and complete, as spiritually there is no doubt it is, it follows that it is better to live this earthly life out to its closeto go on to a ripe old age, and to let the body be gathered in as a shock of ripened grain; so that the spirit shall be fully ready to ascend to its native element, which is the spirit-world, fully matured. This is the evident order of nature itself, to which we do violence by hastening the dissolution of the body and the spirit.

We may be very sure of another thing in the future: whatever is needed by the spirit to bring it on the road to perfection, that it will have given it by its beneficent Creator. We are even told, in response to our queries, that if sufficient experience has not been gained for its unfoldment during one life in the physical, it will have to return again, and through physical life perfect what it did not perfect in the former life. It is declared of Jesus that he thoroughly knew this law, for he understood that he had lived in another life before this, and he knew that it would be necessary for many of his heavers to be re-incarnated after having passed out of the physical bodies in which they were. "Verily, verily, I say unto you, except ye be born again, ye cannot inherit eternal life," is his significant language. We are assured, too, that although this doctrine of re-incarnation makes many shrink and shudder, yet as it becomes understood, it will bring peace and comfort to the mind-it will prove a blessing instead of a curse. All these mysteries remain to be gradually cleared up. The law is waiting to be clearly understood. Our spiritual progress is measured by the increase of our knowledge on this score. The further we penetrate to understand the secret truth, the faster we go on the road of develops ment and happiness.

Volume XXVIII.

Two more numbers of the Banner will carry us and our vast congregation of readers to the threshold of a new volume. We improve the time to suggest the propriety of taking steps at once for the renewal of all subscriptions that have expired, and for sending forward intended subscriptions at an early day. Much trouble and delay is frequently avoided by this course, and the favorite paper comes like a bright and pleasant companion, promptly and cheerfully, instead of being wanted and waited for, and losing a part of its attraction because of the lagging manner of obtaining it. It does not perhaps, become us to speak in praise of the journal which is sufficiently praised by its army of friends; but it cannot be wholly out of place for us to urge upon these friends, and upon their friends in turn, the advantage of sending their names in early. The Banner, with the support of the spiritualistic public is making a mark that will not be effaced during at least the present generation. The work it does, however, is due in very large part for its efficiency to the energy imparted by its sustaining friends. The rest is from the invisible ligsts, that inspire and direct from the beginning to the end. We appeal to the former for their constant and ready coope-

St. Crispin.

There were two saints at Rome in the third century, named respectively Crispin and Crispianus. They set out from the Eternal City on a journey into France, on a religious pilgrimage, designing to spread their faith in that distant country. They desired, or else were compelled, to earn their own living by manual labor, they worked as shoemakers; and from their occupation the name has been taken for that of a widespread organization, styling itself St. Crispin, from their patron saint. That excellent saint and shoemaker probably little thought that, sixteen hundred years later, his name would be so popular in a country then undreamed of, and fully four thousand miles distant beyond a wide waste

Spiritual Meetings at Pierpout Grove.

This popular course still continues to be well sustained. Dr. H. B. Storer, of Boston, spoke at the grove Sunday afternoon, Aug. 14th, on "The relation of man to a Spiritual World." A good audience greeted him; the lecture was highly appreciated, and the music on the occasion was pro-

Dr. H. Slade's Mediumship.

in Boston, and can be found at 118 Harrison ave- and the slate being removed, hore the message: nue. Jane M. Jackson writing from New York

"His powers as a physical medium are varied and wonderful; he also detects disease of mind message; and body at a glance; prepares the medicines a Tell M himself, and their effects are powerfully mag-goul.

Dr. Slade has of late been giving some remarkcurrences which take place at his scances:

consider statistics danifestations of Spirit Parsence Through The Manifestations of Spirit Parsence Through The Menday, June 27th, George White, Castallo Hosmer, and John Mayhew, met at Dr. H. Slade's rooms, in the city of Washington, D. C., to examine the manifestations of spirit presence occurring through his mediumship.

For better ratisfaction, Mayhew and White provided themselves each with a new slate, on which the writing by the spirit might be given; and this was done, first, to preclude the prescholifty of any trickery, and second, that each might preserve as a memento whatever night be written on his doctor's expecial slate.

special state.
In the centre of the room was a common table with two. In the centre of the room was a common (454) with two-leaves, both of which were up. Over the centre of the ta-ble was a gas burner, which gave its full light all the even-ing. Around the table were four chairs, one of which was, eccupied by the medium. Opposite to him sat G. White, at the end to his right John Mayhew, and opposite on his left C. Hosmer. There were no other persons in the room. All precent, including the medium, then joined bands, resting then on the toy of the table and presently runs were heard present, including the medium, then joined hands, resting them on the top of the table, and presently raps were heard in different parts of the room, and finally on the table. The raps had much the sound of such as would be produced by the knuckle.

Then a sound was made like the rubbing of the finger to and fro, upon one of the two slates before mentioned, which were lying in the centre of the table.

It will be observed that during the whole of this scance the medium sat so that his legs were not under the table, nor nearer to it than from twelve to eighteen inches.

The medium then placed on one of the slates a small place of slate pencil, not so large as a grain of wheat, and

the medium sat so that his tegs were not under the tabe, nor nearer to it than from twelve to eighteen inches.

The medium then placed on one of the slates a small plees of slate penell, not so large as a grain of wheat, and taking it up with his right hand, placed it diagonally under the corner of the leaf of the table, between himself and John Mayhew, the slate being pressed upward to the underside of the leaf, and held there by the medium's fingers be neath the slate and his thumb above the leaf of the table.

Then we sill distinctly heard the scratching of the penell on the slate, which continued for a few reconds, and then three taps on the slate to signify that the writing was complete. The slate was withdrawn, and there was writer age also at a large as a medium stzed spool of cotton, which had been lying upon the table, and had been prepared for the occasion by the medium, under direction of his spiritt friends, for the spirits to dispose of as they saw fit, and by it was laid had not of slate penell. The slate was then placed under the table leaf, and about two or three inches from it, when it was rapidly forced toward John Mayhew, giving him everal friendly punches. The parcel could be heard shifting about on the slate, and on examination from time to time was repeatedly found to have changed its position. There was then written—"Compliments from A. W. Slade, to br. J. Mayhew, "The slate was then placed under the table nearly of the process of passages that are unfilt to be the medium, was an intimate friend of John Mayhow, before the marriage, as Alculas Withern, was found to contain a watch-guard, which the receiver will ever preserve as the filt of a dear angel sister.

It may have be noticed that A. W. Slade, the late wife of the medium, was an intimate friend of John Mayhow, before her marriage, as Alculas Wither and the precious devices of the following extraordinary language:

"And even now it requires more courage than most men possess to question the infallibility of that great book. Neverthe

was placed there, and J. Mayhew, the name of his father,

In these manifestations, it was not so much the object of the spirits to give personal tests as it was to demonstrate helr power to write, without the aid of the human organ-Ism.

Then another state was placed in the same position, and there was written, "Music is Heaven," which C. Hosmer immediately recognized as a favorite expression of a cousin in spirit-life, who during earth-life was passionately fond of music. After this there was placed upon the table an accordion, which was taken apart and critically scrutinized, to ascertain whether or not there was machinery concented or attached, by which it might be played upon. The instrument being declared honest, it was then held by the right hand of the medium, which grasped it by the end remote from the keys, the key-board hanging down, when an invisible agent elongated and compressed it, producing a few

visible agent elongated and compressed it, producing a few faint sounds thereon. It was then indicated that Mayhew and Hosmer should change seats, bringing Hosmer to the right and Mayhew to the left of the medium, which being right and Mayhow to the left of the medium, which being done, the instrument was played on with great skill and power. The force employed was so great that the medium was obliged to lay the hand grasping the instrument on his knee to support it steadily. The music produced was such as only a skilled master of the Instrument could produce. The slate was again held as before, and there was written. "All happy with us here—Ed.," which was the familiar finne of Mr. Hosper's cousin. of Mr. Hosmer's cousin

of Mr. Hosner's consin.

During this part of the exhibition a large dinner bell placed under the table was repeatedly moved and replaced, and once raised and struck with considerable force against the under side of the table.

The hands were then all placed upon the table, and it was raised six inches or more from the floor and let fall with

Now let it be noticed that during all these manifestations and at no time were his legs or feet under the table, as those who sat on his right and left can testify. One of his hands was always on the table, and touched by the hands of those who sat on either side of him, and at no time was there less light in the room than could be given forth from a single gas

Here, then, were manifestations of power, intelligence, musical skill, and continued friendship. What but spirit can possess these attributes? Let each judge for himself. We who witnessed them are satisfied that none but spiritual intelligences produced the manifestations witnesse

We regret that Dr. Slade leaves us so soon; but he leaves us with the assurance of a return next winter, when his stay may be more prolonged.

JOHN MATHEW, CASTALIO HOSMER.

We have received and offer to our readers the following testimony from J. H. Powell, respecting Dr. Slade and his work:

Dr. H. Slade, one of the most marvelous and convincing of modern mediums, is in Boston for a short period. I trust that skeptics who are troubled about dark scances will take this opportunity of witnessing through the doctor's mediation, (which was published in the Banner of Light umship manifestations in the light. I have had for Nov. 6th, 1869,) Mrs. Cora L. V. Tappan gave ample opportunities of satisfying myself of the bona fide character of Dr. Slade's sittings. I do not know a more reliable, or a more wonderful

physical medium than the doctor.

I see that the Art Journal of New York has an article describing one of Dr. Slade's reances, written, I understand, by one of the editors of that journal. Is it not a sign that the world es when such a journal will report the exact truth without burlesque, and assert that the spiritual hypothesis is more reasonable than that of legerdennain? The Art Journal has not, I believe, before touched the subject. It is, therefore, all the more creditable that it has not walked in the footprints of the major portion of the press, which found misstatement and ridicule their only defence for thrusting Spiritualism on the attention of their readers. J. H. POWELL.

162 Chelsea street, East Boston.

the phenomena occurring in his presence. After ever." some preliminary conversation, the doctor seated himself in the broad sunlight at a common pine table (such as are manufactured for kitchen use) which had just been purchased for his experiments during his stay, and which had the leaves raised and secured in that position, thus rendering examination easy to any in whose mind suspicions of hidden machinery, &c., &c., might be

The doctor placed himself so as to be about two feet from the table, his feet carefully drawn out from under it, and his arms leaning on it. In this condition all his movements were clearly perceptible to his visitor, who sat at his right hand. The doctor then joined hands with his visitor, and in a short time raps were heard on the table and also on the chairs whereon they were sitting. The raps having signified a willingness on the part of the influences to write the doctor placed on a perfectly clean slate a small irregular piece of pencil (which he had bitten from a larger one) desire to be happy, can be learned by perusing and held the slate by his right hand—the thumb | the story on our first page, entitled "The Evening on the top-half under the table leaf, his left hand Before the Wedding."

grasping the two hands of the reporter, and his This distinguished medium (husband of the feet both visible, and at a distance from the table. late Alcinda Wilhelm) is for the present located. In a brief time a soft sound of writing was heard,

> "I am pleased to see you. A. W. SLADE." The signature was that of his wife, the late Alcinda Wilhelm. A second trial brought forth the

"Tell Mrs. Conant to come here. God bless her A. W. S." .

Other spirits then wrote, in some cases making a very loud, scratching noise and heavy characable evidences of spirit presence and power in ters; in others, when the slate was removed, the Washington and Brooklyn, of which we have re-pencil was found lying upon the last part of the ceived accounts. The following article, from the concluding letter of the message, just where the Washington Sunday Gazette of the 17th ult., de- writer had left it. Again, the slate would be held scribes in a minute manner the extraordinary oc- so firmly to the table leaf above it, as to require considerable strength from the medium to disen-

> The table was then lifted at some distance from the floor by the influences, also tunes played on the accordion while one of the doctor's hands held it under the table and the other was held by the visitor. At one time the keyboard of the instrument was forcibly thrown upon the table while the doctor's hands were thus both engaged-making it positively certain that a third hand of some kind performed the throwing. The doctor also drew a small ring on the slate, placed a piece of pencil inside it, and then laid a silver fruit-knife, closed, beside it, placing the slate thus arranged under the table. In a moment the knife was thrown upon the table, opened, and the slate being removed showed that there had been no jar on the part of the doctor, as the pencil was still inside the tiny circle. The doctor will remain for some time longer in Boston, thus affording an opportunity for all desiring to witness the manifesta-

I must admit that I was somewhat astounded when I read this passage. It sounds like a passage from Paine. It appears mysterious to me how a man can entertain any veneration or respect for the Bible while he holds such an opinion assertion when he says that "all that is good and grand in the Bible is nowhere claimed to be infallible." He will find that Christians throughout the world hold a very different opinion. When he states that the Bible "contains errors in listory, mathematics, geology, astronomy, chronology, and morals," he makes an affirmation that has no and norms, he makes an amrimation that has no foundation in fact. I profess to be as finished a student in the above sciences as Mr. Clarke, and yet I never met a well-established fact or principle in those sciences that I have not been able to reconcile with the Bible. I should like to have Mr. Clarke point out some of the passages in the Bible that warrant such a gross attack as the above. HENDERSON BENEDICT. above. HENDERS Brooklyn, L. I., July 24th, 1870.

Now this is something like! Here is a man, or an individual, who comes up to the scratch scientifically, stripping himself of all encumbrances, even to modesty, and shying his castor into the ring as if he wanted to "force the fighting." He is a "finished student," if he is not finished in debate, and finished as a gentlemen. At all events he is sure that he is the equal of Mr. Clarke, and that shows him to be a man adequate to a proper self-estimation. He wants Mr. Clarke to understand some things that he does not. We hope the two will join issue without unnecessary delay over these had passages in the Bible, that the public may learn how to call black white, and the unclean pure. As for Benedict, we pray that he may be suffered to go it as strong as he can, and that, to such an end, Mr. Clarke will point out to him those passages which are unfit to be read except by a "finished student of the sciences," and those errors which so finished a person as Benedict will be able to turn from blasphemy to blessing.

Beautiful Extract.

In the lecture, "Mystery of Reminiscence," which occurred Sunday, October 17th, 1869, in her series on "Spiritual Ethics," at Music Hall, Boston, (which was published in the Banner of Light utterance to the following glowing passage, which, with the fire of true inspiration, foreshadows the to be:

"When the blissful knowledge comes, and the "When the blissful knowledge comes, and the soul shall recognize its true relationship; when brother, and sister, and kindred can meet and grasp the hand and feel that they have found their own; when the poets, artists, and philosophers shall recognize this, and you may tell the family to which a soul belongs, by the thoughts or gifts which it portrays, as Agassiz or Cuvier can trace the lineage of fish or reptile by only a scale—or as Humboldt found the subtile chain of the soul of all matter by one little link; when spiritual savans shall tell you there is a Socrates here a Parker—there a Homer—here a Shakspeare—by the thought and manner of expression—when families shall be known by similarity of soul, and governments are based upon the abso-On Tuesday noon, Aug. 16th, our reporter visited the rooms of Dr. Slade, 118 Harrison arenue, for the purpose of witnessing some manifestations of Heretofore and the Hereafter are lost in the For-

Spiritualism in California.

S. H. Depuy, writing us from Buckeye, Yolo Co., July 27th, says: I live near Buckeye, in Yolo County, about ten miles from Woodland, our county seat, about eight miles from Davisville. and eleven from Sylvaville. If you know any good lecturers coming this way, I will entertain them (in our humble way) a month or more, and guarantee them school or private houses to speak in, allowing them whatever pecuniary assistance he audiences are willing to give.

Mr. Denuy would also like to get up a grove meeting in his vicinity during the coming fall. He says there are many in that part of the country interested in the subject of Spiritualism, and thinks that agitation of the public mind would bring out many supporters.

A very important lesson for married people and those who intend to enter that state and

Passed to the World of Spirits.

On Tuesday afternoon last we received a teleranks. A correspondent subsequently forwarded | can clearly understand. us the following account of his death:

LUTHER COLBY, Esq.-Dear Sir-At half-past LUTHER COLDY, Eso.—Dear Sir—At half-past six this morning Mr. Henry C. Wright called upon me at my shop to read a manuscript letter which he had written to Wendell Phillips. He was apparently perfectly well, and greeted me with his usual cordiality. He seated himself at my desk, opened his papers, and remarked that he just then felt a seneation of pain in his head, and in a manuscript and the me up the seaten had been seneation. moment said. "I am toppling over; hold me up, Henry." This I did by his right arm, and he began with his left hand to rub the back of his head, and asked me to assist him. I rubbed it thoroughly, chatting with him all the while. He felt no severe pain, he said, but an unpleasant, dull sensation pervaded his head. At the expiration of eight or ten minutes he sank into apparent un-consciousness, and remained so until half-past twelve, or a little later, when he fell asleep, "like

a tired infant on its mother's bosom."

1)rs. Morton, Clapp and Gaylord were in immediate attendance, and rendered every assistance, but without avail.

Humanity has lost a friend. Who shall fill his nce? No one can appreciate Mr. Wright's labors better than myself, but I am not gifted to speak his praises. Very respectfully yours,
H. C. S. Dorsey.

Pawtucket, R. I., Aug. 16, 1870.

