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### Witerary Department.

### SPIRITE: A FANTASTIC TALE.

Translated from the French of Theophile Gautter, expressly for the Banner of Light, By an English Authoress.

CHAPTER III.

The singular phrase of the Baron de Ferce, and the sudden exit of the diplomatist after baving pronounced it, occupied the imagination of Guy whilst he returned to the Faubourg St. Germain, borne along by the rapid trot of Grymalkin, to whom the north wind made the idea of a return to his stable peculiarly agreeable, although he had no need of the excitement, being an animal of fine blood.

"What the deuce did he mean by his solemn enigmas, uttered in the tone of a mystagogue?" thought Guy, as he allowed Jack to take off, piece by piece, his habiliments. "He is a man of polish, cutting as an English razor; and his manners have the most exquisite precision, but are cold enough to make the wind at the North pole seem tepid. That he wished to jest with me is impossible. People do not sport with Guy de white eyelids; and, besides, where would be the salt of the pleasantry? He was not jesting, I am sure, for he went away with the air of a man who wished to say more. Bah! wherefore should I puzzle myself about these whims? I shall see him to-morrow at the club, and then he will be more explicit. I will go to bed and try to sleen. whether the spirits have their eyes on me or not."

He went to bed, but sleep did not come as he hoped, although he called to his aid the most soporific pamphlets, and read them with extreme attention. In spite of himself, he listened to the lightest noise—the click of his watch before striking, the cracking of the sparks among the ciuders, the contractions of the wood work from the heat, the dropping of the oil in the lamp. The unexpected fall of a book or a journal from his hed to the floor made him start, so great was the tension of his nerves, as much as a detonation of firearms. His hearing was overexcited to such a degree that he could distinguish the pulsations of his arteries and the beatings of his heart. But, amid all these confused murmurs, he could distinguish nothing which resembled a sigh.

His eyes, which he shut from time to time, in the hope of inducing sleep, soon reopened, and he scrutinized the corners of the room with a curiosity that was not without apprehension. Guy desired earnestly to see something, yet he dreaded to see his wishes accomplished. Sometimes his dilated pupils fancied vague forms in the corners of the apartment which the light of the shaded lamp did not reach. The folds of the curtains took the aspect of feminine vestments, and seemed to palpitate as if agitated by the movement of a hody. Corn-flowers, luminous points. butterflies, waving nets and small insects danced, buzzed, grew larger, repeated themselves before his weary eyes, without his being able to discern anything distinctly.

Agitated more than can be described, and feeling, though be neither heard nor saw anything, the presence of the unknown in the room, he rose. threw on a wrapper of camei's hair, which he had brought from Cairo, put a few pieces of wood on the fire, and seated himself near the chimneypiece, in a great arm-chair, more inducive to sleep than a bed disarranged by feverish wakefulness. Near the chair, he saw on the carpet a crumpled paper, which he picked up. It was the letter which he had written to Madame d'Ymbercourt under that mysterious impulse for which he could not yet give a reason. He picked it up, unfolded it, and remarked, on examining it with care, that the character of the writing did not quite resemble his own. One might have said that an impatient hand, which was not able to restrain itself, in a fac simile, to follow the model exactly, bad mixed with the original letters some foundation and bairstrokes of its own. The writing was more elegant, more light, more feminine.

Whilst noting these details, Guy thought of the "Golden Scarabeus" of Edgar Poe, and of the marvelous eagacity with which William Legrand found the sense of the letter in cipher, in which Captain Kidd designated in an enigmatical manner the precise place of the cave in which he had placed his treasure. He wished he possessed that profound intuition which supplies breaks in the sense in a way so bold and so just, and renews the tissue of interrupted relations. But Legrand himself, with the aid of Auguste Dupin, of the "Stolen Letter," would not humanly have disined the secret power which caused the handwriting to deviate from its ordinary shape.

Meanwhile, Guy ended by falling asleep in that heavy and oppressed slumber which follows a restless night, and which the approach of dawn usually brings.

He awoke when Jack entered to relight the fire and to assist him to dress. Guy was chilly and uncomfortable. He yawned, stretched and shook himself, showered cold water over his head; and, reanimated by these tonic ablutions. he recovered possession of his full senses. Morning, with grey eyes, as Shakspeare calls her, descending, not from the green slope of the hills, but from the white roofs, glided into his apartment, of which Jack had opened the shutters and blinds, and gave to everything an air of reality which made the chimeras of the night disappear. Nothing is more reassuring than the light of the sun, even though it be a pale, winter's day sun, like that which penetrated through the branching foliage traced by the frost on his window panes.

Having returned to his habitual mode of thought, Malivert was astonished at the agitated night that he had passed, and said, "I did not whom you wish, for you depend on no one."

think that I was so nervous." Then he broke the band of the journals which they had just brought up, cast a glance on the Feuilletons, read "Divers Facts," took up again the volume of Evangeline which he had left the evening before, and smoked a cigar; and these various occupations having amused him till eleven o'clock, he dressed to take a little exercise. He proposed to go and breakfast at the Café Bignon. A morning frost had hardened the snow of the night, and in crossing the Tuileries, Malivert admired the mythological statues powdered white, and the great chestnuts, all covered with silvery plush. He breakfasted well and daintily, like a man who wishes to repair the fatigues of a night's watching, and he conversed gaily with some joyous companions, the very flower of Parisian wit and skepticism. and who had adopted for their device the Greek maxim, "Remember not to believe." Still, at their too broad pleasantries Guy smiled with a constrained air. He did not abandon himself entirely to the paradoxes of incredulity or the fanfaronades of cynicism. The phrase of the Baron of Fercë-"The spirits have their eyes on you"came to his mind involuntarily, and it seemed to him that there was ever behind him a witness, of a mysterious nature. He rose, saluted the chatterers, and went to take some turns on that boulevarde where there passes in a single hour more wit than there circulates in an entire year Malivert, even if brave as the Swede with the in all the rest of the globe; and, finding it almost deserted on account of the cold and the hour, he mechanically turned the corner of the Rue de la Chaussée d'Antin. He was soon before the house of Madame d' Ymbercourt. As he was going to pull the handle of the bell, he thought he heard a breath at his ear, whispering low but clearly, " Do

not enter." He turned quickly, and saw no one. "Ah! positively, I am becoming mad! I have hallucinations in broad daylight now. Shall I obey, or not?"

In the abrupt movement that he had made in drning round, his hand, placed on the handle, had pulled it. The spring had acted, and the bell was struck. The door opened, and the porter, standng in front of his lodge, looked at Guy hesitating on the threshold. He entered, although he had no desire to do so, after the supernatural incident which had just occurred; and he was received by Madame d'Ymbercourt in the little yellow drawing-room where she received morning visitors, the color of which was particularly unpleasing to

"Is not yellow the right cosmetic for brunettes?" replied the Countess, to Malivert, who more than once had taken leave to beg the change of this odious color.

Madame d' Ymbercourt was dressed in a petticoat of black silk, with a jacket of a bright color, laced, embroidered and loaded with more jet and braid than ever was worn on her basquine by a maja going to a feria or a bullfight. The Countess, although a woman of fashion, was wrong in allowing her modists to execute upon her all sort of One touches at Corfu. One sees in passing, Ithaca wondrous experiments, which are only worn by soil occidents bene objacentum, well exposed to the of the visit of the Baron de Ferce, which coincided hose dolls with heart, haned mai cheeks, in the engravings of some fashion maga-

Contrary to her wont. Madame wore a serious look. A shade of vexation obscured the radiance of her brow, and the corners of her lips were lightly depressed.

One of her good friends had just quitted her, and had asked, with the feigned bonhomme of women on such occasions, what epoch was fixed for her marriage with Guy.

The Countess blushed, stammered, and replied. vaguely, that it would take place soon; for Guy, whom the world gave her for a husband had never asked her hand, nor even made a formal declaration of love, which Madame d' Ymbercourt attributed to timidity and respect, and also to a sentiment of uncertainty which a young man exneriences at the moment of quitting a bachelor's life. But she firmly believed that he would pronounce it one day or other, and already she regarded herself so securely his wife that she had arranged in her head some changes in her house that the presence of a husband would render necessary. "This shall be the drawing-room, this the study, and this the smoking-room for Guy.' she had many times said to herself, measuring with her eye certain rooms in her house.

Although not entirely to his taste, Guy could not help allowing that she was correctly beautiful, enjoyed an unspotted reputation, and possessed a considerable fortune. He had permitted himself, without any attraction, to glide into a habit of visiting in this house, as any man with empty heart might have done in a place where a more amiable reception awaited him than in any other. He returned thither because at the end of some days of absence a note of invitation forced him to reappear. Besides, why should be not go thither? Madame d' Ymbercourt kept good society, and he met there, on certain days, friends whom it would have been more trouble to find elsewhere in the whirl of Parisian life.

"You look slightly suffering, Madame; have you passed a bad night from the demons of green

"Oh, no. I put in so much cream that it had no strength; and then, I am the Mithridates of tea -it does not affect me. It is not that-I am vexed."

"Perhaps my visit is inopportune, and disarranges some of your plans? In that case I will withdraw, and it will be as if I had not found you at home, and had left my card for you with the porter."

"You do not inconvenience me in the least, and von know that I always see you with pleasure. Your visits-I ought, perhaps, not to say it-seem rare, although they appear too frequent to others." "Are you not free, without vexing relations, without a chanerone aunt, working tapestry in the window? Onliging Nature has freed you from that thicket of disagreeable beings who so beset the steps of a pretty woman. You can receive

"That is true; I depend on no one, but I depend | repugnant to his feelings than these precise exon every one. A woman is never emancipated, planations; he liked better to be free than promeven if a widow and mistress of her own actions. A police of disinterested people watch her, and notice her affairs. So, my dear Guy, you compro-

"It I compromise you!" cried Malivert, with a sincerity of surprise which proved a degree of modesty very rare in a man of twenty-eight, handsome, dressed from Renard's, and having his pantaloons from England. "Why me, rather than d' Aversac, Beaumont, Yanowsko and Ferce, who are here very assiduously?"

"I cannot tell you," replied the Countess. " Perhaps you are dangerous without knowing it; or the world has recognized in your nower that you yourself ignore. The name of none of these gentlemen that you have cited has been mentioned; they find it quite natural that they should come to my Wednesdays, and make me visits of five or six hours long when we return from the Lake, and come to pay their respects in my box at the opera; but these things, innocent in themselves, take a serious meaning, it appears, when done by you."

"I am, notwithstanding, the most guileless man in the world; no one has ever said a word against me. I do not wear a blue frock coat, like Werther, nor a slashed doublet, like Don Juan. I am never seen playing the guitar under a balcony, and I do not go to race courses in a break with little ladies in flaming dresses; and in the soirces never introduce sentimental subjects before pretty women, to show off the purity and delicacy of my heart. They never see me in an attitude leaning against a column, with my hand in my vest, staring silently, with a gloomy, fatal air, on a pale beauty with long curls, like the Kitty Bell of Alfred de Vigny. Have I rings on my fingers with hair in them, and a sachet round my neck with Parma violets, given by her. Search my most secret drawers and you will find neither brown nor blonde portraits, nor bundles of letters all perfumed and tied up with blue ribbon or a caoutchouc band, nor embroidered slippers, nor lace mask, nor any of those trifles of which love making men compose their secret museum. Frankly, have I the air of a man of

"You are very modest," replied Madame d' Ymbercourt, "or you put on innocence at pleasure; but, unhappily, every one is not of your opinion. They find subject of gossip in the attentions you pay me, though, for my part, I see no harm in

"Ah, well, then," returned Malivert, " I will put once a fortnight, or every month; and then I can take a journey. Where shall I go? I know Spain, Italy, Germany, Russia. What if I were to go to Greece? Not to have seen Athens, the Acropolis and the Parthenon is a crime. One might go by way of Marseil es, or embark at Trieste on one of the steamers of the Austrian Lloyd Company. nom no in the time of Hamon. penetrates into the Gulf of Lephanto. One traverses the Isthmus to see what remains of this Corinth, which is not accessible to every one. An-presence of which he felt vaguely around him. other boat takes you, in a few hours, to the Pirmus. Beaumont has told me all this. He set out, ro- lous or skeptical, had not, however, easy belief, mantically mad; he received a stroke on the head. and he will not hear a word spoken about cathe- magnetizers or the revelations of the Spiritualists. drals. He is a rigid classic now. He believes He felt even a sort of repulsion for them, and rethat since the Greeks, humanity has fallen back fused to see the celebrated Home, who for a time into a state of barbarism, and that our pretended civilizations are only variations of a state of de-

Madame d' Ymbercourt was only tolerably flattered by this geographical enthusiasm, and she found Malivert only too docile in respect to her whether or not this planet dragged round within reputation. His tender care of her character, carried even to a flight, did not satisfy her.

'Who asks you to go to Greece?" said she to Giv. "Besides," added she with a slight blush a new element, without his having called it, had and an almost imperceptible trembling of the introduced itself into his life, hitherto so peacevoice, "is there not a far more simple mode to able, and from which he had studiously banished silence all these slanders than to go to Greece all likely sources of trouble. Still, it was a little and leave one's friends, and risk life in a country | thing, a feeble sigh, like the echo of an Ællian where nothing is sure, if one must believe 'The King of the Mountains' of Monsieur About?"

Fearing to have said a phrase of too clear meaning, the Countess felt a deeper blush suffuse itself over her face and neck. Her rapid breathing made the jet ornaments of her jacket rise and clash. Taking courage, she raised on Malivert eyes which feeling rendered really beautiful. Madame d' Ymbercourt loved Guy, her too silent adorer, as much as a woman of her nature could His body had carried him thither, and he had love anything. The mode, at once negligee and allowed it to do so. There were very few people correct, in which he put on his cravat pleased her, there-some rare specimens of obstinacy, who, for and, with that profound feminine logic of which it puzzles the profoundest philosopher to follow the inductions, she had inferred from this knot that Malivert possessed all the qualities requisite to make an excellent husband. Only this future husband went toward the altar with a very slow step, and did not seem in haste to light the torches of Hymen.

Guy understood perfectly what the lady wished to convey, but more than ever he feared to engage himself by any imprudent phrase. He answered, "Without doubt, without doubt; but the journey cuts all short, and on my return we can see what will be best to do."

At this vague and cold response the Countess had a feeling of displeasure, and bit her lips. Guy, season to go to dinner under the tunnel, and I am much embarrassed, kept sifence, and the situa- in no humor for folly. However, as Rabelais says, tion was distressing when the page entered and it is the hour for thinking of the repairs below the

### CHAPTER IV.

not hinder himself from a light sigh of relief. Never had visit heen so opportune. He turned toward M. de Ferdë with a look of gratitude. Without this interruption it would have been he belonged was situated. necessary for Guy to have replied categorically

ised, and, even in indifferent things, he was careful never to engage himself. The look that the lady cast on the Baron had not the same impress of benevolence as that of Guy, and, if the manners of polite life did not teach dissimulation, one might have read in that glance a mixture of reproach, impatience and anger. The appearance of the unwelcome visitor destroyed an opportunity which might not be repeated for a long time and which it was difficult for her to contrive, for certainly Guy would not seek, nay, would even carefully avoid it. Although in this case he would have shown decision and courage, he would have a certain apprehension of an event which would determine his life in one way or the other. All kinds of bonds or obligations inspired him with a feeling of mistrust, and it might almost be that, urged by some secret instinct, he tried to keen himself free for some ulterior event.

After the exchange of some formalities, vague chords by which conversation is preluded, as one ascertains the key before executing a piece of music, the Baron glided, by one of those skillful dissertations which bring you step by step, from the Fall of Ninevel to the triumph of Gladiateur and an esthetic and transcendental dissortation on the most abstruse operas of Wagner.

Madame d' Ymbercourt, although playing well and as one of the best pupils of Herty, understood nothing of music so mysterious and complicated as that of the master whose Tannhaüser has raised amongst us storms so violent. To the enthusiastic analysis of the Baron she replied from time to time, adding some stitches to a piece of embroidery that she had taken from a basket standing near the arm-chair in which she usually sat, by those banale objections that they never fail to make to new music-and that they addressed to Rossini as well as to Wagner-such as want of rhythm, absence of melody, obscurity, too much brass instrumentation, deafening noise, and, in short, material impossibility of execution

"Here is a dissertation, very learned for me, as am only a poor ignoramus, moved by what anpears to me beautiful, admiring Beethoven, and even Verdi, although that is not the fashion in these days.'

Having said these words, Guy de Malivert rose to take leave; Madame d' Ymbercourt, whose hand he shook in the English manner, gave him a look which seemed to say "Stay" as clearly as the reserve of a woman of the world permitted, and this look followed him to the door with a longer space between my visits; I will only come shade of sorrow which would doubtless have touched him if he had perceived it; but his attention-was occupied by the imperiously tranquil physiognomy of the Swede, which seemed to say, "Do not expose yourself anew to the danger from which I have just rescued you."

When he was in the street, he thought, not without a kind of terror, of the supernatural warning which he had received not to enter the house, and this mysterious advice. The Baron seemed to have been sent as a support by those secret powers, the Malivert, without being systematically increduand he had never lent faith to the researches of occupied the attention of all Paris. A little time ago he lived a careless, bachelor life, in good humor with himself and the world, where he did not make a contemptible figure; he was comprised in the circle of visible things, and he cared little her atmosphere a people animated and invisible. However, he could not prevent himself from confessing that the conditions of his life were changed; harp, a substitution of thoughts in a letter mechanically written, three words whispered in the ear, the meeting with a Swedish baron with a solemn air: but it was evident that some spirit went around him quareus quem devoret, as says

the Rible in its eternal wisdom. Musing in this manner. Guy had reached the round point in the Champs Elysées, without having intended to choose either one side or the other. the sake of health, take exercise in all weather, and who break holes in the ice of rivers in order to bathe, and return from the Bois de Boulogne with blue noses and purple cheeks, mounted on horses with leathern caps to protect their knees in probable falls on the slippery roads.

Two or three amongst them saluted Guy with a friendly nod, who received, although on foot, a gracious smile from one of the celebrities of the outside world, displaying in an open carriage a wealth of furs conquered from Russia.

"As I form the public to day, they contend for my vote," thought Malivert. "Cora would not have addressed such a gracious bow in summer. But for what have I come here? It is not the made a diversion by announcing "The Baron of nose. There is the sun setting behind the Arc de

Soon the gas, which was being lighted traced from the Place de la Concorde to the Arch those Seeing the Swedish baron enter, Malivert could two magical lines of fire which astonish strangers who enter the city at night by this triumphal road. Guy hailed a coupé, and told the driver to take him to Rue de Choiseuil, where the club to which

Leaving his paletot in the hands of the servants to Madame d' Ymbercourt, and nothing was more standing in the ante-chamber, he turned over the I think that I could inspire such despair. My loves

book in which the names of the guests of the day were inscribed, and saw with pleasure that the Baron de Feroë was of the number. He wrote his underneath, and then crossed the billiard-room, (where the marker waited with a melancholy face until some of the gentlemen should take it into their heads to play,) and several other halls, high and spacious, furnished with every luxurious comfort of modern days, kept in an equal temperature by a powerful caloritère, which, however, did not supersede enormous billets of wood burning away into bright cinders in large fireplaces ornamented with mounmental dogs.

Some four or five of the members idled on the divans, or leaned on their elbows over the great green table of the reading room, running careless. ly over the newspapers and reviews, arranged in a methodical order that was constantly disturbed and as constantly renewed. Two or three were despatching their epistles of love or business on the club-paper.

The dinner hour approached, and the guests conversed until the steward should announce that dinner was on the table. Guy began to fear that the Baron de Feroë was not coming, but as they were going into the dining-room, he arrived and took his place beside the Count. The dinner. served with great profusion of plate, glass and silver chafing-dishes, was delicate, and each drank what he preferred-some claret, some champague, and others pale ale, according to his fancy or habit. Some, with anglicized taste, asked for a glass of sherry or port, which tall lacqueys, in short breeches, brought ceremoniously on chased silver salvers, bearing the initials of the club. Each followed his own whims, without regarding his neighbors, for at the club every one is at home.

Contrary to custom, Guy did little justice to the linner. Half the viands remained untouched on his plate, and his bottle of Chateau Margaux was emptied very slowly.

