

the Lover. BY CHRISTOPHER HARTMANN. CHAPTER IV.

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While these affairs were being transacted in to disparage at all the existing and necessary re-New Orleans, Mr. Arthur T. Tracy, brother to Louisa and Mrs. Willard, died in New York, leaving Louisa destitute of that part of her devendence which she had derived from him. He had left a small sum of money-not more than two hundred dollars-above the necessary funeral expenses, which, as a dying gift, he bestowed upon her. She being now all alone in the worldher mother far away and unable to help herthought it a good time to go to Boston and see Edward. She went accordingly, and saw him. The old flame was still existing, and in her loneliness it seemed desirable to nurture it all she could, and for this purpose she sought his company as much as possible. He, being somewhat ed to favor the union, so hundreds upon hundreds. chastened by his late experience-the separation | were the happy couples who continued to smile from Mrs. Willard, and the news of her ill-treat- at disobedience and be governed by the law of ment in New Orleans-could not help showing a partially different spirit to Louisa. He remembered the words of detraction that she once spoke of her sister, and in his attachment and devotion to her now, he could only encourage in Louisa the most marked and dignified respect. All approaches to the familiarity of any nearer affection were studiously avoided by him. 'Edward," said she, while conversing with him

one day," I almost wonder at your precocious manhood." He was but a mere youth in appearance-only nineteen-but in mind and heart a dozen years beyond it.

"As to manhood," said Edward, "I can't say that I think of it as some do. I sometimes feel young, then again very old. Strange humanity, strange humanity indeed it is. You are a woman, Louisa, and have experienced more than I have. What do you think of human nature, the more you see of it?"

"That is a question which I have several times had put to me; and I must say, the more I see of it, the more I am convinced of its corruption." "I will tell you what I think of it. The more I

see of it, the more I am convinced both of its virtues and its vices. I find men, every day almost, better and worse than I expected to. I used to think, with some profound philosophers and morwas really better than it apreal charity-to help a brother in want, or a sismore selfish, having the common virus more deeply through all their nature, than I was prepared to believe. I am absolutely astonished at virtues more heavenly than the common earthly

much together, and Edward had won her affections ere he was aware. The affection for her legal husband had very nearly died out. Why should it not? Can a true woman love anything truly but goodness? We may talk about the "obligation" to love, serve and obey, and we do not mean lations of husband and wife, so long as duty requires their observance. The law of the land has much to do with the order necessary to be preserved in the marriage institution; but, to take a peep below the surface, it will also be found that all highest and best laws are nothing but the enactments into statutes of certain principles which existed before in Nature and in God. Hence it is im." that all these laws which are most opposed to the

ustice and fitness of things, are most generally violated. For instance, there was a law passed in England some time ago, that a man should not marry his wife's sister. But as wives' sisters generally made good step-mothers, and nature seemtheir own heart. I am not advocating disobedience to the laws at all, but this fact seems prominent. As society progresses, and as, among other things, it learns that marriages, as they run, are frequently the merest traps for human misery, human beings will pause to think more of the divine laws before they rush into unions which have nothing to recommend them but mere sensual excitement, or caprice, and the right of the civil law to sanction that. One might as well be married to the dead body of 'another as to profess a union of the marriage nature to the dead and divorced

spirit. To return to our story. Louisa, I say, loved Edward better than any other person in the world, and-unfortunate to relate-he loved her sister with a supreme and undying affection. "The course of true love never did run smooth," and here was a fresh example of it.

After about a fortnight's stay in Boston, Louisa returned to New York to settle up her affairs there, and then came back to Boston to play with her destinies in the latter city.

The intercourse now had become very guarded. But, as both the sisters were married, it necessarily became a pure matter of love, with scarcely any thought of union. To be sure, Edward had inquired into the matter of divorce, but he found alizers on the nature of human goodness, that | that no sufficient cause then existed. And to see now the real strength of a pure and true love peared to be, and improved on acquaintance- when but little possibility of marriage existed, it that is, in probing more deeply the motives of hu- was only necessary to watch the operations of man beings. But a greater experience has taught these unfortunately situated parties. Edward me differently. A portion of it is better, and a was at times as miserable as he could be. With portion of it worse, than all my estimates. I see, all his philosophy, sensitive and delicate suscepvery frequently, individuals more self-sacrificing, tibilities, and enthusiastic admiration for the beaumore patient under injuries, more disposed to tiful in person and in manners, he could not reconcile himself to the fact that the charming and tor in suffering; and on the other hand, beings delightful Mrs. W. should be tied, beyond the possibility of separation, except by death, to that brute of a man, while he, fired with a love of her fine qualities, and entranced with her beauty, who would willingly cleave to her forever, should inheritance, and mortified at a depravity which is | be separated from her thousands of miles, and deeper than all my imagination ever before made | she, too, in a similar attachment, be doomed to a like separation, and in poverty and ill treatment compelled to endure this weary life so long. It was hard, but harder than this has often fallen to our suffering humanity. Besides, Edward was but a youth yet. He had no money, and was not in a situation to be married, even if in other respects he could be. Suffer, therefore, he must,

come back here to Boston, that we may all live together again."

'I wish to heaven there might be! Indeed, I do believe some plan might be devised." And here, losing herself in a reverie at what Edward had uttered, and seeming to be meditating a plan, Edward again spoke-...

"If it was not for your husband."

"My husband! what on earth has he to do with 1.91 "Nothing that I know of, only she might not

vish to leave him if she thought she could do nything for him there." "Pshaw! She would n't stay there a minute for

Edward discovered that he had said enough. was necessary for their better understanding. With a more subdued and calculating coolness, therefore, she made up her mind for the next best thing, and that was, to keep in with Edward, and was now forever cut off; and what pained her He liked the plan, and thought it probable that tion, and will be for a long time to come." his friend Goodman might help them. As soon as it was proposed to him, he agreed to it. All, therefore, was now provided for the sister's re turn, Louisa and Edward in the mean time exerting themselves to find some suitable employwritten and dispatched. The following is an extract from the answer received:

"In reply to your cordial invitation, I have accept the privilege, but I have become engaged yet I have great assurance of faith. You will two always made four !-- if everything was goventhusiasm and indifference to your kind invita- ties, and fixed, mechanical principles-if there did tion. I could, indeed, if the means were sufil- | not occasionally break out influence cient, perhaps induce Mr. Cushing to go to Boston | the region of mere laws, and force upon us the with me, but that would not do so well. It is observation of the unaccountable, the impossible!" better that he should not see you; nor Edward, nor any of his former connections yet. He is at | dark eyes of this fair creature shone with preterpresent doing well. He is partially recovered, instural beauty. but I must watch him very narrowly; and I beg you to receive this as a sufficient excuse for not accepting the opportunity you so generously offer. Yours most affectionately, MARY P. WILLARD." It should be remarked here, that another and private letter was sent at the same time to Edward, informing him of all the particulars, and desired to conceal, for the present, from his wife, lest she should be too incredulous, and unfavorably disposed toward the work she had attempted. Only Edward was put in possession of the whole secret. At the reading, however, of the former letter, Louisa could hardly restrain her emotions.

more appropriate or well-timed. 'The book had a little history, too, which we will presently speak of. Mr. Cushing came again and again, as ovening after evening came round, and in relating his experience, said that at times he seemed to be under a "spell," so that he could. neither read nor write, but was overshadowed, as it were, by another spirit than his own, which led him into the most interior reflections. Once in particular, whilst copying the account of a misspent life and its relations to eternity, he declared that he felt as though the very portals of the invisible world were open to him. He became involuntarily abstracted, paced the room for some time, then as he lay upon the sofa, lost himself in a sort of semiunconsciousness to external things, but not in sleep and Louisa now, had evidently learned all that or dream, during which he became the subject of a, preternatural awakening of the memory. To use his own words as near as possible-" I saw, as in a glance, my whole past life. I cannot explain it, but in the short space of a few moments, have her sister with them, too. All hope of ever every considerable incident, all the chief events, being to him what her more favored sister was, and much of the minutile of my past experience. seemed to be presented to my vision as distinctly very much was, that she had over said anything as though it had been painted upon canvas, and against her. It was a mortification she could was made to pass in panoramic view before me. never get over; but, like a true and noble woman, It was more than this. No description which I she was now determined to make all possible can give can convey to you any adequate idea of mends, by encouraging and aiding the plan of the quickness, the magical accuracy with which their mutual company. She therefore proposed events in my life, long since forgotten, came up to to write to Mary immediately to come to Boston. my sight in due succession, precisely as they oc-She even offered to pay one-half the exponses of curred, and were presented, as it were, in action. the passage, if Edward would pay the other half. I can never forget it; it was food for much reflec-

"Thank heaven," exclaimed Mrs. Willard, "this is so much like what I have been praying for. I prayed for some influence to overtake you in the prosecution of this work, and I do believe it has come. Did you ever read the life of Col. (ardiner? ment for her au soon adshe arrived. A letter was He was arrested in his sinful career by a more wonderful experience. Just upon the night of committing a deeply laid plot of wickedness, and

after many years of dissipation and crime, he was only one thing to say. I should be most happy to surprised by the appearance, in a divine vision, of his Lord and Saviour. It so wrought upon him in a work to imperious that, for the present, it is | that he was stopped suddenly short in his career out of all question. I know, my dear sister, that of guilt, and became a renewed and Christian you would thank me for any success which may man. This is a well-attested experience. Oh attend my labors. Though it be with some fear | dear!-talk about judgment and reason! What a and trembling that I am prosecuting this work, world this would be, as some one says, if two and therefore excuse me, and excuse all my seeming erned by dead weight, and mathematical quanti-

was proved false to her by some residents of Cushing's former neighborhood, who had acquaintance with the other lady boarder; and no effort of either of them could reconcile her to the explanation. Mrs. W. begged and besought a little time to make things appear in a different light, but all to no avail. The report got also at the shop where she attended, and the lady of the establishment felt her interests so much at stake that she dare not trust her money with a person so suspiciously connected, and the ultimatum was, Mrs. W. had to leave both house and shop. A more trying omergency could not then have been conceived. Thrown out again upon the world, with the additional disadvantage of a bad name, and a fear, wherever she went, of detection by reference to her former places, she was in trouble more deeply than ever before. And the fate of her brother-inlaw was as dear as her own. She could, at all events, take care of herself, or she could die in innocency. But how could she see the man of her guidance and prayers fall back again into ignominy? No, she would not. She would not see a work so well commenced, and which gave so much ovidence of the blessing and direction of Heaven in it, now utterly abandoned. And for this purpose she went immediately to the hotel where Cushing was stopping, and had a full and tair consideration of all the difficulties to be met. The joint conclusion of both was to obtain some business immediately. But it was impossible to think of such a thing for him in New Orleans; he was too well known there. It was somewhat discouraging, also, for Mrs. W. to think of procuring for herself another situation in the same city. It. was therefore proposed to remove to another place. Mobile was mentioned. And after a short conferences in which the knowledge of such removal to Edward and Louisa was not the least formidable consideration, it was resolved to go immediately, if money sufficient could be raised. This was a difficulty Mrs. W. could see no way of surmounting. They had but about twenty dollars, both of them. After a moment's hesitation and reflection-" Leave me to that." said Cushing; " I will procure enough, at least, to transport us there, and to last a few weeks."

' How will you do it, sir?'

"I have friends who will supply me. I will have it by to-morrow." "But you must not get it from your old associ-

ntes."

'Why not, if they will lend it to me?" "It is dangerous to go among them; besides, I should n't want to use their money if I could possibly get along without it."

"I will risk the danger, and I will have it of those who know me well."

"Then I shall go with you."

" You may, if you will, but I should rather you would not insist upon it. It would be dangerous to your reputation, and much more prudent to leave it to me." "Can you not get the money anywhere else?" "Nowhere that I know of."

"Have you had any particular personal experiences?'

"Nothing but the workings of my own heart, and what I see and hear in every day's reality. Strange it is, too, how we differ. There is my brother Thomas, born of the same parents, butthough I shrink from the comparison-as different from me as though he came from another family. How sensual and material the creature is! His whole heart is set on money and external things. He will turn even love, if possible, into worldly wealth, and he laughs at me for what he calls my cobwebs and fancies. In short, to him I am moon-struck, and he is the paragon of sound sense and wisdom. If such a constitution does not lead to sin, it is the mercy of God that prevents it. Then there is your sister-pardon me for the reference-as fine and good a creature as I ever met with. See how she is situated in an unfortunate marriage. The man ought to be manacled that would abuse her. And yet she always carries a brave, good heart; has helped herself to a living at New Orleans; and in spite of troubles from a woman the most deceptive and cruel, is a pattern of exactly the opposite nature-is even flushed with a desire to restore your husband." ' My husband?"

" Yes, she writes me that she earnestly desires to help him, and is anxious to do it for your sake." " She would, I presume, if she could."

" Yes, but I must believe you mistook your sister in the remark you once made to me about her." " Oh, you have n't thought too much of that, I

hope. I honor her for her goodness, and am proud to own her for a sister."

" I both honor and admire her. I have a sincere affection for her."

At this juncture of the conversation the subject was changed. Louisa felt sensibly that she had wronged her sister, and mistrusted that perhaps she had a greater hold upon Edward's heart than she herself had. But how to manage the secret flame? how to conduct herself? how to humor it? brotherly association which characterized their | said he, "she is your sister." communications at the house of Mrs. Tracy. And

so they spent many a pleasant hour together; in fact, Louisa began to talk of making Boston her | ward, thoughtfully.

and suffer he did. One day Louisa came, and found him in a state of great depression. He had retired to his boarding house, in consequence of a slight indisposition. She inquired what she could do for him? "Not much," said he, " at present."

"What is the trouble?" "More than I can tell you."

"What! can you not tell me, Edward?"

"Heavens! what a world this is!"

"I wish Mary was here; she and I together would cure you right off." "Very likely."

As this playful conversation touched the real point of the sorrow, Louisa's suspicions were aroused, and she dare not say another word in that direction.

Horace Goodman came in. "Ah! my friend; glad to see you."

"What! sick?" "Something ailing-hope to be better to-mor-

row.

"Hope is a medicine for every kind of disease, Good courage is one-half the battle. How is your old friend at the South? Have you heard from her lately?"

"Yes, a few weeks since."

"Oh! do tell me about her." And then, bethinking himself of the company present, and looking round at Louisa, he checked himself, and Edward then introduced him to "Mrs. Cushing, sister of the lady he had heard him speak of." Goodman was taken quite by surprise. He said no more about the friend at the South, while Louisa plainly showed that she had increased reasons for believing what she had before thought a probable truth. After Goodman went out, she It was manifest that Edward felt no superior at- inquired who this friend at the South was, of tachment to her; yet there could but remain the whom his friend had spoken. Edward now felt it same familiar friendship, the same intimate and was no use to dally. "To be plain about it,"

"Indeed! I am glad you think so much of her." "Goodman is my particular friend," said Ed-

"Oh!" exclaimed she," what infatuation! Why, Edward, only think of it! Out there in that strange city, trying to save my husband!"

"I presume," said Edward, "that your sister has become convinced that she can do a really good work for him. If so, I applaud her determination!"

"Strange! She never will do anything with him in the world."

"But you are willing she should try? '

"Yes-but-" "But you are entirely faithless."

"I cannot be otherwise, Edward; it is so strange, wild, romantic."

The truth was, Louisa was half suspicious, and she looked upon her sister's efforts as presumptu- she was with us when we met in the street." ous and unprofitable.

Mrs. Willard, however, knew her work better turn preacher." than any one else, as the facts in the case subsequently showed. Mr. Cushing came to her the second evening, and reported upon his first day's

proceeding. When he entered the room, it was with a half downcast, half elevated look, as all through that week, observing her suggestions though he was both faithless and pleased with the | with a punctiliousness that would have become a task that had been set for him. He had spent dutiful son. The effect was charming. It created nearly the whole time in reading and writing, a new era in his life's experience. He declared to Here is a secret which showed the marvelous wis-Mrs. W. that there was no occasion on her part dom of the woman. The truth is, this operation for any shamefacedness or delicacy about it, for of writing so intensely, overpowered for the while though at first it seemed unreasonable and unhis evil selfhood. It so concentrated all his facul- necessary, it had proved a source of the most salutary influence. He honestly confessed to her, that ties that, for the lime being, the very highest powers of his own mind not only controlled him, for the space of eight days he seemed almost to but it seemed that his dissipated and uneasy will be shut up in solitary confinement, with nothing being put under this quietus, there now flowed in to do but to write his own condemnation and upon him all the more effectually some higher record his own lack of high and heavenly wisdom. An unlucky incident, however, now transpired, and diviner influence which he could not resist. It was a system of discipline at least, which had as they had both been fearing, in some suspicious profound metaphysical wisdom in it, whether the, circumstances connected with their frequent inlady saw it in all its profundity or not. The man's terviews, so that Cushing was obliged to leave own words abundantly confirmed it. He could the house, and go to it no more. And worse still, not, however, rid himself of a certain sense of it involved Mrs. W. too. The lady whom she itan.

nces from above The man looked wild with astonishment. The

"But where," said he, "did you get that book?" "Ah! that's the very thing. It was a gift from your mother."

"From my mother?"

"Yes. When she died, she made a request that this, with the pin'you see, here," (pointing to her bosom) "and two or three other articles, should be given to me, because I used to entertain her in the precise situation of Mr. Cushing; which she | her old age, when she visited our house, by reading to her for hours together. I acquired in that. way her confidence and good will, and she desired that I should retain these few articles in memory of her."

> "Good gracious! But I never saw the book at home."

"No, it was given her but a few years before she died, and long after you had left home." "Who gave it to her?"

"A member of the church she belonged to-an old friend of hers."

"Do you suppose my mother is really alive anywheres now?"

"Alive now? What makes you ask that question?"

"Why, to tell the plain truth, I could n't help thinking of my mother, intensely, while I was writing yesterday."

"Perhaps she watches over you."

"Watches over me? God of heavens! it is too much."

"Oh, he encouraged, sir; everything is going on half confounded at the possible motives which right. Believe that you will be saved, and you might be actuating her sister. She felt, too, if will be saved. Your mother? Yes, of course she anybody could reform her husband, sho could do is alive; perhaps she moved me to give you that it herself; but having given up all hopes of it, very book; she knows well what is in it; perhaps

"Good heavens! if I could believe it, I would

"Preacher! First learn to practice, my dear sir; then you may be a more efficient preacher than many who go into pulpits."

Cushing continued his visits to his lady patron

An Orthodox minister, in the Advance of Sept. 15th, writing of Universalism, asks, "How shall we deal with it?" and in answering it, says, that in teaching the doctrine of "eternal punishment," they must" beware of using feeble arguments in supporting it." Excellent! but to obey this would be to abandon all the arguments now used to support a doctrine which is opposed to both reason and the Christian Scriptures.-Liberal Chris-

"Then I shall go with you to some place where you can meet one of your old associates, after having notified him."

"Just as you say;" and the plan was tried. They met at a hotel, at the hour appointed, a dark, dissipated, hollow-cheeked, wild-looking fellow, who was introduced to Mrs. W. in due form and courtesy. He bowed in glad astonishment at seeing a comrade who had been missing so long, and in the hope-as it appeared-of being made acquainted with one of his familiars in crime, Cushing took him out of the room to make his request, and Mrs. W. overheard a part of the conversation. It was so dreadful that she trembled almost for her own fate. The fellow was desirous of her company. " No, no," she heard Cushing say, "you mustn't think of it." And his hoarse and clamorous voice revealed a world of iniquity. It appeared that he had with him thirty dollars. This he agreed to let Cushing have on a six weeks' loan. It was with considerable pressure that the money was obtained, but the principle of "honor among thieves" provailed. The man delivered it to him on the spot. After he had departed-"That was my old and most intimate friend," said Cushing to Mrs. W. "Horror of horrors!"

" But come, let's talk no more of that now. We

now have fifty dollars, and may God bless us." The result was, that they left that day for the city of Mobile. They took quarters at different houses, and by careful and well concerted measures, they saw each other as often as was necessary, and a place was soon obtained by Cushing as clork in a wholesale dry goods store, with a salary by two hundred dollars more than sufficient to support him. A portion of this was freely and gladly handed over to Mrs. W. for her support while she was out of employment. She did not find anything to her mind till after the lapse of three weeks. Then she obtained employment in a similar establishment to that which she was in

at New Orleans. Matters now seemed tending to a pleasant re-

sult. The promonitions of danger which she felton entering the shop aforesaid had no longer any weight with her, and both she and her brother-inlaw being again established in a city where they were unknown, they mutually felt that a kind Providence had presided over their destinies, and were disposed to quietness and assurance.

[To be continued in our next.]

OF LIGHT. BANNER

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RE-INCARNATION.

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As the subject of re-incarnation is engrossing the minds of some of the deepest thinkers of our heaven-born philosophy, and the discussion, both in favor of and against the theory or doctrine, elicits thoughts manifesting a high degree of unfoldment of the interior, perceptive faculties, and as the idea is somewhat repugnant to our conception of the modus operandi of the Divine Being in the unfoldment of the universe, as illustrated in the laws of universal Nature, we venture briefly to ventilate our views on the subject as we understand it.

Re-incarnation, in our view, is the being born again and again, until the spirit entity attains a certain status - that in its primal physical life the spirit entity does not "attain the status of an individualized being-that the life in the physical form has to be renewed and renewed again through generative process until it, the spirit entity, attains a certain unknown degree of perfection or spiritual unfoldment. The re-incarnation is in the future and subject to conditions, which conditions and the laws governing the phenomenon are unknown, as well as the mode and manner of the soul's existence after passing out of the original physical form until perhaps in centuries or ages it is re-incarnated into another physical body. There is no statement that we have seen by any of the advocates of the doctrine of re-incarnation, showing the necessity in the divine government for such renewals of life in several different physical organisms, and certainly there is nothing analogous to such phenomenal manifestations in all the infinite variety of Nature's unfoldments. To our view it presents an incompleteness in divine manifestation unlike and contrary to anything known in the world of Nature.

We believe that all things are germinal; that the germ contains all that the object or thing will ever be. In copulation the conjunctive semen in germinal formation contains the divine elements . which form the spirit entity or soul, as well as the physical form. Indeed, in all material forms, the exterior is only the expression of the interior, and the soul or spirit is alone the vital product of generation. The animus and life force of the object in fotal life and after birth derive their power and expressions from the interior spirit entity. The spirit, soul, is climinated in coition, is in the union of germ and sperm formations. It is the vital force in all life and future outgrowth. There is no outside power of divine being implanting or introducing into the form the spirit entity or soul prior to or after birth. All, all that subsequently forms the man or woman is the combined production of sexual cohabitation. Every birth is a distinct formation, embracing the spiritual and physical. So all nature declares. The law is universal, is absolute. If re-incarnation be true it might require any number of births to produce an individualized entity. The child would not be the child of the parents, only those who first gave It life, who generated it.

To us reducarnation appears au anomaly. A human dies, the spirit, the intelligent soul-what becomes of it? How does it express the intelligence it had unfolded before re-incarnation? Is it dormant in its spiritual life until it gets into another physical body? It requires man and woman to generate offspring-are their spirits the re-incarnated spirits of the soul in its primordial existence? Is the re-incarnated soul begotten by the re-incarnated sonls of those who first gave it bitth? If re-incarnation be true of one, it must be true of all souls, because God's laws are universal-uniform as well as immutable-and the logical sequence would be that mankind are living over the life of antecedent generations, and they of their primogenitors, and thus we trace back in the age- until the primordials of the races, which hypothesis would necessitate the inquiry, "Is there a spirit-world in which departed spirits have a conscious individualized existence? What becomes of the soul belonging to the body in which the re-incarnated soul enters? Is it a form without a soul, intended specially for the re-incarnated existence? Or can two distinct souls inhabit one body?" We make these inquiries from our view of re-incarnation. We may not have a correct conception of the term as defined by Spiritualists who advocate the doctrine. Progression is unfoldment, nothing more, unfoldment of the interior capacities existing within the individual. In the human germ exist all the possibilities of finite beings. These possibilities develop as the capacities unfold. Nature is constantly illustrating the great universal law of unfoldment in all of its manifestations. All organic life in and from cell life unfold from the germ. The germ is in the seed, the semen and the tree; the animal and the human unfold physically according to Nature's limitations, and the latter interiorly, having an organized structure within, with capacities to unfold indefinitely and to progress through the etornal ages. Spiral or straight line progression is a mere conceit. Progress depends upon conditions, montal, spiritual. Life is continuous, progressive unfoldment endless. Animated nature is not life, only a mode of manifestation of life. The consciousness is never in abeyance nor inactive. The spirit entity never rests. as Nature knows no rest. Ceaseless, unintermittont change is Nature's life; and continuous, ever continuous is the life of the soul in unfolding its individuality from the germinal elements eliminated through the generative copulation. The individuality is in the germ, the life, the possibilities and every attribute of divine being. From the germinal perfect the individuality develops as the capacities unfold. There are no retrograde movements, no steps backwards, but onward, ever onward in continuous life the soul un folds, in lowest conditions of demoralization, in deepest degradation of the hells, in harmony and in consonance with divine, unchangeable, progressive law. LEON HYNEMAN.

wrath can be appeased only by his own blood. ["It is a fearful thing to fall into the hands of the hot wrath and hery vengeance" against human first man," tasted of forbidden fruit-because of In the Jewish religion, and in all the religions of

the dead past, the blood of birds and beasts might teacher of righteousness and goodness? Let appease the angry and vengeful God and cleanse from sin and save from hell; though to wash away special sins, that were specially provoking to God, the blood of men, women, and often of children and intants was necessary. But the Christian plan of alvation ignores the blood of birds and beasts, and even of human beings, and insists that THE blood of God alone can appease his wrath and atone for sin.

How to place God in a position that his blood ing from that condemnation meeting. The one was God's blood. So when Christ was nailed to blood was shed, and God's wrath was appeased. Escape from "the pains of an eternal hell" became possible. Christ's body was God's body;

were God's, as those of no other person's ever surely make them wiser and happier all through life: Thus, by the blood of God, Christianity opens

the way for the human race" to escape from hell and attain to heaven." No blood of birds, beasts, men, women, children or infants can appease God's burning wrath and furious indignation. So God's blood is shed to assuage God's hot wrath. This is no caricature, no mistake, no exaggeration. It is a simple statement of the facts of the Christian plan to save human beings from hell.

FULTON vs. DICKENS.