In speaking of the demise of Mr. Wright, the Providence Journal remarks:

"Mr Wright was about seventy-three years of age, had formerly been identified to some extent with the anti-slavery cause, and more recently with the peace or non-resistant movement. He claimed to be on terms of intimacy with Wendell Phillips, Lloyd Garrison, and others of this class. He had been a writer of some note on subjects spiritualistic and infidel in their tendencies, and one of his latest productions, appeared in a recent issue of the Banner of Light. It is said that he had been engaged, during a year or two last past, in writing a book, and this he had very nearly or quite finished. He is represented as a kind, genous-hearted and good man, and one who sought to benefit his race.'

Wm. Foster, Jr., in the Providence Press, gives a synopsis of Mr. Wright's eventful career, closing

"Some years ago, he became a Spiritualist, and as the necessity of distinctive anti-slavery teaching and preaching lessened, he spoke on Spiritualism, vindicating its philosophy and illustrating its adaptation to the needs and wants of human-Last year he presided at the Cape Cod Spir ity. Last year he presided at the Cape Cod Spiritualist Camp Meeting, and it was hoped he would be able to do so this year. But he was not; he wrote a letter to the meeting excusing himself, and in it expressed his general ideas on the scope of reform. As illustrating his devotion to the race take the following paragraph:

'Man—his nature, relations and destiny—is my one life-thought; his elevation and happiness my one object. By man I mean woman also. The body is not the man; it is but an incident to him. The death of the body is not the death of the man; nor does it change his relations, obliga-tions and duties. These are the same out of the body as in it. Down with all gods, dectrines, religions and govern-ments that tend to dishoner and degrade man.'

The above is indicative of the point the deceased had reached. Man-his elevation and happiness. was his central idea. He was kind, genial, full of love and symvathy. He knew no such thing as selfishness. His nature embraced all the race, here, as he hoped to hereafter.

He had a strong mind, and possessed remarkable power of analysis and discrimination. He selzed the strong points of his subject, pressing them home with vigor. He was somewhat Socratic in his mode of argument, commencing with a question, which, answered in the mind of the hearer, was followed by another and another. Ere he was aware, the hearer became involved by his mortal administration for the final question, would mental admissions, for the final question would be one which would clinch the subject and leave no chance of retreat. He was master of a natural logic which the schoolmen might perchance cavil at, but nevertheless it was a kind which was not

Such was Henry C. Wright. His life has been his monument, and if no proud shaft shall rise to perpetuate his memory, it still shall be fragrant perpetuate his memory, it still shall be tragrant as a morning of June. He linked himself with the overthrow of American slavery, not in vain. A stormy life—a peaceful end to his mortal career—and a more than peaceful state in the land of beauty and bloom whither he has gone."

In our last issue we published a letter from Mr. W., in connection with the Cape Cod Spiritualist Camp Meeting, the reporter introducing it "as a Wright," little imagining at the time that our worthy co-laborer would pass to the higher life so soon. On Tuesday evening we visited with other friends Mrs. Conant's rooms, when suddenly she became entranced, and Mr. W. greeted us from his new home in this wise: "Henry C. Wright comes to report in person from the glorious spiritworld of which he is now an inhabitant. All you advocate is true. He greets you with blessings. Persevere in the mighty work in which you are engaged. Guard with zealous care your media, the avenues through whom the grand revelations of the nineteenth century are vouchsafed to the

Mr. Wright was originally a Trinitarian clergy man, and pastor of the First Parish in West Newbury from 1826 to 1833. He was for years a stanch advocate of the anti-slavery cause; an able worker in the peace movement; a firm lecturer on temperance; and of late a bold advocate of SPIRIT UALISM. He has gone to the higher life at a ripe age, to join the army of those who have preceded him, to still do battle for Humanity with more potent results than ever.

In a recent note to us Bro. Wright made use o the following beautiful sentiments, which were the leading ideas of his life, and gave tone to all his acts toward his fellow men:

"Spiritualism comes to me with the sublime and ennobling truth that love is the only Saviour of mankind, and that love can save any soul from hell only by being born in that soul.

Who would not live and die for this truth? For

Who would not live and die for this truth? For love to purify and save the soul from hell and fill it with all the fullness of God and Heaven, sometimes, yea, often, it has to bear the cross up a lifelong Calvary, and be nailed to it when it gets at the top. But such a cross and such a crucifixion can only result in a diadem of fadeless beauty

and a crown of eternal glory.

Dear friends, God bless you in your efforts to illuminate the earth-now so dark and hewildered by the Blood of Atonement—with the simple but self-evident and irresistible truth that love alone can cleanse from sin and save from hell HENRY C. WRIGHT."

Cephas B. Lynn in the West.

This earnest and devoted laborer in the field of free thought and spiritual unfoldment, after a short recess from labor, has taken up the line of march for the West, where he will find many warm friends to greet him. He will attend a twodays' meeting at Farmington, O., on the 27th and 28th of August, where Emma Hardinge is also expected; he will be at the Ohio State Convention, which meets at Cleveland, September 9th, 10th and 11th, and will also be present at the National Convention at Richmond, Ind.

Our brother is well known both in the East and West for his uncompromising fealty to the cause of Spiritualism-evincing its teachings by purity of heart and life. He will receive calls to speak wherever desired. All societies wishing an able and zealous expounder of the spiritual philosophy, will do well to give him a call. His address hereafter will be, "Care American Spiritualists Cleveland, O."

Forewarned and Forearmed.

To one who has the vital interests of humanity gram from William Foster, Jr., of the Providence at heart, the present public apathy among a cer-Erening Press, announcing the sudden demise by tain class of Spiritualists is almost painful. We apoplexy of Henry C. Wright, one of the ablest have frequently reminded our readers of the signs expounders of the Spiritual Philosophy in our of the times, whose augury the philosophic seer

... That our spirit friends are ever watchful for the great interests of humanity, is clearly proved by their frequent monitions of approaching dangers that they seek to guard the faithful from. In confirmation of the statements that from time to time we have made concerning approaching events, we quote the following inspirational utterances which were given by Dean Clark at the recent camp meeting at Harwich:

Friends, it is no time for idle indifference, when the enemies of religious freedom and intellectual progress are clandestinely forging chains to manacle progressive souls. Though upon the surface of human affairs all may seem to glide smoothly toward the haven of harmony, yet surreptitiously the foes of our humanitary religion are concocting schemes to subvert the liberal tendencies of the movement that was inaugurated and is superintended by those master spirits who are the guardians of civil and religious liberty upon this continent. Events are culminating to a direct issue between the liberal ideas of progressive minds, and the stereotyped dogmas and institutions that are known as Evangelical Theology. The concerted attempt of hitherto warring factions of the old school to force the Bible into your common schools, and a recognition of their idea of God into your National Constitution, has a significance that should arouse every lover of liberty to a consciousness of the dangers that threaten the foundation of American institutions,

social, civil and religious. The call for an "Evangelical Alliance" means more than some of you are aware of. "Straws show which way the wind blows," and these "signs of the times" betoken the purpose of those who begin to fear the growing power of Spiritualism, which is the grand motor of human progress to-

day. The "irrepressible conflict" has already begun, but as yet only upon the skirmish line of theoogical outposts. Flatter not yourselves that you have nothing to do to maintain your prestige, and resist the onslaught of those who are being aroused to desperation by the advance of the grand army of progress. You have no time to spare in the work of preparation, but should arouse to immediate activity in recruiting and dis-

ciplining your scattered ranks. It is high time " to sink the partisan in the natriot," to forget all personal issues, all petty antagonisms, all puerile jealousies, and as one united brotherhood, arouse to labor in unity of effort to

diffuse your heaven-born ideas among all classes. You cannot afford to allow your servants-the media through whom this mighty work has been begun -- to be unemployed for a moment, but while you sleep in listless inactivity, your enemies, who are tireless in their efforts, shall come upon you and manacle your hands with the fetters they have long been forging!

"Eternal vigilance is the price of liberty," and persistent labor in disseminating your liberal philosophy is the palladium of your religious freedom. Open your hearts and your purses, and put the laborers to work who shall build the ramparts of your safety, and fortify the advanced position you have already gained. Employ your speakers as recruiting officers to rally to your standard all who love truth, humanity and progress, and when the crisis comes—as come it will—vour serried ranks in unbroken phalanx shall withstand every attack, and assuming the aggressive, shall march on "from conquering to conquer" every enemy of truth and human rights.

Sustain the spiritual press, which wields the mightiest power you possess, which wasts on paper wings the "Proclamation of Emancipation" to every soul in bondage, and heralds" the year of jubilee" to every spirit that groans under the burdens of ecclesiastical despotism, and sighs for "the liberty wherewith the children of God are made free!"

piritualist Camp Meeting at Pond, Concord.

A correspondent-Miss M. G. F.-writing from Inswich, Mass., desires information as to whether there will be a Spiritualist camp meeting at Pierpont Grove, Malden, Aug. 23d. In reply we would say that we have received no notice of such meeting, and heard nothing concerning it; but by reference to another column it will be seen that Dr. A. H. Richardson and J. S. Dodge will commence their projected camp meeting at Walden Pond, Concord, Tuesday, August 23d, continuing it till 5 o'clock P. M., on Sunday the 28th. Many attractions are presented. There will be good speaking at the stand on the arrival of the morning trains from Boston, and also each afternoon. Prof. Wm. Denton is engaged to be present and address the people on Thursday and Sunday; dancing, for which there will be no extra charge, will take place during the week daysmusic by Edmands's Band. There are indications that the attendance will be large. The committee have spared no pains to make all necessary arrangements, and a good time may be expected by all who visit the grove. On Sunday special trains leave the Fitchburg depot at 9 and 1 o'clock.

Miss Lottic Fowler in Connecticut.

We learn from the Hartford papers that this ady is at present stopping at the United States Hotel in that city, giving convincing evidence of ber powers as a test medium. The Courant says

"Persons who have visited her and had incidents in their lives vividly brought up, express the greatest surprise at the wonderful gift she possesses. Miss Fowler is a young woman of pleasing appearance. Among those who recently called at her rooms, were several ladies, and a number of our substantial citizens.'

The Evening Register of New Haven, Conn., also

says of her, Aug. 15th: "Hartford is exercised over the wonderful do-ings of Miss Lottle Fowler, a young lady who rigures in the spiritual papers as a remarkable test medium. Her performances are said to be as marvelous and difficult of comprehension as the telegraph, lightning, or any other electric agent."

The Wheat.

Croaking is of no use; it is better to look the truth in the face, and try neither to keep back, nor exaggerate. Until now we have been hearing doleful wailings over the short crop of wheat at the West, and everybody has been led to expect that higher prices must rule next winter than even the war in Europe would render necessary. But now the official agricultural reports tell an entirely different story. The crop is estimated to be twenty per cent. better, and perhaps even more, than it was last year. As an illustration, Minnesota will raise sixty-five millions of bushels, where last year it raised but sixty.

J. M. Peebles has a very interesting article on our first page, in regard to England and English Spiritualism.

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Conventions of Spiritualists.

By reference to other parts of this paper, it wil be seen that the advocates of the spiritual philosophy are at work, as is evinced by the notices of Conventions, Grove Meetings, etc., in the interest of free and progressive thought.

NEW YORK.-The Fourth Annual Convention of the State Organization of Spiritualists will be held in the village of Laona, Chautauque Co., (near Dunkirk,) on Saturday and Sunday, Sept. 3d and 4th, commencing at 10 o'clock in the fore-

The Spiritualists will hold their Seventh Annual Grove Meeting in John Haskell's Grove, at Cicero, on Saturday and Sunday, Aug. 27th and

NEW HAMPSHIRE.-The Fourth Annual Convention of the State Spiritualist Association will be held at Eagle Hall, in the city of Concord, commencing Wednesday, the last day of August.

MINNESOTA. - A two days' spiritual Grove Meeting will be held at Jonas Howe's, in the town of Plymouth, near Parker's Lake, on the Medina road from Minneapolis, Saturday and Sunday, the 3d and 4th of September.

NEBRASKA.-The State Spiritualist Convention will be held at the State Capitol, Lincoln, Friday, Saturday and Sunday, October 28th, 29th and

Onto.-The Fourth Annual Convention of the State Association of Spiritualists will be held in Lyceum Hall, in the city of Cleveland, on Friday, Saturday and Sunday, Sept. 9th, 10th and 11th, commencing at 11 o'clock A. M.

A.Two Days' Meeting of the Spiritualists and Liberalists will be held at Grafton, Lorain County, Saturday and Sunday, Sept. 31 and 4th.

INDIANA.-In the name of the "Seventh No. tional Convention-The American Association of Spiritualists," a notice is given that the Seventh Annual Meeting will be held at the Hall of the Spiritualists in Richmond, on Tuesday, the 20th day of September, 1870, at 10 o'clock in the morn-

A spiritual Grove Meeting is to be held at Hobart, commencing at 4 o'clock P. M., Aug. 26th, and continuing over Sunday, the 28th.

ILLINOIS.—The Spiritualists and Friends of Progress hold their third Annual Picnic at Mason's Grove, two miles south of Yates City, Knox Co., on Friday, Sept. 9th, commencing at 10

Movements of Lecturers and Mediums. Prof. Wm. Denton lectures in Apollo Hall, New York, during September, and in Music Hall, Cure," Boston, in October,

Mrs. Emma Hardinge sails for England the last of October, and will give her closing lectures in this country, at Apollo Hall, New York.

Thomas Gales Forster will remain in this vicinity during August, and answer calls to lecture. He goes to New York in October. Address him care of this office.

Mrs. Fannie T. Young will answer calls to lecture, attend funerals, or perform the marriage ceremony (being legally licensed), during the summer and fall months. She goes South in the winter. Address her care of G. W. Jeffers, Gloverville, N. Y.

Mrs. A. P. Brown will lecture at Steward's Town Hollow, N. H., Aug. 28th.

Ed. S. Wheeler, of Cleveland, stopped at Vineland and Philadelphia, last week, on his way to Boston.

Mrs. Addie M. Stevens, inspirational lecturer, will speak in Croyden, N. H., Aug. 28th; will attend the State Convention at Concord, Aug. 31st, and desires to make further engagements. Permanent address. Claremont, N. H.

Mrs. Juliette Yeaw will speak in Plymouth, Aug. 21st and 28th; North Situate, Oct. 30th; Philadelphia during November.

Miss Nellie L. Davis's Lowell address is 49 Butterfield street, to which direction all communications should be sent till Sept. 1st.

Austen E. Simmons is expected to speak at South Royalton, Vt., during the day on the 28th of August.

Mrs. Mary Lewis, the psychometric reader of thischaracter, has removed from Morrison, Ill., to Bloomington, Ill.

Mrs. H. S. Seymour, the well-known test medi- iced. um, can be found at 109 Fourth Avenue, east side, near 12th street, New York, instead of 140 Bleecker street, as stated in her advertisement on another page, the notice of which change did not reach us in season for correction in its proper place.

I.P. Greenleaf is to speak in Scituate, Mass. Aug. 28th, and in Stafford, Conn., Sept. 4th and

New Subscribers.

Since our last report our old subscribers whose names wo give below have added fifty-seven names to our list. A. E. Carpenter sent three new subscribers: L. B. Lyman, two: Jas. F. Walker, two; F. V. Powers, one; L. Brown, one; W. Chase, one; J. McDougall, one; J. G. W. Wecks, one; Mrs. A. Bartlett, one; H. A. Tatum, one; J. T. Hogle, one; F. F. Foscue, one; Wm. H. Rynus, one; Nanle, one; A. J. Gordon, one; Mrs. S. Smith, one; L. Weaver, one; Chas. C. Brown, one; H. Tously, one; A. C. Palmer, one; B. H. Bacon, one; E. A. Frye, one; C. B. Lynn, one; G. Erlohson, one; O. J. White, one; D. Peters, one; Annie L. Chamberlain. one; J. Gant, one; W. F. J. Thiers, one; I. N. Levees, one; C. P. Collins, one; Geo. W. Nickerson, one; H. Fletcher, one; Wm. Dinsmore, one; G. F. A. Atherton, one; Mrs. S. I. Reed, one; J. J. Jewett, one; H. S. Tuttle, one; G. Bonelli, one; T. Chapman, one; Ella M. Dowe, one; H. H. Faxon, one; W. Chase, one; T. Snape, one; W. Cartwright, one; Wm. A. Brown, one; I. N. Vespor, one; T. B. Taylor, one; J. Wright, one; Geo. Satterlee, one; C. W. Austin,

The English Spiritualist Magazines. We are in receipt of and present for sale " The Spiritual Magazine" and " Human Nature" for August, published in London. These periodicals maintain the high position they have won in the past, and offer to those perusing them an inside view of Spiritualism in the United Kingdom.

The Spiritual Magazine has an article considering the question: "Is any external form of Christian Union possible?" It also contains "Notes and Gleanings," the doings of Dr. Newton, "Spiritualism viewed by the light of Modern Science," by C. F. Varley, C. E., and other interesting mat-

Human Nature continues a view of the philosophy of reincarnation; gives an account of "Strange Manifestations," and presents "Psychological Inquiries," "Miscellanea," &c., &c., of a very entertaining nature.