"There is no need to address to you the reproach that the white angel made to Swedenborg: 'Thou eatest too much.' You are, this evening, of exemplary sobriety, and one might believe that you are rying to become spiritual by fasting," remarked the Baron to Guy.

"I do not know whether a few mouthfuls more or less would separate the soul from matter, and render more diaphanous the veils which separate the visible from the invisible, but I do not feel much appetite. Certain circumstances that you appear not to ignore, have, I confess, since yesterday, not a little astonished me, and thrown me into a reverie which is not habitual with me. In my normal condition I am not absent at table, but to-day other thoughts rule me in spite of myself. Have you any plans for the evening, Baron? If you have nothing useful or agreeable to do I would propose to you, after coffee, to smoke a few eigars n company, in the small music-room, where we shall not be disturbed unless a fantasy takes one of these gentlemen to rattle the plane, which is not probable. Our musicians are all absent this evening, at the repetition of the new opera."

The Baron acquiesced politely in the proposition of Malivert, and he answered courteously that he could not find a better manner of employing the time. The two gentlemen then established themselves on the divan, and occupied themselves at first in blowing regular clouds of smoke from some excellent cigars from La Vuel'a de Abajo, and each occupied in musing, as he did so, on the curious conversation which could not be distant. After some observations on the quality of the cigars which they were smoking, on the preference that one ought to give to the white over the brown dress, the Swede himself started the conversation that Malivert burned to begin,

"I have, first, an apology to make for the advice which I presumed to offer you the other evening, at Madame d' Ymbercourt's. You had not made me a confidant, and it was an indiscretion on my part to enter into your thoughts without your having opened them to me. I would not have done so-for it is not my nature to quit my part of man of the world for that of magician-if I had not a lively interest in your welfare, and if I had not recognized, by signs perceptible only to adepts, that you had recently received a visit from a spirit; or, at least, that the invisible world ought to put itself in communication with you."

Guy assured him that he had not surprised him in the least, and that, in a position so new to him, he was very happy to have met a guide, who seemed to him au courant of supernatural things, and whose serious character was perfectly known to him.

"You are well aware," replied the Baron, with a slight inclination of the head as an acknowledgment, "that I do not easily depart from this habit of reserve; but you have, perhaps, seen enough to convince you that all does not finish or stop with our senses, and I do not fear that, if our conversations tend to these inysterious subjects, you will take me for a visionary or an illumine. My position puts me above the supposition of charlatanism, and, besides, I only allow my exterior life to be known by the world. I do not ask you what has happened, but I see that they occupy themselves with you-without the sphere which habitually encloses our common life."

"Yes," said Guy, " I have something indefinable which floats around me, and I think I shall not commit a breach of faith to the spirits with whom you are better acquainted than I, by relating in detail what you have already felt by your extra human intuition." And Guv informed the Baron de Feruë of the events which had marked the preceding evening.

The Swedish Baron listened with profound attention, twisting the end of his pale golden moustache, but manifested no surprise. He kept silence an instant and appeared to reflect profoundly, then, as if this phrase abridged a whole chain of thought, he said suddenly: "Monsieur de Mali-

vert, has a young girl ever died for love of you?" Neither young girl nor young woman that I know of; at least, I have not the stupidity to

-if one may thus name fancies of a momenthave been very peaceful, very little romantic, as easily untied as tied, and in order to avoid pathetic scenes, of which I have a horrdr, I have always allowed myself to be forsaken, my self-love willingly making this sacrifice to my repose. Thus I do not believe that I have left behind me any inconsolable Ariadnes. In Parislan mythology, the arrival of Bacchus regularly preceded the departure of Theseuk. Besides, I must confess what will give you a low idea of my powers of affection. I have never felt for any one this exclusive, overwhelming, intense passion of which everybody speaks, without perhaps having experienced it. No being bas ever inspired me with the idea of attaching myself by indissoluble bonds, or has made me dream of projects of a double existence mingled in one, and of those flights to the azure paradise of light and freshness which Love, they say, can form in a cottage or a garret."

"That does not say, my dear Guy, that you are not capable of passion; there are many sorts of love, and without doubt you are reserved there, where the lot of souls is decided, to the highest destinies. But there is yet time; the consent of the will alone gives the spirits power over us. You are on the threshold of an illimitable world, profound, mysterious, full of illusions and of darkness, where good and had influences combat, which it is needful to know how to distinguish. Wonders and terrors are seen there to trouble the human reason. No one comes back from this depth without keeping on his brown paleness which is never effaced. The eye of the body does not contemplate with impunity what is reserved. for the eye of the soul; these journeys out of our sphere cause inexpressible lassitude, and inspire at the same time despairing nostalgia. Stop on this dreadful boundary, do not pass from one world to the other, and do not answer to the appeal which seeks to attract you out of the life of the senses. Evecators are safe in the circle which they trace around them, and the spirits cannot cross the bounds. Let reality be for you this circle; do not go out of it, for then your power ceases. You see that, for a blorophant, I am not eager to make proselytes,"

"Have I then to fear?" said Malivert, "perilous adventures in this invisible world which surrounds us, and whose presence is only revealed to a small number of the privileged?"

"No," replied the Baron; "nothing appreciable for human eyes will happen to you, but your soul will remain deeply and forever disturbed,"

" Is the spirit that does me the honor of earing. for me of a dangerous nature?"

"It is a spirit of sympathy, of benevolence, of love. I met her in the midst of light, but heaven has its vertigo like earth. Think of the shepherd

who was amorous of a star." "But the phrase which you said to me at Madame d' Ymbercourt's seemed to warn me against all earthly engagements,"

"I was bound to do so," replied the Baron; "you must be warned to remain free, in case you replied to the manifestations of the spirit; but since you have not done so yet, remember that you still belong to yourself; perhaps you would do better to remain and to continue your habitual

"And to marry Madame d' Ymbercourt, for example," returned Guy with an ironical smile.

"And why not?" said the Swede; " she is young and beautiful, she loves you, and I read in her eyes a real serrow for your refusal. It would not be impossible that a soul might come to her."

"It is a risk that I would rather not run. Do not try, my dear Baron, through a solicitude that I well understand, to keep me in every-day life. I am more unloosed from it than you would suppose. I have regulated my physical life in an agreeable and convenient fashion, that does not presuppose sensuality on my part. But it is perfeetly indifferent to me. I have found it more suitable to appear careless and gay, than to affect romantic inclancholy in bad taste; but it does not therefore follow that the world as it is charms me, or contents me. It is true I do not speak in company of pretentious women, of heart and passion, of the ideal, but I have kept my soul aloof and pure, free from all vulgar worship, in the ex-

pectation of the unknown delty." Whilst Malivert spoke thus, with more fire than men of the world show in what they say, the eyes of the Baron de Fercë sparkled, and his physiognomy took an expression of enthusiasm that he usually concealed under a mask of frozen indifference. He was pleased to see Guy resist the prosaic temptation and maintain the spiritual

"Since you are decided, my dear Guy, return to your house; without doubt, you will receive some new communications. I shall remain, for I gained a hundred louis last evening from Average. I owe him his revenge."

The repetition of the opera must be finished. I hear our friends returning, humming in their falsest voices the airs that they have not remem-

"Escape, for this charivari will put you out of

Guy gave the Baron a hearty grasp of the hand and entered his carriage, which was waiting for him at the door of the club.

. [To be continued in our next.] "DRUNK FOR A WEEK."

BY R. W. EASTERBROOK.

"Tom!" and the tones of the master's voice Came sharp to the listening ear;
"Where is the woman who does this work?"
Said Tom, with a shrug, "I fear
She's had to give up. She was ghostly white
When she left the office at six last night."

"Well, scratch her name from off of the books: Get romebody in that 's well. These women are always in trouble, I think;
And, Tom-about Timothy Snell;

When he gets over that last week's spree And comes to his senses, send him to m "It's a week to-day since he 's shown his face,

But he's got his oats to sow; And I'll give him a hint on the evil of drink, And let the whole thing go. Tim's a good fellow—he'll steady at last; Who wants young men to grow old too fast?"

Bo, "drunk for a week" is a young man's joke,
And sick for a day is a sin;
The woman who faints is sent out to the dogs,
While the fellow who drinks is kept in.
And why? Oh! that is a riddle confessed— The answer I 'd give—but it 's never been guessed.

WHY SOUP IS WHOLESOME. - The "London Food Journal " says: "Physiologically, soup has a great value for those who hurry to and from their meals, as it allows an interval of comparative rest to the fainting stomach before the more substantial beef and mutton is attacked; rest before solid food being as important as rest after it. Let a hungry or weary merchant or lawyer rush "in medias res"-plunge boldly into roast beef, and what is the result? The defeat is often as precipitate as was the attack. When the body is weary the stomach must be identified with it, and cannot therefore stand the shock of some ill-masticated, half-pound weight of beef. But if a small plateful of light soup be gently insinuated into the system, nourishment will soon be introduced, and strength will follow to receive more substantial

### free Chought.

SPIRITUALISM AND THE "CHURCH OF THE CHRISTIAN UNION."

BY LOIS WAISHROOKER.

DEAR BANNER-It is a long time since I have taken my lost my interest in the work, but because of poor health. For the year past. I have hardly lectured enough to paymy traveling expenses, and as to writing, the very thought of it not half as many as though I had had more strength to present their claims.

By the way, if one-twentleth of what is told to me in reference to the value of my books was told to the public through your columns, it would greatly enhance their sate.

"I have read Alice Vale twice, and intend to read it again I find something new every time." "Helen Harlow's Vow is the best thing I have over read, it is so full of strength for woman." "Mrs. Waisbrooker, you are not wise if you intend to write stories for a living."

"Why ?" "You concentrate too much; there is matter enough in Alice Vale' for half-a-dozen ordinary novels; there is not waste page nor a waste line in it."

"Your books are going all through the place; even the

Orthodox like them, and especially 'Helen Harlow's Vow.' " These and similar expressions are constantly greeting me, and are an encouragement; but I sometimes feel that if the friends would only say these things where they would reach the people, then not only myself and the publishers, but the ple, would be benefited. And they would if they could only realize how hard it is for an unknown writer in an unpopular cause to get the ears and eyes of the great reading

I do not mean that unmerited praise should be given, but that merited praise should be given where it will do the most good, and if not merited, it should not be given at all. I presume they think that Lois will fight her way through anyhow. Well, I intend to, but sometimes a conveyance runs easier, and a team can draw a larger load if the wheels are greased occasionally.

One more suggestion upon this point. Booksellers and train boys will not furnish a supply unless there is a demand. Let every Spiritualist who travels upon the cars ask the train boy for William White & Co.'s publications; let them do this every time that books are presented to them on the train. Let this be followed up faithfully, and I will venture to say that it would increase the sale of our books one-fourth, if not one-half, in less than two years.

"As wise as serpents and as harmless as doves," So much for blowing my own trumpet and that of others in like business; and now in reference to the past year, I again say that the time has not been lost-that I have seen and felt that which has taught me valuable lessons, and the prospects are that I shall be able to do a pretty good autumn's work, that is, if I do not get too anxious and commence too soon. But when I take up the Banner of Light and the rest of our papers and see what others are doing, I must confess that I can hardly keep still. rnooness.

I see evidences of this everywhere; scientific papers are beginning to talk of a "new force," and other papers speak more respectfully. And I see also a danger right here, to church concessions, that they are ready to yield the lines into church hands. Friends, don't do this; be careful; what if they are willing to holst your flag? They will never holst It as high as the old one; the blood stained banner will still float at masthead. CHURCH PROGRESS.

Not long since I heard an enthusiast who rejoices in church progress, (as we all should and do when it keeps its

length and breadth of the movement will have to fight the

Now this is my view of the subject. Many a prominent that the most of those of the present day are such as are forbidden in the Bible. Now such concessions are not of with its personal Christ as king among nations. It retains, brought forward for us to clothe.

Christian progress. The church of the

CHRISTIAN UNION examine the basis of this church—the articles of associa-

tion:

"We, the subscribers, do hereby associate ourselves together, taking our place in the brotherhood of the church of Christ, on the following basis:

1st, in the exercise of the freedom of the individual conscience, independently of traditional and conventional interpretations of Divine Truth, we acknowledge the sole authority for our faith and practice, as Christians, to be the revealed word of God; thus accepting unincumbered the sweet simplicity of the Gospel of our Lord Jesus Christ.

2d, Our purpose is, with sincere and fervent trust in God's helping, to strive after a growing likeness to Christ, who is the divine original of the Christian's character; seeking in the love wherewith he hath loved us, that our fellow men also be brought to accept him as their inspiration to Christian manhood, and, in the maintenance of the public preaching of the Gospel, with all other Christian activities, to promote the interests of Christianity and the diffusion of pure religion, as taught and lived by the Saviour of men.

3d, Therefore, recognizing the right of private judgment and the sacredness of individual conscience, we require no assent to any further doctrinal statement, welcoming all assent to any further doctrinal statement, welcoming all who, by the acceptance of this basis, by the Christian life who, by the acceptance of this basis, by the Christian life and its fraternal cooperation, desire to associate themselves with us in the advancement of the kingdom of God."

Ah, indeed! and what further assent do they need? The Bible is indirectly, but no less really, recognized as God's revealed word. Jesus acknowledged to be our "Lord" and called the "Divine Original of the Christian character."

The parade about the freedom of the individual conscience is simply dust. The Mormon could join this church of the Christian Union, and could believe in polygamy, but he could not live it; and the Mormon is as conscientious, and a far more consistent belief with practice. Do I believe in Mormonism? No: but I should have a right to believe it, according to the basis of this Christian Union; for, in the "revealed Word of God," the man after God's own

heart had a plurality of wives. "Ah! but the Bible is not named at all," says one. "The revealed Word of God is truth wherever found. The truth is found in the sacred writings of the ancients, the so-called heathen; therefore the above declaration does not make a specialty of the Christian's Bible."

Dust again. It is true that language can be differently construed, and it is also true that the commonly accepted meaning of a term is the one understood, the one that would be recognized in a court of law, unless a different meaning is expressly indicated, which is not the case in the above. By the term "Divine Truth," people understand the Bible to be spoken of. It is the generally accepted meaning of the phrase; and repudiating "traditional and conventional interpretations of the Bible, making the 'revealed Word of God' the sole authority of our faith and practice," is just what the followers of Campbell and other more recent sects claim; and we have no greater Bible bigots. Yes; the Bible is recognized as the revealed Word of God. and Jesus as our Lord, by the Spiritualists who have joined the Church of the Christian Union-just the very recognition that Christians claim in their proposed amendment to the constitution of our government-just the basis sought for a union of Church and State. And what have they gained? Reputation at the expense of liberty.

They claim to seek to promote "pure religion as taught

eas Jesus, who lived eighteen hundred years ago, and have othing left for the Christs of to-day, whose names may be James, Mores, Mattle, etc., etc. Politic Orthodox men step in and reap the harvests that our faithful workers have own, while the latter must gather by the wayside, as they go, with weary brains and bleeding hearts, to sow still other

"Oh, but they are really

pen to write an article for your pages; not because I have They preach such good spiritual discourses; I do n't wish or better."

Well, if they are Spiritualists and will not say so, will not cast their lot in with ours, they are hypocritical cowards; has been a task. Still, I have not been idle, and the year and it is poor encouragement for our faithful workers, when has not been wasted. I have sold what books I could, but Spiritualists pay a premium on cowardice. If they are not Spiritualists, and are only pretending, for the sake of your support, then they are hypocritical rascals, and deserve unmitigated contempt.

But enough for the present. In my next, I will speak of ome of the causes leading to the above results. Charles City, Iowa.

RE-INCARNATION. OR PRE-EXISTENCE OF THE SOUL, AS TAUGHT BY THE NAZARENE.

BY W. H. KING.

The doctrine of the preëxistence of the soul was as distinctly aught by Jesus Christ, as any tonet of the church; and not only by him, but many of the ancient prophets have declared its truth. I propose to consider some few of the Bible texts, in order to more fully prove the position assumed in my former letter.

The descriptions of John the Baptist, in the Old Testament, are various and striking. That by Isalah is direct, (chap, xl : 3.) " The voice of him that crieth in the wilderness. Prepare ye the way of the Lord, make straight in the levert, a highway for our God." Also in Malachi iv : 5, " Behold, I will send you Elljah, the prophet, before the coming of the great and dreadful day of the Lord." The voice that was sounded in the ears of the medium Isalah, long before it was heard by the sons and daughters of earth, was no doubt the voice of Elias's soul eternal, proclaiming that at the proper time and season it would take upon itself the form of John the Baptlet, to dispose the hearts of men for the re ception of the teachings of the Nazarene. That these declarations were made of John, we have the testimony of Christ himself, in the 11th chapter of Matt. 13-15 verses, "For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias, which was to come." Mark what follows, 15th vorse: " He that hath Bans to hear, let him hear." The Nazarene knew well that very low had ears to hear this doctrine. Even the church, at this late day, cannot hear it, for the want of cars to hear, and hearts to under-

Again, as Christ and his disciples were coming down from the Mount, after the transfiguration, the disciples questioned among themselves about the strange things seen and heard by them; and reviewing what they had seen by their former education, (as many of us do at this day,) were at a loss to understand. They naturally turned for information to their Teacher: (Matt. xvii: 10-13.) "And o o o asked him, saying, Why then say the scribes, that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come and restore all things: But I say unto you, that Elias is come already, and they know him not, but have done unto him whatsoever they listed. Likewise shall also the wit, weary souls who have battled long so pleased with Son of Man suffer of them. Then the disciples understood that he spoke unto them of John the Baptist." Can any one doubt this declaration of Christ? Did he mean what he said? Would be have permitted his disciples to have been deceived concerning so important a point as this, in the doctrine he had come to teach? Again, in John iii: 13, we read, "No man hath ascended up to heaven, but he that came down from heaven, even the Son of Man which is in heaven,"

Much more could be cited from the Bible to show that roper place; but when it attempts to take the lead it is as | Jesus and the prophets fully endersed the dectrine of the reif the hind wheel of a wagon took the place of the forward incarnation or preëxistence of the soul, but I will not take one—the vehicle is pretty apt to run backwards, or at least | any more of your valuable space with these quotations. All very awkwardly.) talking of the same as if it was going to laws governing matter are unchangeable: that is, if a law make our burdens less, our path easier; but a clear-headed at one time would produce a certain result, the same law would always result the same, as often as the demand was "I think you are mistaken; the churches will acknowl- made and conditions supplied. For instance, the law that edge just enough to satisfy the Christian Spiritualists, and | enabled Samuel of old to talk with Saul, through the organthese half-fledged ones will nestle quietly back to swell the | ization of the woman having a familiar spirit-or the mediranks of church power, while those who really see the um-of Ender, would enable him to speak at this present time. Many other instances could be cited from the Bible to prove that spirits did often speak, to mortals in the past; and the thoughts given by those spirits in the olden time, man and woman, leaders in the realm of church progressive; the church now declares to us- of this day, are the infallible thought, accept the facts of spirit-communion, but claim words of God. I ask her to produce the proof of her statements. Assertions are not arguments.