MESSES, EDITORS-It was announced here, last Sabbath, that, in the afternoon, the Rev. J. D. Fulton, of the Tremont Temple, Boston, would repeat his sermon on "Charles Dickens," at Farwell Hall, 1 attended; and such was its tone and character, that I send a few thoughts concerning it for your valuable paper. The burden of his theme was this (for I must be brief): that this momentous question which had been raised (and chiefly by the non-evangelical, with exultation)-" What has become of him?"-must be answered; and it must be answered, not by his genius or his merits among men, not by our sympathies or our admiration, but by the gospel itself, which furnishes the only key to solve the problem, by the stern truths therein set forth: which are, as he said, that he that believeth not in the atonement shall be damned; that the only chance of salvation of any one is by the blood of Christ and the robe of his righteousness, and faith therein, and their personal adoption; and. as Charles Dickens died and left no sign that he believed or received any of these, he cannot be numbered with those who are so redeemed and are saved, but with the lost-with the unrepentant thief on the cross, with the rich man in hell, with those who believe not, and hence go away. into everlasting punishment; and, as the gospel duty of the faithful minister on the watch-tower of Zion to thunder it into the ears of sinful men,

whether they would hear or forbear. The utterance of such sentiments, with the tone and manner of one who is self-conscious that he the GREAT I AM are in accord, was some

These three propositions comprise the substance living God." Is it so in truth? Where, then, of the entire Christian plan of salvation. These would you fall? It is said that God is the are the cardinal points. All other doctrines, prin- maker and father of all. The preacher, no ciples, practices, rites and observances are but doubt, would say this too; and he says, also, that subsidiary to these, to apply them to the actual God is the author of that text-that is to say, the work of regenerating, redeeming and saving men, Father says, "It is a fearful thing for you, my women and children from "the pains of hell for- child, to fall into the hands of me, your father." ever," these " pains " being the result of " God's Starting from such a false premise as this, what wonder that most false and absurd conclusions beings in every age and nation, not because of should be arrived at; that there should be an inwhat they feel and do, but because "Adam, the version of all reason and all things human and divine-wrong substituted for right, error for what a man felt and did six thousand years ago! truth, darkness for light, a devil for a deity, and a preacher of harsh and absurd dogmas for a

every one look squarely at every proposition, and consider and decide, without any pressure of old authority, whether it be a "Thus saith the Lord." and a truth of God, or the dogmatic utterance of some pretentious human, who is most ignorant of what he assumes to know. Take a start with unbiased youth, and I can give you an actual occurrence in proof of their correctness. Two boys (and I think they were gamins) were return-

might be shed! This was the difficult question. said, "Do you suppose 't is a fearful thing to fall This question is solved as follows: i.e., a child into the hands of the living God?" The other must be born of woman without a human father: answered, "I do n't know; but, by Christ," (he This child is God's "only begotten and best be- had learned this of the preacher,) "I'd rather loved son," and is " God made flesh " in a sense fall into his hands than old Fulton's." Were not in which no other man or woman ever was or can, their heads level in the matter of eternal justice be. Christ's body was God's body; Christ's blood and love? And why is it that nature shall be so perverted and men be so overborne by the demonthe cross, God was nailed to it. The crucifixion like gods of old theology? The preacher of of Christ was the crucifixion of God. The blood damnation, speaking of the condition of salvation that flowed from the hands, feet and side of Christ according to his faith, asked: "Is it fiction or is it dowed from the hands, feet and side of God. God's fact?" Let the answer be given, that it is fiction. Chicago, Ill., Aug. 2, 1870. E. S. H.

The Our young folks, we think, will peruse this gem of a his hands, feet, side, head, heart, blood and life poem with pleasure, and if they commit it to memory it will

SUPPOSE. BY PREESE CARY.

Suppose, my little lady, Your dell should break her hend, Could you make it whole by crying, Till your eyes and hose are red? And would n't it be pleasanter To treat it as a joke; "And say you 're gind 't was Dolly's, And not your head that broke?" And not you 're dressed for walking, And the rain comes pouring down, Will it clear off any sooner Becaueo you scold and frown? Ami would n't it he nicer For you to smile than pout, And so make sunshile in the house When there is none without?

Suppose your task, my little man

Suppose your task, my hittle man Is very hard to get, Will it make it any easier For you to sit and fret? And would n't it be wiser, Than waiting like a dunce, To go to work in earnest And learn the thing at once?

And team the thing at once i Suppose that some boys have a horse, And some a coach and pair, Will it tiro you less while walking To say, "It is n't-fair?" And would n't it be hobler To keep your temper sweet, And in your heart be thankful Tou cau walk upon your feet?

And suppose the world do n't please yea, Nor the way some people do, Do you think the whole creation Will be altered just for you ? And is n't it, my boy or girl, The wisest, bravest plan, Whenever suppose or doesn't come Whatever comes, or does n't come, To do the best you can ?

A Lecturer again Ready for the Field. Having been compelled to quit the field of vocal labor during the summer months, I wish to embrace the earliest opportunity of reëmbarking in the work again; for I feel that "Woe is me if I preach not the gospel" of the new nineteenth century era, and I feel more completely at home had so pronounced and condemned, it was the in this field of labor than elsewhere. It is my meat and my drink to be found here. Nothing affords me more intense pleasure or exaltation of soul, and, at times, rapturous delight, than the work of proclaiming the all-glorious truths of the new spiritual dispensation established upon the four pillars of Truth, Nature, Science and Reason And, having relidjusted my mental machinery, and replonished my spiritual casket, I am prepared again to push out my bark upon the rolling deep, with the confident assurance of being more successful in my labors than at any former period of my occupancy of this field. I shall be cheered and urged on with the redoubled hope of being able to achieve something in the way of elevating some of the millions of the slaves of error that swarm the earth into the glorious sunlight of spiritual truth, now pouring its effulgent beams down into the bosom of a dark and ignorant world. If I can be instrumental in "turning many to righteousness as the stars forever and ever." I shall feel that great is my reward. I desire to hear at once from all parts of the West. I have already many unfulfilled calls from Ohio, Indiana, Iowa, Illinois, Kentucky and Missouri; but the points of operation are too much scattered, too distant from each other, to enable me to labor as efficiently as I desire. Having lungs that never tire, and a voice that never grows weak, I desire an arrangement by which I can speak once or twice a day during the whole winter season. Even if I should accept the invitation to devote a month to Sunday service in some of the large cities of the West-several of which have tendered me such an invitation, and with some of which I hope yet to be able to comply-yet, even in that case, I should prefer to switch off occasionally, during midweek evenings, to some of the fleighboring towns. I have always been accustomed to habits of industry-have spent but few idle hours during my Tremont Temple, Boston, Mass., on the authority half-century pilgrimage; and but seldom a day now dawns upon the world that does not find me doing something, with tongue or pen, designed to hasten the day when sorrow, suffering and wrong shall be known only as events of the past, and "righteousness shall cover the earth as waters cover the sea." I would accept an appointment as State Missionary, to lecture and collect funds for the treasury, in some of the Western or Midand which could not be avoided, and which for the treasury, in some of the western or And-should not be concealed. How long, methought, how long will men, through ignorance and fear and habit, submit to the demands and burdens of such a theology?—a theology that makes man totally depraved and blind and lost, and yet makes him more kind and better than his God; can understand you." for the sentiment was often reiterated, that not In conclusion, then, I will say, let every man man, not the infidel, not even the Christian and woman in Ohio, Indiana, Illinois, Michigan, Iowa, Wisconsin, Kentucky or Missouri, who may read these lines, and know of any city, town or cross-roads where a lecturer is desired, write forthwith and apprise me of the fact; and if I find it impracticable now to comply with every call I may receive in this way, the time may come when I will be able to realize their wishes and denouncing preacher admitted, in these very mine in this respect. Let us be a live, working people, and in no case put off till to-morrow what all men; and children clung to him with devotion, and he ministered to them with delight." My proposition is this, that that scheme of religion and he ministered to takin with the unspeakable satisfaction of knowing proposition is this: that that scheme of religion that condemns him forever to darkness and woe that a better day has dawned upon the world; is untrue; and, further, I submit that all or nearly that the era of happiness, holiness, joy and love all the dogmas of that theology that prompted has rolled above our moral horizon, and bids all the preacher to so give in his indoment are false. K. GRAVES

Spiritual Phenomena. LETTER-ANSWERING MEDIUMSHIP.

MESSES, EDITORS-I have seen statements to the effect that all the communications, visions, &c., from professed spirits, are unreliable, being nothing but a reflex from the minds of earth. Mr. Now, no doubt, much annoyance and perplexity not making allowance for what influence of this these minds must be peculiarly conditioned, and him, but that I have received from this source the most remarkable evidences of truth and identity, several times, from some of the best personal friends I ever had on earth. No later ago than the present week, I received a joint communication from Prof. Geo. Bush, Rev. Warren Burton, and Rev. Starr King. It was serious, judicious, long, and every way worthy of the subject. The effect was such as to strike solemnity and conviction through my inmost soul. I could not doubt it. And the process so simple, and yet so wonderful! What a marvelous mission this medium is accomplishing! Surely, if anything could be convincing, it is such matters as this, addressing the conscience and reason of man, alluding to his most private thoughts and his most horrible temptations, and enforcing attention to the highest and most sacred principles, in order to shield from misery and ruin. For one, I thank my God for the experience. I can but honor that medium as one of the most valuable in America.

Take another instance from this same medium. About six years ago, in the town of Pembroke, Mass., I dreamed of seeing the Rev. Thomas Whittemore, the noted Universalist preacher and writer. This was some months after that gentleman's death. My dreams have frequently proved correct visions in regard to seeing the spirits of the departed. And in my dream I told the reverend gentleman that he was "nothing but a blockplane," and immediately waked up. Now, as I have long been accustomed to dreaming by correspondencies, I wondered exceedingly what this dream meant; or why I should tell the reverend gentleman that he was a "block plane." I did not know what a block-plane was, and supposed it was the wrong word, and that a fore-plane or jack-plane was meant; and this, I thought, might appropriately represent the kind of work that this noted clergyman was famous for; that is, taking the rough off from theology ! It might represent, in other words, the crude, external work which he was engaged in. So I told my dream in the morning to the family I stopped with, (I was there preaching that day) and remarked especially upon the blundering word, "block-plane." But it so happened that the man of the house was a carpenter. "And," said he, " no, that was no blunder; there is such a thing as a block-plane, and that is the right name for it." "What is it?" said And lo! my ignorance was for the first time enlightened by being told the simple fact that it was a short, sharp plane, made to work across the ends of boards that are sawed off-to take that ough off! It works right across the grain. 'Well," said I, " if that is so, then the corresponlence of my dream may be truer still, for Mr. Whittemore did the roughest kind of work; at any rate, I told him in my vision that he was a plock-plane, and that is all I know about it."

Now, observe, if this were all, it would prove nothing. It might pass for a mere dream. But it was at least a year after this, when the circumstance of the dream had passed almost out of my OCTOBER. 8, 1870.

Venus, move about crosswise, and any way she chose to have it. Some there were who declared that it was a distant world she was controlling; others declared it to be a star, but not a world: but none believed, save Spiritualists, that it was a duplication. And other "miracles" are forced upon the minds of this delightfully orthodox city. Any one visiting her may be convinced, All are convinced that it is something beyond their Loveland has recently put forth a similar idea. comprehension. She will go through deathscenes of the departed for any who may so and much absolute disgust may be created by desire. She personated a death for me which occurred twelve years ago, and of which she was kind there may be, and also for the work of false | wholly ignorant. I was too young to remember spirits. There may be enough of this to cause in it, and in consequence could not recognize it; but many minds almost entire discouragement. But I related to my mother, after returning home, the exact particulars of the death, which she immehave a very unfortunate experience. Why can diately recognized. It was a very peculiar and we not learn to look on the whole thing as like remarkable scene, and was personated correctly the world we live in-mixed in its character, in every particular. Hundreds of others have made up of the life of both worlds in most inti- been convinced by this test. Our mayor, Jno. W. mate conjunction, full of deception, and at the Souner, and Geo. W. Baldwin, councilman, will same time full of truth? At all events, I would certify to this to any skeptic who may feel disspeak of only one kind of mediumship, and of my posed to address them. Where the room is dark. own experience, and that with J. V. Mansfield, of | ened, she can show spiritual forms very distinctly New York. Not that everything is correct through to any who are present; and I might relate many other instances of her superior mediumistic and clairvoyant powers if I thought it necessary. But I must not neglect to mention that she can tell the time by any person's watch who may be present, even to the second.

We have not had the good fortune to entertain lecturer up to this time. We have had no medium, and, in fact, we have had no spiritual excitement at all until the development of this extraordinary medium; and, while Paducah did not number twelve Spiritualists a week ago, she can count her hundreds now. The light is truly breaking forth; the skies are growing brighter. And how many poor souls who were weighed down with griefs and uncertainties are carrying lighter hearts through the instrumentality of this lady's gift! "Truth is mighty and will prevail," The powers of this lady are fully equal to the Davenports' in early development. Promising'to keep you posted, and hoping that a lecturer will soon come this way, I am, fraternally, LEVI S. GLOVER.

Paducah, Ky., Sept. 12, 1870.

Dr. J. B. Ferguson.

In our last issue, we chronicled the departure for the higher life of our noble brother, J. B. Ferguson, with a slight tribute to his exalted worth. Since then, we have received from a correspondent in St. Louis, who knew him well, a touching tribute to his memory, and also a copy of the St. Louis Democrat, containing a brief biographical sketch of the life-labors of the deceased, both of which we give below:

GONE HOME.-Our dear Brother Ferguson, one GONE HOME.—Our dear Brother Ferguson, one of the purest spirits that ever dwelt among the children of earth, has gone home. His great in-tellect, united to a harmoulous organization, clothed with humility, made all who came into his presence feel that it was a great privilege to be there. As a teacher, I know not his supe-rior, for his wealth of knowledge seemed exhaust-less. As a Christian, his life was blameless—a living, acting example of that pure love principle on which the religion of Spiritualism is founded. As a friend, language cannot tell of the angelic As a friend, language cannot tell of the angelic influence, light and love he brought to those who were blessed with his true, unchanging friendship And who can measure the good he accomplished in the long weary years of great suffering through which he passed? In those sleepless nights and restless days, he thought not of himself, but of restless days, he thought not of himself, but of others. Ever patient, ever cheerful, his atmo-sphere imparted harmony to all; for suffering unfolds the spirit, bringing forth the divinity within it, filling the atmosphere with the incense of its purity, as dew-drops unfold the night-bloom-ing cereus, expanding its petals of beauty, filling the air with the sweetness of its fragrance. Radi-ant with the halo of spirituality, like a bright guiding star of truth and hope he dwelt among us. That star has passed onward, upward, to the glorious Summer-Land, where the wolian harps of emerald boughs and coral vines musically murmur, Welcome home, weary child-welcome home. KATE OSBORN. KATE OSBORN. St. Louis, Mo., Sept. 19th, 1870.

From the St. Louis Democrat, Sept. 13th. DEATH OF REV. J. B. FERGUSON, LL. D.-A GREAT MAN HAS FALLEN.-* * * As there are mountains lifting their peaks far above the common level, attracting the gaze of all beholders, and standing as landmarks on the earth, so there are men who, in their spiritual, intellectual and moral natures, are colossi among their fel-lows, and tower like human mountains above the common level of human nature. When one of these falls, all eyes are turned toward the graveall hearts and hopes to the life beyond. Of such was Jesse B. Ferguson, the subject of this memoir-a man who, as a pulpit orator, for many years held the first rank throughout the Southwest, and enjoyed immense popularity so long as he was able to tread the common paths of religious thought. When, by reason of his spiritual and intellectual growth, he was no longer able to tread these paths, with a heroism seldom paralleled, he advanced straight upon the truth At that time he held much such a position in the Southwest as Beecher and Chapin and Douay beld in the North and East. His church in Nash ville, Tenn., the largest in the city, and canable of seating some fifteen hundred persons, like Beech was so thronged with eager listeners every Sabbath, that the aisles and vestibules were densely packed, and hundreds had to go away for A London author speaks of him as a man "whose learning and eloquence had made him admired by thousands, and whose fervor and charity had made him universally beloved; a charity had made him universally beloved; a man to whom Senates had listened, whom States had trusted, whom Universities had honored." And again, "Frank, genial and sympathetic, and blending in his character and manners some of the finest traits of the people of the Southwest, among whom he had spent his life, he justified the enthusiastic appreciation of those who had known him and enjoyed his friendship." Dr. Ferguson was born in Philadelphia, but re-moved with his father, in his childhood, to the Shenandoah Valley, Va., where he was brought up. "The Presbyterian Missionary Society, of Shenandoah and Frederick County," says a biogra-phy of the Doctor, "having established a mission in one of those regions, wished to open a school for which they required a teacher, and young Ferguson, now a boy of thirteen, was considered the best qualified and most suitable person for that position. * * * The boy of thirteen, of his own position. * * The boy of thirieen, of his own volition, opened his school every morning with an *extempore* prayer, and by his kindness and dignity won the respect and love of all his pupils, among whom were young men and women of twenty." About this time his father failed in business, and he was then ent off from the advantage which and he was then cut off from the advantage which his two older brothers had enjoyed in heing ed his two older brothers had enjoyed in being ed-ucated at William and Mary College. His aspi-rations, however, were irrepressible, and with his own earnings he managed to obtain a fine classical and solid education, though not com-pleting the collegiate course, and, in consequence, he did not receive the bacheloreate degrees. Nev-ertheless, his advancement in learning was so steady and rapid that, in recognition of his ac-quirements, the honorary degree of A. M. was conferred upon him by Bacon College, of Ken-tucky, at the age of twenty-five, and the degree of L.L. D., by Franklin College, Tenn., at the age of thirty-four. About this time he was invited to take the presidency of the latter institution. hear." Catching the "disease" myself, and being a firm believer in the philosophy of Spiritualism, I vis-ited the lady, to assure myself and be posted. Last night, at half-past nine o'clock, she called a duplicate star out of the clouded sky. (as she has

HEAVEN AND HELL. NO. VI. BY HENRY C. WRIGHT.

The Blood of God Appensing the Wrath of God EDITORS BANNER OF LIGHT - How to shun hell, and win heaven? In my last I asserted that the answer of Christianity to this question differs from that given by all other religions of the past and present only in this, i. c. all others say that the blood of hirds and beasts may atone for sin, appease the wrath of God, and satisfy the claims of justice against us; but Christianity insists that only the blood of God himself can avert the wrath of God and save from the pains of hell forever. Christianity insists that the blood of birds and beasts, in Judaism, had no power, in itself, to appease God's hot wrath and vengeance, and were efficacious only as they typified the blood of God, which, in Christ's death, was to be shed to atone for sin and appease an incensed God.

So here is the Christian plan to save souls from 'hell and raise them to heaven. It can be summed up in the following propositions: (1) Man has wronged God, (2) God is angry with man, (3) God's | once. Take, for instance, his text, which was: Richmond, Ind., Sept. 20, 1870.

what novel and startling in our broad and fearless West, and carried me back to my youth in New England, when I continually heard of a God that was angry with the wicked every day; that was a consuming fire; that was a God of yengeance, and would cast the unbelieving into never-ending fires and torments. For, whether it be that our grand prairies and fields and lakes and rivers expand the mind, and modify the narrow idea of a seven-hy-nine heaven, with simply one hundred and forty-four thousand redeemed or from some other cause, yet true it is that old theology, as it travels westward, loses its harsh points, its severe isms, whether of Calvin, Hopkins or Edwards; and it is gratifying to know that, at this day, whatever clurch you may attend, you will hear of, but little else than the love of God and good will to man, and the works that are founded on such a faith. Here the "gates of heaven are ajar;" in fact, to most they are "wide open;" and hence it is that Dickens passed in easily, without any protest from the kind-hearted watchmen on the towers of Zion- Hence, I sup pose it had become necessary, if the job of damning Dickens had to be done, to import a master hand from those central workshops of Orthodoxy where a thriving business of that character is still carried on.

Well, the job has been done, and so strongly done that the best lovers of eternal woe must be satisfied that Dickens's lot is cast with the uureleemed and lost; for it has been so pronounced at the hall of the Young Men's Christian Association of Chicago, Ill., by the Rev. J. D. Fulton, of the of the Bible-"the only word of God, and the only source of information."

The preacher and the audience (which was large) seemed to take the conclusion not because they chose it, but because it was forced upon them-because it was a "Thus saith the Lord!" and which could not be avoided, and which makes him more kind and better than his God; for the sentiment was often reiterated, that not preacher so condemned Dickens, or desired to; but it was the Bible, the Word of God, the only teacher of true religion.

Well, so be it; but, I ask, what scheme of reigion is this, and what is its authority? The words, that " all men loved Dickens, and he loved the preacher to so give in his judgment are false, more in its soul-cheering sunshine. absurdly false, and ought to be repudiated at

through Mr. Mansfield, to Rev. Hosea Ballou, 2d, Universalist) former President of Tufts College. Dr. Ballou had been dead for some time, and I thought I would like to ask him what he thought of Universalism now. So I addressed him a letter, and took it to Mr. Mansfield's office in Boston, and the answer came while I was there. But it did not come from Dr. Ballou, whom I had written to. It professed to come from Mr. Whittemore. He said, through Mr. Mansfield's fingers, that Dr. Ballou was engaged in other matters then, and could not conveniently come, and that he had come in his stead. And the communication went on in this fashion: "No matter what kind of a plane I am-block-plane or any other kind of a plane, so long as I did my work as well as I knew how," &c., &c. And he then signed his name "Thomas Whittemore," after which the medium's hand was used to draw some kind of a figure which Mr. Mansfield himself could not understand. He took the communication up and looked at it, then held it up to me, pointing to the mysterious figure, and, said he. " What is that? a steam-boat?" I took it and looked at it, and lo! it was the perfect figure of a block-plane which the spirit had drawn under the name. The communication was signed, "Thomas Whittemore." with the figure of a block-plane well drawn, with the handle, iron and all!

Now let it be noticed that the circumstance of this dream was not at that time in my recollection: I was not thinking about it at all: the medium knew nothing about it: I had not written to Mr. Whittemore, but to Dr. Ballou; and what shall we make of it all? It was wonderful! It was, undoubtedly, the spirit of Rev. Thomas Whittemore coming to me after the dream of a year before, which undoubtedly he caused to exist in methen, and this is the simple way which God takes to scatter light to a benighted world. F.

MORE FACTS.

DEAR BANNER-This forenoon makes the third time I have visited Mrs. Pell, a spiritual medium and clairvoyant in this city. Two weeks ago, neither she nor any of her relatives had given any study or thought at all to the subject; but. about a week ago, Mrs. Pell was taken ill, giving very strange signs of being "unaccountably ill;" and by some it was supposed she was in communication with spirits, as her actions, words and looks would lead them to believe. So it turned out to be; and now the city is alive with excitement over her wonderful manifestations, and over thousand persons have been there to "see and

uupincate star out of the clouded sky, (as she has) done for several nights, in the presence of over fifty reliable persons,) and, by a motion of her fingers, would make it dance up and down, go nearly out of sight, then back again as bright as duplicate star out of the clouded sky, (as she has

His aspirations were always for the actual

OCTOBER S, 1870.

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by thousands, and yet we cannot but feel to congratulate him that, like Paul, "having fought the good fight," he has passed on to that bright world where men are measured by what they are, and where all are happy in proportion to capacities, moral and intellectual. Dr. Fergu-son's death occurred at his home in Nashville, Tenn., on the 3d of September, at the age of fifty-

VERMONT.

Report of the Annual State Convention.

Reported for the Banner of Light.

Messrs. Editors-Agreeably to the call in your columns, a

large number of Spiritualists and reformers, speakers and laymon, assembled at the hall and grove at West Randolph, on Friday, Sopt. 2d, and as usual continued in session for three days, during which a great many speeches were made, and, we trust, something accomplished for the good of mankind. We never had such a Convention in Vermont. A large number of speakers were present, and a great diversity of talent and opinion. Mrs. Helen M. Slocum, President of the State Association, presided most of the time through the session. The subject of organization received a large share of attention. All were in favor of uniting for the better accomplishment of work necessary to be done, but no disposition was shown to organize a new sect or religion. The following resolution, offered by J. M. Allen, well embodied the provailing sontiments of the Convention :

Resolved, That Spiritualism is not a religion merely, but a

boiled the prevailing sontiments of the Convention: Recover, That Spiritualism is not a religion morely, but a universal, all-pervading force, influence or element, destined to infuse itself through all departments of human life, touch-ing allike with its bonig; and elevating power theological systems, sciolastic methods, social institutions, govern-mental establishments, international, financial and com-mercial relations, and (though last mentioned, not least in importance) the internal life and personal habies of the in-dividual. **30**, That the world does not need a new religious sect, and dividual. **31**, That the world does not need a new religious sect, and dividual. **32**, That the world does not need a new religious sect, and dividual. **33**, That the world does not need a new religious sect, and dividual. **34**, That the world does not need a new religious sect, and dividual. **35**, That the world does not need a new religious sect, and dividual. **36**, That the world does not need a new religious sect, and dividual. **37**, That the world does not need a new religious sect, and dividual. **36**, That the world does not need a new religious sect, and dividual. **36**, That the world does not need a new religious sect. **37**, That the world does not need a new religious sect. **38**, That the world does not need a new religious sect. **39**, That the world does not need a new religious sect. **30**, That the world does not need a new religious sect. **31**, The the world does not need a new religion of the section of the section the section of the

REMARKS BY HENRY CUMINOS.

One point I wish to make, one question I wish to ask you as

One point I wish to make, one question I wish to ask you as individuale, as you are such sticklers for Nature's laws. Who amongst you all is ft, judged by the great law that "like begets like," who, I ask, possesses such a condition, moral-ly, mentally and physically, that they could enter upon this work without the possibility, I had almost said the certain-ty, of transmitting disease and the seeds of death to your offspring? Echo answers—who? Then, friends, we say to you, until you receive the call to come up on higher ground, and into a purer element, strive to live necording to the laws of the order where you are. If you faithfully do that, your children, at least, will come into life on higher ground than they could under other circum-stances; and some of them perhaps will be ready to come into the spiritual relation of Christ's kingdom, the uni-versal love olement, where whoever is doing the will off of allo to say with Jesus, the same is my mother, sister and brother. brrother.

REMARKS BY CAROLINE WHITCHER.

