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# Fiterary Department.

Written for the Banner of Light. BEAUTY UNVEILED OR THE ADVENTURES OF EDWARD FOSTER

The Enthusiast, the Philosopher, and the Lover.

BY CHRISTOPHER HARTMANN.

There are some charactors who do their looks Most pitcously belie; yet the great God Hath set his sacred seal upon the good, And, in a high and heaven-taught mystery, Connected all good things with all of beauty. This mystery it is for us to learn ; Love's secrets then stand happily disclosed, And sweeter far, to souls of purity, Glows, freed from dross, the right Promethean fire.

> CHAPTER I. Preliminary.

Very deep, undoubtedly; are the mysteries and inevitabilities of love. We have indeed here the greatest mysteries and the greatest simplicities. In this matter extremes meet, as in many, if not all others. The mysteries are involved in the unaccountable attractions, tenacious connections, stronger than death-enough, in themselves, it would seem, to prove immortality. For can it be possible that love, such as is sometimes cherished between two human beings, can all die with the body? It is not of the body; it cannot perish with the body. Then, again, its strange selections. its sudden and unlooked-for beginnings, or its slower growth amid circumstances or with persons where everything at first would seem utterly hostile. How perfectly marvelous it is, that, independent of all mere sensuous passion, the soul will sometimes experience a " love at first sight," which is no mere phrase of fiction; for it is possible that the strength of affinity may be so great as that two need only to meet to realize, all at once, that they are born lovers. Not only in the outer, but in the inner life.

"Bone are never strangers, But soon as seen, the soul, as if by instinct, Springs toward them with resistless force, and owns Congenial sympathy."

And here the simplicities of love begin to be manifest; for it is but the exercise of simple affinities between souls. And when two such by any casuality are made to meet, they can no more help loving than the sun and moon can help attracting each other. Or, what takes place in chemical affinity takes place here in spiritual affinity. It is the chemistry of souls.

Then, again, are the sufferings of love, to say nothing here of its enjoyments. It would seem as if God had, by this one characteristic of love ungratified, unrequited, or disappointed-by the



frequently by the length and depth of his perver sity. This man was called a good salesman. He was good because he could he so politely and graclously. He was a handsome fellow, and the ladies generally liked to trade with him. But when the boy Foster for the first three days had stood and listened to, his abominable falsehoods. his nature was shocked. He said within himself. 'Can I do this? Must I now sacrifice all the principles of honesty in which I have been trained from my earliest childhood, to do this despicable business? How can I ever learn this city way of selling goods?" But how powerful is the force of example! Sad indeed to relate, by degrees he felt his better principles abandoning him, and he learnt to lie in the city fashion. That he ever could have descended to those denths of depravity which characterized our fashionable salesman it is not pretended. There was, indeed, too much of the real, stern, Puritanic honesty in this boy, ever to make him a " good " salesman. He learnt to equivocate and to falsify, and utter in a polite way the most palpable untruths; but at the same time there was always a restraining influence on him which could never carry him to those limitless excesses of false and dishonorable trade. So he was never entrusted with the chief sales, and he was compelled to look on and see Smith ever brightening in the eyes of his employer, and himself thrust aside as only second or third

rate. But an incident now occurred which rather vindicated the course of young Foster, and turned his employer's attention more favorably toward him. It had frequently been mentioned by a confidential friend to Mr. Cushing, the proprietor of the establishment, that this Smith had several times offered him gloves and other small articles at a price far below the usual standard. This excited Mr. Cushing's suspicion, but still, no further evidence appearing, he was still retained and trusted. But on a certain day, when Mr. Cushing was confined at home with sickness, he heard from the next room, which was occupied by Smith, this same clerk several times entering it, opening hastily his trunk, locking it, and leaving again in the same hasty manner. This, in connection with what had before been told him, excited his suspicions still more, so that he was moved to examine the trunk. This he very soon did, when, to his surprise, he found it packed full of goods which had evidently been purloined. from the store. There were shawls, silks, fancy articles and things to the value of several hundred dollars. There were the private marks of the store upon every article, so that there could be no mistake as to the character and intentions of this very accomplished villain. The evidence seemed to be that he was about preparing to eave; in a few days he would prohably have been off. But now he was destined to go in a more summary manner. He was brought up, charged with the theft, and, the evidence of the trunk appearing, was obliged to confess it. Mr. Cushing, being a generous and well disposed man, was not minded to take legal measures with him, but, after questioning him and satisfying himself that he had recovered all he could, at once stripped him of every fine garment he had, clothed him in an old and coarse, but warm suit, (it was now late in the fall,) put an old hat upon him, and, at midnight, bade him leave the city and make the best of his way to a more honorable life. He heard from him a few weeks after, that he had traveled as far as Waltham that night, thence made his way to Onondagua Co, N.Y., which was the place of his nativity; and the last he heard from him, several years, after, was that he had commenced business in that part of the country, had joined a church of the Baptist persuasion, and had the appearance of a reformed man. How sincere it all was, it is not to this day known; nor is his history or whereabouts known to any of the parties concerned in these early adventures But this denouement with regard to Smith was the means of advancing young Foster to the station of head clerk. There was then one other under him, for the store I speak of was one of the smaller kind, and, in fact, so small that it did not survive but a few years, being passed to the common wreck of all such establishments, changing and failing as they were well known to do, quite generally, once in a round of about ten years. There were always a few which survived the general destruction.

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dreadful agonies hereby endured-attested most powerfully to its supreme felicities. For what but the substance of the very highest joys can become the cause of the very deepest miseries? Well saith one of England's sweetest and saddest

poets:

Alas! that circumstance has power to part The destiny of true lovers !"

Such are some of the peculiarities connected with this deepest of all human themes. We have been necessarily led into this preliminary meditation from the nature of our story. We hear much, in the religious world, of "Providence." Can we find anything more suitable for the very highest guidance of an overruling Providence than the destiny of true lovers? Those who are born not to be kept apart, we should think might had received from his parents, he was not one most certainly be led, through the darkest and most bewildering circumstances, to that unity of heart and life which Providence, not Fate, had remains to be seen. We are now looking at him designed for them. And when, too, we think of in the healthy and undefiled condition of his the consequences of this love, of its ineffable de. youth. And I know positively, for I was intilights to the participators of it, so divinely elevated above every other kind of pleasure, and the births, too, that grow out of it-the children that are made to people this human world and the faroff eternities, from alliances which at once and forever stamp the parental peculiarities npon the innocent offspring, we know of no subject so fully fraught with truth and importance, or which could be made the matter of more divine care and direction.

We are now prepared to enter upon our story. It was at the early age of eighteen that Edward Foster, a pale, thin, contemplative youth, with a broad and thoughtful brow, and an aspect every way indicating an abstracted, serious turn, began to think of his lonely condition. He had come from a town in an adjoining State, to enter as clerk in a mercantile establishment in the city. His parents were still living, and he had a goodly number of confidential friends and acquaintances. Yet still he was lonely. His disposition was retiring, and his extreme modesty and diffidence forbade that familiarity and mixing with society which the generality of people more easily acquire. And now, for the first time in his life, he began to entertain serious thoughts of an intimate connection with one of the other sex. He

She sits beside the cradle, And her tears are streaming fast. For she sees the present only. While she thinks of all the past-

Of the days so full of gladness, When her first-born's answering kiss Thrilled her soul with such a rapture . That it know no other bliss.

Oh, those happy, happy moments, They but deepen her despair! For she bends above the cradio, And her baby is not there.

knew of no one; nor could it be for four or five made the subject of. If there is any reservation, years, at least, that he could enter into any such union. But the point here is the motive and the character of our young hero's first thoughts of love. And these, I apprehend, are as different in different individuals as the predominating aim and characteristics of their nature. Sure I am that young Foster was not betrayed into it by any mere sensuous passion, for, although his nature was ardent, and his temperament quick and sanguine, yet at this time, by the constitution given him, and by the careful training which he that could be easily excited to an unworthy object. What he might be guilty of in after years mately acquainted with him, that young Foster's heart only sighed for a partner. How much there is contained in that word! Our young friend wanted some one to whom he could perfectly unbosom himself, and tell everything that concerned him, revealing all his secrets, in full and perfect confidence, and one who could reciprocate that confidence, and be to him the sharer of his experience. Now in this, very largely, is the germ of the true union of souls. Who has not felt the

same want? It is this loneliness, not for want of friendships merely, but for that companionship which consists in the perfect surrender of all one's secret history into the knowledge and keeping of another, that reveals to us the truth of our destined nature.

We are not made to live alone in any of our relations. We are not made even to realize, in our highest state, so much loneliness as consists in the least part of our life's experience being hidden from one other. There may be, indeed, exceptions to this in certain religious experiences, especially in the present imperfect condition of humanity, where confession to the Most High God alone becomes the sovereign privilege and secret of the soul. But we speak humanly and prophetically with reference to perfected states. There mnst be some one somewhere, in some time of life, either here or hereafter, to whom we can impart all that we have ever experienced or been

soul, which, for fear or shame or any selfish motive, we are unwilling to communicate to our nearest and dearest companion, then we may indeed talk of friendship, and of a certain kind and degree of love; it may be a very high degree, but we cannot be united in the holiest and most perfect communion. From the very necessities of the case there is a flaw in it, and an imperfection which more or less disjoins. It is but a partial surrender of one's self; and the reservation that is made shows how faithless is the lover in that respect, and how unworthy, perhaps, is the object beloved of such an entire confidence. It is true that, tried by this test, the marriages of the world present a very imperfect aspect; but we cannot help it if truth will have it so. This is a point of casuistry, perhaps, which may be questioned. No doubt it will be strongly questioned by the corrupted society of our times. And suppose it should be granted, as it freely is, that. in existing marriages, it is best not to divulge some of the sins and peccadillos of which one or both of the parties have been guilty; this is but a concession to existing states of love and unity, but it is no argument for the perfection of those states. Sure I am that perfect and entire love cannot exist until each party can be fully in possession of the other's secret. The wholeness of mutual confidence requires it. And just so far as anything is withheld from the other, as a secret which fear or shame dreads to impart, whether it relates to the past or present, just so far short does it fall of the highest ideal which the soul would fain cherish in its most exalted states. Now there was something of this feeling in the

heart of young Foster. He wanted a companion to whom he could most fully unfold himself. And, from what is known of his future history, I should say that herein was a presentiment of just that kind of a companion which he would one day come to be united with. But let that pass. Suffice it to say that it did argue a purity of character in the young man; it did show depths in his soul which were far superior to the motives for which most marriages are contracted; and he seemed, while not at all influenced by mere sen- | no end, and whose stories could only be measured | "genteel" gambling. He would absent himself

She sits bosido the cradle. But her tears no longer flow ; For she sees a blossed vision, And forgets all earthly woe. Saintly eyes look down upon ber, And the Voice that hushed the sea Stills her spirit with the whisper, "Suffer them to come to-Me." And while her soul is lifted On the searing wings of prayer, Heaven's crystal gates swing inward,

And she sees her baby there.

suous passion, to be already in secret amity with some invisible personage who should in future make her appearance. Hours and hours did he meditate upon who that one should be, or whether so great a joy in this world was in store for him. But are this era of his life should arrive he had to pass through many changes, and receive a greatly additional stock to his experience. He was at first a clerk in a retail dry goods store in the city of Boston. I remember well when his father, one of the most honest of men, came up from the Eastern town of his birth to seek a place for him in some such establishment. The way in which such a business was done in the city then was very different from the method of it in the quies town of his nativity. Then it was emphatically an honest occupation; but in Boston, at that time, (some forty years ago-and I believe it has greatly improved since,) it was, I should say, one of the most hazardous occupations to which a pure child could be put. There were, of course, worse occupations, but I question whether there were any so fashionable, and at the same time so dangerous. I speak not now of a few honorable establishments such as always exist, where, from a sufficiency of wealth or patronage, they can afford to be honest, but of the smaller and more reckless establishments, to which the vulgar epithet of "cut-throat" was sometimes not inappropriately applied. Truly they were most piteous places. They were conducted upon no principle but such as would characterize the merest gambling, and the temptations connected with them were of a nature sufficient to shipwreck the morals of any young man who was not established be- to wear off, and Louiss was in truth quite an enyond the possibility of a fall. I well remember the words of a worthy wholesale merchant, of whom the father of young Foster was inquiring for a suitable place for his son. " Your boy " (said he) " may be fire-proof; but I would n't put a boy of mine into a retail dry goods store." And so indeed it proved to be. Ob, how shocked was his young and honest soul for the first three days that he was in that store! It was centrally situated in Washington street. There was a head sales. His business proving unsuccessful, he gave way man in it by the name of Smith-a tall, goodlooking, assured young man, whose tongue had 'in addition to it, was also addicted to a species of

. . .

Now, therefore, it was that our young hero felt his promotion quite pleasantly; though, from a want of that indomitable brass and assurance which is so necessary to success in many of the world's concerns, he did not conduct affairs so masterly and rapidly as his more famous predecessor

It so happened that all the members of this establishment boarded at one place, which was nearly opposite to the store. The house was then kept by a Mrs. Tracy. Mr. Cushing, the proprietor of the store, was at that time paying attention to Mrs. Tracy's youngest daughter. In fact, he was engaged to her. She was a large, fleshy, buxom, bright-eyed, rosy-cheeked, fair-complexioned girl; and at times her neat dress was such as to give her a very agreeable and somewhat fascinating appearance. After a little acquaintance, the more formidable impressions, which were quite too much for one's sense of the finest gentility, began tertaining and good-looking person. Her good sense and good nature more than compensated for all her disproportion of bodily outline.

She was, I say, engaged to Mr. Cushing. But alas! the misery of these worldly engagements. She had loved him, in the ardency of her temperament, for his really good and gentlemanly qualities; but, from the first, he was known to be at times intemperate, and the habit grew upon him. more and more to the demands of this habit; and

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Wear the smiling bow of promise, And she feels's sad relief; But her wavering thoughts will wander, Till they settle on the scene Of the dark and silent chamber,

> And of all that might have been, For a little vacant garment, Or a shining tress of hair. Tells her heart, in tones of anguish, That her baby is not there.

any one secret dwelling ever so deeply in the

THE EMPTY CRADLE.

There are words of comfort spoken.

And the leaden clouds of grief

#### LIGHT. BANNER $\mathbf{OF}$

from the store sometimes for whole afternoons together, spending his time in this way with a few of his companions, sometimes gaining, and sometimes losing. It soon became perceptible that the business of the store could not be sustained, and one day the doom of inevitable failure came. The goods were all assigned to a Kilby street merchant; but what was most surprising, and what most added to young Foster's stock of city experience, was, that in some mysterious way, the goods had, to a considerable extent, disappeared from the store but a few nights before the failure. It was a dark operation-something that he never fully understood.

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But notwithstanding all the defects and misfortunes in the character and circumstances of Mr. Cushing, he was so truly amiable and generous, and had so much of the real man in him, which at times would show itself conspicuously above all meanness and littleness, that this girl's early love and pride forever clung to him. She know that he was addicted to had habits, that his business in consequence was a failure, and always would be while these habits continued; yet, nevertheless, she had too much false honor, foolish pride, and affection, to cut away from him; and so, like many another, adhered to him through all. She was solemnly pledged to him, had been always true to him, had been his adviser and friend, as well as lover; and the long and short is-she would have him.

But here was a secret. She loved him, but it was not with that full and unabated love which for the first few years had characterized her affections. It could not be. She was not insensible to his faults, and she might have known that if she married him, she would go with open eyes into the tire. Still, what remaining affection she had for him, together with her pride, and her constancy, and her sense of mortification in the event of an open rupture and separation, conspired to keep her true to her engagement, hoping for a better result.

I have said that all the members of Mr. Cushing's store boarded in one house. Now it so happened that "little Edward," for that was the appellation he came soon to be distinguished by, became a great favorite and pet with the Tracy family. The old lady, motherly and kind, just the woman to be the mother of such a daughter, soon manifested toward him the partialities of her hospitable house; and now that Smith's rascality had brought him out, and there were no more favors extended toward the "good salesman," little Edward was admitted to unusual privileges. His simplicity and honesty, and a kind of openhearted good nature, at once endeared him to all the family; and though, from a shrinking diflidence, he never mingled familiarly with any of the boarders, yet with Mrs, Tracy's family he was an intimate. The entire family, which was then at home, consisted of the mother and two daughters. The elder daughter was married, but did not live with her husband. She also had drank of the bitter cup of unfortunate love, had married an artist of considerable celebrity, who had become intemperate, so that she could live with him no longer than the first two years of their union. Sho then retired to her mother's house. But it must here be remarked that this elder daughter was uncommonly beautiful. She had been, in fact, the belle of a neighboring town, before she had moved into the city, and her personal attractions were very great. She had a fine form, large, dark eyes, high and fair forehead, regular features generally, rather sallow complexion, and, altogether, was one of those dark eyed beauties which so frequently command our admiration. She had married a portrait painter by the name of Willard. Mrs. Willard and Miss Louisa Tracy occupied together the back parlor of the house aforesaid, and although no other boarder was admitted to the privilege of their room, the little Edward soon came naturally by that right and favor. Every day, almost, as soon as he came from the store, he would find his way to their door, and either Louisa or Mrs. Willard stood ready to greet him. He was always a welcome visitor. There was not the slightest impropriety ever thought of in Edward's visits to their room; for he was so simple, innocent, and open-hearted, that every boarder regarded him rather as a kind of relative than an acquaintance of the daughters of Mrs. Tracy; and they saw the familiarity as a matter of course. And, indeed, it was more as a brother than anything else that Edward associated so familiarly and so constantly with these two young ladies. He had not the slightest movement of anything like passion toward either of them. He did not even think of love. He could not help admiring the beauty of Mrs. Willard, and no doubt it was the occasion of some closer attachment to her. She was, too, a decidedly intellectual and accomplished person; much more so than the other daughter. They could both sing and play well, but the married daughter had charms which could not be resisted. If Edward had any preference, it was for Mrs. Willard. She was his favorite. There was not a lady of all his acquaintance for whom he had so great an admiration. Louisa saw this, and it naturally made her a little envi ous, for she really had an affection for Edward Edward himself knew nothing of it, for he was so young, and she was so much older, besides being engaged to Mr. Cushing, that she studiously kept the matter concealed from him till at last it could be concealed no longer. One evening, as Louisa was alone with him, she undertook to reveal to him some of the faults of her elder sister. She accused her of vanity, of an intoxicated admiration of her own beauty, and made it appear that she had sundry unamiable qualities which had been the means of augmenting strife between her and her husband. Edward was struck with astonishment. He had never dreamt any such thing. He had taken her for all that she appeared to him. Now, it was not that Louisa hated her sister, or wished to injure her in the least, but only on account of this little affection which she felt springing up in her heart toward Edward, that induced her to indulge in this folly. The young man knew not what to do about it. He understood neither the motive nor the occasion for it. He certainly had not begun to be in love with either of them He could not help admiring the young, brilliant, and accomplished Mrs. Willard; and, with a slight shock upon his sensibilities, he continued to do so. It should be observed here, that after the failure of Mr. Cushing, he went to New York and engaged in a clerkship there. But the boardinghouse in Boston was still kept by Mrs. Tracy, and in the absence of Mr. Cushing, there was hardly an evening that was not spent by Edward in the room of the two daughters. He had obtained a situation in another establishment, of a decidedly superior character, not far from the corner of West street, but where the same ignoble practices which then characterized this business were carried on with success. In this store were one or two clerks who were members of the" Orthodox" church. They were truly well-minded. But they had to comply with the demands of the proprietor of that establishment, and although it was considered an honorable one, and they did a business there of a hundred thousand dollars a year, yet it was the practice, night after night, during a certain season, to take linen cambrio

handkerchiefs and other articles, new and undamaged, and throw them confusedly into a tub of water, and then take them out and hang them upon clothes-lines stretched from end to end of the store to get partially dry, and to sell the next, morning for "damaged." The ladies would pick them off very much faster at the same prices, thinking they must be cheap because damaged. Another practice was also common. It was to take a piece of cassimere or flannel, and cut it in two in the middle, making two rolls of it, marking one piece sixpence or ninepence more than the other, and then put them upon the shelves. When a customer came in, the rule was always to show the lowest priced first, else those would be dissatisfied who only wished for a cheap article, after seeing that which was better. And if the cassimere or flannel at first shown was not deemed quite good enough by the purchaser, then the other roll would be taken down, which originally belonged to the same piece, but which was marked ninepence more, and with a little softer voice and smooth of the hand, the extra price would be named, and as half the people could not tell the difference of ninepence between two pieces of goods, very often the highest priced one would be taken, thinking it must be as much better as the price and the manners of the salesman would seem to indicate. Such was the miserable trickery of a shop of this order.

Young Foster continued in the business, however, for he had begun, and it was not easy changing. And during his continuance, as it was still in the vicinity of the house of Mrs. Tracy, he still continued to board with her, and to enjoy the company of the two daughters. Night after night, while Mr. Cushing was in New York, would they spend their time in the most agreeable manner, and an intimacy was here formed which was never fully broken.

In a year or so, Louisa was summoned to New York to be married. And Edward, having for a sufficient reason left the store that he had last occu pled, now deemed it a good chance to go with her, where, with Mr. Cushing, he might possibly find business to better advantage in that city. His thought was carried into execution. They both went to New York together, and by the means of Louisa's brother, who was residing in that city, a place was soon secured for young Foster in Maiden Lane, where, however, he continued but a few weeks, his qualities as a salesman not being sufficient to keep him in that position.

Louisa was married, and she lived a miserable life. Her husband grew more and more intemperate, and finally had to leave New York, while she was in part supported by her brother, and in part by the work of her own hands. Edward, failing to find permanent business in New York. returned to Boston, and while in search of employment here, spent much of his time in company with Mrs. Willard. There now sprung up an intimacy between them which they never experienced before. Edward began to think of his | suits. misfortunes, and how little, perhaps, he was fitted for the business he was engaged in; and Mrs. Willard sympathizing with him, would also descant in an affecting manher upon her own misfortunes, in the marriage with the man she could woman began to impress and enchant him more and more. She was but twenty-five, and he now nineteen. And love now had fairly begun its without experience, without money, without even any occupation that he could depend on; and she married to another man! This led to an interesting discussion on the nature of marriage. What is it? Do laws make it? Can it be made and unlove make it? But ah! when once made by the laws, no matter how sorrowful, it must abide by the law's decree. And how many kinds of love? 'Do I love?" soliloquized young Foster, "this

dear creature for her beauty? Do I not carry my reason to a greater depth than that? Am I not

#### Written for the Banner of Light. MIDNIGHT. BY MRS, C. L. SHACKLOCK.

I wandered alone in my sorrow, L My soul was o'ershadowed with gloom ; A blight owny blossom had fallen,

And withered its delicate bloom-A blight from the merciless tomb. On that midnight of hitterest anguish I deemed that no morning could dawn; When the light of the eyes that I worshipe l From mo was forever withdrawn ; And I knew that my idol was gone

Without one fond murmur of parting; From the lips that I leved not one kiss ; Ay, gone from this region of darkness To a world of ineffable bliss, But leaving me lonely in this.

And my heart, in the torture of breaking, Cried out for the beautiful dead, Oh, could not the breast which was aching The breast which in agony bled, Still pillow that fair golden head?

Then over my spirit in mercy Was the yell of oblivion drawn Fwoke from my trance, but the glory Of sunshine forever was gone; On my sorrow no morning could dawn

I shrank from the desolate future; As I gazed down the vista of years I could see but the gloom and the darkness, My eyes were so blinded by tears, My soul so o'ersha lowed by fears. Still bends, from the blast of the tempest. The stem whence the blossom was torn ; But through a reft cloud there is gleaming A light in eternity born ;

The glory which heralds the morn Oh, blossom, so tenderly chorished ! Oh, light, from my pathway withdrawn! 'T is only on earth thou hast perished To bloom in eternity's dawn;

My gem from the casket is gone Once more shall my vision behold thee; The parting is but for a while ; With rapture my arms shall enfold thee My soul shall exult in thy smile-

# Original Essays.

In the light of thy beautiful smile.

THE ANTIQUITY OF THE CROSS. A Paper read before the Albany Institute, BY DR. G. L. DITSON.

PART ONE.

Mr. President, and Gentlemen of the Albany Instiutc-For several years I have been collecting material for a work on the antiquity of the cross, not by any steady or laborious effort, but simply by picking up those stray waifs of ancient lore which fell in my way in the course of my literary pur-

Waif originally signified such goods as a thief, when pursued, threw away to prevent being apprehended. Many of the facts which I have collected I think were intentionally scattered, lost put out of sight, to prevent a proper apprehension not live with. The extreme beauty of the young of the subject to which they originally belonged. As one phase of my theme-indeed, the most prominent one-may seem to border too largely on the vulgar and indelicate, I will quote, in exwork. But between what parties! He a youth, tenuation, an appropriate paragraph or two from authors who have with much ability casually touched upon this topic; though this prudential measure would hardly be necessary if my readers would constantly bear in mind that quotation on the title page which with more than a subtile bormade by power of attorney? Can anything but dering of inspiration proclaims: "Evil (only) to him who evil thinks.'

Mr. G. C. Stewart, in his Hierophant, says:

"To symbolize this regeneration and new birth the most appropriate emblems were adopted some of them, and particularly those most forcible in their adaptedness to the subject, are a kind most reason to a greater depth than that? Am I not in my inmost consciousness utterly lonely with-out some one to whom I can reveal myself, and olden times men did not behold or talk about cerwith whom I can repose my whole heart, and be-tween whom and myself there shall be the most itself containing many immodest allusions that we must needs suppress while reading in an audi which ancient religion and science marked the entrance of the sun into the kingdom of summer was the phallum of India and Egypt, that has so shocked the sensibilities of Christian missionaries, although the same emblems are perpetuated in a modified form among us to this day. This symbol-or rather these symbols were the organs generation, fit emblems of fruitfulness, forcible in their teachings, but too rude for this age, and only retained in the modified form of the Roman cross he May pole, the Serpent, and one or more of the Masonic emblems\* and our church steeple At the vernal equinox the Pagans held the great or one of the greatest jubilees of the year. The Passover at this period, and the Feast of Taber-nacles immediately after the autumnal equinox, or, as it was called by the Pagans, the Feast of Bacchus, being the two great feasts of all the ancient Pagan nations, as they also were of the He-brews. The crossification of the sun at the Pass-over" (at the spring equinox) " was the sign of salvation from starvation; at this precise juncture the sum was summand to escape entirely from the the sun was supposed to escape entirely from the power of the Devil and commence his reign in glory. \* \* \* Therefore as the Saltier or St. Andrews cross, forming an angle of twenty-three dethe line, became an emblem of salvation, because ushered in the fruitful season, so, the lingham being an emblem of fecundity, they necessarily became blended into one idea." Some who believed in the crucifixion of Wittoba, or Salivahana, the cross borne in India; in the deaths and resurrections of Adonis. Esculapius, &c., among the Romans, seemed to have ridiculed the early Christians for their emblems: for Minutius Felix, a very celebrated Christian father, who lived toward the end of the second century, in a defence of the Christian religion says," You certainly who worship wooden Gods are the most likely people to adore wooden crosses as being parts of the same substance with your Deities. For what else are your ensigns, flags and standards but crosses gilt and purified? Your victorious trophies not only represent a simple cross, but a cross with a man on it. The sign of a cross naturally appears in a ship, either when she is under sail or rowed with expanded oars like the palm of our hands; not a jugum erected but exhibits the sign of a cross; and when a pure worshiper adores the true God with hands extended he makes the same figure. Thus you see that the sign of the cross has either some foundation in Nature or in your own religion, and, therefore, not

sense or reason, are always embraced or rejected when the eye reached the cross which the horizon with violence and heat. Men think they know, because they are sure they feel; and are firmly mind reflected upon two distinct states of being, convinced, because strongly agitated. Hence pro- or at least physical conditions. The one below ceed that haste and violence with which devout the horizon-the amentha of the Egyptians, the persons of all religions condemn the rites and realm of Ahriman of the Persians-was the redoctrines of others, and the furious zeal and big- gion of clouds, of storms, of sterility, of an ocean otry with which they maintain their own; while as it were of death, while above stretched the perhaps, if both were equally understood, both would be found to have the same meaning, and only to differ in the modes of conveying it.