But let us pass to the subject under consideration. If there much value to me; there is no yielding of Bible authority is a law in Nature that would permit the soul eternal of Elijah or Elias to take on a human form, and call that form the old idels, and, leaning upon us progressives, makes us John the Baptist, this law, like all of Nature's laws, being w with them as they worship. No, no; I prefer that they 'infinite or eternal, must be unchangeable; and, as was said should stay where they are till they can leave their idols in a former letter, "like must produce like in all of Nature's behind; it would be much better than for them to be manifestations." If the soul eternal of John the Baptist and | Elias was one and the same-which cannot be questioned by In proof of this, let me relate the result of such Christian those who are willing to take the positive declarations of Janua than this same soul starnal c Spiritualism, and there is no place in the country, of its or Abraham, if demands were made upon it. Again, if the size, that has so many Spiritualists as it has to-day; but soul eternal can have more than one human form, why not where are they? Swallowed up-the most of them-by an indefinite number? If the soul eternal of Elias could lay aside the soul mortal or spirit-form of John at will, which it had collected in matter, and appear clothed in the soul-mor-Has absorbed them instead of their absorbing from the tal of Elias, which was matter, or it could not have been seen church; the hind wheel has got ahead. Now suppose we by the disciples, may it not take on matter at will whenever conditions can be produced so that the law governing matter in this direction can be operated? Certainly it can. And

of times. Now if the soul of Elias can do this, then any other soul can, for all souls must be equal in their divine character, (I mean by this, equal in purity and goodness,) and each knows all it can desire to know. That there may be a difference in the strength of souls I do not question. This would not make them purer or better, but stronger to endure. This difference in the strength of souls we see manifested every day. The strong and powerful soul, in selecting its work for the good of the planet, takes the condition of the beggar or street-sweeper, for it has strength of soul to endure these inharmonious conditions. The gross matter it takes on requires refining as much as any that is more refined. Thus s manifested the strong and powerful soul in all the varied orms of human life, from the beggar and criminal, in all the various grades, down to the president in his chair or the king on a throne. This, you may say, is reversing every theory man has of greatness, to which I ascent, and for this reason: The soul eternal of the man of wealth could not endure, for the want of strength, the inharmonious conditions of poverty, nor the king the lower condition of the subject, the Saviour of men; his divinity asserted, in that he is For the want of strength of soul, it could not stay in its human casket. The soul of the man of wealth must be surrounded with ailluence, in order to attract and hold it in the human. The soul of the king must sway the sceptre for a like reason. Thus, through all of human life's varied manifestations, all fill the sphere which the soul designed when it took on matter, and hence I arrive at the conclusion that there can be no mistakes in Nature-all things are as was designed from the beginning.

South Norwalk, Conn., July 25th, 1871.

CHARITY THE TRUE NEED OF SPIRIT-UALISM.

Does Spiritualism satisfy the religious wants of the present age? Are Spiritualists to hold themselves aloof from all sects by a Pharisaic feeling of superiority? In presenting these questions, my desire is not to disparage freedom of thought, or circumscribe a limit within whose narrow bounds we are to cternally radiate, but rather to find some mode of organization, which, though making us more en lightened with regard to the laws of the spiritual universe, will also lead us to comprehend our spiritual relations with each other, and bring us nearer to a realization of neighborly love. With a sincere desire to refrain from fault-finding, I am compelled by the deep interest felt in Spiritualism to assert the great want of order, the looseness of action, and the preponderance of selfishness among the majority of professed Spiritualists.

We are led to hone that Spiritualism, if properly interpreted and faithfully lived up to, can satisfy the cravings of our highest aspirations. We need organization, order, forbearance with each other; a choking out of the tares of selfish discord and hideous greed, and a watering of the seed of our philosophy from the fount of a broader humanity. Let us ever remember that only as we perform uses true to Naand lived by the Saviour of men"-an indirect acceptance ture's laws, will our lives be crowned with true success, and of vicarious atonement, still believing that, for the sake of our souls be attuned in harmony with a progressive eterniprinciple, he made himself of no reputation; and they will ty. Then let us band together in a reciprocal atmosphere

as a God-given right, use that freedom with necessary moral homes while engaged in their own business or restraints; reflecting from our societies an example which all may safely follow, and from which can flow no evil. Terror's triumphs are short-lived and fruitless; but truth's victories are eternal and prolific. St. Louis, Mo.

GROVE MEETINGS.

I have become thoroughly convinced that no available natrumentalities can effect so much for our cause as grove leetings, as millions can be reached in this way who are not accessible through any other channel. There are but few of the cities and towns in any part of the country, where a all or church or any kind of a building suitable for holding nectings in can be obtained, while nearly all of them furnish facilities for holding grove meetings. Hence I suggest that arrangements be made for establishing a general systom of grove meetings for the summer of 1872 throughout the country. I proposed early in the season to join the speakers in Indiana, in carrying out such an arrangement in this State during the past summer, but most of them cemed to prefer a more lucrative employment.

For the Banner of Light. THOUGHTS ON THE RELATION OF TRUTH TO ORGANISM.

(From a manuscript poem.)

BY E. R. PLACE.

By inward forces harnessed into law, From earth the plant its juicy life doth draw; Or, doth decay anticipate the year, The cause is native, and the cure is near. Inan'mate Nature—this do all approve— Hath no disease but Nature may remove. From sod and tree to animals ascend, By the same rule all creatures grow and bend: Swift instinct cures, while grace-imploring man Kills in attempt to cobble Nature's plan. The human frame, that masterplece of God, The wondrous nursling of the fruiting sod, Sound doctors prove a native balm possesses, To heal all hurts and conquer all distresses. Thus do we trace, through matter's wide domain Coord'nate cure with each malignant pain. Goes not direct the argument in whole To plagues of heart, to maladies of soul? For all of human frailty, and the sin, The "eaving grace" is natural and within; Or He who wrought the mooring chain of law One link did drop-or left it with a flaw! That soon the earth were paling in despair. Withheld the vital forces of the air; That lands full rich were richness all in vain. Devoid the quick'ning sunshine and the rain, Prove only this-that Nature's waiting seeds Require conditions matched to varied needs. If grains pray warmth and moisture and the light So germs of thought—a seed of grander might; If those wait, fruitless, for the tardy shower, In the soul these kind fortune's favoring hour.

Measure the steps of music's heavenly art, From rustic Pan to scraph-fired Mozart; Mark the slow time, as pines of whistling reed The trump and harp and dulcimer succeed; March on, till all the jingling claus of Tone, From farthest edge of music's fervid zone, In grand convention gathered, blend and roll Where the great organ wraps the list'ning soul! Thus grows the brain, proud organ of the mind, From rude to rate, from grov'ling to refined. Lo! Avon's bard, Verulam's lord profound, Where brutish men once burrowed in the ground; Beau Brummel, dressed to modes of rare conceit. Where wolf-tkins onco were Fashion's garb complete. Hear polished Greece, who taught the world of yore The builder's art, the thinker's marv'lous lore, Own her descent from tribes that thanked the god, If oaks but dropt their acorns on the sod. Lo! the whose prowess held a world in awe, Charmed by her speech, instructed by her law, Imperial Rome, no prouder than the rest, In story owns the wolf-dog's nursing breast. Thus hist'ry teaches the transforming grace Of Nature's method with our rising race.

Nearness to Nature makes the Godlike sage; Her glooming distance the barbarian rage: The space unstarted grows brightly less, as we Mark, as it tolls, the soul's grand masonry. We bridge the gulf betwixt the high and low. On arches firm of what we feel or know. Dimly or clear the landscape beauty lies,

As Nature's hand hath touched the straining eyes;

Far scenes and orbs transported are to view. As art may form the crystal medium true. Hence, more refined the soul's clay-built look-out, Nearer the view of truths camped all about : And all that makes the lowly nature such. Is but reverse of why the enge so much. First mend your organ, and you mend your song. Improving tastes adorn not art, but grow The soul of Nature, through fair art, to know Principles live eternal as their source, And fill the mind as lake the river-course. Ere eyes beheld the landscape's melting glow Transforming Nature busied with the show: So truth shone brightly in her own great world, Ere man arrived to catch the scene unfurled. Hence, high and low, the fair and foul, but wait

On circumstance of changing place and state. What man accepts of truth, or less or more, Is gauged by measure of what holds the store. No hot-house here a forced fruition brings: Men grow to truths as children grow to things. The largest vessel bounteous heaven doth fill, While the mere tottlings polte their brimming gill Oh. marv'lous law! who, full, seek yet the more, The vessel broadens with the growing store; But who seek not, or waste the meted measure, It dwindles level to the lessening treasure. Boston, Aug., 1871.

AIR .- A recent analysis of air, made by the nteresting facts:

"The proportion of carbonic acid gas ranges as high as seven parts in a thousand. When two parts of carboric acid gas are present in any room, there is no feeling of closeness or vicious air, but that is the limit of healthful proportion. One hundred persons would in two hours vitiate one thousand cubic feet of air to the dangerous proportion of one per cent. Every gas jet produces as much carbonic acid gas as five persons. In a public school he found children inhaling an atmosphere in which there were from three to four parts of carbonic acid gas. In the theatres he found the thermometer ranging from eightythe to ninety-five degrees, and the observation was generally made in the centre of the pit. What would it be in the gallery, where the hot air from the whole house came rolling up? An examination of dust found on the cornices of thea res disclosed the fact that it was principally composed of vegetable matter, which, after being consumed by animals, and passing from their bodies, was taken up by the feet of pedestrians and carried into the theatre, where, beyond a doubt, it was to an extent inhaled by the au-dience."

A SENSIBLE IDEA ABOUT VISITING. - The French gentry are adopting the plan of inviting guests by series to their chateaux; and each invitation sets forth the exact length of time the guest is expected to stay, as well as the day he is to come. Not a bad plan either. A family may be that visitor at another time, or to have his visit prolonged: It is the unexpectedness and length of visits which yex and fret families more than anything else. The ease with which people can now get about is producing such a rage for visitof being worn out and rendered utterly wretched, if not actually impoverished, by the swarms of friends who find it convenient and pleasant to spend their "bottom dellar" on the Ohrist whose name of good will, and though maintaining full freedom of thought | make these hospitable houses their temporary | bloom upon them.

pleasure. No considerate, well-bred person will ever presume to make a friend's house a stoppingplace, even for a day, without having first ascertained whether such a course would be convenient and agreeable to that friend, and should never overstay the time designated, except on the most urgent invitation.

### Spiritual Phenomena.

SPIRIT-PHOTOGRAPHY.

A. B. Justice, of Philadelphia, Pa., informs us that while on a recent visit to Indianapolis, Ind., he called at the rooms of Mr. Doberty-known there as the "spirit-photographer"-and, as a result of a sitting, obtained a portrait of himself, together with the outline of a child's face to him unknown. Desirous of satisfying himself beyond doubt of the truth of this phase of mediumship, as far as the testimony of disinterested persons was concorned, our correspondent visited Mr. Fowler, a resident of the city, who had stated under oath, that he produced the same result on one occasion-preparing the plate and developing the picture himself-Mr. Doherty only placing his hand upon the outside of the camera. He confirmed his statement, and exhibited the picture. Mr. Fowler is not a Spiritualist, as I understand; is in the photographic business himself, has no interest whatever in Mr. Dohertv's establishment, stands high as a man in the community, as was testified to by the papers publishing the account, and only tried the experiment at the solicitation of a friend.

Mr. D., our correspondent informs us, has thrown open his rooms in the most liberal manner for the investigation of those interested. His father has offered to give five thousand dollars to a benevolent object if any trick can be proved by those inquiring into this phenomenon. Mr. Doherty is described as being a "medium-sized young man, with a good eye, and face that has an honest expression." He was originally a carriagemaker, and could do much better, necuniarily, at that business, but he vielded to the instructions given him at a developing circle which he has attended, and has adopted the work assigned him. He has been in general, very successful in his procuring of spirit-likenesses for those sitting before the camera.

Mr. Justice further says: "I met, at a neighboring town, a lady who is reputed to have a still more remarkable phase of development. By holding pieces of tin in her hand, at times, faces appear photographed on them. Sometimes these appearances present themselves on her armsfaces which are recognized, by those who see them, as likenesses of departed friends. I did not see them, but was informed concerning the matter by persons deemed credible witnesses by those who were acquainted with them.'

ANOTHER CASE IN NEW YORK STATE. We have received from A. H. Morse, of Parish, an account of his recent experience in the gallery of a spirit photographer. He entered the operating room and had several pictures taken, after which he felt impressed to sit for a spirit picture. He accordingly sat three times. On the plate of the first, the well developed likeness of a girl, (appearing about two or three years old) was discernible; on the second was a young woman, standing in front of the sitter-his face being entirely obscured by her. She held a bouquet of flowers n her hand. When the picture was developed, the flowers were colored. He watched the artist during the whole process, and has entire confidence in his honesty.

### A VISIT TO W. H. MUMLER.

EDITORS BANNER OF LIGHT-Believing your motto to be "Line upon line and precept upon , precept," as relates to those demonstrable truths which underlie and enforce belief in the philosophy of Spiritualism; and having, during my recent visit to Boston, applied to W. H. Mumler, 170 West Springfield street, for a "spirit photograph," I will, with your permission, present your readers with a brief statement of the result.

ler my desire to sit for a spirit picture; and in due course of time he moved out from against the wall of the parlor in which we were, a light frame, supporting a white muslin screen; thenwheeled out from the wall and adjusted his camera, remarking that he sat his customers thus in the parlor, lest any one might suppose he had negatives or reflectors concealed, to produce the desired result, as might be suspected by some, if he had his fixtures permanently located in a

room, after the manner of ordinary photographers. I took a seat in front of the instrument, and immediately the screen at my side shook and rattied as if vigorously disturbed by a human hand; yet Mr. Mumler and myself were the only visible persons in the room. The plate was then exposed, and the picture taken exactly in the usual manner; yet it presented, standing at my back, with the left arm extending across and resting upon my breast, a very correct likeness of my father, who passed on to spirit-life twenty-six years ago, and of whom we had no form of pic-New York Health Board, discloses the following ture. The countenance represented in the photograph has been recognized at sight by a number of his old acquaintances-among whom is the physician who attended my father in his last illness—as an excellent likeness of him.

Thus is added another of those incontrovertible evidences that our friends can return from the other shore," bringing us the knowledge of their heavenly home and of their undying sympathy for the children of mortality.

DR. W. N. HAMBLETON. McConnelsville, O., Aug. 28, 1871.

MYSTERIOUS PICTURE ON A CAIRO, (ILL.,) HANDKERCHIEF.

The Daily Bulletin, published in the above named city, comes to us with a half-column account of a wonderful occurrence in that latitudeviz: the appearance upon a much worn white linen handkerchief-which was purchased some three years ago "by the wife of Mr. Shelly." "at the store of the late Scott White"-of a picture of a "beautiful woman" under the following circumstances: The handkerchief, becoming no longer of use in its original capacity, was given to one of Mrs. Shelly's daughters to be used as a slate rag in school. The girl washed it clean, on one occasion, and placing it upon a white ironing cloth proceeded to smooth it, when she found what she very glad to see a friend on a given day, and to | took to be a stain upon it, about half way between entertain that friend for a given time; and yet it the centre and one corner; she washed it again, might be very annoying and inconvenient to have taking particular pains to try to rub out the aforesaid discoloration. When she had ironed it again she was astonished to find the spot brighter than before, and that it had assumed the appearance of a fine likeness of an unknown woman. All subsequent washings have failed to obliterate ing that hospitable families are really in danger | the picture, and great interest has been awakened in the neighborhood, as to how it was produced.

Choose not your wives as you do roses, for the

Written for the Banner of Light. THY ENDEAVOR.

BY B P. SANDBORN.

It is ever ceaseless striving That makes life a noble thing-Striving for the good of others, That doth blessings on us bring. If we feel for those that suffer, And can sympathize with pain, Stronger grows our better Nature, To endure and toil again.

As the mist from off the ocean Comes to earth again in rain, So all Naturo's laws but show us That her seeming loss is gain. So if years are spent in toiling, Making paths for other feet,

Weary not, for soon or later, Thou thy rich reward shall meet. Then while earth is full of sorrrw, And we know the stroke of woe, Be thine carnest, calm endeavor. Kindness, hope and love to show :

Help to raise the struggling spirit, Bound by want and misery fast, Fill thy life with holy action. God will crown thee at the last.

### Banner Correspondence.

WOODSTOCK.—Thos. Middleton writes, Aug WOODSTOCK.—Thos. Middleton writes, Aug. 31st: "It is with very great pleasure that myself and wife have enjoyed several extremely pleasant visits with our good sister, Mrs. M. S. Townsend Hoadley, who has been spending some weeks during the warm weather with her family, in their pretty rural home at Bridgewater, among the Green Mountains, drinking deeply from those sources whence flow the richest and purest inspirations, so much needed to recuperate the exhausted energies of a long and weathoms because rations, so much needed to recuperate the exhausted energies of a long and wearksome lecture tour, ere she again enters the field of labor to fullil her engagements for the next three months at Lynu and Salem. While all her friends have been greatly blessed by her sojourn with them, and will most truly regret her departure, perhaps there will be none who must so justly and sincerely deplore her loss as her dear, good mother, whose life, while she is with her, it seems to be her highest happiness to bless and make comfortber highest happiness to bless and make comfortable; and, to this end and purpose, she is employing workmen, at her own expense, to build several additional rooms to their house, that her mother may have sufficient room for the better accommodation of an aged grandfather, who resides with them, and to soothe whose declining years they seem to unite in one grand effort of a sweet and holy affection to gild his last remaining days with joy and peace—the rarest fruits of a virtuous, well-spent life. While her ministrations prove such a rich source of blessings to others, may she, in return, receive from the angel-world such a baptism of divine inspiration in her own soul as shall enrich her and make her fertile in the gift of spiritual blessings to the world, from the coffers of whose gratitude may her pecuniary wants meet with a liberal supply. She is a generous and cheerful giver. Would that the world had more such! This is my brief testimony of twenty years' experience of her faithful devotion to the glorious cause of Spiritualism."

SHOREHAM.-Joseph W. Atwood, in a recent note, orders some reform pamphlets, and encloses a dollar for the aid of the Public Free Circles held at the Banner of Light rooms, and is of the opinion that if there is a theory that can stand the test of facts—if there is a subject that can inspire the hunation—it there is a subject that can inspire the human heart with the deepest emotions, and lead it in the paths of purity, beauty and sublimity—that theory, that subject is Spiritualism. No longer the human mind stands speechless by the grave of its friend, but, cheered by the light of the new revelation, it beholds its dear ones treading forever the pathway of progression. The light of to-day he conceives to be but a faint glimmer compared to the wider dawn which shall come compared to the wider dawn which shall come when the heart of man is ready to receive it.

Missourt.

BUTLER -An "Inquirer" writes: Editors Ban-150 TLEIL—An "Inquirer" writes: Editors Banner of Light—Is it held to be a fact in the harmonial philosophy that our departed friends are always really with us, and cognizant of our thoughts words and actions? That this is true in part, I know, for in the presence of media Thave demonstrated it. But is it possible that this is true of mortals constantly? and if so, are not our fobles, our faults, our sins, our crimes against ourselves and our fellows, a source of great grief to the pure noble, just and good ones, so gone before, and so cognizant of our misdeeds?

It seems to me that this fact once proven, we have two other very important facts established first, a powerful incentive to virtue, and second. the possibility of causing grief to come to the souls of the good and pure; or the fact that they look upon that which we call "sin" from altogether a different standpoint from what we do ourselves.

The question that I would like to have you or ome of your learned and experienced readers or correspondents discuss, is this: "Is it necessary to have the presence of a medium that spirits may come so fully into rapport with us as to see our actions, hear our words and read our thoughts? and it so, what kind of a medium is required?"

I have had different answers to this question

from what claimed to be spirits out of the flesh, and the subject has become confused in my mind. I would give many thanks for an intelligent answer to this question, based upon well-established facts. It seemed to have been understood affirmatively in olden times. In one of the Palms it is said: "The angel of the Lord encampeth round about them that fear him, and delivereth them." Is this the same idea contained in the first part of my inquiry? Please write a good, sound article on it, somebudy.

Pennsylvania.

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LINE'S HOLLOW.—Eli F. Brown writes, Sept. 6th, as follows: "Dear Banner—We find matter here worthy of mention. For three weeks we have been helping the friends of this place—Richmond Township, Crawford Co., Pa.—to get their Lyceum in good working order. We find here, in a rural district, a large number of earnest Spiritualists, who, though miles apart, meet, every Sunday, at their hall, and hold a Lyceum. These people, inspired with the importance of the move, organized their Lyceum last May, without any equipments except a few Manuals and a small subscription to the Lyceum Banner. From this they have gone forward, and are now what we deem a success. They have a nice hall—'The Temple of Reason'—prompt attendance, a good number of bright boys and girls; and many parents and older people attend, and manifest equal interest with the children. The Lyceum will continue the formulation of the continue to the continue of the continue interest with the children. The Lyceum will your encess in endeavors for the spread of liber equip itself as rapidly as it becomes able to do al thought." so, and to whatever extent seems essential. As wise people, they began at the foot of the ladder, and are rising 'round by round.'