THE BEST YET.-George E. Perine, the best Engraver on Steel this country ever produced, has been a long time engaged on a 19x24 Portrait on steel of M. M. ("Brick") Pomeroy, which will be the best and most elaborate work of art of the neavy plate paper for framing, and will rank with the choicest art works of the world. The price of the engraving will be \$2,00—very low for so fine a work. C. P. Sykes, P. O. Box 5217, New York City, Publisher of Pomeroy's Democrat, offers one of these beautiful Pictures as a premium for three new subscriptions to that paper, at regular rates, (\$2.50) received at the office in New York City, before the first day of December, when the engraving will be ready to send out, by mail, wrapped on a roller, prepaid. We shall soon see how looks the man who writes Sense and Nonsense, political and descriptive articles, and those strangely beautiful Saturday Night Chapters.

strength. There are those stretched on beds of sickness who call for her healing hand. There are those passing through the dark valley who need her cheering voice to strengthen their faith and brighten their pathway. There are those strength the dark valley who need her cheering voice to strengthen their faith and brighten their pathway. There are those strength the dark valley who need her cheering voice to strengthen their faith and brighten their pathway. There are those passing through the dark valley who need her cheering voice to strengthen their faith and brighten their pathway. There are those passing through the dark valley who need her cheering voice to strengthen their faith and brighten their pathway. There are those passing through the dark valley who need the consolation she brings from the bright spheres above. There are those passing through the dark valley who need the consolation she brings from the bright spheres above. There are those who mourn, who need the consolation she brings from the bright spheres above. There are those who mourn, who need the consolation she brings from the bright spheres above. There are those who mourn, who need the consolation she brings from the region and shadow of death who wait to hear her "voice once more proclaim the glorious truths of our heaven-born philosophy. Join us, then, dear Banner, in our

ALL SORTS OF PARAGRAPHS.

NOW IS THE TIME, FRIENDS, TO RENEW YOUR SUBSCRIPTIONS TO THE BANNER OF LIGHT, AS WE SHALL COMMENCE OUR NEW VOLUME WITH A GRAND SERIAL STORY.

IT It will be seen by notice in another column, that Bros. J. M. Peebles and J. O. Barrett are to hold a series of week-day and evening meetings this month and September, in various parts of Wisconsin.

Wendell Phillips was nominated for Governor of Massachusetts by the State Temperance Convention which met in this city Aug. 17th.

LETTERS REMAINING AT OUR OFFICE, AUG. 18TH: Mrs. Lizzie Wetherbee, Prof. I. G. Stearns, E. S. Wheeler, F. E. Gourlay, Jno. Durant.

Croquet is denounced by a Western clergyman as "deleterious to the moral and spiritual interes's of the church."

Virginia has restored the whipping post in its State penitentiary.

A country paper says that mitrailleur (the name of Napoleon's artillery invention), is French for meat riddler.

A carpenter was recently hired by a wellknown citizen of North Adams to do repairs on his dwelling on the Sabbath, and when he called for pay he was refused, on the ground that the work was done on Sunday, and he could not collect it.

The Petersburg Index has an article on the decline of dueling in Virginia, which concludes as follows: "Upon the whole, in its old age it has become a nuisance and a bore. Let'us take off our hats to the old thing for the last time, and bury him decently out of our sight."

must be light eaters, in view of the statement that there are only two missionaries to twenty thousand cannibals. The sun is not God, though his noblest image,

The New York Democrat thinks that cannibals

He enlighteneth the world with his brightness; his warmth giveth life to the products of the earth. Admire him as the creature—the instrument of

To the One who is supreme, most wise and beneficent, and to him alone, belong worship, adoration, thanksgiving and praise.— Brahmin

Miss Lillian Edgarton is reported to be preparing a third lecture on "Gossip, its Causes and

Admiral Farragut, of the U.S. Navy, departed this life August 14th, in his seventieth year, at the residence of Com. Pennock, Portsmouth, N. H., Navy Yard. The country has lost the most brilliant and successful of its naval commanders.

SINGULAR.—The police of St. Louis have been collecting and carefully classifying statistics of prostitution in that city. They are required to report the names and residence of the owners of the buildings, and strange to relate, they have discovered that many of the houses are owned by pious church members! What a wicked place St. Louis must be to have such hypocrites in the church. Surely, pious church members in this city would not lease buildings for unlawful and immoral purposes.—Gazette and Bulletin, Williamsport, Pa.

Apollo was held the god of physic and sender of diseases. Both were originally the same trade, and still continue.

Orpheus C. Kerr writes thus of Dickens in Punchinello":

The homage of our world to thee,
Oh! Matchless Scribe; when thou wert here,
Was all that's leving in a laugh,
And all that's tender in a tear. So, if with quivering lip we name The fellow mortal who departs, A smile shall call him back again,

To live immortal in our hearts. A man who went fishing in a private pond complains that he only got one bite, and that was from a dog whose master owns the pond.

The London Punch for this hot weather presents

Attractive Theatro Advertisement:
During the Oppressive Heat the Theatre will be

Private Refrigerators to hold four persons, four

Some Fresh Airs by the Orchestra every half The performance will commence with the farce.

"Cool as a Cucumber."

After which the Romantic Drama entitled
"The Sea of Ice."

To conclude with the laughable afterpiece
"Nothing to Wear."

Charles Dickens lived longer than Shakspeare, who died at fifty-three; than Byron, who died at thirty-seven; than Thackeray, who died at fiftytwo; than Burns, who died at thirty-seven; and was one year younger than Macaulay, who died at fifty-nine.

> THE BORE. THE BORE.
>
> A pea is ratiling in a pan, 'So hot it cannot rest,
> Like leaden shot in an empty can,'A lone one rattles best. A thought is rattling in a skull, So hot it can't be still, Rattle it round, and rattle it out, There is only one to spill.

In demolishing an old Episcopal church in New ton, Conn., recently, a petrified cat was found under the floor near the pulpit. The legs, tail, teeth, claws, ears, and in fact the whole animal was perfect. The cat has probably been dead a hundred years. Was she "petrified with astonishment" at an old-time sermon?

A wise physician once said: "I observe that every one wishes to go to heaven, but I observe also that most people are willing to take a great deal of very disagreeable medicine first."

Mrs. Jennie S. Rudd. Permit me through your columns, my dear Ban-

ner, briefly to answer the correspondence addressed to and inquiries concerning this medium. For some months she has been suffering from a return of her former lung difficulties, which have entirely prostrated her, and unfitted her for either physical or mental effort in the slightest degree. After long and faithfully serving the invisibles, toiling through summer's heat and winter's cold, at last the frail body refuses longer to perform its func-tions, although the spirit still is willing. She is now among the mountains of the "Granite State," where we hope the "prayers of righteous" friends, and especially the salubrious air of those grand old hills, will restore her again to health and strength. There are those stretched on beds of sickness who call for her healing hand. There

Spiritualist Lyceums and Lectures.

OF

BANNER

Boston .- Mercantile Hall .- The Children's Progressive Lycoum met at their accustomed hour on Sunday morning. Aug. 14th. The regular exercises were gone through with, also answers to questions were given by the various groups. M: T. Dole, for a committee appointed at the last session to draft a series of resolutions expressive of the feelings of the members relative to the decease of the Assistant Guardian, presented the following, which were unanimously adopted:

Whereas, Within a brief season Death has removed from 18 our Assistant Guardian, Mrs. Sarah M. Morton; there-

Resolved, That in her decease this Association has lost one

fore.

Resolved, That in her decease this Association has lost one of its most efficient and valued members, whose virtues, intelligence and high moral worth we acknowledge and appreciate, and whose bodily absence is not only a bereavement to us, but also to a wide circle in our community, to whom she had endeared herself by her 'kindly sympathies and noble traits of character.

Resolved, That, as a Lyceum, we are greatly indebted to her untiring labors, and her words of judicious counsel and encouragement, for much of the success we have attained.

Resolved, That, while we deeply sympathize with her family in their bereavement, and mingle our tears with theirs, we rejoice that their belief in the fact of spirit presence and communion has tempored their sorrow, robbed death of its sting, and the grave of its terror.

Resolved, That the Secretary be instructed to enter these resolutions on the records of the Association, and forward a copy to the family; also to the Banner of Light for publication.

JANES K. HARTWELL,

WM. A. DUNKLER,

Many A. Sannons.

Miss Annic Cayvan, of Temple Group, read a poem which

Miss Annie Cayvan, of Temple Group, read a poem which she sald had been written by a member of the Lyceum with reference to their recent loss, also Mr. T. Shellhammer offered a prose article on the same subject.

In the opening part of the exercises Maria Adams (of Boston) and Miss Raymond (of Charlestown) performed the duett "Let the Dead and the Beautiful Rest," and a song was also sung by Hattie Richardson. After the Grand Banner March, Charles W. Sullivan sang in a touching manner, "When my feet have grown too weary," which he afterward said he did by the request of the spirit of Mrs. Morton.

Remarks were then feelingly made by George A. Bacon, who ended by introducing to the audience the celebrated medium, Dr. Henry Slade. This gentleman, recently arrived in Boston, announced himself a stranger to those present, but a friend at heart. He proceeded to describe certain spirits he had seen since entering the hall-accurately delineating the appearance of Mrs. Morton, and also the brother of Charles W. Sullivan, both of whom, he said, were present in spirit, his descriptions being readily recognized, though he had never seen the original persons. Dr. Slade also made some remarks, later in the session, under the influence of a Scotchman, whose broad pronunciation and quaint expressions were highly interesting. Mr. Laury, of Washington, and Dr. H. B. Storer, of Boston, also made appropriate remarks The Target March was then performed, after which Miss M. Adams sang selections from the "Yacant Chair."

Charles W. Sullivan then rose, and, as well as his feelings would permit, described a vision he had had of the departed -Mrs. Morton. Ignorant of her decease-he being at the time absent from the city on a visit-he, on retiring to rest on Tuesday night, Aug. 9th, beheld her clairvoyantly, and, not being willing to accept the testimony of his mediumistic powers, the vision was repeated-the spirit coming and standing over his bedside, saying: "Charlie, I am gone." This test of spirit presence was most convincing to all who know the personal character of the gentleman who related it. The deceased was a very dear friend of Mr. Sullivan, who is an invalid, and probably felt a desire that he should be prepared to meet the shock which she knew the intelligence of her death would occasion him. At the close of Mr. Sullivan's remarks, a benediction was pronounced by G. A. Bacon, and the Lyceum adjourned.

Boston Progressive Literary Association .- At a regular meeting of this Society, held Friday evening, Aug. 12th, the following action was taken by the members with reference to the recent change of sphere:

Whereas, The Angel of Death has stepped in among us, and taken away our friend, Mrs. Sarah M. M-rton;
Resolved, That in the decease of this Honorary Member, we lose one who, when in active membership, was ever on the alert to favor the interests of the Association; and though of late not an active member, was still interested

in our success.

Resolved, That we deeply sympathize with the husband of the deceased (who is also an Honorary Member of this Association) in his bereavement; and trust that he will remember that, while he has suffered an earthly loss, she has exeperienced a heavenly gain; and though absent in the body, her spirit will ever hover round to gaide and to cheer him.

Resolved, That we sincerely feel for the family and friends of our late Sister, in their deep affliction; and hope they may realize that our friend has only gone a few steps before, where she, in time, will meet and welcome them.

Resolved, That a copy of these resolutions, signed by our President and Secretary, he forwarded to the husband and family of the departed, and to the Banner of Light for publication.

Chas, W. Drake, Sec'y.

CHAS. W. DRAKE, Sec'y.

Temple Hall .-- A correspondent, J. C. M., writes us Aug. 15th, to the effect that: "The mission at Temple Hall, Boylston street, is doing a good work in the progressive field of Spiritualism, and is the rallying spot for many enorgetic workers in the noble cause to which it is dedicated. Sunday, Aug. 14th, the morning circle was attended by a

a and intellectual assemblace of the advance minds of Boston and vicinity, who gathered fresh inspira-tion from the Summer Land, through the mediumship of Bro. Patterson and others, while numbers of visitors were gladdened by tests of the spirit-presence of departed level ones, given in messages through the organisms of several media-the writer receiving an undenlable succession of tests of the spirit existence of the late Governor Geo. N. Briggs, from Mrs. Bigelow, wherein the events detailed were totally of a private nature, and known only to the recipient of the communication and the deceased magistrate.

The lady (this being her first visit to the hall,) was a perfect stranger to the writer, and was thanked most heartily by him for the agreeable surprise afforded by the tests. and the valuable advice coupled with them, and he assured her that if in no other way benefited, he should over dwell upon the occurrence as one of the most pleasant opleades in his experience.

The afternoon circle was crowded by the same or a similar class of earnest investigators, and the desired spiritual food was dealt out with an unsparing hand, the principal medlum, Mrs. Lloyd, of Dorchester, enchaining the attention of the audience for nearly an hour with a glowing exposi-tion of the heauties and truths of spirit intercourse, and answering while under control such questions as emanated from individual inquirers, without hesitation, and in the most beautiful and explicit manner.

The evening hours were consumed in listening to a lefture by N. M. Wright, Esq.; the subject, 'Soul Communion with God, was most claborately handled, and the address abounded in fine passages, and was abundantly interspersed with historical reminiscences, showing great research on the part of the speaker. The closing music by a fine quartette choir, under the direction of Prof. Hudson, 'Kiss me and I'll go to sleep, was finely rendered, and the services of the day and evening ended with the announcement of an entertainment to take place within a week or two, under the management of Arthur Holges, Esq., for the establishment of a relief fund for the benefit of mediums, whose circumstances, from time to time might necessitate them to call for help from others more fortunate in a worldly sense

I hope, Messra. Editors, you will consider the efforts of the Association at Temple Hall, which has for two years carried out the original design to hold a free meeting, open to all well disposed persons, worthy of a favorable notice in the Banner."

OHARLESTOWN .- Union Hall .- The Children's Progressive Lyceum Association will celebrate their fifth anniversary at the above-named hall, on Main street, Friday evening, Sept. 2d, 1870. Speaking will be had until ten o'clock, after which a social dance will begin, to last until two o'clock-music by Savage's Quadrille Band.

CAMBRIDGEFORT.—Harmony Hall.—The regular meeting of the Children's Progressive Lyceum occurred at this hall Sunday forenoon, Aug. 14th—exercises consisting of speak.

M. K. CASSIEN, Trance Medium for spirit answers to sealed letters, at 14 W. 13th st., near 6th avenue, New York. Terms, \$2,00 and four stamps. ing, answers to questions, singing, Silver-Chain recitations, &c., &c. It is to be hoped that all having the interest of this Lycoum at heart will give it their sympathy and support to the fullest extent. BOITUATH .- Conihasset Hall .- Mrs. Buslo A. Willis ad-

dressed the Spiritualist Association at the above-named hall Sunday morning and afternoon, Aug. 14th, her remarks being attentively received and appreciated.

HINGHAM .- Dean Clark gave an interesting lecture at this place Sunday afternoon, Aug. 14th-a good audience being in attendance.

The greatest part of the Christian world can hardly give any reason why they believe the Bible to be the word of God but because they have always believed it, and they were taught so from their infancy.—Isaac Watts.

Household Blessings.

Of the four millions and upwards of females who on Monday next will bend over the washtub in exhausting labor, notwithstanding the thousands of different patent washing machines that have been invented, (over 14,000 in all,) the number who will use anything else than the old wash-hoard is so small as not to be taken into the account.

J. F. Sawyer & Co., 40 Bromfield street, Boston, Manufacturer's Agents, have a washing machine, or "Knuckle Washer," as it is popularly called, for \$5, that fits any common tub, at once cheap and effective-as good as the best bone and muscle-and which does the work perfectly. It exactly hits the universal wants of the community. In Salem 1100 have been sold within a year, 400 in Gloucester, 300 in Marblehead, 300 in Chelsea, 500 in Waltham, 200 in Marlboro', 220 in Stowe, &c., in all cases giving the highest satisfaction. These machines, we understand, will be sent free of erpense to any address on receipt of \$5, or C. O. D.

The same firm are also proprietors, or manufacturer's agents for the celebrated Union Washing Machine and Wringer, of which over 52,000 have been sold, Ward's American Mangle, for ironing clothes without heat, in one quarter of the time required by the flatiron, the World's Clothes Dryer, which lias no equal, as proved by ten years' trial the world over, and other laundry articles, all best of their kind.

Carbolic Purifying Powder.

The laws of health demand pure air. Without it we sicken and die. Even thorough ventilation does not always furnish it. Decaying animal or vegetable matter will taint the atmosphere of household or neighborhood, and cause sickness

Now it has been found that this powder is the most active of puriflers; it is the cheapest, the most certain, and therefore the best. It is never safe to breathe impure air-and especially during the warm weather, when the system is so much relaxed it can hardly repel noxious odors, or any contagious disease that is liable to float in our midst; therefore, common prudence will decide that any safeguard should be reckoned among the necessaries of life. We advise all who have not used this powder, to try it. It is put up by the American Sanitary Association, No. 8 Berkeley street, Boston, in packages convenient for family use, and sold by druggists.

The Austin Kent Fund.

Moneys received for the relief of our invalid and lestitute brother, Austin Kent, since our last re-

port:	
Previous acknowledgments,	\$128,55
A friend from Kentucky,	10,00
James Voyle, Tuscaloosa, Ala.	2,15
Index,	2,00
Mrs. H. L. Emmons, Sr., Mt. Carroll, Ill.,	1,00
Mrs. Irene Burgess, Kenosha, Wis.,	1,00
R. D. Murfey, Southfield, Mich.,	1,00
Benj. Westgill, East Wareham, Mass.,	. 50
E. Ripley, North Leverett, Mass.,	. 50
Mrs. Mary Bell,	
G. L. D., (monthly installment,)	50
	(3.15.50)

Mrs. H. D. Robertson, Albion, Mich., contributed \$1, which was forwarded by A. B. Whiting, and inadvertently credited to the latter in the Banner of Aug. 6th.

To Correspondents.