" Of all the profane rites which belonged to ancient polytheism, none were more furiously inveighed against by the zealous propagators of the stated, was the cruz ausata.\* "This variety of the Christian faith, than the obscene ceremonies per- cross is found also in the sculptures from Khorsformed in the worship of Priapus; which appeared obad and the ivories from Nimroud." The priests not only contrary to the gravity and sanctity of hold them in their hand hanging down at their religion, but subversive of the first principles of side, or extended toward a deity. Monsieur La. decency and good order in society. Even the jard, in his Observationes sur la croix ausee, refors it. form itself, under which the god was represented, says Dr. Smith, "to the Assyrian symbol of diappeared to them a mockery of all piety and devotion. \* \* \* But the forms and ceremonials tian antiquaries quite reject the theory." "In of a religion are not always to be understood in their direct and obvious sense; but are to be considered as symbolical representations of some hidden meaning, which may be extremely wise and just, though the symbols themselves, to those who know not their true signification, may appear in the highest degree absurd and extravagant."\* I will now enter more directly upon my subject. The cross was an important emblem in the Pagan rial mysteries, and was used as an hieroglyphic of life. 'It is retained," says Mr. Mackey, "in one of its modifications, the triple 'tau,' as an emblem of a high Masonic degree according to the English ritual, and is plentifully distributed through the symbols of the ineffable and philosophical degrees. As an emblem in the degrees of chivalry it hears a strictly Christian allusion."†

The crux ausata in the Egyptian mysteries was a symbol of eternal life, whereas the simple cross, or several crosses upon an upright shaft, was an emblem of regeneration. I have one that was presented to me by Madam M, while I was visiting Monsieur the Bey Marriette, at Memphis. The antiquity of this cross we can carry back to that ancient period when the nileometer was erected on the banks of Egypt's great benefactor; but it is perhaps impossible to ascertain how far into the night of the past this would take us. I have seen one of these nileometers at Rhoda, opposite to Cairo, and another at Elephanta, just north of that wall of granite which separates Egypt from Ethiopia, 24º 5' 23" N. L. The former consists of a slender, graduated pillar of marble, standing in a well; the latter consists of a staircase descending to the river, having one of its walls marked off at proper intervals by engraved lines, which give the different elevations to which the river rose under the Cassars. These, however, are probably modern when compared with those which, doubtless, in the time of the Pharaohs, were an important adjunct to every city, and were annually watched with greater solicitude and more intense anxiety than any other object, or, if I may say, event that might threaten the weal or wos of the nation.

The nileometer at Elephanta is mentioned by Strabo. There was one much older, at Memphis. which it is said was transferred by Constantine to a church in the vicinity of the Serapium, but which was sent back by Julian to that temple. There is also, I believe, some historical traces of one about 2000 years B. C., in the time of the celebrated Morris, the Pharo Thotmes IV. Then eight cubits in the rise of the Nile were sufficient, but fifteen were required when Herodotus visited Egypt; now twenty-one are only deemed as ade quate to the necessities of the country, though when eighteen are reached the canals are cut.

When the river does not rise high enough to overflow its banks or flood the canals the greatest consternation seizes upon all classes, for starvation stares the great mass of people in the facethe majority being very poor-while the few who are wealthy are aware of the pressing demands that will inevitably be made upon their purses and their sympathies.

When, then, the important transverse line upon the upright shaft-forming together the crosswas slowly approached by the rising waters, or

## SEPTEMBER 17, 1870.

forms with the shaft or line of sight, the oriental milky way, the starry road of happy souls, journeying to the great Om. The circle of the horizon then turned upward, above the cross, represented a region beautiful in its nature and peopled with the good. Thus united, their symbol, as has been vinity, the winged figure in a circle, but the Egyp. Egyptian sculpture," says the Bible Dictionary, 'it is variously called the Key of the Nile (referred to above,) the character of Venus, and the emblem of life."

• No one, I think, can cast his eye straight forward to that line of junction between the heavons and the earth, without discovering how very easily, how naturally derived would be this conception of that symbol, which, with slight and un-important variations, has been revered by all the nations of antiquity, even including the Mexicans, from time immemo-rial

HEALING BY RELICS .- SPIRITUALISM.

In Woodhull & Claffin's Weekly, of Aug. 27, there is an interesting paper under the head of "The Barefoot Friars of West Hoboken." Eyes that were diseased past all the common surgery were restored to health in such way as in all ages has been considered marvelous or miraculous. Even the relator, Mrs. Battey, says she had "tried all human means " in her " desperate case." Is it superhuman that the unfleshed human spirit should unite and work, in apt conditions of mediumship, with human spirits in the flesh? This mode of being and doing has always been a power in all the religions, and has potently helped to make them what they were and are. It is a true power, and should be better understood in order to keep it from being perverted by ignorance and superstition. The priesthoods of all religions have appropriated this power from earliest antiquity to the latest Indian powwow, where the medicine-man or medium can often do as marvelous works as the barefoot friars of West Hoboken. Now, whether we call it magnetism, mesmerism or Spiritualism, or gift of healing by the laying on of hands, by relics, by planchette, or other mode of putting in an appearance, it is none the less a reality, and a true power in its mode of being, having its laws and conditions under which its various effects may be wrought. To our own mind, after numberless experiments along this plane of being, it has been demonstrated that there are unfleshed intelligences-human soulswho were once in the flesh, and that they can blend and work with fleshed humanity in a certain rhythmical order of Nature-not contra-natural, miraculous or supernatural, but only a way of life as natural as any other in consecutive causation. Spiritualism is opening the way whereby we may pass into the hitherto secret chambers which have been hermetically sealed lest the profane should " penetrate into dark corners and disembowel sacred mysteries." Healing mediums are abroad in the land doing cures by the same power, or gift of the spirit, or virtue, that is transmissable through the medium of a relic in the hands of the mediums of West Hoboken. True, the Roman and Protestant hierarchies may claim their own gifts of the spirit as of God, and denounce the "without" as doing the works of the devil-may claim that the church brings its airs from heaven, and that the Spiritualists can only bring blasts from hell and work with goblins damned. But so it was said of "one Jesus," or 'Spirit of health," or of those who healed in that name, that they were of the house of Beelzebub. Whether we personify the power and call it the Holy Ghost or the Devil, its various grades of operators are along the same plane of law and conditions. The pot may call the kettle black, but this can suffice only for those in spiritual bondage, and not for those in the freedom of the larger light. In the science of religion, biblical or church Spiritualism cannot be permitted an exceptional experimentum crucis, but must be amenable to the common law in causation, having no links severed from the chain of all spiritual being. The fullness of the Godhead spiritually blends with the fullness of the Godhead bodily, and thus becomes Him in whom "we live, move. and have our being." More or less may be the manifestation of the spirit, given only in such measure as may accord with its laws and conditions. Even "Father John" confesses that " many have applied for the blessing and a cure, but all are not healed. We cannot promise anything." This is the exact counterpart of the working in Spiritualism. One medium may fail in a case where another succeeds. Jesus could not always do the mighty works, and other seers, prophets, or mediums, may some times be lessened of their virtue as conveyances of the word or power of God. .The rod of Moses, like the relic of St. Paul of the cross, might heal the bitter waters, and the modern divining rod might locate a spring of water, when behind both the sacred rod and the witch-hazel there were apt mediumistic links in the chain of being and doing. There are many things in heaven and earth that transcend the old formulas, and the fossil theologians on the one hand, and the shortsighted scientists on the other, may fail to come to time, and so fail to harmonize and blend with C. B. P. the new Catholic church.

sacred confidence? And why should this dear friend be married to a brute?-a brute, too, who has forsaken her, and is dead to her? Oh, let me, if possible, redeem her from this fatal bondage, and if I can love her worthily, then let the pure heavens hear witness to our sincerity."

Such was the dangerous and somewhat improper feeling that now existed. Mrs. Willard saw with evident pleasure the increased affection which was growing between them, and encouraged it. But what could it result in? Was there any prospect of divorce, or of death, or of anything that could cause their love to be any other than a half-gratified feeling, and a torment to them? Such a question did not disturb them at all. They loved. That was enough. They delighted to be in each other's company. They were uneasy when not together. They supposed that they had a right to love, and to indulge in that sweet and pure pleasure, which now mutually existed between them. And so they lived for the space of several months, during which Edward procured himself another situation, and Louisa remained in New York under the care of her brother.

Then another change came. Mrs. Tracy, being omewhat infirm, could no longer support herself well at the boarding-house: her debts had accumulated to a considerable amount; and she was obliged to sell out and remove to the State of Maine, where, in the family of a near relative, she proposed spending the remainder of her days as an assistant and co-worker. This made it necessarv for the daughter to seek some other support for herself. Nothing offered in Boston, but just at that time a very near friend of hers, Mrs. Pierce, was about starting for New Orleans, to open a fashionable boarding-house there. She roposed to Mrs. Willard to go with her to live in er family, and with the assistance she could render and the company she would be, to remain with her for a small compensation-enough to clothe her well, and something besides. She accepted this invitation, and, trying as it was to Edward, sailed for New Orleans in about six weeks from the time of the proposal.

During this time Edward and Mrs. Willard were necessarily much together. They both deplored the separation, but acquiesced in it as the best thing that could be under the circumstances. Visions, too, of a future meeting in that Southern city would flit before their eyes. He supposed that he might, if a good report was heard from there, soon join the lady of his heart, and prosecute his business there as well as here. So they parted. It was a pleasant day in the month of September. There were no unusual leave-takings, but I must not fail to mention that the night before their separation, that which until now had not been indulged in-kisses of a hearty and pure affection-sanctified and made holy the bond which had been comented between them.

[To be continued in our next.]

"Bury me in a Pompadour waist, cut blased, was the last request of a Vicksburg girl.

to be objected against Christians."‡ Richard Payne Knight, in his curious and interesting work, the "Worship of Priapus," remarks that "On all common subjects the dominion of passion and prejudice is restrained by the evidence of sense and perception; but when the mind is led to the contemplation of things beyond its comprehension, all such restraints vanish; reason has then nothing to oppose to the phantoms of imagination, which acquire terrors from their obscurity, and dictate uncontrolled, because unknown. Such is the case in all religious subjects, which, being beyond the reach of

• Hierophant, p. 62. † Idem, p. 232. 1 Min. Fel. Sect. xxix. Higgins ii, 116.

when a floating transverse piece of wood was gradually lifted to the desired point by the hastening flood, life or death was really hanging upon the issue; and when the waters really reached the long-watched for height, it was an emblem of their salvation, and was heralded as such by fleet and shouting couriers as they spread the joyous news throughout the expectant land.

At this epoch, Sirius, too, was a harbinger of glad tidings; its helical rising was a sure forerunner of the rising of the Nile: he was like. John in the wilderness predicting the coming of a saviour.

It is easy now to see why this figure should be impressed upon the Egyptian mind as one of transcendent moment, and why it should be regarded as an emblem of their most precious interests and become the symbol of higher and supermundane anticipations. The dog-star also must necessarily hold a most important place in that realm of thought which engirded that solemn period. Its coming, its brilliancy through the pure atmosphere of the desert, must have made it preëminently an object of profound regard.

The dog in some portions of Egypt was held in great veneration, but whether in connection with the constellation canis mojor I cannot positively

say. If, however, it had this association, I think it would have been an object of universal national worship. Some think he was the Anubis of the Egyptians; was the offspring of Osiris and Nepthys and the sister and spouse of Typhon, and that he inherited the wisdom and goodness of his father. Others say that Anubis had the head of a jackal. In this there may be some mistake-the Greeks certainly confounded the two. Hermes was identified with him and with Sirius, the precursor of the inundation of the Nile, and the "terrestrial symbol of which was the gazelle, that flies to the desert on the rising of the stream."§ Plutarch says "that some of the Egyptian writers understood by Anubis the horizontal circle which divides the invisible from the visible part of the world." "Other writers tell us that Anubis presided at the two solsticial points, and that two dogs, (or jackals.) living images of this god, were supposed to guard the tropics along which the sun rises and descends."

As the ancients were in the habit of symbolizing almost every thought, every prominent idea that seized upon them in their universal, their constant contemplation of Nature, I can see why they would naturally deify the horizontal line, referred to by Plutarch, which divides the invisible from the visible part of the world. The line of sight along which the eye traverses the earth to its visible boundary, is, so far as the action of the eye may be concerned, a narrow circumscribed band of territory, which, at right angles with the horizon, is like a straight column, the slender shaft of the nileometer for instance, across which lies the line of water, forming the sacred ' tau'-

• Worship of Prispus, p. 14. † Mackey's Masonio Lez. 1 See further on what the Abbé Pluche says. § Class, Dio. Hermes. Herod. 11, 82. Class. Dic. Anubis.

#### HEALTH POSSIBLE FOR THE RACE.

BY GEORGE DUTTON, M. D.

The conditions on which health depends are simple and easily observed. Among the domestic and wild animals, health is the rule, sickness the exception; and no good reason can be given why he same should not be true of man and woman Was reason, which has been considered as his distinguishing characteristic, given to man for no higher purpose than to deprave his appetite and vitiate his taste? We cannot believe it. We have faith not only in the Creator but in man, and we know that he aspires to health and a noble manhood. Let us all seek to aid him and improve the race by securing for ourselves the fullest expression of perfect health. Let each reform one, and that one himself. A noble specimen of manhood or womanhood is a god-send in society. Example is contagious. Health and beauty are synonymous terms, and beauty is the robe of divinity. We everywhere instinctively pay it the swift homage of our hearts, and are made better by it. Hence a beautiful person is a public benefactor. We all seek to be beautiful, and crave it for our children. It can be secured only by the realization of the most perfect health, for health is the index of integrity of form and function. Form and feature are modified by intellectual culture, for the mind is a sculptor, ever chiseling

## SEPTEMBER 17, 1870.

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#### BANNER OF LIGHT.

away at the features. As is the inward so will soon the outward be, for the body is the result of the indwelling spirit's work. The face will become serene and beautiful by long association with the best creations of Art. The highest order of beauty is of the soul, and culture or education can alone develop it. But health is the base, and instruction the ornament of education. To develop the entire man and woman in most perfect symmetry is our work, and the light of modern science clearly points out the course to be pursued. Physicians must come to the rescue. But the selfish interests of physicians are directly opposed to the permanent health and wellare of the people. What can be done? Simply apply good practicalcommon sense. Pay the physician for instructing the people how to always avoid disease, or in other words, for teaching the conditions on which health depends. Pay him a salary, and make him, by law, inspector of the sanitary conditions of all under his charge. West Randolph, Vt.

> A CHAPTER ON SERVANTS. BY JANE M. JACKSON.

Employers must sometimes reflect upon the very important part their servants take in the histories, duties and cares of families. They observe a great deal more than any other class of neople. The silence imposed upon them by our presence tends to concentrate their thoughts on us, calling forth their powers of observation: their ignorance makes them dangerous judges of our actions. To know and understand human nature is necessary in dealing with this class of society. They should not be looked upon as mere machines of drudgery, having no part in the interest of the family, or crushed down by continual faultfinding, and unkind reproaches. All human beings are alike. Down in the depths of the heart are the germs of love and kindness, and heads of families will find it better to rule by love than fear. We often hear of the carelessness and malignity of servants, but seldom of the many deeds of kindness-requiring energy and patience with which they were accomplished, arduous tasks performed during the day, and often in hours strictly their own. Volumes can be written of acts of devotion done by good servants, when their sympathies were aroused. Mothers of large families can bear testimony to the unselfish labors of faithful nurses, who have watched over the sick beds of their little ones, sharing their anxieties with true love and sympathy, obedient to the many demands made upon them, their patient forbearance and self-denial in times of physical suffering. In some families servants have been retained for generations, and it shows mu- "creased up galm" with a firdy doubt houser then we often are the apartuments devolved to the use of series at the apartuments devolved to the use of series at the apartuments devolved to the use of series at the apartuments devolved to the use of series at the apartuments devolved to the use of series at the apartuments devolved to the use of series at the apartuments devolved to the series at the apartuments devolved to the use of series at the apartuments devolved to the series at the apart of the series at the apartuments devolved to the series at the apartument apart approval form the derivant propries of the series at the apartument aparument apartument apartument apartument apartument apartument tual worth, kindness, and just dealings. How often are the apartments devoted to the use of

# Banner Correspondence.

From E. S. Wheeler. "I celebrate myself."- Walt. Whitman.

EDITORS BANKE OF LIGHT AND FRIENDS-ORCO MORE, "among the sons of God," as a distinguished gentleman formerly did, I provent myself. The aforesaid character, spoken of in Joh, appeared among the sons of God, who re-ported themselves and their doings in heaven; I seek to ported themeives and their doings in heaven; I seek to report myself, and the things accomplished on the record of those workers, who are as much the sors of Gon as any-hedy ever was, which record appears nowhere so clear and full as in the columns of the *Banner*. Confining, for the sake of quick, my labors for the last fow works entirely to my oien parish. I have been heard from in Ohle, in New York, in Pennsylvania, in New Jersey, and in Massachusetts. Moi-estly cautious of infringing upon some other "diocess" than my own. I have shut myself up for a whole month in these narrow limitations! But I shall not long endure being *hemmed in*, for before the close of the year I must "mani-fest" and "communicate" in Washington, Baltimore, and Philadelphia; after that comes 1571, and we shall see what or how, but feel inclined to "stand by" and "hear a hand" whenever and wherever I hear the word of command reach my own spirit.

my own spirit, My last public utterance in Ohlo was at Palnesville, on The-L. S. & M. R. , a good read and a good place; consequently, speakers and media going West had better go that way, and

In State in R it, a Boot name and the state is the second state of the second state is and media going West had better go that way, and stop there. They will, if worthy, find a welcome: if not, charity and instruction. My lecture in Painesvillo was more accidental than incidental, consequently not as well advertised or attended as would have been the case otherwise. Yet the audience was not small, and was of excellent quality. The friends scemed to onjoy and professed to improve by what they heard from me, while I was highly gratified by observation of their beautiful I vector, which has reached uncommon perfection, and still is full of ambition. Here, too, I had the pleasure of meeting the father of a young man I had cured of delivium transma and the low of whiskey by the use of means pointed ont by splits some time ago to your advertiser, Dr. Beers. You will excuse my mention of this, inasmuch as the cure occurred and the Doctor publicly acknowledges his indebtedness to the immortals. However, I received the heartfelt congratulations of the father, for the cure of the sould may be song man was a magnanimous person.

of the father, for the cure of his noble son, for the young man was a magnanimous person. When theological teachers got beyond "total depravity," they will find "the cause and cure of evil" more in the morbid conditions of the physical than in any fancled influ-ence of the devil, or natural inherited gamerone of the soul, on necount of that bruising, conturing fall that Adam and Evo promisenously tumbled into! Dietetic and therapeutic, rather than sectarian and dogmatic, is to be the salvation of the world! Soap and water is more truly preclous than the "blood of Josus;" and a well conducted cook stove better than the "cross of Christ!" "He (or she) that hath ears to hear, let him hear." On the 30th and 13ts of July last I was "working out my estavition" "at Albion, Orlens Co., N. Y. I suppose my

hear, let him hear." On the 30th and 31st of July last I was "working out my salvation " at Albion. Orleans Co., N. Y. I suppose my "footsteps on the sands of time " in Painesville were oblit-orated from special memory by the great Lyceum colobra-tion subsequently held there, where a perfect tidal wave of elequence, wisdom and splendor must have thrilled and filled the multitude; but in Albion I had more room than strength, and with help did work which will "tell for the eternities." For many months our modest, genial, and faithful friend, A. C. Woodruff, and his cultured spiritual wife, (formerly Mrs. Clark.) have been working a labor of love, in honest earnest, hence the ground was ready, and while I feit a right to complain that too much was left to me, yet I am glad I had strength for the occasion. There was a large and general attendance in the principal hial, and though Mrs. Woodruff and friend W. both spoke, your humble servant was on his feet as much as ten hours, those two days. How I did it I do n't fally understand; and how that large audionce *endured* it, is one of these mysteries I do n't believe even the day of judgment can explain! They are a very polito people in Albion, for after all they suffered from me, topy invited me to "come again!" If it was "Barkas-tical," I could not detect the irony, especially as they "crossed my adm " with a fit do low cancer. iteal," I could not detect the ions, aspecially as they "crossed my palm." with a fifty dollar honorarium when wo said good by, N. n.—I will go there again, my brethren I The Lord calls, and who am I that I should refuse(?)—fifty

# nodern Spiritualism, as advocated in the Banner, and his modern Spiritualism, as advocated in the *Danker*, and his own messages received from a belowed daughter who passed from earth nine years since, were preclous to him. $3 \circ 0$ Mr. R. has been a member of our City Government, and contractor for most of our public school buildings; and was considered one of the most capable men in bis calling in this community."

Pennsylvania.

MECHANICSBURG.—O. Gleim writes, August 27th, with reference to the mediumship of Dr. Samuel U. Meyers, who is now about ready to take the field for the relief of sufferreference to the melliumship of Dr. Salmei U. Meyers, who is now about ready to take the field for the relief of suffer-ing humanity. The Doctor, he says, is a believer in the harmonial philosophy, and a magnetic healer of high powers. He has already performed some very remarkable cirres (by laying on of hands, manipulating, &c.) of chronic cases, which were pronounced incurable by the medical fraternity. The Doctor is a regular member of the medical profession, being a graduate of one of the first colleges, he having deemed it necessary to obtain a good medical education, feeling assured that it would facilitate and assist him in diagnosing discases, and in that way ald and assist in the healing process by spiritual magnetism. He has had con-siderable experience in the healing art, as many could testify, having been engaged at it more or less for two years, in which time his success has been remarkable, and many have been benefited by his treatment. Mr. Glein further says : "We hold circles every week in our town at Bros. Breneman and Seifert's alternately, Bro, Seifert being partly clairvoy-durpressional medium, from whose peneliew are caubied to get many good and truthful communications along with valuable tore.

Impressional medium, from whose peticil we are enabled to get many good and trathful communications along with valuable tests. We have also rapplug and tipping mediums. The otrices are well attended, by searchers after the truth, skeptics, &c.; but ignorant and bigoted orthodoxy predomin-ates to a very great extent, consequently the cause pro-gresses slowly, notwithstanding the fact that we have live Spiritualists and carnest workers among us."

#### New York.

New York. GROVE MEKTING AT CICERO.--F. M. Davis writes: "The seventh annual grove meeting at Gierro, N. Y., camo off on the 27th and 28th of August in Father Haskeil's grove, Warren Woolson, speaker. It commenced on the af-ternoon of the 27th, with but a few present; but that few gathered in the grove, elected their ollicers, and spont the romalning time in an interesting conference meeting. Miss Filizabeth Talmadgo was chosen President, and Frank M. Davis, Beeretary. Miss Talmadge is a lady of fine abilities, and a good clairvoyant. She has performed many remark-able cures, both magnetically and by the use of medicine. In the several mediums present some interesting maifesta-tions were given. Two discourses were given the second day. They were listened to with scenning interest y a good audience. Mr. Woolson is a good speaker, and de-serving the opatronage of those in wanto fa lecture. These meetings have been kept up malnly by the offerts of Father meetings have been kept up mainly by the efforts of Father Haskell and Mr. Ball. Although Father Haskell is over four Haskell and Mr. Ball. Although Father Haskell is over four score years of ago, his step is as buoyant, his mind as active as many that have seen only half his number of years. He was a member of the Baptist Church for fifty Years; twenty of these years ho was a deacon. But the conflues of Ortho-doxy were not strong enough to hold a progressive mind like his. With the advent of Spiritualism he burst the fetters and became a firm believer in the beautiful truth of spirit-commune

communion.

Vermont.

Vermont. ST. ALBANS.—Charles Thompson says: "In reply to Mrs. Blair, let me relterate that among the many media de-veloped in this county from time to thue there is not now one remaining to whom the public have access. In a former article I named Mrs. Blair as being among the number who have been effectually either driven out or reushed out by per-secution and popular disfavor. I did not refer to her deroga-torlly, but rather with approbation, as being the only sur-vivor of the flory ordeat before which so many have disap-peared; for I belleve her to have been developed as a wri-ting medium ton or twelve years ago therefore her state-ment that she was recently developed at Montpelier I am unable to understand.<sup>9</sup> Be that as it may, no successful medium has long remained in our midst. We wish the pub-lic to understand what the state of Spiritualism in this place is, so that if we invite speakers or media to make us a call, they will understand there is work to do—the breaking-up-plew is yet to be driven through the sell, and that the har-vest is in the future and not now ripe for the sickle."

• Mrs. Blair probably referred to her recent development at Montpoller as a medium for paintime pletures under spirit in-dimence, which is her distinctive feature, and the one by which she is best known to the public.—Eps. B. or L.

lillnois.

**Hilnois.** AURORA.—E. J. Parwell, M. D., writes as follows, Aug. 24th: "For twenty years Thave ridiculed and scoffed the idea of spiritual manifestations and spiritual healing, but now I submit the following for what it is worth. The scales have already fallen from my eyes. My soul looks through the windows thereof no longer peering through misty darkness, for the glorious light of a happy spirit-world now rules there instead. Some two months since, while casually sitting with a friend near a table, upon which casually sitting with a friend near a table, upon which was writing material, my elbow and fore arm was suddenly selzed by some invisi-ble power, firmly, painfully and suddenly shaken at the el-bow, at the same time drawn to my friend, then instantly thrust forward, grasping a pen, and immediately and plainly writing, 'No man can de as you can.'" Our correspondent being much astonished, endeavored to a tise and go out of the room, but found himself unable to do sub- the influence continuing to write, and ro-write the sentence. He is nu-able to decide what he ought to do, still is convinced that it is an outside power, and desires to know what will—if any-thing—be the result of this strange manifestation. **Hadiana.** 

#### Indiana.

Indiana. PRINCETON,-Eliza Hellerman writes, Aug. 11th, that Mrs. S. A. Rogers, who has been for somotime laboring in the West as a lecturer, test medium and clairvoyant, is about returning to her New England home. Our corre-spondent hopes she will receive thror the velceme she de-serves. Bho leaves behind her a host of dear friends whose interest in her fature welfare will be deep and abiding. She is cheerfaily recommended by those who have heard her in the West, to societies eastward desiring a speak<u>or</u>. Her address for a short time will be Rock Island, 11th, care A. J. Grover, M. D. A. J. Grover, M. D.