The Society held its annual three days' meeting The Society held its annual three days' meeting the first three days of September. Bro. Lyman C. Howe gave us of his high inspiration during the meeting. Bro. Lunt, of Corry, gave us many beautiful poems. The meeting was well attended. There seems to be a widespread interest in Spiritualism throughout the whole of this part of the State. It is pleasant to meet so many intelligent State. It is pleasant to meet so many intelligent, earnest souls as we do here in this land, among the hills and hollows. Spiritualism and the Ly-

New Hampshire. EAST WESTMORELAND. — Elliot Wyman, writing from this locality, says that the cause has received new impulse there under the influence of the recent labors of Mr. Simmons, of Woodstock, Vermont. "I listened, Sunday afternoon, July 23:1, to his lecture on the subject of 'The Resurrection,' and a more sound and reasonable discourse I never heard. How different from the ridiculous dogma of a physical resurrection of the cast-off form, which is still taught in some of the churches. It would seem difficult to romarks by Mr. Stebbins, the meeting adjourned with mushing in a greater absurdity, and yet how many there are who are consenting to have their minds.

Saturday morning proved rainy. At the afternoon sessions the romarks by Mr. Stebbins, the meeting adjourned with mushing the romarks by Mr. Stebbins, the romarks by Mr. Stebbins and Mr. Stebbins an held in chains by church creeds and discipline, thereby checking and dwarfing them, and restraining those more noble thoughts and aspirations

spiritual man, as is the inhaling of pure atmosphere essential to the development of the physical. Such ones dare not say they disbelieve these absurd doctrines. But how glad I am that there are so many at the present day who are brave enough to speak the truth, and who do not consider it a sin to use the reason that God has given them. My desire is that the angels of intall sense. them. My desire is that the angels of intelligence and of love may impress the minds of the inhab-itants of the earth sphere continually, so that the number of the latter class may greatly increase.

Minnesota.

MISSIONARY REPORT.—My report for August is as follows: Places visited—Kingston, Hutchin-son, Dassel, New Auburn, Glencoe, Medina, Min-nespolis, St. Paul and Stillwater; number of lectures given, sixteen; number joining Association, 7; amount taken in collections and dues, \$43,60 эхравая, \$5,45.

expenses, \$5.45.

The cause is prospering in all parts of the State.
C. H. Read is giving his manifestations to the skeptical at different places. He has just left Stillwater for Osseo. Mrs. Abbott is here, developing media for future work. Come, friends, to the feast at Faribault in October, ready to defend the right. the right.

The above is respectfully submitted to the

Spiritualists of Minnesota.

Stillwater, Sept. 1, 1871. J. L. POTTER.

LAKEVILLE—A correspondent—"H. E. J."—writes us Aug. 27th, stating that some interest in spiritual matters exists in this section of country, but that many are debarred from openly avowing their convictions, through fear of the social ban of Old Theology. Several speakers from abroad how a visited the town, but there is a great abroad have visited the town, but there is a great want of mediums there. Our correspondent is of opinion that the home material exists among the people to make good speakers and mediums, if it was only developed. Acknowledging the harvest of good of which the Banner of Light is the seedgerm, she hopes our journal may be sown far and wide, to "the healing of the nations."

Connecticut.

SOUTHFORD.-Mrs. S. E. Burr, sending money to renew aubscription, Aug. 28th, says of the Ban-ner of Light: "We watch for its appearance every week, knowing it is sure to come freighted with a rich treat of intellectual and spiritual food. Who can help loving its deep instructions? \* \* \* I found an article in the August 12th issue, under Mountford, which has been read and reread with great satisfaction by a few who are trying to find a connecting link to join Spiritualism to the

Our correspondent announces that she has a hook, having in view the same object, in press at Seymour; it is expected to be issued about the first of October. The title of the book is "A Stone." It is designed to represent the stone that was cut out of the mountain without hands, that should roll on until it fills the whole world—the spiritual bowlder, the true rock of progression.
\* \* \* I have not traveled much since the warm months, but expect to start out as soon as it is a months, but expect to start out as soon as it is a little cool. I spent most of the winter south in New Jersey and New York. I find many who seem quite ready to embrace the progressive ideas, if they can take the teachings of Jerus along with I often tell them that no true reformer would reject the doings of Christ, for he was a great Spiritualist; that we only object to being reed-bound.

GIRARD.—Peter Dilts writes, Aug. 25th, giv-ing an account of the cause in his neighborhood. He is nearly 64 years old, but continues firm in his faith in Spiritualism, though the church people tell him he will finally repent, when too late, "as Thomas Paine did." The ridiculous story of Paine's recantation will not pass with him; he considers Paine to have been a man of good sense, "who knew too much to swallow at death the lies he fought against during his life." Our correspondent regrets that the scattered population, and want of means among the believers, render it so hard for spiritual food to be obtained in the far West. If a good test medium and a speaker could be sent out as missionaries among the people, many converts to the philosophy would be gained. He thinks if the churches had half the prospect in the neighborhood which Spiritualism has, they would flood the country with mis-sionaries. He ends by declaring that a good medium, who desires to make the experiment of laboring in the vicinity for what can be raised, will be accommodated by him at his house free of ex-

Mr. Milleson's Pictures.

DEAR BANNER — Dr. Curtis, of Bouckville, N. Y., desires me to say for him, in behalf of the above named artist, that the pictures of his son and his spirit-mate, drawn by Mr. Milleson a few months ago, at South Barre, N. Y., have attracted much attention. They are very beautiful, and that of his son is said to be very natural. His mate was attracted to him in the spirit land, and was drawn upon the card first, and thus far has not been recognized. This son has informed his lect such persons as he will name for them, and hold a sitting, he will give them more of the par-ticulars of this, to them, strange circumstance, as well as of his spirit-home. His first communications were given in poetry, and are as beautiful and touching lines as I have ever read. Ilion, N. Y., Sept. 1, 1871.

A. E. Doty,

ROSEMOND. — Charles H. Hill, in a letter dated Aug. 20th, ordering liberal tracts, says: "I am in one of the most bigoted hotheds of Ortho doxy you ever saw. I have been trying for two years to get another subscriber to the Banner of rears to get another subscriber to the Banner of Light, but the people are afraid of it, and brand all there is in it as 'humbug.' I go into their churches, and there battle with them for the right, and proclaim the glorious philosophy of Spiritualism. I get nothing but sneers from them, but I can afford to wait for the good time that will shake them in their faith. A reliable test medium would do much good here. Should any one happen along let them stop, and they will receive a cordial welcome from me, and all the aid in my power."

New York.

STOCKTON.-H. S. Manchester writes us recently, giving an account of his efforts in behalf of the cause while traveling, and the result produced by the distribution, by himself, of the Banner. He informs us that he was one of the original sub-scribers to our paper, and has had it forwarded him per the local express, when absent from his fixed residence. He says: "I am often away, and for a space of time in parts not accessible to newspaper information, and I find the dropping you paper often leaves a pleasant impression which renders my next approach less chilling, if not absolutely acceptable. Please accept my acknowledgments for the past, and my best wishes for

Province of Ontario.

GLENNORRIS.—Mrs. Mary Colby writes that about a year since she was at Port Huron, Mich., and while there remained over night. At the hotel where she stopped, she found a "fortune teller" who was able to "show the likeness of friends living or dead," tell a person's history, or to forecast events, by means of a small apparatus which she called the "crystal egg." The woman informed our correspondent that she obtained it in New York City. Mrs. Colby would be glad of information concerning the apparatus, or where one could tion concerning the apparatus, or where one could be purchased, and requests any person reading cenm interests are moving forward here.

be purchased, and requests any person reading we go to Springfield, O., to operate during our this note to forward such knowledge as they may possess on the subject."

NEW YORK.

Sixteenth Annual Meeting.

The Friends of Human Progress, of North Collins, N. Y. met on Friday, Aug. 25th, and continued in session three days. George W. Taylor was appointed President, Giles B. Stebbins and Wm. Floyd made remarks during the forenoon.

Baturday morning proved rainy. At the afternoon session, a discourse by Mrs. Watson-subject: "Divine Motherhood "-was followed by a short conference.

Sunday morning-conference. Afternoon-discourse by which are as essential to the growth, progress Sunday morning—conference. Afternoon—discourse by and development of the mental, intellectual and Bro. Howe—"The Lessons of Fatherhood"—followed by

one from Mrs. Watson, on "The Science of Spiritualism." Bro. Taylor, by request, briefly related his experience with mediums in Moravia, a few wooks since, and closed the meeting with appropriate remarks. Despite the rain, which fell in torrents during the morning, and continued in lesser proportion through the day, old "Hemlock Hall" was well filled with attentive listeners.

BARAH S. Tousey, Secretary.

CONNECTICUT.

Sixth Annual Convention of the State Spiritualist Association.

The Association met at Willimantic at ten o'clock on the morning of July 20th. The meeting was called to order by the President, D. B. Isham, and the call was read by the Secretary. Next followed the Treasurer's report and the report of the State Agent. The Convention then proceeded o the choice of officers, with the following result:

President-D. B. Isham; Vice Presidents-Dr. N. Hull, of Norwich: Mrs. P. J. Hussey, of Bildgeport; Benza Abbot, of Waterbury; Mrs. C. Harvey, of Stafford; T. M. Allyn, of Hartford; Hon. E. H. Bugbee, of Killingly; Mrs. Henriotta Pond, of Winsted; Nelson Bowers, of East Haddam.

The Trustees are the same as last year. Delegates to the National Convention-Mrs. E. Warner,

Miss E. Annie Hinman. The next consideration was the matter of raising funds for the State Missionary. After discussion, it was left for the executive officers to consider the propriety of local or State fairs, or any other legitimate means for its support.

The Committee on Resolutions, consisting of William P. Gates, of Windham, J. K. Lord, of Stafford, and David Warner, of Springfield, presented the following, which were dis-

cussed and passed:

Resolved. That we rejoice in the continued advance of the philosophy of Spiritualism in this country and in Europe.

Resolved. That mediumship is the only way given under heaven whereby we can obtain a knowledge of the future life, therefore mediums ought to be encouraged by all, and the gitt cultivated by all who possess it.

Resolved. That the question, sneeringly asked, What good has Spiritualism done? can be answered by facts. It has converted to immortal life very many eminent, men whom the church failed to convert. It has and does the work which Jesus did, healing the sick by the laying on of hands. It has demonstrated to the world that law rules in all departments of matter, and miracle in none. It has placed woman in position to utter her rentiments from the restrum; and much more than this. Is not this something for twenty years?

Resolved. That Spiritualism will emancipate the people from all political parties, as It does from sectarian creeds, so that Spiritualists will vote against the nominee of any party who is in layor of amending the Constitution of our country

who is in layor of amending the Constitution of our so as to recognize any portion of a theological creed in that

Instrument.

Resolved. That an act passed by the dominant party in our late Legislature, exempting from taxation all parsonages in this State, to the amount of five thousand dollars, is in distinct violation of the Constitution, and an outrage and robbery of all the citizens of the State outside of sectative scaleting. rian societies. .

Resolved, That Spiritualism imposes upon its votaries sol-

Resolved, That Spiritualism Imposes upon its votaries solemn and stern duties, foremost of which is the support of civil and religious liberty, which we hereby pledge ourselves to sustain, without regard to creed or party.

Resolved, That women, as citizens, are entitled to the right of suffrage; and, urthermore, that it is their duty to avail themselves of the rights of citizenship, viz.: the privilege of voting.

Resolved, That this Association recommend to all lovers of liberty to cast their ballot, at the next State election, for these who favor a law in accordance with the above resolution.

Resolved, That the acknowledged fact of spirit intercourse Resolved, That the acknowledged fact of spirit intercourse from the sphere above to the inhabitants of earth by the clergy, during the past year. In their ministrations, is a taken of encouragement to our cause, which must soon be essuoused by all who believe man has an immortal soul.

Resolved, That our State Missionary, Miss E Annie Himan, is a lady of moral worth, and practically efficient for the duties of her position; and herein we recommend her to the people of Connecticut.

Resolved, That the Secretary send a copy of the above resolutions for publication to the Banner of Light, the Hartford Times and the Williamntie Journal.

at. The meeting dissolved at 5 o'clock г. м. Geo. W. Burnham, Secretary.

VERMONT.

Mass Meeting at South Royalton, 25th, 26th and 27th of August.

The assembly convened, according to call, and appointed Austen E. Simmons, Prosident; A. Wilmot, Secretary; Sabin Scott, D. Tarbell and Mr. Walker, Business Committee. It was not a large Convention, the last day being storm and preventing the Grove Meeting, which is usually attend ed by crowds from the adjoining country. What it lacked is numbers was made up in solid practical intelligence, and

general good feeling-the proceedings from first to last being characterized by that self-sacrificing spirit which prefers an other to ourselves, and respects the rights of all. The range of subjects brought up in conference was of character to awaken and deepen the course of thought:
"Whatever is, is right;" "The ultimates of the present spiritual demonstrations;" "The relations of low and undeveloped spirits to our earth;" "The manner of elevating

the race by right generation, using the knowledge already acquired in regard to the transmission of qualities," etc., Among the well-known lecturers was Mrs. Brown, of St. Johnsbury, Mrs. Pratt and Mr. Simmons. As is usually the case, the Convention was the means of introducing some new and promising speakers, among whom was Mrs. Durant, of Lebanon, N. H. Mrs. Craig is remarkable as a speaker The contrast between her girlish appearance and unrestrained freedom in ordinary conversation, and the sound philoso phy, correct diction and ripe elecution of her trance state. is

singular and convincing. Discourses were made by Mrs Runlett, of South Royalton, and Mrs. Bryant, of Brookfield, made excellent remarks in conference.

A delegation from the Enfield Shaker Friends, seemed to enjoy the meeting highly. Mr. Locke and H. V. Vining, of Massachusetts, sang-as also did a volunteer choir-to the evident appreciation of all.

On Monday the Convention dissolved. Not a word was said during its sessions concerning permanent organization; but if we are able to judge by comparison, we should say that as good and efficient meetings can be held at present at least, by impromptu calls, and organizing for the occasion only, as in any other way.

A. WILMOT, Sec. Convention.

"THE SIX HUNDRED."

O'er their devoted heads, while the law thundered, Snugly and heedlessly shored the Six Hundred. Great was the preacher's theme, But with neither shout nor acream Could be disturb the Bix Hundred.

Terrors to right of them,
Terrors to left of them,
Terrors in front of them,
Hell itself, plundered of its most awful things,
The well-minded preacher flings.

Kindly he spoke, and well—
All on deaf ears it fell;
Valnly his loudest yell volleyed and thundered;
Por, caring—the truth to tell—
Neither for heaven nor hell,
Snored the Six Hundred.

Still, with redoubled zeal,

Bill he spoke onward in his wide appeal,

Striking with hand and heel,

Making the pulpit reel,

Shaken and sundered.

Called them the church's foes, Threatened with endless woes; Paintly the answer rose, (Proof of their sweet repose,) From the united nose Of the Six Hundred.

SPIRITUALIST MEETINGS. PUBLISHED EVERT OTHER WEEK.

Ancora, N. J.—The "First Spiritualist Society of Ancora' hold meetings each Sunday at 4 P. M. H. P. Fairfield, Prest dent. Children's Progressive Lyceum meets at 10 M. A. M. Eber W. Bond, Conductor; Mrs. Emmeline E. S. Wood Guardian. ADRIAN, Midn.—Regular Sunday meetings at 10% A. M. and 17 P. M., in Odd Fellows' Hall, Main atreet. Children's Progressive Lyceum meets at same place at 12 M. Mr. C. Case, President.

ANDOVER, O.—Children's Progressive Lycoum meets at forley's Hall every Sunday at 114 A. M. J. S. Morley, Con-uctor; Mrs. T. A. napp, Guardian; Mrs. E. P. Coleman, assistant Guardian; Harriet Dayton, Secretary.

Assistant Guardian: Harriet Dayton, Secretary.

Boston, Mass.— Filot 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.

John A. Andrew Hall, corner of Chauncy and Essex streets.—Spiritual meetings are held ever Sanday. Test circle at 10½ A. M., Mrs. Mary Carilsic, medium. Lecture and answering questions at 2% and ½ P. M. by Mrs. S. A. Floyd.

Temple Hall.—The Boysson-street Spiritualist Association meets regularly at this place (No. 18, up stairs.) each Sunday. Circle morning and afternoon. evening, lecture.

Baltingers. Mp. Luric Hall.—The "First Spiritualist BALTIMORE, Mp. - Lyric Half - The "First Spiritualist Congregation of Baltimore" hold meetings on Sunday and

Wednesday evenings. Children's Progressive Lyceum meets every Sunday at Ile A. M.

Lyceum Hall, Baltimore street, opposite Post-Office arenue. The Maryinna State Association of Spiritualists hold meetings in this hall. Lev! Weaver, President; George Broom, Sever-tary; Wm. Leonard, Treasurer. Children's Progressive Lyceun No. I meets every Sunday mouning at 94 o'clock, and every Thursday evening. Lev! Weaver, Conductor; Mrs. Rachel Walcott, Guardian; Mrs Elizaceth J. Withelm, Librarian: George Broom, Musical Director.

BROOKLYN, N. Y.—The Children's Progressive Lyceum meets at Sawyer's Hall, corner Fulton Avenue and Jay street, every Sunday, at 164 A. M. J. A. Wilson, Conductor; A. G. Kipp, Assistant Conductor; Mrs. Ada E. Cooley, Guardian of Groups. Lecture at 3 p. M. by Mrs. E. F. Jay Bullene.

Bullene, Temperance Hall.—The Salritual and Progressive Associa-tion of Brooklyn, P. D., hold meetings at Temperance Hall, corner of South 24 and Fourth streets, on each Thursday evening till the end of 1871, supported by some of the best lecturers in the field.

ecturers in the near.

Buldburght, Conn.—Children's Progressive Lyceum meets
overy Sunday at 1 P. M., at Lyceum Hall. J. S. Shattnek,
Conductor; Mrs. J. Willson, Guardian; Dr. Porter, Libra-rian; Edgar G. Spinning, Musical Director.

BATTIR CREEK, MICH.—The First Society of Spiritualists told meetings at Stuart's Hall every Sunday, at 105 A. M. 104 78 P. M. A. P. Averill, President; J. V. Spencer, Secreary; William Metritt, Tressurer.

CAMBRIDGEPORT, MASS.—Children's Lyceum meets every Sunday at 10½ A. M., at Harmony Hall, Watson's Building, Main street. W. H. Bettinson, Conductor; Aliss A. R. Martam, Guardian.

CLEWELAND, O.—The First Society of Spiritualists and Liberalists hold regular meetings every Sunday at Lyceum Hall, 288 Superior street, opposite the Fost Office, morning and evening, at the usual hours. D. U. Pratt, President; —Lown, Vice President; Dr. M. C. Parker, Treasifer; —Joseph Gillison, Secretary. Children's Lyceum meets in the morning at Temperance Hall, P4 Superiorstreet, C.J. Thatcher, Conductor; Emory Olds, Assistant Conductor; Mrs. S. M. Thompson, duardian; Miss Sarah Files, Assistant Guardian; George Young, Secretary.

CARTHAGE, Mo.—The friends of progress hold their regular meetings on Sunday afternoons. C. C. Colby, President; A. W. Plekering, Secretary.

CINGINATI, O.—The Society of Progressive Spiritualists belowed the conductor of the conductor of

CINGINATI, O.—The Society of Progressive Spiritualist hold meetings every Sunday morning and evening in Thom; son's Music Hail. G. W. Kates, P. O. box 568, Secretary.

CHICAGO, I.L.—The Spiritualists hold meetings every Sunday in the ball corner of West Randolph and Jefferson streets Lyccum meets at 11 a.m. Conductor, Mr. J. C. Thus. Guardian, Mrs. Dys.; Assistant, Mrs. Arnold; Musical Director, Mr. E. A. Blackmer. CLYDE, O. -Progressive Association hold meetings every unday in Willis Hall. Children's Progressive Lyccum meets a Kline's New Hall at H A. E. S M. Terry, Conductor; Dewey, Guardian.