REVARKS BY CAROLINE WHITCHER. I am not a public speaker; have not been educated for it. Having received so many kind invitations I do not feel to refuse to make a few remarks, and in may simple way will re-late a little of my experience, if this will meet the feelings of the audience? [ANS.—Go on.] I was drawn into the seciety of Shakers, of which I am now a member, when I was cloven years of age, by my own importunings to my mother, who was then a widow. I loved these people and was attracted to them. Now for my first step in Shakerism. I was taught to confess and forsake all my sins; this I honestly did in the presence of one of the siters; and this has been the course I have taken through my life; when I did anything wrong to honestly confess it to God In the presence of one or more of his witnesses. This manuer of confession, my friends, is far more crossing to any one's feelings than it would be to go into the dark private closet, and there con-fess to God. I have many times been tasked by outsiders if I was contented and happy; if I did not reo times when I would be to go into the dark private closet, and there con-this I have nore answer, *I never have*. I speak for myself, as I know it is not so with all who come into our solelys. I have never seen the time that I would exchange my situation with any one outside, even though a throus might have been offered. The tences, the lustification and worthy others there when outer when the unstant when the worth and get married, dec. To the step the the lustification and worthy others there when the start of the tences the lustification und worth whet have the never seen the lume the source into a point when the out the outer the lume there is a start with any one outside, even though a throus might have been

think interest enough. I would kneel and how before the power that can put language in a cultured form, and breatho intrough it poetic fire. But the poet cannot write write write brown in the poetic fire. But the poet cannot write write write through it poetic fire. But the poet cannot write write write the poetic fire. But the poet cannot write write write the poetic fire. But the poet cannot write write write the poetic fire. But the poet cannot write write write the poetic fire. But the poet cannot write write write the poetic fire. But the poet cannot write write the poetic fire. But the poet cannot write write write the head of him who placed the voice in the shell, and I feel the need in a place of worship. We discard too much the real is a baptism to melt us together and give us charity Young men, around flow the busy tides of life; the old are passing, you are coming on. Be careful that you to pray early no influence against the tide that is coming for this age. Secure self-respect. Do take home this matter of education. There is no reason why we should not be bound together and labor in this direction. Give these that come affer a chance to do better than we have done. We can fight the lod systems best by remodeling the institutions of the present the sing pleased and astounded by the damon. I ask that we may be liberal. Of for the sweet ness of that liberal faith that put wmgs upon us to saar into the hearts of the millions. There nerve was a time that wa hat we now to be band to be house to be based infidels. Theonor, them, I do n't care myself anything for the name. I ask that we may be liberal. Of for the sweet ness of that liberal faith that put wmgs upon us to saar into the hearts of the millions. There nerve was a time that wa had so much to be thankfu for, and may the bless ings of the Father, and the communion of the halfy angles ings of the Father, and the communion of the halfy angles ings of the Father, and the communion of the halfy angles ings of the Father, and the communion of the halfy

and ruler. Resolved, That man is superior, by virtue of his nature, to

Resolved. That man is superior, by virtue of his nature, to all institutions, religious, social, moral or political-and that as man is the creator of institutions, he may rightfully modify or abolish them altogather, according to the ever-changing phases of human development. Resolved, That no institution is worthy to be preserved by the sacrifice of the liberty or rights of any human being. Resolved, That mankind constitute one family, in the body or out of the body, and that whatever is of vital inter-est to the welfare of humanity, chilsts the sympathy and active efforts of the inhabitants of both worlds. Retailed, That to the Spiritualist, death has been abol-ished by the power of liberand him that hath the power of death, even ignorance, is alone destined to die.

Gronge DUTTON, Sec'y.



Proposition by A. B. Manley-Can Extremes

Proposition by A. B. Binnley-Can Extremes Meett Elder Grant, at the into camp meeting in Springfield, said, in substance, "The issue, at the present time, is between Adventism and Spiritualism." And in this I think he is about right, for the Advents believe 3 the dead" are dead, and "know not anything." and will not know anything till they are raised up bodily from their graves; and this event is yet to come. "The Spiritualists believe," as Jesus said to the Saiducees, that "the dead are raised"—fort mow—the moment they die;) and know as much after death as they did before, and can communicate their knowledge to the people of earth, as

be raised at some future time, but now-the moment they die;) and know as much after death as they did before, and can communicate their knowledge to the people of earth, as the spirit of Abraham did to Messes in the burning bush. (See third chapter of Exodus, and Luko xx: 37.) These two religious "isms" are at the extreme ends of the long entalogue of isms that have been born of the Christian religion, and, as Elder Grant says, "the issue is between them." Having been an Elder myself when I was younger than I an now, I have written a sermon on the narrative of "the rich man and Lazarns," in which I have jabored to sustain the deetrine of Spiritualism; and have gathered my proofs mostly from corresponding Scriptures, reason and science; and I believe I have succeeded in show-ing this narrative to have been a simple, truthful and very natural conversation between the parties named, immedi-ately after the rich man and Lazarns, the awakened to con-sciousness in the spirit-world, even before the poor man's body had been burled. I believe this narrative is one of the best written proofs of man's perpetual existence the world has ever had in any book. Now aw oare all seeking for the truth, and as there are some objections to public discussions as they are some-times are bas to public discussions as they are some-times are based and the second and the truth and been are some objections to public discussions as they are some

has ever had in any book. Now as we are all seeking for the truth, and as there are some objections to public discussions as they are some-times carried on. I propose a new way to obtain light and truth on both sides of an important question like the one before us. It is this: Let every society that has a preach-er invite him to prepare a sermon on the subject of the "Rich man and Lazarus;" and when he is ready, i will pro-sent myself before them in their place of worship, and preach my sormon, and their preacher shall preach his ser-mon, and pronounce the benefiction, and leave our sayings with the hearers, without further note or comment from us. My sormon has nothing in it to disturb the dignity of the most sensitive congregation on the Sublath day. I deliver-ed it some times suce before "The Proc Conference Society," of Springheid, and the Springfield *Republican* soli of it, among other things, "It was an ingeniously written ser-mon on the parable of the 'Rich man and Lazarus,' in which he labored to show that it was not a parable, but a narrative of a fact, which the sprint-world." Now I will hold-myself in, readiness to read this serm on before any congregation that will provide a place for meet-ing, and furnish an advocate to defend the Advect stile of the question in the same way and before the same people. This will make a public realignes discussion, with every-thing let out excepting our best efforts to learn the truth in regard to the most vital question connected with the sub-lect of religion.

in regard to the most vital question connected with the sub-

In regard to the most vital question connected with the sub-ject of religion. And that my opponent, if I shall have one, may know something of the position I shall assume, I will say here that I shall habor to prove, to the satisfaction of thinking, scientific men, that the rich man had been born into spirit-life, and held this conversation with Abraham, even before the umbilical cord that held him to his mother earth had been broken asunder; and the pains he was then suffering from sevened bins and a burning tongue, had their origin in from scorched lips and a burning tongue, had their origin in from scorched lips and a burning tongue, had their origin in the body, then in the grave, in obedience to the same nat-ural laws that make it possible for a person that has lost a limb to be termented with pains originating in the lost limb. He was alve, in the spirit, before he was quite dead in the body : and the inspiring angel said it right, when he said, "In hell (the grave) he lifted up his eyes, being in terment." Wy address is A. B. Manley, Springfield, Mass.

writing from Jamestown, rays: 1 was glad to see in your. Barner of Light of July 20th, the letter of Mr. L Bush to Judgo Edmonds, upon the peculiar advantages of this part of our cöünity. When those advantages are more general-ily known it will be a favorite place of resort for those seek-ing new locations, and there is probably no person so well qualified to set forth its excellencies as Mr. Bush: Well acquainted with other parts of the land, yet resident here for many years, he can speak from full knowledge of his subject, and his character will command implicit confidence in his statements from all who know him. Since its first settlement this has been one of the most recluded regions in the land. Nearly a hundred niles away from any of the great thoroughfares, and accessible only by the roughest of mountain roads, it is not at all strange that its advantages remained unknown and, therefore, unappre-clated. It will soon be traversed by two great highways, the Cheinati and Chattanooga railhoad running Notth and South, and the Nashville and Knoxyille road quartering it East and West. When these are completed it will be within a few hours of the great markets of the land, and its pecu-liar adaptedness to stock raising and fruit culture cannot long remain unknown or mused. Add to this the fact that its the the is health to be found in the work of the out, and that it there is health to be found in the work of the out, long remain unknown or nunsed. And to this the fact that its climate is free from the extremes of both heat and cold, and that if there is health to be found in the world the worn system may hope for it here, and we surely have good grounds for the anticlipation that within a few years this Table Land will be the home of an intelligent and thrifty moundation Pennsylvania.

Pennsylvania. FRANKLIN.-R. S. McCornick, in remitting for two yearly subscriptions, says: Permit me to say that I take a great many papers of all kinds and creeds, and no creeds, and none are preferred or to be compared to the *Banner of Light*, in my ostimation. It is full of noblo truths; Christian, in the true sense, in its highest degree; independent and decided, sprending deep and wide its great truths, teaching the truths of immortality, the logic of sin or inharmony, the highest motives for a pure life, and the progress of the race toward perfection, and its ultimate comparative full development to-perfect spiritual manhood, from its present infancy. Nevadu.

Nevada.

CARSON CITY.--II. F. writes: We are very quiet here in Carson, When a few more Spiritualists come amongst us, I hope we may be able to have public meetings. But prior to that time there will be wanted here a good test or speak-ing medium. As seen as the way can be seen clear, we shall try to get a medium. Old theology is pretty strong here--live seets, Methodist, Presbyterian, English Church, Catholic and Mormon. Catholic and Mormon.

New Rampshire.

New Hampshire. GREAT FALLS.—I. S. Coleman, in a business letter con-taining six dollars for subscriptions, adds a postscript as follows: My prayer is, that the dear old *Banner* may dif-fuse its light through every nation, kildred and tongue; that this present year may be a year of jubilee to dark-ned and benighted souls. Work on, pray on, until victory shall be won.

LIST OF LEOTURERS.

To be useful, this list should be reliable. It therefore belowes Bocleties and Lecturors to promptly notify us of appointments, or changes of appointments, whenever and wherever they occur. Should any name appear in this list of a party known not to be a lecturer, we desire to be so in-formed. formed.1

of a party known not to be a focturer, we desire to be so informed.]
J. MADISON ALLEN, ARCOTA, N. J.
C. FANNER ALLYN will speak in Kansas City, Mo., during October: in Cincinnati, O, during November. Will take engagements West or South for December and January. Address an howe, or Stonchan, Mass.
J. MADISON ALEXANDER, inspirational and trance speaker, Chicago, IL, will answer calls East or West.
HADDISON ALEXANDER, inspirational and trance speaker, Chicago, IL, will answer calls East or West.
HADDISON ALEXANDER, inspirational and trance speaker, Chicago, IL, enteres on Laws of Life, Temperaneo, and Reform and Progressive subjects.
MISS, N. A. ADANS, box 277, Fifebburg, Mass.
JIANDISON ALEXANDER, City, Iowa.
MISS, N. K. Arburos, trance speaker, Deiton, Wis.
DR.J. T. AMOS, box 2001, Rochester, N. Y.
REV, J. O, BARRET, Glenbeulani, Wis.
MISS, N. K. Arburos, trance speaker, Deiton, Wis.
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DR. J. T. AMOS, box 2001, Rochester, N. Y.
REV, J. O, BARRET, Glenbeulani, Wis.
MISS, SARAR A. BYRNER will speak in Putnam, Conn., Aur-Ing October; In Chelsen, Nov. 6 and 12; In Plymouth, Nov. 20 and 25, Dec. 1 and H: In Woonsockeri, K. L. Jan I and 8; In Baltimore, M. doring A pril. Will myck in They, N., during October; In Lynn, Mass, during November 1 in Washington, D. C., and I.S. BIGONA Will speak in Torov, N. Y., during October; In Lynn, Mass, during November 1, In Washington, D. C. Abard, April and May. Address, Ehm Grove, Colerain, Mass.
ADDIE L. BALDUC, Inspirational speaker, Chicago, III., care R. P. Journal.
W. Buya, F. 49, 49 Malson street, Chicago, III., care W. S. Marational Andres, and May.

3

Miss JULIA J. HUBBARD will speak in Manchester, N. H., Oct. 3; in Harrivelle, R. I., Oct. 16; in West Sutton, Mass., Uct. 21; in Flymouth, Mass., Dec. 18 and 25. Address, box 453; Portsmouth, N. H.
JAMES H. HARRIS, Iox 59, Abington, Mass.
WH. A. D. HURL, West Side F. O., Cleveland, O., ZELLA S, HARTINGS, inspirational, East Whately, Mass. Muss. F. A. Hontox, East saphaw, Mich, care K. Talbot, Miss. I. R. HURCH, East Share, Mich. Care K. Talbot, Miss. I. HURCHISON, inspirational, East Whately, Cal. Dr. Miss. F. A. HONTON, East saphaw, Mich, care K. Talbot, Miss. I. HURCHISON, inspirational, Gwensville, Cal. Dr. M. HERKER HOU GUTOS, Montpolier, VI. Miss. East and the curre in New York during October. Permanent address, 229 East 60th street, New York, T. ANSER HISMAN, Agent Connecticut String, October.
Permanent address, 129 East 60th street, New York, Miss. A. HITLL, UNIT and Darmark and respirational speaker, Hobart, Ind. Miss. A. 111 LL, transe and inspirational speaker, 1166 Park avenue, Fulladelphin, Pa. Marchon, Vi. B. L. HOLES, Inspirational speaker, No. Clarendon, VI. Du. J. N. HURL, Inspirational speaker, No. Clarendon, VI. Du. J. N. HURL, Inspirational, Now, S. Fredonia, N. Y. AMON HUST, Turkhonal, Song, K. Grendon, VI. Du. J. N. HOURS, Inspirational speaker, No. Clarendon, VI. Du. J. N. HOURS, Inspirational, Now, Fredonia, N. Y. AMON HUST, Turkhona, Jac City, Minn Amax, A. L. HACKE, Inspirational speaker, No. Clarendon, VI. Du. J. N. HOURS, Inspirational, Song, Fredonia, N. Y. AMON HUST, Turkhow, J. & CONSE, Song, Oxy, Oxy, Centy, and Clemens, Mich. Miss. A. L. HACKE, Inspirational, Song, Kendall Co., 10. Miss. A. L. HACKE, Inspirational, Mont Clemens, Mich. CHARLES HOLT, WARTEN, WARTEN, WARTEN, MIST, MISS, MIST, MISS, ANDES, Press, Street, San, Tanake, S. JONES, ESQ., Can occasionality speak on Sundays for the fields in the year to an each and mass. S. S. JONES, ESQ., Can occasionality speak on Sundays for the fieleds in the year street, Shilds Miss. A. S. JONES, S.

M. S. LUYRLAND, JULPT SUCCEPT, SAN FRANCISCO, CAL.
 MISS JENNE LEVER, Indeptational speaker, will lecture in.
 Salem, Dec. I and H. Address, care Dr. B. H. Crandon, No. 4
 Tremont Temple Booton.
 CKPHAS B. LYNN, Inspirational speaker, may be addressed
 care american Sprintality, (Peveland, O. .).
 MARY E. LONDON, inspirational speaker, 60 Montgomery
 atreet, Jersey City, N. J.
 Miss, A. L., LAMIRET, trance and inspirational speaker, 59
 Washington street, Boston, Mass.
 Miss, A. L., LAMIRET, trance and inspirational speaker, 59
 Washington street, Boston, Mass.
 Miss, A. L., LAMIRET, trance and inspirational speaker, 59
 Washington street, Howton, Mass.
 Miss, A. J., LAMIRET, trance and inspirational speaker, 50
 Miss, M. J., LANIRET, trance or clairvoy ant state.
 Miss, M. J., LANIS, Inspirational speaker, Yellow Spring, O. DR, JOHE MAYNER, Markington, D. C., P. O. BOX 804.
 MUR, ANA M. MIDDLEBORON Speaket in Baltimore, Md., during October – address, cure of Levy Weaver, 221 South, during October – address, and Res, Mill and Speaker, Yellow Spring, O. DR, MARYNER MATTREW, Washington, D. C., P. O. BOX 804.
 MISS, ANA MARYNER MATTREWS, Quincy Mass.
 MIRS, MARA MARYNER MATREWS, Quincy Mass.
 MIRS, NARAH HELER MATTREWS, Quincy Mass.
 MIRS, MARA MARKER MATREWS, Quincy Mass.
 MIRS, MARA MARKER MATREWS, Quincy Mass.
 MIRS, NARAH MORDE, CHARCHARM WHITE PIARENS, VII.
 MISS, MARAH MORDE, TRANCE Speaker, Address, Wone addisond Missourt, Address, Boy 19, Huntley, Melleury Co., H. MISS, MARAH MORDE, CHARCE Speaker, Address, Wone Woo, Janeau Co., Wis.
 MIRS, REATH MORF FULLER MCKINELY, San Francisco, Cal.
 MIRS, NARAH MORDE, CHARCENER, San Francisco, Cal.
 PROF, R. M. MICORD, CENTERIA, Sing Fr

Specker, W.I. answer calls to lecture: Address, 767–6th ave nue, New York. J. W. MATTHEWS, lecturer, Heyworth, McLeon Co., III. Dit, JAMES MORRISON, lecturer, Mellenry, III. MR.J. L. MASNYRLED, inspirational, how Taff, Clevde, O. Dit, W. H. C. MANETRI, 173 Windsor street, Hartford, Comp. J. W. I. VAN NAMER, trancespeaker, 420 4th avec. New 4075 A. L. E. NASN, lecturer, Bochester, N. Y. Ritzy C. NASN, hechter, Brancher, 420 4th avec. New 4075 A. L. E. NASN, lecturer, Bochester, N. Y. Ritzy C. NASN, hechter, Bochester, N. Y. M. Brents, M. B. Peakh of Leveland, O., during October, and ten-following months, with the exception of May: In Baltimore, Md., during May. Permanent address, Hammon-ton, N. Byrner, how 57, Anhurn Mo.

and ten enough months, with the exception of May 1 in Baitmore, Md., during May. Permanent address, Hammon-ton, N.J.
 Anos PERCE, box 57, Anburn, Mo.
 EDWARD PALMER, trance, Cambridge, Sometset Co., Mc.
 WILLAM C. PIRE, Roston, Mass.
 Eva PIRE, Drawn Point, Essex Co., N. Y.
 J. E. POWELL, B2 Chebea street I, East Hoston, Mass.
 DR, S. D. Parce, Pert Huron, Mich.
 DR, S. D. Parce, Pert Huron, Mich.
 DR, S. D. Parce, Pert Huron, Mich.
 MR, And M. E. PIRE, Lagrange Med., Sometset Co., Mr.
 Mis A, M. E. Porta, M. D. J. Lecturer, Adrian Mich.
 HERRY PACKARD, 37 Dorchester st., W. Y., South Hostor, Miss. F. N. PALSER, trance speaker, Skethanover, Mass.
 A. Port, Pirer, Anne speaker, New Athony Inf.
 Miss. S. N. PALSER, trance speaker, New Athony Inf.
 Miss. J. Parker, Perce speaker, New Athony Inf.
 Miss. J. Parker, Percespeaker, New Athony Inf.
 Miss. J. Parker, Prince Speaker, New Athony Inf.
 Miss. J. Parker, Percespeaker, South Hanover, Mass.
 A. Porticular index speaker, Borthatown, Minn.
 Lynia Ann PEARSARL, inspirational speaker, Bloco Mich.
 Miss. J. Missel Park, trance speaker, Bloco Mich.
 Miss. J. Scholphings Court street, Roothest True (Foodal Dir. P. B. Risson Park, Miss.
 Miss. J. Missellemers. Heilmanness Miss.
 Miss. J. Missellemers. Historia speaker, Bloco Mich.
 Miss. J. Scholphings Court street, Providence, R. L.
 Misselemers, M. J., Inspirational speaker, Bisson Miss.
 <li

Mus. REMOTE CERN DEPEndent of the second street, 122 Second street, Louisville, Ky.
Dir H. Raco, Chicopee, Mass.
Mus. ELVIRA WHERLORK RECORDS, HAVANA, HI.
A. C. ROMINSON, Salem, Mass.
Mus. C. A. Rominsus speaks in Watkins and Dundee, N. Y.
on alternate Sundays.
Mus. H. T. STRAINSI, Missionary for the Pennsylvania Stato
Association of Spiritualists. Address care of Dr. H. T. Child, 631 Race Arter, Phylical Spiritualists.
Mus. H. R. STRAINSI, Missionary for the Pennsylvania Stato
Association of Spiritualists. Address care of Dr. H. T. Child, 631 Race Arter, Philadelphia, P.A.
Mis, J. H. STRAINSI, Missionary for the Bennsylvania Stato
Association of Spiritualists. Address care of Dr. H. T. Child, 631 Race Arter, Philadelphia, P.A.
Mis, J. H. STRAINSI, Mission avenue, Boston, Mass.
Dir, H. SANER, Kalamazon, Mich
Miss K. SNER, Kalamazon, Mich
Miss M. S. STRAINSISTI, Millord, Mass.
AVESTER F. SIMMOSS, Woodstock, VI.
J. W. SANER, Lorgary, Rochester, N. Y.
Miss M. S. STRAIRE, Koreketer, N. Y.
Miss M. S. STRUEYENAST, trance, Cambridgeport, Mass.
DR. C. CLARR SPIRATE, foot of Auburn street, Cambridgeport, Mass.
Muss M. M. STOWES MITH, trance Nack, Toledo, 0.

MIRS, C. M. STOWE, SAUMOSE, CAL
MIRS, S. E. SLIGHT, foot of Aluburn street, Cambridgeport: Mass.
MIRS, MARY LOUISA SMITH, trance Speaker, Toledo, O. ALDERT E. STANLEY, Lefeester, VI.
MIR, VIGUE A. SCOLT, trance, Bioominghurgh, N. Y.
MIR, S. J. SWAREY, normal speaker, Noank, Conn
DH, E. SPRACUE, Impirational speaker, Schemetrady, K. Y.
MIRS, ALMIRA W. SMITH, 36 Salem street, Portland, Me.
MIRS, LATRA SMITH (falle Cuppy), Sacramento, Cal.
MIS, LATRA SMITH (falle Cuppy), Sacramento, Cal.
MIS, LATRA SMITH (falle Cuppy), Sacramento, Cal.
MIS, MAREW, TANKA, LOZ 212, Montpelter, VI.
BERMANN, TODE, San Francisco, Cal.
J. H. W. TOOREY, Providence, R. J.
HEDBON TUTTLE, Berlin Heights, O.
FRANCER A. TETLE, lecturer, hox 382, La Porte, Ind.
MIS, KAREM N. SONS, Merkon, Audrian Co., Mo.
MIS, FRANK, Jecturer, Chaska, Minn.
JARES TRASE, Jecturer, Stational speaker, 161 St.
Clair street, Cleveland, O.
N. FRANK WHITE'S address during October, Boston, Mass., eare Bonner of Lippi, He Will-speak in Vincinand, J., during November, WILSON, Jennika, Jennika, Jennika, Januer, Januer, Minn.
MITE'S address during Detaher, Joston, Mass., eare Bonner of Lippi, He Will-speak in Vincinand, J., during November, E. V. WILSON, Lombard, JH Comparison Parter, State Statistics, Marker, State Rammer of Light. The will speak in Vinchand, N.J., during November.
 S. Y. WILSOR, Lombard, Ill
 S. Wilker, R. Will Speak in Washingtoni during October;
 In Raithnore during November; in Philadelphia during Docember, Address, Carl, American Sprithalist, Cleveland, O. F. L. H. WILLER, M. D., Glebourt, Tates, Cord, Core, N.Y. Muser, M. B., Glebourt, States, Address, Boston, Marss, energenation, States, Address, Ill. Minster, Cordora, HI. F. L. WADSWORTH, 200 South Morgan street, Chicago, Ill. Miss. E. WARSER, Cordova, Ill.
 F. L. WADSWORTH, 200 South Morgan street, Chicago, Ill. Miss. E. WARSER, Cordova, Ill.
 F. L. WADSWORTH, 200 South Morgan street, Chicago, Ill. Miss. E. WARSER, Cordova, Ill.
 M. H. WORTSMAN, Budiano, S. Y., hox 144.
 J. G. WHITSEY, Inspirational speaker, Rock Grove City, Floyd Co. Lowa.
 Rev. Din, WHEELOCK, Inspirational speaker, Rock Grove City, Floyd Co. Lowa.
 Rev. Din, WHEELOCK, Inspirational speaker, Rock Grove City, WARBER WOOLSON, traince speaker, Hastinga, N.Y. Mass, E. A. WILLAMS, Doamsville, N.Y.
 ELMAN WOOLSON, traince speaker, Basting Mich.
 A. B. WHITING, Aldon, Mich.
 Mass. MARY & WHITER, Helliston, Mass.
 Mass. MARY & WHITER, Moldaton, N.Y., hox 244.
 Mass. MARY & WHITER, Moldaton, N.Y., hox 244.
 Mass. MARY & WHITER, Helliston, Mass.
 Mass. MARY & WHITER, Helliston, Mass.
 WARBER WOODS, Traine-speaker, Dummerston, V.; Grouge W. WHITER, Theoretaly, N.Y., hox 244.
 Mass. MARY & WHITER, States States, Boundert, S. 2001, Mass.
 Mas, MARY & WHITER, Helliston, Mass.
 Mas. MARY & WHITER, Moliston, States, Mass.
 Mas, MARY & WHITER, Moldat

cum, of Rutland, Fresident; Mrs. 5. S. Brown, Dr. E. B. Holden and Dr. F. A. Bmith, Vice Presidents; Georgo Dut-ton, Sceretary; D. Wilder, Treasurer. The Board of Trus-toes is as follows: Mrs. S. A. Wiley, Mrs. S. B. Brown, Henry Farr, George W. Ripley, Albert Stanley, A. B. Manchester, Mrs. Helen M. Sjocum, Mrs. Fannle Davis Smith, Nathan I Lamb, Thomas Middleton, William B. Parish, S. S. Skinner, William Flerce, Charles Crane, Mrs. Danlei Fay, Mrs. E. M. Wolcott, Judgo Robinson, of East Highgate, Lyman Dar-ling, Septa Simonds and Mrs. George Prat. The Locating Committee, consisting of the President, Vice residents and Sceretary, were authorized to make full and complete arrangements for all subsequent Conventions. I cannot roport the speeches, nor shall I attempt to de justice by the speakers. Many brave aud carnest worlds wore said, and we doubt not they fell upon good ground. J Our Massachusetts friends, N. S. Greenleaf, A. E. Carpenter and B. M. Lawrence, contributed much to the efficiency of the Convention. Dr. Lawrence spoke of marriage, union or harmony. He said, "Happiness comes from the harmo-nious exercise of all our faculties, and inharmony is the fester-father of all disease. Choose ye this day whom ye will sorve, or what faculty shall rule. Love, or universal benevolence, is the rightful sovereign. The back brain and front brain, inspiration and intellection, need to be married. The back brain will bolieve anything that seems to lavor its dosiros; the front brain nothing until demonstrated. Spir-itualism comes to wed these two togethor. There must be also a better union of man and woman, and a marriago of earth and heaven; of the individual in the body and the in-fulvidual out of the body. We have more to deplore from the false construction of the Bible than from the dilferent they, of. There must be awedding a that of the dilfferent

dividual out of the body. We have more to deplore from the false construction of the Bible than from the Bible itself. We can gain a vast amount of truth from it that our divines little think of. There must be a wedding at last of the different religions, sects or denominations. We must distribute our tracts and enlighten the people." Bro, Greenleaf spoke of our hobbles. Lot us turn them out to grass. If we have supposed that the laying on of hands was the only possible means of curing disease, "let us turn that hobby out to grass." If we believe that we have been chosen by Jesus, or Washington, or Faul, as a special agent or mossenger, let us turn that hobby out to grass. Got rid of our hobbles, and become more liberal and universal in mind and spirit. Spiritualism is something more than "coming together in annual convention and soi-emnly resolving that oil the out of immertality, something the responsibility of life and Immortality upon our own shoulders. It does not create, but only uncovers the cosspools of iniquity. Spiritualism have received just enough light to reflect their own darkness, and this is more than can be said of others. Bro, Carpenter said of others. Tracis and engiption in people."
 Bro, Greenled spoke of our hobbles. Late us turn then our house and property in woman will become disrpatiable.
 Fanale Austing and the outpeople."
 Bro, Greenled spoke of our hobbles. A take sturn then the hobby out to grass." If we have supposed that the high grass and the hold combles and hecema of caring disease. "How how appecial agent or more more line at the hold we hold to make the special agent or more more near the hold we hold to the people."
 Bron of grass." If we have commande and special tachers, called reformers. The protect we have command we have a standard the people. We have a standard the special tachers, and how are recorded and the special tachers is northing in all these holds on the special tachers. The protect here we have a standard by our own we have a standard by the special tachers is northing in all these holds. There is an an enset of demonstration of immortality seemething the to relocate the transmost of a special tachers is northing in all these holds. There is an an enset of a more than and special tachers is northing in all these holds. There is an an enset of a finduity. Special tachers is northing in all these holds are in the special tachers is northing in all these holds. There is an an enset of a finduity. Special tachers is northing in all these holds are in the special tachers is northing in all these holds. There is an all these holds are in the special tachers is northing in all these holds. There is an all the special tachers is northing in all these holds are in the special tachers is northing in all these holds. There is an entities the special tachers is northing in all these holds are intered the and a special tacher is northing in all these holds. There is an entities is northing in all these holds are intered the and all these holds are intered the and all these holds. There is an entities are intered thespecial tachers is northing in all these holds are intered the

Dr. Dutton, of West Randolph, introduced a petition for the abolition of capital punishment in Vermont, and requested the friends to send him lists of names of all citizens of Vermont opposed to capital punishment, that he might present them to the Legislature in October.

them to the Legislature in October. Bro. J. Madison Allen spoke of human language and human governments. Life by-and-by shall be so different from life now, that human beings shall look back with horror upon the lives of their ancestry. We seek to develop a uni-versal and natural-language. A republic is not the highest form of government. It is the work of modern Spiritual-ism to teach us how to dispense with the whole cumber-some machinery of government. Colleges must admit both sexes, and property in woman will become disreputable.