Maine.

ROCKLAND.—Geo. Smith sends money for subscription, and highly compliments the Banner of Light for its labors for progress in spiritual things. He gives an account of the

#### FRATERNITY.

The following exquisito inspirational poem was published In the Banner of Light for May 20th, 1800, being delivered by Miss Lizzle Doton, under the inspiration of Robert Burns, at the close of her lecture at the Melodeon, Boston, Sunday evening, May 13, of the same year. It was read with great effect by Dean Clark at the late camp meeting of Spiritualists at Walden Pond, Concord, and is republished by special request.

> Could ye but ken, ye sons o' men, How truly ye are brithers, Ye'd make guid speed to stand agreed, The'born o' various mithers. Ane common breath, ane common death, Ane harne in liceven allove ye— Ye are the fruit frae one great root In the guid God who lo'es ye. All high and low, all empty show, All high and low, all empty show, All onvious differences, Will fade from sight and vanish quite, When men come to their senses. Each living man works out the plan For which he was intended. And he does best, who will na' rest, Until his work is ended.

Your needors' blame, or sinful shame, Your neobors' blanne, or suffal shanne, Should gie your soul na' pleasura, For while ya Judge, wi'eruel grudge, You fill your ain sad measura. The bo'it hunsel' could scarcely tell Which o' yo was the better; Ho wad be laith to leave ye, baith, While either was his debtor,

Here in life's school wi' pain and dool. You get your education, While mony a trip and sinful slip, Helps on the scul's salvation. The unce skeight wi's heads full high, Wha feel themselves maist hely, Oft learn through sin, how to begin True life annung the lowly.

Baith you and I may gang agley,; For 't is a common faili But hauld awayi we need na' stay A weepin' and a wailin'. The God aboon cares not how soon We leave our sins behind us; He does not hate us in that state, Nor set the Do'll to mind us.

And as for Holl o' which men tell-

And as for Hell o' which men tell— I'm sure o' the opinion, There's na' such pince o' " saving grace," In all the Lord's dominion. And these who rave, puir souls to save, Wi' long faced, plous fleechin',§ Will find far hence, that common sense Is better than such preachin',

That which yo ca' the power o' law, Is but a pulr invention ; It counts the deed as evil seed, But winks at the Intention Could men but be mair truly free, In all things less restricked, The world wad find the human kind Wad na' be half sao wicked.

The pent up steed kept short o' feed, Is wildest in his roamin' : And dammed up streams wi' angry gleams, Dash o'er each hindrance foamin'. Therefore (I pray take what I say In spirit, not in letter,) Mankind should be like rivers, free— The less they 're damned the better.

You need na' heed the grousome creed, Which tells ye o' God's anger ;

on Naturo's page from stringer, Ilis lovo is written stranger, God's providence, in ony sense, Ilas mover been one-sided, And for the weal o' chick, or chiel, Ile amply has provided.

The winter's maw, the birken shaw, ; The gowans f brightly springing. The murky night, the resy light, The nurve black, the rosy light, The laverocks 50 gally shaging, The springs return, the wimplin burn, [† The cushat]] foudly mated, All join to tell how unce well God lo'es all things created.

Then dinna strive to live and thrive Sao selfish and unthinkin' But firmly stand, and lend a hand To keep the weak frae slakin' 'T is love can make, for love's sweet sake, A trusty flerss in sorrow, Wha spends his gearg | wl'out a fear O' what may be to-morrow.

The preachers say, there 's far awa', A land o' milk and honey, Where all is free as barley brie, And wi'out price or money. But Arre the ment o' love is sweet, For souls in shiftli bindness, And there's a milk that 's gold for ilk,"? "The milk o' human kindness."

The lift aboon<sup>9</sup>3 will welcome sune, The wayworn and the weary, And angels fair will greet them there, Sae winsome and sae cheery. But while they stay, make smooth the way, Through all life's wintry weather. Until ane bield;3 and common shield,

Shall hauld yo all thegither.

\*Norrow, (Very proud. ; Gonstrav. SPraying. ; Birchen grove. ; Plowers. \* Larks it Running brooks. ;; Dove. SS Friend. [] Money. ; Ench. \*3 Heaven above. ; 3 Shelter.

MNSN NELLIE L. DAVIS, 49 Hutterfield street, Lowell, Mass. Miss. E. B. DASPURTI, M. D., trance apeaker, formetry et Bioton, Lawrence, Kan, Dav. Ad.
 MISSN T. DICKNEW, Inspirational, Vinciand, N. J., will answer calls in New Hampschre and Vermoni on, N. H., will answer calls in New Hampschre and Vermoni on N. H., will answer calls in New Hampschre and Vermoni on N. H., will answer calls in New Hampschre and Vermoni on N. H., will answer calls in New Hampschre and Vermoni on N. H. will answer calls in New Hampschre and Vermoni on N. H. will answer calls in New Hampschre and Vermoni on N. H. will answer law in New Hampschre and Vermoni on N. H. will answer law in New Hampschreit in Troy during April. Will accept engagements for May, June and July, Address, 194 West Fayetta street, Baltimere, Md
 Miss, FARLA, A. FIELMOR, Nuch Malten, Mass.
 Miss, FARLA, A. FIELMOR, Nuch Malten, Mass.
 Miss, FARLA, A. FIELMOR, Nuch Malten, Mass.
 Miss, FARLA, A. FIELMOR, Hause and Inspirational speaker.
 Miss, FARLA, A. FIELMOR, Hause and Inspirational speaker.
 Miss, FARLA, F. FIELMOR, Hause and Inspirational speaker.
 Miss, M. Wather, Miss, Tanne, Williamsburgh, L. I., N. Y. CHARLE, D. FARLS, Hauser, Hauser, Mass.
 Miss, H. A. FIELMOR, Hauser, Mass.
 Miss, M. W. Kang, H. B. Fielder, H. H. Miss, M. W. Care, P. F. Bowler, Miss, M. W. Care, P. K. Bowler, Miss, M. M. G. GHERS, Princeton, Mos.
 Miss, M. W. Halama, Miss, Satters and Teerling, Miss, Miss, M. C. GHERS, Princeton, Mos.
 Miss, M. C. GHERS, Princeton, Mos.
 Miss, M. Manker, Berley, Miss, Miss, Miss, Miss, Miss, Miss, Miss, M. Miss

D. P. KELDGG, East Frammun, inspirational speaker, Breedswille, Much.
D. P. KAYNER, M. D., Erie, P.a. GRONGE F. KITTRIDGE, Buildeb, N. Y. GRONGE F. KITTRIDGE, Buildeb, N. Y. Mus, M. J. KUTZ, Bostwick Lake, Mich.
J. S. LOVELAND, 300 Jessle street, San Francisco, Cal. Miss JUSNIE LEVS, Inspirational speaker, will lecture in Plymouth, Sept 25; in Sai. Jn, Dec. 1 and H. Aldreas, care Dr. B. H. Crandon No. 4 Tremont femple, Boston.
CEPHAN, B. LYNR, Unspirational speaker, imay be addreased care (Justriem Spiritualist, Cleveland, G. Mass, E. LAND, No. 4 Tremont femple, Boston.
MARY F. LONGDON, INSPIRATIONAL speaker, 60 Montgomery street, Jersey City, N. J.
MIS, A. L. LAMIERT, trance and inspirational speaker, 959 Washington street, Boston, Mass.
H. T. LEOSARD, Trance speaker, will answer calls to lecture on "Temperance" in the trance or clairvoyant state. Address, Joseph H. LEWS, Inspirational speaker, Yellow Spring, O. Mus, F. A. LOAN WILL ANSWE Calling to the strates Martine, Mass.
JOSEPH H. LEWS, Inspiration, Bost, Bort, P. O. DOS 807.
MRE, NANA M. MIDDLEBROOK, BOSTA, Burgardinal speaker, Mass.
JONE MAYNEW, Wishington, D. C., P. O. DOS 807.
MRE, NANA M. MIDDLEBROOK, BOS 774, Hidgeport, Conn. Missourt, Jan, Trance and Inspirational speaker.

oston, Mass. CHARLES S. MARSH, Semi tranco speaker. Address, Wons-

voc, Juneau Co., Wis. MRS. FLIZA HOWE FULLER MCKINLEY, inspirational, San

WILLING TO AND ALLER MCKENEY, INSPIRATING, WOLTER, WOLTER, MOREN, CAL
 MIRS, ELIZA HOWE FELLER MCKENEY, Inspirational, San Fraction, Cal.
 PROF, R. M. MCORD, Centralia, HI.
 EMMA M. MARTN, Inspirational speaker, Birmingham, Mich.
 MIR, F. H. MASON, Inspirational speaker, Birmingham, Mich.
 MIR, F. H. MASON, Inspirational speaker, No. Conway, N. H.
 O. W. MANTEL, trance speaker, 35 Muthand Square, Hoslan, P. C. MILLS will answer calls to lecture in the vicinity of New York City. Address, Holoken, N. J.
 MIRS, ELIZAITH MARQUAND TRANCO and Inspirational speaker, will answer calls to lecture. Address, 166 6th averance, N. M. MARTNIEWS, lecturer, Reitlenry, HL.
 MIR, J. L. MANNYIELD, Inspirational, box 137, Clyde, O.
 DR. W. MATTHEWS, Icclurer, Rochester, 100 linkwa, JIL.
 A. L. E. NASH, Icclurer, Rochester, N. Y.
 MIR, C. NAM, Inspirational speaker, Olivawa, JIL.
 A. L. E. NASH, Icclurer, Rochester, N. Y.
 RILEY C. SASI, Inspirational speaker, Deerfield, Mich.
 MRE, L. H. PERERS, HAMMER, Speaker, Deerfield, Mich.
 MRE, L. H. PERERS, HAMMER, S. J. AMBURN, Mo.
 EOWAND PAINER, 100 Point, Essex Co., N. Y.
 J. HOWELL, 162 Cheisea street, East Boston, Mass.
 J. EVAN, L. POIT, M. D., Icclurer, Adman, Mich.
 MRS, A. NEA, M. L. POIT, M. D., Icclurer, Adman, Mich.
 MRS, A. NEAR, Trance speaker, Big Flats, N. Y.
 MIS PARCE, PARCE, Constreet, Sast Boston, Mass.
 J. PONSELL, 162 Cheisea street, East Boston, Mass.
 D. PANSE, 170 DOT HUMER, Somether Co., Me.
 WILLIAM C. PIKE, BOSTON, Mass.
 J. PANSE, J. THADE SPEAKER, Sast Boston, Mass.
 D. B. PANSE, AND POINT, Essex Co., N. Y.
 J. POWELL, 162 Cheisea street, East Boston, Mass.
 D. B. PANSE, AND POINT, Essex Co., N. Y.
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### E RACE.

D.

depends are the domestic , sickness the be given why and woman. idered as his o man for no appetite and it. We have man, and we a noble manl improve the e fullest exh reform one, imen of mand in society. nd beauty are the robe of ely pay it the made better public benel, and crave it l only by the th, for health and function. y intellectual ever chiseling

He strove to benefit mankind. And make a heaven below. With courage to his task he went. Well knowing ho was right. For he by Higher Powers was sent,

And they inspired his might. He e'er was friendly to reform-That was his sole delight: He cared not how the world might storm. But, working for the right, Strong war he waged on every sin, E'er in the battle's van. Resolved the victory to win, And bless his fellow-man.

0 0 0 0 0 - 0 Then write his name, in letters bright, Upon the scroll of fame, As one who labored for the right. (None have a higher claim,) For with the harness on he died\_ Passed to a higher sphere-And, speaking from the other side, We yet his voice may here.

Lot all his virtues emulate. And labor to advance The Truth, and raise men from their state Of woful ignorance : Let each one's motto be, as was The watchword of our friend : Love-love to all-and our just cause Will conquer in the end i

#### THE CHURCH.

TWO COUNTS.

1. HUMANITY, so long as the Church may exist, will hold against her an anti-slavery charge, involving a most culpable neglect of Christian duty, for which no penance can ever atone.

2. SPIRITUALISM also presents an account no less grave. When a certain champion of the Church in his desperation abjured the birthright of humanity-faith in immortality-in the vain hope that thereby he might checkmate Spiritualism, or utterly annihilate it, nowhere did the Church enter her solemn protest against his recreancy. Understanding his motive, she was satisfied; and by her reckless silence she endorsed the infidelity. Still Spiritualism lives, still men believe in immortality, and not without evidence.

There is wealth enough in Boston to give, on an equal division, every man, woman and child \$3000

H. N. S.

Middleboro', Mass., Sept. 2d, 1870.

Wisconsin.

CLINTON.-A correspondent writes, Aug. 22. that "hav-ing lately organized a spiritual circle in this place, and ro-ceived communications and manifestations of more than or-dinary interest to us, we thought it advisable to communii dinary interest to us, we thought it advisable to communi-cate the same to you. Our medium for physical manifesta-tions is a Mr. William Honry, formarly of Genova, Wis, who came to this place about one year ago. His wife being a believer in Spiritualism had often requested him to attend the circles with her, but ho, thinking it all a humbug, per-sistently refused to attend. But little time elapsed before he heard holess of an unusual character in his room; some-times upon the ceiling, at others upon his bedstead. Mr. Henry being a man of more than common candor and good isense, determined to attend at least one of the circles and see if be could by any means account for the singular noises sonse, determined to attend at least one of the circles and see if he could by any means account for the singular noises in his room. He accordingly in March last attende a cir-cle at the house of Mr. Holmes Hammond. He immediately became influenced as a strong medium for physical mani-festations, such as lifting ponderous bodies without contact. The table is violently rocked and lifted clear from the foor, and remains floating in the air; bells are carried from the table in different directions and rung most lustily; musical lifting the strong word the provident provided. Instruments are played upon; wreaths, previously provided, are played upon our honds and removed at pleasure; penell and 'paper' being placed upon the table, the spirits write their names and short communications to their friends; the medium is firmly tued, and in an instant is at perfect liberty with no effort; spirit hands are fait by different ones, and the contact is often so foreible as to be distinctly heard in all parts of the room; at times the room is filled with spirit lights so as to be visible to nearly all; the table is raised from the floor with Mr. Hammond sitting upon it-he being a man weighing about one hundred and fifty pounds; and the table is also taken and floated in the air with a boy of fourteen years sitting in the center of it. We have other instruments are played upon; wreaths, previously provide fourteen years sitting in the center of it. We have other vory strong mediums here. Mr. Henry is at present a firm believer in Spiritualism, and is rejoicing in the possession of a faith that gives him a hope of a life of pleasure and hap-piness in the future."

#### Massachusetts.

piness in the future." **Massanchusetts.** NEWBURYPORT.—A correspondent, "R. P.," writing from this place, Aug. 28th, says: "Already it has been an-nounced in your paper that Philip H. Richardson had passed from this to a higher state of existence. I have known him for fifty years, our acquaintance being formed in the school-room; and trom our school days to the present time our ro-lations have been kind and confidential. He was one who if he believed did not have to cry to the Lord to help his un-belief, but he believed with his whole heart and soul. Philip had a large heart, genial, kind, social, and over re-joleed in the prosperity and happiness of his friends." When quite a young man, our correspondent informs us that Mr. Richardson joined the Methodist church, became a class leader, and was well and widely known for his exem-plary life. He also interested himself deeply in the cause of the oppressed, being a very strong anti-slavory man. "As he grow in grace he cast off the garments of sect and creed and stood on the broad promises of the Father of us all. I can now see his eyo light up, and his face shine as did Moses' when he came down from the mount, as he listened to the pien for the coppressed, or to other (to us) new truth, and loyfully would he bear the cross, despise the shame support-ed by him who doeth all things well. Such has been his life for the thy foras hast past. A year since his ged mother was slek and died with fever. By his care and ana-iety for her, he was prostrated with typhold lever, from which he never fully recovered. Some days before he passed away, he told me he must go; it was hard (for him-to leave he wife and childrer, but his truts was in & la loving God. He was a most ardent believer in the dockrines of

for progress in spiritual things. Ho gives an account of the bigotry existing in his town, which, his says, has some "eight theological mines". In operation which "are running the stockholders badly in debt," "because," as *they* say. "so faw come up to the help of the Lord against the mighty power of darkness." The "blasphemy" of Prof. W. D. Gun-uing, our correspondent informs us, as exhibited in a course of lectures delivered there, was perfectly unendurable to the fossilized creedists of Rockland.

#### Michigan.

LAPEER .- N. P. Wadsworth writes, Aug. 23 : "We formed LAPEER.--N. P. Wadsworth writes, Aug. 23: "We formed a spiritual association in the township of Oregon, Aug. 21st, 1870: Edgar Hughson, President; Theron Simes, Vice Pres-klent; N. P. Wadsworth, Secretary; John Brock, Treasurer, Twouty persons joined at its formation, and we think our numbers will increase largely, as there is quite an interest manifested in the community. Our faith is too good and beautiful for people to long resist or reject it."

Ohio.

MASSILLON.--W. L. King, writing Aug, 25th, asks for lecturers in the following manner: "When any of your ominent speakors are riding by our city, we would be glad to have them stop over, as we are anxious to have a lecturer When any of your we would be glad ice in a while : and our number is so small that we do not feel able to send out for one. We will entertain them while here. Call on Dr. D. G. Curtiss, M. D. Higloy, John Lowo or nyself.'

## INDIANA.

Spiritualist Grove Meeting at Robart. In compliance with the published notice a grove meeting of Spiritualists convened at Hobart, Ind., (the home of the Hull Brothers) Aug. 26th, continuing over Saturday and Sunday, the 27th and 28th.

The speakers present for the occasion were the inimitable and enthusiastic Brothers Hull, Sisters S. A. Horton, Addie L. Ballou and Mrs. Tallmadge—the latter, however, was do-barred from taking part in the exercises by ill health. Fri-day afternoon and evening sessions were spont mostly in conference, social greetings, and music by the singers pres-

ent. The Saturday morning session was called to order by Bro. The Saturday morning session was called to order by Bro. Moses Hull. "After an interesting conference, John Lyne was chosen President of the meeting, and Addle L. Ballou, Secretary; after which Sister S. A. Horton gave us an ad-dress full of noble and lofty inspirations, which, while they sank deep into the hearts of all present by their fervor of devotion, gave food also for the reasoning mind of the in-vestigator. She was followed by D. W. Hull, who in his argumentative style waged a heavy warfare against falso theology and the bigotry of the sympathizers of creedism. The seasion closed with music. The session closed with music. Afternaon Session.—Conference of an hour. Lecture by Addie L Ballan who much with comparison bour.

dio L. Ballou, who spoke with carnestness on the present lications of a "coming confict" in the religious world.

indications of a "coming conflict" in the religious work. Music. Evening Session.—Conference, music, and a lecture by Moses Hull, who continues to battle with sectarian error, throwing shot and shell among the dogmas of the past and present forms of workip. Closed with singing. Sunday Morning Session.—Opened with conference, fol-lowed by music, and a postelai invocation by Sister Horton. After which, Addle L. Ballou gave a lecture upon medium-ship, its lights and shadows, its roformatory mission, &c. Closed with music, and henediction by Sister Horton. *Afternoon Session.*—Onference of an hour and a half, mu-sic, and a lecture of all of ervid eloquence by Mrs. S. A. Horton. Closed with music.

Horton. Closed with music. Ecening Session.—Mr. Skinner, a young trance medium, took the stand for a few moments, after which the choir sung a hymn from the "Paalms of Life." Mrs. Ballou read a poom, and made a few touching remarks on the late transung a hymn from the "Palms of Life." Mrs. Ballou read a poom, and made a few touching remarks on the lato tran-sition of our noble ploneer and great reformer, brother, friend and co-laboror in every humanitarian work, Henry O. Wright. D. W. Hull then spoke upon the extremes of Or-thedoxy, and their contrast with Spiritualism and its teach-ings; after which, Bro. Moses Hull gave one of his most thriling, earnest and effective discourses, which he crowned with a touching "memoriam" to the lately ascended bro-ther Wright, when, with music and a benediction, the meet-'ling adjourned, having been noof the most harmonious and interesting gatherings it has ever been our lot to attend. The Brothers Hull will hold another grove meeting some-time in May next, when a grand time is expected. Long

time in May noxi, when a grand time is expected. Long may they live to labor in the great field of human reform, and be blessed in the good that comes ever as a compensa-tion to crown the work.

ADDIE L. BALLOU, Sec'y. Fraternally, Hobart, Aug. 31st, 1870.

Minnesota—Agent's Report for August. Whole number of lectures given, nine; places visited, Osseo, Anaka, Elk River, and Princeton; amount received in collections and membership fees, \$38,05; number joining Association, nineteen; expenses, ninety-five cents. At the house of A. G. Apgar, on Eden Pratric, Aug. 16th, Mr. Donald Grav, of Champlin, and Miss Sarah H. Coggs-well, of Shakopee, were joined in marriage by your humble servaut. We had a real spiritual time. My route for September will be Plymouth, Kingston, Hutch-fuson, New AdDurn, Le Sueur, Stakopee and Eden Pratric, All of which is respectfully submitted to the Spiritualists of Minnesota. Saint Anthong, Minn., Sept. 1st, 1870. Minnesota—Agent's Report for August.

Minnesota, J. L. Porren, Saint Authony, Minn., Sept. 1st, 1870,

#### LIST OF LEOTUBERS.

[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 lecture, we desire to be so in-

J. MADEGN ALLEN, Ancora, N. J. C. FANNIE ALLEN will speak in Willinantic, Conn., during September: in Cincinnati, O., during November. Will take engagements West or South for December and Janu-ary. Aldress as above, or Nonehan, Mass. J. MADISON ALEXANDER, inspirational and trance speaker, Chicago, Ill., will answer calls East or West. HARBFON AKELT, M. D., 194 South Clark street, Chicago, Ill., lectures on Laws of Life, Temperance, and Reform and Progressive subjects.

HARBFON ARELT, M. D., 194 South Clark street, Chlcago, NR., N. A. DAMS, of Llo, Temperance, and Reform and Progressive subjects. MRS, N. A. DAMS, bax 277. Fitchburg, Mass. HARBFON AUGIN, Charles City, Iowa. MRS, N. A. DAMS, trance speaker, Delton, Wis. DR. J. T. ANOS, box 2001, Rochester, N. Y. REV. J. O. BARETT, Glenbeulah, Wis. MBS, H. F. M. BROWN, Chlcago, III., care Lyceum Banner: MRS, MARM, A. BYENES, 57 Spring street, East Cambridge, Vans.

MBS. NELLIEJ. T. BRIGHAM will speak in Worcester, Mass. during September; in Troy, N. Y., during Ostober; in Lynn, Mans, during November; in Washibaton, D. C. during De-cenner; in Hoston during February; in Philadelphia during April and May. Address, Fim Grove, Calerain, Mass. "Apoly E. BALDO, Inspirational speaker, Chicago, III., caro

ADDIR L. BALLOU, Inspirational speaker, Chicago, Ill., care R. P. Journad. BEV. DR. BARNARD, Battle Creek, Mich. DR. A. D. BARNARD, Insuirational speaker, Boston, Mass. JOSEPH BAKER, Janceville, Wis. Miss. F. BURR, inspirational speaker, hox 7, Southford, Conn. W.S. BERT, Inspirational speaker, Almond, Wis. HENRY BARSTOW, Inspirational speaker, Duxbury, Mass. A. P. BOWMAN, Inspirational speaker, Duxbury, Mass. A. P. BOWMAN, Inspirational speaker, Bichmond, Iowa. MBS. M. A. C. BROW, West Randolnh, Vt Miss. A. P. BROWN will speak in Bartonvillo, Vt., Sept. 19, Address, St. Johnsbury Centre, Vt. Miss. FinseitLa Dory Bikobucky speaks in Bingham, Me., one fourth of the time Address, North Madison, Me. Miss. Bury N. BUCKNIAM, Inspirational speaker, 10 Chap-man street, Beston.

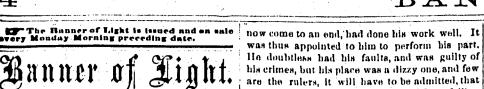
An street, Boston. MRS. EMNA F. JAY BYLLENE, 151 West 12th st., New York.