J. Dewey, Guardian.

DEASSYLLE, S. Y.—Spiritualist meetings are held the first and twird Sunday of every month. Mrs. E. A. Williams is engaged to speak until the first of March.

DES MOINES, lowA.—The First Spiritualist Association will meet regularly each Sunday at Good Templar's Hall (West Side), for lectures, conferences and music, at 10\frac{1}{2} A. M. and 7 P. M., and the Children's Progressive Association of Spiritualists hold regular meetings at their hall on North street every Sunday at 7\frac{1}{2} P. M. Children's Lyceum meets at 10\frac{1}{2} A. M. Wm Willis, Conductor; Mrs. H. M. McPherson, Guardian. FOXBORO', MASS.—Progressive Lyceum meets every Sunday at Town Hall, at 101 A. M. C. F. Howard, Conductor Mrs. N. F. Howard, Quardian,

HARMONTON, N. J.—Meetings held every Sunday at 103 A. M., at the Spiritualist Hall on Third street. P. N. Park-hurst, President; Gerry Vatentine, Secretary. Lyceum at 1 P. M. Merrill Parkhurst, Conductor; Mrs. J. M. Peebles,

HINGHAM, MASS.—Cheldren's Lyceum, meets every Sunday afternoon at 2 o'clock, at Temperance Hall, Lincoln's Building. E. Wilder, 2d, Conductor; Ada A. Clark, Guardian.
HOULTON, ME.—Meetings are held in Liberty Hall cowned by the Spiritualist Society) Sunday afternoons and evenings. LYNN, MASS.—The Spiritualists hold meetings every Sun-lay afternoon and evening, at 3 and 7 r. u., et Cadet Hall day afternoon and evening, at 3 and 7 r. M., 24 Cadel Hall-Louistyller, RV.—Children's Progressive Lyceum meets in Central Savivgs Bank mall, starket street, near 4th. E. R. Spurrier, President of Society; A. Chiscaden, Secretary: Meetings suspended till October. Speakers engaged; J. M. Peebles during October; Thomas Gales Forster during November.

Lowrite, Mass.—The First Spiritualist society meets in Weils Hall.—Lectures at 22 and 7 r. M. Jacob Nichols Presi, dent; J. S. Whitney, Corresponding Secretary; N. M. Greene, Treasurer, Children's Progressive Lyceum meets at 10 M. M. George B. Goodale, Conductor; Mrs. Caroline M. Smith, Guardian.

LA PORTE, IND -The Association of Spiritualists hold meetings every Sunday at Huntsman's Hall. Lyceum at 10} A. M. Conference at 4 P. M. Warren Cochran, Cor. Sec. LONG LAKE, MISN.—The "Medlina Society of Progressive Spiritualists" hold meetings in the North School-House the fourth Sunday of every month, at 10\frac{1}{2} A. M. and 2 P. M. Mrs. Mary J. Colburn, speaker

MANGRESTRA, N. II.—The Spiritualist Association hold meetings every Sunday afternoon and evening, at Lyceum Hall. II. C. Sullivan, President; F. II. Saunders, Sec'y. Marlboro', Mass.—The Spiritualist Association hold meetings in Berry's Hall every Sunday at 13 P. N. James Lowe, President; Mrs. Sarah S. Foster, Secretary.

President; M.S. Saran S. Foster, Secretary.
Milbourd, Mass.—Children's Progressive Lycoum meets at
Washington Hall, at 11 A. H. J. L. Buxton, Conductor; Mrs
Cordella Wales, Guardian; Wrs. Mary Bacon, Musical Direct
or; H. S. Bacon, Corresponding Secretary.
Middlenono', Mass.—Meetings are held in Soule's Hall
every other sanday at 14 and 64 F. M.

Milan, O.—Society of Spiritualists and Liberalists and Chil Iron's Progressive Lyceum, meets at II A. M. Hudson Tuttle, Conductor: Emma Tuttle, Guardian.

dron's Progressive Lyceum, meets at 11 a. m. Hudson Tuttle, Conductor; Emma Tuttle, Guardian.

Mornisania, N. Y.—Pirst Society of Progressiy/Spiritualists—Assembly Rooms, corner Washington avenue and Fifth street. Revieces at 32 p. m.

North Sciteath, Mass.—The Spiritualist Association hold meetings the second and last Sunday in each month in Conlinessit att at 103 a. and 13 p. m. Progressive Lyceum meets at the same hall on the first and threaming after meeting the same hall on the first and threaming after any M. O. Morfis, Secretary.

Natick, Mass—The Friends of Progress meet every Sunday at Templar's Hall, at 2 and 6 p. m.

New York City.—Apolio Hall.—The Society of Progressive Spirituants hold meetings every Sunday in Apollo Hall corner Broadway and Sit street. Lectures at 103 a. m. and 13 p. m. P. E. Farmsworth, Secretary, P. O. hox 5679. The Children's Progressive Lyceum meets in the same hall at 33 p. m. Dr. D. U. Martin, Conductor Sprakers engaged—Thomas Gales Firster during September: Mose Intil during October; Mrs. Emma Hardings Britten during November; N. Frank White buring October; Hes Spiritual Conference meets every Sunday at 23 o'clock in Masonic Hall.—The Spiritual Conference meets every Sunday at 23 o'clock in Masonic Hall, 13th street, between 3d and 4th avenues.

New Orleans, La—Lectures and Conference on the Phi-

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

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

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

Nowwalk, O.—The First Spiritualist Association hold meetings every Sunday at 1% and 7 o'clock p. H., at St. Charles Hall, Main street. Ira Lake, Agent.

Osko, Minn.—Children's Progressive Lyceum meets at Singer's Hall every other Sunday, at 'M. A. E. Mrs. Mary J. Colburn, Conductor; Mrs. Susie Thayer Curtis, Guardian of Grouns.

OMAHA, NEB.—The Spiritualists hold meetings in the old Congregational Church, under Realisk's opera House, entrance on 18th street, every Sunday. Conference at 2 r. m. Lecture at 12 p. m. Admission free.

PORTLARD, ME.—Children's Progressive Lyceum meets at Reception Hall, at 10 y. a. M. Capt. T. P. Beals, Conductor; R. I. Hull, Assistant Conductor and Treasurer; Mrs. T. P. Beals, Guardian; Miss. M. Ella Bonney, Musical Director; Alphonso Yeaton, Libratian; Miss Abbie Farrow, Secretary. Apploins tealing, Editaria; Just Andre Fathor, Stetenar, Plynotth, Mass.—The Splittualist Association hold meetings every Sunday in Leyden Hall. L. L. Bullard, President; Alice B. Sampson, Treasurer. Children's Progressive Lyceum meets in the same hall. L. L. Bullard, Conductor; Alice B. Sampson, Unardian; Clara Robbin, Librarian; Mrs. Lydia Benson, Musician.

Putham, Conn.—Meetings are held at Central Hall every Sunday at 14 p. M. Progressive Lyceum at 104 a. M.
Pannswille, O.—Progressive Lyceum meets Sunday at 10

PAINESVILLE, O.—Progressive Lyceum meets Sundays at 10 a. M. A. G. Smith, Conductor: Mary E. Dewey, Gnardian. RESSERLARE, IND .- "Society of Progressive Spiritualists" meet every Sunday, in Willey's Hall, at 102 A. M. I. M. Stackhouse, Secretary.

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

Brown's Hall every Sunday ovening at 7 o'clock.

Sycamore, I.L.—The Children's Frogressive Lyceum meets
at the Universalist Church every Sunday at 4 r m. Harvey
A. Jones Conductor; Wiss Agnes Brown, Guardian; Agrippi
lowe, President of Society; Curtis Smith, First Vice President and Tressurer; Mrs. Sarah D. P. Jones, Corresponding
and Recording Secretary.

Springfield, Mass.—Spiritualist Association hold meetings every Sunday in Music Hall, at 2 and 7 r. m. Speakers
desiring to address said Society can write to Harvey Lyman,
Speakers engaged; — Miss Jende Leys during September
and November; Thomas Gales Forster during December.

Springfield, Li.—The Children's Frogressive, Lyceum-SPRINGPIELD, I.L..—The Children's Progressive Lyccum-meets every Sunday morning at 9 o'clock in Capitai Hall, sonthwest corner Fifth and Adams streets. W. H. Planck, Conductor; Mrs. E. G. Planck, Guardian.

STONRHAM, MASS.—Children's Progressive Lyceum meets every Sunday at 103 A. H. E. T. Whittier, Conductor; Ida Herson, Quardian. SAN FRANCISCO CAL.—Spiritualists and other Liberal Thinkers meet for conference and discussion every Sunday afternoon at 2 o'clock, at Dashaway Hall, on Post street.

SAGRAMENTO, CAL.—Spiritualists hold meetings every Sunday at 2 o'clock, in Pioneer Hall, 7th street. Mrs. P. W. ephens, speaker Salem, Mass.—Lyceum Hall.—The Spiritualist Society hold meetings every Sunday, at 21 and 7 P. M. Walter Harris, President; Henry M. Robinson, Sucretary; Mrs. Abby Tyler, Treasurer.

President; Henry M. Robinson, President; Henry M. Robinson, and the Progressive Spiritualists every Sunday, at 6½ P. M.
Progressive Spiritualists every Sunday, at 6½ P. M.
Topeka, Kan.—The "First Society of Spiritualists and Friends of Progress" meet every Sunday, at 10½ A. M. and 7½ P. M., at Constitution Hall, No. 133 Kansas avenue. Admission free. Mrs. H. T. Thomas, inspirational speaker; F. C. Crane, President; F. P. Baker, Secretary; Miss Alice Hall,

organist.
TOLEDD, O.—Meetings are held and regular speaking in Old Masonic Hall, Summit street, at 7½ P. M. All are invited ree. Children's Progressive Lyocum in same place every funday at 10 A.M. C.B. Eells, Conductor; Miss Ella Knight,

Sunardan.
VINBLAND, N. J.—Friends of Progress meetings are held in Plum-atreet Hall every Nunday at 10½ A. M., and in the evening. President, Mrs. Ellen Dickinson; Vice President, John Gage: Recording Secretary, Mrs. Lucinda Ladi; Corresponding Secretary, Mrs. Mry E. Fillotson; Treasurer, C. B. Campbell. The Children's Progressive Lyccum meets at 12½ P. M. Dr. D. W. Alien, Conductor; Mrs. H. H. Ladd, Guardian; Lucius Wood, Musical Director; Mrs. Ella Tanner Assistant do., B. F. W. Tanner, Litrarian; Henry Wilbur, Assistant do. Speakers desiring to address said Suclety should write to the Corresponding Secretary.

WORGESTER, MASS.—The Spiritualists hold meetings every sunday, afternoon and evening, in Horticultural Hall.

### LETTERS FROM THE PEOPLE!

WHAT THEY THINK

DR. STORER'S

VALUABLE MEDICINE

### NUTRITIVE COMPOUND!

FEMALE RESTORATIVE, BLOOD PURIFIER.

TONIC AND STRENGTHENING AGENT,

GENERAL RESTORATIVE.

### POPULAR FAVOR.

The "NUTRITIVE COMPOUND" has already made its way into every State and Territory of the Union, and testimony from a large number of patients demonstrates that this excellent medicine supplies a great need, and is lestined to become the

#### MOST POPULAR REMEDY IN AMERICA!

We shall not publish the names of our correspondents who send us their acknowledgments of the great benefit received, unless by their special permission or desire, as the nature of many of the diseases cured is such as to render the publication of personal certificates underirable; but a few fragmentary sentences from letters in our possession may show in what estimation the Nutrative is held;

#### A Physician's Testimony-"Panacea for "all Female Complaints."

"Last Fall I sent for a tew packages of your 'Nutrative Compound,' which I used in my practice, and which I found to prove more than you claim for it. I consider it infinitely superior to all other medicines in the diseases for which it is recommended. In fact, I creteen it a complete panagea for a like it is recommended. In fact, I creteen it a complete panagea for a like it is presented as low as possible, on account of many unable to pay, and I wish to benefit the suffering paor, as well as the more opulent."—D. C. D., M. D., Newerk, N. J.

"Takes Out the Old Aches and Stiffness." W. Y., of Grand Rapids, Mich., himself 22 years of ago and a magnetic healer, reporting other cases, says: "I am taking some mixelf, and it takes out the old achies and stiffness consequent upon recond childhood, like a charm. After taking it three or four days I meather more is one nour than I used to in one and a half, hours before; hence the some purprisation of the brook through the lungs, besides all the other good work that is going on in the old system."

Doing Wonders."

"DEAR SIR—Your medicine is noing wonders for my wife. She has taken only two packages of your valuable medicine, and her health is better than it has been for ten years."—G. P. H., Groveland, Mass.

#### Superior to "All the Doctors and all the Medicine."

This is a case of Chronic Prolapsus of some twenty years' standing, such as there are but few to be found in all the medical records—with a great deal of enlargement and, of course, a great deal of suffering. The medicine, which she has taken now about two weeks, is making quite a revolution in her general health—completely reversing the tendency to cold extremities, accelerating the circulation so as to produce a fair pulse at the wrist, whe rethere has been scarcely any porceptible for years—and she says, with all the doctors and all the medicine sho has taken for years, sho has never found anything like this. "In my practice I find a great many, especially females, who are troubled with diseases for which your medicine is recommended, and for which it recommends itself. The dozen you rent me are all gone, and as 1 shall use them in my practice, rend three dozen more by express."—W. F., Grand Ropids, Mich.

"I Wish Every Sick Woman Had It!" "I have used but one package, but my health is so much improved that I have recommended it to another lady, who is using it with beneficial results. I think it a very valuable medicine, and wish every sick woman had it. Please send six packages."—Mrs. C. M. S., Minnesota.

### "The Very Thing They Want."

"My ago is seventy-four, and I have been direased from the crown of my head to the sole of my toot. Your medicine has helped me very much, and I think it can't fail of helping others. I see so many room suppersists women, and your medicine is the very thing they want. I send you the money for seven packages."—Mrs. H. G., Bronson, Mich.

### Forty External Ulcers Cured.

"I am vory much better, and shall take the Nutritive until I get entirely well. From the first of July until November I had forly external ulcers. Since taking the Comoound they ar red, and I have ha worth more than its weight in gold to me."-Mrs. K. A. M., Litchfield County, Conn. "Superior to Anything I Ever Used!"

"Dr. Stoner.—Having tried your Nutritive Compound for myself and family, I desire to say that it is far superior to anything that I ever used, and I do sincerely and strongly urge all sufferers from natural or female complaints to forward \$1 to you for a trial package. My husband, who is a Mediona Agent, recommends your Compound to all who are suffering from complaints to which females are subject."

—Mrs. C. G. B., Shelbing, Mo.

"All that it Claims to be."

"This is the fourth packago I have sent to you for, and can truly say that the "Natritire Compound" is all that it claims to be."—H. L., Orleans, Mass.

"Your medicine is all that is claimed for it."—Dr. T. J. L., New York.

"Your medicine is the best medicine for a sick woman that there is in the whole world."—H. M., Maine.

'Just What I Need."

A distinguished authoress and lecturer writes, after using two packages: "I send enclosed \$5, for which send me your Compound. I am convinced that it is just what I need. I recently met two ladies who have been taking the Compound, and both ricesk well of it. Mrs. E., of Westfield, N. Y., said to me, 'I wish I could tell Dr. Storer how much good his medicine has done me,'"

"Your medicine has wrought a great change in me. My digestion is improved, and my hands and feet, which were always cold, are now warm and often perspire. My friends notice the change in my complexion for the better. I tell my friends that I think with one more package I could draw a blister with my hands."—Mrs. C. M. H., Indiana.

"The 'Nutritive' agrees with me in every particular. Since using it I have had but very little pain or bad feeling in the binches to my breast, which makes me hopeful that the Nutritive and wash will disperse them. The medicine has a pleasant effect on my nervous system."—Mrs. L. B. S., Connecticut.

"May blessings and honor be awarded you for its dis-

Connecticut.

"May blessings and honor be awarded you for its discovery."—J.P. S., Now Orleans.

"I have already used one of the packages for which I sent to you, and nearly the other, and have already received very great benefit. Many disagreeable complaints have been entirely cured by its use. I have recommended it to three of my friends, who, after a fair, trial, are also greatly helped. I write this in justice to Dr. Storer, who deserves (with the good spirits) the thanks of suffering womanhood. If howelves, the light, when he is at liberty to publish this."—Letter to the Banner of Light.

"We have been troubled with the Ervstoclas in our family

wishes, he is at morely to parameter of Light.

"We have been troubled with the Erystpelas in our family this winter. We were induced to try it, and the result has been improved health."—J. L., Connecticut.

"I have used two boxes of it already; it has helped me very much. I have not been so well for five years, and now I think I shall get well."—Mrs. V. H. T., Minnesota.

"The 'Nutritive Compound' which I sent for is doing my into good, more than six months with a clairvoyant of good.

wife good; more than six months with a clairvoyant of good reputation. Send me six packages."—J. W. M., Wisconsin.

THE "NUTRITIVE COMPOUND" Is NOT IN BOTTLES, but packages, which, when dissolved in water, make ONE PINT of Restorative.

Full directions for use accompany each package of the Restorative Mailed, postpaid, on receipt of the price. Price \$1,00 per package. \$5 for six packages; \$9 for twelve.

DR. H. B. STORER. Office 131 HARRISON AVENUE, BOSTON, MASS.

For sale Wholesale and Retail by William White & Co., at the Banner of Light Office. 158 Washington street, Boston, Mass.

This paper is insued every Saturday Morn-ng, one week in advance of date.

part in quoting from the Banner of Light, care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are eigen for the expression of free thought, when not too personal; but of course we cannot undertake to endorse the variest shades of opinion to which our correspondence give utterance. our correspondents give utterance.

# Bunner of Light.

BOSTON, SATURDAY, SEPTEMBER 23, 1871.

Office in the "Parker Building," No. 158 WASHINGTON STREET, ROOM NO. 3, UP STAIRS. AGRECT IN NEW YORK,

THE AMERICAN NEWS COMPANY, 110 NASSAU STREET WILLIAM WHITE & CO.,

PUBLISHERS AND PROPRIETORS. WILLIAM WHITE, LUTHER COLBY, ISAAC B. RICH.

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

#### The Mountford Articles.

The editor of the Religious Magazine, having been taken to task by some of the readers of that monthly, for permitting the publication of the series of articles on Spiritualism from the pen of Mr. William Mountford, undertakes to vindicate himself in the September number, and in the course of his defense makes many points that are of striking interest to all such as have manifested an interest in the articles themselves. He calls them " able, earnest, conscientiously written articles," and thinks their purpose must have been misunderstood by those of his readers who now complain of their admission to his pages. Ho charges them with forcing upon him the alternative of a belief in the alleged facts of modern Spiritualism, or of giving up all that is miraculous in the Scriptures. But he views the articles of Mr. Mountford very differently. Mr. Mountford-he repeats-" is speaking of the philosophy which underlies all religious belief, and he says that the philosophy which throws Spiritualism outside the pale of human inquiry, as being in itself utterly incredible, no matter what evidence may be brought to sustain it, strikes at the foundation of our belief in all spiritual revelations and manifestations-even such as we find in the New Testament." This is the head and front of Mr. Mountford's offending.