My address is A. B. Manley, Springfield, Mass.

My address is A. B. Manley, Springheld, Mass. Mussachusetts. LAWRENCE.—John P. Gulid writes as follows: Mighty is the Universalist Church of America 1 Discoursing upon Christian unity and the brotherhood of man, Rev. G. S. Weaver a few years slace said: "Theore is no need to con-struct a new religious organization, for the Universalist platform is broad enough for all—bread enough for the Meth-edist, broad enough for the Orthodox, broad enough for the Unitarian, the Spiritualist and the free thinker; all can unite on our platform of the Fatherhood of God, the Brother-hood of Man, and the Revelation of Jesus Christ." (Is not every church door wide enough to admit the whole word, if Lunite on our platform of the FAtternood of Goi, the Brother-hood of Man, and the Revelation of Jesus Christ." (Is not every church door wide enough to admit the whole world, if the world would only accept the church's creed?) Univer-salian thus essays to tear down the denominational walks of partition, not to live in harmony with all Christendom, but to allow everybody to come into their room. Universalism has had a long rope, has allowed great freedom of opinion, but its cable, like all others, is fast anchored and says, "Thus far shall thou go, and no further." Mr. Weaver says if ho had the power he would sweep all the Madam Fortunetellers and clairvoyants out of the world. (Did the shade of Catton Mather inspire that place of Universal charity?) Another of Murray's disciples cries, "Oh, for a thousand cultivated young men, with broad intellects and warm hearts, to drop down out of the skies! Oh, for a thousand to rise up out of the water I Oh, for a thousand to graduate from our col-leges to fail our publics!" He will have to do something more than beg money to educate such to obtain them, and when such do rise they are thrust out. Mr. Weaver, well knowing that I was radical Spiritualist, urged me once to join his church, and promised me a publit as a reward, but the constituent, and promised me a publit as a reward, but join his church, and promised me a pulpit as a reward, but the apparition of Hayford, kicked out of the pulpit as a count of his Spiritualism, was before me, and Connor soon count of his Spiritualism, was before me, and Connor soon came tumbling after. Speaking in their conference in Law-rence a few days ago, and advocating the divisity of man and a universal providence, as demonstrated by science, 1 was told by Weaver that no one must speak there contrary to their creed. One deacon was very sorry for what I had said; another said that it was the meanest thing I could do, and another "threatened me with the law if I persisted in such disturbance. (Broad platform! why is not every one of University. a Universalist?)

a Universalist?) The Universalist Lieut. Gen. Saxe, of Boston, says (dod's work can't go on without the Universalist Church: were it not for us skepticism would sweep Christianity out of the world. God save the mark ! Christianity and its impotent God can be dispensed with if Universalists are the only sa-viours of the wreck ! Do skeptles join the Universalist Church in abundance ? How then is it that it has the slow-cat growth of any in the United States ? Will the opening. of the church doors to all save Christianity ? A New York pricet says, "Science must stop, or religion can't go on." Will the Universalists stop science, or hang to it by the tail ?

Minnesota.

Minnesota. MORRISTOWN, RICE CO.—Ilarriott E. Popo writes, Sept, 14th: We are living in a small Western village, so small that a "down easter" could hardly find it, and yet even here Spiritualism is a fixed fact. A little over two years ago, and there was one isolated family who took the Banner of Light and believed in its teachings, and now we have a society of over twenty members, and hold regular meetings every two weeks. When no one else is here to lecture, I try t, occu-py the time, feeling that we all have a work to do in this glorious Gause. Our audionees are steadily increasing, and for good attention and quietness will compare with those of older places.

for good attention and quickase and compare and attention and quickase and compare and attention and quickase and compare and attention of the second of the

New York.

New York. HOMER -Aloxander Bales, witting from this place, under date of Sept. 7th, gives an account of a scance recently held at Moravia, Cayuga Co., at the house of Mr. Mosos Kceler, irom which we condense the following: A circle composed of several persons, smong whom were our correspondent and wife, assembled for the purpose on the evening in ques-tion, and were seated in front of a long pinan forto, which, with the exception of chairs of the party, was all the furni-

and a strand of the second strain of t

October 23 and 30, and November 6. Address, 249 Broadway, Lawrence, Mass. MRS, JULIETTE YEAW will lecture in North Schunte, MRS4, Oct 309; In Philadelphia, Pa., during November, Address, Northboro', Mass. MRS, FANDE T. YOUNG, trance speaker. Address, Straf-fora, N. H., care Dr. H. C. Coburt, MR: & MRS. WM. J. YOUWA, BOBS City, Idaho Territory.

Kausas-Annual Convention.

Kansas - Annual Convention. The Tidrd Annual Convention of the Kansas State Spiritu-alist Association will be bold at the Court House in Topeka, Kan, conneneting al 2 r. M., Friday, Oct. 21st, and continu-ing Saturiay and Sunday, Oct. 2241 and 2341. An invitation is extended to all Spiritualists in the State to be present, and arrangements have been made to keep them without expense. The same invitation is extended to speakers from abroad. Warren Chave, of St. Louis, will attend the meeting, and also other speakers. Arrangements will be made with the railroad companies of the State for half-fare. Topeka, Aug. 29, 1550. F. L. CRASE, Preiden'. Amunit Convention.

Annual Convention.

Annuist Convention. The Third Annual Convention of the State Association of Splittualists of Minnesota will be held at Minneapolis, Minn., October 21st, 224 and 224, 1879. All persons attending the same, will purchase round eccursion tackets, at their re-spective stations, receiving their return tackets, which mut be signed by Serretary of Convention. Return tackets free are promised by St. Paul and Milwankee, St. Paul and Sioux City, and Hastings and Dakota Railroads. Come one, come Mill Multir E. Port, Screetary Association. September 14th, 1870.

The lown Spiritualist Association Will hold its third Analyzers at Des Moines, the 7th, sin and 9th of October, commencing at Develock A. M. in Spirit-nulast Hall. Good sprakers have been engaged, but we carnestly solicit speakers in low and elsewhere to meet with us, and help to make the meeting interesting and profitable. Will not the Spiritualists of lowa set to it that the State ahall be fully represented? Reduction of fare may be expected on most of the railroads. In behalf of the Committee. (Papers friendly please cory.)

[Papers friendly please copy.]

Nehraska State Spiritual Convention.

Nebraska State Spiritual Convention. The Executive Committee of the State Association have appointed Friday, Saturchay- and Sunday, Oct. 28th, 29th and 30th, for the State Convention, to be held in the State Capi-tol in Lincoln. There will be good lectures for the occasion. We cordially invite all speakers and free thinkers to partici-pate with us. Come and see our young State Capital, where we can speak our minds freely. By order of the committee, Lincoln, Neb. ALONZO ROOBES, COT. See J.

Hancock County, Maine.

The Spiritualists and friends of progress and free thought in Hancock County, Maine, will hold their Second Quarteriy Convention in Bucksport, commencing Uct, 8th, at 10 o'clock A. M., aud continue two days. A cordial invitation is ex-tended to all. Per order of the Committee, Muriarille, Stpl. 10, 1810. MOLMONT KINGMAN, Sec'y.

The Rhode Island Doctors in Council. The Rhode Island Medical Society held its Quarterly Session last week at Woonsocket, and listened to papers from several of the members which it is unnecessary to specify. These papers were discussed, and also incidental topics suggested, either by the papers or remarks dropped in the discussion. One point was the inefficacy of opiates and sedatives. Several stated that these many times failed to operate altogether; the patient suffered, excruciating pains, but the drugs afforded no relief. Several gave their experience as corroborative of the fact. No one seemed to have any clear idea of the cause, and the discussion was as blind as the old school practice itself. One of the members, Dr. Ariel Ballou, said he had noticed frequently that the rubbing of the patient with the hand of a healthy person was efficacious, relieving pain, being soothing in its effects, inducing case and sleep. This evidently was not what the members wanted; it was going into a forbidden field, and the body was chary lest it should endorse "empiricism," a something which the regulars are careful not to endorse. Not much was said on this point, for this rubbing with a healthy hand came of mesmerism, and is in vogue among clairvoyants. So the wiseacres of the Rhole Island Medical Society let it drop. Its efficacy and wide use they cared not to recognize, lest patients and fees should become less and less. · Dr. Eldridge read a paper in which he presented the fact that diseases and even injuries frequently came in succession; typhoid fever would appear, have a run, and disappear; no more cases occur for years. Other diseases appeared in like manner, appearing sporadically; injuries, also. Beyond the facts the gentleman did not venture to go. There they were, but a possible or probable explanation was not attempted. Would it not have been well for them to have put the matter in the hands of a committee to investigate into: and report upon, if no one was able to give an opinion or make a suggestion. There are subtile influences connected with the heavenly bodies, which make themselves felt upon the earth, and if these doctors are devotees of science, why did they not undertake a scientific task of endeavoring to unfold the anomaly to which their attention has been called? Plainly because such a proceeding would not have been according to the books. They follow routine, not the threads which lead to new truths or illustrate old ones.

Some of the members had doleful tales of want of success in their practice. One told of having had seven cases of scarlet fever, all of which he lost. He seemed to be in the dark why death followed in his footsteps, and seven times in succession struck down his patients. The only consolation he received was that the fever reported was very virulent, and of course extremely fatal. Such mortality was considered to be a matter of course and in no wise to be chargeable to the practice. This reminds me of the course of the same disease many years ago in Brooklyn, Conn., where I was then residing. The scarlet fever was prevalent, and one practitioner had something like fifty cases, all of which save one he carried successfully through. He used hot drops, and made them the sheet anchor of his treatment. He had no fears, and frequently remarked to me that he considered scarlet fever as much under control as any other disease. He said most of his professional brethren were adverse to using the remedy, because it came through Doctor Thomson, but as for him, if there was a remedy in any case, he believed it his duty to use it. Another practitioner, young in the profession, and full of the conceit of a new beginning, was so extremely professional that he would not use the hot drops; spoke contemptuously of them, and killed more than half his patients by following the books and the old mode of practice.

Perhaps the querist with the seven deaths in his train, if he will carefully review his practice and compare it with those who are successful, especially with those who are "empirics," may find a key which will lock a good portion of the graves he may cause to be opened by following , with all these strangely confused events, occuronly made true the words of an old medical man that youngsters, for five or six years, generally killed nine in ten of those who fell into their hands as patients. And it may be safely asserted, of old and young, that Nature does more than do the drugs prescribed; and many of those who die, if left in the hands of Nature, would recover. WILLIAM FOSTER, JR.

LIGHT. BANNER OF

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

Banner oj Inht BOSTON, SATURDAY, OCTOBER 8, 1870.

OFFICE 158 WASHINGTON STREET,

Room No. 3, UP STAIRS. AGENCY IN NEW YORK, THE AMERICAN NEWS COMPANY, 119 NASSAU STREET. WILLIAM WHITE & CO.,

PUBLISHERS AND PROPRIETORS. LUTHER COLDY WILLIAM WHITE,

Business connected with the editorial department of his paper is under the exclusive control of LUTHER COLET o whom all letters and communications must be addressed. The March of Events in Europe.

Nothing more conclusively satisfies us that the events of the present time are making their deep been flavored with a truly democratic element, and abiding impression on the human mind, than and in spite of a rigid government it has exacted the confession that is extorted from all sides, that the most liberal of personal sentiments from one men and society are undergoing a marvelous change. It is a very common question to hear edly undeceived in this belief by the public conasked, what all this means, and what we are all coming to. Instead of regarding the revolution against Father Dunn, of St. John's Church. Its with dread, if there was a clearer and profounder would be accepted with a sincere and even joyous welcome. How else is maukind to come into the begun to preach on a recent Sunday, when he esenjoyment of the new that waits for them. excent by first breaking up the old? Custom and habit and association make them naturally unwilling to do this, and so their interests and passions supply the place of better motives. They do, in heat and impulse, what they will never do deliberately. Thus the great driving forces in human character-the passions-do the very service which humanity afterwards accepts so gratefully, little understanding, at the time, for what all the turmoil was meant, and even denloring and deprecating it as an evil of the greatest magnitude. It is much, however, to find that men's the meaning of what is going on. It amounts, at lugst to a confussion that there are nowers above

all times aware of.

are being held in London, demanding that the helieved, but a little time ago, that in old, hide- omnibuses will take her to his place. bound England, that has so long refused to relax its grip on Ireland, the seed of republicanism would have shown itself above the soil?

What we desire to note specially, in connection spirit of a larger freedom that is at wor

embryo-genius of peoples, a sublime hour of transparency. The mystery consents to be seen. At the present moment, an august gestation is visible in the flanks of civilization. Europe springs out of it. A people which will be France, sublimated; is being created. This nation which is to be palpitates in actual Europe as the winged insect in the larvay. In the coming century, it will open its two wings, made, one of liberty, the other of will. THE FRATERNAL CONTINENTsuch is the future. Before having its people, Europe has its city. Of this people, which does not yet exist, the capital exists already. This seems a prodigy; it is a law.

Simon Pure.

According to the creeds-Catholic as well as Protestant-there is nothing that takes the place of the aristocracy which wealth buys for its owner. Not the genuine aristocracy of worth and culture, by any means, but that of selfish and conceited exclusiveness. We had not been accustomed to think this fault so common an one in the Catholic Church, because all its customs have toward another. But we find ourselves unexpectduct alleged in the Philadelphia Sunday Mercury worshipers are of the wealthlest among the citiperception of spiritual philosophy and law, it zens, and consequently they insist on a specialty of treatment to correspond. Father Dunn had pied in the middle aisle a poor woman approaching the altar, attired in unaristocratic clothes. Instantly he was seized with a spasm of electric wrath, not being able to endure so irritating a sight; and he broke forth with a vociferous order to the offending woman, whose garments were not precisely according to the cut of St. John, biding her betake herself with all dispatch to the further end of the church. This may be Churchism, as we lamentably see it illustrated in these latter days, but it is not religion, nor anything. like it. Jesus did not thus treat even the Magdalen. What is there in any priest that sets him minds are at last really opened to comprehend | above the chosen humility of his professed Master?

us all, that overrule more wisely than we are at "A Good Deed in a Naughty World."

In the Banner of Sept. 17th was a paragraph, Now, let us scan the face of European affairs editorially commenting on the hard experience of to day. Who would have presumed to prophesy a young and unfortunate girl, of Detroit, who such a state of affairs, only three short months had, in an ovil hour, lapsed from virtue, but afterago? Who would have risked being called a wards repented and resolved to reform; but she lunatic, if he had prophesied that, early in Sep- was hunted down by puritanical pharisaism, and tember, the French Empire would have been driven forth from two places in which she had thrown down, that Prussia would be the master secured a home as a domestic, and in her despair of Europe, that England would be in a state of she attempted suicide. We commented on the complete isolation, and that Russia, with Prus- case as we thought it deserved, inquiring whose sia's consent and connivance, would be getting fault it was that reformation was hindered as it all ready to make a descent in force on Turkey, is. The paragraph seems to have left an impreswith intent to seize Constantinople, and snatch sion on the mind of Mr. Robert Fulkerson, of from England and France the control of the Elkhart, Indiana, who puts the pharisaism of routes to Asia and the furthest East? But this is Detroit to open shame by the following proposiby no means the whole, nor, indeed, an outline. tion, which he forwards to us. He says he will The temporal authority of the Pope has gone by gladly give that girl a home, his family consistthe board, and Rome again belongs to Italy, and ing only of himself, his wife, and a little boy eight is incorporated with Italian sovereignty. The years old. If she is good to work, and conducts power of France, commercial, military and polit- herself with common propriety, he engages to ical, has been levelled with the ground, so that give her fair wages, and treat her kindly and as her voice is utterly unheard in Europe. Paris is one of the family. He would like to have some making a last desperate resistance for France, in kind person in Detroit find her and send her to the name of republican liberty. Germany is his house, he engaging to pay all fair expenses. united to Prussia by bonds not easily to be If she is satisfied with the place, she can stay as broken. England is paralyzed in respect to its long as she pleases. And he takes pains to add government, while mass meetings of the people that his wife "never scolds!" His house he describes as at the corner of Pigeou and Fourth call of struggling republicanism in France shall streets, fourth door west of the Baptist church. be heard and responded to. Who would have He will meet her at the depot, or any one of the

Physical Manifestations.

As there are a few Spiritualists, leaving skeptics out of the question, who ignore the physical manifestations, in consequence probably of never his present modes of practice. His confession ring, as they do, at one time, is this: that it is the having fully comprehended their import, we call

Movements of Lecturers and Mediums. Thomas Gales Forster speaks in Philadelphia luring October. We see by the Sunday Gazette that he gave a lecture in Washington, Sunday evening, Sept. 18th, on the subject of " Consciousness beyond the Grave." The Gazette says Mr. Forster presents his subject "with a power of thought, a reach of mind and a beauty of language that can be seldom heard."

Ed. S. Wheeler is lecturing in Washington this month.

Cephas B. Lynn, during October, will be on the ine of the Michigan Southern R. R., from Toledo to Chicago. Friends in that section should see that this young and talented lecturer is kept at work. Address him at Cleveland, care of Ameriican Spiritualist.

K. Graves, of Richmond, Ind., one of the most powerful and effective lecturers in our ranks, it will be seen by his letter in another column, s again ready to enter the lecturing field, much invigorated by his rest during the hot season. Apply early, if you wish to secure his valuable ervices.

Miss Lottie Fowler, the test medium, is still olding scances at the Tontine, in New Haven, Conn. She has given some very convincing tests and puzzled the skeptics. The Evening Register says of her: "At the best she is a strange girl, and after oue has contributed what he can afford to foreign missions, and settled his conscience with the treasurer of the Orphan Asylum, if he has anything left, he can get two dollars' worth of cabalistic lore, and be made to recall some of the strangest events of his life, by calling upon Miss Fowler at any hour between ten A. M. and ten . M."

Mrs. Fannie T. Young, trance-speaker, will accept engagements for a few weeks, to lecture evenings and Sundays in Maine, prior to her visit to the West. Address her care of Dr. H. E. Coburn, Strafford, N. H. She has just returned from a lecturing tour in Pennsylvania. In a note to us from her, dated Albany, N. Y., she gives an account of a visit made by her to "Garden Cottage," the pleasant home of G. L. Ditson, M. D. whose interesting and exhaustive articles on various topics so frequently appear in our columns She describes the beauty of the place, the richness of the fruits therein to be found, and more than all "the music and harmony in the house" as nowerful re-invigorators to her, worn down as she was by travel and fatigue of lecturing. Mrs. Young informs us that she has lately lectured in Albany, finding the friends there progressive and determined, and possessed of the advantage of owning their hall.

Mrs. Clara A. Field desires to make engagements for the fall and winter in Massachusetts. Societies desiring her services as a lecturer, will please address her at Portland, Maine, in care of J. W. Mansfield, Esq., until further notice.

Spirit Communion.

The message of Capt. Thomas Hunt, of Salem, who recently passed to spirit-life, which was published in last week's Banner, is so palpably characteristic of him, that we cannot consistently omit recording the fact. Capt. Hunt was an excellent medium himself, and we have in times past received much from spirit-life through his organism. Our friend now returns to strengthen our faith in spirit return. He tells us our philosophy is true; Dickens," closing with one Mrs. Powell's scances, that the faith he had on earth is now realized; that the spirit-world is as real and tangible as this world, and he blesses God for the light he had before he passed on.

Very Good Advice.

Mr. Geo. A. Bacon, in the American Spiritualist of Sept. 24th, says:

"The Banner of Light of Sept. 17th appears as No. 1, Vol. 28-than which there can be no better time for everybody to subscribe. The Banner is doing a mighty work toward disseminating spirit-ual light and knowledge and truth among the people; and yet the very ones whom it seeks to help, are too much inclined to allow it to do so gratuitously. This is all wrong. Its legitimate inducements are such that every Spiritualist fam-

ALL SORTS OF PARAGRAPHS.

IT We tender our sincere thanks to Mrs. Needham and other friends for beautiful floral gifts. May the blessings of the angel world rest upon them.

"NF We call attention to the card of Dr J. T. Gilman Pike. He is, without exception, one of the most experienced and successful practitioners in this city. He is very successful in the cure of neuralgic pains.

The article headed " More Light," which appeared in the Banner Sept. 24th, was written by Yerkes Saurman (not Saminan), 824 Spring Garden street, Philadelphia. We regret to learn that our friend is very sick, and may not long remain on this side of life.

GP At an evening party a short time since, a gentleman queried, "What bookseller in Boston resembles the idea of Apollo?" Half a dozen ladies quickly responded " Chas. A. B. Shepard." Shepard must indeed be a handsome man when the fair sex make such a comparison, for they are pretty good judges of beauty.

If the property of Boston should be equally divided among its inhabitants, it would give each individual two thousand dollars. Poor folks in this State (factory girls, mechanics and laborers.) have deposited in the saving banks over fifty millions of dollars!

The close of the season at the seaside-wornout bathing dresses.

Religious conventions in Chicago regale them. selves on lager.

The occupant of Beecher's pulpit on Sunday said he had seen the Chinese, Hottentots, Malays, Sandwich Islanders, Digger Indians, South Carolina saudhillers, and New Yorkers, and thought the last were the worst. He was n't murdered.

Digby says he has n't room to pocket all the insults offered him.

A Chicago liquor saloon is named "The Fire-Place." It should be "Throat Distemper" instead.

Spiritualist Lyceums and Lectures. BOSTON .- Mercantile Hall .- Sunday morning, Sept. 25th,

the session of the Children's Progressive Lyceum at this hall was well attended and highly interesting. In addition to the usual Silver-Chain recitations, marching and singing by the Lycoum in general, several selections were recited, and Charles W. Sullivan and a number of misses furnished vocal music for the entertainment of those attending.

Temple Hall .- On Thursday evening, Sept. 22d, Laura Hastings Hatch, the musical improvisatore, gave one of her fine seances for vocal and instrumental music at this hall. 18 Boylston street, the proceeds going to benefit the fund for disabled mediums. A full house greeted her with hearty applause.

On Sunday morning and afternoon, Sept. 25th, the circles usually held at this hall wore well attended and profitable. At the afternoon circle Mrs. Floyd spoke for a time, and answered questions to general satisfaction. In the ovening lectures were delivered by Messrs. Stephen W. Crooker and J. H. Bickford, the hall being crowded.

On Wednesday evening, Sept. 28th, J. H. Powell gave a descriptive lecture, entitled "Facts for Scientists," and illustrated it by an exhibition of the powers (under influence) of his wife, as a "musico-muscular and healing medium," an account of whose manifestations has appeared recently in the Banner of Light. He will lecture at the same hall, Wednesday ovening, Oct. 5th, on "The Spiritualism of

Wadman Hall, - The Children's Progressive Lycoum neeting at this place still continues its good work under charge of J. McGuire, Conductor, and Mrs. H. Dana, Guardian, its meeting Sunday afternoon, 25th, being highly successful.

CAMBRIDGEPORT .- Harmony Hall .- The regular cession of the Children's Lyceum was held Sunday morning. Sept. 25th, at this place; exercises similar to those usually found a such organizations.

The advent of cooler weather has been welcomed by this Lycoum by the inauguration of a course of assemblies for dancing, which will be held, in aid of its funds, at Harmony Hall, on each Thursday ovening-the first having taken place on Sept. 15th.

NORTH SCITUATE .- Jenkins Hall .- On Sunday forenoon and afternoon, Sept. 23th, Julia J. Hubbard lectured at this Th

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Providen ic, R. L. Sept. 26, 1870.

Another Medium Gone Home.

Passed to the spirit-world from Newport R. I on the 9th of Sept., 1870, Dr. John C. Grinnell, in the thirty-ninth year of his age; after a life of physical suffering caused by the malpractice of physicians in his early years, by which the joints and tissues of his system became so impregnated. with mercury, that even the host of spirit friends. with whom he was in close and almost constant rapport for the last fourteen years of his life, were unable to restore him to health. There are but i few persons in Newport whose loss will be more widely felt than Dr. Grinnell. His healing gifts were of the highest order; and in one specialtythat of curing cancers-probably his seemingly miraculous powers will never be surpassed. Nor were his spirit gifts contined to healing alone. Such was their versatility that all earthly things -past. present and to come-scemed to pass before his clairvoyant vision ; sometimes but as realities "viewed through a glass darkly," but at teaching Germany the irresistible strength that others almost as clear and vivid as material objects.

It was the writer's privilege to have enjoyed probably more than a thousand seances with Dr. Grinnell, scarcely one of which transpired wherein some new light was not thrown upon spirit phenomena, or some additional knowledge elicited. Although almost wholly uneducated and un- maintained, but for the eventual and certain read in history and biography, under certain semi-trance conditions it required but the placing before him the written name of any biblical or historical personage to elicit a graphic synopsisof the individual character, together with a minute description of his dress, regalia, armor, ornaments or other personal peculiarities incident to the period in which he lived. Although Dr. Grinnell's organs of language were weak, while entranced, his discourses were very interesting and at times affecting and eloquent. Up to almost the last, and as long as conscious; he manifested joy, rather than regret, at the approaching crisis, which he spoke of as a passing from one apartment to another; and there is no doubt that he is greatly benefited by the change of spheres.