MRB ARBY A. BERNINA, Inspirational speaker, 10 Chapter Mark Streights, 1998
 MRB, EMMA F. JAY BYLLENE, 151 West 12th st., New York.
 MRB, EMMA F. JAY BYLLENE, 151 West 12th st., New York.
 DR. JAMES K. BALLEY, DOX 352, LaForte, Ind.
 WW. BWTAM, hox 53, Camilen P. O., Mich.
 DR. J. M. CURNER, 39 Wall street, Boston, Mass.
 J. M. CURNER, 39 Wall street, Boston, Mass.
 J. M. CURNER, 1990
 Marker CHARE, 601 North Fifth street, St. Louis, Mo.
 ALBERT E. CARFENTER, care Hanner of Light, Boston, Mass.
 MRS. ANNIE M. CANVER, trance speaker, Cincinnati, O.
 DRAN CLARE, Boshon, MASS, care Miname of Light.
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 DRAN CLARE, Boshon, Missa, Care Miname, Missa.
 MASS. MARESTAF. CROSS, trance speaker, Bradford, Mass.
 Mass. MARESTAF. CONSER, Inspirational speaker, Bradford, Mass.
 Mass. MARESTAF. CROSS, trance speaker, Throndway, New York.
 D. CLABUKER, trance speaker, Throndway, New York.
 D. H. H. CRANDALL, P. O. HOX 133, Bridgeport, Conn.
 Mss. MELLA H. COLER, trance speaker, Yeat Harwich, Mass.
 Mss. MELLA H. COLER, trance speaker, West Harkin, Mass.
 Mss. MELLA H. COLER, trance speaker, Penvilie, Ind.
 Mss. MELLA H. COLER, trance speaker, Carlington, Mass.
 PROF. W. DENTON, Welleshy, Mass.
 MRELLA H. CURTIS, Hartlord, Conn.
 Mrs. ADIE P. DANIS

WM. ROSE, M. D., INSPIRITORIA SCREENESS, A. J., Grover, M.D., MRS, S. A. ROGERS, Rock Island, Ill., care A. J. Grover, M.D., C. H. RIVES, Inspiritonia Speaker, Bonton, Mass, REV. A. B. RANDALL, Appleton, Wis, J. T. Rotense, normal speaker, Torre Haute, Ind. MRS, PALINA J. ROBERTS, Carponterville, Hil-MIRS, ELVIRA WIEELOCK RUGGLES, Havan, Ill. A. C. ROMINSON, Nation, Mass, MRS, C. A. ROMINS speakes in Watkins and Dundee, N. Y., On streemate Sundays. Mus. C. A. ROMENS speaks in Watkins and Dundee, N. Y., matternate Sundays. Mus. H. T. STRANS, Missionary for the Pennsylvania Rate association of Spiritualists. Address care of Dr. H. T. Child; St Race street, Philadeinhia, Pa. DR. H. Stoher, 120 Harrison avenue, Boston, Mass. DR. H. Nabe, Kalamaroo, Mich Mus. FANNE DAVIS SHITH, Milford, Mass. ACESTER F. SIMMONS, Woodstock, Vt. J. W. SEAVER, Inspirational speaker, Byron, N. Y. ELIJAH R. SWACKHABER, lecturer, 757 5th Avenue, N. Y. Miss M. S. NTUREVANT, Itrance, Cambridgeport, Mass. DR. D. CLARK SPEARCH, Col. DR. O. CLARK SUPLACES, Hochester, N. Y.
 MIRS, C. M. STOWE, San Jore, Cal.
 MIRS, N. E. SHLOUT, foot of Auburn street, Cambridgeport.
 MARS, N. E. SHLOUT, foot of Auburn street, Cambridgeport.
 MARS, N. E. Stoutt, foot of Auburn street, Cambridgeport.
 MARS, MARTI, LOUISA SMITH, trance speaker, Toledo, O.
 ALBEAM SMITH, ESQ., inspirational speaker, Neurgis, Mich.
 MRS, CA, SHERKW, Toward, Irance, Bluomingburgh, N. Y.
 MRS, C. A. SHEKWIN, Toward Genter, Mars.
 MIRS, N. J. SWASKY, normat speaker, Noank, Conn.
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 MRS, N. J. SWASKY, inspirational speaker, Stur, is, Mich.
 MRS, NELLE SMITH, inspirational speaker, Stur, is, Mich.
 MRS, N. J. SWASKY, normal speaker, Schult, S. Y.
 MRS, N. J. SWASKY, Inspirational speaker, Schult, M. S.
 MRS, L. A. F. SWAIN, inspirational speaker, Schult, M. S.
 MRS, LAURA N. SMITH, 26 Salem street. Portland, Mo.
 MRS, LAURA SMITH (Bate Cuppy) lectures in Machanlo's MRS, LAURA SMITH (Bate Cuppy) lectures in Machanlo's MRS, LAURA SMITH (Bate Cuppy) lectures in Machanlo's MRS, LAURA SMITH, 26 Salem street, Portland, Mo.
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 HUDSON TUTLE, Berlin Heights, O.
 FRANKS MARS, Lecturer, Chaska, Minn.
 JAMKES TRASK, lecturer on Spiritualism. Kenduskesg, Mo.
 MRS, A. THOMAS, Lecturer, Chaska, Minn.
 JAMKES TRASK, lecturer on Spiritualism. Kenduskesg, Mo.
 MRS, MARJ, MURTY'S address during September and October, Street, Charles, Jinspirational speaker, Weittle, Ind.
 De S. A. THOMAS, Lonnburd, III.
 MRS, MARJ, J., during November.
 Y. WILEOS, Lonnburd, III.
 MRS, RS. C. M. STOWE, San Jose, Cal. RS. S. E. SLIGHT, foot of Auburn street, Cambridgeport.

PRCF. E. WHIPPLE, Clyde, O.
M. JL. WORTMAN, Buffaio, N. Y., box 1454.
J. G. WHITNEY, Inspirational speaker, Rock Grove City, Ployd Co., Iowa.
MES. MART J. WILGOXSON, Chicago, Ill., càre R. P. Journal. Lons WAIRBROUKER's address is Denver, Col., box 44.
DANIRL WHITE, M. D., box 2507, 84. Louis, Mo.
MES. MART E. WITHER, Hollhaton, Mass.
WM. F. WENTWORTIN, Schemectady, N. Y., box 234.
A. B. WHITIRG will lecture in Chicago, Ill., during Septem-ber-address care Dr. N. J. Avery, S5 Washington street. Fer-manent address, Albion, Micl.
MES. FORD, WHITSET, Hoplinational, East Walpole, Mass.
MER. F. WELLS, Irance speaker, Dummerston, Vt. GEORGE W, WHITSET, Hapirational, East Walpole, Mass.
DE. R. G. WELLS, Irance speaker, Beaufort, N. C.
MES. A. WILLS, 249 Broadway, Lawrence, Mass.
A. NURELOCK, Taledo, O., box 643.
MISS. HUELSUCK, Inspirational speaker, Status Conter WARKS, N. WILLING, 249 Broadway, Lawrence, Mass.
REV, Du. WHEELOCK, Inspirational speaker, Ast. N. Y. MES, E. A. WILLIAMS, Deansville, N. Y.
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MES, E. A. WILLAMS, Deansville, N. Y.
MES, E. A. WILLAMS, MEAN WILL SCHER, Caelle, Mich.
A. C. and MIS, ELIZA C. WOODRUPF, Eagle Harbor, N. Y.
MES, FAAMIE T. YOUNG, trance speaker, Address, Centro Stratiorj, N. H., caro Dr. H. C. Coburn.
MEL & Mas, Ward, Young, Boise City, Idaho Territory.

hall, Greene Co., 111. Mas. Adviss M. Davis, 289 Main street, Cambridgeport, Ms.



BOSTON, BATURDAY, SEPTEMBER 17, 1870. OFFICE 158 WASHINGTON STREET,

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ROOM NO. 8. UP STAIRS. AGENCT IN NEW YORK, THE AMERICAN NEWS COMPANY, 119 NASSAU STREET.

WILLIAM WHITE & CO., PUBLISHERS AND PROPRISTORS.

WILLIAM WHITE. LUTHER COLBY. For Terms of Subscription see seventh page. All mall matter must be sent to our Central Office, Roston, Mass. Business connected with the editorial department of als paper is unler the exclusive control of firstikk Colsr, by whom all letters and communications must be addressed.

The New Volume.

It is with unfeigned satisfaction that we address our congratulations to the readers of the BANNER OF LIGHT, who open the new volume with this present number. It is a respectable age at which | rage against the Catholics, "attempts to destroy we have arrived, and we ask all our friends to , rejoice with us at having reached it.

The BANNER hardly need make fresh promises, its very existence forming the strongest pledge of its intentions to serve the better spirit of the age and cooperate with the higher movements of the century. As it is given us to do, so shall we endeavor to do with all our might. Nothing, unless it is the direct influences of the intelligences above, so inspires and strengthens us in our chosen work as the sympathetic aid of all advanced, growing, and expanding souls. What we can all of us do individually or together, let us wait for no invitation to do. The world is full of woo and want; requiring all the sympathy of its more humane inhabitants. There is still suffering, ignorance, poverty, prejudice, blindness, and obstinacy enough around us, to call out our best efforts and enlist our profoundest sympathies. The BANNER intends to wave its folds over the heads of all those who need the licaling influences of love and assistance. That is the fortress it professes to occupy. It wages no war against opponents, but seeks rather to establish friendships everywhere. Its work is to elevate humanity; to disabuse their minds in regard to the paradoxical and mythical teachings of past and present theologians; in fact to do all in its power to aid in inaugurating the kingdom of LOVE upon the earth, instead of the kingdom of HATE.

With these views, we launch our bark once more upon the ocean of Time, expecting storms to arise and rough seas to encounter; but with TRUTH at the helm, and numerous pilots in the superior life to guide us on our course, we shall fear not, for we even now occasionally eatch a glimpse of the golden sunset that fringes the cold clouds of the earth-life.

#### The Defeat of Napoleon.

The victory of Prussia over France is too great in itself, and too prolific in results, to be fairly grasped in the mind all at once. It is an event not to be dismissed with the boisterous surface phrases of common observation. The penetrating and reflective mind, that addicts itself to reach backward to connect causes with present results, dwells on a momentous matter of this character with more than wonted thoughtfulness, knowing at a quick glauce what long roots it has, imbedded in a prolific past, and how numerous and important are the outgrowing sequences for the human race. The first French Revolution startled the world with its wild outbreak, and made people think the very social heavens were coming down about their heads. The present overthrow of a revolutionary Emperor, by a power even more monarchical in spirit, brings urgently before the mind considerations not one whit less serious. Reviewing the situation philosophically, it will occur to many people that Napoleon has, in the hands of overruling powers, been put to the highest service for France, in teaching her too volatile people how to husband their energies, concentrate their aims, moderate and subdue their feelings, and utilize all their faculties in obedience to the demands of the age. That was the lesson they especially needed to learn. And if he has taught it to them sufficiently to make them ready to receive a genuine republic, involving the responsibility of self-restraint, and the regularity of profitable industry, then he assuredly has not lived and labored for France in vain. Every American will of course wish that France may become an established and self-supporting democracy, and be able to dispense with that repressive external force, whether King or Emperor, which is so foreign to the expansive and liberalizing spirit of the age. And if the interval of imperial experience through which she has been passing in the last twenty years shall prove to have done the needed work of discipline for her, the change now entered upon will be hailed on this side of the ocean with double gratification. We need not pause now to deplore the destructiveness of bloody war. Its desolation is too well known of all, and still mankind are bent far more resolutely on continuing the costly work than on relaxing it, if by its means they entertain the hope to secure fresh benefits. If it was formerly true that monarchs used to go to war for their personal aggrandizement, it has come to pass in our time that the people are just as willing to go to war for their own expected advantage too. It is not easy, under all the circumstances, to believe that a republic can now be set up in France without producing an immediate effect upon the surrounding peoples. There is a marvelous contagion in popular liberty, which neither kings or emperors can suppress. Let the new fire of freedom be fairly kindled and burning in France, and it must spread more or less in Europe. We see how it is operating already. Spain is moving for a republic. Italy is in a ferment, and talks of a republic for the peninsula, with Rome for the capital. Ireland sympathizes irrepressibly with republican France, and may be put to most effective service against England, in case of the latter being drawn into any trouble herself with Prussia. And Austria herself, fearing the growing power of Prussia, is moving for the revival of the German Confederation, so that the whole congeries of German States shall become a sort of United States in the heart of Europe, rather than a compact military empire under one-man rule. We cannot yet tell to what this republic which Prussia has unwillingly released in France may lead throughout Europe. Regarded in the light of history, it cannot but be admitted that Napoleon, whose dynasty has | came from his Satanio Majesty!"

#### BANNER LIGHT. OF

Who Hinders Reform?

are the rulers, it will have to be admitted, that ever have occupied his station without falling away much more from the standard they originally proposed. He has led. France away from her gaiety and frivolity and trifling, and taught her how much better it is to work with the forces of this great age than to waste life and its gifts on the pursuits of pleasure alone, even when gilded with the attractiveness of glory. A Degma in Blossom: The Rev. Mr. Peck, a Methodist minister of Springfield, a few weeks since preached a harangue on Papal Infallibility; with whose views

we have no disposition to take issue, nor in fact to criticise them in any manner. These are not for us to approve or except to. But in the course of his red hot sermon he came out flat and full for the doctrine of the odious Inquisition, itself an instrument of Catholic tyranny. This is his method, which we must say makes a very pretty show for the latter half of this century of civilization. "If any man," said he, in a paroxysm of our free schools, (meaning, if any man insists ou saving them by removing ecclesiastical influences from them.) let him die the death !" This follower of the Prince of Peace opewly invites the slaughter of all those who do not think as he does on the prudence and propriety of keeping the Bible out attempted to destroy a life which she would no of the schools! He gives as his reason, that longer possess in a state of degradation. "if the common schools perish the Republic is doomed." We feel as earnestly as he can, or as any one can, that upon the general diffusion of intelligence and an equal distribution of the means of obtaining a rudimentary education depend isting between the romantic tales, fables, and many, if not quite all, of the hopes of genuine liberty: for no people was ever free against whom

the doors of education were shut. But we must Europe, and particularly in Hungary, and the confess that we do not love indiscriminate slaughter for opinion's sake better than we love education. Nor does Mr. Pec's pretend to show, even if he could, how it is going to result that the schools will break down if the Bible is kept out of them as the feeder of sectarian disputes.

We would gently remind this bloodthirsty shepherd of Springfield, that if he possessed the nower and nationce to analyze his feelings, he would discover that all his professed conviction on this mooted subject springs from an overnursed passion. It is not the common schools that he loves, but the Roman Catholic denomination that he hates. We beg to suggest to his reverence that what he thinks of Catholics, or how he feels toward Catholics, is not the point in issue at all. The question is, whether it is better to insist on having the Bible read in the public and the inner become more nearly one. Nothing schools at the imminent risk of destroying the whole school system, or to save them by with- The human spirit reaches not in vain in any didrawing it as no contemplated part of the prescribed instruction. We could not find it in our heart or judgment to think worse of a Catholic who gets his instruction without bringing in the as the reason, and far more so than the outer Bible, than of a person like Mr. Peck who manifests such a horridly bloodthirsty disposition after having been educated in schools where the Bible was read. If that book has done him no more good than this, while he was in school with it, what reason is there in continuing it there to make both sides equally barbarous in disposition?

This is not a question as to the necessity of preserving the public schools. That can be done without any Bible. It was not for biblical instruction that the schools were originally instituted. It was simply for teaching the rudiments slept in the sheath, deferring a World's Convenof a lasting education to the young minds of the tion of professed Christians on the distinct ground country. Men of the Peck stamp rave about the that the Christian peoples happen to be too much overthrow of the schools by the quiet withdrawal occupied in butchering one another to spare any of the Bible, when they simply aim at the over- of their representatives. It is a very pretty conthrow of Catholicism by insisting on its use in the fession to make, but still it has got to be made. schools. They notoriously reject the teachings of Christ in fighting so valorously for its retention. tianity, according to its founder and teacher? No such chance is offered them anywhere else to Love, and only love. He says unequivocally that assail the Catholic Church in this country. Now love is the fulfilling of the law. Then what has if they should take their stand, openly and un- Christianity to do with this wicked work of fightequivocally, on the position that no sort of ecclesiastical teaching whatever should be tolerated spirit of its founder, those who profess to be his in the common schools, neither Protestant nor Catholic, they would be so strong that they could not be shaken. But that is precisely what they do not want to do. They show on the face of it what they are driving at. Under pretence of keeping Catholicism out of the schools, they seek to crowd themselves in. That is the sum and substance of the matter. And the Rev. Mr. Peck, of Springfield, announces himself ready to proceed to slaughter for the sake of carrying the Protestant side. We trust he has got his own helmet ready to protect his precious head from an early cracking.

We have before us the recital of a poor girl's experience in Detroit, who resolved of her own choice to break away from the life of shame she had been leading, and place herself again within purifying and reforming influences. She succeeded after much effort in procuring a situation as a domestic in the house of a most respectable family in the city, and gave unqualified satisfaction to its mistress in the discharge of her dally duties. At length, through the superserviceability of what we should suppose to be a suspicious young man, who was a caller at the house, the former life of the poor girl was pointed out to the inmates of the house, and she was cast out as if she had been a leper. No inferences that we could hear of were drawn respecting the informing gentleman in the affair, whose knowledge could have been no more to his credit than was the girl's former life to her's. She went forth, however, mutely accepting the hard fate Society had so soon thrust upon her, and after much exertion succeeded in finding another situation. In this she remained a brief period, and was finally expelled again as she had been before, and for no better reasons. Her service as a domestic was every way satisfactory to her employers, and her conduct was above reproach; but secause she had had the misfortune to slip and

publish her error, she was doomed without judge or jury. She had not money to take her away where she would not be known, there to begin her life of reform anew; and she went back to the scenes of her shame, thoroughly disheartened, and

#### Fables and Ghost Stories.

Those who have eyes to see can now discern with wonderful distinctness the close relation exwild stories of annaritions that have been accepted as living truths all over the continent of truth and power of the spiritual manifestations. These tales were received in their day either as fictions or exaggerations, but in Hungary were accepted as facts equally with the spiritual phenomena that abound on every side. Careful investigation has fully satisfied many minds in Europe that people actually believed in the reality of these myths and fables, and that for them they therefore possessed a living meaning. Spiritualism, as it becomes familiar to men's minds, tends to save what would otherwise be cast aside as rubbish, and shows that nothing has entered the heart or imagination of man that has not abiding relations in the spiritual world. The fables, therefore, are but realities. Spectres and ghosts are living entities. Thus not only are the past and present drawn closer together, but the outer of all man's dreams or devices goes for naught. rection for its supports and affinities. It may employ the imagination in its work, but what is to prevent that from serving as honestly and truly sense?

#### War and Christianity.

We see that the much-talked of world's conference of "evangelical Christians," which was summoned with so much flourish to be held in New York this month, has been indefinitely postponed by the managers to a more fitting season. The reason given is the war in Europe. It is the most suggestive of all reasons that could be offered. Here we are in the nineteenth century of Christianity, during all which time the sword has never Now what is the distinguishing principle of Chrising? It seems to us, that to carry out in full the followers should rather hurry to assemble in convention all the sooner, in the hopes of allaving excited human massions, and at any rate to join their influence in protesting against so uncivilized a practice, which Christianity has done nothing as yet to uproot.

## **Table of Contents:**

Those who will take the trouble to examine the present issue of the Banner of Light will find many interesting and entertaining articles, from leading minds, which cannot fail of well repaying perusal. The FIRST PAGE offers the introductory chap ter of our new story: "Beauty Unveiled." This will continue some time, and like all lenghty works of romance there is a certain amount necessary of introducing characters, making preliminary remarks, etc., incident to its opening. A beautiful engraving, "The Empty Cradle," with a poem of the same title, completes the page.

On the SECOND PAGE, Dr. G. L. Ditson discourses on "The Antiquity of the Cross," a paper read before the Albany (N.Y.) Institute; "Healing by Relics" is referred to, and Dr. George Dutton discusses the possibility of health for the race. A poem by Mrs. Shacklock is also given. THIRD PAGE .- Letter from E. S. Wheeler; Ban ter Correspondence; List of Lecturers; Minnesota State Agent's report, grove meeting reports; "A chapter on Servants," by Jane M. Jackson; "The Church," and a poem on Henry C. Wright, go to fill out this page. Here is to be found Lizzie Doten's fine poem entitled "Fraternity," originally published in the Banner, which was read at the late Walden Pond camp meeting.

THE FOURTH AND FIFTH PAGES give editorials on current topics, items of interest, movements of lecturers, news of the war, &c., &c.

THE SIXTH PAGE is occupied by the Message Department and Convention Notices, and the SEVENTH with business announcements. THE EIGHTH PAGE presents the editorial cor-

respondence of Warren Chase, and interesting Western Locals" from the pen of Cephas B. Lynn.

#### Mormon and Christian.

The Dr. Newman who went forth from Washington to Salt Lake City, to take Mormonism by storm by flourishing his Orthodox Bible in its face, has had to come away after a pretty severe tilt with one of the leading elders, leaving his Bible behind him. It must have been extremely humiliating. Elder Pratt took his Bible out of his hands, and opened it again and again to pages that taught and upheld the polygamy doctrine. reading off whole volleys of historical texts that went to establish the leading Bible characters, esteemed saints by Orthodoxy, as regular Mormons. Dr. Newman crawfished amazingly on this part of the argument, and was at last rather glad to abandon it to his Mormon opponent. Nor did the latter leave his visible advantage unimproved: he charged home vigorously on the Reverend Doctor, and pointed him triumphantly to the practices of such cities as New York, where it was an acknowledged part of civilization to hold one wife, but debauch as many others as po-sible in the open dens of iniquity. The people committed sin enough every twenty-four hours, according to Elder Pratt, to sink them in hell permanently. And he likewise points, and justly, too, to the pollution and infanticide of the nation at large, while a handful of people, practicing Bible marriage" in the mountains beyond the plains, are threatened with extermination. He declares himself quite ready to compare the piety and pollution of one side with the same qualities of the other. Somebody carrying more guns than Dr. Newman will have to be sent out missionarying among the Mormons.

#### Last Grand Union Picnie of the Season.

The unprecedentedly hot summer with its blazing sun and stifling air has at length passed " to join the myriads that are gone before," and autumn's hand begins gradually to be seen among the delicate tracery of the forest leaves. The fall is very pleasant for travels in the country, giving, as it does, a change of color to the eye, and bracing winds to nerve the physical nature for the better enjoyment of life and health.

With a view to profiting by these advantages Dr. H. F. Gardner, of Boston, has arranged the last of his series of picnics for 1870, to take place at Island Pond Grove, Abington, Friday, Sept.

## SEPTEMBER 17, 1870.11

#### novements of Lecturers and Mediums.

E. S. Wheeler, now on a visit to Boston and vicinity, will accept invitations to lecture the remaining Sundays in this month. After that he is engaged until January.

Mrs. Addie L. Ballon has resumed her labors in the lecturing field.

H. P. Fairfield called upon us on Monday of last week, looking well and full of the spirit.  $H_{\theta}$ predicts a great "revival" for Spiritualism the present fall and winter. Mr. F. fills engagements in Lynn the present month. He is also engaged for the month of October in Salem. After that he is free to make engagements.

Mr. N. M. Wright, a good inspirational speaker, has returned to Boston, and is now ready to receive engagements for lectures anywhere in the New England States. He can be addressed care of this office.

Mrs. H. F. M. Brown will return from California early in September. Her address will be  $L_{N-1}$ ceum Banner office, Chicago, Ill. She has been elected a delegate from California to the National Convention of Spiritualists.

Mrs. A. B. Severance, of White Water, Wis., the well known psychometrical reader of character, is intending to visit the National Convention of Spiritualists at Richmond, Ind., Sept. 20th.

Mrs. Susie A. Willis spoke to good audiences in Suncook, N. H., on Sundays 4th and 11th of September, at Bartlett's Hall. She will speak at Stafford Springs, Conn., the two last Sundays of October and the first in November.

Charles H. Foster has resumed his scances at 29 West Fourth street, New York.

Mr. A. E. Doty, of Ilion, N. Y., has consented to attend funerals in Herkimer county and vicinity. This will be a great accommodation to Spiritual. ists and liberals, as there is quite an extent of country there not supplied with a lecturer or speaker to represent our philosophy on such occasions. Mr. D. was formerly engaged in the ministry, but since his conversion to Spiritualism he has stopped preaching creed doctrine.

Miss Julia J. Hubbard will lecture at Kendall's Mills, Maine, Sept. 18th; at North Scituate, Mass., Sept. 25th; at Manchester, N. H., Oct. 2d and 9th. Address box 455, Portsmouth, N. H.

Miss Nellie L. Davis lectured in Milford, N. H. the first two Sundays of this month, but has no engagements for the last two. During October she lectures in Worcester, Mass. Her address is 49 Butterfield street, Lowell, Mass.

Miss Lottie Fowler, the test medium, is holding public scances in New Haven, Conn. She met with great success in Hartford.

Mrs. Anna M. Middlebrook has been lecturing recently in Dryden, N. Y., and vicinity, with good effect. The News says: " Mrs. M. has done much to enlighten the minds of the masses on the subject of Spiritualism; she has given useful ideas on the life that now is, and is to come: her themes have been practical, scientific and spiritual, calculated to affect the every-day life, the motives, actions and conditious of men, the sum of which molds and forms the individual's character. All her friends are eminently satisfied with the good and the success she has achieved, and speak their thanks in various ways.'

A. B. Whiting, having given up the latter month of his engagement in Chicago (September) to Bro. J. M. Peebles, is ready to receive calls for the remainder of this month, and the other fall and winter months, in any part of the country. Address Albion, Mich.

Dr. G. W. Keith is healing the sick at Providence, R. I.

#### Death of an Eminent Spiritualist.

Under this heading the English magazine, Hunan Nature, (published in London,) for August, chronicles the demise of the late Dr. Hahn, as follows:

"A dear brother Spiritualist has just left us. Dr. Hahn, of Stuttgart, of whom I gave you a brief notice in *Human Nature* of February last, has gone to join the host of our kindly helpers in the Summer Lond. In latter deted Oil instant the Summer-Land. In a letter dated 9th instant, he is gone to that state of heing which he so ardently desired to attain." Dr. Hahn was a very remarkable man. Of an exceedingly handsome person, learned, and of great renown in his pro-fession as a physician, an unsurpassable inspira-tional artist, a great musician, and, above all, a medium with manifold gifts, he was the only Spir-itualist in the capital of Wurtemberg; but he, and the article and the destingt amidst the pity, the derision, and the skepticism of his fellow-citizens, calmly yet firmly maintained the grand truth of spirit-communion. May the blissful state of being which he preconceived, he fully realized for him in the brightness of his G. DAMIANI. Clifton, 15th July, 1870."

#### **Our Public Free Circles**

Were resumed on Monday afternoon, Sept. 5th. The interest in these scances has not abated one iota. The Circle Room was early filled with visitors anxious to hear from those in the life beyond, and further investigate the beautiful phase of Spiritualism as exhibited through the mediumship of Mrs. Conant. Ours and the world's friend Henry C. Wright, took this first public opportunity to return and leave a message for those friends he had so abruptly left in the earth-life. His communication is quite lengthy, and strikingly characteristic of the veteran philanthropist. Another noble worker in the cause of humanity. Alcinda Wilhelm Slade, also improved this occasion to send greetings to her numerous friends in earth life who think she was taken away in the midst of her usefulness, before her work was done. She assures them that she is not idle now, but labors more earnestly than ever for the good of mortals. The message bears the true impress of our late co-laborer. Both of these communications will be published in due time. In the meantime the public are freely invited to attend our Circles truly refreshing to read the following paragraph every Monday, Tuesday and Thursday, at three o'clock P. M.

#### "The Empty Cradle."

On our first page will be found a beautiful en further illustrated by the touching lines below it. We need not add a word of comment or criticism. The work is by a German artist, and the grief of the mother, and the gloom of the humble apart-

ment, are truthfully portrayed. May the angel of Spiritualism roll away the stone from the tomb of many hearts buried in a like grief, that they too may behold "Heaven's crystal gates swing inward" and see their darlings there.

#### Sacramento, Cal.

Mrs. D. W. Stephens, writing from the above place Aug. 26th, says: "Spiritualism is far from being dead here. Indeed there is so much life in it that one of our noted ministers (Rev. Mr. Wieth) felt it a duty he owed his flock to devote an entire discourse to the subject, explaining and asserting

#### Cornville, Me.

Seward Mitchell, writing us from this place, Aug. 25th, sends money to renew subscription, and speaks highly of the work done by the Banner of Light. He refers in especial terms of praise to the late Henry C. Wright, saying:

One by one the great landmarks are removed. What a glorious pattern was he! Hardly any-thing from his pen have I missed reading for twenty five years. I have no tears to shed over such a life as that. How I used to love that noble soul when in Boston I heard him plead for the oppressed !"

Our correspondent says, "We are having glorious meetings here, under the teachings of the angels, through the organisms of Clara A. Field and Mrs. Bradbury." He also refers incidentally to the recent massacre of Christians in China, and thinks the real cause has not come to light, being of the opinion that "these naturally honest people have had a religion forced upon them which was abhorrent to them." He asks: "Has the religion of the so-called civilized world-a religion mixed with rum and gunpowder - really been a blessing to these naturally honest people?"

#### Indian Troubles.

The papers each day contain so many items of intelligence from the plains and thereabouts, redolent of "scalp dances." "war paths." "Indian outrages," " settlers murdered," etc., etc., that it is from a private letter written us by a correspondent from the camp of the 17th U.S. Infantry, Fort Sully, Dakota Territory, Aug. 9th, in which he says: "I am at present serving in the heart of the Indian country, and everything here is as graving which tells its own story, but which is quiet as in Boston. In fact 't is amusement to us soldiers to hear of the Indian outrages which are so prominently given in the papers."