TF We do not read anonymous letters and communica tions. The name and address of the writer are in all cases indispensable, as a guaranty of good faith. We cannot under-take to return or preserve communications that are not used.

II. E. II.—In years past the spirits you name communicated at our circle, but have not of late. C. E. T .- We are already overtaxed with necessary labor on our paner, and therefore cannot undertake to find test me

dlums that will answer your expectations. C. J. M., PAINSVILLE, OHIO.—Report received just as we were putting our forms to press. Will publish it in our next issue. We should like an account of the Mass Meeting at

Milan, and the speech you refer to. E. B. M., HARRISHURG, CAL-It never came to hand, E. F., PORTLAND.-Your article on "Dark Scances" is recelved, and filed for future consideration.

Anniversary Entertainment.

The Children's Progressive Lyceum Association of Charles Mass., will celebrate their lith anniversary at t have worked long and well for the promotion of a cause vitally important to all. Come and learn why the Lyceum should be sustained. A small admittance fee of ten cents is asked, to help defray expenses. The speaking will conclude about ten o'clock, after which a social dance will hegin, and last until two o'clock. Savage's Quadrille Rand will discourse excel-lent music for the occasion. Tickets for dancing admitting gentleman and lady, \$1,00 each. A genuine good time may be expected, and it is hoped that the ball will be filled with those who feel an interest in the cause of progression.

Piente at Yates City, III.

The Spiritualists and Friends of Progress hold their third annual Piente at Mason's Grove, two miles south of Yates City, Knox Co., illinois, on Friday, September 9th, 1870, com mencing at 10 o'clock A. M. Able speakers are expected. Come one! Come all! Charles L. Roberts, President of First Society of Spiritualists and Frunds of Progress;

J. M. Peebles and J. O. Barrett's Meetings. During the week days and ovenings of this month and September, J. M. Peebles and J. O. Barrett will hold conferences and grove meetings in Wisconsin. Partles wishing for such labors, will please address immediately. 7. J. O. Barnett, Agent, Glen Bentah, Wisconsin.

Spiritual Periodicals for Sale at this Office:

THE LONDON SPIRITUAL MAGAZINE. Price 30 cts. percepy.
HUMAN NATURE: A Monthly Journal of Zoistic Science
and Intelligence. Published in London. Price 25 cents.
THE MEDIUM AND DAYBREAK. A weekly paper published
in London. Price 5 cents.
THE RELIGIO-PRICOSOPHICAL JOURNAL: Devoted to Spiritualism. Published in Chicago, Ill., by S. S. Jones, Esq.
Price 8 cents.
THE LYGEUM RANNER. Published in Chicago.

THE LYCEUM BANKER. Published in Chicago, Ill. Price

THE AMERICAN SPIRITUALIST. Published at Cleveland, O.

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

Business Matters.

MRS. E. D. MURFEY, Clairvoyant and Magnetic Physician, 32 West 29th street, New York. Ac.

James V. Mansfield, Test Medium, answers scaled letters, at 102 West 15th street, New York. Terms, S5 and four three-cent stamps. Jy2.

SEALED LETTERS ANSWERED by R. W. Flint, 105 East 12th street, New York. Terms \$2 and 3 stamps. Money refunded when not answered.

MRS. S. A. R. WATERMAN, box 4193, Boston Mass., Psychometer and Medium, will answer letters (sealed or otherwise) on business, to spirit friends, for tests, medical advice, delineations of character, &c. Terms \$2 to \$5 and three 3-cent stamps. Send stamp for a circular.

Jy2.

DR. H. SLADE, Clairvoyant, (of Kalamazoo, DR. H. SLADE, Clairvoyant, (of Kalamazoo, Mich.,) can be seen for a few days at 118 Harrison avenue, Boston. Dr. Slade treats all classes of disease, administering remedies, magnetically prepared by himself, which may be taken with safety in all cases. Office hours: from 9 A. M. till 5 P. M. Permanent post-office address: Box 3, Kalamazoo, Mich. After office hours, Dr. Slade will, if requested, hold a few scances at his room; parsons wishing to be present. must apply during persons wishing to be present must apply during

the day.

Special Notices.

HERMAN SNOW, NO. 319 KEARNEY STREET, SAN FRANCISCO, CAL.,

Keeps for sale a general variety of Spiritualist and Reform Books, At Eastern prices. Also Pinnehettes, Spence's Positive and Negative Powders, etc. The Banner of Light can always be found on his counter. Catalogues of Light can all and Circulars mailed free,

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BOOKSELLER,
No. 7 OLD LEVEE STREET, NEW ORLEANS, LA.
Keeps constantly for sale a full supply of the
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LIBERAL, SPIRITUAL AND REFORM BOOKSTORE, Western Agency for all

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LIBERAL AND REFORM BOOKS, And Agency for the Banner of Light.

AUSTRALIAN DEPOT

W. H. TERRY, No. 06 Russell street, Melbourne, Australia, Has for sale all the works on Spiritualism. Liberal and Re-form Works, published by William White & Co., Boston, U. S., may at all times be found there.

NATURE'S HAIR RESTORATIVE

Excels everything. No dirt, no sediment, no poison! Perfectly reliable. It does the work most effectually. A treatise giving full particulars sent postage free upon application to PROGROR BROS., Gloucester, Mass., sole agents. Upwards of forty thousand bottles have been sold the past three months. Clear as crystal, and as harmless as water. Try it, and you will be delighted. All Druggists sell it. 2m—July 16.

Notice to Subscribers of the Banner of Light.

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

ADVERTISEMENTS.

Each line in Agate type, twenty cents for the Arst, and fifteen cents per line for every subse-

quent insertion. SPECIAL NOTICES. Thirty cents for first insertion and twenty-five cents for subsequent lusertions per line.
BUSINESS NOTICES. Thirty cents per

space of an Agate line, each Insertion.

Payment in all cases in advance, For all Advertisements printed on the 5th page, 20 cents per line for each insertion.

EF Advertisements to be Renewed at Con-linued Rates must be left at our Office before 13 M. on Tuesdays.

Medicina Psychica! Anima Medica! "Dico hominem externum esse animal: Internum vero non minimal sed imaginem Dei Venam!"—Van Helmort.

THIERS'S ODYLLIC WAFERS,

THE most safe, salutary and effectual NERVINE, MEDIUM DISIGNSES OF THE NERVES Including Neuralgia, Epilepsy, Hysteria, Dyspepsia, Rheumatham, Gout, Lumbago, Schatlea, Chorea (St. Vitus' Damee), Depression of Spirits; atelancholy, &c., &c., Sent per mail in letter form. Price \$1,00 per package. Test or trial packages mailed free for 25 cents. Address.

W. F. J. THIFERS, M. D.,

No. 224 East Thirty-Sixth street, (Between 2d and 3d avenues.)

The Second and Third Avenue Cars pass within a half block, and the Fourth Avenue and Thirty Fourth street Cars within two and a half blocks.

N. H.—Didactic Cracks. Furnished rooms or private hoard convenient.

"Aug. 27.

THE EUROPEAN WAR

HAS raised the price of German and French Goods here, and holders of American Woolens have advanced their prices. The proprietors of "OAS HALL." secured at an early date a heavy stock of French Flanuets, Cheriots, Faceds, Tricots, Plands and Diagonals, and a full line of prime American Woolens, from which they have made up a supply of

FIRST CLASS GARMENTS, In latest styles, for Men; Youth, or Boys. They now offer these at very tow RATES, and will sell at their notable mod-crate prices, for 30 days, notwithstanding the rise in cost of all materials. In both price and quality, we cannot be competed with. Visitors to the city from the suburbs are invited to call at "OAK HALL." Boston, and allow us to verify our assertions.

G. W. SIMMONS & SON, 32 to 38 North street. ÆTNA

IMPROVED SEWING MACHINES. STITCH alike both sides, SIMPLE and DURABLE. \$10.
D down, and \$5 per month; and a PRESENT to each customer worth from \$3 to \$20. Send for a Circular. Address with stamp.
Aug. 27.—4w. 24 Temple Place, Boston.

DR. P. B. RANDOLPH AS relinquistied his Local Medical Office Practice while As reliminished his Local Medical Office Practice, while preparing a new work for the press. He will give instructions on Chairvoyance, etc., and all other matters connected with the Inner, upper and affectional life of man. Address, BOX 3332, BOSTON, MASS. 1f—Aug. 27.

SPIRIT PHOTOGRAPHS.

FOR full information how to obtain one, and specimen pic ture, send 25 cents to W. H. MUMLER, July 30.—4wis 170 West Springfield street, Boston. SPIRITUAL AND LIBERAL BOOKS.-BAN-NER OF LIGHT, RELIGIO-PHILOSOPHICAL JOURNAL, Pamphlets and Tracts, Stationery, &c. J. J. FOX, No. 118 Walnut street, Des Molnes, Iowa. 3w-Aug. 27.

MRS. MARY LEWIS, Psychiometric Reader of Character from autograph or lock of hair, answers questions, &c. Terms \$2. Brief readings, \$1 and two three cent stamps. Address, MARY LEWIS, Bloomington, III.

MRS. A. DENTER, Clairvoyant. Business, street, New York. Circles Filday evenings, at 108 8th avonce, near 15th street.

MRS. PHILLIPS, Trance, T. st and Healing Medium. Hours 10 A. M. 10 6 P. M. 159 West 41st street, New York. MRS. M. A. PORTER, Medical and Business
Aug. 27.

Aug. 27.

Aug. 27.

Mar. 27.

Aug. 27.

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WILLIAM DENTON,

The Geologist and Radical. A BIOGRAPHICAL SKETCH. BY J. H. POWELL,

Author of "Life l'ictures," &c., &c. Tillis biographical sketch of one of the ablest lecturers in the field of reform is published in a neat pamphlet, comprising thirty-six pages. Those who would know more of this crudite scholar, bold thinker and radical reformer, should peruse its contents.

Price 25 cents, postage 2 cents. For sale at the BANNER OF Light BOOKSTORE, 158 Washington street, Boston. LIFE IN THE BEYOND: BENJAMIN PE-TERS, An Undeveloped Spirit's History. Francis H. Smith, Medium. Price 10 cents, postage 2 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 188 Washington street, Foston

Message Bepartment.

EACH Message in this Department of the BANNER of LIGHT we claim was spoken by the Spirit whose name it bears through the instrumentality of

Mrs. J. H. Conant,

while in an abnormal condition, called the tranco. These Messages indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or cal. But those who leave the earth-sphere in an undestruction. or eal. But those who leave the carms pine in an order to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express us much of truth as they perceive no more.

Special Notice.

The Banner of Light Public Free Circles will be resumed the first Monday in September.

Invocation.

Bring us nearer, oh Holy Spirit, nearer to thee, and let the smile fall within our souls even as it seemeth to fall upon this day, which like a gem of beauty adorns the brow of time. Thou hath led us through many, many shadows, but thy right hand hath ever upheld us, thy power has ever been sufficient for us; still we cry out to come nearer, oh, God, nearer to thee. We ask thee and thy way. We would walk nearer unto thee, and be obedient children unto thee. Our Father, that then wilt never for ake us, we must firmly believe. That thy great love will ever hold us in its keeping, we believe. Still, forever and forever we ask to be brought nearer to thee. The earth was our mother; may we understand her aright. And thee, our Father, the Great Infinite Spirit and soul of all souls, though we may never know then fully, yet we ask to know as much of worship thee in the beauty of holiness. Amen. May 16.

Questions and Answers.

CONTROLLING SPIRIT.-If you have questions,

Mr. Chairman, I shall answer them. Quis.-I would like to have the controlling spirit give ten commandments; in other words, point out the ten greatest sins that man can commit, or that will be most detrimental to his progress and happiness.

ANS.-The question calls for reflection, and of necessity for time. It will be answered at a future occasion,

Q .- What is the chief end of man's existence on this earth? In other words, what has he to do here that could not have been done in a spiritual world, or the principal thing?

A .- Since matter and the soul of matter, or spirit essence, are, and ever must be, most intimately connected, it follows that the soul has need to understand matter, and it can only understand it by passing through it, and by becoming subject to a certain extent at least to the laws governing matter. The soul or immortal part of man rises to celestial heights of wisdom and hapniness, by virtue of the knowledge it obtains in passing through matter. Matter may be said to be the great lever that elevates spirit, and in turn, spirit is the mighty lever that elevates matter, each acting upon the other for an upward growth, for a divine unfoldment. The heart of Nature holds countless gems within itself that spirit alone can bring forth. And again, the heart of spirit holds within itself gems of divine and immortal worth, that matter alone can bring forth. So, then, spirit is dependent upon matter for its evolvement, for its progress, for the high position that as a soul it is destined to occupy in soul life.

Q.-If every person is governed by a superior power, are they responsible for their acts? In other words, why should they be punished? ,

A .- There is a certain responsibility attached to every living soul for all its deeds, and that responsibility rests upon its intellectual unfoldment. Just so far as a soul is intellectually unfolded, just so far it will be held responsible for all its deeds. Punishment comes not as punishbeing telling us when we are wrong. It is absoit is that joy should exist; for without sorrow there could be no just appreciation of joy. Without understanding something of hell, the soul could not understand heaven. When we sin, or depart from the best way, we are straightway punished for it. And it does not matter whether we have sinned in ignorance, or in the full light of intelligence, the punishment falls justly upon us. It comes not in anger, but in love. It is the great educator of the soul, and we could not do without it.

Q.-Jesus said if they had known him they would have known the Father also. How did they understand him? or how should they?

A .- It is a self-evident fact that those ancient tribes did not understand the Father. We know it by all their worship of the Father, by all their dealings with their fellows. Jesus knew this, and he so taught them, and they questioned him concerning the Father just as souls question to-day concerning God. He told them that if they understood him they would understand the Father. He might have said. "Understand yourselves and you will understand God." The Father, the Great Infinite Spirit of mind and matter, is one with our spirits. It was one with the spirit of Jesus the Christ. But for the time they did not know it, and so, as they questioned him to know of the Father, he referred them to himself. He was the volume that was with them, that they might read and know from that what the Father was.

Q.—Is the record true that he rose from the dead in the flesh?

A .- No. it is not true. He rose from the dead body of the flesh, and that body was cared for by his nearest and dearest friends. It did not rise and ascend to the heavens, as many believe. It was not that body that was seen by the disciples and others, but out of the air he had manufactured a body that served him for the occasion, precisely as spirits manufacture bodies that may appeal to your sight and your touch to day. The same law was good then that is good to day. It can be used to-day as it was used then. Jesus understood it and took advantage of it.

May 16.

CONTROLLING SPIRIT.—I propose to answer in brief a question which was propounded to me about two weeks since in London, Eng. It was given in writing, and ran thus: "Shortly before your death you delivered a course of lectures upon geology before the Homerton Divinity School, near London. At that time you endeavored to reconcile geology and the bible, and, indeed, so strong were your arguments, that you carried the majority with you. If you can speak from your starry home, tell us what is your opinion concerning geology and the bible now." Galileo said 'The world moves," and so say I, and because it does, mind moves with it. Parchments do not move, only as they are carried from place to place. They do not grow, only as intelligence causes them to grow. Lay aside the pen, and they cease to grow. Those ancient biblical records that during Wilson.

my earthly life I held as sacred, and deemed it blasphemy to even question their truth, to even question that they were inspired, every letter of for life, beautiful life, with its infinite heights of them, I now consider in a different light. The record tells me certain stories which I now cannot reconcile with the great scriptural writings of Jehovan that I read upon the rocks and in the children who are yet struggling with the crosses soils. To me Jehovah's writings upon the rocks and soils are more sacred, far more sacred, than appreciate life us to ever be ready to thank thee any written record. Herein I have changed. I for the gift. We ask strength for them to bear would not now, were I on the earth, attempt to the many crosses which thou dost in wisdom and reconcile geology to the Bible, for, unless I stifled my own reason and hood winked my own common faithfully read thy law as to become somewhat sense, I should fail in the attempt. I reverence Nature and her God, and now to me there is no for ourselves, our Father, we ask that we may volume so sacred, so well worth the religious student's investigation, as the volume of Nature, upon us to do. If thou dost determine that it is the eternal record of the Father, the Spirit of It is inspiration, absolute and perfect. May 16.

James B. Field.

[You have come on a bright and beautiful day.] Yes, the day is brighter than my spirit. I carried We thank thee for that religion that is born upon much fog and mist with me from the earth-life, and I have not been here long enough to get out the soul has sought communion with its God. It of it. I was not mystified by religion, for I paid is a record of the soul's communion with the inthat we may know more of thy divine law. We no homage to church or creed, but I lived a finite spirit of life. Oh our Father, for all the ask because we would serve thee better, knowing thoroughly material life, and your spiritual phi-strivings and yearnings which thou hast imlosophy. I scoffed at and ridiculed as a gigantic re-planted in the human soul we praise thee. And only what a man can know by hearsay. [A weak kingdom of heaven is within us, and not without, dependence. Yes; and I am a shamed that I did May we seek thee there, and serve thee and love so depend when here; for had I done differently thee truly there. Amen. I might now have been in the enjoyment of a higher spiritual state than I can by any possibility enjoy for years to come. I shall not sleep nor to be obtained that will aid me in my progress, thee as shall lead us to do our duty well, and to and by which I can aid others, I shall seek for it. Now I am free from the body which cramped me. through all religions, that survives creeds and and may be used by all. ceremonies, and it is that that sustains the soul which believes in the creed.