And "in this," says the editor, Rev. Dr. Morison," we believe he is right." And he adds, with great cogener of reasoning," If, reasoning in the abstract, from the nature of things, we conclude that there can be no communication between us and spiritual beings now, then, on precisely the same grounds, we conclude that there never could have been any such communication." Pretty well for a leading Unitarian magazine of Boston. Dr. Morison is by no means ready to place their moral significance and the external and internal evidence on which they rest on the same levelspeaking of the alleged facts of Spiritualism and the Christian miracles. , But he repels the assumption by which Spiritualism is cast aside without examination, because it is supposed to lay claim to a sort of communication with the spiritual world, which is in itself utterly incredible. If it is incredible now, he holds it to have been incredible always. "And this," says he, "is the consistent reasoning of those scientific men (take notice, Harvard Professors and British Association!) who deny the Christian miracles. They assume that, in the nature of things, all such communications are incredible, and, therefore, ny attornal revolation from God, such as is related in the New Testament, must be rejected at once. He holds this as perfectly suicidal for Christians; and he declares that "it is against this inconsistent and unreasonable mode of treating the subject by Christian writers that Mr. Mountford has been using all the force of his logic, the

keenness of his wit, and the power of his genius. The question is not, in the editor's view, whether the phenomena of Spiritualism are true, but whether the philosophy which rejects them without investigation, or the assumption of their incredibility, is the true philosophy. Is it utterly incredible, he asks, that man should under any circumstances have communication with an unseen spiritual world? He regards this as the real question at issue in the discussions which Mr. Mountford has been carrying on in his magazine with such great ability-and a more important question he does not think it possible to present to the human mind. Because "in it is involved the possibility of any revelation from God to man." If the material world requires of scientific men they must patiently investigate facts in order to arrive at a knowledge of its laws, much more is it necessary in the spiritual realm. But the material philosophers warn people off from there, telling them it is forbidden ground, and assuring them every report from that quarter is incredible. "Facts, facts," adds the editor, "are what we want, in the realm of spirit not less than of matter. And how are we to get at facts except by searching for them with unprejudiced minds?' He allows that Mr. Mountford is a believer in Spiritualism, but he insists that in his articles published in the magazine he has not been dealing with the neculiarities of Spiritualism, but with principles of philosophy which apply to all religious investigations, and to phenomena which, whether facts or not, have been more or less believed in, in all ages, by wise and great men, ' which are similar to some things recorded in the Scriptures, and which cannot be repudiated as in themselves utterly incredible without striking a blow at all revealed religion? A letter from Mr. Mountford in relation to these carpings of disbelievers and bigots accompanies the article, and it speaks the real nature of the author of those gifted articles throughout.

### The One Hundred!

A week or two since, our friend and subscriber, Edward Edmendson, resolved that he would procure, if possible, one hundred new subscribers to the Banner of Light. He set about the work in earnest, canvassed his town, and soon obtained that number, with the subscription money, and forwarded names and money to our office. That voluntary act is worth more to our brother than all the worldly wealth hoarded up by John Jacob Astor, for he will be the means of helping to spiritually enlighten hundreds of his fellow citizens who otherwise might not, in this life, have obtained the important knowledge in regard to the future life they now will be induced to seek for, and seeking, will surely find. We tender sincere thanks to our co-laborer in the cause of truth and human elevation, and trust he will be rewarded in this life as well as in the other.

Elder F. W. Evans has arrived home from England, where he created an unusual interest among the English people, where he was well received and his addresses listened to with marked and respectful attention.

The Plymouth (Mass.) Convention.

As will be seen by the call in another column, the Massachusetts State Spiritualist Association holds a two days' meeting at this place, Saturday and Sunday, Sept. 23d and 24th. The following note from L. L. Bullard, President of the Plymouth Spiritualist Society, explains the nature and arrangements of the occasion. We have received information that tickets passing the holder from Boston to Plymouth, over the Old Colony Railroad, Saturday, and back again on Monday, can lished invitation. be purchased for \$1,25-or about the price of fare one way. Mr. Bullard says:

"I hope all those who take the Banner of Light have seen the notice of our forthcoming State Convention. It is hoped there will be a grand turnout of all Spiritualists, and that this will be one of the largest gatherings ever held in the State. There is no reason why it should not be. The Plymouth friends will do their best to entertain all, as well as they can. The President of the Association—Edwin Wilder—(in conjunction with the Plymouth Committee) has made arrangements with the hotels for the accommoda-tion of those who come here, at one dollar per

Saturday will be devoted mostly to the Lyeums. It is hoped that a number of these organ izations will be present, as a general invitation is given to all. The East Abington Lyceum, with two hundred members and a band of music, have voted to come. Why cannot the Boston, Charlestown and Cambridgeport Lyceums unite, procure a band of music, come down and make old Plym-outh ring; and thus let the other Societies see the generation that is coming up? The Chelsea friends thought, sometime ago, of coming to Plymouth

with a hand. Why not take this chance, and help make the Convention a grand success? A number of speakers have volunteered to be present, and it is hoped that Miss Lizzie Doten will be here to welcome the Spiritualist 'pilwill be need to welcome the Spiritualist integrims? to Plymouth, her native town. All speakers will be entertained while here, free of cost, and a general invitation is extended to them. It will be well for all speakers—and others intending to come—to send their names to the President. of the Plymouth Society, so that places can be provided for them on arrival."

#### Aid for our Message Department.

A year ago, an aged patron of ours sent three lollars for his subscription, and one dollar to aslist in keeping up the series of Public Free Circles, which are sustained by heavy expense to us, for the benefit of such investigators from the to attend them. At that time, our correspondent estly called on others to follow his example, which is certainly one worthy the consideration of all having the interest of the cause at heart. True to his announcement, we have received from him the following letter and amount:

EDITORS BANNER OF LIGHT-Enclosed is an order for four dollars-three for the Banner of Light, and one for the benefit of the Message De partment. One year ago I sent you four dollars for the same purpose, with a promise that I would do the same this year; and now I redeem that promise. If I am on this side of life, you may expect the same another year; but my advanced ago admonishes me not to flatter myself that I am long for this life, as I was born in the year

1790, near Boston.
I take great pleasure in the Message Department, especially as I expect to be in the spiritworld not long hence, and shall hope to have the benefit of it in holding converse with my friends here on earth. Notwithstanding my advanced to edification. The pulpit of the Free Congregate, in consideration of the assurance of enjoying the society of those in the spirit-world I so much and evening, by Mrs. M. J. Wilcoxson, of Chithe society of those in the spirit world I so much admire and love, I never enjoyed life better. I cannot close without adding what I said to you a year ago: that I do not believe a God of wisdom, power and goodness ever suspended the destiny of the whole human race, for all time to come, on

the act of a mere child.

Wishing a long life for the Banner in all its de-

partments, I remain,
A lover of progression,

A lover of progression,

Jefferson, Ashtabula Co., O., Sept. 4, 1871.

### The Verdict at Revere.

Coroner Forsyth's jury, appointed to inquire nto the causes of the late terrible railroad accident at Revere, Mass., having attended to their duty, report as their verdict, that the persons killed came to their deaths "through a collision of trains on the Eastern Railroad, at about twenty minutes past eight o'clock, on the evening of the twenty-sixth day of August, near the railroad that the direct cause of said collision was the negligence of John S. Nowland, conductor of the Beverly train (upon which said persons were killed), and Ashbel S. Brown, engineer of the colliding Pullman train,"

The jury further find that "Samuel O. Lunt, station master at Boston, was remiss in duty in not correctly transmitting the order of the superintendent to the engineer of the Pullman train, to look out for trains ahead,' thus depriving the engineer of information that might have enabled him to avoid the Beverly train. The more remote but not less certain cause of the disaster was the delay in starting the Beverly train from the station in Boston; said delay being occasioned by a gross inadequacy of rolling stock, necessary for the safe and timely transit of the passengers on

After enumerating the want of telegraphic communication upon the road; the want of "modern appliances for the safety of trains; the risk from fire attending the use of explosive burning fluids; the want of a siding at the Sangus branch, and the entire insufficiency of accommodations" on the line, the verdict concludes as follows: "We, therefore, find the President and Directors of the Eastern Railroad Corporation to a great extent responsible for the loss of life aforesaid."

### Louisville, Ky.

The Young Men's Christian Association, of Louisville, recently engaged the notorious Von Vieck to come to Louisville and repeat his tricks he has the audacity to call an exposure of Spiritagainst Mrs. Keigwin, one of the truest women and best physical mediums in the country, because Von Vieck succeeded one evening in mak-

ing conditions that interrupted her scance. But the next evening a committee of six-three ladies and three gentlemen-all skeptical in regard to the Spiritual Philosophy, waited upon her and held a séance. The manifestations were of such a satisfactory character that the committee published a long account in the Daily Ledger, vindicating the honesty of the medium, declaring that no imposition was practiced by her. The

committee's report closes thus: This is not written in the interests of Spiritualism. We are as far removed from belief in that hereay as before. But is it fair to cry down as a fraud that which can, to some extent, be imitated by a juggler's tricks? The miracles of our Saviour were repeated by jugglers, but does that prove him to have been one of that class?"

### Flowers for our Circle Table.

It is a pleasure, both to those in the form and out, who attend the free circles held at the Ban ner of Light Rooms, to see the rich floral offerings which, from time to time, are sent in by friends of the cause. Our thanks are at this time spe- Y., and vicinity, will hold a meeting at the Unicially due to Mrs. Needham, Mrs. Davenport, of Dorchester, Mass., and Mrs. E. A. Fessenden, in the morning to commence at half-past ten Wilton, N. H., for fine bouquets sent us for the o'clock; in the afternoon at two o'clock. War-

### Closing Picnic at Lake Walden Grove.

The revolutions of time have again brought the senson of picnics—which every Spiritualist in Boston, and on the line of the various railroads, has learned to look forward to with anticipation; and to take leave of with regret-to a close for 1871. Messrs. Richardson and Dodge gave their last entertainment of this kind on the banks of Lake Walden, Concord, on Tuesday, Sept. 12th, about one thousand persons responding to their pub-

The day was one of those beautiful ones which characterize the Indian summer—a pleasant, warm breeze, a softened sunlight, some rustling leaves already fallen from the trees, and a seeming gathering of the charms of Nature (like the birds) for departure to regions where wintry hours draw not nigh. J. H. Richardson's Band furnished music for dancing, and the echoes, softened by distance, reached attractively the ears of those who floated at ease upon the placid bosom of the lake.

The services, morning and afternoon, at the new speakers' stand, were enlivened by music from Mrs. Minnie (Prouty) Stone and Mr. Marsh, a recitation by Mr. James, of Charlestown, and remarks by Dr. A. H. Richardson, Charlestown; I. P. Greenleaf, A. E. Giles, M. Y. Lincoln, C. M. Huggins, Sidney Howe and Mrs. Carlisle, of Boston; Mrs. Clara A. Field, of Lowell; Mrs. Weatherbee, of Waltham; J. W. Fletcher, of Westford; Mr. Vaughan, and others. At half-past one, between the sessions, Mrs. Carlisle gave a public circle at the stand, wherein several recognized tests of spirit presence were given.

During the day a lady from London, Canada West, was on the grounds, or at the platform, selling the views taken by Mr. S. Wing, No. 257 Washington street, Boston, of the speakers and others at the late camp meeting—the proceeds to go to the benefit of the cause as exhibited through the circulation of the Banner of Light. We desire to return our sincere thanks to her for her disinterested efforts in our behalf.

The utmost quiet prevailed, and though the wellknown faces of a detachment of State police were visible, no occasion for their services arose. The hour of five P. M. at last came, and the majority of the satisfied pleasure-seekers turned their faces homeward-some remaining over till half-nast skeptical public as may choose to take the trouble six, to enjoy the deepening twilight. Dr. Richardson and Mr. Dodge deserve the thanks of the said he should send a like sum yearly, and earn. Spiritualist public for the series of gatherings they have so successfully carried out during the summer, as also does Mr. George R. Buttrick, the Fitchburg R. R.'s agent on the grounds, for his efficient services in making pleasant all visits to his territory.

#### Mrs. M. J. Wilcoxson. The local paper at Bloomington, Ill., gives the

following notice of a recent address by this lady n that locality:

"That a woman should lecture is nothing new in fact, it is becoming very common. It is also true that, taken altogether, they succeed quite as well as those who have for a long time monopo-lized that field of labor and profit. More re-cently, they are securing admission to the liberal pulpits of the country. The doors of the churches cago. The attendance was large. The speaker is a plain, unpretentious woman; \* \* \* but her simple, natural eloquence, and the direct manner in which she enforces the obligations of the peo-ple to obey the demands of love, justice, mercy and purity, reach the heart and conscience of her hearers. Her freedom from anathems toward hearers. Her freedom from anathema toward those who differ from her, and the charity to her opponents, contribute to the usefulness of her lec-tures. Charity among radicals is a commendable

### Theology Taken in Hand.

Rev. Dr. T. B. Taylor's new book, "Old Theology Turned Upside Down or Right Side Up," is as destructive to the ologies as a lighted firebrand would be to a bundle of straw. Since the Reverend Doctor has had his senses opened to the truths and beauties of the Spiritual Philosophy, he has been a powerful instrument for its diffudepot in said town; and the jurors further find sion among the large audiences that have gather that the direct cause of said callision was the near more Spiritualism he preached, the more satisfaction he gave. This so disturbed the church leaders that every effort was made to hush him up. Failing in that, the crushing out plan was

adopted, which also failed. Now Mr. Taylor has one of the largest congregations in the West. whom he feeds on the spiritual truths and developments of the New Dispensation, instead of the dry husks of a dead theology.

### Sunday Evening Meetings.

Mrs. S. A. Floyd, who now lectures in John A. Andrew Hall, Chauncy street, in the afternoon, will also speak in the same hall in the evening, at 74 o'clock. This is a good move, and the hall will no doubt be filled at the evening session. The circle in the forenoon, as well as the lecture in the afternoon, has heretofore been well attended, and created an increased interest in the Spiritual Philosophy. Mr. Carter, the Treasurer and prime mover of the meetings in the above hall, is deserving of credit for his earnest devotion to the cause of Spiritualism.

### The Psychopathic Institute.

Dr. Edward Mead arrived in this city last week, for the purpose of making renewed efforts for the establishment of a Psychopathic Institute for the oure of mental diseases, in this city or vicinity. Thousands see the necessity of such an institution; but if they would only take some united action in regard to the matter, one would be in in imitation of the physical manifestations, which operation in a very few weeks. Dr. Mead has already had applications enough to fill one at ualism. The papers made a great hue and cry once. We hope something will be done besides talking.

> The Meetings in Brooklyn, N. Y. Thos. Gales Forster opened the course of Thursday evening lectures on the philosophy of Spiritualism in Temperance Hall, corner of 2d and 4th streets, Williamsburg District, Sept. 14th. He is to speak there each Thursday evening during September, to be followed by Moses Hull in October, and Emma Hardinge in November. With this array of talent, the course cannot but prove

### A Good Idea.

We have received from the Boston Lyceum Bureau - a secular institution - the announcement that Mrs. Emma Hardinge-Britten has placed her lecture business in its hands. Parties interested will therefore address their correspondence accordingly. Lyceums and literary societies would be greatly benefited by diffusing the liberal element into their courses of lectures.

### Howlett Hill, N. Y.

The Spiritualists of Howlett Hill, Onondaga, N. versalist Church, the 24th of September. Service ren Woolson is to be the speaker.

### Lord Palmerston and the Queen

The following is by the editor of the Springfield Republican of Sept. 2d, 1871, in reference to the communication of Lord Palmerston, in the Banner of Light of July 15th, 1871:

"VICTORIA'S DISEASE. - Neither high living, with scaut exercise, nor inherent diabolism, has molded the character of Queen Victoria into its moided the character of Queen Victoria into its present peavishness and penurioneness. No, 'tis remorse. The Bauner of Light, whose only paid corps of contributors are the spirits, has sent its special ghostly reporter to interview Lord Palmerston, and that posthumous old statesman has peached upon his royal mistress. The Queen is a royal Borgia, and she and the pliant Lord cooked Albert's little goose for him. It is not probable that Palmerston will appear in a court of instica that Palmerston will appear in a court of justice, or even consent to appear in his new character on the old parliamentary ground to hear witness against England's monarch though he has not committed himself on that point. Victoria, according to every British dispatch, is 'ill again,' and probably she will soon leave us to find a warm recention in the world where Albert has gone. The denoument of the affair will appear in the Banner's columns by spiritual cable."

The Springfield Republican of Sept. 7th, 1871, contains the following:

VICTORIA AND SPIRITUALISM VINDICATED.

To the Editor of the Republican: My attention has been called to your paper of Saturday last, in which I find it asserted that the Queen of England is a royal Borgia, and that she was, with Lord Palmerston, engaged in precipitating the departure of her husband into the other world, where, you intimate, she will meet with a warm reception. I cannot suppose that you would do injustice to the Queen, and therefore assume to which you refer in not very complimentary terms. Instead of its being true that Victoria had any agency in the poisoning of Prince Al-bert, of which others were strongly suspected at the time of his death, it was her belief then, and has been since, that this was done by those who feared and hated him for his influence over her, and consequent powerful interference with their aristocratic, conservative notions of government. Lord Palmerston's communication in the Banner, made without the slightest agency on the part of the conductors of that paper, points directly to this conclusion; and one of his reasons for com-ing is that he may do justico to the Queen, and show why she has continued to mourn, and kept berself so much aloof from the parties who are supposed to sympathize with Palmerston's action.

Whatever you may at present believe, or choose o say in regard to Spiritualism and the millions of intelligent, reflecting, honest people who have faith that their friends can return after the change we call death, and make themselves known to us, you will hereafter find that all that has been said and written by such is mainly true; and that, among others, Queen Victoria has been in constant communication with her husband, and has known, as I have, from the same source, the fact that his death was a violent one, and caused by those about him, who were with good reason jeal-ous of his power behind the throne.

ous of his power behind the throne.

I could, if it were necessary, fill whole volumes with facts in my own experience, which commenced nearly forty years since; first, with the case of the girl Jane Rider, who came from Springfield to be treated by Dr. Woodward at the hospital in Worcester, where at that time I resided. In 1835, at Gardiner, Me. I became acquainted with another case, and in 1838 I read the hock entitled Feats. er case, and in 1839 I read the hook entitled Facts n Animal Magnetism, by Chauncy Hare Towns hend, an English clergyman, who commenced with the intention of proving the thing a delusion, and ended by writing a most interesting book proving it true. Subsequently I witnessed experiments in Boston, by Dr. Robert Collyer, and also became cognizant of those by Prof. Poyen and others. In 1810 I became acquainted with Mrs. Jordan, a successful clairvoyant and healer, who a few years later sayed the life and restored the health of one of my children, whose case had been pronounced

I have had constant proof of the power of those n the other world to return to us with information and advice, from that time to the present, and no longer ago than yesterday, had at my dinner-table the wife of a notary public in this city, who has long been a medium and given proof after proof to her friends, though never in public or for pay; and I have known many such, and assure you, that instead of being a subject for scorn and derision, it is one you cannot afford to neglect. My own connection with it has been rather in the direction of relieving physical pain and healing disease, though not exclusively so, for I have had much aid in the investigation of moral, social and politi-cal questions, in which I have been interested, and am fully satisfied that not only can Dr. Channing, Theodore Parker, and others like them, come to us, but that, under favorable circumstances, (not always available,) they can manifest themselves in a way not to be mistaken. My own father, who died five years since, came a few months after, tion, precisely as Palmerston has done, through its fine locality and convenient distance from New Mrs. Conant, and not only repeated language used by him and myself many years before, and unthe market. known to other parties, but he admitted that his views of the future life when here were entirely erroneous, and that mine are substantially cor-

But I need not multiply instances, as I could almost without limit, from my personal experience, and I will only express the hope in closing, that you, and all other conductors of influential public journals, will give the subject a careful consider-ation, and find, as I am sure you will, much truth,

where you have supposed all was error.

Boston, Sept. 5th, 1871. DAVID WILDER.

### The Federati of Italy.

Dr. G. L. Ditson's new and very interesting work continues to be well received. The Baltimore Crucible, speaking of The Feder-

ati. navs: "The name of G. L. Ditson, M. D., is enough to warrant a treat to those who read this book. Mr. Ditson never wrote anything that was not readable. This book especially, being a combination of truth and fiction, should be carefully read. Our philosophy is so interwoven through its pages that a Spiritualist, though he may not believe much in reading fiction, cannot help being inter-ested in it on account of its philosophy, while a novel reader would be interested in it on account of the thrilling sensations that run through its pages. Such persons might by this means become interested in the philosophy which has done so much for Spiritualists. Any one not thoroughly convinced that justice follows every one, and though she may be slow, yet,

### 'Ever the right comes uppermost, And ever is justice done,'

should read this book. Wm. White & Co. have Evans & Co., Philadelphia. it wholesale and retail."

Circassia, Para Papers on France, Crimora, etc."