#### Delegates from Louisiana.

At the regular monthly meeting of the Central Association of Spiritualists of Louisiana, seven delegates were duly elected to represent the State in the Seventh National Convention of Spiritualists to be holden at Richmond, Ind., 20th inst., as follows: Dr. J. W. Allen, President; J. H. Finch Secretary; Prof. Dr. Brozene; - Duff, M. D. Madam Jennie Ferris; Madam Savini, and Madam Koszta.

#### "The Inner Life."

This elegant book of poems, by Miss Lizzie Doten, has passed through several editions, and yet that it was true. Then, after the style of Elder the sales are steadily on the increase. This fact is Knapp, he asserted that it was terribly true, and not to be wondered at, for the poems are upon live subjects and unsurpassed in classic beauty.

16th. All who have ever attended one of the Doctor's rural assemblies need no assurance on our part that everything will be done for the comfort and enjoyment of those participating in the festivities of the coming occasion. Let this picnic be the crowning one of the year. Good speakers will be in attendance, and a rejinion of a spiritual as well as social character may be expected. Trains and other matters are referred to in the notice in another column.

#### Warren Chase.

We copy the following deservedly complimen tary notice of this able pioneer in the field of spiritualistic reform from The New Life, published in Baltimore, Md.:

"Warren Chase is known by Spiritualists to be a man of broad sympathies—earnest, capable and intelligent. No man in our ranks has done more substantial service in the field. Beginning the earliest movement, he has grown step by step with Spiritualism-and has grown stronger as he grows older. On the rostrum he not only he grows older. On the rostrum he not only strikes boldly, but he knows where to strike He makes every blow tell. We have listened with great pleasure to the able discourses with which he has sometimes instructed and delighted a Baltimore audience. Mr. Chase has not only worked earnestly himself in person, but he has been a close observer of the movements of others. He has been ever ready to unite in any effort cal-culated, in his opinion, to extend the boundaries of the new religion. We met him at the Nation-al Conventions in Providence and Cleveland, and found him using his heat offer to be an early and found him using his best efforts to bring order N. J. out of chaos, but we saw then the effort was hopeless. Our opinion, based upon observation at the time, was that no good result would flow from that attempt at National organization. And from that attempt at National organization. And we find our friend Chase has now reached the same conclusion. We heartily endorse his article [recently published in the *Banner*] on organiza-

#### Meeting at Pierpont Grove, Malden.

A large and intelligent audience assembled at this place Sunday, Sept. 4th, to enjoy amid the beauties of Nature the glorious weather afforded at that time. The morning services were commenced by remarks from Dr. A. H. Richardson, who presided, followed by M. V. Lincoln and J. H. Powell, after which the meeting closed, and the friends partook of a collation per invitation of Messrs. Vaughan, Barrett, Cary and others, of the Committee. In the afternoon, Dr. Richardson made the introductory speech of a conference, in which Dr. H. B. Storer, Sarah A. Byrnes, Mrs. Cora Symes and others took part. Music was furnished, of a superior order, by the volunteer

#### Louisville, Ky.

Our friends in Louisville have organized, and now hold regular Sunday meetings in Templar's Hall, corner of 11th and Green streets, at 10 A. M., and 71 P. M. E. Jewell has been chosen President, R. P. Smith, Vice President, G. H. Kidder, Secretary. Speakers who can make it convenient to visit and quite a large number of speakers. Good re-Louisville the coming fall and winter, to lecture on "liberal religious thought and Spiritualism,' are requested to address the Secretary.

Spiritualism in Patterson, N. J.

Dr. Willet Stratton gives us, Aug. 30th, an account of spiritual matters in that place, by which it seems that a great many believers are to be found there, but at present there is no organized society. Circles are held regularly on Sunday evenings at different places, and much interest is displayed in communion with the departed. Our correspondent speaks highly of Dr. Fellows, the physical medium, who was in Patterson at the date of the letter, and says that he was to start for Boston Sept. 1st, to remain five or six weeks, and hopes he will find a warm welcome.

Of himself, Dr. Stratton says he is about to make a tour, as an exemplar of the same (physical) phase of mediumship; going first to Coxsac-. kie, N. Y., for two months, thence to Camden

#### Williamsburg Spiritual Bookstore.

Seeing the need of a depot where all the works on Spiritualism and other liberal and reformatory publications could be obtained by the residents of Long Island, Mr. Henry Witt opened a bookstore on Fourth street, Williamsburg, a year ago, and procured a good supply of the works above specified. We are pleased to know that his efforts to accommodate the citizens in that vicinity have met with their appreciation and patronage. Among his collection are to be found the complete works of Prof. Wm. Denton. - Mr. Witt keeps a circulating library in connection with his bookstore.

#### Circulate the Documents.

Four new tracts will be immediately issued by the American Liberal Tract Society, together with an increased amount of the three originally put forth. Send in your orders, friends, to the address as published in the advertisement on seventh page, present issue. This movement, set on foot by such active workers, as Prof. W. Denton, Dr. H.F. Gardner, M. T. Dole, A. Morton, H. S. Williams and others, is going on "from conquering to conquer."

The Fourth Annual State Convention of the Spiritualists of New Hampshire met at Concord, August 31st. There was a good attendance, sults will grow out of this liberal scattering of spiritual ideas. We are promised, by the Secretary, an account of the proceedings.

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#### SEPTEMBER 17, 1870.

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#### $\mathbf{OF}$ BANNER LIGHT.

## ALL SORTS OF PARAGRAPHS.

Subscribers for season tickets to the Sunday afternoon course of lectures in Music Hall will please call as soon as possible at the Banner office for the same. The meetings begin the first Sunday in October.

Mrs. Hannah B. Needham, of West Newton, will please accept our thanks for an elegant basket of flowers and several bouquets, for our free circle table. We are also under obligations to other friends for like favors.

The good things at the Howard Theatre are the warm talk of the town.

By an advertisement in another column it will be seen that Mrs. E. C. Littlejohn, one of our most reliable medical and business clairvoyauts, has resumed her sittings at 26 Hanson street, Boston.

INTUITION is the title of a book recently issued by Mrs. Frances Kingman. We print in our advertising columns the table of contents. which we advise our friends to read, and then send for a copy of the work.

Read Dr. P. B. Randolph's card announcing that he wants a special business partner.

Two bang-up weddings are expected in New

Which simply means that the parties are rich are aristocratic, are wine bibbers, and consequently "bang-up!"

The number of immigrants arrived in New York this year to September 1st is 163 507, which is 23. 404 less than for the corresponding months last year. The commutation money this year amounts to \$427,803.

THE SPIRITUAL PHILOSOPHY. Here the free spiril of mankind, at length, Throws its last fotters off; and who shall place A limit to the giant's unchained strength? Or curb his swiftness in the forward race?

Rowing on the water is called field amusement in New York.

THE AMERICAN ODD FELLOW for the current month has among its interesting contents many valuable articles, including the following: Eight Bells; Hebrew Poetry; Art of Living Happily; An Odd Fellow Abroad; Scientific and Curious Facts; Out of Work; Oriental Sketches; Temples of Pekin; Odd Fellow Gems; Humors of the Day; Leaves from a Rover's Life-Log; the Germans; Ladies' Olio; Youth's Department, &c., &c. Published by the American Odd Fellow Association, No. 96 Nassau street, New York.

None are more accustomed to hear morning roll calls than waiters at the eating houses.

AWARE OF THE CRISIS.—Sergeant Mucklewham (more in sorrow than anger). "Hait! Oh man nummer three, I wunner tae see ye! Hoo can ye think Foreign Powers can ever respect ye, if ye wull persist in steppin' three inches less than the regelation."-Punch.

Two friends, some years married and widely separated, lately exchanged telegrams, thus: "To All well. We have two pairs of twins. How is that for high?" "To ----. We have three little girls. Three of a kind beats two pairs!"

"If I were asked," said De Tocqueville, the author of "Democracy in America," "to what the singular prosperity and growing strength of the American people ought mainly to be attributed, I should reply-to the superiority of their women."

A preacher of Waushara, Wis., has been discharged for being personal to his hearers. He said," If you should take a barrel and fill it with the Holy Ghost, and another and fill it with whiskey, and call this congregation up and let you take your choice, the whiskey would be gone first.

Mr. Soker says dry docks are good in the abstract, but would never do for him personally.

THE LYCEUM BANNER, published in Chicago, Ill., by Lou. H. Kimball-Mrs. H. M. F. Brown, editor-comes to us regularly, looking fresh and entertaining. Illustrations, stories, poetry, enigmas, rebuses, items and correspondence are presented to its juvenile patrons in great abundance and attractive style.

#### PRINTERS.-The Chaplain of New Hampshire Penitentiary says:

Penitentiary says: "I have the happiness to number among my friends many printers. For the nine long years with all the inducements offered, not one of that trade has connected himself with my congre-gation; and I do n't think a man could be found, of all who ever tenanted our prison, who could set up a column of type. I leave the reader to make his own comments, only remarking that this cannot be accidental, nor can the explanation be that their employment keeps them ignorant of the prevailing vices and immoralities, nor yet that the prevailing vices and immoralities, nor yet that young printers are removed from the large masses where corruptions engender and spread. In all these respects this class is exposed. It is evident that the employment has an elevating tendency, and is favorable to intellectual and moral im-provement."

#### A lady being run away with by a fiery horse, was asked by a friend, "Did you not trust in the Lord?" "Yes," replied the artless woman," I trusted in the Lord till the breeching broke, and then I did n't know who to trust in."

The frightful mortality among children in Cincinnati is ascribed to the impure milk sold throughout the city. Out of forty-nine dairies recently inspected, all, with the excention of two or three, were reported in the most dreadful condition of filth and unhealthfulness, the cows being

all fed upon still slops, garbage, etc. The authorities promise to take action on the subject. The town of Wheelock, Vt., passed the following vote in 1797: "Voted, that the town be at the

expense of rum for venduing off the new meetingiouse pews." In Elmira, the other day, a young lady was dis-

covered who helped ber mother at the housework, Within two weeks she had a dozen desirable offers of marriage, one of which she accepted. Elmira girls are all taking to help their mothers.

An Erie county minister prayed in his church that "the wicked game of base ball, and the devil's tattoo, called Shoo Fly, may speedily spend their force."

Ruskin, in one of his recent lectures, says: Though England is deafened with spinningwheels, her people have not clothes; though she is black with digging of fuel, they die of cold; and though she has sold her soul for gain, they die of hunger.'

The difference between Victor Hugo's "Travailleurs de la Mer " and Chinese planters, is that the first are toilers of the sea and the last are soilers of the tea.

Quite a jute panic has prevailed in Bangor lately among the ladies, and many are the switches, chignons, etc., which have been sacrificed as a holocaust. Microscopes have been in demand, and numerous and hideous were the discoveries made, and the result has been that the articles have been almost wholly discarded.

Since Queen Victoria took her place on the English throne, thirty-three years ago, every other throne in Europe, from the least unto the greatest,

has changed occupants. FATE OF A CLERICAL "PAUL PRY."-A cor-

respondent of the Chattanooga Times, writing from Trenton, tells the following graphic story: "John Robison gratte circus Exhibitted at Trenton, on 11th. Revernt parson Smith was sitting ner the canvas in shade raising the Eg of curtins when a watchman gave him a severe blow on the hed with a hickry club inflicting a cerious wound though nat considered fatal, he ob-Jected ceriously to going in, it was Jenerally Supposed that he was taking the names of the members of his church whom was in attendance that had gon in before he came up."

The bathing belles at the watering places are alled dive-in-ities.

Colorado has a community of "Humanitarian Pioneers," one of whose laws prohibits celibacy above the age of twenty-five in a man and above the age of twenty-one in woman, "as outrageous to human dignity and welfare."

Spiritualist Lyceums and Lectures.

Gallic capital. The Courrier des Elats Unis, a French paper published in New York, accepts the surrender of Sedan as the termination of the war, and says it will be useless for France to make further resistance. Sedan, like Woorth, was lost through Failly's incompetence or treachery. As for the Imporial Government, says the Courrier, its fate is so iled. Among the varying views expressed on the subject, a charitable cotemporary uses the following language concerning the fallen monarch :

ing the fallon monarch: "Within two short months what a marvelous change has befallen Krance and her Hmperor! No event could more impressively illustrate the mutability of human affairs. Yesterday, Napoleon was in state, at the head of a powerful and prosperous nation; to-day he is a prisoner in the hands of his enomies. We think of him in the midst of his bril-liant *files*, receiving crowned heads, reviewing his troops on the Champ de Mars for the Bultan of Turkey, welcoming Albort and Victoria to the shores of France, kisseed by the Queen of England and invested with the Order of the Garter by her own hand, opening the grand Exhibition of Interna-tional Industries, his Empress in brilliant state at the Inau-guration of the Suez Canal, planning the tunneling of the Alps, freeing Italy, composing France to onler and prosper-ous industry, the peer of the mightlost, and with a name deservedly held in respect at overy Court in Europe, living at the Tuileries and there expecting at the appointed time in pose to did. The fortunes of war have wrecked all, and with his personal overthrow involved the future destinies of France. It is not a heart, warmed with human sympaof France. It is not a heart warmed with human sympa-thies or a mind accustomed to serious reflections that can turn away from the contrast with a jibe or dismiss it with a

turn away from the contrast with a jike or dismust it with a snear. Let critics apply themselves to actual results, before dipping their pens in gall. What magic has not Napoleon, by his windom and patience, his energy and foresignt wrough for France? Within twonty years, what European nation has made such strides of advancement? It was by a vote of eight and a haif millions that he was first elected by the people. Since he took the reins he has performed a whole century of service for the nation. Look at the long t list of magnificent public works, instituted for peace as well as for defence in war. Note his firm and faithful encourage-ment of agriculture, as the foundation interect of all. Re-far trade in the first state of rankers, in a state of the Atlantic steamships. Mark the steady progress made in liberalizing legislation, in liberty of instruction, in an en-larging freedom of the pross, in the system of rankways, in C the building up of manufactures, in establishing institutions of public credit, and in bringing closer together the interest and sympathies of the provinces and the capital. These into the second the provinces and the capital. These ind sympathies of the provinces and the capital. These ind spin performed sold. As he has ruled France, to him be-long the glory of all these achievements. Had he labored solely for his second the prosperity and happiness of his country. It cannot be reasonably denied that such a man is in the country.

It cannot be reasonably denied that such a man is in the It cannot be reasonably defined that such a man is in the highest sense a statesman. If he has employed power, it has been for the ulterior popular good. No paltry ridicule from prejudiced and passionate minds can reach a ruler, thus inspired. As he over claimed to derive his power from the poop'e, so he has steadily used it for their advancement. To day he broads over the past, his throne declared vacant by the unanimous vote of the Legislature, and grandeur and power all departed together." lower all departed together."

After the series of military evolutions and maneuvres by which Marshal McMahon attempted to assist Metz, and af-terward to escape from the *cordan* of Prussians which he found rapidly tightening around him, he was driven, despo-rately resisting, with the historie valor of the French people. Into the neighborhood of Bedan, near the Belgian frontior, the Germans pursuing him so closely and constantly that collisions were inevitable, hence conflicts occurred at in-tervals during the past week. There was serious work at Bedan on Tuesday, Aug. 30th, when McMahon reached the heights of Yaux, near Carignan, and thither came the Belgian statekel between Moussard and Moulins. This was the first battle of Beaumont, reported by King William to the Queen. The French were driven over the Meuse to Mouzson, and the oncounter on the other banks of the river became general. The French were driven from Yaux, and secame general. The French were driven from Vaux, an only faced about Wednesday between Douzey and Bazellie with the Mouse and Cher between them and the enomy. A

with the Mente and the refevent them and the chomy. A severe engagement occurred. The Prussians turned the French right, necessitating its retirement on Redan, before which they again renewed the fight on Thursday, Sept. 1st, when they were driven into that fortress. An ellipses of fire around Sedan was formed by the Prussians, kept up by 450,000 soldiers and 900 can-

After struggling hours in the circle of fiame the French After struggling hours in the circle of flame the French explutated. The following graphic account of this scene is given by one who was present at Prussian headquarters: "About 5 o'clock there was again a sudden suspension of the cannonde along the whole line. Many were the spec-ulations as to the cause, but nobedy scenned to divine the truth. You may judge of our surprise when four minutes later we saw a French offleer, attended by two Thinas, com-ing at a hard trot up the steep bridge path from Sedan, to our post, one of the Ubians carrying a white duster on a fagget stick as a flag of truce. The messenger turned out to be a French colonel, who came to ask the terms of sur-render. After a very short consultation between the King and Gen. Yon Moltke, the surender of at least eighty thou-sand men and an important fortrees, it was necessary to matter as important as the surrender of at least eighty thou-sand men and an important fortress, it was necessary to send an officer of higher rank. 'You are therefore to return to Sedan and tell the Governor of the town to report himself immediately to the King of Fussia. If he does not arrive in an hour our guns will again open fire. You may tell the commandant that there is no use of his trying to obtain any other terms than unconditional surrender.' The Parlemen-taire rade back with the message, and when he was fairly out of earshot, his mission was most engerly canvassed. At half mast 6 there areas a cry among the members of the

out of oarshot, his mission was most engerly canvassed. At haif past 6 there arose a cry among the members of the King's staff, 'Der Katzer ist da,' and then came a loud hur-rah. Soon we began to look anxlously for the second lag of truce, and in ten minutes more Gen. Relliy rode up with a letter for the King of Prussia. As soon as the French General was in sight, the slender escort of culrassiers and-dragoons that we had with us were drawn up in a line, two deep, behind the King. In front of the escort was the staff, and ten yards in front of them again stood his Majesty, King William of Prussia, to receive Gen. Relly. That officer, as we soon learned, was the bearer of an autograph letter from the Eronch wrote: 'As I cannot die at the head of my army, I lay my sword at the feet of your Majesty.' the French wrote: 'As I cannot die at the head of my army, I lay my sword at the feet of your Majesty.'" The Independence Belge, Sout. 2, says that when Sedan was surrendored it contained 70 000 soliders. Last night 15,000 more surrendored to the Prussians, and 30,000 took refuge in Belgium. From these figures it infers that Mar-shal McMahon's army did not exceed 115,000 men. The following telegram from King William to the Queen, carries with it the spirit of the contest:

The European War. Since our last issue many strange and startling changes have passed accrease the face of the campaign, overturning the Napoleonie government in France, evoking in that al-ready distracted country a host of political issues, and seem-ingly opening the read for Frussis, even to the gates of the campaign over the set of the set of the campaign over the set of the se ornment is wisely and carefully atrongthening itself in every possible way; proclamations have been issued by the mayor, the chief of police and the ministry; and Germans have been ordered to loave Paris. In all the dejartments the secons are taking pince. Great efforts are making by the ministry to obtain acknowledgments on the part of other foreign governments of the new Republic. The Interna-tional Workingment's Association have issued a manifesto to the German Bocialist Democracy in the interest who have forced them to commit mutual erimes. Republican move-ments are expected in other nations in ald of that of France, Great demonstrations in favor of France are taking place in Ireland.

Great domonstrations in favor of France are taking place in Ireland. The Tribune correspondent has had an interview with Bismarck, who says there are three courses for peace open-setting off Alaace and Lorration as neutral States; to annor-them and hold them as conquered torritory, or to take Motz and Strasbourg. The Prussian premier prefers the latter. Jules Favre is reported to be on his way to meet him. Meanwhile Metz has again been summoned to surrender; the Crown Prince is marching on Parls without delay, and has already reached Vinay and Fismes; Montmedy is con-stantly under fire, and the ministry are proparing to scatter to Tours and Bourges. The last despatches bring rumors of the proclamation of a republic in Spain, and state that there is a great republi-can excitement in Riorence. The Prince Imperial has gone to Haatings. A growing foeling of independence on the subject of for-eign intervention seems evident in the Prussian mind, and with self-reliance on one side and desperation on the other the work of war goes on. What will be the next turn of the wheel?

wheel?

#### A New Venture.

MESSES, EDITORS-In conjunction with W. F. Brown and C. M. A. Twitchell, of 50 Bromfield street, Boston, I have resolved to issue the "Spiritual Monthly and L ceum Record," which, I have no doubt, will be acceptable to many. My three years' experience on " The Spiritual Times," I hope, will be of service in the present undertaking. There is no spiritual monthly in the whole United States, and we feel encouraged in working with a will to fill the gap.

"The Spiritual Monthly and Lyceum Record" is to be issued early in October, and continued monthly. It will contain original stories, essays, reviews, poems, progressive dottings, and speak in the interest of Children's Progressive Lyceums, I shall be glad to receive reports from Lyceums, to enable me to perform that part of my task offectually. The magazine is to be illustrated, and contain forty-eight pages. It will be issued at a moderate cost. J. H. POWELL

Office of the "Spiritual Monthly and Lyceum Record," 50 Bromfield street, Boston, Mass.

The Last Grand Union Picnic for 1870 Will be held at Island Grove, Ablagton, on Fri-day, Sept 16th. Special trains will leave the Old Colony Depot, Boston, at 8:45 and 12 o'clock pre-cisely for the Grove. Fare from Boston and return, including danc-

ing: Adults, \$1.00; Children 50 cents. From the following way stations by regular trains the fare is as follows:

Harrison Square, Adults, 70 cts.; Children, 40 cts.

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Neponset,	**	65	0°	-14	35	**
Quincy.	44	60	•• .	"	-30	41
Braintree,	66	50	16	**	25	44
South Braintree,	48	45	"	66	25	"
East Bridgewater,	\$6	40		16	20	"
Bridgewater,	44	55	4	44	- 30	
Middleboro',	11	70	44	46	35	15
Hanson,	61	-35	14	4	20	**
Halifax,	"	50	н.	44	25 -	**~
Plympton,	41	50	н.	**	25	44
Kingston,	44	60	"	44	30	46
Plymouth,	14 -	75	. 66	44 .	40	44
Be sure to co	ill for		ursion	tickets.		he

obtained at the depots. Obtained at the depois." Refreshments in abundance may be obtained at the Grove at reasonable prices. No peddlers or exhibitions allowed on the grounds. Prominent speakers will be in attendance. H. F. GARDNER, M. D., Manager.

Boston, Sept. 6th, 1870.

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## Oct. 2, Lecture by Prof. Wm. Denton.

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## AUSTRALIAN DEPOT

5

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TF Fer all Advertisements printed on the 5th onge, 20 cents per line for such insertion.

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#### JUST PUBLISHED,

## INTUITION. BY MRS. FRANCES KINGMAN.

Slave to no sect, who takes no private read. But looks through Nature up to Nature's God."-Pope

#### CONTENTS.

Chapter 1.-At the Almahouse: Mrs. Duley's Story: Mrs. Blake's stonologue: Henry Ward Brecher's Assurance: the Ancients saw and conversed with Angels, why i of we? Cecli comes, led by Intiffrom's hand. Chapter 2.-Miss Phobe and Miss Hope Wilbertorce, also Mr. stacks nzle, spend the evening with Mrs. Blake; Geologi-cal conversation upon the first chapter of Genesis; Mr. Mac-kenzle accured of being an Intidel, and Mrs. Blake's defence of the Bille.

kenzle accused of being an Indel, and Mrs. Bisko's defence of the Bille. Chapter 3.-Cuity comes from the Ahnshouse-a desolate Bittle thing, crucified through fear of Everisating Punishment; Lizzle Holt, and her blea of church-members; Conversation between Cuity and Lizzle concerning Election and Future Punishment; A Wonler for the "fifts of the Period." Chapter 4.-Twillight Monologue: Lizzle's clucitation of the Greekan Bend; Cuity's Tears; the Catechism; Interroga-tions; Mr. Mackenzie calls; Conversation upon the Flood Lizzle Holt's ideas of the Ark, of Mis Nonh, of Death; Her mather shocked Chapter: 5.-Cuity goes to Mrs. Blake's chamber; Black Jennie's Sagacity; Cuity deeply affected by Mrs. Blake's love for her; Parepa's "Five o'clock in the Morning;" What is Hell? Answer; the way to hold communion with those we call dead.

b) a for her, Paréna's "Free o'clock in the Morning;" What is Hell'Answer; the way to hold communion with those we call dead.
 Chapter 6.-Cutty changes rapidly; 'Lizzle Hell's plain talk to the minister, and of charch-members; "Ont of the months of bahes and sucklings;" Mrs. Holt's chagin; At Cecll's grave, strewing flowers; What is the spiritual body? Answer; 'Does Cecll come back? Answer:
 Chapter 7 - Lizzle' institutes herself Gabriel, and tests the Superintendent and her Sabbathschool Tencher; 1422/6's Question - "Mis Black, forf me if you think Kittles or fittle Dogs don't know anything after they are dead?" Answer; Do Idlots change their condition after death? Answer; Maxwer; Do Idlots change their condition after death? Answer; Maxwer; Do Idlots change their condition after death? Superintendent is an anythic and the sabbathschool Tencher; Lizzle's Question -" Mis Black, forf me fix outflich bogs wer clothes; Answer; the morner at the grave called hopeless. "Chapter S.- Mortification of Cutty; Mrs. Holt in trouble at Lizzle's superint content at the grave called hopeless." "Chapter S.- Anster: Do their word figurature; Do we grave did in heaven? Answer; Do they love us a swell as they did here? and can tucy help us? Answer; Do they come very mar us? Answer; Do they love us a well as a firey did here? and can tucy help us? Answer; Do they come very mar us? Answer; the function? Answer; Marriage in heaven. "Chapter 10.- Mr. Mackanic and dives Hope call, pleads for help, with his siter; the infinite Ibound secandal Mongers." Chapter 12.- Lizzle's Wonder; Whote Mis Grandy? Yinkee Gnesses; Who Mr. Grandy Mis Covers to any end and secandal Mongers. "Chapter 12.- Lizzle's Wonder; Uso her some shuff; Can we really hel the presence of our lost ones, and acem to coverse with them? Answer; Lizzle's confort to Mr. Dattor: Her Jabar 18. Wonder; Whote Mis Grandy? Yinkee Gnesses; Who Mr. Granders, Mr. Holt derives her alow one shuff; Can we really held hep resence of our lost ones,

The Control of the second secon

LEARNING.-The Germans are studying French, and the French are learning German. They have been very studious for a month or two past.

Ole Bull was married Sept. 7th in Madison, Wis., to Miss Sarah Thorpe, the youngest daughter of Senator Thorpe, of that city.

Only a few days since, we heard of a man whose circumstances would enable him to give a fair share of support to the cause, saying: "I've been a Spiritualist seventeen years, and thank God it has never cost me a cent !" There are not, we hope, many such Spiritualists; but our own experience has taught us that while many are eager to listen to the beautiful teachings of Spiritualism, too few are ready to give pecuniary aid to sustain its teachings.—New Life, Baltimore.

A new mineral, named nadorite, discovered in the province of Constantine, Algeria, has been analyzed by M. Pisani. Its chief constituents are the oxides of lead and of antimony. It also yields a small quantity of chlorine.

The New York Star says: "God made the ice, and the devil made the Knickerbocker Ice Company."

A guest at a Leavenworth hotel ate two dozen ears of green corn the morning he died.