Death. Spiritualism not only exhibits to us what death but it shows us exactly what we are after death: and, in giving us an accurate knowledge of the life beyond the grave, it most surely robs death of his terrors as well as the grave of its victory.—The American Spiritualist.

NEW MINISTER TO ENGLAND,-U. S. Senator from Indiana, Oliver P. Morton, has been appointed Minister to England, and accepted the position.

these various agencies. Of course there is a struggle, because progress always involves resistance; but no one who fixedly believes in steady advancement for the human race will doubt that the free principle and the free thought is destined to come and stay uppermost. This spirit of freedom is at work in France now, and sustains itself by having to encounter the flercest pressure from without. It is about to make its appearance in force in England. It is at work in Italy and in Spain; in fact, free institutions in France inevitably mean the same for both Spain and Italy. North Germany, or, as we may better say, New fermany, including Prussia, and afterwards Austria with Hungary, will next more in solid column, obedient to the promptings of the same free spirit, which the celestials have been breathing out upon the mind of man. It is the true spirit of the age, and not peculiar to any country or people, but is making the circuit of the globe.

It is the falling of monarchies and empires, and the rising of republics in their place, that we witness to day. Europe is to undergo a complete transformation. Napoleon has performed his part, by keeping France orderly while she was growing strong. Victor Emanuel has performed his, by maintaining unity in Italy until the times were ripe for the absorption of the Papal States. King William is engaged in performing his, by lies in union, and how self-defence is best secured war between France and Prussia end where it is. grand aim of her ambition, and that will not be the conclusion. It is not for the elevation or strengthening of dynasties that this struggle is release and elevation of the people. -Superstition is to go over, along with the dogma of divine right for kings. All things are to become new. This is a century of change and revolution. Peace will come by and by; but, for the time, we must have strife and turmoil. The bow will surely shine out of the clouds at last. The world is certainly preparing for a new baptism of the spirit; and when the work is done, the new influence will descend. In further illustration of this point, we quote Victor Hugo's prophetic language in his chapter on the future of Paris, which he wrote three years ago for an elaborate work on the French capital. In the twentieth century, he says, there is to be an extraordinary nationillustrious, rich, thoughtful and pacific. It will regard war as we now regard the Inquisition. The spectacle of a scaffold will be frightful to it. and saltnetre will only be used for piercing mountains. Its legislation will be identical with national right. It will be more than a nation-it will be civilization; it will be better than civilization-it will be family life. It will call itself Europe in the 20th century: and, in the subsequent centuries, glorified still more, it will call

the attention of this class to the message of Pat rick Murphy, which we print on the sixth page of the Banner of Light, and also to the explanatory message of James Ready, a Catholic priest, which follows. The physical manifestations we have always considered all-important, and as time passes we are being continually fortified in our judgment in this particular.

Spirits come knocking at the door of human hearts for admittance, but the church turns a deaf ear to the tiny rans. The free-thinker receives them, demonstrates the fact of the return of the spirit, and theologians stand aghast with horror. attributing the manifestations to an imaginary power which they denominate "the devil!" Bat the rappers still rap; and, through their agency. the seed is being sown that shall not only purify the churches but bring them to a full knowledge of the beautiful truths of the Spiritual Philosophy.

A New Physical Mcdium.

A correspondent informs us, September 24th, that there is in Boston a remarkable physical medium by the name of Frank Cummings, who is at present working as a mechanic, but whose powers, as shown, are beyond suspicion, though his scances are held in the dark. The manifestations occurring in his presence are similar to those witnessed at the scances of the Brothers Davenport, and othems. Our correspondent is of the opinion that Mr. Cummings is capable of doing a great work by training and self-restraint. Let this present among skeptics in the direction of establishing the fact that an invisible intelligent power works in or let Russia enter the lists, and strike for the and through him, and he hopes Mr. C. will take the field as a public medium.

A Bible Champion in the Field.

By his card in another column it will be seen that Rev. John Moore, of Philadelphia, who believes "modern Spiritualism consists mainly of fraud, witchcraft and demonism, and that it is the most dangerous form of infidelity," challenges any of the accredited advocates of the spiritual philosophy to meet him in public debate. The chal lenger says he is a Presbyterian minister, and a graduate of Andover Theological Seminary. He s the same person who held debates some time since with Bro. J. G. Fish. He is ready to debate anywhere in New England. We hope Professor Denton will accept the challenge.

Williamsburgh, N. Y.

The Spiritualists of the above place have reorganized, and will commence holding their meetings at once, as heretofore, on Thursday evenings. Speakers who can make it convenient to lecture on those evenings, are requested to address W. C. Wren, 29 Lee avenue, Williamsburg, N. Y., for terms. &c.

The National Convention.

It is indeed gratifying to know that the Seventh National Convention of Spiritualists, just closed, itself Humanity. Humanity, definitive nation, is National Convention of Spiritualists, just closed, already seen in glimpses by thinkers. But that was conducted throughout in a most harmonious at which the 19th century assists, is the formation manner. The report of the proceedings will be of Europe. Majestic vision! There is, in the found on our eighth page.

ily in the land ought to have one or more copies for reading and distributing purposes. We trust that all our readers will see the necessity of also taking the *Banner*, thereby additionalty benefiting themselves, ourselves, and all concerned."

Two Books by Prof. Denton.

We have just received a supply of Prof. Wm Denton's new pamphlets-"The Irreconcilable Records; or, Genesis and Geology," 80 pages price in paper 25 cents, cloth 40 cents; and "Orthodoxy False, since Spiritualism is True," price 10 cents. The former is a thorough analysis of C. Graves, one; C. A. Rockwood, one; Mrs. C. M. Simons, the subject, and treats the absurdities of the one; F. B. Ransom, one; S. P. Burns, one; Dr. R. S. McCall, Record fairly and with common sense; and the other is not less faithfully dealt with. Send for. copies for yourself and friends.

Lyceum Union Assemblics.

The Lyceum Aid Society connected with the Boston Children's Progressive Lyceum, has united Herrick, one; William A. Carrier, one; S. A. Morrie, one; with that body in the carrying out of a series of assemblies for dancing and social converse, to be held every Monday evening at Codman Hall, 176 Tremont street, Boston, to commence with a dancing party on Monday evening, Oct. 10th. It is hoped that the friends of the Lyceum will patronize this course and render it successful in its beneficiary objects.

"The True Foundation."

A week or two since we gave a short report of the ledicatory services at the Free Chapel on the Hill, Malden, conducted by its builder and founder, J. Wesley Dodge. This gentleman, yielding to the universally expressed desire of those who listened to his discourse, has published it in a neat namphlet of some twenty-four pages, under the above heading. For sale at this office.

Music Hall Spiritual Meetings.

Prof. Wm. Denton will lecture next Sunday. afternoon, in Music Hall, on "The Philosophy of Death." This is a highly important subject, and most certainly will interest every one at some time in their earth-career.

Books! Books!

NOW IS THE TIME TO BUY BOOKS. Send for. William White & Co.'s Catalogue. Sent by mail to any address; also, specimen copies of the BANNER OF LIGHT.

Readings and Lectures each Sunday evening in Hampshire Hall, corner of Washington and Kneeland streets.

Andrew Jackson Davis's new book, "The Fountain: With Jets of New Meaning," is in press, and will be issued the last of this week. See advertisement in another column.

Cain and Hellfiller run gin-mills on a downtown street in New York, says an exchange.

place. Subjects: A. M .- "And angels ministered unto him; " P. M.-" Now can I become a Christian ?" Miss Somerby, of Chelses, presided at the organ in the afternoon. This Sabbath closed the lectures at this hall for the season. By reference to list of meetings, it will be found that services will be carried on during the winter by the same committee, at Conihasset Hall.

New Subscribers.

Our old patrons have done well for the Banner since our last published report, by adding eighty-six names to our books, for which we thank them sincerely. Cephas B. Lynn forwarded fourteen new subscribers; W. Granger, two; H. one; Mrs. J. D. Watson, one; J. Weeks, one; H. C. Ohamp lin, one; H. S. Thomas, one; H. M. Twining, one; Mrs. N. Phillips, two: Mrs. H. G. Carpenter. one: A. E. Nichols, one; S. T. Spaulding, one; E. G. Hibbard, one; E. H. Tout, one; Mrs. J. E. Clark, one; H. M. Glines, one; A. French, one; S. T. Saben, one; L. A. Tomple, one; A. K. Maroni, one; J. Ponton, one; W. B. Flanders, one; Mrs. M. W. C. M. Edwards, one; Wm. L. Gay, one; K. Webster, ono; A. H. Bolton, one; L. Putney, one; H. Snow, two; L. Stood-

ley, one; M. T. Whittier, one; J. Powell, one; A. C. Bartlett, one; Mrs. N. W. Farnum, ono; A. B. Swift, two; J. Billings, one; C. Shepard, one; S. S. Herring, one; A. T. Robinson, one; J. D. Green, one; H. B. Maynard, one; W. Peck, one; R. H. Allen, one; P. B. Holmes, one; E. C. White, one; B. Green, one; M. Tew, one; Lewis Crosby, ne; Wm. Tron, one; O. Nevins, one; R. Ellis, one; E. O. Parker, one; Geo. L. Souther, one; E. Putnam, one; W. Wood, one; C. Preston, one; E. Wadams, one; R. Hoag, one; D. Oaks, one; J. Crowe, one; C. N. Brown, one; Miss M. A.

New Publications.

Moore, one.

LIPPINCOTT'S MAGAZINE continues its truly magazinish course, offering for October a fresh and diversified table of contents. There is the Ghost of Ten Broek Van der Heyden; Mary Ann and Ching Loo; Marie; The Great Monopoly; Prussia, the German Nation ; Irene, I ; The "Porcelian Fabrik" at Melssen; On the English Hustings; Blood will Tell; Mexican Reminiscences; A Friend's Meeting; To Atlantic City by Way of ----; Forbidden; Sir Harry Hojspur of Humblethwaite, VI.; Gustave Flaubert, the Realist; and Monthly Gossip, and the Literature of the Day.

THE ATLANTIC for October contains the following articles: Our Israelitish Brothren, by Parton ; Joseph and his Briend, by Bayard Taylor; Regret, by Celia Thaxter; Irony, by F. H. Hedge; Oldtown Fireside Stories, by Harriet Beecher Stowe; Speckled Trout, by John Burroughs; My Retroat; A German Landlady, by H. H.; Under the Skylight, by O. P. Cranch; Some English Workingmen, by Justin McCarthy Jeremiah S. Black and Edwin M. Stanton, by Henry Wilson; Four Months with Charles Dickens; A Virginian in New England Thirty-five Years Ago; The New American Polar Expedition and its Hopes, by T. B. Maury; and Reviews and Literary Notices,

Lectures and Debates.

Believing fully that modern Spiritualism consists mainly of fraud, witchcraft, and demonism, and that it is the most dangerous form of infidelity, I am ready to do what I can to expose it, and to counteract its evil influence. I am prepared to deliver lectures on this subject, and on the harmony of science and the bible; and I hereby challenge any of the accredited advocates of Spiritualism to hold public debate at such times and places as may be mutually agreed

Any desiring to secure lectures, or to accept this chal-lenge to debate, can communicate with me by mail, at 1568 Alder street, Philadelphia, Pa. REV. JOHN MOORE.

Readings. Mr. George Clair is giving a course of Sacred ral

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BANNER OF LIGHT.

Affairs in Europe.

The week just passed has not been marked by any great amount of hard fighting on the part of the belligerents. Diplomacy has been at work to unravel the Gordian knot of controversy, but the sword, it seems evident, must, as of old, produce a settlement.

PRANCE.—The efforts of M. Favre to treat for terms of peace with Bismarck utterly failed. On his return from the Prus-sian Camp a meeting of the French Committee of Defence was held, and after hearing the terms of peace offered to M.

was held, and after hearing the terms of peace offored to M. Favre by Count Bismarck, It was unanimously voted not to nccept them. Trochu mado a bravo speech, assorting that he would not advise a nation any more than an individual to commit suicide, but he believed France had men and re-sources sufficient to make a successful realstance. A ministerial note in the Moniteur of Sept. 25, confirming the proclamation of the government of Tours, and making Europe the judge, says: "We wanted to stop this barbar-ous conflict which decimates the people for the benefit of a few ambitious men. We would accept equitable conditions, but will yield neither an inch of territory nor a stone of our fortressee." fortressee."

A correspondent to the New York press gives this idea, in A consequence to the two with the question of pence, " I said, "reduces itself to one for the possession of Metz and Strasbourg ?" and ho (Bismarck) answord, "Yes, that is it

Armsoourg T and no (Bismarck) Answorod, "Yes, that is it precisely."
 Immenso preparations are being made for the continuance of the war. The French armies now assembled and organizing are estimated as follows: Army of the Northeast, at Lille, 75 000; Army of the Northeast, at Bouen, 80,000; Army of the Loire, at Tours, 120,000; Army of Lonons, at Ly-ons, 150 000; Army of the South, at Marseilles, 200,000. It is said that 650,000 German troops are now on French territory, consisting of 21 army corps, with a very few landwir of the number. Three fresh army corps are under arms, but have not yet loft Germany.
 Paris. — Notes from Gambetta and Favre to Crimeaux say: "Wo can hold out all whiter. Let Francemake a herole for the supporting the Government."

mment. The Prussians around Paris are said to maintain a strict

ic cuort. All parties are unanimous in supporting the Gov-ernment." The Prussians around Paris are said to maintain a strict discipline. The departments of the Scine et Olse and Scine et Marne are new all-under their control, except the city of Paris. General Trochu announces stern penaltles against cowardice, pillage, describen and other unsoldierly conduct. Several sharp engagements occurred in the suburbs of Paris, Sunday, Sept. 23th, in which the French gained Victo-riles, capturing four reduchts and several guns. Strathourg.—The Tribune's special correspondent at Carls-ruhe telegraphs on the 28th as follows: At eight o'clock this morning the gates of Stansburg were occupied by the German troops. The dispatch announcing the surrender states that the privations and severing of the besiteged had become so dreadful in their character that the veteran Gen-eral was compelled to surrender. On the entrance of the Prusians into the city, the epectacic that met their gaze was most harrowing. No details are given by the fugitives from the city. The approach of the dreadful truth of the horrors of a siege appears to h-we been intensified at Stras-bourg. In a manner quite revolting, even to those whe have enduced hardships and have, seen the horrors of the recent campaign in Europe. The New York Time has a special dispatch, datei London, Sept. 28th, which says the fail of Strashourg is considered to make bullithe difference in the question as to the power of resistance of France. Everything turns on the ability of Paris to defend itself three months. That time maintained, the Prussians will never retain a fort in French territory. The whole country is rising in arms. Metz.—Bazanion made two unsuccessful attempts during the week to cut his way out of the net in which Prussian strat-exy has involved him. He is at present, by his represented declaration to the Prussians have not the lenguble. Eng-lish dispatches say the Trussians have not the lenguble. Eng-lish dispatches say the Trussians have not the lenguble. E

tion, at present, to essay to carry Metz by force, but simply await developments at Paris, which are expected to culmi-nate in something decisive within three weeks, and no of-

fensive movement is contemplated during these three weeks. The Tribune's correspondent telegraphs from Berlin on the 27th, that on the 22d and 23d there was fighting of con-siderable magnitude east of Metz. The first corps and thir-teenth division were engaged. No ground was gained by the Brench. Montmedy is reported semi-officially to have been taken. Toul.—This city, after an investment lasting from the counts say that all the invading troops not engaged in the siego of Metz and Parls were concentrated here, and after a heavy hombardment all day from the enemy, the otwn be-sing on fire in twenty-three places, the pressure of the in-habitants induced the commander to holds the white flag and offer capitulation. The offer was immediately accept-ed, and the siego corps entered the town the same even is even o'clock. The conditions were precisely those of Sedan. seven o'clock. The conditions were precisely those of

A battle was fought (per accounts) on Bunday, 25th, on A battle was fought (per accounts) on Sunday, 25th, on the line of the Orieans Railway, beyond Epernon station, about sixteen miles from Paris, which resulted in a dofeat of the Prussians, who numbered ten thousand men. The French were less numerous, but had the better position. After a stubborn resistance the German troops gave way, and the French captured their artillery and battery, and a steel cannon, with two regimental standards, and between six and storen hundred men, who surrendered in a body, and were despatched to Chartres. Among the prisoners are two colonels of the Prussian line and a number of Saxon cilicors. The news of this victory created great rejoleing at Tours and Rouen. The French troops engaged belonged to the army

Rouen. The French troops engaged belonged to the army of the Loire. The Emperor Napoleon (per telegram from Berlin, Sept. 27th,) is said to have revoked the decree which he issued on the surrender of Sedan for the revocation of the decree creating the Regency. As the Emperor he has therefore sent an envoy to Metz to consult with Marshal Bazalne in regard to terms of peace. This confirms the statement made by Bazalne that he should only treat with the Emperor in second to peace be peace and the statement made eference to peace negotiations. PRUSSIA.—The loaven of French republicanism seems to

Prossis.—In a lower of French republicanism seems to be operating in the German heart. Dispatches dated Berlin, Sopt. 27th, say that the Prussian Fouschritt party publishes a manifesto, demanding the couperation of the people in the establishment of a united Germany. It calls upon the lib-erals to act in common with the rest of the nation, and flock to the banner which is the symbol of union and political lib-erty. The demand of twanty wars ago must become a real-

not one had the courage to tell her the word of the sad fate he had met. The soldiers mount the harricades with jolly faces, and

and the second second

he had met. The soldiers mount the barricades with jolly faces, and the Gelonel of the regiment rides to the very top of the bar-ricade. He has his cigar in his mouth, looks proudly on his soldiers, and little cares for the buildts whistling about his face. The troops have occupied the gates; the Papal artil-iery has surrendered, and the firing has ceased. The 40th regiment are still waiting orders to occupy the town of Plazza do Termini. It is full of Papal artillery, and a regi-ment. of Zouaves and a squadron of cavalry are there. They are all armed and know not what to do. The Italian soldiers run to the Papal explain and summon him to sur-render. The 41st arrives, and the Zouaves and the reat of them are disarmed. The people begin to pour in from every quarter with tri-colored flags in their hands, shouting like mad or the King and army. A batallion of Papal troops, made up of convicts, robbers and the woret criminals, er-ganized for the defence of the Pope, fortified themselves in a square of the capital for fear of being massacred by the people. They fired three times from behind a mattress bar-ricade, but without deing any harm, and were all made prisoners by an Italian regiment, which took them in tho rear. A General commanding one brigade was besieged by men, women and children kissing his hands and the very legs of his horse, crying, "Long live our liberators." Bome

men, womon and children kissing his hands and the very legs of his horse, crying, "Long live our liberators," Some fifty men ran up the staircase of the capitol and broke the doors open, and after a few minutes, they ascended the steeple and hoisted the Italian flag on the towers. The bells began pealing, the military bands playing the royal march, and thousands of voices crying, "Long live Victor Eman-uel." The Plazza Dolla Collonna is full of Zouave prison-ers, and two battalions of Bornsaglieri can hardly keep the people from assailing them. The square rings with hisses and crises of indignation against the-men, who but a few hours before were masters of Rome and treated the neople

and critics of magnetism actions and treated the people with barbroos crucity. Monat Phasio is still occupied by some eighty Germans with artillery. A battalion of Borsag-lieri attacks them and they surrender and are brought into

lieri attäckä them and they surrender and are brought into the city. *N* fue o'clock *P*, *M*.—The streets are splendidly illuminated, and crowded with people. Parties with tricolored flags run along the streets, bearing torchlights. The women beg the soldiers to give them a feather off their hats and kiss them. Old men and women are seen ombracing the soldiers and holding them tight by the wrist and crying out, "Don't leave us any more in the hands of that brute of a Pope or his priests and brigands," *September* 22.—Last night's illumination was splendid. The streets were as crowded as over, and the women and

September 22.—Last night's llumination was spiendid. The streets were as crowded as ever, and the women and children all wore on their heads large placards, on which were written "B for age of ploblecitum." The following proclamation is posted in every quarter of the city:

the city: "RowANS-The goodness of our rights and the valor of our armies have in a few hours brought me amongst you to re-store to you liberty. Your destibles are those of a nation. They lie in your hands. Strong by your sufferings, Italy will at least have the glory of solving that problem which so-terribly has been a burden to modern society. Thanks to the Romans, also, in the name of the army for the heartielt reception you give us. Continue as you did to preservo public order, because without it there is no liberty possible. Romans, the morning of the 20th of September, 1870, marks a memorable spoch in the history of Romo. It has again returned to be forever a great capital of a great nation. Long ilve the king 1 Long live Italy !" The following is the text of the articles of capitulation

The following is the text of the articles of capitulation for the surrender of the city of Rome, stipulated between the commanding general of the troops of fils. Majesty, the King of Italy, and the commanding general of the Papal troops, respectively, represented by the undersigned:

troops, respectively, represented by the undersigned:
"VILLA ALMANT, Stpl. 20, 1870.
The city of Rome, excepting that part which is limited on the south by part of the walls of Santo Spirito, and comprehends Mount Vatican and Castlo Baint Augelo, forming the so-called Leconine city, its complete armanent-Bags, arms, ammunition and stores—and all objects belonging to the government, shall be consigned to the troops of Ilis Majesty, the King of Italy.
2d. All the garrison of the city shall depart, receiving the bagesge. After the

their claims as to their future situation." Troops will be forwarded to-morrow to Civita Veechia. A mixed commission will be formed by an officer of artillery, an engineer and a functionary of the administration, which will receive the consigument referred to in the first article. To-day the people of Rome were summened to a meeting in the Collsoum to appoint their Municipal Junta. The plebiscitum will take place in a few days, and imme-diately after the King will visit Rome. Of five divisions now there, only one is commanded by Gen. Ferrero. The cleventh will remain, and the others will go to Perugia and Silesia. The other divisions are to be mobilized, and no diminution is so much as dreamt of, until things are settled in the rest of Europe. Things are settled in the rest of Europe. The losses of the army are about two hundred dead and wounded.

wonnded, On the morning of the 22d, Gen. Cadorna and his staff en-tored the city amid the most popular rejoicings, and took formal possession.

American Liberal Tract Society. "The work goes bravely on." The demand for rational tracts is constantly increasing, and we are daily in receipt of commendatory letters bldding us God speed in the great work of freeing the soul from the shackles of sectarian bondage. In order that we may accomplish the glorious work, it is necessary that all friends of progress should put their shoulders to the wheel. We intend our tracts shall circulate in every town in the continent where our language is spoken. Send in your orders freely, and help us to place our Society on a firm foundation. Six more tracts will be published this week. A sample package of twelve assorted or selected tracts will be sent. nostnaid, on receipt of ten cents. See advertisement in another column. The next meeting of the Executive Committee will be held at No. 26 Hanson street, Thursday, Oct. 6th, at 71 P. M. A. full attendance is desired, as business of importance will be transacted. ALBERT MORTON, Secretary.

SPIRITUALIST MEETINGS.

Boston, MASS.-Music Hall - Meetings will be he'd every Sunday atternoon, at 24 o'clock, (commencing Oct. 2,) under the management of Lewis B. Wilson. Prof. William Denton will lecture the first four Sundays. Music by an exection

Will lecture the first four buildings. Junie by an excernent 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. Temple Hall.—The Boyiston-street Spiritualist Association meets regularly at this place (No. 18, up stairs,) each Sunday. (incomputing and dorsnow, excelling fecture (incomputing and dorsnow, excelling fecture) Mercantic Hall.—The Boyiston-street Spiritualist Association meets regularly at this place (No. 18, up stairs,) each Sunday. (incomputing and dorsnow, excelling fecture) Mercantic Hall.—The Boyiston-street Spiritualist Association meets regularly at this place (No. 18, up stairs,) each Sunday.

at 10 A.M. D. N. Ford, Conductor: Miss Mary A. Nanborn, Guardian, A.M. D. N. Ford, Conductor: Miss Mary A. Nanborn, Guardian, A. B. K. Ford, Conductor: Miss Mary A. Nanborn, Guardian, A. B. K. Ford, Conductor: Miss Mary A. Nanborn, Guardian, C. C. Son, B. up stalrs, J. cach. Sunday, Circle morning and afternoon, eyesing, locture.
 Wadman Hatt.-Children's Trogressive Lyccum meets at this hall, 176 Tremont street, (near Masonic Temple), at 154 p. M. Cach Sunday, Dr. C. C. York, Conductor; Mrs. Har, Tet Dana, Guardian, Dr. C. C. York, Conductor; Mrs. Har, Sunday, Dr. C. C. York, Conductor; Mrs. Har, Tet Dana, Guardian, Dr. C. C. York, Conductor; Mrs. Har, Sunday, Sunday and Wednesday evenings at Saratoga Hall.-The "First Spiritualist Congregation of Baltimore" hold meetings on Sunday and Wednesday evenings at Terets. Mar, F. O. Hyer speaks till further notice. Children's Progressive Lyccum meets every Sunday at 10 A. M. Correspondent Hall, -The Maryland State Association of Spiritualists hold meetings every Sunday in this hall. Levi Weaver, President; Jacob Weaver, First Vice President; Mrs. Rushell Wath, Strong Annay; Mar, Anna M. Midlebrook during October; E. S. Wheeler, during November; Moses Hull during December; Miss Susk M. Johnson during J. J. M. Peelles during Marchar, Sunday in this Sunday and Johnson during J. J. M. Peelles during Marchar, Sunday and Hornson during J. J. M. Peelles during Marchar, S. A. Hyrns externa No. I meets at 9 o'clock. Levi Weaver, Prestive Lyceum No. I meets at 9 o'clock. Jeri Weaver, Conductor; Mrs. Rachel Walcott, Guardian, John J. Henry, Librarian; Miss Anna McCleilen, Musical Direcutor, Mrs. Rachel Walcott, Guardian, John J. Henry, Librarian; Miss Anna McCleilen, Musical Direcutor, Mrs.

BROAMMENT, ALBS ADMA MCCOULER, AUDICAL DIFFEIDT. BROOKLYN, N. Y.—The Children's Progressive Lyceum meets at sawyer's Hail, corner Fulton Avenue and Jay street, every Sunday, at 103 A.M. Abm. G. Kinn, Conduct. Sr: Mrs. Ada F. Gooley, Guardian of Groups. Public circles ire held at 25 F.M. are held at 26 P. M.

are held at 25 P. M. CHRISRA, MASS.—Granite Hall.—Meetings are held in this hall every Standay. Speakers engaged:—Frof. Wm Denton, Oct. 2, 9, 16 and 23; Charles A. Hayden, Oct. 36; Mrs. Sarah A. Byrnes, Nov. 6 and 13; I. P. Greenleat, Nov. 26; Dean Ulark, Nov. 27; Thomas Galles Forster during December; All communications for the Chelsen Spiritualist Association should be addressed to for B. H. Crandon, 4 Tremont Temple, Boaton. B. H. Crandon, Corresponding Secretary. Free Chapel.—The Biole Christian Spiritualist hold meet-ings every Sunday in their Free Chapel on Park street, near Congress Avenue, commencing at 3 and 7 P. M. A. Ricker, Sup't. Guant sproxy. Mass.—The Children's Progressive Lyceum

J. Ricker, Nub't. Charlestrows, Mass.—The Children's Progressive Lycoum meets every Sunday at 104 A m. in Washington Hah, No 16 Main sireet. S. R. Gole, Conductor: Richen S. Abbott, Guar-diant, W. M. Dinsmore, Musical Director; Joseph Catr, Cor. secretary.