I scarce know one of my family to appeal to for sistance? I except one, a sister. But I shall endeavor to do them because they do not believe, because I could that "easy blows kill the devil" will work well not see myself when I was here encumbered with here, Kind words will do more toward dispos the flesh. But I will ask this much of them-for them to suspend judgment unless they know but for theirs, because so sure as they do not they will taste bitter regrets, as I have, since I parted | the battle they must fall. with the body. That I expect to be happy by-andby is true, but I am not happy at the present time. I see myself now as others saw me when I was here, and I do not like the sight.

I am James B. Field, son of Albert Field, of Taunton. [I am glad to meet you.] I am glad to come. I bear you a message from my father, which is this: He has not forgotten the obligation which he is under to you, though he did for a time forget it, and he will endeavor in some way to remanerate you for what you did for him. May 16.

Matthew Foyle.

[llow do you do?] How do you do, sir? Well I'm very well, very well, sir. I died at East Boston thirteen months ago. Matthew Foyle. I was born in Carlow, Ireland, but I died in East Boston. Well, sir, I suppose I have something to draw me back here, like everybody else that comes. The chap that's just gone, he has the through human life is expressed through that life hope to get out of the shadow by coming back. in consequence of its growing condition. When ment, but as a prompter from the great soul of Faith! and I hope he will, for he seems like a very it becomes perfect it bears perfect fruit, but not good fellow, after all. Well, I suppose I have a intely necessary that suffering should exist, as | hope of getting out of the shadow, too; that is, I want to get my friends out of the shadow, and that's getting myself out. I have a brother that's always getting himself into trouble here, and it's bad liquor that gets him into trouble, and it's not | and giving up his power nowhere. the priest nor his friends at all that can make him do right. But I thought, maybe, a voice from the dead could do it. So you see what I come for, and I want to say to him, by the priest, that if he | sus said, " all that I do ye may do also, and even will make one more try I will stand by him till greater things," thereby virtually admitting that he is out of danger. Make it with all his heart | you will have the same power that he had, and soul, and if he succeeds-which I am quite sure he will-it will be the happiest event of his life. He has been dragged down now by liquor hell enough. It's time he was out, and instead of not accomplish? If they are infinite they hold prayers for his, and in this way I will lay hold of do. I mean the powers of every living soul to him, and by virtue of his own wishes and will yourselves, to mine, to all souls, however darkwill restrain him, and carry him beyond the in- ened they may be by sin and crime. fluence of rum. That's what I come back to do. And by the grace of God and the help of the holy mother. I expect to do it.

James is his name. I might tell you of scores of bad places he has been in-trouble he has got into by rum-but it would be only parading him in a very uncomfortable way before the world; bols, and mysticisms, could not be taught in any so I won't do it at all. All I am here for is to do other way. Were you speaking to an unlettered him good, to lift him out of the mire, and make child of the forest, you would speak, doubtless, him a respectable spirit. I don't want him to from his sphere if you would have him undercome here clouded with rum, because I know stand you. You would speak through the symvery well it will put him in a bad position here. bols that were familiar to him. Jesus did the Nor do I want him to stay on the earth and be same. constantly troubling his friends and making himself miserable. I will lift him up to an honorable position if he will give me the reins, and that is to try once more with all his might. That is what I want the priest to tell him from me.

you. Good day, sir; good day. May 16.

Margaret Daley.

I come from Fall River, I have two children that I come back to. My name was Margaret Daley. These children are orphans. Their father was killed in the war, and they were left to the care of my brother. I see he has provided them with good homes in the West, and now he is enced him to do it. They have good homes, are kindly cared for, and I shall be able to watch over them. He need not fear that he has done wrong. He did just right in the matter. [What] is his name?] Thomas Murphy-my brother,

Smith, D. D.; letters answered by Anna Cora truth. At the same time they have hoped I would

Invocation.

Infinite Presence, our Father, we thank thee joy and its infinite depths of sorrow; for the evervarying somes which constitute life, oh Lord, we thank thee. We ask, in behalf of thy mortal of time upon their shoulders, that they may so love lay upon them. We ask that they may so acquainted with their relationship to thee. And always be ready to do whatever thou may'st call well for us to descend into hell, teach us, our Life. It will not fail you. It makes no mistakes. Eather, to say "Thy will be done," and give us strength that we may impart to those who are weak, and give us wisdom that we may bestow upon those who are ignorant. Oh give us light, our Father, that we may shine in the darkness. countless altars of every age, for it tells us that ligious humbug. I confess I knew nothing of it, we ask that we may be ever conscious that thy

Questions and Answers.

Oves.-What are the remedies for cases of inrest. I shall be active, and if there is any truth festation and obsession, as described by Mrs. Hardingo in the Banner of Light?

ANS.-There are many different modes of cure which can be successfully adopted, but the best and led me sometimes where I should not have of all seems to be the introducing of an opposite gone if it had not been for the peculiar organism element of magnetic life. Spirits, in controlling of that body. I used to think sometimes, as I media, act upon the magnetic and electric cursuppose everybody does, concerning a future state, | rents of the physical form, and if it is found that and during my last sickness I wondered if the these currents are best adapted to the use of un-Christian religion was indeed true. If it was, I developed or so-called evil intelligences, then thought I had a small chance. But if it was not change them. If possible introduce a new eletrue, why I should stand as fair as the majority, ment. Change the magnetic conditions of the I have learned, during my short stay here in the media, and you change the spiritual attractions spirit-world, that there is a vein of truth running and power of the media. It is a simple process,

Q.-Are not many of these manifestations made more injurious to the medium by their own re-

onening communion between them and myself, if A-Yes, much harm certainly comes upon me diums because of their resistance from those in what I think it to be my duty to do, notwithstand- telligences who persist in controlling their faculing their unbelief, without at any time blaming ties whether they desire it or not. The old adage sessing and changing the character of the so-called evil spirits than anything else. Resist them, and more of it than I did. I ask it, not for my sake, it calls out their powers of resistance, and if the media are not strong enough to stand up against

> Q.-Does not that very resistance strengthen the attraction to the medium?

> A .- Certainly. It only strengthens the powers that you seek to destroy.

Q.-Can you describe God and goodness?

A .- That would be impossible for me or for any one else to do, since goodness and God are one, and infinite beyond all comparison. It is only by comparison that you can understand anything God or goodness is infinite beyond all comparison and beyond all human analysis. When we seek to measure God we are at once going further from God than nearer to him.

Q .- Will you describe the devil?

A .- To me there is no such being. The devil, to medis good not understood. Were I to admit the existence of the devil I should admit that God was not supreme in life, which I cannot for a moment do. This power called the devil is but good not understood. All the evil that is expressed till then. All the conditions and exhibitions of life are conditions and exhibitions of the infinite power we call God. It is so to me. Others, of course, differ from me in this belief, but I hold to one God-a supreme power existing everywhere,

Q.-Is all power given unto Jesus alone? * A.-No. So far as Jesus understood the law and obeyed it, he had power, but no further. Je-

Q.—Did he mean the majority? A .- In all probability he had special reference

to those who were with him. But since the powfor fourteen, fifteen years, and he has gone into ers of the human soul are infinite, what can they his having prayers offered for my soul, I will offer within their sphere all that he did or ever could

Q.-Why did not Jesus make his teachings to his-disciples and others plainer, so that they might understand as we think we understand at the present day about God and his works?

A.—He was speaking to a class of uneducated souls who had always been used to signs, sym-

Thomas Fuller.

I lived in the mortal body fifty-six years. The last twenty-three years were passed in this city of Boston-I mean the last of the earthly life, for (To the Chairman.) Good day, sir. May the I have been eighteen years away from the body. Lord watch over you and good angels guide you, Thomas Fuller, was my name. I was on the and when you come to this spirit-world may it earth when your Spiritualism of this age was be with a voice of good cheer from all who meet born, and I was favorable to it. I expressed myself so much in favor of it, and considered it such a wise provision of Providence, that my friends thought for a time that I was insane. And when I announced my intention of going to New York City to see the mediums through which these manifestations were given, they announced their intention to put me in the insane hospital. Well, for the sake of those who had no part in the contest, who were of weakly bodies, nervous very unhappy because he has let them go; fears and sensitive, I desisted from my purpose, and that he has done wrong-that he ought not to remained at home. But I took occasion to inform have done it. He is very miserable about it. I myself by reading, and by all the opportunities come back to tell him that it was the very best that came in my way here concerning this new thing he could do; that their father and I influ- light. And if I had stood alone, and would not have brought sorrow upon any one else, I should have contended against their darkness whether I had won or lost.

There has been, I know, quite a degree of anxiety manifested on the part of some that I have left concerning me. They have vaguely expected that I would come, if Spiritualism was a truth. Prayer and questions answered by John Pye I say vaguely, because they have no belief in its not, because it would startle them from their long

sleep, and jostle the foundations of their building, and make a commotion generally among their dry bones. That I have lost nothing of the faith I prove by coming here as I do to day. That I was not able to come before, I think has been proved by my staying away, because I should have come if I could. We are not always able to do what we desire in the spirit-world, any more than we are here. There are stern conditions that meet us in the face, and if we understand them and act in harmony with them, we can make them our servants, but if not, they are very likely to he our masters.

It was said by some who were very near and dear to me, that I should have made a different disposition of my earthly effects if I had not got so strangely misled by the new delusion, Spiritualism. In all probability I should have made a different disposition of my earthly effects if I had not received the new light. But I did receive it, thank God, and it taught me what to do. Instead of bestowing what little I had upon those who had already enough, I gave it to those who needed it most, and I thank my God that I did so. I heard the voice of my God speaking to me from within my soul, telling me what to do. And I pray that those who are left may be as faithful to their conscience as I was to mine. If they are, it will be well with them in the hereafter. If they are not, I fear it won't be so well. Now I do not ask them to take one step toward investigating this beautiful philosophy, for I am just as sure that they will do it as I am sure that I am here speaking. I know that the God who ever lives in their souls will respond to the God in mine, and they cannot help but ask for more light, and when they ask, it will come. God bless you. May 17. Good day.

Lucy Stevens.

[How do you do?] I've got well now. My name was Lucy Stevens. I was most nine years old. My father was killed in the war. He was a Protestant, and my mother was a Catholic, and when my father died, she nut me in the Catholic Charity School. And my father tried as hard as he could to get me out, but he could n't in any other way only to take me where he was, and when I got sick, he and others did everything they could to prevent my getting well, and I didn't get well, and so I went to him. I want mother to know I live with hlm, and that I can't be a Catholic because he don't want me to be. and because there aint any Catholic churches here. The priests are different from what they are where she lives. I do n't want her to feel bad because I went. She thinks if I had been with her I would n't have died. Well, I should n't, perhaps, but I am glad I did, because I have got a nice place where I live now. And father wants me to tell mother that she had better accept the offer she will have to go West this fall. It will be better for her. She will be happier. [Doesn't she know of the offer now? No.

All the sisters were kind to me, and did everything for me when I was sick, and mother must not think they was n't, for they was. They were very kind to me-got me everything I wanted. and did everything for me. But father didn't want me to be a Catholic. He was very much opposed to it. Its he satisfied with his own ideas of religion-those he held on earth?] He did n't have much ideas about it. He did n't belong to any church, only he was a Protestant, because he wasn't a Catholic. [Where does your mother live?] She lives in Boston. She is on Dedham street. [What is her name?] Sarah. Good by. May 17.

Edward Johnson.

I lived on Cambridge street, Boston. My name was Edward Johnson. I was twenty-six years old. I died with the typhus fever. Some of our folks believed in this coming back, and I believed in it. I thought I'd come back before. I been dead ever since the first part of the winter, and I aint got any chance to come back not till now.

My folks want to be strengthened in faith, because they thought of course I'd come back, of course I'd come back, of course I'd come back quick as I got safely landed. I could n't come. I tried. I come here, I do n't know how many times, and I tried in other places, and I went to four or five mediums, and tried to get'em to send a message for me, but could n't do it at all—contrary, every one of'em.

Would n't do a thing.' Said if it wa'nt worth coming after, it wa'nt worth having—better wait till

Association of Spiritualists.

To the Spiritualists of the World:

The Seventh Annual Meeting will be held at the Hall of the Spiritualists in lichmond, Ind., on Tuesday, the 20th day of September, 10, at 10 clock in the morning.

Each State organization is invited to send the same number of Representatives, and the District of Columbia to send two delegates, and it went to four or five mediums, and tried to get em to send a message for me, but could n't do it at all—contrary, every one of em.

Would n't do a thing.' Said if it wa'nt worth coming after, it wa'nt worth having—better wait till aint got any chance to come back not till now. ing after, it wa'nt worth having-better wait till my folks come to me before I was so auxious to go to them. Well, you see, I knew very well they would n't know where to come, and they would wait till I come-they would expect to hear from

me. They would expect to hear in this way, because they believed and know about it; and I gotin and tried to unset three or four to come here, but could n't do nothing of the kind. The boss in control keeps sharp look out, and nobody can come that do n't belong here.

It's true! it's true! We can come back, and we live after death, and we have everything that we earn, and we don't have anything that we don't earn at all. If you are pretty good here in this life, and do just as well as you know how, there's interest added to all your good deeds, and that's used up in the spirit-world in making a good place for you when you get there. And if you aint done good in this world, it's a very poor shanty you will get when you go there. I tell you I have a pretty comfortable place—better than I thought I'd have when I was here—good better.

Well. our folks think that everybody follows

the same trade they did when they was here; that they naturally take to that, and do that. that they naturally take to that, and do that.

Well, they don't always—don't always. I don't have anybody to shave now at all. People are more sensible. They don't try to improve on nature. If anybody likes anything they are engaged in here, it's very likely they will do it if they can on the other side; but if they don't like it here, they are pretty sure to get clear of it if they can. I want my folks to feel happy in the faith. Do just all the good they can. The more good they do in this life, the better off they will be when they come where I am. If they believe in this spiritual faith, they must live up to it. Do just as well as they know how to here, and never go back on their conscience. That's why I come back, to tell 'em I'm happy where I am, and would n't come back here for all the wealth of this world. I was a colored, man here, and I am not ashamed to come back and own that I was. They just as good in the sight of the great God as the white man. Good-day, sir; good-day. the white man. Good-day, sir; good-day.

Scance conducted by William E. Channing; letters answered by Charles H. Crowell.

MESSAGES TO BE PUBLISHED.

Thursday, May 19.—Invocation; Questions and Answers; Joseph C. Adams, died in Liverpool, Eng., May 18th; Nathan Walbridge, of Charlestown, Mass., to his relatives; Susic Tyler, of New York City, to her mother.

Monday, May 22.—Invocation; Questions and Answers; Frederic Schelize, of Boston, to his brother Henri; Arthur Gaines, of Bellaire, Md., to his family; Edna Sturgis, of New York City, to her mother.

Donations in Aid of our Public Free

Circles. Since our last report the following sums have been received

for which the friends have our warmest thanks:

LEARN A LITTLE EVERY DAY.

Little rills make wider streamlets, Streamlets swell the river's flow Streamlets swell the river's now;
Rivers join the mountain billows,
Onward, onward as they go!
Life is made of smallest fragments,
Shade and sunshine, work and play;
So may we, with greatest profit,
Learn a little every day.

Tiny seeds make boundless harvests, Drops of rain compose the showers;
Beconds make the flying minutes,
And the minutes make the hours!
Let us hasten, then, and catch them
As they pass us on the way;
And with honest, true endeavor,
Learn a little every day;

Let us read some striking passage, Cull a verse from every page;
Cull a verse from every page;
Here a line, and there a seatence,
'Gainst the lonely time of age!
At our work, or by the wayside,
While the sunshine 's making hay;
Thus we may, by help of study,
Learn a little every day.

A six days' meeting of the Spiritualists of Massachusetts will take place at Walden Pond Grove, Concord, commencing on Tuesday morning, Ancust 23d, and ending Sunday afternoon, August 28th, at 5 o'clock.

The Committee have made all mecessary arrangements for those who wish to remain at night upon the grounds. Families, and all desiring, will find here accommodations for doing their own cooking; those not so desiring, can obtain a pient-ful supply of refreshments on the ground at Boston prices. Tents will be provided at a small cost—not over \$4 00 for the entire six days. The exercises will consist of speaking by some of the hest talent at command—Prof. William Denton, J.H. W. Toohey, Dr. H. B. Storer, A. E. Carpenter, I. P. and X. S. Greenleaf, Mrs. Townsend Headley, and others being expected; those wishing other amusements will find them in abundance—the lake, swings, &c., together with dancing, familishing a multiplicity of advantages for passing the time pleasantily during the week days. A tent suitable for seating some 4000 persons will be pitched at the new speakers' stand, so that should had weather be experienced it need cause no discomfort to the audience.

Public speakers may obtain free tickets and also make arrangements for entertalment free of expense, by applying to the Committee. The Committee are thankful to the public for past favors in the series of plenic gatherings carried on by them at this place, and will spare no effort to make the present undertaking a success.

During the week days, Excursion Trains will leave Flichburg Depot at 8:45 A. M. making stops at Charlestown, Somerville, Cambridge and Waltham. Other Trains will leave at 11, 2:15 and 2:35. All Excursionists above Concord will take the regular trains.

erville, Cambrings and assessment of the regular trains.

11, 2:15 and 2:35. All Excursionists above Concord will take the regular trains.

Single Tickets from Boston, Charlestown, Somerville, Cambridge, and return, 50 cents; Children, 50 cents; from Waltham, 80 cents; children, 50 cents; from Fitchburg, Leominster, Mason, and Townsend, 81,00; Shirley, 90 cents; troton and Littleton, 65 cents; Mariboro' and Hudson, 85 cents; Acton, 65 cents, Tickets for saile at the depots.