Before the war, the debt of Prussla was about \$326,000,000; that of France, \$2,767,000,000. By the time they get through with their present quarrel, both nations will be saddled with an enor- year will be elected on the second Sunday of that month. mous debt.

GENUINE PORT WINE!-Cider, 14 oz; alcohol, 3 oz; strong decoction of logwood, 4 oz; alum, 40 grains; cream of tartar, 20 grains; white sugar, 1 oz. This being a native wine, is largely patronized in America. By all means make it for yourself. It will be much cheaper than to buy it, and you will have the satisfaction of knowing that it is unadulterated!

A member of the Irish Parliament, in a debate boasted of his attachment to the jury system. "Mr. Speaker," said he, " with trial by jury I have lived, and, sir, by the blessing of God, with trial by jury I will die!" "What!" exclaimed a member in a stage whisper, "do you mean to be

hanged?"

A widow lady who resides near Elmira, N. Y., complains of the coldness of her husband during the last year of their married life. For the first year he used to address her as his dear, then as his little goat, and with his last breath he referred "lovingly" to her as his "old sorrel top." The failure to invent any other term of endearment for her may have been the cause of his death.

That man who knows the world will never be bashful, and that man who knows himself will never be impudent.

to the census just completed, is not far from sixty- of humanity." See advertisement in another nine thousand.

BOATON .- Mercantile Hall .- Sunday morning, Sept. 4th. a brief session of the Ohildren's Progressive Lyceum was held, after which the organization proceeded to a partial election of officers for the ensuing year. The exercises of the meeting opened with singing and silver-chain recitations; and songs by Charles W. Sullivan, Maria Adams, Hattie Richardson, Cora Stone, Carrie Shelhammer, music by Ada Morten, Bollo Kates and Alice Cavyan, completed the services. The regular order for the day being declamations, the Conductor stated that it would be postponed for the present week, and anounced the election of officers to be in order, at which the general session dissolved.

Wadman Hall .- The regular session of the Children's Lycoum was held at this hall, Sunday, Sept. 4th, at which the ordinary exercises were participated in. Dr. O. O. York announced that in consequence of his professional engagements he should be obliged to resign his position as Con-

CHARLESTOWN .- Union Hall,-The Children's Progressive Lyceum celebrated its fifth anniversary at the above named hall, on Friday evening, Sept. 2d, by music and speaking, ending with a pleasant social dance. Dr. York, Joseph Carr and others served on the Committee of Arrangements, and Misses Helen Abbott, Carrie F. Cutler, and Mrs. Joseph Carr as Committee on refreshments. Addresses were made by C. Fannie Allyn, (who ended with a poem,) Prof. J. H. Powell, and Mrs. N. J. Willis. Owing to the lateness of the hour Dr. J. H. Currier, who was present, declined speaking, and the hall was cleared for dancing, which continued till 2 A. M., a very large party participating. We are pleased to announce that the meeting was a financial as well as social Success.

The Lycoum recommences its sessions the first Sunday in October, and it is announced that officers for the coming

CAMBRIDGEPORT .- Harmony Hall .- The meeting of the Children's Lycoum (deferred one week on account of the Walden Pond camp meeting) took place on Sunday morning, Sept. 4th, at this hall, and was well attended. Answers to questions, declamations by the children, (mostly girls,) singing, marching, &c., comprised the exercises.

DOECHESTER .--- Union Hall .-- The regular Sunday evening meetings were resumed Bept. 4th, with Mrs. Floyd, of Dorchester, as speaker. During the summer the hall has been fitted up in good style, and is now a suitable place for the neetings. Mrs. Floyd is a young speaker of much promise, and is aleady a great favorite with the Dorchester people. She will speak each Sunday evening for the present.

#### American Liberal Tract Society.

Owing to the demand for tracts far exceeding our anticipations, there has been some delay in filling orders. Hereafter orders will be filled

promptly on their receipt. As postage is a very heavy item of expense, it is expected all orders will be accompanied by cash or postage-stamps, at the rate of six cents per hundred, seventy-five cents per thousand tracts. The Publishing Committee will be pleased to receive matter for publication from all persons who have truth to present in a concise and attractive manner. The Society seems to meet a great want, and is constantly in receipt of commendations similar to the following, from a friend in Illinois: "I think your Society is just the thing needed; there is a pressing necessity The population of Providence, R. I., according demanding activity on the part of every friend ALBERT MORTON, Secretary, column.

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carries with it the spirit of the contest: "VARENES, 8 o'CLOCK, BUNDAT MORNING.--What a thril-ling moment was that of my meeting with Napoleon. Ho was dejected but dignified. I assigned as his place of im-mediate stay Wilhelmhouso, near Cassel. Our meeting took place at a small cottage house opposite the western glacis of Sedan. When summoned to it I was in the saddle inspecting the positions before the place. You must imag-ine my reception among the troops. It was indescribable. In exultation it was overwhelming. At dusk I onded a five hours' ride, and atone in the morning roturned hither. May God aid us further. (Signed) WILLIAM." God aid us further. (Signed) WillLIAM." When the news generally reached the Prussian army they displayed even more than French enthulsam. The beard-ed soldiery, discarding their weapons, threw their arms around the nearest necks, and sol up a song, which for some time rang through the camps until the King slienced it. The soldiers should around Bismarck, who, when slience was regained, said: "Gentlemen, I am nothing in this war. Thank the King. Thank Moltke." After further uprear he resumed, "Woll, if I am responsible for anything it is the powerful aid given us by the Southern States; to them we owe this latest victory."

owe this latest victory." A telegram from Paris, Sept. 4th, says: "The Gaulois gives the following as an exact text of the letter of Napo-leon to the King of Prussia: "Having no command in the army, and having placed all my authority in the hands of the Empress, as Regent, I herewith surrender my sword to the King of Prussia."

the King of Prusia." In Berlin, London, New York and many large cities in the Old and New World, the news produced the utmost en-thusiam. In Paris the people immediately took the initi-ative, and the scenes of 1709 were reinacted. The imperial engles, cyphers, busts and becs, shared in one common de-struction. Extreme care was, hewever, shown for the arms of other nations. In one of the streets a large crowd was upon the point of tearing down the representation of the American Eagle, when they ascertained their, mistake, and shouted loudly "Vive la Republique Americaine." The Government of Palikao was overthrown, and a Re-public declared. The Provisional Government issued the following proclamation:

public declared. The Provisional GOVERNMENT ISSUES and following proclamation: "REFUNLIQUE FRANCAISE, MINISTERE DE L'INTERIEUR.] The déchéance has been proclaimed at the Hotel de Ville, and a Government for National Defence, composed of eleven members and all the deputies of Paris, has been constituted and ratified by popular acclamation. Their names are Araço, Emanuel Cremieux, Jules Favre, Jules Forry, Gambetta, Garnier-Pagea, Gials-Bezein, Eugene Pelletan, M. Picard, Rochefort and Jules Simon. Gen. Trochu will at the same time continue in the exercise of the powers of Governor of Paris, and is appointed Minister of War in place of Gen. Palikao, Piease placard immediatoly, and, if necessary, have proclaimed by the public crier this declaration. Ker the Government of National Defence. Minister of the Interior, LEON GAMETTA.

LEON GANBETTA. Paris, 4th day of September, 1870, at 6 o'clock P. M."

The government, which is before all a government for national defence, formed a ministry as follows: Jules Pavre, Minister of Foreign Affairs; General le Flo, Minister of War; Admiral Fouriehon, Minister of Marine; Emanuel Cremieux, Minister of Justico: Ernest Picard, Min-ister of Finances; Jules Simon, Minister of Public In-struction and Worship; Dorlan, Minister of Public In-Struction and Worship;

Moreo. A Paris lotter considers that "The people are for a repub-lic, but hold that the Republican leaders are untrustworthy General amnesty for political crimes was proclaimed by

THE LONDON SPIRITUAL MAGAZINE. Price 80 cts. per copy. THE LONDON PRINTPAL MAGAZINA. Frido Sous, por coly. HUMAN NATURE: A Monthly Journal of Zolstic Science and Intelligence. Published in London. Price 25 cents. THE MEDIUM AND DAYDERAK. A weekly paper published in London. Price 5 cents. THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spirit-ualism. Published in Chicago, Ill., by S. S. Jones, Esq.

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and Intuition define all terror of everlasting punishment; tells of her interview with the minister, etc.; meaning of the

tells of her interview with the minister, etc.; meaning of the Chapter IN --Geological Locture; Preparing Cutty for Bearing School; Lizzle Holt threatened with Typhold; Mrs. Holt's Mory: Intitlive argument for heaven. Chapter 19.--Mrs. Blake ionely, for Cutty has gene: Lizzle Holt In a decline; Mrs. Holt will not believe it; Black Jen-mic's visit to the sick room; Messages for heaven; Afraid of getting two names confounded there; Nort for Cutty; Her Arrival; Her marvel at the ways of the "Period." Chapter 20.--A Lovely Sumer; Sammoned to, the dying bed; Uniy an angel going to the hummer-Land; Lizzle has all her messages saits in mind; the Fouratire all going away; His kiss quick, Mis liske; He's come; Ilis white hands are structured out for me; Oh Cecil he points upward, to the beautiful Hiltop. *Chapter* 21.-The Funeral; Belle Orcut and the old, white-hard man have come; Mr Blaidel Couverses with Mrs. Blake; At the grave; A mother, led by Intuition's hand, Inds peace at linst; Longfellow.

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#### BANNER OF LIGHT.

# Message Department.

6

EACH Message in this Department of the BANNER OF LIGHT we claim was spoken by the Spirit whose named boars through the instrumentality of Mrs. J. H. Connat,

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

#### The Banner of Light Free Oircles,

There Circles are held at No. 158 WASHINGTON STREET, Boom No. 4. (up stairs.) on . MONDAY, TUESDAY and THURS-DAY ATTERNOOS. The Circle Room will be open for visitors attwo of clock : services commence at precisely three of clock, after which time no one will be admitted. Beats reserved for strangement. Donations and bind

after which time no one will be admitted. Beats reserved for strangers. Donations solicited. Mas. ConANT receives no visitors on Mondays, Tuesdays, Wednesdays or Thursdays, until after six o'clock r. M. She time her shurts admits after six o'clock r. M. gives no private sittings. 23 Donations of lowers for our Circle-Room are solicited.

2.3" The questions answered at these Scances are often propounded by individuals among the audience. Those read to the controlling intelligence by the chairman; are rent in by correspondents.

#### Donations in Aid of our Public Free Circles.

Since our last report the fa	Howing sum shave been received.	
for which the friends have o		
Andrew Fogg	100 E. Bicker, 1	
D. Upson	50 B. Hussey 1.00	
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#### Invocation.

Breathe thou upon us, oh Holy Spirit of Truth, that we may live anew in thee. Illume all the darkened chambers of our intellect, that we may see our way more clearly and understand thy divine meaning. Oh Infinite Spirit of Truth, we would bow before thee, acknowledging thee our Lord and Saviour, acknowledging thee our protector, our defender against all the ills of time and eternity; and we would come, oh Infinite Spirit of Truth, into that divine relationship with thee that it is the soul's privilege to inherit. We bring thee all the aspirations of our being. We bring thee our praises, and we lay them upon thy sacred altar of time, and we know that thou wilt bless them. We bring thee our prayers, oh, Spirit of Truth. Throu wilt hear them, and thou wilt answer them. Give us that strength of being which belongeth to thee, that shall nourish the soul for eternity. Feed us with those fruits that will no longer lead us into darkness. Give us to drink of that clear water, which, if we drink, we shall thirst no more. In unison with the many voices of this glorious summer's day, we, oh, Infinite Spirit, do praise thee, asking not that thou wouldst turn aside from thine immutable laws for us, but that we may understand those laws and obey them, so that thy kingdom may come to us, be with us wherever we are, on earth, or in heaven, or in hell. Thou art our father. Thou art wisdom. Thou art love. Thou art truth. Thou art power. All that we need thou art and thou wilt be unto us. Hear us, oh Infinite Spirit, and be with us this hour. Amen. June 2.

#### Questions and Answers.

CONTROLLING SPIRIT .- I am ready to answer your queries, Mr. Chairman.

QUES .-- What are the best means of restoring one who has been struck by lightning?

Ass,-Medical men inform us that there are only two successful methods that can be used. and they are these: The application of cold water and electricity through your common methods of application.

Q.-Can those who are keenly affected by the electric current during thunder storms, overcome the same by any means?

A.-Nature may overcome those conditions in my father's brother. them, but I know of no means that they can use

It is unlike all others. The Spiritualist is, in his find peace and joy everlasting. Amen. yearning for knowledge, for truth, unlike all oth-Jung 6, ers. He asks for absolute facts, for a demonstration concerning another life that shall be absolute in objective conditions here-that shall be

a reality to his senses, not merely to his intellect or his faith. C. B. L.-The Spiritualist doctrine, then, is higher than the Universalist?

A .- Not necessarily higher. It is of a different type. It is higher to the Spiritualist, but not to mybody else. C. B. L.-The work of Jesus, then, is the spe-

cial element of Christianity, is it not? A.-Certainly it is. C. B. L.-It was necessary for Christianity to

ome up as an organic movement, in order to perfect this special element, was it not? A.-Certainly it was.

#### C. B. L.-Does the same law hold good of Spiritualism? A.-Certainly.

C.B.L.-And Spiritualism is to come up as an organic movement, the same as Christianity did?

A.-Yes C. B. L.-You think it the greatest truth of the day, do you not?

A .- It is the greatest to those who can accept it as such, but only to those. All truths are measured by the soul's need of truth. Spiritualists have need of just such truth as Spiritualism offers them. It is the highest, the best to them, but to those who have no need of it, it is not the highest nor the best.

C. B. L.-Will you define the term sectarian? A.-The term defines itself. C. B. E.-It represents an organic force, does

it not? A.-Certainly. C. B. L .- Then in the highest sense is not Spir-

itualism becoming sectarian? A .- Yes, it is. It could not be otherwise. Spiritualists rebel against it, but they must of necessity drift into it, because it is a spiritual and natural necessity that they should.

C. B. L.-The popular idea seems to be that if we become sectarian we must necessarily become bigots. Is that true? A.-No, certainly not.

C. B. L.-Is it not where individual freedom is restricted that the point of bigotry comes in?

A.-Certainly. C. B. L.-If we take sect as a finality progress

eases, does it not? A .- Yes; but the sectarianism of the Spiritualist as infinite bounds. It cannot build a wall about itself, because it is spiritual and therefore infinite. It cannot say I have all the truth and you have none, because it recognizes truth everywhere. The true Spiritualist cannot be a bigot, though he may be a sectarian. June 2.

#### Annie Louisa Crane.

fourteen years old. I have been gone three years. was born in Castine, Maine, and died in Augusta, Maine. My sister is a believer in the return and to enjoy her beautiful faith all she can. I spirit-world I will have everything in beautiful lolug everybody good, and she will have a beauafraid that she won't, because she will. She will

communion of departed spirits. That is the spe- they perform their duties so well in this life, our cial point in their religion that appeals to them. Father, that in that which is to come they may

#### Questions and Answers.

QUES .- What is it within us that suffers? Is it the flesh which encases the spirit, or is it essentially the spirit itself?

ANS .- It is the spirit that suffers, and when the suffering comes through physical life, of course the physical life is the agent conveying the suffering to the spirit. It is not the body that suffers, because when the spirit has left it there is no

more suffering. Q.-I had reference to mental rather than phys-

cal suffering? A .- They both properly belong to the spirit.

Q .-- If the spirit can suffer is it immortal? Can that which is susceptible of suffering be immor-

al? Is not suffering the direct road to death? A .- Yes, it is the direct road to the death of that which causes the suffering. But it does not by

any means lead the soul to death. Suffering belongs to change-is one of the incidents of change. It affects the spirit temporarily, not permanently, because the spirit is superior to it and destined

to rise above and beyond all suffering. Q.-Is it in our power to change our own naures and make ourselves better or worse?

A .- Relatively speaking, you can; absolutely speaking, you cannot.

Q .- Does not experience teach us that the spirit is but an outgrowth of the physical form?

A .- It never taught me that. It may so teach you. Life has taught me quite the contrary. It has taught me that all form is the outgrowth of spirit; that spirit is the underlying basis of all things-the power, the principle from which all things are evolved. I see you take the opposite view

Q.-Why then does the mind decay as the body grows old?

A.-The mind does not decay. Its manifesta tions become imperfect, because here in mortal life it is called upon to manifest through a mortal machine; and if that is out of order, if that has become diseased, the manifestation will be correspondingly diseased and out of order. . The most perfect musician cannot give a perfect manifestation in music unless you supply a perfect instrument.

Q.-In regard to the doctrine of re-incarnation, as long as no good can result from its propagation why is it insisted upon?

A.-You say no good can result from the pronagation of such a doctrine. I cannot agree with you. All truths the soul has need of-some soul. if not yours. There are thousands abroad in the land who are ready to receive the doctrine of reincarnation. There are tens of thousands who are not. But from the fact that there are some who do, it is proof that it is well that the doctrine is taught. The soul progresses or lives in circles. It rotates perpetually upon an axis of its own,

and there must be some circumstances in the My name was Annie Louisa Crane. I was course of its rotation that will be repeated. If it does not obtain that experience which is necessary to it, as a spirit, during one mortal life, then there is a necessity for return, and return it will. of spirits, but nobody else that I know, none of This is the law. Whatever the soul needs for its our family are. I told her I would come back if perfection, that the great Master of Life provides she was right. I died with consumption, I sup- it with. And if it needs to be re-incarnated in pose. I could not speak aloud for months before physical life, it will be re-incarnated, and the I died, hardly any. I want Mary to be happy, great Master of all souls will not ask your soul or mine whether it would rather return here and want her to know that when she comes to the live through another human life or no; but the law will be fulfilled in all cases. The doctrine of order for her. She is a dear good sister, always re-incarnation is very old; but for a time it has been obscured by a false religion, by a religion tiful home when she gets here. She need n't be which has been in no way wedded to science and philosophy. There has been a divorce between be very glad I have come. It will do her a great religion, science and philosophy. This should not leal of good, and she need n't be afraid of its he. True religion can be demonstrated as such making trouble with any of the family, for they by science. That that the soul needs and can use won't trouble her about it at all. She need n't be for its highest good can be proved to be good by afraid they will see it, because I hope they will. the philosopher. I say that the doctrine of re-inhope they will-particularly Uncle Joslah. I carnation is very old, and so it is, but a false rehope he will. It will do him good. Josiah Crane, ligion has covered it up for a time. This new June 2. spiritual religion has revealed it again to the soul,

Q .- Does it know the cause of its re-incarnation?

A.-No; of the cause they know nothing more than you know here. It is a fact that you were called into physical life; but you came here without any voice of your own in the matter whatever. So it will be with you if you are ever reincarnated in physical life.

Q.-Do progressed spirits have their choice about returning to be re-incarnated or not? A.-No. they do not.

Q.-If this theory is true, then natural ties have no permanence?

A .- Yes, they do have permanence, but not in that external fleeting manner that you recognize as being permanent here. They are permanent with the soul through whatever change it may be Malden, Mass. Seventy-three years of age when called to pass. The soul never forgets its loves. You may be sure of that.

Q.-Every time a person comes upon the earth he is born of different parents. How, then, shall he determine who are his real parents?

A .-- I can answer you in no better way than Jesus answered one who questioned him concerning marriage. He said: "In heaven they neither unpopular faith. I was unfortunate in getting marris nor are given in marriage": and I say to out of this world. The cares of this life pressed marry nor are given in marriage"; and I say to you that in the spirit-world these relationships of so hard, so heavy upon me that they made father and mother, parent and child, husband and me a coward. I said I would rather face death wife, are not known. But the laws of spiritual at- than the sorrows of this life; so I opened the door traction, attracting parent and child, or husband through which my spirit might pass out, thinking and wife, are known, because they are laws re- that by so doing I would rest; but I found, on lating to principles, not to forms.

itually, exist between husband and wife in the next world as in this?

A .- Yes, precisely the same.

Q.-Then if one of them is sent back to be rencarnated, does the other come with it, or are they separated?

A .- Separations take place with us in the spiritworld as with you. There are changes with us I desired to go hence when here. The immediate equivalent to your change called death. We lose | cause of my taking the step I did was this: For our friends in yonder bright and beautiful life as some, time I had kept my own books. I had a you lose yours here. They pass from our sight as | partner who entrusted this matter to me; and I yours pass from your sight here. That is the law, suppose that the press of business and poor I know it is repulsive to human love, but I know health made me keep my books in such a loose also it is the law, and we all must abide by it,

seem arbitrary—

A.-If you expect unalloyed happiness in the as the great spirit of truth is my judge, I did no spirit-world you will be mistaken. It is only one such thing. I could not account for the deficit step beyond this life. It is a world where changes except by my loose way of keeping my books. come, where sorrow and sadness are felt-not When I found how things were, my pride came physical pain, to be sure, but spiritual, mental up, and said to me, "Parsons, you can't stand pain; far more acute than any physical pain. If this; it is too much; you had better face death." you have been expecting a world wherein you So I faced death. I left my friends here-my would be perpetually happy, it is time that your | wife, as good a soul as the great God ever blessed eyes were opened. It is high time that you see a man with-to face the danger and the difficulty. things in their true light. You may as well see and to feel, perhaps, that her husband was a them here as to suddenly come to the unpleasant | thief-that in some way, at least, he was wrong. consciousness of them in the other life.

positive fact, but you accept the testimony of others.

A.-I heg your pardon, but you refer to some other intelligence.

QR.-I refer to the controlling intelligence-to Theodore Parker.

A .-- They are numerous. It is by no means one Certainly not. Theodore Parker tells you what exercise such a care over those I have left as to be believes to be true. I tell you, perhaps, something else. I give you the result of my experience and he of his. We do not see alike, because we have not experienced the same things in life. Q.-Is not this doctrine of re-incarnation the same as the exploded theory of the transmigration of souls?

A.-To me, the doctrine of the metempsychosis has never been exploded. Some of the erroneous opinions attached to it have been exploded, but the doctrine itself, to me, presents a grand and everlasting truth.

O-In a recent communication purporting to come from Prof. Bush, we are told that there is marriage in the other world. Which are we to believe?

should come to my mother if I did have to suffer a good deal. I'd die two or three times over to come to her. I'm ten years old now. I was n't quite nine when I was here. Good by, sir. June 6.

#### Thomas Barrett.

[How do you do?] I am well, sir. I have been solicited to return, but no way has been offered me by which I can come personally to those that have called upon me to come. So I have waited for a good while, but have finally thought I would come here and see if I can come; and if they will furnish me with proper means I should be glad to give them whatever information I am able to, I should prefer to come in some less public way than this.""I am Thomas Barrett. I am from here. Good day, sir; good day. June 6.

#### Edwards H. Parsons.

I had no belief in the possibility of return this way when I lived on earth, though I had many dear friends who did believe it; I never could; but now I am glad to avail myself of this

coming to consciousness in the spirit-world, that Q .- Does not precisely the same affection, spir- my mind was just as active and that I was just as much interested in things here as I had been before death; and I suddenly found myself wishing I was back again, thinking that if I was I

could make the wrongs of this life right. I saw the way out of the difficulty into which I had fallen and through which I could not see when here; and I desired as earnestly to come back as

way that when I came to endeavor to balance Q .- I have read the Banner of Light for several them there was a deficit of several thousand years, and, to me, it has presented anything but a dollars that I could not account for, and of course favorable view of the spirit-world. Many things any one but myself would say that I had appropriated the funds but not accounted for them; but

But I come back to say to her that it was Qn.-I understand you to have said that you do a fault of my head and not of my heart, and if I not know this theory of re-incarnation to be a had had more courage, and the physical strength to have staved here and done my duty as I ought. I should have cleared it all up, and settled it honorably in due time. I had suffered much, physically, for more than two years, and it rendered me spiritually incapable of doing what I otherwise should have done. I want my partner to feel. and my wife, that I was honest, in intent at least. intelligence manifesting at this place at all times. | and that from my new home I will endeavor to in some way compensate them for what they have lost in my death. Edwards H. Parsons, a pork dealer, on Harrison avenue. Parsons & Wiggius.

> June 6. This scance was conducted by John Pierpont; letters answered by L. Judd Pardee.

#### MESSAGES TO BE PUBLISHED.

Tuesday, June 7.-Invocation; Questions and Answers; James L. Hartup, died in Rome, June 7th; Nellie Williams, of Boston, to her mother; Elizabeth McDonald, to her father in New Bedford.

New Bedford. Thursday, June 9.—Invocation: Questions and Answers: Mendum Janverin, of Portsmouth, N. H., to his childrin; Edward Richardson, of New Bedford, to his father; Edward II. Clemence, of Liverpool, England, to his father; Monday, June 13.—Invocation; Questions and Answers; Thomas Hunt, of Salem, Mass. Caroline Fhillips, of Willams-burg, N. Y., (died in Frankfort, Germany, June 8); Johnny Joice.

once. Tuesiday, June 14 - Invocation: Quesilons and Answers: ndrew Ross, of Cincinnati, O., to his brother; Eben Snow

to overcome them.

O.-It has been said by the invisible speakers at your free circles and others, that the spirit of a medium during the trance often passes far away from the physical body, witnessing objects and scenes of which said medium retains no recollection on returning to normal condition, and not till after the final separation from the body at death. Does the person, even then, have a clear, welldefined consciousness of such experiences and their relation to his late mundane existence? or are those recollections like "the recovered passages of a dream," and so shadowy as to be sometimes mistaken for actual experiences in and evidence of a preëxistent state?

A .- It is by no means certain that because a spirit who has been temporarily separated and in that state has been cognizant of its spiritual surroundings, that those scenes and circumstances cannot be transmitted through its physical organism and therefore remembered in a normal state. but it is not usually the case. But it should be understood that all the conditions of being through which the soul passes and in which it acts are distinctly remembered by the soul as a soul in its nure spiritual state. The organs of sense are finite, bounded about by the infinite world of thought and the infinite world of matter, but in and of themselves they are finite. They have bounds set unto them, beyond which they cannot go. But the soul and its experiences are infinite. The memory of the soul is infinite. It holds within its grasp all that it has ever known, forgetting nothing. That which it temporarily forgets, is forgotten in consequence of the finite conditions through which it expresses itself in its earthly life. But in the hereafter, when it is no longer called upon to express itself through a weak organism of physical forces, and when it can express itself through spiritual senses. then it will remember, and not dimly, but clearly and definitely, all the scenes through which it has passed, and will know where to place them all. It will know to what class they belong, and will make no mistake in registering them.

Q.-By Cephas B. Lynn: Mr. Abbot tells us that there is a universal and special element in every religion. What are the universal and special elements of Spiritualism?