CAMBRIDGEFORT. MASS .- Children's Lyceum meets every Sunday at 101 A. M., at Harmony Hall, Watson's Building, Main street, E. A. Albee, Conductor; Miss A. R. Martam,

CLEVELAND, O .- The First Society of Spiritualists and Lib-CLEVELAND, O.—The First Society of Spiritualists and Lib-eralists hold regular meetings every Sanday at Lyceum Hall, 298 Superior street, opposite the rost Office, morning and evening, at the usual hours. Children's Lyceum at 1 P. st. Officers of the Society : D. D. Pratt, President ; George Rose, Vice President; Dr. M. C. Parker, Treasurer. Officers of by Ceeum. C. J. Thatcher, Conductor; Emory Olds, Assistant Conductor; Mrs. M. W. Gastord, Guardian; Miss Saran Files, Assistant Guadian; Mr. George Wilvey, Librariao; Mr. Price, Musical Director; George Yothg, Secretary, Speak-ers engaget:-J. M. Peebles for the ten following months. Custins Att. O.—The Society of Progressive Society in the second

ers engaged :- J. M. Peebles during October; E. V. Wilson during November; J. M. Peebles for the ten following months. CINCINNATI, O.--The Society of Progressive Spiritualists hold meetings every Sunday morning and evening in Central Hail, on Central avenue, hetween 4th and 5th streets. Mrs. L. H. Biangy, Secretary, P. O. Box 1410. CHICAO, LL.-The Spiritualists hold meetings every Sun-day in Gresby's Music Hail, at 105 A. M. and 75 r. M. Chil-dreu's Progressive Lycean meets in the same hall immedi-ately after the morning lecture. Dr. S. J. Avery, Conductor. DORCHESTER, MASS.-Moeting's will be held in Union Hail, Uphan's Corner, every Sunday and Thursday evening, at 8 o'clock. Mrs. Floyd, regular speaker. NORTH SCITUATE, MASS.-The Spiritualist Association hold meetings the second and inst Sunday in each month, in Con-baset Hail, at 105 A. M. and 2 r. M. The Progressive Lyceum meets in the same ball on the first and third Sunday at J. P. M. D. J. Bates, Conductor; Deborah N. Merritt, Guard-ian; Edwin Studiey, Assistant Guardian; Waldo F. Bates, Masical Director; J. W. Morris, Librarian. Speakers en-gyged:-Dr. J. H. Carrier, fuel 5; Miss Juliato F. Bates en guged -Dr. J. H. Carrier, fuel 5; Miss Juliato F. Bates, New, Yong Ch. Hand 25; Miss Juliato J. Dubard, Jan & New Yong City.-Apollo Hall.-The Society of Progress Mrs. N. J. While, Dec. II and 25; Miss Julia J. Hubbard, Jan. S. NEW YORK CITY.—Apollo Hall.—The Society of Progress-ive solritunains hold meetings overy Shuday in A pollo liali, corner of Broadway and 28th street. Lectures at 104 A. M. and 74 p. M. P. E. Farnsworth, Secretary, P. O. hox 5579. Npeakers engaged :—Mrs. Emma Hardinge during October; Thomas failes Forster during November; Miss Lizzle Doten during December; Mrs. Cora L. V. Tapien during January. The Children's Progressive Lyceum meets in the same hall at 34 p M. Or. D. U. Martin, Conductor. Matsonic Hall.—The Spiritual Conference meets every Sun-day at 25 oclock in Masonic Hall, 13th street, het ween 3d and ith avenues.

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GIN DEVENAGUY AND JEZEUS CHRISTINA. 4-IIINDOO ORIGIN OF THE CHRIS-TIAN IDEA.

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EXTRACTS FROM PREPACE "The emigrant tribes, together with their laws, their usages, their enstants, and their language, estrict with them equally their religion-their plots memories of the Gods of that home which they were to see no more-of these domestic gods when they had burnt before leaving brever. So, in return-ing to the fountain-heat, do we find in India all the poelle and religious traditions of anti-leaving brever. So, in return-tions and the priories essen of Vesta, the Gonesia and prophe-cles of the Bible, the morale of the Samian sage, and the sub-lime tene-there of the philosopher of Bethelenen. This book comes to familiarize all these fruits which have hitherto but again the history of religious revelation, transmitted to the bible stread to religious revelation, the sub-lime tene sestimate and religious revelation, transmitted to all prepies, discuraged, as far as possible, from the fables of transmitter and of designing Sacerlotalism of all limet. Aware of the resolution the provide streams and of Philip 11. of Spain; and tree thought may be facely proclaimed in an at-mosphere of treatment."

A TENT OF MANOU. "As the most obscure soldier of an army may sometimes by a flery arrow destroy the strongest fortress of the enemy, so may the weakest man, when he makes binself the corrageous champion of truth, evertheow the most solid ramparis of su-persition and of error."

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or the demand of twenty years ago must become a real-ity. The demand of twenty years ago must become a real-ity. The nation demands full control over the question of poace and war; the separation of the school from the church; jury trials in political cases; direct taxation; a re-duction of the term of military service; and a general par-liamentary representation of the North and South. The manifesto is regarded as foreshadowing the fature political agitations.

The foreign office has advised the German representatives abroad, as well as the diplomatic corps at Berlin, that no government exists at Paris. The government de facto is located at Tours. Hence Paris is left to pure military treat-

mont. Dankie, Sept. 27th.—Horr Jacoby, the democratic leader, with five inhabitants of Prussian-Schleswig, including Dep-uty Kriger, a Danish captain, and three Hanoverians, in-cluding an advocate and a pastor, is confined in the Fortress of Loetzen, for political offences. Numerous prisoners of state and members of the liberal press are imprisoned with-in the citadel at Konfgsberg. The numerous arrests of dem-ocratic leaders and editors for candid expression of their lib-eral seatiments excited the greatest indignation throughout the intellectual world of Germany. The injudicious course of the government is soverely denounced. The King has been petitioned by numerous bodies to release Herr Jacoby

the intellectual world of Germany. The injudicious course i of the government is severally denounced. The King has been petitioned by numerous bodies to release Herr Jacoby and his companions, and an imposing protest has been sent it to Bismarck, denouncing the misintenance of military law, now that the danger of invasion has ceased. ENGLAND.-New York dispatches from London, Bept. 27th, say that public opinion in England is reacting against Prussia. The protensions of the latter are alarming the regulation of the theory of the say that public opinion in England is reacting against Prussia. The protensions of the latter are alarming the regulation of the theory of the say that public opinion in England there is no military organization in England. The whole defensive arrangements are a vicious circle of incapacity, waste and routine; and is living on the sufferance of other nations. Declarations if the English into remores for not forcing the government into acity mediation. A naval court marial is now investigating the loss of the liven-clad, "Captain." No new facts of importance have, yet been brought to light. Spring mariation sufficient from Marid, 22d Sept., say that negotiations are netify pursued between General Prim and the Dreuge beaution of the sufficient of the say that the say that negotiations are netifyten light.

Brais.—Despitches from andria, 22d Bopt, say that no-gotiations are actively pursued between General Frim and the Prussian ambassador. The latter has effered, if Spain will accept King John of Saxony or a Prussian prince for the Spanish throne, to pay Spain several millions of reals, give her part of Algerin and the fortress of Gibraitar, and help her annex Portugal, so as to constitute a strong ally for Prussia. for Prussia. AUSTRIA -- Imposing demonstrations have been recently

made by the sympathizers with republicanism in France. ITALY.—The details of the occupancy of Rome by the Ital-ian troops are so graphically interesting, that we transfer them entire from the daily press: rance. the Ital-

TALX.-The details of the occupancy of form by the full-in troops are so graphically interesting, that we transfer them entire from the daily press: LONDON, Syrt. 276, A correspondent of the Tröwne with the italian head-quarters, sends the following account of the taking of Rome Sept. 20th: A tive o'clock we heard the first shot of the battery that had been postel some two hundred yards from the Villa of Casalial, three miles north of Rome, and its aim was to open a hreach on the right hand of Forta Pin. There and their object was to break tho gate. Gen. Ferrero's a rul-itery and Gen. Angelin, who came from Najdes only a foil rear BL Givenni and BL Correnzo. The precision of the was half made, when at the back of it we perceive that the house belonging to the Bonapartes had taken fire. A time o'clock precising, a shell foil on the orfor of SL Agen. The MEDIUM AND DATBRAK. A wookly paper published in too house sterent wounded had already arrived. AA halfpast ten a strong fire of musketry was heard. The white fing on the boy of the tower and holet the white fing of the or the Borsneller mounted the bark of the Geneva that the fory of the barried and half already arrived. AA halfpast ten a strong fire of musketry was heard. The white fing on the south arrived and half already arrived. AA halfpast ten a strong fire of musketry was maread and the Borsneller mounted the bark of the forty-first for her son, but the owned arm. and his staff marched in forth was bard maded. The white fing on the system wo was exilled from Rome elseren years ago, and now ant too hop of the barrieades. Af who was stated the forty-first for her son, but the owned arm. and blasted the white fing on the system wo was exilled from Rome elseren years ago, and now ant too hop of the barrieade. A fow hours after his mother was howned arm. and his taff marched in forth system wo was exilled from Rome elseren years ago, and now at reached the top of t

The Spiritual Monthly.

MESSANS. EDITORS - May I be permitted to direct the atten-tion of your numerous readers to our advortisement. In this work's *Banner*, and to say that we found it impractical to carry out the idea of giving pictorial derigns, still wo feel that the magazine is ample for its price, and hope that a lib-eral support will be given, that we may work on encouraged. I do not feel that our work in any work on encouraged. I do not feel that our work in any way will interrupt the course of existing spiritual journals—none of us are out of place. The world is in comparative spiritual darkness, and needs all our lamps well trimmed and lighted.

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And life is rebbed of all its charms,

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Message Department.

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

while in an atnormal condition called the trance. These Mersages 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 carth-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.

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Reinessays of Thursdays, until after six of cock P. S. Buo gives no private sittings. Ref Donations of fusions for our Circle-Room are solicited. 20 The questions answered at these Sources are often propounded by individuals among the andences. Thuse, read to the controlling intelligence by the chairman, are, sent in by correspondents.

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ince our last report the following sumshave been received. for which the friends have our warmest thanks:

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Invocation.

Infinite Presence, Holy Spirit, we know that needst no psalm from our lips, yet doth accept it as thou doth accept the psalm of this handsome day, arrayed in its summer loveliness and promise. We come to thee, oh Lord, this hour, that we may gather wisdom, that we may receive strength, that we may be babtized with thy holy spirit of truth: Oh Lord, we ask for these mortals and for ourselves the blessing of charity, that with it we may forgive in our hearts those who trespass against us; that with it we may shield the fallen, not their sins, but themselves; that with it we may fold round them a mantle which shall be unto them a passport to better things. We ask for strength-strength to say under all circumstances, "Thy will be done." When the shadow of death falls athwart our pathway, speaking to those who dwell in human life, we ask for strength to say," Tuy will be done," And under whatever circumstances we may be placed, may we ever feel, oh Great Spirit, thy sustaining love, cheering us and providing for all the necessities of our being. That thou art encamped in the midst of thy children, we believe. That thou canst not, thou wilt not desert them, we also believe, and in our weakness we ask to come nearer to thee, the source of strength. Be especially nigh, oh Loving Spirit, unto those who mourn, and change their mourning to jay. Be nigh unto those who are sick and suffering. Oh let ministering angels with healing in their wings come nigh unto them, banishing their disease and lifting up their souls to thee, the Great Spirit of life and strength. So shall thy kingdom come, so shall thy will be done in our hearts. Amen. June 16.

Questions and Answers.

CONTROLLING SPIRIT .- If you have questions, I will answer them. QUES.-Do human animal passions cease to ex-

ist after death? ANS .- Yes, they do cease to exist as absolute

powers, since the necessity for them coases to exist at death. Q .- Do spirits in the other world love, hate, do

sire and enjoy the same as in this world? A .-- No.

Q .-- Is there any such thing as connublal love in the other world?

A .- Yes, but it is far different from the connuhial love that you enjoy here. You have it in its perfectness. Q .- Are male and female spirits distinguished by difference of dress, as in this world?" Л.—Уея Q-1s there any punishment in the future world, other than simply regret for having done evil in this" A .- There is no punishment save that which grows out of regret, and I assure you that is quite keen enough. It is not the halter, nor the thumb-screw, nor the lash, nor the prison-house. It is far worse than any of those. It is the soul's power pruning itself from all dead branches, from all that would cumber its being, and clog it in its eternal flight upward. O .- What did Jesus mean when he said. "These shall go away into everlasting punishment, but the righteous into life eternal?" A .- To my mind, providing Jesus ever uttered such an anathema, he could mean only this: that the sin which the individual was suffering should go away into everlasting punishment-not the individual, because we know that there are none so low that they will not rise out of their degradation. We know that the upward tendency of all souls will save them. We know that there is no everlasting punishment for souls. We know that sin and the soul are two, and that all sin is care a fig for his subordinates; and I don't care destined to be overcome by good. The good will never cease to strive with it till it is no more. To the sin it is an everlasting punishment.

there you will understand clearly the difference Church-but to purge it from its error, and to bring

There never was a tainted soul.

and not the violation of the law?" A .- No, not spiritually speaking.

this city, during her sickness never spoke about dying, but in the last few moments before she passed away, she said she could see her sister and that I was but an instrument in the hands of the mother who were in the spirit-land. Do you supnose that to have been a reality? A .- In all probability it was a reality. It is not

an uncommon occurrence for the spiritual senses June 16. fail in death. •

Edward Hill Robinson.

Mother wanted me to come back if I could; she wanted me to tell her how I lived here, and if I could. I have been gone five weeks to-day. My name was Edward Hill Robinson. I was born in Stamford, Conn., but I don't remember anything about living there, because I moved away when I was eight months old. My father and mother moved to New York City, where they have fived ever since. I was twelve years old. My father was shot at the first Bull Run battle. Mother had me and herself to take care of after that. She got a little acquainted will Spiritualism. Somebody come to her that was a Spirit-

house here, but I do n't have to now. wants to come privately?] Yes, sir. June 16.

Patrick Murphy.

Good day, sir. Faith! it's a long time since I was here. Feel almost like a stranger. Patrick Murphy. [From Dover?] Yes, sir. [Where have] you been all this time?] Oh! I been hard at work, sir, for there's not much rest-not unless you are a mind to take it, and make yourself uncomfortable.

Well, sir, I been cutting up a little of late-yes, sir, cutting up. Well, faith! I have, and the priest says it is the works of the devil; and I say it is the works of Patrick Murphy; yes-and there's the difference between us. Well, now, you see it's like this: Faith! I've been developing some mediums in the church-some Catholics. I have one young man that's pretty well along in these things; I move things with him-he is n't touching them at all; and he was taken before the priest; and when the priest was going to give him the cross-well, he was going to confess, andand he wanted him to be absolved from all these manifestations, and he wanted him to repeat some Catholic words after him, holding the cross. Well, the young man took the cross, and he not sooner got it than I took it, and I hung it up so far above the confessional that neither the priest on him. Gid, says the first thing he should know nor himself could get it. Well, then the priest said it was the works of the devil; and the young rough, uncultivated, unspiritualized state. We man did n't know at all what it was, but he said he never could entertain many sublime ideas. have it devoid of its dross, in all its purity and they told him it was spirits, because I told him, But I know he can in another direction. He will you know, what it was. I talked to him as you talk to one another. Well, then, there was brought up four or live-I think four besides this oneand there was some such manifestation with them all, and the last was pretty laughable: the priest brought one of the patron saints-images, you know-and he put it upon the table, to stop the table's going up, you know. Well, I just set the image to dancing, and then I put him on his head, and the priest went to take him to put him right side up, and he was stuck fast there. Faith! it would take more than his strength to take him away. He said it was the devil, and the confessor ventured to say to him, "If it is, Holy Father, God is stronger than the devil. Will you exorcise him?" Faith! he could n't do it at all. I staved there holding on to the image as long as I wanted to, and give other manifestations, and then I went away. I was tired myself. And now what I come here for, is to let him know that I am conscious of the opposition, although I not say anything about it, only in that kind of manifestations; you know. I am conscious of their opposition, and I am conscious, at the same time, that the head of the Catholic Church-which is the head of all churches, and the head of all souls-is on my side, and I don't for the priest any more than I care for the image he brought and set on the table to keep it down Now I suppose he may ask what patron saint it was that he set on the table. It was Saint Nicholas. I anticipate his question, and answer it: a bronze image, blessed by the Holy Father at Rome. [But the father you refer to is God?] Yes; I refer to the head of the Catholic Church, and the head of all churches, and the head of all souls. It is by his power I raised the table and set the image on its head, and did all the works I did. Now I want to know which is the stronger. Faith! I think this thing is sure, and by-and-by, if it do n't put the Catholic Church where I put the image, I am very much mistaken. Well, sir, when there is anything new, you will

between the sin and the sinner. The human body it back to its pure and primeval state. It is, like suffers from the external surroundings that are all your Protestant churches, filled with error. forced upon it. The sun pours down its rays of Where there is one grain of truth, there is ten of heat upon it-in blessing-and yet it suffers. The error; and in order to clear away rubbish of any fire burns it. The water drowns it. Disease in- kind there must be hard work, there must be vades its portals and prostrates it. But is it the dirty work, there must be hod-carriers, as well as soul that causes this? No, it is not. The soul is brick-layers. Patrick, being well initiated in the always divine in itself-perfectly pure in itself. lower affairs of the Romish Church, is assisting in laying this foundation for a purer faith in Catholi-Q .- Sin is said to be the violation of the law of cism. It is not that he has not the good of the God. If I violate the law, shall not I be punished, Catholic Church at heart, for he has; but he seeks to purge it of its error, and, like those with whom

he is associated, he will probably never stand Q.-A young lady who recently died here in still till this purpose is accomplished. I was a priest in the church, and it was myself that refused him absolution. I knew not then

head of the church for its good, for its redemption from error, from sin and the darkness that it hath gathered to itself. I knew not then that by refusing him as I did, I should sow the seed in to be quickened and opened as the physical senses this soul that should spring up and bear fruit for the honor and glory of the head of the church, and for the good of the church and of humanity.

It is not churches that makes men bad or good; but it is that of which they are composed. If they are good, it will make them good and lead them was happy, and something to comfort her, if I higher. If they are, bad, it will make them bad and lead them lower. But then there is a vast importance in purging the church - since you have it with you, and will, have it for centuries to come-of its evil, of its darkness. For if it is a thing of light it will illume your souls; if it is a thing of darkness it will cast a shadow over your and make miserable that which would otherwise June 16. be joyous.

Clementine Woods.

My name is Clementine Woods, but I never ualist after father was killed, and she got inter- was called Clementine. I was always called ested, but she do n't know a great deal about it. Clement. I have got a father and mother, and I live with my grandfather and grandmother two sisters and three brothers. They lived in St. Hill, and I like here better than I ever did on the Augustine, Florida. I want to tell Gid .- that's earth. If mother was only here, I should n't my brother Gideon-I want to tell him so he want for anything. [Do others live there with need n't be afraid-that I am coming to him, so you"] No, sir; a good many others come to visit he will see me and know me pretty soon. And them. [You have a real house there?] Why, he must n't be afraid, because he was n't afraid of yes, sir; and a better one than I ever had here. me here, and so do n't ought to be now. And tell We always had to live with some one else in the him I saw when he placed the flowers on my grave, and he thought it was so strange that Tell mother I think father would be glad to some of them had rooted. Well, it was n't strange communicate, if she would only give him a at all, because they were slips, and he stuck them chance: but he don't like to come here. [He in the ground, and of course they would grow. He must n't be superstitious, and he must n't be afraid of anything spiritual. I am going to make a medium of him. Gid. says he never will be a minister, and I do n't blame him. Father says he is going to make a minister of him, but he never will, because Gid, and me are going into partner-

> be won't be. He is going to be a medium and an artist. Yes he is, and father need n't say that's all visionary, because it won't be. He will be a good arvist, too, and will make his mark in the world. But if father insisted upon his being a minister I think he would make a black mark. [You have n't a good opinion of ministers, I fear.] Oh ves I have, but Gid, don't want to be a minister. He said if father insisted upon it when he was two years older-as father says he shall-he should run away; and he will. He can't run away from me, because I can run faster than he can, but he will run away from father. And that would just kill mother, and father better not do it-he hetter not do it. He better just cultivate Gid.'s natural talents. He has got enough of 'em, without trying to make what he aint got. Gid. can't ever be a minister if father should try a hundred years he would run off into Mother Goose's Melodies. His love for the ridiculous, he says, is so great that ter. [Does he show any tendency in that direction?] Oh yes, he had when I was here. And father knows he has. But he says he will drive that out of his head. But he won't. Gid. and I are in partnership, and I shall take care of him. [Did you tell us how old you were?] Did K-tellyon? No, sir, but I am thirteen, and Gid. is fifteen. Good-by, June 16.

into the great principle of life from which we are derived?

A .- No, there is no positive proof of it, because no one of us has ever lived through eternity. We do not know that we shall. We believe it; we do not know it.

Q .- Can we have any stronger knowledge than that of faith?

A .- Oh, yes; that knowledge which you have gained by experience is not the result of faith. That which comes to you by the observation of others comes by faith in what somebody else has seen or experienced, but when you have experienced a thing yourself you know it: it is an absolute fact to you, proven by all the laws of your being. There is nothing that can set it one side or prove it false. - You can never know anything that you have not experienced. To a large extent you are creatures of faith; your powers stretch out toward the infinite future in faith; but as you step into that future, step by step, degree by degree, you come to know of that future, but still the future is ever a thing of faith to you. It is only that which has been the future but which you grasp as the present, or which you have passed through, that you can know of. Knowledge you purchase by experience.

Q.-Can spirits see further into the future than we can?

A .- Their powers of perception, their clairvoyant vision, is clearer, more definite than when here. In that sense they can understand perhaps a little more of the future, and but a little more than you can.

Q .- Are not all persons unconsciously under the reception of spirit-influence? A.-Yes.

Q .- Is not the first impression which appears to come strongly the most correct one to follow in all cases?

A .- It certainly is quite as correct as any, and with some mediumistic persons has been demon-June 20. strated to be the most correct.

Jennie Abbott.

I am Jennie Abbott. I was born in Bangor Me, and I died there. I have been dead four years, making me now thirteen years old. I want to tell mother that father says if she will give him an opportunity he will speak to her and tell her all about some things she wants to know. His name is Sylvester Abbott. And tell mother I am happy, and I like this spirit-world a great deal better than I did on earth. Tell her that father is anxious to tell her what she wants to know, if she will only give him a chance. He don't want to come here. Good day, sir. June 20.

Mary McGill.

I've only been gone a week. Mary McGill was my name. I lived in Moon Street Court, and I come back to tell my sister about the child that's left-mine-a little girl nine years old. I want her told that her mother is better off, and that she is watching over her, and that whatever she will do that is bad will trouble her mother, and whatever she does that is good will make her mother happy. That is what I come here for today. I found out I could come. My sister's name is Mary Murray. I call her my sister-she is my husband's sister, not my own-and she has the child, and she is a very good woman, and she wants to know the truth, and that's why I come. Good day, sir. Oh, tell her I am satisfied with the burial she gave me. Yes, I am. June 20.

Patrick Power.

You will recollect me-Patrick Power, passenger on board the "City of Boston." [Yes, I remember.] Well, I come back in behalf of the unfortunate crew that went down in that steamer. The majority of them are very anxious to get some word back to their friends, and, knowing I had been here and learned the way, they gave me no peace till I promised to come in their behalf. They simply wish me to say this for them: They have sought out a man-through intelligence received from one of the attendants here, our good

OCTOBER 8, 1870.

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Tal Nor" Lati J. For Aw

Wiltten for the Banner of Light, WORSHIP. BY LITA DARNEY SAYLES.

'T is Sabbath noon. No Sabbath bell To-day upon my listening ear Hath sent its welcoming, deep-toned swell. To lure me as a worshiper To house "by mortals built with hands"-Where prayer and praise, one day in seven, Arise upon the solomn alr, To pilot weary souls to heaven.

But I have found cathedral grand, Built by the Master Hand of all; Upreared from everlasting days, Enduring, while all others fall. No narrow dogma, sect, or creed Bind those who worship in this place; No pomp nor pageantry hath need. To lead us to the Throne of Grace

Cerulean skies are o'er my head-A mossy rock my form receives; About me are the ruins spread Of countless upheaved conturies! Around me gently sway the pines; The poplar's quivering silver leaf Hangs tremulous in the balmy air That fans its cooling, sweet relief

I hear the crickots' homely chirp-The lonely, delorous whip-poor-will ; The robin sings his sweetest lays. And bids my troubled soul be still. Beyond thy murm'ring waters flow, Missignuoi.9 to thy Champlain home-Behind me, to the forest's hush, Wood-nymphs are beckoning me to come !

Hero have I stood at other times Beside the Lord's day; and the praise Of every living thing went up Like this, upon all other days. God never shuts his church upon The true, though humble worshiper, But evening moon and morning sun Illume the wondrous glories there.

No need of priest, or house, or word, To worship 'neath the heaven's blue dome Nor Nature's voices all are heard Upraising us toward our home. Missiequoi's murm'ring, rushing stream Drowns out my murmurs in its flow. And banished by this peaceful scene Are anxious cares of long ago.

The fern's sweet breath is on the breeze; The wild-flower's perfume fills the air; The fir's and hemlock's drowsy hum Is rising as if voiced with prayer. A caim and holy quict broods, I list the growing of the vines: I soft repose, and hear the showers Of needles dropping from their pines.

And so I leave the other house, (The one "built up" and circumscribed,) And hie me unto God's free church. Which hath no limit, creed or pride, Where each may worship as they will Ideal highest in their soul. And none "elected " are, but each Is common heir unto the whole.

Through the green vistas of the trees I see thy sun in brightness shine; It blds me note through all past days Thy love hath over beamed on mine. And if, as now, beneath some shade I've lain, and did not feel thy care, 'T was only that I turned away, And would not see thy sun was there.

Oh, sweetly might the Sabbath bell Among these hills and valleys rise, And musically with its swell Uplift our souls toward the skies. But far more musical thy flow, Missisquoi, to thy inland sea. And more uplifting are thy sougs, Oh, forest voices, unto me

Congress Hall, Sheldon Springs, Tt., Aug. 21, 1870.

* Pronounced Mis-sis-koe-Indian for "much game."

Communication of General George_H. Thomas.

On Wednesday evening, April 6th, 1870, I had the pleasure of coming back to earth through a

ship together. He always took my part when I was here, and I am going to take his now, because I am where I can better. And it aint no use for father to try to make a minister of him, because

Q .- Do you know that the happiness of the righteons is eternal?