### "Poems of Progress."

This new volume of poetic effusions from the eloquent pen of Lizzie Doten, who has so long held the first place in the ranks of the spiritualistic bards, will be issued on Monday, Sept. 18th, by William White & Co., Boston, Those who desire to have their faith in humanity rekindled. and to hold communion with the angels while they peruse their thoughts-transcribed, as they have been first upon the sensitive brain of the author, and then upon the printed page-will do well to purchase this book, and acquaint themselves with its living inspirations.

### Hymeneal.

K. Graves, Richmond, Ind., writes: "Having been duly commissioned by the State Association of Indiana to 'preach the New Gospel, solemnize marriages and attend funerals,' I hereby announce to all love-stricken candidates for matrimony that, if they will present themselves in propria personæ, I will tie a Gordian knot that will reach beyond the grave, and that the grave can never dissolve."

#### Religion and Spiritualism.

Many very honest people shrink from Spiritualism because they think, as it is opposed to creeds and dogmas as taught by the churches, that it is opposed to religion. Therein they do greatly err. Religion, and the mode of manifesting it, are as distinct and different as a man's clothes are from his body. It is a principle inherent in man, God-given, and independent of all human created forms and creeds. It is the aspiration of the human soul for something higher, holier, wiser and better than his present condition, whatever that may be; and its exercise is as essential to his spiritual growth, well-being and happiness as food and sleep are for the body. The difference between Spiritualists and Churchmen is not as to the value and importance of religion, but as to what religion is, the best method of promoting its growth in the soul, and the forms, or no forms, essential to its exercise. Spiritualists reject all creeds and forms, as not only not essential, but actually detrimental, to the growth of true religion in the soul; while, on the other hand, very many of the church adherents seem, judging from their acts toward their fellowmen and women, to rely exclusively on the strict observance of certain forms, ceremonies and professions of belief, that will not bear the test of reason-that highest, best gift of God to man, And what will not is superstition, and not religion; consequently the creedists are but little in advance of the sensualist who tries to feed a child of heaven with the gross husks of earth, or that you must have totally misunderstood the the unhappy drunkard who tries to drown the communication from Palmerston, in the Bauner, ories in his soul with whiskey.

J. M.C.R. cries in his soul with whiskey. J. McR.

### Music Hall Free Spiritual Meetings.

One week only before the commencement of the fifth year of these meetings in this hall, when the doors will be thrown open free to the public. The lectures will commence Sunday afternoon, October 1st, with Mrs. Emma Hardinge, to be followed by other able speakers. An excellent choir is also engaged.

Seats will be reserved for subscribers, and checks for the same are now being delivered by the treasurer, L. B. Wilson, at 158 Washington street, to whom all subscriptions are to be paid in full. Be sure and call for checks before the first of October. Others who wish to help sustain these meetings free, can do so by calling as above, and also select a reserved seat. Choice seats remain unspoken for. Do not delay, but call at once, as the committee are anxious to know how far they will be sustained in extending the meetings free.

#### Moses Hull at Eliot Hall, Boston.

On Friday evening, Sept. 8th, Sunday afternoon, 10th, and Monday evening, 11th, this wellknown apostle of the new dispensation lectured at the above-named hall, his remarks being followed in each instance by descriptions of spirits present by J. Jefferson Riley, a young Roman Catholic boy, who promises to become a remarkable medium. Mr. Hull spoke Sunday afternoon on "The Gods of the Bible," and continued the consideration of the subject by a lecture entitled "The Devils of the Bible" on Monday evening. Of the latter discourse, we shall print a brief synopsis hereafter. The audiences on all three occaions filled the hall, and exhibited a high degree of appreciation—the tests given by Master Riley being acknowledged generally.

### Forster's Lectures in New York.

A correspondent (G. C. B.) writing from New York, Sept. 8th, says: "Thomas Gales Forster's lectures have been well attended here. He launches out in broad daylight, and is one of the best exponents of our philosophy in the field, telling upon is audience in language not to be misunderstood, drawing at the same time from the churches some of the best minds. I only wish he were permanently located, as the work to be done in New York is of a colossal nature."

### A. J. Davis's Home for Sale.

It will be seen by an advertisement in another column, that A. J. and Mary F. Davis offer their beautiful residence in Orange, N. J., for sale. It will be a good bargain for the pur

### Aid to the Ashley Society.

We acknowledge the receipt of \$1.00 from A. A. Hedges, of Westfield, Mass., as a donation to the Ashley (O.) Spiritualists, to help them rebuild their hall, which was recently set on fire and destroyed. We shall be happy to receive further donations for the same purpose.

### Milford, Mass.

Spiritualist meetings are held in this place in the Town Hall, on the first and third Sundays of each month, afternoon and evening. Mrs. Emma Hardinge speaks there Sept. 17th, and C. Fannie Allyn, Oct. 1st and 15th.

### New Publications.

The large sales that have attended "THE VOICE OF PRAYER," by Sumner Barlow, author of "The Voices," makes it necessary to issue another edition, which is about to appear in an elegant and superior dress from the popular press of Carleton. We have before commended the spirit of this stirring poem, and said that it spoke plain truth for the present hour. If there are many abuses that have found a footing in the social state which our trenchant nost does not overhaul. we confess they have escaped our attention in our interested reperusal of the book. Its sales ought to multiply rapidly all over the country.

"LILLIAN; or, Did She Do Right?" is the title of a story by Martha Farquharson, author of "Eisie Dinemore," "Old Fashioned Boy," and other tales. Published by William B.

A comico-serious collection of verses, by the reform speak-The Richmond Daily Evening State Journal er, W. W. Broom, called "FLIFFERTY FLAFS-SENSIBLE Says: "This is a very readable and entertaining GOOSE," etc., is issued in coverless form, and is the very sugbook, by an author already well known in his gestion of independence and courage. It abounds with hits, rasps, sentiment, humor and dash, and the author is cordially endorsed by Wendell Phillips.

Loring publishes in handsome, if not imposing, form, the TAPE OF JEFFERSON S. BATKING, Member from Cranbotty Centre." It purports to have been written by himself, and carries as its preface a full length portrait of the inimitable Warren, of the Museum, in that character. All those who have seen-and who, pray, has not ?- the personification of Jefferson Scattering Batkins, Esq., Member from Cranberry Centre, by Wm. Warren, will want this full, authentic and equally irresistible life of him from the author's hand. It is inimitable, and exactly in the vein of that distinguished

A truly capital idea, and we wonder it was never thought of before, is "THE PICTORIAL FAMILY RECISTER Of Husband, Wife and Children:" Adapted to recording in a clear, brief and intelligible manner the name, birthplace, date of nativity, etc., etc., of every member of the family, having also suitable leaves for the insertion of their photographs. The design is by A. H. Platt, M. D., while the execution-which is at once superior and sumptuous—is by George Maclean, No. 3 School street, Boston. It seems to us that nothing could be deviced more fit and complete for perpetuating the entire history of a family, to its minutest records. The book is an ornament to a centre table, and agents ought to make handsome profits from its sales in every family.

Poland is the only country in which more solentific works than novels were issued last year.

#### ALL SORTS OF PARAGRAPHS.

CONTENTS OF THIS NUMBER OF THE BANNER. -First Page: Continuation of story, "Spirite." Truth to Organism," by E. R. Place; Spiritual Phenomena—"Spirit-Photography;" "A Visit to W. H. Mumler;" "Mysterious Picture on a Cairo, Ill., Handkerchief." Third: Poem - "Thy Endeavor," by B. F. Sandborn; Banner Correspondence from various localities; Reports of Spiritual- scholars and outside friends. ist Conventions in New York, Connecticut and matters, items, etc., etc. Sixth: Message Department. Seventh: Advertisements. Eighth: "Editorial Correspondence," by Warren Chase: "Western Locals," by Cephas B. Lynn; "Thoughts by the Way," by Laura Cuppy Smith, etc., etc.

Read "Social Evils: their Causes and Cure," by Mrs. Maria M. King, wherein the social status is treated on, and methods of reform considered; "Diet;" "Woman's Rights," "Marriage and Divorce," "Prison Discipline," etc., etc., are here treated in an able and exhaustive manner.

Repentance without amendment is like continual pumping in a ship, without stopping the leaks.
—Palmer.

The American Institute, fortieth annual exhibition, opened in New York, Sept. 7th, and will close Nov. 14th.

Backgammon-a lady's pannier! .

When I see the elaborate study and ingenuity displayed by women in the pursuit of trifles, I feel no doubt of their capacity for the most herculean undertakings .- Julia Ward Howe.

M. Milleson, the spirit-artist for life-sized portraits, will be in Monroe, Monroe Co., Mich., during September.

A girl nine years of age arrived at a town in Central Iowa recently, having traveled unprotected all the way from Western Kansas, and bringing with her two sisters - one an infant, which she carried in her arms, and the other three years old. Her parents had emigrated to Kansas, and had both died there, and she determined to return to Iowa.

Mere matter of form-fitting a dress,

MODERN EDUCATION.—"You are now sixteen years old," said a fond and fashionable mother to her eldest daughter; "you are engaged to be married, and have n't a freckle on your face. I am sure I have done my duty."

A little boy having broken his rocking-horse the day it was bought, his mother began to rebuke him, and box his ears. He silenced her by inquiring," What is the use of a hoss till it's broke?"

The best thing out-out of debt.

Swedenborg says that sex is a permanent fact in human nature. Men are men, and women are women, in the highest heaven as here on earth.

"Where's your filial gratitude, you naughty boy? What would you have been without your kind father and mother?". "I s'pose as how I 'd been an orphan, sir."

Four New England colleges are now open to woman: Bates, at Lewiston, Me.; Colby, at Waterville, Me.; Vermont University, at Burlington, Vt., and Wesleyan College, at Middletown, Conn.

Theodore Tilton, who ought to know, says the church does not any more truly represent religion than a college does, or a hospital, or a courthouse, or a library, or a market.

> There is no great and no small To the Soul that maketh all; And where it cometh, all things are; And it cometh everywhere .- Emerson.

WHERE ARE THE MISSIONARIES? - A New York paper, after making this inquiry, well remarks: "Better let the heathen slide for the present, and attend to the home trade in social demoralization and general wickedness. Scarcely one crime or one horror is announced ere it is 'telescoped' into another, and so it goes on from one day to another, without end to the chapter."

One thousand ladies lately attended a great Republican campaign meeting in Stockton, California! If women may go to political meetings, why not to the polls?

It is expected that between two hundred and three hundred women will attend the next term of the Michigan University. Of the thirty in attendance at the last session, not one failed.

> THE DEATH OF SUMMER By the lengthening twilight hours;
> By the chill and fragrant showers;
> By the flowerets pale and faded;
> By the leaves with russet shaded;
> By the gray and clouded morn;
> By the drooping ears of corn;
> By the meadows, overspread
> With the spider's wavy thread;
> By the soft and shadowy sky;
> By the thousand tears that lie Every weeping bough beneath— Summer, we perceive thy death!

"Shall Spiritualists have a Creed?" is considered in an earnest manner in a lecture by Mrs. Maria M. King, published by William White & Co. Read it.

NEURALGIA AND HEADACHE. - A valuable discovery in medicine has just been made by Mr, Barney, of the city of New York, for the immedi-Barney, of the city of New York, for the immediate relief and permanent cure of those distressing and universal complaints, which have heretofore cure. Price, \$1,00; a sample sent to try its efficacy baffled the skill of eminent physicians. One of our prominent speakers, Mr. Thomas Gales Forster, says, "I have suffered for many years with payragida, and have been year much have feel by neuralgia, and have been very much benefited by Forster. the use of this medicine. I therefore cheerfully

Dakota, in eight hours.

BANNER OF LIGHT.—This is the acknowledged organ of the Spiritualists of America, and the oldest paper of the kind published in this country. est paper of the kind published in this country. It is a large eight page paper, neatly printed, and gives indications that it is well sustained. If Spiritualism is "dying out," as some say, this paper does not show it. It is published at Boston, at \$3 per year. It will be sent on trial three months for seventy-five cents. — Democratic Statesman, Austin Texas.

REMOVAL. - Messrs. S. A. & W. H. Hudson, merchant tailors, have removed to No. 5 Temple Place, corner of Tremont street. They are firstclass workmen and artists in their line, and their goods are of the choicest kind. They deal justly and fairly by their customers.

John W. Mansfield, the young artist, (only son of J. V. Mansfield, of New York,) is among the Alps in Switzerland, recruiting his health. He goes to Rome soon to finish his artistic studies.

Spiritualist Lyceums and Lectures.

BOSTON.-Eliot Hall .- Sunday morning, Sept. 10th, the Children's Progressive Lyceum met at the usual hour, and services were gone through with, including music by Alice Cayvan, a recitation by Lizzie Thompson, and a dialogue by Second: Poem - "Drunk for a Week;" Free Misses Ella Kittredge and Bertle Lovejoy. George A. Bacon Thought-" Spiritualism and the 'Church of the made some remarks appropriate to the occasion, and also Christian Union," by Lois Waisbrooker; "Re- referred to the coming Spiritualist conventions—the Nationincarnation," by W. H. King; "Charity the True at at Troy, N. Y., and the State at Plymouth, Mass. The Need of Spiritualism;" "Grove Meetings," by K. grand banner march-music by Mrs. Annie (Cayvan) Barlow Graves; Poem - "Thoughts on the Relation of -was then gone through with. A good number of spectators were present. Closed with singing-music by Miss Emma Fessenden.

A meeting of the leaders and officers was held at the conclusion of the exercises, in the lesser hall, for the election of delegates to the National Convention, and to take action whereby to increase the interest in the Lyceum, both among

Religio-Philosophical Club .- Abby N. Burnham, Secretary, Vermont; Poem - "The Six Hundred;" List of reports that "on the evening of Sunday, Sept. 10th, the So-Spiritualist Meetings. Fourth and Fifth: Editorial | clety met-about thirty in attendance-to consider the question: "Is there evidence that diseased action of mind or body is liable to be induced by spiritual mediumship?" Question opened by Dr. Dewey, of Providence, followed by H. S. Williams, Geo., A. Bacon, Dr. Webster, Messrs. Battles and Norton, and the writer."

John A. Andrew Hall .- The regular exercises were held at this place on the 10th inst., Mrs. Sarah A. Floyd speaking in the afternoon. She also lectured and answered questions at Ellot Hall, in the evening of the same day. Hereafter Mrs. Floyd will lecture in John A. Andrew Hall Bunday evenings also, at 71 o'clock.

Temple Hall .- J. H. Bickford, Secretary of the Boylstonstreet Spiritualist Association, makes-Sept. 11th-the following encouraging report: "Large, intelligent and harmo nious audiences continue to attend the meetings at our hall -Mrs. Bowditch, as usual, giving the highest satisfaction through her numerous tests of spirit power. Sunday morning, Sept. 10th, Hattle Wilson occupied the platform, to the general acceptance of those attending. In the afternoon, Thos. E. Moon, the President, was made the recipient of a splendid ring and a sum of money-presentation speech by J. McCrillis, to which the President made an appropriate

CHARLESTOWN .- The following are the newly-elected officers of the Children's Progressive Lycoum for the current vear: Dr. C. C. York, Conductor: Charles E. Bancroft, Assistant Conductor and Secretary; Mrs. Barah E. Cutler, Treasurer; Miss Carrie F. Cutler, Guardian. Members of the Executive Committee: Mr. John Nichols, Mr. H. S. George-Dr. C. C. York.

MARLBORO' AND HUDSON .- F. D. Edwards informs us that 'Prof. Wm. Denton spoke in Berry's Hall, Marlboro', last Bunday, Sept. 10th, and in Horton Hall, Hudson, in the evening. The subject at Mariboro' was, 'The Rights of the Laborer.' Five hundred people listened with the utmost attention, and signified their approval at the close by applause. We have larger and more intelligent audiences when Denton speaks, than at any other place of worship in the towns. He omes again in January."

Rev. S. T. Aldrich, lately a Universalist minister, will speak in Berry's Hall, Marlboro', next Sunday afternoon. Sept. 17th, to be followed the Sunday after by Rov. William Brunton, formerly a Unitarian minister of England.

Movements of Lecturers and Mediums. Mrs. Emma Hardinge speaks in Milford, Mass.

Sept. 17th. B. F. Underwood is lecturing in Oregon. The Salem Mercury speaks of his lectures in complimentary terms.

Mrs. Katie B. Robinson ("White Feather,") is on a visit here from Philadelphia. She is an excellent test medium, as many in this vicinity can testify. At present she is stopping with Mr. E. T. Noble, in Charlestown, No. 1 Albion Court, corner

of Main street. Mrs. A. W. Tanner is lecturing in Portland, Me. with good success. The Monitor says: "In her manners, graceful and easy, in her language, clear, elevated and strong; we have seldom listened to more eloquent, finished and instructive discourses. At the close of each, a poem was improvised, of rare beauty and merit."

Spiritualist Convention in Plymouth, Mass.

The Massachuse'ts State Association of Spiritualists will meet in Convention at Davis Hail Plymouth, Mass., on Saturday and Sunday, Sept. 23i and 24th insts.

The Chilidren's Progressive Lyceum at East Abington, with brass band, will make an excursion to Plymouth on Saturday. The Plymouth Lyceum will mee' and escort them from the depot to the morument on Plymouth Rick and elsewhere, and thence to the hall, where the East Abington Lyceum will give an exhibition before the Plymouth friends and State Association; after which they will partick of a collation in the hall of the Flymouth friends and State Association; after which they will partick of a collation in the hall of the Flymouth friends and contribute as best they may toward providing refreshments for the Lyceums, and assist in making this day for the children one long to be remembered.

Raturday evening, Sinday and evening will be devoted to the general interest of the Association, and the cause in which it is engaged.

Able speakers and carnest workers have kindly consented to be present and address the Convention.

The O. C. & N. R. R. will not run a special train on Sunday; consequently, excursion tickets on the regular trains, good for Saturday and Monday, will be furnished to all persons desirous of attending the Convention, as follows: From Boston and return, \$1,25; Harrison Square. Neponset and Atlantic, each \$1.10; Wollaston and Quincy, \$1.00; Braintree, 95 cents; South Braintree, 90 cents; Rougnton, \$1.10; North Bridgewater, \$5 cents; East Bridgewater, \$5 cents; East Bridgewater, \$5 cents; South Braintree, 90 cents; Holley, \$1.00; Braintree, 95 cents; South Braintree, 90 cents; Holley, \$1.00; Braintree, 95 cents; South Braintree, 95 cents; South Braintree, 95 cents; South Braintree, 95 cents; Holley of the principal hotels to entertain all who may desire to attend the meeting, for \$1.00 per day.

\*\*EDWIN WILDER, 2D, \*\*President.\*\* Spiritualist Convention in Plymouth. Mass.

Married:

Sept. 9th, by Rev. Henry Lummis, Charles E. Hilt and Ellio A. Boardman, all of Natick, Mass.

### BUSINESS MATTERS.

JAMES V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 361 Sixth avenue, New York. Terms, \$5 and four three-cent stamps. Jy1.

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

FOR SALE CHEAP .- A second-hand side-saddle. Also a second-hand large bard-wood circular table.
Apply to WM. WHITE & CO., Booksellers, 158
Washington street, Boston, up stairs.

for thirty cents. Orders addressed to GEORGE O.

recommend it to others." This specific can be obtained from the proprietor only. See his advertisement.

The grasshoppers cleaned out three hundred acres of grain and garden land near Fort Berthold, THEODORE TILTON'S BIOGRAPHY OF VICTORIA

cannot read it without exciaiming that truth is stranger than fiction.

The little brochure costs only TEN CENTS A COPY, and is sent by mail to any address in the United States, postage paid. Address, THE GOLDEN AGE, Box 2848, New York City.

### SPECIAL NOTICES.

MRS. GADE, MEDIUM FOR MEDICAL EXAMINATIONS AND TREATMENT.

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Sept. 23.

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DR. LISTER, ASTROLOGER, HAVING been sick with rheumatism for near one month, has not been able to do business, but he is new nearly well. Letters not answered as yet, from the above cause, will be attended to within three weeks from date.

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Eacu Message in this Department of the Banner of Light we claim was speken by the Spirit whose name it bears through the instrumentality of

Mrs. J. St. Conunt. while in an abnormal condition called the trance. These Messages indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil. But these who leave the earth-sphere in an undeveloped 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

The Banner of Light Free Circles.