A.-It is true, I believe, that there is a universal and special element in all religions. That universal element is truth, absolute truth. That special element is expressed to the soul through forms, through symbols, through the various objective ideas that can appeal to any class of people. For instance, the Methodists have their special form of religion. They express it differently from all others, because it expresses itself to them in a special way. It is to them the only safe road to heaven. It appeals to them through its own special methods, through the rites of its own peculiar church creeds; and what is true of the Methodists, is true of all other classes of religionists. Truth is the underlying lever, the basis, the life principle of Spir-

John Perry. I was born in Suncook, N. H., and I am back here to tell my friends that I am alive. John Perry is my name. I've been dead, I know, as they say, nine years, but I never was more alive in my life than I have been since I been dead. And I don't like to hear any of my folks in speaking of me say, "oh he is dead." I am not dead-not as they understand it. I am often round where I can see and hear a good share of what is going on among them. And I hope for their own sake, not for mine, for it won't do me any good nor any harm, but I hope for their own sake they will turn their attention to something better than brewing beer or selling it, or dealing

in whiskey. That's their business in Albany, N. Y. I am satisfied with what has been done with what I left, although they are conscious of having done wrong. I am perfectly satisfied. I know that the time will come when all wrongs will be righted, and I am perfectly satisfied with the turn things have taken. If they had done what they have and were not conscious of it's this? being wrong I should not be satisfied. But I see that they are conscious of it, and that tells me it's coming out all right. The dead live and they can speak, so it behooves people to do about as near right as they can here in this life, because they are never alone. Good day sir. June 2.

#### Noah Sturtevant.

I was called a few days ago-I think it was five days ago-to respond to some queries from two of my friends, and was unable to do so because I could n't speak through the subject they gave me, and I could n't write only by what is termed impression, and that is rather imperfect, so I declined to do anything at all. As I was somewhat acquainted with this place, I thought I'd come here and tell them if they will enclose those inquiries, with more if they wish, in an envelope, seal it up and send it to the medium, Mr. Mansfield, for me to answer. I will give them clear answers, I think, and make the matter all labor for the lungs and other weak portions of straight. Noah Sturtevant, East Boston. June 2.

Scance conducted by Rev. Sylvanus Cobb; letters answered by L. Judd Pardee.

#### Invocation.

From the depth of the darkness of ignorance, oh Soul of Wisdom, we pray to be delivered. Oh ed? sun of righteousness, shine thou through the rifted clouds that surround our being, illuminating our souls and causing us to grow great in thee. Give us strength to perform our duties. Give us wisdom; oh give us wisdom, for we are sadly in need. of it. And for these thy mortal children, oh Lord, we ask that day by day and hour by hour thou grief by the several methods that are extant wilt pour into thy being new light, greater truth, amongst you. All these things are but symbols diviner revealments of thyself, and when their of your soul states. hour of mortality is over and the angel of change itualism, as of all other isms. The most special calls them hence, oh we ask for them that peace of its prior existence? feature that is to be noticed in Spiritualism, is the | in which the soul can alone find its heaven. May | A .- Not always, but often.

has brought it up to the surface, and there are many, many souls who are closely embracing it and feeling that it is a spiritual truth.

Q-Is there any difference between this and the old doctrine of the transmigration of souls? A.-Only a difference of terms; that is all.

Q-Since the future is a state of progression, why can we not progress there as well as to come back and enter again into the flesh?

A -I see you have wrong ideas of progression. To you it means a straightforward, onward and upward course. To me it means that I must go down into the valley that I may ascend a higher mountain, and, having ascended the mountain, to go down into the valley again that I may ascend another and still higher mountain. Progress I do not define as you do.

Q.-It is said of one of the Rothschilds that he was a confirmed invalid during the most of his life, but his mental capacities remained undimmed up to the time of his death. And in many cases the mental powers seem to increase in brilliancy as the bodily strength fails. How do you explain

A .- It is a well known scientific fact that when one organ is diseased and incapable of performing its functions properly, some other organ must bear the burden of labor-do what the diseased organ fails to do. For instance, if the lungs are weak and cannot perform their function, the labor is thrown upon the liver and the brain and the heart-generally upon the heart, and it must labor all the harder because the lungs do not work. Now, in cases of lung difficulty, when the upper portion of the lungs is diseased, the brain is found to be exceedingly active. Hope is always very active. So the consumptive is always hoping to get, well; seldom ever thinks that his disease will prove fatal. The brain, under certain physical ailments, becomes very active, and, because of its activity, the spirit manifests itself clearly, is not at all deficient in power, because the brain is not diseased. It is performing its functions well, and more than well, doing the

the body that under ordinary circumstances it would not be called upon to do. Q.-On Decoration Day the flags were at half mast. What do our friends on the other side think of it?

A.-Some think one way and some another Some feel that it is an idle display, others that it is a sacred memorial, and feel honored by it.

Q .- Would it not be better to have them hoist

A .- Yes, to those who feel it would be better but not to those who are satisfied to have the flags at half mast. If the heart and the head mourns for the lost who can be no longer seen in the body, the heart and the head will symbolize that

O .- Is the spirit, when re-incarnated, conscious

reasonable. When I say that there is no marrying nor giving in marriage in the spirit-world, I mean to be understood in this way: I mean there is nothing spiritual equivalent to the marriage law as it exists with you.

Q .-- Is not the separation of which you speak temporary? Do they not meet and blend into one in some other sphere?

A.-That is my belief. There are those who declare to us that they know it. We believe their testimony. June 6.

#### - Dexter Richardson.

I have only a few words to say, so I can say them very quick. I am made quite uncomfortable in my new life by the dissatisfaction that exists among my heirs, here in this life. It seems they are not satisfied with my will-because. forsooth, my will was not theirs. And so they are quarreling over it. And a part of them go so far as to say that if I was back on earth now I should do differently. I have to say I should not. I am satisfied with what I did, and, so far as I am concerned, desire no change, because I think as it is it will result in the greatest amount of good. But if they see fit to quarrel over it, why, let them do so. If by contesting it and breaking it they can make it over to suit themselves, I shall be satisfied, if they only get at peace among themselves. I am Dexter Richardson, of Uxbridge, Mass. Good day, sir. -June 6.

#### Minnie Welch.

My mother is poor, but she is very good. She knew when I died I could come back. She told me I could, and told me where to come, and to bring all the good news I could. I bring this news-that I live with Grandmother Stacy. My name is Minnie Welch, and I live with my Grandmother Stacy and Aunt Charlotte, and we have got a beautiful home, and there are apartments in that home for my mother when she comes. They have all been fitted up from her good acts and her good thoughts in the earth-life. She won't be disappointed in a beautiful home, better than she ever had in the earthly life, when she comes here. Tell mother I did n't suffer in coming. She thought I did, but I did n't. I did n't know anything about it. She thought I suffered dreadfully; but tell her I did n't; and when I got all away from my body I did n't know how I got away. I thought I had come here in my sleep. I had a fever, and it went to my head. And tell mother I am happy here, and I want her not to cry any more about me, and to get along just as easy as she can, for it won't be a great while before she will come, and I shall be so glad when she comes. Only a little while. You will publish my name, won't you? because she will be looking for it. I lived in Cambridgeport. Tell mother that father has been afraid to come. He says nothing would induce him to come. He sends a great deal of love, and would say a great many things if he could. But nothing would induce him to come. He thinks you have to suffer dreadfully in coming. I don't; but I

Andrew Ross, of Cincinnati, O., to his brother; Eben Snow, of Searsport, Me., to Sa: ah Jane Snow; Agnes Stover, to her parents, in Montgomery, Ala.; James Keiley, to his brother. *Thursday, Jane* 16 — Invocation; Questions and Answers; Edward Hill Richloson, of New York City; Partick Murphy; James Ready; Clementine Woods, of St. Augustine, Fla., to ber relative.

ames Ready; Clementine woods, of St. Augustine, Fia., to Monday, June 20.—Invocation; Questions and Answers; ennic Abbott, of Bangor, Me., to her mother; Mary McGill, f Boston, to her sister; Patrick Power, of Hallfax. *Tuesday, June* 21.—Invocation; Questions and Answers; limle Tubbs; Elaward II. Harris, 20 Virginia Infantry, Co. 7, to friends; Mr. Roby; Gideon Sampson, of Steubenville, 1 to friends.

C. to friends; Mr. Roby; Gideon' Sampson, of Steubenville,
 O. to friends; Mr. Roby; Gideon' Sampson, of Steubenville,
 Thursday, June 23.—Invocation; Questions and Answers;
 Rev. Isaac Farrington, of Hartford, Coun., to his family;
 Minnie Harris, of Venango, N. Y., to her sister; John Henry
 Stries, of Chelsca, YL., lost from the ship "Orient." to his
 Monday, June 27.—Invocation; Questions and Answers;
 Max Williams, of New York Gity; Folly Cutts, of Boston, to
 her nephew William; Cara Darwin, to her father, in New
 York; Jamee 28.—Invocation; Questions and Arswers;
 Harriet Porter to Charlotte and Willam K-lsey, of Savana, Ga.; Eben Perkins, of Frederictown, Penn., to his aunt;
 Neille Burns, of Enclinati, to her mother.
 Monday, Sept. 6.—Invocation; Questions and Answers;
 Henry C. Wright; Alcinda Wilhelm Slade; Jean McGregor, of Glenwalla, Scotland, to her mother;
 James Genv, on the ship "John Adams;" Mary
 Brown (colored), of Boston, to her sister, Nell
 He, Johnny Garfield, of St., Louis, to his father; James Don ovan, of Boston, to his brother.

#### Spiritualists' Clam Bake.

The Spiritualists of Dighton, Mass., and vicinity will hold heir annual Bake at Bayllo's Grove, near the South Dighton did Colony Raliroad Depot, on Wedneeday, Rept. 14th Wo hall endeavor to furnish the public with a first-rate Bake, omprese do clams, corn, sweet portates and ish, with all of Old Colony Railroad Depot, on Wedne-day, Rept. 14th Wo shall endeavor to furnish the public with a first-rato Bake, compresed of clams, corn, sweet portatoes and fish, with all of the necessary concomitants. Ice cream, cake, confectionery, tea and coffice, will be for sale on the premises. The Bake will open at 14 o'clock P. M. Price of tickets for dinner, 75 cents: children under twelve, 40 cents Good speakers will be present to calify and amuse, and we expect to have a good time generally. The profits derived from the Bake will he wholly devoted to the advancement of the cause of Apirlinal-ism. The patronage of the public is respectfully solicited. Adjan's Cornet Band will furnish good music for the occasion. Carsience Old Colony and Newport Railcond station, cor-ner of south and Kneeland streets, Boston, at 8:15 A. M. Be-turning, leave the Grove at 4 P. M. Fare for the excursion, and return: From Boston, 81.25; Quincy, 81,75; Brainirec, 91.25; South Braintree, 81.20; Ran-oloph, 61,00; Stourhton, 81.60; North Easton, 90 cents; Easton, 75 cents; Raynham, 55 cents; Taunton, 85 cents; Fail River, 60 cents. N. B.--If the weather should be stormy the Bake will take place the next fair day. Pare of der of Committee of Arrangéments, J. P. Eosun, Chairman.

Seventh National Convention – The American Association of Spiritualists.

Association of Spiritualists. To the Spiritualists of the World: The Seventh Annual Meeting will be held at the Hall of the Spiritualists in Richmond, Ind., on Tuesday, the 20th day of Septembor, 1870, at 10 o'clock in the morning. Each State organization is invited to send "the same num-ber of delegates that they have Representatives in Congress. and each Territory and Province having organized societies is invited to send delegates according to the number of Repre-sentatives, and the District of Columbia to send two dele-gates," to attend and participate in the business which shall come before this meeting. By direction of the Board of Trustees, 634 Race street, Philadelphia. The Board will meet on Monday, the 19th of September, at 2 F. M., at the Hall above named.

#### Kansas-Annual Convention.

Kansas-Annual Convention. The Third Annual Convention of the Kansas State Spirita-alist Association will be held at the Court House in Topeka, Kan., commencing at 2 P. M., Friday, Oct. 21st, and continu-ing Baturday and Sunday, Oct. 22d and 23d. An invitation is extended to all Spiritualists in the State to be present, and arrangements have been made to keep them with att expense. The same invitation is extended to speakers from abroad. Wairen Chase, of St. Louis, will attend the meeting, and also other speakers. Arrangements will be made with the raitroad companies of the State for half-fare. Topeka, Aug. 23, 1870. F. L. CBANE, President.

Nebraska State Spiritual Convention.

#### SEPTEMBER 17, 1870.

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#### BANNER OF LIGHT.

#### Passed to Spirit-Life: From Newburyport, Mass., July 16th, Phillp II. Richardson

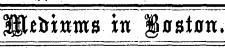
From Newouryport, mass, our years and was up to his last moments aged 38 years. Ho had been for many years and was up to his last moments here a firm believer in the new revelation, believing in death only as a kind messenger sent to relieve us from the toil and suffering of earth, and convey us to a higher plane of life. He was one of the few who accepted Aprirutalism in its in-fancy as a truth, and ever after espoused lis cause with the zeal and fervor of his whole soul. Bred and nourished in the ob belief from Methodism to the more liberal forms of worship, seeking for something beyond a mere matter of faith, until at last he had reached the broad plane of splitual truth and be-come its unfultering disciple. Early connected with the anti-slavery movement, he had labored carnersly for the emanci-pation of the slave, and halted with joy the conflict that at last gave him his liberty. He was kind and gonial, and when once became a whole-souled worker in his cause. Ills last moments here were caim and peaceful -thankful for every-thing he had experienced in life, for his quiet home, his nu-merous friends, for life and its last grave that relieves us from all pain, and places humanity on its own true level. R. Li, the second start and place haven by the source law et al.

#### From Topeka, Kun., Aug. 234, Mrs. Hannah Thomas.

From Topeka, Kun., Aug. 23d, Mrs. Hannah Thomas. Mrs. Thomas died at 2 a. M. on the 23d inst., and was buried from her is o residence on First street at 5 P. M. the same day. Mrs. Thomas has been a resident of Topeka and vicinity for nearly two years, and for most of the time has filled the place of what would be called pastor in other churches, of the First Society of Spiritualists of Topeka. She has spoken twice nearly every substah, and usually to large audiences. She was very much beloved by the Society for which she lectured, and was held in high estimation by all who were acquain ted with her \* \* Mrs. Thomas was a native of Columbiana County, Ohio, and fifty-six years of says on the 25th day of May last. The funeral services were conducted by Mrs. Tor-rey, of reaks, who has been in the city a few weeks, and who bids fair atter a little more experience, to equal the most talented lecturers in the fifty, as she already does in several other phases of her calling.—Topeka (Kan.) State Record, Aug. 24th.

From Milan, O., Aug. 23d, Cora Alice, daughter of Carlos and Alico Green, aged 12 years and 9 months. Fune al discourse delivered by Mrs. Emma Haidinge, as-sisted by Hudson Tuttle.

[Notices sent us for insertion in this department will be charged at the rate of twenty cents per line for every line ex ceeding twenty. Notices not exceeding twenty lines published gratuitously ]



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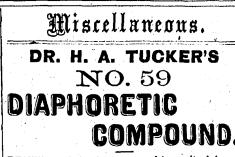
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#### BANNER LIGHT. $\mathbf{OF}$

# Banner of Light.

EDITORIAL CORRESPONDENCE.

SOWN AND GROWN.

Nature sows her seeds, and often while the crops grow the parent dies. The silk worm spins its thread and winds it and dies, while the thread is woven-into human garments, preserved for ages. We are spiced with the annual products of the dying stems and fed by the fruits of dead follage of each season. The planted feed must perish that the shoot may grow, and the parents pass out of sight that their life may go into the offspring. How like the outer is the inner, mental and spiritual life. The Universalist Church is dying out, while the whole of Christendom is receiving its single distinctive feature of the goodness in God that must work out ultimate happiness for all his creation that is intelligent enough to enjoy it. Their work is done; their thread is spun and ball nearly wound, and they are henceforth useless. The Unitarian, too, has nearly extinguished in all intelligent minds the fabled Trinity and almost driven it out of Christendom, and yet it cannot bring the Christians into its church folds. As an organization its work is nearly done. Unless it can grasp some new truth and widen its sphere of action, take in other Bibles beside the Christian, and correct the errors of belief the world over, it must die out of the way and let others have its place to do other work. New truths, like new-born babes, need nurses, wet and dry, but the nurse can soon be dispensed with, and, if she can do no other work, must seek other babes when the first is grown. The errors of church organizations are in trying to nurse truths that are too large to be handled by them, and make pets of full grown and world-wide principles. When a truth is generally accepted it needs no church to nurse it, and it, will not submit to the leading strings of church discipline, The churches that had great and true principles to inenleate and spread, do their work nobly and well, but when it is done they must perish, while the old idolatry of the worshipers of images and authority still live and keep up their numbers, and will so long as there are enough ignorant, stunid and superstitious who can be led by fear and power to surrender a large share of their earnings to their leaders, who use it onl purpose to keep them ignorant and in bondage. The Catholic Church will last as long as ignorance supplies its worshipers, but a church like the Unitarian or Universalist, that educates and extends its truths to all that will receive them, will bring the people up to its light where all can see and none will need its organic eyes nor its priesthood and discipline; then its work is done, and it may die, and will, unless it breaks new ground.

When the people were ignorant the liberal churches could subsist by teaching natural and rational truths as divine revelations and religious doctrine; but when the governments educate the people with schools and the press, these truths are found to be natural and not especial revelations, and people arrive at them without the church or its religious discipline, and hence will not take on its yoke. One-fifth of the people of this country are church-members, and nearly all of the other four-lifths that have reached years of discretion believe the principal truths taught by both the Universalists and Unitarians, and to them they are not special divine revelations, but natural and rational to every mind that is sufficiently expanded to receive them.' Such truths need no church to establish or enforce them, Spiritualism seems now likely to get its great truth accepted by the world before it has time to organize, and will not need organization for that, but only with all liberal minds to resist tyranny and receive new truths that need nursing and find no fellowship in the churches. All the churches. even the old mother church, are receiving Spiritualism, but have not yet quite divested it of the

is entirely welcome, especially those who know the realities of the next life. Those who have made few or no friends here may dread it, but those who have succeeded in making many love them, and in forgiving their enemies, have nothing to fear and much to expect from death. Such was Selena's case, and she was ready, although in the prime of life.

TESTIMONY TO THE GOOD SPIRITU-ALISM DOES, AND THE NEED OF MORE.

HARRISONVILLE, CASS CO., MO., ] Aug. 21st, 1870. ] W. CHASE, ESQ.—Respected Sir: Although an entire stranger to you, it is not so with our glori-ous religion. In 1851 or '52 I first heard of Spitit-ism, and then I prayed that it might be all it pre-tended, even a communion of the two worlds; and now, through "many doubts an I fears," I can safely say I am a "firm believer," and want our noble philosophy to spread over the whole earth. I have reason to be thankful to the invisi-bles, for they did that that neither I, nor temper-ance societies, nor the church, was able to do, viz. ness for mey did that that hender i, not temper-ance societies, nor the church, was able to do, viz: free me from an enelayement to tobacco, of nearly a quarter of 2 century's duration, and fifteen years to rum. For years tobacco cost me a dollar a week on an average, and rum, perhaps, three times as much. I was raised in the M. E. Church by a father who died in the harness as one of her preachers; in other words, he was a circuit rider when he died. Therefore when I say the church did not save me, I mean it; and although the "invisibles" had to appeal to my selfishness, yet they cured me. They said to my reason, (for aithough I have attended numerous "circles." never was in one where they manifested in my life.) "You are creating an appetite for rum and tobacco that will cause you suffering in the other life, as there is neither there; so you had better conquer your appetites here," and thanks to them, I have conquered—at least a six months' trial

says I have. Now, asking your pardon for the infliction of this long introduction of myself upon you, I come to the main object of this letter, viz : in the Banner of Light I see you argue for a "prohibitory enactment" to kill rum. Now I respectfully suggest that it will rot do it. And why? Because we get the law, and then sit down and expect the officers to enforce it, which they do not do once in one hundred cases, for various reasons. Besides, it is too much like what the churches say to day "We must have God and the Bible recognized in the Constitution"; or, as the old Romish Church used to say, "You shall do so and so." The igno-rant but liberty-loving spirit rebels against it, and ignorance with its helps succeeds as it used religion. to in the army, where the prohibition was often so strongly enforced that the officers spilled the to in offender's rum; and yet the law did not succeed, for 1 have known men to buy the vile decoctions called essences and drink them for the little alcohol they contained—and get drunk on them, tool I tell you, sir, utopian as it may seem, education

is the only thing that will ever cure men of drank-enness and all its horrors. Again, in the Banner you plead for organization, and ignore the fact that for the twenty-two years the invisibles have been at work in this country they have made the most rapid advance-ment of any other "ism" ever promulgated, and that without any organization visible to us, yet they undoubtedly have an organization, as I can prove. 'Do they desire us to organize? If they do, I am not aware of it. Then we ask, why doubt them? country they have made the most rapid advance-

Respected sir, with the present status of educa-Respected sir, with the present status of educa-tion I will tight your church, of whatever name, and your enforced morality, until I am changed, with all the ability I am able to command, as I now fight Orthodox organizations, heterodox or-ganizations (so called), social organizations (Ma-sonic and Odd Fellows), temperance, political, and everything that tends to establish caste. Al-ready, we have seen Solitivality who could snear ready we have seen Spiritualists who could sneer at outsiders. Then down with all organization until such agrarian rules are adopted as shall make all things as the angels have them, viz : in common.

I am, respected sir, your humble servant, T. G. NEWMAN.

We do not argue for a " prohibitory law to kill rum," nor to kill rumsellers, nor rum drinkers, but to declare the whole product of distilleries contraband of peace, as they really are, and outlaw them, and by stopping the manufacture and importation save all further trouble to and with the seller and drinker. No man has a right to keep mad dogs to bite people, and net any more moral right to distill liquid poison for sale.

No, brother, we do not ignore the fact of the rapid spread of Spiritualism without organization, but think organic effort best to accomplish Symrna, Asia Minor, Italy, Sicily, Wales, G. B.,

#### WESTERN LOCALS, Etc.

#### Prepared Expressly for the Banner of Light, BY CEPHAS B. LYNN.

Spiritualists are elaborating a new theology. And this theology is essentially different from Orthodoxy. The old system claims special favor in the sight of the Infinite Spirit; also that the Divine Mind has exercised, and does exercise itself, specifically, toward a race or people or sect; that theology is God-made. Spiritualists do not accept these statements. Their belief is that the Divine Love does not flow out to humanity in special measures here and there, but that it descends in one baptismal flood on high and low, rich and poor, bond and free.

·Humanity, as a recipient of spiritual blessings, stands as a unit before God. In appreciating and appropriating the supernal benefactions, our selfhood acts, and grades of moral worth and spiritual excellence are thus created.

Man makes theology. Hence it is changeable. New demands create new supplies. Spiritualists, in contradistinction to all other classes of religionists, do not claim that the truths presented by their system are finalities.

Many suppose that the God-idea in religion falls with the Christ plan of salvation. Hence, they say, Spiritualists are without a God.

We hold to the God-idea; we deny that it falls with the Christ-plan of salvation; we affirm that it is essential to the completeness of the idea of religion. And, more, we believe that the Godidea is indestructible. We cannot get away from it.

"God is; without him man is not."

The new system is not yet completed. It is fast being outlined by the angels. All must work to keep up with the times. We gather the following general statements and accept them as a basis for a progressive theology:

1, Religion is not that which comes from God to man; it is that which goes from man to God. 2. Beliefs in God and immortality are not es

sential to morality: they are incentives thereto. 3, God, immortality and spirit-communion are to be incidental instead of fundamental ideas in

#### "THE YEAR BOOK."

Visiting Hudson Tuttle, "the Aristotle of the New Dispensation," a few days ago, it was our high privilege to glance at the MSS. of this forthcoming work. We announce to the Spiritualists that a rich feast awaits them. Messrs. Tuttle and Peebles have labored early and late. J. Burns, 15 Southampton Row, London, has charge of the European department. Bro. Peebles's articles concerning the progress and universality of Spiritualism in Europe will be deeply interesting. The book will be of good size-some three hundred pages-and will be sold at the cheapest possible price, as a large circulation is desired. The opening articles are from the editors, stating the objects of the work, etc., etc. Prof. A. R. Wallace, of England, the celebrated founder of the "Darwinian theory," contributes a masterly essay, entitled "On the Attitude of Scientific Men Toward the Investigators of Spiritualism"; then follows Prof. Gunning, on "The New Sciences; their bearing toward Spiritualism." The readers of the Banner of Light know that the Professor is keen thoughtful and progressive, as well as critical. That sterling thinker, J. Stahl Patterson, writes about "The Great Battle," and Emma Hardinge discourses on "Spirit Art." The latter subject is one that we all desire to read about.' William Howitt of England, of whom we have heard so much, shows biblical passages demonstrating the 'Parallelism of Christianity and Spiritualism." Anna Blackwell, of Paris, contributes an article on the re-incarnation doctrine. This will be read with interest by all, for the doctrine is rapidly commanding the attention of American Spiritualists. Mrs. H. F. M. Brown gives notes of " California; its Ways and Workers;" E.S. Wheeler

has a fine essay. Then follows the history of the origin and progress of Spiritualism in some of our leading cities; also in Dublin, Ireland, Paris, any great reform. It is about time we did some Russia, Germany and Turkey. Henry T. Child, thing beside convert people to the truths of Spir- of Philadelphia, gives a history of the National itualism; and both for offensive and defensive ac- Organic Movement. Full accounts of the differtion every people have found it necessary to or. | ent State Associations follow. Then comes a list ganize, for political, social, religious or civil pur- of lecturers and mediums in this country. The list of journals published in the interests of Spiritualism, the world over, is valuable; also the catalogue of liberal works, closing the volume. Every Spiritualist in the land should purchase

us. God bless her and keep her long on earth to elaborate the gospel of Spiritualism-was the sentiment that seemed to rise spontaneously from every heart. Her discourses abound with sweet and heavenly inspirations, the poetry of the spheres mingling therein; the ideas advanced prove the philosophical cast of mind, and the methodical arrangement exhibited demonstrates the culture and discipline of the scientist; and to

culture and discipline of the scientist; and to crown all, the grand practical transcendentalism, pervading and fairly illuminating her public ut-terances, renders them invaluable aids to spirit-ual growth. HHRAM AND COLUMBIANA. Grove meetings have been held in these thriv-ing settlements this summer, Mrs. Thompson, of Cleveland, and Bro. Kellogg, bearing the glad tidings to the people. FACTS. The glorious old Banner has a large and rapidly increasing circulation in these parts. There will be a great awakening among the people this fall and winter. Spiritualism will exhibit signs of life astonishing to old theology. Fanaticism is fast becoming detached from the spiritual move-ment. The people want calm, dignified statement. They want detailed elaborations too. We have had enough of broad generalizations. Spiritualist the first pool ageneralizations. Spiritual served and fourth Sunday of the month. Mrs. E. A. Will-for the theorement of the spiritual move-ment. The people want calm, dignified statement. They want detailed elaborations too. We have had enough of broad generalizations. Spiritualitations. Spiritualitations too. We have had enough of broad generalizations. Spiritualitations. The first pool ageneralizations. Spiritualitations too. We have had enough of broad generalizations. Spiritualitations too. We have had enough of broad generalizations. Spiritualitations too. We have had enough of broad generalizations. Spiritualitations too. We have had enough of broad generalizations. Spiritualitations. They want detailed elaborations too. We have had enough of broad generalizations. Spiritualitations. They solve the the first pool theory the people want calm, dignified metatement. They solve the the first pool theory the theory the first hold regular meetings at their hall on North street every Sun-tist hold regular meetings at their hall on North street every Sun-tist hold regular meetings at their hall on North street every Sunday at The story the theory the the their hall conductor; the story the th had enough of broad generalizations. Spiritualism is the first system to render religion educational. Spiritualism is the power to divest the religious idea of supernaturalism, and perpetuate it in its normal beauty and grace.