On Senday, an extra train, via, main road, will leave Fitchburg Depot, Boston, at 9 A. M.; regular train 1 P. M.; Watertown Branch. Tickets from Boston and return, for Sunday, Aug. 25th, 81,00. Leave Worcester 6 A. M., stoppling at all Way Stations. Tickets to Worcester and return, 81,65. Fitchburg, 630 A. M., stoppling at all Way Stations, Marlboro, 8 A. M., stoppling at all Way Stations, Marlboro, 8 A. M., stoppling at All Way Stations, Marlboro, 8 A. M., stoppling at Way Stations.

Returning, (Sunday) leave camp ground for Worcester, Fitchburg, Mason Village and all Way Stations, at 4 P. M.; for Marlboro and all Way Stations at 4 30 P. M.; for Boston, 5 P. M.

P. M.
Prackages of tickets good for six round trips from Boston,
14,00.
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Arrangements,

Vermont State Convention.

The next annual state Convention of the Shiritualists and reformers of Vermont will be held in the hall and grove at West-Randolph, on Friday, Saturday and Sunday, the 2d, 3d and 4th of September, commencing on Friday at 10½ o'clock A. M. Arrangements have been made to entertain all public speakers free. Board at the hotels 81.60 per day. Free return checks over the Vermont Central and Vermont and Canada rallroads will be given by the Secretary of the Convention. A general invitation is extended to all liberal-minded and progressive men and women to meet us in this annual mass convention and help to strike off the shackles that now bind and fetter free thought. An effort will be made to reorganize on a more efficient basis the "Vermont State Spiritualist Association," and it is destrable that every friend of mental freedom should be present. An executive session of the "Association" will be held in the Hall on Saturday, the 3d of September, at 9 o'clock A. M., to which every friend of the cause is invited. Let there be a grand rally of visible and invisible forces; and a determination to lay, in wisdom and strength, the foundation for a noble superstructure in Vermont.

ermont.
In the spirit of charity and progressive thought.

Sec. Vt. State S. Association.
West Randolph, Vt., Aug. 10, 1510.

New York.

New York.

The Fourth Annual Convention of the New York State Organization of Spiritualists will be held in the village of Laona. Chautauque Co., N. Y., (near Dunkirk.) on Naturday and Sunday, Sept. 3d and 4th, commencing at 10 o'clock in the forehoon. The usual business of the organization will be transacted, including of the American Association of Spiritualists. Persons desiring to be chosen as such delegates not able to attend this Convention, by sensing their names and address, with one dollar each—the fee for membership—to J. W. Seaver, Esq. the Treasurer, at hyron, Genesee Co., N. Y., or to the subscriber at Rochester, N. Y., will be enrolled as members of this organization, from whence only the delegates will be chosen. Each Local Organization of Spiritualists in the State, Children's Lyceums and Friends of Progress are requested to send two delegates, and one additional delegate for each fifty members and fraction of that number over the first fifty. A full representation is earnestly solicited, as business of vital importance to the cause will be transacted, and an unusually interesting meeting is confidently expected. nd an unusually interesting meeting is confidently expected Rochester, N. P. I. CLUM, President.

Seventh National Convention—The American Association of Spiritualists.

Fourth Annual Convention of New Hampshire State Spiritualist Association. State Spirituallst Association.

This Convention will be held at Eagle Itall, in the city of Concord, commencing Wednesday, the last day of August 1870. Speakers will be entertained free. Board can be had at hotels and in private families, at prices ranging from \$1.00 to \$1,50 per day. Efforts will be made to obtain reduction of fare on the ralicoads. Speakers and others designing to attend, write to Mr. Josiali P. Hatch, Concord, N. II.

All persons from abroad are invited to attend and be at home with us, same as citizens of our own State.

Now let us have a demonstration worthy of our cause; let every town, village and hamlet in our State be represented by all good Spiritualists, and others.

FRANK CHASE.

JEANK CHASE.

JEANK CHASE.

JEANK CHASE.

Ohio State Association of Spiritualists—Fourth Annual Convention.

The Fourth Annual Convention of the Ohio State Association of Spiritualists will be held in Leveeum Hall, in the city of Cleveland, on Friday, Saturday and Sunday, Sept. 9th, 10th and 11th, commencing at 11 o'clock A. M. Local Nocioties and Lyceums will be entitled to two deceates for each additional fifty members or fractional part thereof, and two for each additional fifty members and one for each fraction thereof. Arrangements will be made for securing board at reduced rates. Emma Hardinge and other distinguished speakers will be in the tendance.

George William Wilson, Secretary.

Spiritualists' Grove Meeting. A Spiritualist's Grove Meeting.

A Spiritualist's Grove Meeting will be held in Skowhegan, Maine, near the residence of Albion Nay, Est., on Saturday and Stunday, the 10th and 11th of September, at which several distinguished mediums and speakers will be present, amongs whom may be expected Niss Julia J. Hubbard, birs. Chara Arfield, Mrs Priseilla D. Bradbury and others. A cordial intitation is extended to everybody to come and have a good meeting.

By request.

Kendall's Mills, Me., Aug. 3, 1870.

Spiritual Grove Meeting. A Two Days' Grove Meeting.

A Two Days' Grove Meeting will be held at Bro, Jonas Howe's, in the town of Plymouth, Minn., near Parker's Lake, on the Medina road from Minneapolis, Saturday and Sunday, the 3d and the of September. Speakers: Mrs. Colburn, It II. Smith, Wm. Wakefield, and your humble servant. Come, friends, let us have a good time with the angels that are ever ready to minister to our wants. Bring dinners, and come prepared to feel at home. Invite every hody.

Two Days' Meeting. A Two Days' Meeting of the Spiritualists and Liberalists will be held at Grafton, Lorain County, O., Saturday and Sunday, Sept. 3d and 4th. Able speakers have been engaged, and a cordial invitation is extended to all.

P. S.—All correspondence regarding the meeting should be addressed to D. Stebbins, Posimester, Grafton, O.

Grove Meeting at Hobart, Ind.

Another Spiritual Grove Meeting is to be held at Hobert, Ind., commencing at 4 o'clock P. M., Aug. 26th, and continuing over Sunday, the 28th. Mrs. Horton and other good speakers from abroad are expected; besides, the Hull Brothers will be on hand, semper paralus. All workers are invited. The few Spiritualists will do their best to make the stay pleasant for those from a distance. Comfo and come all. Nebraska State Spiritual Convention.

The Executive Committee of the State Association have ppointed Friday, Saturday and Sunday Oct. 28th. 29th and photometer friday in the State Capith, for the State Convention, to be held in the State Capith, for the State Convention, to be held in the State Capital State Convention, to be held in the State Capital State Convention, to be held in the State Capital tal in Lincoln There will be good lectures for the occasion.

The will be good lectures to thinkers to participate with us. Come and see our young State Unital, where we can speak our minds freely. By order of the committee, Lincoln, Neb.

Grove Meeting. The Spiritualists will hold their Seventh Annual Grove lecting in John Haskell's Grove, at Cicero, on Saturday and unday, Aug. 27th and 28th. Warren Woolson is expected to unday, Aug. 27th and 28th. .Warren Woolson peak. A cordial invitation is extended to all.

There will be a Spiritual Picnic at Madison Centre, Maint, Thursday, Sept. Ist. All interested are invited to attend.
S. J. Bakes.

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Aug. 21.—tf

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some of the results, as logically deduced from the operative
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race, and longevity of the Predelugians, etc., etc. Associations wishing to engage his services can make the necessary.
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July 2,

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THE GODS APPROACHING THE PEOPLE.

Only the Brahmins are allowed to read the Holy Word of God in the Vedas, and never in the hearing of a wicked person, or one below their. caste. Only the priest could see and converse with the Pythoness of the oracles in the holy temples of those our Christians call heathen. Only the anointed and consecrated priest could go into the holy of holies, where the ark of the covenant was kept by the Jews in their days of prosperity, when they were the chosen people and especial favorities of an impartial God whom they called Jehovah, and whose word they alone had received for the whole world. He was far away from most of that nation, and very far from all others. Only the black-robed priest and his superiors was allowed to read and interpret the Holy Scripture of Christians in the palmy days of the Roman Catholic church, a scripture selected and made holy by the vote of a majority of wrangling, quarrelsome and lying bishops, who gave it its sacred character as the late. Ecumenical Council has given it; pope infallibility by a vote, several of the scripts being made holy and unholy by vote several times. Protestant Christians gave the Holy Bible to the people to read, and prepared what they call a more perfect translation from the Greek, which compelled the Catholic to bring his out in contrast and let the learned Catholic families read it without confession of a sin therefor, but still it is a more holy and sacred thing with the Catholic than with the Protestant, so much so that he must kiss it or hold his hand on it when he takes an oath to tell the truth in a court of justice. As the Bible spreads, its God recedes more and more into the church, until all access to him by the people in the shape of miracles, messages, or visits, is nearly cut off, and it is now doubted, even in the churches, whether even the priests or the heads of the churches can get access to God in any way. The devil, however, comes nearer and nearer, as they tell us, in the pretended spirit messages and recent phenomena. Underlying all this and beyoud it is the growing belief that God is actually in every soul, and as near every human being as he ever was to any person of old, whether pope or priest, Brahmin or Pythoness, or Free Religion.

CHRISTIANITY vs. SPIRITUALISM.

The raiding, skirmishing, guerilla warfare between these two powers and the principles involved are nearly over. The line of battle is nearly completed, and the great struggle must come between authority external and arbitrary on the one side, vested, transmitted and exercised by various authorities, from an infallible Pope down to the stigl test and lightest vested priestly power, em-I racing all grades of authority; Brigham Young to the Mormons; J. H. Noyes to the Perfectionists; B shops of Episcopal and Methodist churches, and ordained priests of Universalists, Unitarians, &c. Authority in and of a church to determine what God requires us to believe and-to do, without regard to our internal promptings or the decisions of our own judgment. Through these various organizations the church of Christ has labored to encourage a hone, establish a faith, and, build no a belief in a life after death, with hundreds of varying and conflicting theories about the nature | best agricultural States in the Union, and out of and condition of that life. Spiritualism comes in | debt, with a most liberal policy for settlers. Its the middle of this nineteenth century, with com- climate and soil are both excellent for Eastern plete, full and positive evidence of the fact of continued and natural existence after death; but, forhas the enemity, harred and combined persecution. New England are having this year, as last, when of them all, but more especially, perhaps, because | we were enjoying with them. This summer we neither pope, bishop nor priest, nor any external friends are not given to the enjoyment of such word of authority over the belief of man, but leaves buman belief to tollow, as it must, involuntarily, the effect of evidence. Spiritualism works from within, and embraces all persons not in bondage to creads, as it recognizes freedom of thought and conscientions convictions of religious duty as the God's word revelations. It does not take the words of spirits as authority, but as testimony with the allowances of tallible mortals. It must mite with itself all liberal-minded and free religious people, for the issue is between authority from without and authority from withinliberty or tyranny-and when the issue comes, as come it must, it must decide whether the race shall be enslayed or free in religious opinions.

NO HANGING FOR MURDER.

Women and hogs seem to be justifiable causes for murder in St. Louis Co. Not long ago a man's wife deserted him and lived partly with another man. Both men seem to have been worthless and of ill repute, but the second choice of the woman the worst. After hearing the loss many months, the husband, unable to obtain his property, shot and killed the other man, for which he was tried; acquitted, and then treated and feasted as a hero, and left at large to defend the cause of man's ownership of woman. Since that, a man went to drive his neighbor's hogs off his premises, and probably abused them, as the owner went out with a shot gun and shot and killed him. It appears they were not good neighbors nor peaceable citizens, but he was arrested for manslaughter, and held in \$5000 bail, and of course will be acquitted on trial in September. The truth is, hanging for murder (except by lynch law) is about played out in the West, when the hardest and most worthless men can be acquitted after deliberately shooting their enemies.

SENSIBLE.

The New Life, published in Baltimore, and one of the best papers that reach our counter, in speaking of the " Poor Man's League," a new and rapidly increasing organization recently started in Iowa, whose twenty-two declarations it publishes,

"If this is once successfully accomplished, start-ling results will follow. The first claim will be that land is as free as air—that no man shall hold more ground than he can use. The most secure of all our possessions—landed property—will be abolished, just as millions upon millions of property in slaves were extinguished by the stroke of

a pen.
Interest upon money loaned will next follow, under the plea that man has no right to withhold from his brother that which he cannot personally appropriate to his own necessities.

Let this movement once acquire sufficient impetus, and our old governmental, social and business forms ness forms will pass away, and a new order of things be established.

Men may say these are the wild vagaries of excited imaginations—but he who ten years ago had predicted that three thousand millions of property would have been auddenly obliterated; or he who prophesied that South Carolina, Mississippi, and other Southern States, would have been placed

under the political control of those who were then only chattels, would have been deemed wild in-

deed. Let us not denounce but carefully scrutinize these signs of the times."

To us the whole system of land titles seems a system of robbery in which artificial and arbitrary prices effectually rob the poor man of his natural right to enough of his mother earth to raise his food upon. It is true that in our country a very liberal policy of donations in land, and of low prices for staked lots, has been adopted, by which nor social ties, could got farms, while the very ones that need it most are cut off by the monopoly by speculators of all lands worth owning, as fast as settlements advance-a monopoly fostered and sustained by a wrong principle in our Gov- grandeur of this great city. in land confined titles to occupancy.

THE FAITH DOCTOR.

Doctor," or Faith Doctor, as he is generally called. lent civilization to vast regions now unexplored. Quite a lengthy account of him and his mysterious operations may be found in "Modern American Spiritualism," by Emma Hardinge-somewhat out of place, as it seems to us, since the Doctor is in no wise, so far as he claims, connected with Spiritualism. The account would answer for his present appearance, but he now has large dirty in appearance, and seems unwashed and own body and others for batteries, and often makcould we discover that he had more than other of her unprecedented desting.

Spiritualism has carried in its current all the odd sticks and eccentric geniuses, and every abwere involved in it, but because persecuted par- assistants who made the arrangements. ties seek and find sympathy with each other; but Our friends in Scituate seem wide awake, and of St. Louis.

BF We have engaged to attend the State Convention of Iowa, at Des Moines, Oct. 7th, 8th, 9th, and shall be glad to receive subscriptions and renewals for the Banner of Light at that time and place, and to supply any spiritufil or liberal books which our friends may order; if we do not have them there, orders will be taken and the books sent on our return.

There is much interest manifested in Spiritualism in the State of Iowa, which is one of the four emigrants, and society good for those who are not, creed-bound. We hope to meet at Des Maines a

Banner of Light, being June 17th, 1865, and July 8th, same year shall be suitably rowarded. WARREN CHASE. 601 North 5th street, St. Louis, Mo.

How About This?

Literature shounds with examples of the mood of inspiration, both in writers and orators, which the authinking have been content to ascribe to gift, talent, or something else of which they know just as little. In his life of Pope, in the "English Posts," Dr. Johnson comments on one of the poet's epitaphs—that on Gay—in the following strain. It is really a square confession of the fact of impression from superior sources, a very common phenomenon with the human mind, and one with which true Spiritualists are perfectly one with which true Spiritualists are perfectly familiar. Says Dr. Johnson—"As Gay was the favorite of our author, this epitaph was probably written with an uncommon degree of attention; yet it is not more successfully treated than the rest, for it will not always happen that the success of apoet is proportionate to his labor. The same observation may be extended to all works of imagination, which are often influenced by causes wholly out of the performer's power, by hints of which he perceives not the origin by sudlen elerations of mind which he cannot produce in himself and which sometimes rise when he expects them least." We need not appeal to Dr. Johnson in particular for corroboration of a fact which is well enough understood by intelligent observers But it is interesting to go, back a hundred years and read such opinions even then. Banner of Light, Aug. 6 1870.

Dr. Johnson was himself a living evidence of impressibility from superior invisible intelligences who sustained him through the most tremendous intellectual effort ever put forth by any human mind; and then, at its close, he was content to style himself" The humble lexicographer." The openi grentence of Dr. Johnson's preface to his great dictionary, in which he had concreted the study and labors of his grand intellect through a lifetime of patient industry, is one of the most beautiful and perfect character, such as could

only emanate from greatness. It is well known that Dr. Johnson was subject to extremes of elevation and depression of spirits, and that occasionally he was miserable from the latter cause; but whether elevated or depressed he continued his herculean mental work with the most wonderful perseverance. If ever there was a man chosen for a mission, he was chosen for the great mission of studying, comparing, analyzing and elaborating all the intricacies, difficulties, harmonies, and beauties of language paving the way for all succeeding students, and leaving them the priceless legacy of his dictionary. "Boswell's Life of Johnson" is amusing, interesting, and instructive; but the higher life of Johnson is embalmed within the boards of that stupendous work which will make him the fellow of all future generations of students. That From Pittsburg to Richmond, . . he was aided in his duty by invisible spiritual in telligences, no one who has ever felt their influence will doubt.

Charlotte Cushman is lying ill with a cancer in London.

New Publication.

ST. LOUIS, THE FUTURE GREAT CITY OF THE WORLD .-- WO have received a finely printed pamphlet of 100 pages, with the above title, written by our old and talented friend L. U. 9 Reavis, now of the St. Louis Press. It is written with masterly ability, abounds in important statistics and interesting items relating to the extent, resources and development of the great Valley of the Mississippi; and is designed to enforce the practicability and necessity of the future removal of the National seat of Government to St. Louis.