A .- Yes, we know, as well as we can know anything that we have not experienced. Since we have not passed through the eternal future, norever can, because it is eternal, there will always be something beyond us. We cannot tell positively, we do not know absolutely that we shall always be happy, but we believe, nothing doubting, that happiness is the attribute of the soul, a gift from God, the father and mother of souls, and that we shall never part with it, for it is that that constitutes our heaven. It is that that calls us higher and still higher. It is by that we overcome all the lesser good of our being.

Q.-Is there any definite time that the soul is to suffer remorse?

A.-No. But just so long as there is anything to feed remorse, just so long the soul will feel it. Q .- What is it that keeps the soul in misery? Is it the errors of this life?

A.-Certainly it is.

Q.-Is it not difficult to conceive how sin can be pupished separate from the sinner?

A .- In human life you cannot see where they. are divided, but in divine life you can. Here you suppose it is the sinner that generates the sin. It is not so. The sinner and the sin are distinctly separate from each other. The soul of the murderer is just as pure as when he first received it from the hand of the Infinite, because the sin of murder hath not attached itself to the real man or the real woman-the soul. It is but the result of the external circumstances of the external body. There is just as much difference between sin and the sinner, as there is between your physical bodies and yourselves. Here you can draw no divid-

hear from me again. Good day, sir. June 16.

James Ready.

My name was James Ready. I was Irish by birth, and a Catholic in faith; and I knew the spirit who has just been communicating very well on the earth; and for the benefit of those who will wonder why he comes back, in opposition to the Catholic Church, I would say, when he was here, a few months before he died, he committed an indiscretion, for which he asked absolution at the confessional. It was denied him. When he was sick, he called for the priest, that he might be absolved, and might die with the consolations of the Catholic Church. It was denied him: and it very naturally roused an antagonistic feeling in his soul. He went out of the body feeling unhappily toward the church, and when he got into the spirit-world, he saw the truth, and what good there was in it, and what evil there was in it, and he straightway attached himself to a band of spirits, who are laboring

Seance conducted by Theodore Parker; letters answered by C. H. Crowell.

Invocation

Oh Infinite One, oh Holy Spirit of time and eternity, we come to thee this hour to receive thy blessing, to praise thee for what thou hast bestowed upon us, and to invoke still further aid from thee. Oh Divine Power, oh Infinite Good,

we bring thee our hopes, our fears, our joys and our sorrows, and we lay them upon time's sacred altar, asking theo to bless them. But most of all. oh Lord, we pray thee for strength and a knowledge of truth. To know thy way, oh Lord, and to have strength to walk in it, is our greatest wish. Oh grant it and we soar on to those sublime heights in the soul-world that we so earnestly seek for. Oh grant our prayer, Great Spirit, and thy kingdom shall come to our souls and thy will shall be done by our hands and our hearts and all the powers of our being. Amen. June 20.

Questions and Answers.

QUES .- What information can you give us with regard to the spots on the sun?

ANS .- Those spots that are at certain times passing over the cun's disk, are mere openings in the luminous atmosphere surrounding the sun, showing the dark, opaque body of the sun. Simply that, and nothing more.

Q .- What produces the Aurora Borealis? A .- The North and South poles of the earth are constantly evolving from themselves electric and magnetic forces. The South pole produces the magnetic, the North pole the electric. By the action of the forces of the South pole upon the North, those electric lights called Northern lights are produced. It is supposed that they act upon the atmosphere in the luminous manner in which they are seen by mortal eyes in consequence of the combination of the magnetic forces from the

South pole. This I believe to be the most simple and the most truthful theory. Q.-Have animals a spiritual organization, and

does it continue to exist after death? A .- Yes, animals possess a spiritual organism. and that continues to exist after the crude physical body has been dissolved. But animals are gradually losing their animal identity by being absorbed by the greater power, the higher animal. man-magnetically and electrically, physically and sniritually absorbed, eaten up, appropriated for the use, for the unfoldment of the human, the highest grade of animal life. Yes, you will find animals in the spirit-world-all that you have here, and many that you have not.

Q .- Because we now possess a spiritual organism is that any positive proof that we shall coning line between the two; but there you can, and | not to destroy the church-the Roman Catholic | tinue to exist forever, and not be resolved back

Father Fitz James-a Mr. Mansfield, of New York City; they are very sure they can give what they wish to by his mediumship. So those people here. on earth who have lost friends by the "City of Boston" can hear from them, if they wish to do so, through Mr. Mansfield, of New York. I give Pthis information for them. My name. Patrick Power, passenger on board the ship, Good day. [From Halifax?] Yes. I think if you go down to the Exchange you will find my name on the record. [[have seen it in the published list.] All right, all right, sir. June 20.

Scance conducted by Father Henry Fitz James; letters answered by C. H. Crowell.

MESSAGES TO BE PUBLISHED.

Tuesday, June 21.-Invocation; Questions and Answers; imie Tubbs; Edward II. liarris, 2d Virginia Infantry, Co. , to friends; Mr. Roby; Gideon Sampson, of Steubenville,

o friends. ursday, June 23.—Invocation; Questions and Answers; Isaac Farrington, of Hartford, Conn., to his family; he Harris, of Venango, N. Y., to her sister; John Henry s. of Chelsea, Yt., lost from the ship "Orient," to his

Monday, June 27. – Invocation; Questions and Answers; Monday, June 27. – Invocation; Questions and Answers; Max Williams, of New York City; Poily Cutts, of Boston, to her nephew William; Ciara Darwin, to her father, in New York; James Denny; to his brother, in Liverpool, Eng. *Taesday, Jane* 28. – Invocation; Questions and Answers; Harriet Porter to Charlotte and William Kelsey, of Savan-nah, Ga.; Eben Perkins, of Frederictown, Penn., to his aunt; Neille Burns, of Cincinnati, to her mother. *Thursday, June* 30. – Invocation; Questions and Answers; William M. Thnekeray; Henri Lamoine, to his brother in Brest, France; Sam, Brownlow, to his former master, Gov; Bownlow; Sarah Frances Haumond, died in Frankfort, Germany.

minume al. 1 meckeray; atend Lamoine, to his brother in Brest, France; Sam. Brownlow, to his former master, Gov. Bownlow; Sarah Frances Hammond, died in Frankfort, Germany.
 Monday, Sepl. 5 -Invocation; Questions and Answers; Henry C. Wright: Alcinda Wilhelm Slade; Jean McGregor, of Glenwalla, Scotland, to her mother; James Garry, to Da-vid Burns, surgeon on the ship "John Adams;" Mary Brown (colored), of Boston, to her mother.
 Tuesday, Scyl. 6. -Invocation; Questions and Answers; Raiph Farnham: Katie Lougee, of Boston, to her sister Nei-lie: Johnny Garfield, of St. Louis, to his father; James Don ovan, of Boston, to his brother.
 Thursday, Scyl. 6. -Invocation; Questions and Answers; James Pave, to William Page, of Hoston; James Head, to his wife; Sarah Jane Shaw, of Saco, Me., to her grandmother; William II. Burton: Capt. William Parker, of Portsmouth, N. H., to his daughter.
 Monday, Scyl. 12.-Invocation; Questions and Answers; James Pave, to William Parker, of Portsmouth, S. H.; Mary P. Loxley, of West Philadephia, Pa., to her rela-tives; L. Judd Pardee; Patrick Power; Philip Stevens, of Galveston, Texas, to his brother.
 Tuetday, Scyl. 13.-Invocation; Questions and Answers; Alexander Clark, of Galveston, Texas, to his relatives in Malne: Lacy Jameson, of Boston, to her mother: Capl. Bas-sett, of the ship "Java," to his friends.
 Thuraday, Scyl. 5.-Invocation; Questions and Answers; Mazle Barrett of St. Louis, Mo., to her mother: Edwin M. Stantoni, Arthur P. Lapham, of New York City; Philip Col-lins, of Boston, to his brother.
 Monday, Scyl. B.-Invocation; Questions and Answers; John Costelo, of Lowell, Mass, to his brother; William New-bury, of Boston, to his grandson; Henry F. Jaques, to his friend Albert F. Taomas; Lucy Ann Adams, of Boston, to her mother.

mother. Tuesday, Sept. 20. — Invocation; Questions and Answers; William Henry Ford, of Nouth Boston; Hiram Patterson, of Philadeiphia; Jerusha, Beck, of Portsmouth, N. II., to her relatives; Annie Dow, of Plymouth, Mass, to her mother. Thursday, Sept. 21.—Invocation; Questions and Answers; John Grudid, of Boston; Hiram Stevens, of Fond du Eac, Wis; Hattle Glines, of Harrisburg, Penn., to her mother; Johnny Joice.

Joice. Monday, Sept. 26.—Invocation; Questions and Answers; William McDonald; of Gien's Falls, N. Y., to his son Walter; Mary Allen, of Long Island, to her mother; James Betley, died at the Toombs, New York City, to friends. Tuesday, Sept. 21.—Invocation; Questions and Answers; Mary Eliza Rodgers, of Haverhill, Mass., to her son Harry; James Hogan, of South Boston, to his son; Annie Grimes, of St. Louis, Mo., to her mother.

TRUST IN PROVIDENCE. — Mohammed once heard one of his followers say, "I will unlocse my camel, and commit it to God," "Friend, tie thy camel and commit it to God," was the advice of the prophet. . 4

LAZINESS.-Gibbon was very lazy. Gray wish-ed to be always lying on a sofa, reading eternal new novels of Grebillion and Marivaux. Fenton rose late. He died of sheer inactivity.-Disraeli.

medium, George L. Converse, in the city of Chicago, at the private residence of Russell Greene, and for some time conversed, with this gentleman and his lady; also conversed with Mr. and Mrs. Daggett, of Elgin, Ill. Upon that evening, and at the time I was in conversation with the abovenamed persons, I could distinctly hear the firing of heavy cannons, and saw the coffin that contained my remains; saw the procession, &c., as tailed my remains; saw the procession, &c., as they moved from place to place. I also conversed freely upon the parade that was being made of my exit from the form to spirit-life; was sur-prised at the change, and doubtful of its duration. A cigar was handed me. I took it in my hand; it was tangible to my touch; I smelt it; truly it was a cigar. It was lit for me, and I smoked it. It did me more good thon our cione I are smoked. did me more good than any cigar I ever smoked for after I had finished smoking, my mind was clearer, my vision more distinct; yet all this time I had control of another person. I was some-what bewildered; the medium was a smaller and younger person than myself. I had no s word, no uniform; in fact, it was me, and yet it was not uniform; in fact, it was me, and yet it was not me. Past and present were crowded upon my mind. Finally I mastered my thoughts sufficient ly to speak freely, and still continue to visit Mr. and Mrs. Daggett in their home in Elgin, Ill., through Geo. L. Converse, the medium, through whom I made my first visit hack to earth, after my exit from the form. I wish to say to my friends, the spiritual phi-losophy is the only philosophy that teaches and also gives proof of a future state of mind's exist: ence. There is no collusion in the teachings it

ence. There is no collusion in the teachings it inculcates, and it also teaches man the only prio-ciple of immortality. GEO. H. THOMAS.

Passed to Spirit-Life:

From Charlestown, very suddenly, Sept. 12, Mrs. Pamelia. wife of Robert Turner, Esq., aged 65 years.

wife of Robert Turner, Esq., aged 65 years. Ifaving been personally acquainted with Sister Turner for more than twenty years, I am inappy to bear testimony that she was not only a firm and consistent believer in the spiritual philosophy, but had in person those noble and essential qual-ties which are so requisite to adoin and beautify the femsie character. I ever found her ready to converse upon topics of a spiritual nature: in fact, her soul scemed to live and breath in that divine element. She has often remarked that *Death* in that divine element. She has often remarked that *Death* is a higher and more congenial condition, where the spirit could enjoy in full fruition its longings and aspirations that left four sons (most of them merchants in foreign cities) and an only daughter, also a kind and indulgent husband, to mourn her sudden departure. Although the darkness of the grare the sclosed over her entrily prospects, yet we feel nasured that the glorious light of heaven has dawned upon her immorial spirit. Destination of the state of the state of the spirit the spirit here for the spirit.

From Dummerston, Vt., Sept. 14, of consumption, Mrs. largaret B. Spaniding, aged 48 years 9 months 7 days.

Surgaret 13. Spaniding, aged 48 years 9 months 7 days. She was a firm believer in Spiritualism, having received icomostrations of continued existence not long after the 'death'' of her husband, which occurred fifteen years are bout eighteen months ago a loved daughter passed from hi arthiv sight, from the same disease. About six hours after ne release of Mrs. S. she presented herself to the vision of he writer (who had nover before seen her, and was by him lescribed to the friends who were present, who at one dentified her. She will be average the state of the release of Mrs. S. ste presented nerset in the virier (who had never before seen her), and was by in-the writer (who had never before seen her), and was by in-described to the friends who were present, who at once identified her. She will be remembered by a large circle of acquaintances as an earnest, cheerful, good woman, who bal always a smile for all, who was ever ready (while able) to always a smile for all, who was ever ready (while able) to always a smile for all, who was ever ready (while able) to always a smile for all, who was ever ready (while able) to always a smile for all, who was ever ready (while able) to always a smile for all, who was ever ready (while able) to always a smile for all, who was ever ready (while able) to always a smile for all, who was ever ready (while able) to always a smile for all, who was ever ready (while able) to always a smile for all, who was ever ready (while able) to always a smile for all, who was ever ready (while able) to always a smile for all, who was ever ready (while able) to always a smile for all, who met the change with the joyfal eageness which come so appropriately and naturally to those who, like her, have deeply imbibed the principles of our beautiful philosophy. Services by J. MADISON ALLSY.

From Hartford, Conn., July 23, of cholera infantum, Bartle Louis, youngest child of R, C, and C. L. Bill, aged 1 years onths and 11 days.

Welcome our darling one. oh, angels of gladness, From our desolate hearth to your beautiful band; Wink garlands of flowers from the depth of our sadness Weave a mansion of love in the bright Summer Land. When the deep shades of night shall have wrapped us in gloco Or the shadows of thought shall have wrapped us in gloco We will think of him still, as one of our number, Only gone to a land where the flowers e'er bloom.

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MRS. A. B. LOVELL, and MIN. J. C. DUTTON, Magnetic and Clairyoyant Physicians, No. 1 Hanson-street, Boston.

4w⁻⁻-Sept. 26. MRS. M. M. HARDY, 125 West Concord street, Boston. Circles Wednesday and Sunday evenings. Sept. 12.-13w^{*}

PSYCHOMETRY,-MRS. M. C. BOSTWICK, Paychometrist and Clairvoyant, 10 Pine street, Boston. Sept. 12.-4w*

MRS. M. A. PORTER, Medical and Business Clairvoyant, No.'s Lagrange street, Boston. Sept. 19.-3w*

MIS. OBED GRIDLEY, Trance and Test Business Medium, 44 Essex street, Boston. 4w*-Sept. 12 SAMUEL GROVER, HEALING MEDIUM, NO. 23 Dix Place (opposite linevard street). Sept. 5. MRS. M. DANFORTH, Eclectic and Magnetic Physician 43 Wall street Boston. 2w*-Sept. 26.

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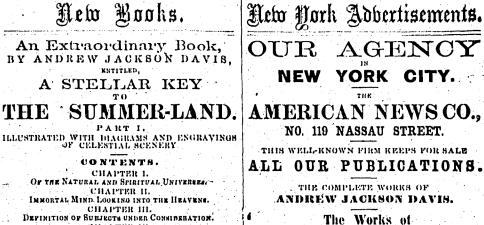
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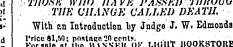
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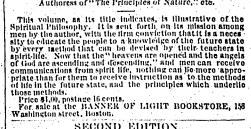
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Pursuant to call that the American Association of Spiritualists would convene in Richmond, Ind., delegates gathered in Lyceum Hall, of that place, Tuesday morning, Sept. 20th, 1870. At 101 A. M. Hon, J. G. Wait, President of the Association;

Hon. J. G. Wall, President of the Association, called the meeting to order. Mr. William Harris; of the Richmond Lycenni, sang in a fine manner "The Beautiful Hills," fol-lowed by an invocation by Mrs. S. E. Warner, of Connecticut.

The President announced that the first thing in order was the perfection of the organization for the business to be transacted. Delegates handed in their credentials. The following States were represented: Vermont, Messachusetts, New Jer-sey, Connecticut, Pennsylvania, Maryland, Michigan, Delaware, Indiana, Illinois, Ohio, Minnesota, Kentucky and Louistern Centucky and Louisiana. The following committees were formed:

The following committees were formed: On Business - J. R. Robinson, Illinois: Jacob Weaver, Maryland; Mrs. H. F. M. Brown, California; Oliver Stevens, Ohio; Mrs. E. H. Barnes, Michigan; Moses Hull, Indiana, On Resolutions-Peter P. Good, New Jersey; Sahin Scott, Vermont; Geo, A. Bacon, Massachu-setts; Anna Towrie, Pennsylvania; John Frist, Budanes I. P. Bablicon, Illinois, R. S. Smith

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Warner, Connecticut; Bacon, Massachusetts; S. E. Warner, Connecticut; Beier P. Good, New Jer-sey; — Chanpel, Dannsylyania; R. S. Smith, Delaware; Levi Weaver, Maryland; L. D. Wil-son, Indiana; A. A. Wheelock, Ohio; John E. Titus, Illinois; J. K. Bailey, Minnesota; Mrs. Jannia Gerris, Lanisiane,

Thus, innoise J. K. Daney, Sinnesota: Mrs. Jennie Ferris, Louisiana. A Committee on Finance was also appointed. The Frustees of the Association then submitted the following report, through Dr. H. T. Child, of Distribution leaders. Philadelphia :

ANNEAL REPORT OF THE EVALUE OF 2100 STEES. Another year, freighted with vast possibilities; with grand results to humanity, has passed away, and it becomes our duty to report a history of the Association for this period. At the last annual meeting, several important alterations were made in our constitution, one of which made a change in the terms of membership, reducing the natural contribu-tions from \$5 to \$1. It was believed by some that a much larger number of the friends of the cause would be induced to contribute to its finds, and thus chalde the Board to ac-complete a greater work. By the report of the Treasurer, however, it will be seen that this was not the result. Un-forther these creating have, the Board dot not feel warranted in continuity any of their indexications, or employing oth-ors. It remarks to be seen which the this usion of the county grats. We deductive the the will result along the country grats. Use the heat the mission of the American Association has been completed. On the con-trary, we feel that its labors have parcely commenced. Years of path at that all choirs have proved to the required to dy tap its resources and place it in a condition to perform its that in the grade have and the sould be required to a start in the grade have a start the mission of the American Association has heat completed. On the con-trary, we feel that its habors have pracely commenced. ANNUAL REPORT OF THE LOADS OF TRUSPERS. Years of path 1, tool and correct (ffort) will be required to develop its reconcess and place if in a condition to perform its part in the grand morement which the spirits have imaginated in our day. The Board as a representative of the Association, cannot do much without the hearty co-operation and sympathy of its members. Yet we are con-vinced that, as a part of the great machinery which is to move the world to higher and better conditions, this Associa-tion has to place, but to foster and encourage the same, by promoting the great able of union all over this conti-nent. The question whether this Association is competent nent. The question whether this Association is competent to sustain missionary labors in those fields where State organizations have not been established, has not been fully organizations have not been established, has not been fully settled. Our experience has been, that, in proportion to the number of local and State organizations, has been our success. We recommend an amendment to our constitu-tion, so that, where State organizations exist, each local society or Progressive Lyceum may recommend a member from its number to the State society, and that society may be authorized to send such delegate to this Association, so that every Association and Progressive Lyceum us haven that every Association and Progressive Lyceum may be represented. Where thire are no State societies, those

represented, where there are no state sometics, those local societies and Progressive Lycentas may be represented in like manner in this body. Next in importance to true, earnest sympathy, and a de-sire to promote our angel barn cause, is the Hberal contri-bution of means by which the Association may be enabled to carry forward its work. We therefore recommend the Association for consider the basis means of promoting here. Fire to promi to carry forward, its work. We therefore recommend the Association to consider the best means of promoting har-Association to consider the best means of promoting har-mony among ourselves; and, for this purpose, we suggest that some specific object be presented. It was hoped that the establishment of one or more colleges, under the care of Spiritualists, would form a basis of union on which the scattered elements and forces of Spiritualism might be united, so as to produce such practical results as would bless humanity. The subject of education in all its various ramifications, is of the first importance. Spiritualists know that not only this life buy all eleminy is to be devoted to the education and unfoldment of the human soul; and we knew that, upon proper care in the earlier career of human-ity, depends very much of the happiness and unfoldment. after 11%. The efforts of the friends in various places for establish-ing and sustaining Children's Progressive Lycenums have been in answer to this great hymanitarian demand. We think a portion of the bibors of this meeting should be appropriated to the consideration of this highly important without the neuronal with each start was readen ject. Let us take counsel with each other here, and do all we can to encourage and strengthen our brothers and sisters, all over the land, to seek to carry forward this great sitters, all over the land, to seek to carry forward this great work, the practical results of which must be apparent to all. Of the progress of our cause during the past year, we have abundant evidence. In many sections of the land, there has been a great increase in the spiritual manifesta-tions—in many places, with those who are in no way em-nected with Spiritualism; and it is well for these that the Spiritualists who have been ploneers in this work can ald them no solving the matter, and thus enable them to avoid much of the suffering which has resulted, in all the ages of the work from kinemane and a want of autored its of the the world, from Europanee and a want of appreciation of the spiritual causes which are everywhere operating around us. The term of office, as Trusters, of Geo. A. Bucon, of Massachusetts, and Mrs. H. F. M. Brown, Illinois, expires

tarests, missionary enterprises, tract distributions, lyceum moyoments, religious culture and affiliations with Free Reli-gioniats, Railcais, Ugitarians, and all literalists laboring for the emancipation and redemption of homanity. It is time there was union anong ourselves and a general under-standing of all liberal force. There may be little intellectual assimilation; there may be diverse elements. But upon the broad principles of di-vine existence—the brotherhood of Lingurity, the industry of angels, the uplifting law of progress the importance of religious concertation to the good, the beautiful and the true, and the necessity of pure lives to secure lappinges in any world—upon these principles as a basis, sumed by genuine heart-fellowship, may all noble souls stand—stand, pulse beating to pulse, a solid phalan of workers with the good of earth and the angelic of the heavens. My heart warms toward you and all the carnest liberalists of the country—ay, of all countries, for the universe is my home.

I trust the present National Association will pass a reso-

I trust the present National Association will pass a reso-lution asking the nations in the name of justice and human-ity to settle their disputes by diplomacy, arbitration, or con-gresses of nations, rather than by such wholesale butchery and bload-hed as is now criminoning the vineyards of France. From further acquintance with Spfitualists in Asia Mi-nor, Constantinople, Sinyrna, Greece, Sicily Italy, Germany France, Eucland, Ireland and Seutand. I think the time has, the mention for culturation of a Weikle's Northurbit Constantinople. France, England, Ireland and Southin, a think for time may fully come for all models. Sprithualist Convention, to meet in London. New York or Paris, a year from this fall, or the following spring. Let such a resolution be paised. It will tend to fraternity and harmony. Most truly thine, J. M. PERLES.

The Committée on Amendments of the Consti-

tution of the Association, reported as follows:-(1). That in Article 5 Section 1, three Trustees instead of five shall constitute a quorum, provided the action of said quorum shall be submitted in writing to the members of the Board not present, and if a majority of the Board approve there-:

of, the same shall become valid. (2). Strike out Sections 2 and 3 of Article 7

(3), Insert the following, to stand as Section 2, Article 7, of the Constitution: Each active State and Territorial organization of Spritualists within the limits of the United singing. States of America shall be entitled to one delet Afterne gate for each fractional fifty members of said or-ganization, and of each working local society and Progressive Lyceum within the boundaries of such State or Territory; provided that only general organizations shall be entitled to repre-sentation from any State or Territory. Each Province of the American Continent shall be enther titled to one delegate for each working association within its limits, and the District of Columbia to two delegates, also each active local society and Progressive Lyceum of any State, Territory or Proyince, which has no General Association. The report was adouted.

Mrs. H. F. M. Brown and H. T. Child were delegated to prepare a paper relative to our arisen brother, H. C. Wright. Later in the Convention they presented the following, both of which were

adopted Mrs. H. F. M. Brown read as follows:

Mrs. H. F. M. Brown read as follows: Another worker has gone to the Morning Land. Henry C. Wright was the prisoner's friend, the ohiddren's friend, the work's friend. He knew no North, no South, no sex of soul. Where his works of comfort, counsel and warning were needed, they fell like peace on stormy Gallee. In the going of Henry Wright we have not lost a friend or helper; he is still with us working on as in the past. We thank him for leaving to us a rich legacy of good words and works. We blees him for his bleesing. We are stronger for his strength, haver for his courage, better for, his having lived among us. Let us, in memory of him, be faithful to principles, frue to courselves; strive to gain the heights where he now stands,

ourselves: strive to gain the heights where he now stands, hereby proving ourselves worthy the fellowship of Henry

C. Wright

H. T. Child read as follows:

HENET CLARKE WRIGHT —In the beautiful fulfilment of the great law of progress, our friend and brother, Henry C, Wright, has been promoted from the school of earth to that d the higher

After a long life of faithful devotion to God, through hu-manity, this blessed change has come to him. We know that he needs no enlogy for us. We are impressed with the solemn fact that a life devoted

to the interests of mankind and the reception and unfold-ment of truth was not only a blessing to him in time and now on the shores of the land of spirits, but that it is a rich wave become the discussion of the land of spirits. now on the shores of the land of spirits, but that it is a rich legacy bequenthed to humanity. Today we hear the echoing notes of his voice sounding across the narrow stream that divides un-saying. Be faith-ful to principle : be true to your own highest couvictions of right: "be what you approve" stand up firmly for these, though anathemas and persecutions fail upon you. Make yourselves true men and women by standing upon the rock of eternal principles, and you need have no fear of Gods, angels, men, or devils. In so far as I have been faithful to principle, I would have you go and do likewise. Set up no idols. "Be what you ap-prove," as our Brother Herry said. A letter from licey, Mr. Haddock was read, and

Thus they are compelling them to choose between the alternatives of having only a common public school education, or being compelling them to choose between the alternatives of having only a common public school education, or being compelling them to choose between the alternatives of having only a common public school education, or being compelling them to choose between the alternatives of having only a common public school education, or being compelling them to choose between the alternatives of having only a common public school education, or being compelling them to choose between the alternatives of having only a common public school education, or being compelling them to the loss of education, or being compelling to the theology; therefore,
In so far as 1 have been faithful to principle, I would have you approve," as our Brother Henry said.
A letter from Itev, Mr. Haddock was read and referrid to the Business Committee.
Mrs. H. F. M. Brown delivered a fine address on "The Cause in the far West."
A/ternoon Session.—Singing by the choir. The Lyceaum question was considered at some length. Opened by A. A. Wheelock, of Ohio, in an interning speech, followed by Mrs. S. E. Warner, Cephas B. Lynn, Hon, J. G. Wait, Moses Hull, Mr. Shaffer, of Cincinnati. This gentleman was superintendent of the first liberal Sunday school in America in 1858. Others followed, and the dispusition of a second bis compliance of each of the first liberal Sunday school in Mamerica in 1858. Others followed and the dispusition of a second bis matter than in the maniformation of the first liberal Sunday school in Mamerica in 1858.

deprecate the provalence of these relics of barbarism—Capi-tal Punishment and War; that in the name of universal Jus-tice and Humanity, we urge, with all possible emphasis, upon the attention of all the nations of the cartb the settle-ment of their disputes by diplomacy and arbitration, before a Congress of Nations.