#### Resurgeus.

Things spiritually are looking brighter in Providence. For two years now we have sat with folded arms and made no public efforts to further the good cause. But now we are in the field again. with good prospects of success. A meeting was called Sunday, and the subscriptions were such as indicate a spirit equal to the work. It has been decided to have a conference in the forenoon Sundays, and a lecture in the afternoon regularly, and evenings, also, when the interest seems to render it advisable.

render it advisable. The lecture yesterday was by Brother Loring Moedy, the grizzled veteran of reform. His topic was, "The Problem of Life and Immortality in the Light of Reason." It was a philosophical dis-course, clear and lucid, and well set forth spiritu-al principles. His deductions had all the force of a mathematical demonstration. It is to be hoped Brother Moody may be induced to repeat it on numerous occasions; for its reasonings, elucida-tions and deductions are a complete answer to materialists—church-members who have a vague and indefinite notion of spiritual things, and those who base all things on matter, and allow nothing else to exist. Susie M. Johnson will speak several Sundays. A portion of, the time will be occupied by local in the field. Though we have been idle, Spiritualism has not lost ground. The leaveu has been permeating regular meetings every Sunday at 10 of Clock. In Capital Hall. Maria and regular speaker. The Children's Lyceum meets at Maria and indefinite notion of spiritual things, and those who base all things on matter, and allow nothing else to exist. A portion of, the time will be occupied by local in the field. Though we have been idle, Spiritualism has not lost ground. The leaveu has been permeating has a conductor; Law and Spiritualist Association hold meet-tor. A deress and conference at 74 P. M. H.S. Brother Austin, President. Maria L. Buxton, Guardian; S. W. Gilbert, Musical Director Maria Stophen Austin, President. Maria L. Buxton, Guardian; S. W. Gilbert, Musical Director Maria Stophen Austin, President. Maria L. Buxton, Guardian; S. W. Guardian; Malo Y. A. Maria L. Buxton Guardian; S. M. Berritt, Guardian; Malo Y. Mass. Maria L. Buxton Guardian; S. W. Carter, Story Maria Stophen Austin, President. Maria L. Buxton Guardian; S. W. Cheney, Seo'Y. North Sourdary in each month, in Con-hasset Hall, at 104 A. M. Presci Weither Story in Sourdary in each month, in Con-hasset Hall, at 104 A. M. Andres and third Sunday in each mo

lost ground. The leaven has been permeating the community, and converts have been coming over constantly. We have started anew, I trust, not to lay down our arms again, but to resolutely hold up the great truth of spirit communion and its cognate doctrines, until they shall became the prevailing sentiment of the people, and work out the grand possibilities inherent in them.

Fraternally, W. FOSTER, JR. Providence, R. I., Sept. 5th, 1870.

#### New York State Organization of Spiritualists.

**itualists.** The Fourth Annual Convention of this organization was held in the village of Laona. Chautauque Gounty, on the 3d day of September, 1870, pursuant to public notice. The Convention was called to order at the appointed time by P. I. Clum, the President, who gave a brief and succinct statement of the business of the organization during the past year, and its prospects in the future, showing the on-cessity of keeping up the organization, with reference to the part the Spiritualists are to take in the important and stir-ring events now agitating the civilized world, and which are now rapidly approaching our own thresholds; after which the Convention proceeded with the transaction of its busi-ness.

The report of the Missionary Committee showed that Dean Clark, A. C. Wodruff and Mrs. Woodruff, were employed by the committee, who rendered faithful and efficient labor and services in the field as missionaries for upward of three months, when their labors were suspended in cousequence between the time and a mission arises for upward of three months, when their labors were suspended in consequence of the lack of sufficient funds to defray their necessary ex-penses and secure them a proper support; the appeals made by the missionaries and officers of the organization to the Spiritualists of the State for assistance having met with but a very faint response. The work, however, will be re-sumed as soci as suitable arrangements can be made in respect both as to missionaries and fluances. The report of the Treasuror showed that twenty-one new members were added during the year, and a balance of §35.53 remaining in the Treasury. Mrs. Carrie Hazen of Buffalo, Mrs. Lucia C. Miller of Lo-Roy, P. I. Clum and Mrs. A. N. Avery of Rochester, James Alger of Conceus, Lyman C. Howe of Freedonia, J. W. Beaver of Byron, Beales H. Litchfield of Billcotteville, Robert Daggett and Mrs. Bargett of Springville, E Gregory of Lock-

## SEPTEMBER 17, 1870.

CAMBRIDGEPOET, MASS.—Children's Lyceum meets every Sunday at 10<sup>5</sup> A. M., at Harmony Hall, Watson's Building, Main street. E. A. Albee, Conductor; Miss A. B. Martain, Guandian. Guardian.

Guardian. CURVELAND, O.-The First Society of Spiritualists and Lib-eralists hold regular meetings overy Sunday at Lyceum Hiall, 190 Superior street, opposite the rost Onlee, morning and evening, at the usual hours. Children's Lyceum at 1 p. M. Officers of the Society: D. U. Pratt, Prealdent; George Bose, Vice President; Dr. M. C. Parker, Treasurer. Officers of Ly-ceum: Lewis King, Conductor; Mrs. D. A. Eddy, Guardian; George Holmes, Musical Director; D. A. Eddy, Secretary: Speakers engaged:-Miss. Emma Hardingre during Soptember; J. M. Peebles during October; E. V. Wilson during Novem-ber; J. M. Peebles for the ten following months. Currence, Lic.-The Spiritualists hold meetings every San-

FOXBOBO', MASS.-- Progressive Lyceum meets every Sun-day at Town Hall, at 10% A. M. C. F. Howard, Conductor; Mrs. N. F. Howard, Guardian.

Mrs. N. F. Howard, Guardian. Пимонам, Mass.—Children's Lyceum meets every Sunday afternoon at 23 o'clock, at Temperance Hall, Lincoln's Build-ing. E. Wilder, 2d, Conductor; Ada A. Clark, Guardian. HouLron, Mg.—Meetings are held in Liberty Hall(owned by the Spiritualist Bociety) Sunday afternoons and evenings.

HAMMONTON, N. J.-Meetings held every Sunday at 103 A. M., at the Spiritualist Hall on Third street. W. D. Whar-ton, President; A. J. King, Sceretary. Lyceum at 1 P. M. J. O. Ransom, Conductor; Mrs. J. M. Peebles, Guardian.

J. O. RABSO, Conductor, Mistor. M. teres, Guaterian, LTNN, MASS, -The Spiritualists hold meetings every Sun-day afternoon and evening, at 3 and 7 P. M., At Cadet Hall, LOWELL, MASS. -The First Spiritualist Rociety meets in Weils Hall. Lectures at 23 and 7 P. M. Childron's Progressive Lyceum meets at 104 A. M. J. S. Whitney, Conductor; Mrs. True Morton, Guardian.

True Morton, Guardian. LA PORTE, IND.—The Association of Spiritualists hold meet-ings every Sunday at 104 A. M. and 3 P. M., at Concert. Hall. Dr. S. B. Collins, Fresident; F. A. Tuttle, Cor. Sec. LOUISVILLE, KT.—Bpiritualists hold meetingsevery Sunday at 10 A. M. and 1% P. M., in Templars' Hall, corner 11th and Green streets. LANSING, MICH.—The First Society of Spiritualists hold regular meetings every Sunday at 10 °Clock, in Capital Hall. Rev. Dr. Barnard, regular speaker. The Children's Lyceum metts at 10 °clock. Mask. Mask.—The Spiritualist Association hold meet

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

retary; A. Lane, Tressurer; D. W. Green, Librarian. NEW YORK CITY.-Apollo Mail.-The Society of Progress-ive Spirituausts hold meetings every Sunday in Apollo Hall, corner of Broadway and 28th street. Lectures at 10g A. M. and 7g P. M. P. E. Farnsworth. Recreatary. P. O. box 5679. The Children's Progressive Lyceum meets in the same hall at 3g P. M. Dr. D. U. Martin, Conductor. Masonic Hall.-The Spiritual Conference meets every Sun-day at 2g O'clock in Masonic Hall, 13th street, between 3d and ith avenues.

NOEWALK, O.-The First Apiritualist Association hold meetings every Sunday at 1M and 7 o'clock P. M., at St Charles Hall, Main street. Ira Lake, Agent.

Charles Hall, Main Street. In Lake, Agent. NEW ALBANT, IND.—The Society of Progressive Spiritual-ists hold meetings every Sunday at 2 and 7 P. M. J. Kemble, President; Isaac Bruce, Vice President; A. R. Sharp, Record-ing Secretary; A. C. McFadden, Corresponding Secretary; J. W. Hartly, Treasurer.

NEW ORLEANS, LA.—Lectures and Conference on the Phi losophy of Noiritualism. every Sunday, at 10% A. M., in the hall, No. 94 Exchange place, near Centre street. William B. Miller. President; J. H. Horton, Secretary.

PLIMOUTH, MASS.—The Spiritualist Association hold meet-ings overy Sunday in Loyden Hali. L. L. Bullard, President; Mrs. T. Bartlett, Treasurer.

Mrs. T. Bartlett, Treasurer. PHILADELFHA, PA.—The First Association of Spiritualists hold meetings each Sunday at Harmonial Hall, corner 11th and Wood streets, at  $16^{\circ}$  A. M and 8 p. M.—Children's Pro-gressive Lyceum No. 1 will, after its summer vacation, meet in the same hall every Sunday at  $2^{\circ}$  r. M.—Lyceum No. 2 meets at Thompson street church, at 10 A. M. each Sunday. PAINEMPLYING O. Becaracting Lyceum Pacts Sundars at 10

devilish character which they give it, and make it, but soon will.

#### H. C. WRIGHT.

But vesterday we read the address this brother sent to the Cape Cod Camp Meeting, where last year we spent a week so happily by his side; today, his entrance to the world of spirits is announced. For twenty years we have been side by side with this noble man, true brother, honest and earnest reformer, whose words have gladdened many a heart and encouraged many a struggling sonl: making thousands better and happier in life and death. No brother in the field of labor was nearer and dearer to us, and with no one was our heart more in sympathy. Sliding down the decline of life together, we have often felt that soon must slip the slender thread that bound us both to the outer world, and that any hour either of us, or hoth might be called to another field of labor. where no doubt we shall both pursue the calling to which we are fitted. With a stronger constitution than we possess, we had expected to be first called over; but as Henry has gone, we shall look earnestly for a message from him to confirm the noble truths he taught and encourage those he left behind. The many little books he has left in print, full of noble sentiments, are doing a good work, and still preaching for him. The words of his letter to the Camp Meeting brought him fresh to us with the same bold sentiment for which he was noted. Thousands who have heard or read his words, will cherish his memory to the end of life.

A homeless wanderer, with an earnest welcome in thousands of homes, he was truly a cosmopolitan-a guide for families, with none of his own, and mourned by a larger number of friends than a Peabody or an Astor. Who would not wish for such a life-record and such testimonial at a transition? We are only one of thousands that have loved him, and rise up to call him blessed; and, with the fullest assurances that we shall soon meet on the sunny shore of a brighter world, and look calmly back on the fruit and effect of our labors in this stormy life, we submit to fate.

#### ONE MORE.

SELENA BRYANT, aged 19, whose father was in the spirit world and mother in Europe, residing at the house of her sister, Mrs. Cook, in this city, on the 29th of August by a short consumption escaped from her earthly body and joined the angels, with whom she and her sisters had often conversed, so they were not strangers. A few weeks ago we stood by the coffin of our aged brother, an octogenarian, and last week by the white casket of a little child, the third and last one of the parents' children, all of which had slipped away from their earthly grasp; and Sunday by the form of this beloved sister, and in each case we could give the fullest assurances of continued life in each. We have no prayers (what should we pray for?) on such occasions. Death we consider the greatest blessing our Maker has bestowed upon us, and to most persons when near | Sail."

poses, and we must come to it soon or late.

#### WINE.

Rev. T. H. Tabor, in the Universalist, labors hard to show that the wine used by his "Lord and Saviour" in the ordinance of the Lord's Supper was not the intoxicating kind used by Lot and Noah and other drunkards, but another kind that would not intoxicate. He thinks there are two kinds of wine referred to in Scripture, and that Jesus was too good a man (or God) to make the intoxicating kind or use it in sacraments. He seems to forget the testimony that Jesus and his disciples could miraculously drink any deadly poison and not be hurt, and of course could drink whiskey, if they had it-even our poison kind-and not get drunk. see why it would not be as well to cover this wine of the Divine Nature, in the same way as the church does the cursing of the fig tree for not having figs in winter. It costs a great amount of present state of morals and the reforms of the day.

NOTICE. The friends in Kansas, wishing to have me lecture for them, can be accommodated on very reasonable terms, before Dec. 1st, by writing to me soon.

WARREN CHASE, 601 North Fifth street, St. Louis, Mo.

New York.

DEAR BANNER-It may be interesting to some of your readers in the neighborhood of this city to know that Prof. William Denton, the distinguished geologist and psychometrist from Massachusetts, is lecturing every Sunday in this month in Apollo Hall, corner of Broadway and 28th streets. Hours of service, half past ten A. M., and half past seven P. M. His two lectures on Sunday, the 4th inst., were very masterly productions, and produced a deep impression.

Yours for the truth. Sept. 7, 1870. P. E. FARNSWORTH, Sec'y.

Missionary Work in Wisconsin.

J. M. Peebles, J. O. Barrett and Dr. E. C. Dunn will hold meetings as follows:

APPLETON, Friday evening, Sept. 9th, and Saturday and Sunday, Sept. 10th and 11th.

Roscor, ILL., Friday evening, Sept. 16th, and Saturday and Sunday, Sept. 17th and 18th. At the above places Mr. Peebles will lecture only Friday

evening and Saturday forenoon. J. O. Barrett and Dr. Duan will be present at the great

mass meeting in JANESVILLE, Saturday, Sept. 24th, and at Clear Lake, Bunday, Bept. 25th. Mr. Peebles will speak in BELOIT, Thursday evening, Sept.

l5th.

A Leavenworth grocery has "Knew Syder for

at least half a dozen copies of this book, By this brief synonsis of its contents-and there are quite a number of fine essays not mentionedall can see that most every phase of the great movement is made a special theme by some of the best liberal thinkers on both continents. Let us all take pride in giving this book an immense circulation. Many will be led into the light by it.

FARMINGTON, OHIO.

This town, situated in one of the finest farming districts of the State, has its share of Spiritualists and free thinkers. Spiritualism has put more life Lot and Noah were not so fortunate. We do not into the churches than hundreds of revivals could have done. Soon after the "Rochester Knockdrinking with miraculous power as an evidence ings," mediums were developed here, and marvelous phenomena took place. The interest ran mountains high; the priests denounced; the skeptical sneered, but the phenomena continued. Immorargument to reconcile the Scripture with the tality was demonstrated by them. Souls were gladdened. One, especially, was saved from despondency that had hung over him like a terrible cloud for years, in consequence of the dogmas of the church. Blessed fact to chronicle! Thousands

> phy. Some two years ago, Bros. Curtis, French, Belden, and others, feeling that the time had arrived for some organic movement, met together, and, overshadowed by exalted ones, formed a plan for operations. In the course of time a fine hall was erected, and meetings are now held regularly.

Bro. O. P. Kellogg, an "Ohio institution" in Spiritualism, has ministered to this people during the past year. The discussion between Prof. Crafts and A. A.

Wheelock, of the American Spiritualist, a year ago last March, stirred up a great interest. The leading business men are outspoken radicals. Methodism, long a controlling power, is fast losing ground. The friends are now rejoicing over the great success that attended the recent two days' meeting. Saturday and Sunday, August 27th and 28th, the large hall was crowded with earnest souls to listen to the inspired utterances of Emma Hardinge. Mr. Wheelock was announced as one of the regular speakers. Business called him elsewhere, and

the writer endeavored to fill his place. From the surrounding country, the old ploneers of our cause came to listen to Mrs. Hardinge, whose career they had watched with so much interest, for the last ten or twelve years, through the public prints. There was a large party present from Warren, all earnest souls, conscious of the workings of the Spirit, in this day. Lyman Peck, Esq., of New Lyme, was there, and many, many others, of whose good qualities and untiring devotion to Spiritualism we heard so much.

Searer of Byron, Beales H. Litchfield of Ellicotteville, Robert Daggett and Mrs. Daggett of Springville, E. Gregory of Lock-port, Dr. Carter of Laona, Bishop Beales, G. W. Taylor and Mrs. Skidmore were appointed delegates to the next Con-vention of the American Association of Spiritualist, to be held at Richmond, Indiana, September 20th, 1870. The Presi-dent elect was empowered to appoint the balance of the dele-gation and to fill vacancies. The election of officers for the ensuing year resulted as follows:

President-J. W. Seaver of Byron.

Fice Presidents—Mis. A. N. Avery of Rochester, Stewart Dhamberlain of LeRoy. Secretary—P. I. Clum of Rochester.

Treasurer-A. C. English of Batavia,

Good order and perfect harmony prevailed during the ession, and at the close of its business the Convention ad-Journed with high hopes and bright prospects for the future. P. I. CLUM, Secretary.

Rochester, Sept. 6, 1870.

#### SPIRITUALIST MERTINGS.

ANCORA, N. J.-The "First Spiritualist Society of Ancora" and meetings each Sunday at 4 P. M. H. P. Fairfield, Presi-ione; J. Madison Allen; Corresponding Secretary, Chil-ren's Progressive Lyceum meets at 10% A. M. Eber W. Bond, Conductor; Mrs. Emmeline E. S. Wood, Guardian. Bond, Conouch, Mas.-Music Hall.-Meetings will be held every Sunday afternoon, at 21 o'clock, (commencing Oct. 2.) under the management of Lewis B. Wilson. Prof. William Denton will lecture the first four Sundays. Music by an excellent quartette. Mercantile Hall.-The Children's Progressive Lyceum meets at 10 A. M. D. N. Ford, Conductor; Miss Mary A. Sanborn, Guardian. All letters should be addressed to M. T. Dole, Secretary.

Guardian. All letters should be addressed to M. T. Dole, 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, lectureor conference. Wadman Hall.—Children's Progressive Lyceum meets at this hall, 116 Tremont street, (near Massnic Temple,) at 1% P M. each Nunday. Dr. C. C. York, Conductor; Mrs. Har-riet Dana, Guardian.—Holic circles are held in this hall, 593 Washington street, Sunday mornings, at 10% o'clock. Ad-mission 10 cents.

BALTINORE, MD.-Saratoga Hall.-The "First Spiritualist

Maiston 10 cents.
 BALTHORE, MD.-Saratoga Hall.-The 'First Spiritualist Astronometer and Saratoga Hall.-The 'First Spiritualist Source Cal-vert and Saratoga streets. Mrs. F. O. Hyzer speaks till fur-vert and Saratoga streets. Mrs. F. O. Hyzer speaks till fur-vert and Saratoga streets. Mrs. F. O. Hyzer speaks till fur-vert and Saratoga streets. Mrs. F. O. Hyzer speaks till fur-vert and Saratoga streets. Mrs. F. O. Hyzer speaks till fur-vert and Saratoga streets. Mrs. F. O. Hyzer speaks till fur-vert and Saratoga streets. Mrs. F. O. Hyzer speaks till fur-vert and Saratoga streets. Mrs. F. O. Hyzer speaks till fur-vert and Saratoga streets. Mrs. F. O. Hyzer speaks till fur-vert and Saratoga streets. Mrs. F. O. Hyzer speaks till fur-vert and Saratoga streets. Mrs. F. O. Hyzer speaks till fur-for spondent Hall.- The Maryland. State Association of Bpiritualists commences its regular course of lectures on the fast Sunday in October, 1870. continuing sever Sunday there-after until the end of May, 1871. A first-class speaker will be weaver, Fint Vice President; Mrs. Rachel Walcott, Jacob Weaver, Children's Progressive Lyceum Mo. I meets at 9 o clock. Levi Weaver, Conductor; Mrs. Rachel Walcott, Sociock. Levi Weaver, Conductor; Mrs. Rachel Walcott, Sociock. Levi Weaver, Conductor; Mrs. Rachel Walcott Musical Director.
 Brown W N. Social Market Mass.-The Spiritualists hold meetings every Wooccester, Mass.-The Spiritualists hold meetings every

Musical Director. BROOKLYN, N<sup>\*</sup>X.-Sawyer's Hall.-The Spiritus ists hold meetings in Bawyer's Hall, corner Fulton Avenue and Jay street, every Sunday, at 73 F. M. Children's Progressive Ly-ceum meetat 23 F. M. A'm. G. Kipp, Conductor; Mrs. Ada E. Cooley, Gnardian of Groups. *Cumberland-street Lecture Room.*-The First Spiritualist Society hold meetings every Sunday at the Cumberland-street Lecture Room, near De Kalb avenue. Circle and conference at 103 °Clock A. M.: lectures at 3 and 78 F. M. BRIDORDERT.CONT.-Children's Progressive Lyceum meets

at 190 CLOCK A. M.; lectures at 3 and 74 p. M. BRIDGEPORT, CONN.-Children's Progressive Lyceum meets every Sunday at 1 p. M., at Lyceum Hall. J. S. Shattuck, Conductor: Mrs. J. Willson, Gnavilan; Dr. Porter, Libra-rian; Edgar G. Spinning, Musical Director. CIECINEATI, O.-The Society of Progressive Spiritualists hold meetings every Sunday morning and evening in Central Hail, ou Central avenue, between 4th and 5th streets Moses Hull speaks during September. Mrs. L. H. Blangy, Secreta ry, P. O. Sux 1410.

nany others, of whose good qualities and untir-ing devotion to Spiritualism we heard so much. Of Mrs Hardinge's lecture, words of praise fail

Hull, riesweite, mist view A.M. Joseph B. Hall, Conduct-or; T. P. Beal, Assistant Conductor; Mrs. R. I. Hull, Guard-ian; Miss Ella Bonney, Musical Director. PUTNAM, CONN.-Meetings are held at Central Hall every Sunday at 13 P. M. Progressive Lyceum at 103 A.M.

RENSSELARE, IND.-" Society of Progressive Spiritualists " meet every Sunday, in Willey's Hall, at 103 A. M. I. M. Stackhouse, Secretary.

Statinouse, secretary. RIGEMOND, IND.—The Friends of Progress hold meetings ev-ery Sunday morning in Henry Hall, at 10% A. M. Children's Progressive Lyceum meets in the same hall at 2 P. M.

rrogressive Lyccum meets in the same hall at 2 r. M. ROGHESTER, N. Y. - Religious Society of Progressive Spirit-ualists meet in Scilizer's Hall Sunday and Thursday evenings. A. L. E. Nash, President. Children's Progressive Lyccum meets every Sunday, at 23 r.M. Mrs. Collins, Conductor; Miss E. G. Beebe, Assistant Conductor.

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

SALBM, MASS.—The Spiritualist Society hold meetings ev-ery Sunday at Lyceum Hall, at 3 and 7 P. M. Waiter Harris, President; Henry M. Robinson, Secretary; Mrs. Abby Tyler, Tressure. Treasurer.

Treasurer.
 Bronsman, Mass.-Children's Progressive Lyceum meets every Sunday at 109 A. M. E. T. Whittier, Conductor; Ida Herson, Guardian.
 St. Louis, Mo.-The "Society of Spiritualists and Pro-gressive Lyceum" of St. Louis hold three sessions each Sun-day, in Philharmonic Hail, corner of Washington avenue and Fourth street. Lectures at 11 A. M. and S P. M.; Lyceum 39 A. M. Charles A. Fenn, President; Mary A. Fairchild, Vice President; W.N. Fox, Secretary; W. H. Rudolph, Treasurer; Thomas Allen, Librarian; Miss Mary J. Farnham, Assistant Libratian; Sidney B. Fairchild, Conductor of Lyceum; Miss Karah E. Cook, Guardian of Groups; Victor Vogel, Musical Director.

Director. SPRINGFIELD, LLL, --The "Springfield Spiritual Association" hold meetings every Sunday morning at 10 colock in Gapital Hall, southwest corner Fifth and Adams streets. John Ord-way, President; A. A. Brackett, Vice Fresident; W. H. Planck, Necretary; Mrs.L. M. Harson, Treasurer. Children's Progressive Lyceurs meets at 9 c'elock. E. A. Blehards, Con-ductor; Miss Lizzle Forter, Guardian. STGANGUE, LL. --The Children's Progressive Lyceurs meets at the Universalist Church every Runday at 4 P. M. Harvey A. Jones Conductor; Miss Agnes Brown, Guardian; Agrippi bowe, President of Society; Curtis Smith, First Vice Fresi-dent and Tressurer; Mrs. Barah D. F. Jones, Corresponding and Recording Secretary. TEOY, N. Y.--Progressive Spiritualists hold meetings in

TROY, N. Y.-Progressive Spiritualists hold meetings in Apollo Hall, corner of River and Congress streets, at 10g A. M. and 7g F. M. Children's Lyceum at 2g F. M., Benj. Star buck, Conductor.

TOPEKA, KAN.—The "First Society of Spiritualists and Friends of Progress" meet every Sunday, at 103 A. M. and 73 P. M., at Constitution Hall, No. 133 Kansas avenue. Admis-sion free. Mrs. H. T. Thomas, inspirational speaker; F. L. Crane, President; F. P. Baker, Secretary; Miss Alice Hall, Overviet Organist.

TOLEDO, O. Meetings are held and regular speaking in Old Masonic Hall, Summit street, at 7 r. x. All are invited free. Children's Progressive Lyectum in same place every funday at 10 A. x. C. B. Eells, Conductor; Miss Ella Knight, Juardi

snould write to the Corresponding Secretary. WORDESTER, MASS.—The Spiritualists hold meetings every Sunday afternoon and evening, in Lincoln Hall. WILLAMBBURGH, N. Y.—The Spiritualist Association of late holding meetings at the Masonic Temple, is to be entirely re-organized, the late Secretary's term of service having fully expired.

Organized, too hate sectoring a first Society of Progressive sepired. Bolitualists meets every Sunday, in their (new) Harmonial, Hall, opposite Metropolitan Hotel, Pennsylvania Avenne, be-tween 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 Conductor; Mrs. Rowland, Guardian of Groups; Mrs. B. F. Clark, Asistant Guardian) meets at 123 o'clock. John Maynew, President. Varus Girv IV. The First Society of Spiritualists and

YATES CITT, ILL.-The First Society of Spiritualists and Friends of Pregress meet for conference Sundays at 23 P. M.

[We would respectfully request all interested in spiritual seetings to forward us a correct list of officers and other matters pertaining thereto, as it is only by individual assistance that we can hope to make our announcements reliable.]

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echo the same testimony for the spiritual philoso-