That St. Louis is destined to a career of almost unappre ciable growth and greatness, the careful observer of the poor men who are not encumbered with families, rapid development of the empire of the West will readily admit. Her 60,000 miles of railroad communication, her 100,000 miles of telegraphic intercourse, her immense facilities of inland navigation-3 (9)) miles to the north, and 2,000 miles to the south-together with the vast population spreading out around and beyond her, all bespeak the future She may be said to hold the ernment; which should have adopted a land-lim- key to the entire and gigantic civilization which is destined itation in its policy long ago, and without value to fill up the vast solitudes beyond her. All around and about her will lie the granaries of the New World; whilst, in view of the stupendous migratory proclivities of the age, like a great inland take, receiving the many streams of the mountains and pouring them forth again in mighty rivers, We spent an evening with much interest in the | St. Louis is destined to color all that she receives, and all operating rooms of Dr. Hochkiss, the "Snapping that she gives forth-thus becoming the source of a benevo-

But it seems to us that the resources of greatness, both present and prospective, which unmistakably belong to St. Louis, should operate rather against than in favor of her acceptance, even, of the National Capitol. For her own interests, if for no other reason, we should object to the removal of the Seat of Government to her borders. The stupendous energies of her people-the esprit du corps now so proverbial of her morehants and river men, and the inimiand convenient rooms, but is rudely dressed and table courtesy of her editors and other literary sons and daughters, will have departed, or at least very much eletepoorly clad to most of his patients. The snapping riorated the moment the dome of the Capitol shall compete and turning operations are still continued, but, as with her spires, and the turbid current of demagoguism and he assures us, to get electric action, as he is an partisanship shaffmingle with the waters of her municipal electrician, or healer by magnetism, using his existence, that have so long danced in the sunshine of pros-

No! Let the National Capitol, with its envies and its jeating his patients operate on one another. He has ousles, its vaulting ambitions and its heart-burning defeats, some singular modes of treating patients, but is its legislations, its schemes, its red-tape and its ridiculous very successful in curing both chronic and acuto pomposities, remain where they are-whilst St. Louis, unindiseases without medicine, and he teaches others terrupted by the boiling of the political cauldron, through to do it also, but makes no claim to spirit aid, nor the native energy of her people, moves on to the fulfillment

Lyceum Pienie at Scituate.

EDITORS BANNER OF LIGHT-I had the pleasnormal and inexplicable phenomenon that has ure, on Friday, Aug. 12th, to attend a pleasant occurred, and usually willingly carried them, as social gathering of the Scituate and Hingham they have either voluntarily or involuntarily Lyceums in a fine grove contiguous to the hall drifted into its currents. Many of these odd and occupied by our friends for lectures and the Lyeccentric geniuses have neither known nor cared cenm. About three hundred happy people were anything about spirits or Spiritualism, but being assembled, and together with the exercises of the often rifliculed, persecuted or despised, they found two Lyceums, which were creditable, the music sympathy from Spiritualists, who had to bear the discoursed by the Hanover Brass Band, and the same treatment from a large share of self-right- fine speeches of Bro. I. P. Greenleaf, Sister Susie cous persons, and hence they became more or less A. Willis, Dr. Gurney of the East Abington Lvinvolved in the spiritual movement. It was on cenm, Bro, Clapp of Scituate, and Bro. E. Wilder this same principle that Spiritualism was charged of Hingham, and an excellent collation served to with all the divorces and domestic disturbances all, it was a very enjoyable occasion, and did for a long time, not because more Spiritualists credit to the energy of Bro. D. J. Bates and his

of late these have become sufficiently strong and their Lyceum is in a flourishing condition and numerous to defend themselves without Spiritu- well officered. The Hingham Lyceum, though alism, and so have many other persecuted par- small, is in fine working order, and does credit to ties, and among them the snapping Dr. Hochkiss, its supporters. Bro. E. Wilder is the right man in the right place.

God bless our Lyceums, and long may they live to train the youth in the way of progress, harmony, and a natural religious development, that shall counteract the dwarfing tendencies of the old Sabbath school systems.

Spiritualists, keep your children from the contaminating dogmas of sectarian Sabbath schools, and give them the broad, liberal ideas that our Lyceums inculcate. Yours for humanity.

DEAN CLARK.

Mrs. Lauston as a Lecturer.

EDITORS BANNER OF LIGHT-Since last April the Spiritual Labrary As-ociation of this place have been listening every Sunday, with marked tunately for it and all, it establishes not one of large number of old and new friends, and to have City, D. C., a talent d inspirational speaker, who attention, to Mrs. J. M. Lanston, of Washington one of the spiritual feasts such as our friends in had previously labored in various localities in this and some others of the Western States as a it sets ashle all their authority, and requires have not had even a picule, as the St. Louis spiritual becarer, Mrs. Lanston is pronounced by some of our oldest Spiritualists, equal to our heat speakers; and as her engagement with us will probably end about the first of September, we TO Whoever will send me Nos. 13 and 16 of Vol. 17, wish to "pass the word" in her favor. She is also an excellent psychometric reader and clairvoyant. Our Association is in a prosperous condition, with a well selected library of over a hundred volumes, and under good organization.
Respectfully, &c.,
G. A. RICHARDSON, Sec'y S. L. Association.
Hannibal, Mo., Aug. 8, 1870.

Cleveland, Ohio.

Spiritualists' and Liberalists' Lecture Association, 171 Ohio street, Cleveland, O., Aug. 14 1870. SEDITORS BANNER OF LIGHT-For the benefit f your readers and Spiritualists generally, if you deem it desirable, you can make the following an nouncement:

Our Society commence the fall and winter lecture season next month. Mrs. Emma Hardinge speaks before our Society during the month of September. In October Mr. J. M. Peebles will commence an engagement made for one year, but as a previous engagement had been made with E. V. Wilson for the month of November, Mr. P.'s Inbors will be interrupted for that month. So our programme will be as follows, at Lyceum Hall:
Mrs. Emma Hardinge for September; Mr. J. M.
Peebles for October; Mr. E. V. Wilson for November; Mr. J. M. Peebles for the rest of the year, unless the Society deem it advisable to engage for two or three weeks, at any time during the year, any other popular speaker who may be present, in which case Mr. Peebles will, for such time, find some other engagement. Such a thing may not occur, but by a mutual agreement it can be done

Yours truly, Joseph Gillson, Sec'y.

11.10

Notice to Delegates to the Spiritualist

Convention. Through the kindness of the officers of the Pennsylvania Railroad—one of the very best roads in the country—we have been enabled to make the following arrangements for delegates and friends going to the meeting of the American Association of Spiritualists at Richmond, Ind., on the 20th of September. All persons desirous of procuring tickets will please apply to me for "an order" to purchase the same, enclosing ten ceuts for post-

Tickets from New York City, to be pro-cured at 526 Broadway, to Pittsburg and return. From Pittsburg to Richmond, Return passes will be given on this road. From Philadelphia to Pittsburg and re-

From Baltimore to Columbus, Ohio, and return, tickets at No. 9 North Calvert From Columbus to Richmond,

From Harrisburg to Pittsburg and return, \$21,05

From Pittsburg to Richmond,

All persons going to the Convention on any part of the Panhandle route from Pittsburg to Richmond, will be entitled to free return passes.

(Signed) HENRY T. CHILD, M. D. 634 Race street, Philadelphia.

The European War.

The European War.

The week which has just passed, opened with the Prussians in full tide of success, and the French army in a shattered condition and in full retreat. The vast resources of Prussia, and the grand army of a million of men, which are now moving on France, have excited the fears of all continental nations. Russia is looking on in doubt, and British statesmen declare that England must be propared to maintain her traditional policy of keeping the North Sea out of the control of any preponderating military power whatever. In France a red republican "committee of defence" has been voted down by the Corps Legishiti, and a war ministry under Count Palikae of a decidedly energetic and, warlike character formed, and there is no doubt but that the Prussians will find the hardest battles have yet to be fought. The nation which in former times has single-handed defied and overcome the coalitions of Europe will not succumb at the opening reverses to her armies. The new War Minister says to the nation's defenders, and the Minister of the Interior repeats, "If you cannot get uniforms, go in blouses,

any to the nation's defenders, and the Minister of the Interior repeats, "If you cannot get uniforms, go in blouses, shoes, galters, waist-belt and kepi. Your ancestors drove back fourteen armies and had no shoes—scarcely bread. Do as they did." To this the people reply with a determination. Pere Hyacinthe has volunteered as a private in a regiment for the defence of Paris; several editors, actors, &c., have done likewise, and all classes seem ready to defend their country to the uttermost. The order for Germans resident in France to withdraw from thence at three days notice, has been productive of much trouble, and in some cases of suffering. The French government sustains its action by accusing these foreign subjects of being mixed up in the political troubles. The question has been settled by the government issuing a notification that all peacefully disposed natives of Germany desiring to remain in France, may do so on the condition of taking out permits of residence.

of residence.

To counternot the fire of patriotism King William issued an address to the French people, in which he said that he only contended against soldiers, and not against civilians; that non-combatants and their property will be protected, and that the Prussian soldiers will pay for what they re-

The Prince Royal of Prussia, for his victory at Wissem

The Prince Royal of Prussia, for his victory at Wissembourg, received the Order of the Iron Cross.

The French prisoners from the recent, Prussian victories as they passed through the railway stations received nothing but kindness. The citizens and volunteers gave them refreshments, cigars, etc., and the ladies entered the cars, and went from man to man, offering them penell and paper, and volunteering to write to their friends for them.

Among the spells in the battle of Woerth, Marshal McMahon's treasure chost, containing 1,500,000 francs, was captured by the Prussians.

Among the spoils in the battle of Woerth, Marshal McMahon's treasure chost, containing 1,500,000 francs, was captured by the Prussians.

Notwithstanding the various reports which have been daily circulated and contradicted, the mist which have been daily circulated and contradicted, the mist which have been daily circulated and contradicted, the mist which have been daily circulated and contradicted, the mist which have been daily circulated and contradicted, the mist which have been daily circulated and contradicted, the mist which have been daily circulated and contradicted, the mist which have been daily circulated and contradicted, the mist which have been daily circulated and contradicted, the mist which have been daily circulated and contradicted, the mist which have been daily circulated and contradicted of the cocupation of the two wings of the events and to threaten the severance of the two wings of the Fronch army. To prevent this disaster, Napoleon undertook on Sunday last another retrograde movement, leaving Motz strongly garrisoned. Before, however, he could get his army well in hand on the left bank of the Moselle, preparatory to taking up a new position on the range of hills in front of the Meuse, he was flercely attacked by the Prussians, probably the advance guard of the forces of the Grown Prince, who were reported as swarming up the Moselle. This attack appears to have been repulsed, or at least it was only partially successful. The same day, or possibly carly the next morning, the Prussian right wing, under Prince Frederick Charles and General Steinmetz, advanced against Motz from the North, which brought them in contact with the two frosh corps of the French army, viz: Tro Fourth Corps, under Gen. Gount Laurnault, recontly holding the line between Metz and Thionville, and the Third Corps under Gen. Baziano—and these forces sustained a defeat. So that up to dute the whole French army has been encountered in detail and thoroughly whipped. There are now no French corps d'armee who have not bee

shall make a final stand.

In these later movements Prussian generalship is very conspicuous even to an unmilitary eye. Strategy alone drove the French from their strong position on the Moselle, exposed their battallons to attack while crossing a river, and penetrated if it did not part asunder the French lines. Strasbourg is surrounded by the Prussians, though the slege is considered a feint, as the main army is supposed to have the french in the open country.

**Tetary: A. Lane, Treasurer: D. W. Green, Eibrarian.

**NEW YORK CITY.—The Society of Progressive Spiritualist and 2 fermed in the same hall at 32 p. M. P. E. Farnsworth S. Recretary. P. O. box 5879. The Children's Pressive Lyceum meets in the same hall at 32 p. M. Dr. D. U. diartin, Cenductor.

Xenwalk. O.—The First Spiritualist Association hold meetings every Sunday at 14 and 7 o'clock p. M., at St. Progressive Lyceum meets in the same hall at 32 p. M. Dr. D. U. diartin, Cenductor.

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slege is considered a feint, as the main army is supposed to be hurrying to engage the French in the open country.

Aug. 16th, at evening, the garrison at Strasbourg made a sortle toward Onyard, but were driven back with heavy loss. They also lost three gans.

It is officially stated that Napoleon received from Vistor Emmanuel, King of Italy, a letter, in which he offered to fulfill his promise to assist the Empire, although he said if he left Italy, it was doubtful if he would ever return, (in consequence of revolutionary movements now in progress) and that the Emperor made a reply, in which he entirely absolved him from his promise of assistance to the French Empire.

Empire.

Prussian officials say that the King will proclaim peace immediately upon entering Parls, on condition of the abdication of Napoleon and the payment of the costs of the war

As we go to press the following despatch is announced

As we go to press the following despatch is announced from the French authorities:

Paris, Aug. 17.—The following official despatch has just been made public:

Metz. Aug. 17.—3 r. m.—We had a serious engagement yesterday, the 16th, near Gravellotte. We gained the advantage, but lost heavily.

[Gravellotte is a small village six miles southwest of Metz. and two miles west of Moselle.]

The Journal Official publishes, August 17th, the following notification of the blockade of the coast of the German and Prussian States:

Prussian States:
The undersigned, Vice Admiral, Commander-in-Chief of The undersigned, Vice Admiral, Commander-in-Chief of the haval forces of the Emperor of France in the North Sea, considering the state of war between France and Prussla as well as the States of the North German Confederation, in virtue of the power in us vested, declare that from and after the 15th of August, 1870, the ceasts of Prussla and the North German Confederation, extending from the island of Barkum to the north of the Eder, with all the ports, harbors, rivers to the north of the Eder, with all the ports, harbors, rivers to the north of the Eder, with all the ports, harbors, rivers to the north of the Eder, with all the ports, harbors, rivers to the north of the Eder, with all the ports, harbors, rivers to the north of the Eder, with all the ports, harbors, rivers to the north of the Eder, with all the ports, harbors, rivers to the north of the Eder, with all the ports. German Confederation, extending from the Island of Barkum to the north of the Eider, with all the ports, harbors, rivers, roads, &c., are I: a state of effective blockade by the naval forces placed in our command, and that file ally or neutral vessels shall be allowed ten days in wich to finish londing and quit the blockaded ports. Proceedings will be instituted against all vessels which shall try to break through said blockade, according to international laws and treaties now in force with neutral powers.

Given on board the Fiench Emperor's Iron-clad Magnanime, stationed between the English Island of Heligoland and the Prussian coast, the 12th day of August, 1870.

(Signed) Vice Admiral, Commander-in-Chief, Fourieties.

SPIRITUALIST MEETINGS.

ANCORA, N. J.—The "First Spiritualist Society of Ancora" nold meetings each Sunday at 4 P. M. H. P. Fairfield, President, J. Madison Allen, Corresponding Secretary, Chileren's Progressive Lyceum meets at 104 A. M. Eber W. Bond, Conductor; Mrs. Emmeline E. S. Wood, Guardian, ADRIAN, MIOH.—Regular Sunday meetings at 10 M A. M. and J P. M., in Odd Feilows' Hall, Main street. Children's Pro-ressive Lyccum meets at same place at 12 M. Mr. C. Case,

ASTORIA, CLATSOP Co., On.—The Society of Friends of Progress have just completed a new hall, and invite speakers traveling their way to give them a call. They will be kindly received. APPLETON, WIS.—Children's Lyceum meets at 3 P. M. every

Appleros, wis.—Children's Lyccum meets at 3 P. M. every Sunday.

Boston, Mass.—Mercantile Hall.—The Children's Progressive Lyccum meets at 10 A. M. D. N. Ford, Conductor; Miss Mary A. Sanborn, Guardian. All letters should be addressed to M. T. Dolle, Secretary.

Temple Hall.—The Boylston-street Spiritualist Association meets regularly at this place (No. 18, up stairs, each Sunday. Circle at 10 A. M.; evening, leecture or conference.

Wadman Hall.—Children's Progressive Lyccum meets at this hall, 176 Tremont street, user Massonic Temple,) at 14 P. M. each Sunday. Dr. C. C. York, Conductor; Mrs. Harriet Dana, Guardian.

Hospitaller Hall.—wiblic circles are held in this hall, 593 Washington Street, Sunday mornings, at 10% o'clock. Admission 10 cents.

mission 10 cknts.

Buffalo, N. Y.—The Buffalo Spiritual Association hold meetings at Lyceum Hall, corner Court, and Pearl streets, every Sunday at 10% A.M. and 7% P.M. H. D. Fltzgerald, President; B. P. Froggatt, Treasurer; George F. Kittredge, Secretary. Children's Progressive Lyceum meets at 22 P.M. Lester Brooks, Conductor; Mrs. Mary Lane, Guardian.

Lester Brooks, Conductor; Mrs. Mary Lano, Guardian.