Resolved, That we recognize in the Children's Progressive Lyceum an Indispensable agency in the development of children into a manhood and womanhood of spiritual free-dam

dom. Resolved, That we recommend the general adoption of the "Lyceum Gulda," belleving it to be a valuable acquisition to the Lyceum movement; and we also urgo the necessity of cordially supporting the Lyceum Banner. Resolved, That the evils of tight dressing and other fash-younble folbles are to be deplored, and that, as Spiritualists, we enter our protest against these evils, they being destruc-tive to physical life, as well as to spiritual growth. I Resolved. That we recommend to the women and girls of our Progressive Lyceums some simple and uniform cos-time, that shall give them the free use of all their muscles and limbs in the gymnastic exercises of the Lyceum. Resolved, That the salvation of the world depends, in a great, degree, upon the conditions surrounding each one at.

Resolved, That the salvation of the worlding cach one at birth, and that only those who are barmoniously mated, physically and mentally, are fitted to become parents. Resolved, That we, as reformers, know no sex of soil ; we hold that men and women are equally endowed, equally responsible for Nature's gifts, and should be equally represented as the ball that.

sented at the ballot box. Resolved, That we call upon all women to labor for their own support, believing that a life of dependence is a life of degradation.

Recolved. That it is the duty of women to help each other,

Realized, That it is the daty of women to help each other, and to unite hands, heads and hearts, with men, for the ed-ucation and elevation of humanity. *Resolved*. That in advocating the reduction of labor, we demand that the practical fulfilment of the principles of common justice shall be extended alike to the emigrant of every clime, as to the native of the American soil,

Their report was adopted.

Resolutions were also passed, thanking the Railroad Companies for passes; thanking the Richmond friends for their generous hospitality; and thanking Mr. Harris, of Richmond, for his

Afternoon Session.—Singing, followed by an in-vocation by Mrs. Addle L. Ballou, then an ad-dress by Miss Nettle M. Pense. The Committee on Amondments reported fur-

To strike out Article 4, and substitute the fol-

 Tepre-Each
 To strike out Article 4, and substitute the fol-lowing in its place:

 be 6m
 Section 1.—The officers of the Association shall be a president, Secretary, Treasurer, and six Trustees, who shall ubin to enstitute the Executive Beard of the Association, not more ety and than two of whom shall reside in any one State, Territory, Province, or the District of Columbia.

 m. The
 Sec. 2.—Sail officers shall be elected by ballot. The Pres-ident, Secretary and Treasurer shall be cleeted annually, and serve until their successors are elected. The terms of re delete

office for the Trustees shall be for three years, in classes of two each, two of whom shall be elected annually. *Sec.* 3.—The Presidents of apy State, Territory, District of Columbia, or Provincial Association shall be *ex-officio* Vice Presidents of this Association, on payment of the member-ship fee provided for in the Constitution, but not members of the Executive Board. *Sec.* 4.—The Treasurer shall give bonds in such amount as the Executive Board. Such a child officers and officers of like character in regularly organized holles, and their term of office shall commence at the close of the Conven-tion at which their successful be lected. tion at which their successors shall be elected.

The following resolution was carried in relation to Rev. Mr. Haddock:

Whereas, The American Association of Spiritualists having been challenged by the Rev. Geo. C. Haddock to a discus-sion of Spiritualism; *Resolved*, That while we as a body cannot accept a chal-lenge-from any and every person who may see fit to issue such challengo, we would be happy to meet any one who comes forward as the representative of any responsible re-lighted. ligious body.

It was also suggested that speakers should always hold themselves in readiness to meet the opponents of Spiritualism.

The Committee on Education submitted the following report, which was adopted. A Wheelock was Chairman of this Committee:

REPORT OF THE COMMITTEE ON EDUCATION. Your Committee view with regret the almost universal apathy of Spiritualists on the important matter of Educa-tion. While the Catholic and Protestant world are sparing neither time nor money in the education of the youth of our land in their thousand and one dogmas, Spiritualists, as a body, have as yet made no practical effort for the physical, mental, moral and spiritual education of their children Thus they are compelling them to choose between the al-ternatives of having only a common public school education or being compelled, in connection with their further educa

We see no other way to remedy this matter than in the immediate establishment of a sec col or series of schools in harmony with the teachings of our philosophy. We there-fore recommend the immediate organization of a joint stock company, with a capital of not less than \$25 000, with the power of increasing its explaint to \$100,000; that this stock be divided into shares of \$50 each, payable in five annual payments; none of the stock to be collected until \$25,000, at least, have been taken. As soon as the stock is taken, inducements can be given to various localities for the loca-tion of such school or schools. This school to be conducted entirely on a manual labor basis, the graduates of which shall not only receive a scientific or classical but a therough business chall be so con-nected with the school, that scholars shall be so con-

shaping of his destiny is in her hands. How important is it, | to extend him a hand, he might be helped out of shaping of his desting is in ECT hands. How important is in then, that every facility for education, hygiene, moral and general, sh uld be hers, and which, she, is now deprived of, even a share equal to men; in that she is debarred from entering colleges, where these and kindred branches are taught, the knowledge of which would enable her to main-tain herself by an honorable and legitimate profession or business, either as physician to her own sex, as Nature de-signed her to be, or in the many pursuits she is equally Tain hereit by an nonorano and regitinate procession of business, either as physician to her own sex, as Nature de-signed her to be, or in the many pursuits she is equally adapted to. In consequence of which, and in consideration of the smaller sums paid her for her labors, she is often com-pelled to marry for a home, where, in disappointment and ignorance, are reared the off-pring of unhappy and untimely marriages, the unfortunate victims of temptations, vices and crimes. And because woman, having the responsibility of the molding of these minds, is continually surrounded by conditions that are dieastrous to the divine plans of her in-spiring mission—because she is subject to these conditions, rithout the power on her part to change, remove, or have a voice in the making of laws for her protection, we desen it oppression, and demand for her the just power to decide and net upon the laws, and remonstrate against such as inflict upon her or her children uumerited penalities. And inasmuch as our Government claims to offer pro-tection to all of its subjects, giving to the foreign horn chil-dren of its adoption the right to franchise and to legislate, then, by extending to them the means of revising laws that

dren of its adoption the right to franchise and to legislate, then, by extending to them the means of revising laws that may become oppressive to them, and withholds from woman the rights of citizenship, by giving her no elective voice, while it is enacting laws that shall punish her offences and violation of said laws, that controls and makes distribution of her property and levies taxes upon the same, and oven makes disposal of her children, while she must only submit, we therefore deem it only just to demand the power to ex-ercise this right, too sacred for further denial—the speedy recompliant of citizenship, which can come only with placing. recognition of citizenship, which can come only with placing in our hands the *ballot*, and to this measure we would call

In our hands the ballot, and to this measure we would can your attention and invite your carnest cooperation. Feeling that freedom does not consist in being governed well, but rather claims a just share of that power that makes no ruling agents, and responsive to the public good, we ask a just share of that public trust that alone shall make us worthy clitzens, and with that freedom that shall make the national interests our own, that we may better mold the future statesmen, whose better rule shall shape a better gov-ernment, and enhance the interests of all mankind. ADDIE L. BALLOU, Chairman Committee,

Evening Session. — A general conference took place, participated in by all the speakers and many delegates. Dr. Haskell made a statement of affairs in Ancora, N. J., concerning a property there that could be purchased to establish a school upon.

"Ipon. Levi Weaver, of Baltimore, Md., Thomas M. Clark, Ill., and Peter P. Good, New Jersey, were appointed to investigate the matter. After excel-lent speeches all round and the kindly greetings, the Convention adjourned sine dic.

[Mrs. H. F. M. Brown, in her speech on the Lyceum question, the afternoon of the second day, said, "I had some one hundred dollars put into my hands at the Rochester Convention, for the my mains at the inclusion of the convention, for the purpose of paying premiums for stories and dra-mas suited to the Lyceums. There have been many stories written, but as yet no report has been made." Mrs. Brown asked what she should do with the money. The Convention authorized ier to use it, as her judgment dictated, for the benefit of the Lyceum children.]

the Banner of Light desires to express his thank- is totally depraved and must be regenerated fulness to the officers of the Convention for cour- | by the Church or the soul must be lost. Let us tesies received. The report is as perfect as it have some where it is taught that Nature is pure could be under the circumstances. Some items and true, and of divine origin, and only needs to are down in different order from which they oc- be cultivated, guided, and unfolded to make curred. The Convention was a success. We trust man and woman as perfect as finite beings can that errors in the report, if there are any, will be be, and where can be also taught the truth that charitably dealt with, as duties incident to the this ephemeral life is only the beginning, the Convention withdrew the reporter's attention gestation of a life beyond, where all these errors from the specific line of noting the order of things | must be corrected, and the soul attain its manas they transpired. C. B. L.

EDITORIAL CORRESPONDENCE.

FORT SCOTT, KANSAS.

Sept. 17th, on our first visit to Kansas, we reached this new and enterprising town of Eastern Kansas, near the Missouri State line. It is an imnortant railroad centre: a fine location, with rich prairie lands cheap and abundant around it. It has about five thousand inhabitants, rapidly increasing, and no doubt will to ten or fifteen thousand within five years. It has an abundance of good coal, building stone and water lime, (cement) all easy of access. The site of the old fort, or rather barracks, is a very pleasant location, with commanding view of surrounding country. This is no doubt one of the best locations in the West for families with small capital, and able men who had been identified with the Unitarian and willing to labor; healthy, with rich and cheap movement from the beginning, and who were,

the slough, we have no doubt; but what this has to do with the "blood of Jesus," we cannot see. The blood of goats and rams was once supposed to wash away sins when they were slain at the sacrificial altar; but even in this sense the blood of Jesus has no relative value, for he was not slain, nor offered as a sacrifice, but put to death as an infidel, a heretic, a blasphemer of the Bible and its holy religion, by those who, of all people on earth, had the best chance to know what were its precepts, and how it taught. It was only an afterthought that put him in as a sacrifice and offering for the sins of the world. Offerings are made by worshipers, and not as a punishment of the victim, as in his case.

ORGANIZE.

There is more talk about local organization than at any previous time of our history. The difficulty seems to be in agreeing upon a general plan of organic action. There are still many narrow minded nersons who would soon make a sectarian society fully as objectionable as those of the churches and as sure of destruction as they are, sooner or later, and our spirit friends seem desirous to prevent these, while those founded on the basis of human brotherhood that excludes none who wish to participate from the advantages and benefits of fellowship and consequently of improvement are approved, and so far as they have been tried are successful. To us it seems a significant sign of the true basis, and we recommend our friends in every locality to invite all who desire to know the truth and are willing to seek it and examine all evidences of new or old truths, to come to gether, and let every brother and sister, who will attend and contribute to the expenses, be recognized as a member and have all the benefits, priv ileges of membership and fellowship.

These free religious societies should at once be made legal organizations under the laws of the State, and wherever practicable lots secured and temples of religious liberty erected, where the truths of Spiritualism and all other truths can be taught and knowledge increased, and the race advanced and improved. It is time there were some temples dedicated to Nature; some that can vindicate her from the gross slanders and base imputations that have been so long heaped npon her by the sectarian world. Thousands of tem-NOTE BY THE REPORTER. - The reporter of ples are sounding with the falsehood that nature and womanhood, and enjoy the blessings and bounties of Nature.

THE UNITARIAN EXTREMES.

"X. Y. Z.," in the Christian Register, under the heading of "Who raised the Fogg?" lays the whole subject bare, and comes down like an axe with cutting blows on the radical wing of the Church. He says:

"For nearly thirty years after the Unitarian denomination took definite form, there was harin regard to doctrines, and also to the methods of promulgating them, was as complete as in any other sect. But, in process of time, ideas as foreign to American Unitarianism as Protestanism s to Romanism, or Universalism to Calvinism, began to find advocates among those who were connected with the Unitarian body.

From the time when these foreign ideas were irst taught in connection with Unitarianism, or declared to be an improvement upon old fashion ed Unitarianism, remonstrances against them, numerous and earnest, were put upon record by lands, and a very liberal religious sentiment. Prof. Taylor, well known to many of our readers, ot more susceptible of proof that William Ellery

OCTOBER 8, 1870.

On motion of J. K. Bailey, the report was adopted.

After singing by Mr. Harris, the Convention adjourned till 2 P. M. Afternoon S. ssion - After singing, Mr. Robinson,

from the Business Committee, reported. A Con-ference of some length followed, participated in by many. Henry T. Child moved that a committee of five.

be appointed to prepare an address on equal rights. Carried. The following persons were elected on that committee: Mrs. Addie L. Ballon, Mrs. Ellen Childs, Mrs. H. T. M. Brown, Hon. J. G. Wait and A. guar Code G. Wait and Agnes Cook. Mrs. S. E. Warner, then delivered an address.

Evening Session .- Singing by Bro. Harris. The President then introduced Mrs. Addie L. Ballou, who, delivered a lengthy address. She was followed by Moses Hull, who spoke on the " Mission of Spiritualism.

SECOND DAY.

Morning Session -- Invocation by Mrs. Colby. Conference one hour. The Secretary read the following letter from J.

M. Peebles: LETTER FROM J. M. FERRIES. DETTER FROM 4. M. FERDLES. To Hon. J. G. Wait. President American Association of Spiritualists: Innucliately after resolving some ten days since, to attend the Seventh National Association of Spirit-ualists. I prepared an address to deliver upon: the occasion, under the following captions: I. Spirit phenomena, and their uses. II. The spiritual philosophy and doctrines, with their tendencies.

tendencies. III. The practical, and its pressing necessities. A sudden linness prevents my attendance. None are as disappointed as myself. But while absent in body, writing these lines in bed. I am with you in spirit, and 1 trust the good angels, under the providence of God, are showering upon you the sweet inspirations of harmony, peace, and fra-ternal feelings of mutual good will. Rome was not built in a day. It took the great Columbus seventezn.ears of life-toil to procure the ships that discor-

Rome was not built in a day. It took the great Columbus seventeen.cers of life-toil to procure the ships that discor-ered a new world. If the National Association has not ne-complished all that its most sanguine friends desired, should it be abandoned? Could wiedom dictate such a rude retro-gressive step? If this Association thus far has not been-is not what it ought to be, "Stick," as Senator Sumner wrote to Stanton, and make it what it ought to be. Organization-God's inctnod-is life. Di-organization is death. Each dual inviduality is an organization. Is not the family organized? Are not Lyceum organizations and State organizations well? Then, why not a National Asso-clation or organization, composed of our best men and wo-men, constituting a sort-of moral Sanhedrim, to coursel to-gether upon pratical matters-such as the uses and abuses

gether upon pratical matters-such as the uses and abuses of Spiritualism, such as universities and all educational in-

when the private state

cussion of this question called forth most excellent thousait.

Mrs. Mossop, of Dayton, Ohio, a new speaker, made a very eloquent speech. The Convention then proceeded to the election of officers. The following were chosen: *President*—Mrs. II, F. M. Brown, Chicago, III.

Sceretary-Henry T. Child, M. D., Philadelphia,

Treasurer-Levi Weaver, Baltimore, Md. Georgo A. Bacon was reflected as a Trustee Agnes Ravis was also elected to that position. Erening Session - The evening was taken up with an exhibition of the Children's Progressive

Lyceum, of Richmond, The large hall was well tilled, and everything passed off admirably.

* THIRD DAY.

Morning Session.-Singing by the choir. Invo-cation by Miss Nettin Pease. George A. Bacon moved a vote of thanks to Hon. J. G. Wait, the retiring President. Carried, Mr. Wait responded in fitting words. A conference followed of some length. The

Mr. Hampton, a Shaker, was invited to speak. He made an excellent speech, detailing some of the leading ideas of his school. the leading ideas of his school. George A. Bacon introduced the claims of the American Liberal Tract Society in A effective manner, and also announced the formation of a Soldier Leader of the formation of a Spiritual Lecturers' Club in the East. The Treasurer of the Association submitted the

following report, which was accepted: Moneys paid out, \$161.50

received.... $155,22^{\circ}$ Deficit. 😳 Henry T. Child moved that a committee be appointed to consider the feasibility of calling a World's Spiritualists' Convention. Carried. The Committee is composed of the following named persons: J. M. Peebles, Henry T. Child, Irs. H. F. M. Brown, Col. D. M. Fox, Mary F. Hunt.

The Committee on Resolutions-Peter P. Good, Chairman-reported as follows:

Whereas, The primary lesson of Nature teaches the inherency of organization; and,

herenoy of organization; and, Whereas, Our common experience demonstrates the ne-cessity of combination and association for practical puroses : therefore. Resolved. That in accepting the solemn truths of history

and analogy relative to all great religious ideas, we fully be-lieve and afiltm that it is in the economy of Progress for Spiritualism to come into organic life, as a distinctive reli-

glous movement. Whereas, The phenomena of modern Spiritualism, the last twenty-two-years, of a physical and mental character, have brought, thousands from nihelsm, infidelity and all forms of religion, to a knowledge of immortality, in the place of entire disobedience or blind faith in the same; Resolved, That the phenomena of Spiritualism present the doctrine of immortality as a matter of scientific demon-

tration. Resolved, That a new religious philosophy may be elabo-

Resolved, That is new religious princeoppy may be claber rated from the facts of modern mediumship. Resolved, That it is the duty of Spiritualists to assist media in ways and means for special culture. Resolved, That the movement which has partially been put into execution by adopting "the words, God and Jesus Christ," to be incorporated in our State and National Con-stitution is entirely contrary to the going of our institustitution, is entirely contrary to the genius of our institu-ions, and it is urged that all lovers of free institutions

tions, and it is urged that all lovers of free institutions shall resist every attempt in its adoption. *Resolved*, That we recommend our societies, to the extent of their ability, to employ speakers for a longer period than a month, as is now the usual practice, believing that, their settlement for a longer time among the people is better for speakers and people

speaker and people Resolved, That the compulsory reading of the Bible in our *Resolved*, That the compulsory reading of the Bible in our common schools is in direct opposition to the spirit of free-dom, as it infringes upon a large number of the supporters of them, forcing upon their children a religious teaching which they, the parents, disappore. *Resolved*, That the condition of Peace is the ultimate of the practical operations of the principles of Spiritualism; and regarding human life as a high test of civilization, we

lected with the school, that scholars shall be able, if neces

nected with the school, that scholars shall be able, if neces-sary, not only to pay their board, but their tuition, by physical labor. Your Committee further recommend that this Association appoint a Committee of nine persons, who shall have the power to organize said stock company, procure a charker, open books for subscription to stock, and send its agents out to solicit subscriptions and donations for said enterprise.

THE PLAN OF WORK.

As economy is a primal consideration in all business transactions, and to save the labor and expense of a sepa-rate business organization with which to secure subscrip-tions in stock, and collect funds for the object, as well as to secure the sympathy and active coöperation of Spiritualists as fully as possible, we recommend that the organiza-tion known as the Children's Progressive Lyceum shall be created as the logituate argance by and through which the regarded as the legitimate agency by and through which the

regarded as the legitimate agency by and through which the means shall be raised. That where State and Territorial organizations exist, the Lyceums and Spiritual Societies within their limits are re-quested to act as agents to collect funds and secure stock for this purpose; the stock and funds thus obtained to be deposited with the Treasurer of such State and Territorial organization, subject to the direction of its officers.

That in State and Territories where no general organiza-tion exists, the different Lyceums and Spiritual Societies act as agents in scentring these means for educational pur-poses, and that sail Lyceums of such States and Territories elect a "Board of Receivers," who shall have the control and disposition of such funds.

In connection with this was stated the following proposition ;

Ing proposition: I propose to donate to the cause of industrial education \$25,000 or more in land, buildings and improvements at Ancora, N. J., in consideration that an equal amount be made up by other parties for that purpose. Immediate action to be taken upon the subject. (Signed) George F. HASKELL.

On motion of Cophas B. Lynn, the duty of nomi-nating this working committee of nine was given to the Committee on Education. This Committee retired, and reported the following persons. Their report was adopted:

Hon J. G. Wait, of Sturgis, Michigan; Mrs. Ellen M. Child, of Philadelphia, Pa.; Mrs. Addie L. Ballou, of Illinois; A. J. Davis; Moses Hull, of Hobart, Ind.; Mrs. Lou. H. Kimball, of Chicago; A. M. Wiecheck of Cheveland C. and Orabar. A. A. Wheelock, of Cleveland, O., and Cephas B.

Lynn, of Charlestown, Mass. Mrs. Addie L. Ballou, from the Special Com-mittee on "Equal Rights," read (some time prior to this) the following address:

To the Screnth National Concention of Spiritualists: FRENDS-In consideration of the great underlying princi-ples embodied in the teachings of the Harmonial Philosophy, relative to causation and result, through the investigation of which we have become aware that the present disastrous

of which we have become aware that the present disastrous condutions of society, among which are ignorance, destitution and crime, and their attendant distresses, are but the results of past conditions, over which we had no control, but which we have power to alleviate in future, and which we deem a sacred trust and duty placed in our hands by the angel world to do all in our power to advance the best interests of society—we beg, therefore, to press before your consider-ation a few facts, the existence of which are barriers to our successful and speedy progress and dovelopment, and a dis-grace to a republic boastful of its freedom and the just dis-jensation of its laws.

grace to a republic boastful of its freedom and the just dis-peneration of its laws. We refer you to the inequality of the sexes. While we hold in grateful remembrance the efforts that Spiritualists have ever made for the advancement of woman and the equalization of her rights, by placing, her beside man on the roetrum and elsewhere, there are still other and weightier questions, evolving the desting of generations and involving the future interests of home, societies, and the republic, as well as the conditions of millions in another state of exist-ence.

is preaching here to crowded audiences, and the old fogies say he preaches Spiritualism, but the the fathers and founders of the Unitarian denomiual Methodist. He is doing a good work, and we greet him as a brother.

A Baptist revivalist is also holding a series of daily and nightly meetings here in a tent, pitched cifully for introducing this progressive step into in the city to blow the trumpet of Zion and drive | the Church, which he thinks " was as complete Satan's army out, but we think with little success. from what we saw of the converts at the Sunday confessional. Several grown and ungrown children have been dinned in the muddy brook near the place, but we do not believe it will save them after the excitement is over, as they are persons easily psychologized and led by stronger minds, to which they yield. Widely different were the audiences that assembled at Monitor Hall to listen to our lectures, composed of the leading and strong minds of the place, on whom no appeal to the passions or feelings would be available, but who could appreciate rational and intellectual arguments-readers of the Banner, Religio-Philosophical Journal, American Spiritualist, Age, Investigator, and of Buckle, Darwin, McCanby, Paine, Hume, Parker, Emerson, Denton, &c. We were surprised to find so much of literary intellect in this faraway prairie, that one year ago had no railroad,

and but one now, with two more in progress. From Fort Scott we visited Mound City, the old 'classic ground" of John Brown, John O. Wattles, Montgomery and Day, and now the county seat of Lynn County, although six miles from the railroad, and with an old church for a Court House, in which we gave two lectures to good audiences, and found our brother lecturer, Joel Moody, who lives there with one of the best libraries in Kansas, had beaten down superstition and bigotry not only there, but in many other places in Kansas, and has now a book of some three hundred pages in press to aid in the good work. Bro. Moody hangs on the Index and Investigator side, which is only the left wing of this great army of progress, and he is doing a good work. While here we visited the lonely grave of our beloved brother, John O. Wattles, and the spot where his house once stood, but burned since Esther (his wife) sold it. Augustus, his brother, still lives near the place, and his stone house was the temporary home of John Brown, Day, and the fugitives, and we felt the presence of the spirits as we sat at table where the old hero of Harper's Ferry had often taken his meals. The house of Bro. Wattles is full of history, sacred and profane, and we trust the talented and liberal brother-in-law. (Judge Low) who is about to be elected to Congress, will not forget the lessons he learned there.

A NEW REMEDY FOR DRUNKENNESS.

The Advance tells of two brothers saved by conversion from drunkenness, and one of them, it says, "urges the blood of Jesus as the only remedy for the inebriate, and a sufficient one." If this is to be taken literally, or as spoken in earnest, we are of opinion there is no hope for the poor drunkard, as such sacrifices as brought out his ard, in his hour of sorrow and remorse—such as all must have—might turn to some church, and if he found in it life and love and charity enough washington street, Boston.

liberal minds say he is a live, old-fashioned spirit-nation persistently refused to recognize what was afterwards known as "rationalism" or "transcendentalism " as any part of Unitarianism, or in any way related to it."

After this he berates the radicals most unmeras in any other sect." No doubt but he is right and his complaint just, from his view of the subject, that sects are born perfect and must never chauge in points of doctrine, nor make any advance. He complains bitterly of the sympathy of the radicel portion of the Church with the rationalists and infidels, and says it is stronger than with Orthodox Christians, and says of some writer who speaks of the society "living and working together in harmony," that he might as well say it of Bismarck and Napoleon before the latter was a prisoner. He thinks the society ought to right itself up and "slough " off the liberal element, but, unfortunately for him and his position, a majority is against him and the conservatives, and might "slough" him off with his associates, and then they could go to Orthodoxy, and, as it divides, go again with their sediment to Catholicism.

PROF. HOWE'S SEVEN-HOUR SYSTEM GRAMMAR.

GRAA IVILIALA. IV. The had long been impressed that a short of thirty year. He had long been impressed that a short or pathway to graz-mar than that which led through the perplexing aubitelies of the tyx books could be secured, and with much skill dovise the tyx books could be secured, and with much skill dovise the tyx books could be secured, and with much skill dovise the tyx books could be secured, and with much skill dovise the tyx books could be secured, and with much skill dovise the tyx books could be secured, and with much skill dovise the tyx books could be secured, and with much skill dovise the tyx books could be secured, and with much skill dovise the tyx books could be secured, and with much skill dovise put his ideas into print to satisfy the public demand. Ill di governish the selence are many and starting, reducing the labor in many instances from years to minutes. The limite governing power of the Transitive Verb, from 30,060 words to seven; his rotating or vibrating "S," securing syntactics agreement between the Verb and Nour, his exposition ci-testing leatures of the work, are not only original but might of the utmost value to the public writer, the platform speak-or the dimost value to the public writer, the platform speak-or the dimost value to the public writer, the platform speak-or in a lifelime. The work is got up in pamphlet form of about 50 page. strong and neat covers, with large plain type, containing everything within, in its simplest essence, to constitute the praorical gaAuMarkax. It is not soil for the value of the prof sele at the BANKER OF LIGHT BOOKETORE, IS Washington street, Boston. **THEE SONCS OF LIFE:**

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