BALTIMORE, Mo.—Saratoga Hall.—The "First Spiritualist Spiritualist of Baltimore" hold meetings on Sunday and Wednesday evenings at Saratoga Hall, southeast corner Calvert and Saratoga streets. Mrs. F. O. Hyzer speaks till forther notice. Children's Progressive Lyceum meets overy Sunday at 10 A. M. Orbrighondent Hall. corner Baltimore street and Post-Office Arenue.—Children's Progressive Lyceum, No. 1, meets every Sunday at 90 colock. Levi Weaver, Conductor; Mrs. Tolkedon, Spiritualists and Tolkedon, Spiritualist and Wisson free. All Spiritualists and Constitution Hall, No. 133 Kanasa avenue. Admission free. Mrs. II. Thomas, inspirational speaker; F. M. All are field, Spiritualists and Tolkedon, Spiritualists and Wisson free Constitution Hall, No. 133 Kanasa avenue. Admission free. Mrs. II. Thomas, inspirational speaker; F. M. All are field, Spiritualists and Tolkedon, Spiritualists and Wisson free Constitution Hall, No. 133 Kanasa avenue. Admission free Mrs. II. Thomas, inspirational speaker; F. M. All are field, Spiritualists and Wisson free Constitution Hall, No. 133 Kanasa avenue. Admission free Mrs. II. Thomas, inspirational speaker; F. M. All are field, Spiritualists and Tolkedon, Spiritualists and Wisson free Constitution Hall, No. 133 Kanasa avenue. Admission free Mrs. II. Thomas, inspirational speaker; F. M. M. Tolkedon, Spiritualists and Tolkedon, Spiritualists and Wisson free Constitution Hall, No. 133 Kanasa avenue. Admission free Mrs. II. Thomas, inspirational speaker; F. M. M. Tolkedon, Spiritualists and Tolkedon, Spiritualists and Mrs. II. Thomas, inspirational speaker; F. M. M. Tolkedon, Spiritualists and Wrs. II. Thomas, inspirational speaker; F. M. M. Tolkedon, Spiritualists and Mrs. II. Thomas, inspirational speaker; F. M. M. Tolkedon, Spiritualists and Mrs. II. Thomas, inspirational speaker; F. M. M. Tolkedon, Spiritualists and Mrs. II. Thomas, inspirational speaker; F. M. M. Tolkedon, Spiritualists and Mrs. II. Thomas, inspirational speake

Bridgeport, Conn.—Children's Progressive Lyceum meets every Sunday at 1 r. m., at Lyceum Hall. Travis Swan, Con-ductor; Mrs. J. Wilson, Guardian.

BATTLE CREEK, MIGH.—The First Society of Spiritualists hold meetings at Stuart's Hall every Sunday, at 10 % A. M. and 7 % F. M. Lyccum at 2 F M. Abner Hitchcock, Sec'y.

CAMBRIDGETORT, MASS.—Children's Lyccum meets every Sunday at 10 ½ A. M., at Harmony Hall, Watson's Building, Main street. E. A. Albee, Conductor; Miss A. R. Martain, Guardian.

Guardian.

CHELSEA, MASS.—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.

J. Ricker, Sup t.

CHICAGO, ILL.—The Spiritualists hold meetings every Sunday in Cresby's Music. Hall, at 10% A. M. and 7% P. M. Children's Progressive Lyceum meets in the same hall immediately after the morning lecture. Dr. S. J. Avery, Conductor. ately after the morning lecture. Dr. S. J. Avery, Conductor. CLEVELAND, O.—The First Society of Spiritualists and Liberalists hold regular meetings overy Sunday at Lyceum Hall, 150 Superior street, opposite the Fost Office, morning and evening, at the usual hours. Children's Lyceum at 1 r. M. Officers of the Society: D. U. Pratt, President; George Rose, Vice President; Dr. M. C. Parker, Treasurer. Officers of Lyceum. Lewis King, Conductor; Mrs. D. A. Eddy, Guardian; George Homes, Musical Director; D. A. Eddy, Guardian; George Homes, Musical Director; D. A. Eddy, Secretary. Speakers engaged:—Mrs. Emma Hardinge during September; J. M. Peebles during October; E. V. Wilson during November; J. M. Peebles for the ten following months.

CLYDE, O.—Progressive Association hold meetings every dunday in Willis Hall. Children's Progressive Lyceum meets in Kline's New Hall at 11 A. M. S. M. Terry, Conductor; J. Dewey, Guardian.

J. Dewey, quarum.

DES Monks, Iowa.—The First Spiritualist Association will
meet regularly each Sunday at Good Templar's Hall (West
Side), for lectures, conferences and music, at 10). A. M. and 7
P. M., and the Children's Progressive Lyccum at 12 P. M. DU QUOIN, ILL.—The First Society of Spiritualists hold meetings in Schrader's Hall, at 10 o'clock A. M., the first Sunday in each month. Children's Progressive Lyccum met, the same place at 3 o'clock each Sunday. J. G. Mangold, Conductor; Mrs. Sarah Pier, Quardian. Social Leves for the benefit of the Lyceum every Wednesday evening.

DORCHESTER, MASS.—Moetings will be held in Union Hall, Unham's Corner, every Sunday and Thursday evening, at 8 o'clock. Mrs. Floyd, regular speaker.

DEANSVILLE, N. Y.—Spiritualist meetings are held every second and fourth Sunday of the month. Mrs. E. A. Williams, speaker. Hanns, Speaker.

Delawan, O.—The Progressive Association of Spiritualists hold regular meetings at their hall on North street every Sunday at 72 P. M. Children's Lyceum meets at 102 A.M. Wm. Willis, Conductor; Mrs. 11. M. McPherson, Guardian.

Wm. Willis, Conductor; Mrs. H. M. McPherson, Guardian.

DOVRR AND FOXCROPT, MR.—The Children's Progressive
Lyceum holds its Sunday session at 10\(\frac{1}{2}\) A. M. A. K. P. Gray,
Esq., Conductor; V. A. Gray, Assistant Conductor; Mrs.
Julia F. Biethen, Guardian; Miss Anna B. Averill, Assistant
Guardian; S. B. Sherburn, Musical Director; C. E. Ryder,
Secretary.

FOXBORO', MASS.—Progressive Lyceum meets every Sun
day at Town Hall, at 10\(\frac{1}{2}\) A. M. C. F. Howard, Conductor;
Mrs. N. F. Howard, Guardian.

Mrs. N. F. Howard, Guardian.

Grorgetown, Colorado.—The Spiritualists meet three evenings each week at the residence of H. Toft. Mrs. Toft, clairvoyant speaking medium.

Hingham, Mass.—Children's Lyceum meets every Sunday afternoon at 23 o'clock, at Temperance Hall, Lincoln's Building. E. Wilder, 2d, Conductor; Ada A. Clark, Guardian.

Hammonton, N. J.—Meetings held every Sunday at 103 A. M., at the Spiritualist Hall on Third street. W. D. Whatton, President; A. J. King, Secretary. Lyceum at 1 P. M. J. O. Ransom, Conductor; Mrs. J. M. Peebles, Guardian.

Houlton, Mr.—Meetings are held in Liberty Hall formers.

Houlton, Mr.—Meetings are held in Liberty Hall (owned by the Spiritualist Society) Sunday afternoons and evenings. of the chimians society Sunday Actionoms and evenings.

LYNN, MASS.—The Spiritualists hold meetings every Sunday hiternoon and evening, at 3 and 7 P. M., at Cadet Hail.

LOWRL, MASS.—The First Spiritualist Society meets in

Weils Hail. Lectures at 23 and 7 P. M. Children's Progressive

Lyceum meets at 10% A. M. J. S. Whitney, Conductor; Mrs.

True Morton, Guardian.

rue Morton, Guardian.

Lansing, Mich.—The First Society of Spiritualists hold egular meetings every Sunday at 10 o'clock, in Capital Hall. Rev. Dr. Harnard, regular speaker. The Children's Lyceum recta at Leilonk

meets at lo'clock.

LA Pourg, IND.—The Association of Spiritualists hold meet ings every Sunday at 10\(^1\) A. M. and 3 P. M., at Concert Hall Dr. S. B. Collins, President; F. A. Tuttle, Cor. Sec.

LOUISVILLE, KY.—Spiritualists hold meetings every Sunday at 11 A. M. and 7 M. P. M., in Temperance Hall, Market street, between 4th and 5 th.

MARLBORO', MASS.—The Spiritualist Association hold meetings in Berry's Hall the last Sunday in each month, at 1\(^1\) P. M. Penton is engaged as speaker for the present year James Lowe, President; Mrs. Sarah S. Foster, Secretary.

MILAN, O.—Society of Spiritualists and Liberalists and Children's Progressive Lyceium, meets at 11 A. M. Hudson Tuttle, Conductor; Emma Tuttle, Guardian.

MOIRISANIA. N. Y.—First Society of Progressive Conductors.

Conductor; Emma Tuttle, Guardian.

Morrisania, N. Y.—First-Pociety of Progressive Spirituallits—Assembly Roome, corner Washington avenue and Flith
street. Services at 3½ r. M.

MILWAUKEE, Wis.—The First Society of Spiritualists hold
meetings every Sunday in Bowman's Hall. Social conference at 2 r. M. Address and conference at 7½ r. M. H. S.
Brown, M. D., President,
MILPORD, MASS.—Children's Progressive Types.

Brown, M. D., President,

MILFORD, MARS.—Children's Progressive Lyceum meets at Washington Hall, at 11 A. M. Prescott West, Conductor; Mrs. Maria L. Buxton, Guardian; S. W. Gilbert, Musical Director and Corresponding Secretary.

MANGHESTER, N. H.—The Spiritualist Association hold meetings every Sunday afternoon and evening, at Lyceum Hall. Stephen Austin, President: Allson W. Cheney, Secy. North Schtuare, Mass.—The Spiritualist Association hold meetings the second and last Sunday in each month, in Coninasset Hall, at 164 A. M. and 2 P. M. The Progressive Lyceum meets at the same hall on the first and third Sunday at 10 A. M. D. J. Bates, Conductor; Deborah N. Merrit, Guardian; Edwin Studiey, Assistant Guardian; Waldo F. Bates, Musical Director; J. N. Morris, Librarian.

Newsurypore, Mass.—The Children's Progressive Lyceum

NEWBURTFORT, MASS.—The Children's Progressive Lyceum meets in Lyceum Hall every Sunday at 2 P. M. T. C. Carter, Conductor; Mrs. F. N. Landford, Guardian; J. T. Loring, Secretary; A. Lane, Treasurer; D. W. Green, Librarian.

Norwark, O.—The Flist Spiritualist Association hold meeting, every Sunday at 14 and 7 o'clock P. M., at St. Chirles Hall, Main street. Ira Lake, Agent.

NAW ALBANY, IND.—The Society of Progressive Spiritualists hold meetings every Sunday at 2 and 7 p. m. J. Kemble, President; Isaac Gruce, The President; A. R. Sharp, Recording Secretary; A. C. McFadlan, Corresponding Secretary; J. W. Hartly, Treasurer.

M. Hartly, Treasurer.

NEW OLDENS, LA.—Lectures and Conference on the Philosophy of Soritualism, every Sanday, at 10% A. M., in the hall, No. 94 Exchange place, near Centre street. William R. Miller. President; J. H. Horton, Scoretary.

OBWEGO, N. Y.—The Spiritualists hold regular meetings at their new "Lyceum Hall," Grant Block, every Sunday at 11 A. M., and 74 P. M. John Austen, President. Children's Progressive Lyceum meets at 2 P. M. J. L. Pool, Conductor; Mrs. C. E. Richards, Guardian; F. H. Jones, Musical Director.

PLYMOUTH, MASS.—The Spiritualist Association hold meetings every Sunday in Leyden Hall. L. L. Bullard, President; Mrs. T. Bartlett, Treasurer.

PRILADELPHIA, PA.—The First Association of Spiritualists hold meetings each Sunday at Harmonial Hall, corner Hith and Wood Streets, at 19½ A. M. and 8 P. M.—Unidren's Progressive Lyceum No. 1 will, after its summer vacation, meet in the same hall every Sunday at 2½ P. M.—Lyceum No. 2 meets at Thompson street fareries, at 10 A. M. each Sunday.

PORTLAND, ME.—Congress Hall Association meets for so-

PONTLAND, ME.—Congress Hall Association meets for so-cial conference every Sunday at 3 o'clock P. M. Joseph B. Hall, Pres dent; Mrs. J. K. King, Cor. See'y. Children's Progressive Lyceum at 10% A. M. Joseph B. Hall, Conduct-or; T. P. Bend, Assl-tant Conductor; Mrs. R. I. Hull, Guard-lan; Miss Ella Bonney, Musical Director.

RISE T. 15. Occue, Assistant Conductor.

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

RALEM, MASS.—The Spiritualist Society hold meetings every Sunday at Lyceum Hall, at 3 and 74 v. n. Watter Harris. President; Henry M. Robinson, Secretary; Mrs. Acby Tyler, Treasurer.

Treasurer.

STONEHAM, MASS — Children's Progressive Lyceum meets every Sunday at 10½ a.m. E. T. Whittier, Conductor; Ida Herson, Guardian.

St. Louis, Mo.—The "Society of Spiritualists 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 8 p.m.; Lyceum 9½ 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: Silviey B. Fairchild Conductor of Lyceum; Miss Sarah E. Cook, Guardian of Groups; Victor Vogel, Musical Director.

SATAM F. Cook, Guardian of Groups; Victor Vogel, Musical Director.

SAGRAMENTO, CAL—Meetings archeld in Turn Vercin Hall, on K street, every Sunday, at 11 A. M. and 7 P. M. Children's Progressive Lyccum meets at 2 P. M. Henry Bowman, Conductor; Miss G. A. Brewster, Guardian
SPRINGFIELD, I.L.—The "Springfield Spiritual Association" hold meetings every Sunday morning at 11 o'clock in Capital Hall, southwest corner Flith and Adams streets. John Ordway, President; A. A. Brackett, Vice President; W. B. Planck, Secretary; Mrs.L. M. Hanson, Treasurer. Children's Progressive Lyccum meets at 9 c'lock. B. A. Richards, Conductor; Miss Lizzle Porter, Guardian.

Sycanore. Lt.—The Children's Progressive Lyccum meets.

ductor; Miss Lizzie Porter, Guardian.

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

SAN FRANCISCO, CAL.—Meetings are held every Sunday evening in Mechanic's institute Hall, Post street. Mrs. Laura Smith (late Cuppy), speaker.

Troy, N. Y.—Progressive Spiritualists hold meetings in Apollo Hall, corner of River and Congress streets, at 104 M. and 13 r. m. Children's Lyceum at 23 r. m. Benj. Star buck, Conductor.

TOPEKA, KAN.—The "First Society of Spiritualists and

Anna McClellen, Musical Director.

BROORLYN, N. Y.—Sattyer's Hall.—The Spiritualists hold meetings in Sawyer's Hall, corner Fulton Avenue and Jay street, every Sunday, at 19. M. Children's Progressive Lycum meets at 23 r. M. Aum. G. Kipp, Conductor; Mrs. Ada E. Cooley, Guardian of Grouns.

Cumberland-street Lecture Room.—The First Spiritualist Society hold meetings every Sunday at the Cumberland-street Lecture Room.—The First Spiritualist Society, N. J.—Friends of Progress meetings are held in Society hold meetings every Sunday at the Cumberland-street Lecture Room.—The First Spiritualist Society. VineLand, N. J.—Friends of Progress meetings are held in Plum-street Hall every Sunday at 10. M., and in the every street of Spiritual Society.

VineLand, N. J.—Friends of Progress meetings are held in Plum-street Hall every Sunday at 10. M., and in the every street Hall every Sunday at 10. M., and in the every street Hall every Sunday at 10. M., and in the every street Hall every Sunday at 10. M., and spiritual Society.

tary of Spiritual Society.

VINELAND, N. J.—Friends of Progress meetings are held in Plum-street Hall every Sunday at 103 A. M., and in the evering President, C. B. Campbell: Vice Presidents, Charles Butler, Susan P. Fowler: Recording Secretary, H. H. Ladd; Corresponding Secretaries, John Gage, D. W. Allen: Tressurer, S. G. Sylvester. The Children's Lyceum sneets at 123 p. M. Dr. D W. Allen, Conductor; Mrs. H. H. Ladd; Guardian; C. B. Campbell, Musical Director; Lucius Wood. Assistant do.; B. F. W. Tanner, Librarian; Henry Wilbur, Assistant do. Speakers desiring to address said Society should write to the Corresponding Secretary.

WOBCESTER MASS.—The Spiritualists hold meetings every

WORCESTER, MASS.—The Spiritualists hold meetings every Sunday afternoon and evening, in Lincoln Hall. WILLIAMSBURGH, N. Y.—The Spiritualist Association of late holding meetings at the Masonic Temple, is to be entirely reorganized, the late Secretary's term of service having fully expired.

organized, she late Secretary's term of service having expired.

Washington, D. C.—The First Society of Progressivs Spiritualists meets every Sunday, in their (new) Harmonial Hall, opposite Metropolitan Hotel, Pennsylvania Avenue, between 6th and 7th streets. Lectures at 11 A. M. and 74 P. M. Children's Progressive Lyceum (T. B. Caldwell, Conductor; Miss Marion Litchfield, Assistant Gonductor; Miss Marion Litchfield, Assistant Gonductor; Miss Marion Lytichfield, Assistant Gonductor; Miss Marion Organization, Spiritualist Guardian of Groups; Mrs B. F. Clark, Assistant Guardian meets at 123 o'clock. John Mayhew, President.

YATES CITY, ILL.—The First Society of Spiritualists and Friends of Progress meet for conference Sundays at 23 P. M.

[We would respectfully request all interested in spiritual meetings to forward us a correct list of officers and other matters pertaining thereto, as it is only by individual as-

matters pertaining thereto, as it is only by individual assistance that we can hope to make our announcements re-