These Circles are held at No. 158 Washington Street, Room No. 4, (up stairs,) on Monday, Tuesday and Thursday Afternoons. The Circle Room will be open for visitors at two o'clock, services commence at precisely three o'clock, after which time no one will be admitted. Beats reserved for strangers. Donations solicited.

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gives no private sittings.

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The questions answered at these Scances are often propounded by individuals among the audience. Those results the controlling intelligence by the chairman, are

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or which the friends have						
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#### Donations for Sending the Banner free to the Poor.

#### Invocation.

Oh thou Eternal God, who flameth over our heads and thewereth under our feet, who art the life of every living thing, we come to thee this hour, not to be seech then to bestow any more upon us than that we already have, but to ask thee to quicken our perceptions, that we may understand what we have, and be able to be blessed by it. May we, oh Great Spirit of Benevolence and Justice, become comforting spirits to those who sit in darkness and in doubt. May we be eyes to the blind and ears to the deaf. May we lead those whose spiritual senses are not quickened to the things of the higher life to a condition wherein they shall be baptized with truth-shall become recipients of greater peace and greater joy. Thus shall thy kingdom come, and we do thy will forever and ever. Amen.

#### Questions and Answers. CONTROLLING SPIRIT .- If you have queries,

Mr. Chairman, I am ready to hear them, QUES .- Will the intelligence please inform us

why it is that, upon the return of our spiritfriends, they manifest, through the medium, so many symptoms of the pain they endured during their last sickness?

Ass.-It is but the expression or manifestation of a natural law-the law of psychology; and it comes\_about in this way: the returning spirit, upon its conjunction with matter again, first thinks of its suffering during the moments that it was last conjoined to matter. That becomes, for the time being, an intense thought. It is almost impossible to shut it out. Some spirits are able to do it, but very few are; and the result is, the entire physical being of the medium is psychologized, and feels the pains and distresses that were incident to the dying hours of the communicating spirit.

Q-Will this always be so upon their return to us?-or does it only occur during their first manifestations?

A .- Sometimes it occurs during many manifestations, but generally does not extend over two

QR-I have been a reader of the Banner for several years, and the whole tendency has been to render my idea of the spirit world a very disagreeable one-so much so that I have had to discontinue the reading of it. It teaches that we go to the spirit-world not to enjoy any continued

A .- Since these scances have been inaugurated for the giving of truth, truth must be given, however unpleasant it may appear. Spiritualism does not purpose to foster any wrong spiritual ideas, if you have them. If it deals with them at all, it will root them out if possible, and give you true ideas concerning the spirit-world. Those old mythical notions of eternal happiness or eternal misery after death, this age, with its intelligence and the spiritual influx from the spiritworld, proposes to destroy, because those notions have sent millions to the spirit-world who, when there, have been disappointed - were in ignorance, and knew not what to expect, since all their notions of life in the spirit-world have been untrue. They do not know but they are being imposed upon at the present time; so they distrust the life they are in, and are rendered miserable in consequence. But with those who come to us enlightened, it is quite different. They do not expect that infinite happiness which they may have expected under the old-theological notions, neither do they look for infinite misery. They expect something similar to what this world has offered them, only something better; and they are not disappointed. We are not sorry, good brother, that you are disappointed, for it shows us that there is a power at work within your soul. that will save it-that will, doubtless, ere you pass on to the higher life, bring truths to you which shall overthrow all your skepticism, and wipe out all your clouds-which shall hang for you a drop curtain between the two worlds that told me I could go right and find her when I go you will be satisfied with; for we never knew a soul to be agitated as yours seems to be, upon this point, without good results.

Q.-(From the audience.) I, too, have been a reader of the Banner of Light, but I get no such idea from it. I get just the opposite. Why is this?

A .- It is because your spiritual organization is adapted to receive and appropriate what is therein contained. It is different with him.

Q.-This change in the spirit-world similar to the death we go through in passing from this

world-is it painful? A.-No; it is not. It is simply a transition, and such a quiet, harmonious, natural and beautiful transition that the soul never rebels against it; for it instinctively knows that it is to benefit itfeels that when that hour has arrived which shall robbed of nothing, and it will gain much more than it already has. Here you do not know of the fact. Here, by a law of your nature, you cling to Nature. It is right that you should. But there is also a rebellion between the Angel of Death and of Nature; through that physical suffering, the soul may gain an experience that it He used to ask if I did n't love him. I told him has need of with matter, that it may learn of the no, I did n't. He took me away from my mother, of Capt. William A. and Elizabeth Strong. I was power of matter over itself, and of how the law

have the experience repeated many, many times; business to. Good-by, sir. and so they return to earth and take on earthly matter again, that it may pass out through the process of death, and become still further eulightened by experience. But in the higher life it is different. The transition is only beautiful, and one that is looked forward to with pleasure and not with pain. It is not that separation from friends that it becomes here, and no one objects can be perfect-thoroughly so; for the two souls the other remains a grade lower. May 18.

#### Sambo.

Massa, I was a heap ignorant here; but the anthings. I did n't know about it, but I believe it; ness of human life. Amen. and old Massa Brown-Simon Brown-he-live down in Georgia-he is my master-he get me in his office, and make me go sleep and tell him things. And then I could write him things; and, massa, I not know how to write, but I write him things about the spirit-world, and he not know what to make of it. Said, very strange, and he get me there every day, and I go through all that, and he not make up his mind what it was; and I get sick. I not take my liberty when Massa Lincoln free all the slaves. I choose to stay with my own massa. He good to me; I like to stay, and he like to have me; so I stay. Well, I got the fever, and I die; and Massa Brown, he could n't see me, be ause he fraid he cotch the fever. [Did n't he visi you?] No; 'cause he 'fraid he cotch the fever, and the doctor would n't let him come; but he send word to me all the time, and I have good care taken of me. He send word to me, "Sambo, if it be true the people what are dead can come back; you come back "

He get one of your papers twice. He read 'em and he thinks that's like what I get through Sambo. He not know what to make of it. So he said, " If it be true, you come back, and you come there, where they come, and you send me some word." So I come. Mission gentleman here he say I just as good as anybody. I come, I tell Massa Brown I was medium, and I live just as long as I ought to live, and die just the right time and am better off than ever I was here. I had pretty good time here, but have better time now and I hope he will look into this thing. It is something what will be more benefit to him than any thing else in this world, and I want him to look into it. And Missis Susan, little Missis Susan, his daughter who died when she small, she wants him to. She will come and tell him all about it, good deal more than I can. I don't know how old I was, Massa.

### Moses.

(This spirit hesitated, and made several attempts to speak that were unintelligible.)

I expect to meet — [To meet some one here?] in Beyrout, Syria, "Come here when you go." My name, Moses, a Moslem. I live in Beyrout, Syria. eggs-to seal. That the way the Moslems do. May 18.

### Henry J. Raymond.

I am glad to find a free platform, even if it is for post-mortem souls, where the negro and the Mos-

I have been called, at the urgent request of righteousness in a different way from all others. many of my friends in New York, who desire to There is no general standard of right that it is safe know if it is indeed true that I am engaged in for any one to patronize. But there is a shrine set running the editorial department of a "daily" in up in every soul, and there the soul should worthe spirit-world. They cannot realize it, they say, Give us some evidence of it. Well, what if I send a copy of one of the dailies down to them, would they understand it? would they realize it any the science and arts, where we can bring together better? Perhaps so: I am going to try to do it, I elements again and again, always with the same see in the minds of your audience that they wish results, without mistake. to know if I am going to send a tangible copy, Yes, if I send any at all, for it would be useless true, to be based upon a principle that is endurto do anything else. They want to know if that ing, that may become as an anchor to your soul, article was from me that appears in the book en- even though you are affeat, and it will prevent titled "Strange Visitors?" Yes, every word of it, you and every other soul from going astray or beand there's more coming, but no more to-day. Henry J. Raymond. May 18.

### Edith Walters.

My name is Edith Walters. I was ten years old, and I died of fever. I lived in Cherry Valley, New York State. I suppose my father won't believe, only to what they know. like it to have me come, but I must come to my know why my father took me away from my in Cherry Valley, and I never saw my mother afterwards, and she don't know that I am dead. I come to tell her. Tell mother I was taken pretty good care of, but I was never happy there. I was homesick all the time, and I'm glad I've gone. because if I could n't be with her I do n't want to be anywhere. I don't know why my father took I shall go and stay with my mother now, for they away from here. I have been dead two weeks. and I want mother to know if I could have helped which way to go to find her. I thought if ever I too, perhans I'd be taken back to her. [Were you have been educated just as well in New York about them. I rather have my mother. But I edge. want her to know I shall come to her now, and he can't take me away any more. I don't like him for doing it at all. I do n't want anything to say self that the transition comes. It instinctively to him. [You must try to forgive him.] No, I shan't. I always feel cross when I think about communicate, and I endeavored to make some call it higher, it will enjoy more. It will be it. No, sir, I shan't forgive him, because it was n't manifestations to them there, but I could not do right. I do n't believe it was. My mother was a it very well, because I did not have the right kind beautiful woman, and I guess I know. I do n't of material to work with. So they told me about believe it was right to take me away from her; I this place, and said if I would come here and tell was all she had. I shan't think well of him, nor where I was born, and when, and my name, and I shan't forgive him. I don't want to do it, and such facts, and speak of coming to them, they I do n't think anybody wants me to very much, should never doubt any more. Well, we will see.

only by experience. Some souls have need to wished he had n't done it, I guess, then. He no were within two days' sail of Liverpool. So says May 18.

> Scance conducted by Theodore Parker; letters answered by L. Judd Pardee.

### Invocation.

Oh thou who art all of goodness, and all of power, and all of truth, thou to whom every soul pays homage, whether at the shrine of Confucius or to the transition taking place with one of his Christ, to thee we pray, asking that we may so friends. And why? Because they know it is for live in harmony with thy law that greater power the highest good of that dear one, and that there | may be given us, that greater truth may be exis no separation between them. Communication pressed to the world because we have lived. We ask that our return to earth may be a blessing, and do not recognize that one has gone higher, and not a curse. And we ask that thy truth may come from the east and roll on to the west, even as the sun pours in the glorious day through the eastern windows of heaven and rolls on to the west, but unlike it, may thy truth never set, but be an zels, they come to me, massa. They tell me many ever-present joy to those who dwell in the dark-

#### Questions and Answers.

QUES .- Are not the actions of men, at the time performed, independent of any consideration of religious creeds?

Ans.—It is a self-evident fact that that is not always the case. It is also a self-evident fact that it is sometimes the case.

Q -Can the spirits present see this audience the same as if here in the body?

A.—The most of them can. Some of them cannot. Those who come into rapport with the medium can see the audience as well as you can. With those who cannot, it is otherwise.

Q.-Action and reaction, the positive and negative, are the forces by which all things are governed, are they not?

Q.-Light is an elementary principle, is it not?

Q .- Darkness is the absence of that principle, is

A.—There is no absolute darkness, anywhere. Q.—Heat is an elementary principle, is it not?

Q.—Cold is the absence of heat, is it not?

Q.-Knowledge is absolute, and belief is negaive, or the want of knowledge, is it not?

Q.-Are there, then, any methods by which we

can absolutely know anything? A.-Oh, yes; but they come to the individual only by personal experience, in their acts, in the parts of life or being that they have performed. No one can know concerning anything, except they have been in harmonious rapport with that thing. You can know nothing of death till you have passed through it. You can know nothing of joy till you have been joyous. You can know nothing of sorrow till you have been sorrowful.

Q.-Are there any theological schools in the spirit-world?

A.—No, not in a theological sense. There are institutions of learning, many of them, in the Yes. [You do not find him?] No. He say to me spirit-world. There are no theological schools that I am acquainted with.

QR.-I am so constituted that I want some re-I come to meet him-and he not here. [Did he liable, absolute method of knowing-a starting promise he would be here?] Yes. He give me point for right, so that I can go ahead and be sure that I am right. The world seems to be almost [Was it Dr. Mayo Smith you expected to see?] entirely governed by belief, supposition, conjecture. I want the positive.

A.-Which you cannot have while you are a portion of unripened fruit on the tree of life. When you shall become ripe, you shall attain unto all the perfection it is possible for the human lem can come alike, where ignorance and wisdom, soul to reach; you shall know then, because then where old age and childhood can come. I hope you will have passed through all the lower condibefore this century goes out, all the platforms in tions; you will have experienced enough of life to the land will be free, not only for the living, but give a sufficient knowledge whereby you can look for the dead. The time is fast hastening when down and smile upon an ignorant world in trithey whom the living call dead will be able to so umph. You ask to know the right. I answer clearly represent themselves here to your physi- there can be no absolute right to growing souls. cal senses that death will be no longer death- What is right to you to-day, may not be to-morthat they who are dead will be no longer out of row. You are growing; you are constantly leavsight, for you can see them and hear them, and ing the old; you can have no absolute standard of you will allow them then to stand upon your plat- right, only for the moment. A wise provision has forms, and they will preach God's gospel to you, been made for every soul that sees the ladder of ship, and only there.

OR.—Then we are affoat in theological mysticism without anything demonstrably true, as in

A.-Whatever experience has taught you to be ing injured by the sharp rocks of wrong or evil that jut out along the coast of being.

QR.-I see that the controlling influence here uses very freely that word, belief. In our courts. in the lowest courts even, it is inadmissible. Witnesses are not allowed to testify to what they

A .- Yes, what their senses have experienced mother. I used to live in New York City. I don't they have a right to testily to, because the court receives nothing else. It does not receive anymother, but he did. I lived with a lady after that thing upon faith or belief, and that is right. It these influences. They are stronger than you shows that human law has made an endeavor, at least, to ground itself upon divine justice.

> O.—Then you give human law the preference over human theology?

> A.-I do, because one is a matter of faith, the other is a matter of observation and study.

O-Then you acknowledge A. J. Davis to be me away, but he did. I think it was awful. But | correct, when he says there is too much believed, not enough known?

A .- No. not necessarily. The soul is so constituted that it must either believe or disbelieve. That is in accordance with the law of its life, of it I should n't have stayed away from her. But its being, of its transition condition here in this I could n't help it. I could n't go. I did n't know life. It is here only temporarily. It sees things darkly here. It is in the mist. The law is conlived to grow up that I should. I kept thinking, cealed. The forces of Nature are unseen. You only see the manifestations thereof. But you try taken there to be educated?] Oh, no; I could to peer beyond the crust-many of you are successful. Then your senses are brought into rap-City. Oh no. I don't think much of the schools port with life, and you become observers of facts. there. Oh no. it was n't that. My father was mad It certainly would be better if the world knew with mother somehow, I don't know how. He more and believed less. But as long as it cannot gave me good clothes, but I did n't care anything know more, the belief will help it toward knowl-May 22.

### Andrew Strong.

I have some relatives in Liverpool who are very anxious to believe that the dead can return and Myname was Andrew Strong. I was the son

and I did n't love him, and I say so now. I aint born the second day of August, 1824, on the acts through matter upon itself. It can learn this | changed any. He felt awfully when I died- passage from New York to Liverpool, when we

my father's log-book.

They did n't ask for any news of the other life; they never inquired what I was doing, nor how and the captain of us all called me aloft from California here in this country. They have heard that I was engaged in no very respectable business during the American civil war, which was a lie. I took no part in the war, and never was in the business which I have been reported to be in. either during the war or at any other time; and, even if I had, to my mind it would have been more respectable than gin-selling. I would rather be a pirate on the high seas than stand behind a bar and deal out poison. I consider the pirate as the most respectable of the two. If they don't Good day, sir. May 22.

#### Mary Elizabeth Waterhouse.

I have been gone eighteen years this present month. I was fifty-two years old at that time. I died in Portland, Me., of consumption. My name, Mary Elizabeth Waterhouse. I come to my daughter, who is somewhere in this city, and in trouble. She has prayed that God would send his angels, and I come to assure her that the darkness will soon he over and the day will soon come. I want her to be hopeful, and try to be patient till October next. Then her condition will change for the better, and she will feel that it is all best that she has passed through this dark-

Her Uncle William has received her letter, and there is an answer on the way to her with money enough to assist her to go along till this dark hour seems to be right to her. Trust, oh, trust, my child, in the blessed Power that governs all things, and never say again there is no God, there is no justico. May 22.

#### Anna Williams.

Mother wants to know where I live. I live with a lady that wanted me when I came, and she is very kind to me, and I have everything I want. My name was Anna Williams. I lived in Wells Court, Boston. I died in February, 1871. I want to talk to her. I was a colored girl. Tell mother I will come to her if I can. May 22.

Scance conducted by Whan See; letters anwered by Anna Cora Wilson.

### Invocation.

Our Father Wisdom and our Mother Love, thou who speaketh to us through the beauty of these fair blossoms (alluding to flowers on the table), through the sunshine, through the shadow, through the voice of the thunder, through all things and in all places, we praise thee. We ask no blessings from thee, oh, thou Spirit of Wisdom and Love, more than thou hast already bestowed. We look abroad in Nature, and we behold that thou hast provided the soul with everything it needs for its comfort, for its pleasure, for its advancement, and all things become steps in the ladder of progress over which the soul passes in its ascension to thee. We praise thee, oh Loving Spirit, for the power which our souls possess to perceive thee in Nature. We thank thee that we can hear thee through the hum of the bee, the singing of the wild bird, in the eloquence of the sage and the prattling of childhood. We are glad, Great Spirit, that thou hast so constituted our souls that we can everywhere find an altar whereunto we may worship. And forever may our souls appreciate thy loving kindness. May we never forget, oh, Great Spirit of Life, that thou art nigh unto with the sinner as well as the saint, and, whether we pray for them or not, thou wilt be their Saviour; thou wilt finally lead them to thee, and overcome all the evil of their natures. For this and for all thy blessings, we thank thee, oh, our May 23.

#### Questions and Answers. QUES .- (From the audience.) Why are unde-

veloped spirits permitted to control an innocent child?

ANS.—Because, doubtless, there are conditions surrounding the child that invite such control, that attract such a class of influences. It is no more out of the order of Nature than it would be for the child to have the small pox, the measles or the scarlet fever. It is not because the lovely soul of the child attracts the influences. By no means. These spirits do not communicate through means. Ances spirits do not combined the soul of the child, but through the body physical and the body spiritual. If they are properly ohemically conditioned to admit of such influences, in all probability they will come. When the law governing spiritual manifestations shall be better understood, you will case to hold up your hands in holy horror because this or that happens to your media, but you will see the cause, and, seeing it, if it is possible to remove it, you will endeavor to do so., But now, while you are ignorant, you doubtless do the very worst things you could do, and that is to war against these influences. They are stronger than you are, and if you meet them with evil they will continue to meet you with evil, and the body physical and spiritual of the child medium will suffer.

Q.—Then you think that corporal punishment would be useless to the child that is governed by bad habits?

A.—That depends upon circumstances. Sometimes a child is given to what you call bad habits, not by any outside spiritual interference, but because it has been so educated. Perhaps its autenatal surroundings have not been what they should be, and they are in that unhappy, inharmonious condition that determines that they should be, and they are in that unhappy, inharmonious condition that determines that they should be, and they are in that unhappy, inharmonious condition that determines that they should be, and they are in that unhappy, inharmonious condition that determines that they should be conditioned in the condition of physical correction is not only necessary but extremely beneficial. But the majority of cases do not need such. I have yet to see a child that framess.

Q.—Are not most of those acts committed by children, that we term evil, the result of inheritance from ignorant parents?

A.—Certainly, nearly all.

Q.—Can mortals be controlled by spirits out of the form against their will?

A.—Certainly hey can.

Q.—Is is not generally more injurious for the medium to resist the influences than to give up to them the soul of the child, but through the body physical and the body spiritual. If they are properly

them?

A.-It is always more injurious. There are no exceptions to this rule. Many a grave has been filled in consequence of resisting these unseen and unknown influences. It is better to suffer them to come, and overcome their evil with your good. The better you are, and the kinder you are to them, the sooner you can overcome their evil, and make them your firm friends and the benefactors of the world.

Q -Do not spirits sometimes control mediums without any will on their part to do so?

A .- Yes, they are often attracted to your mediums and drawn within their sphere against their long I had been gone, which is just about twenty will, and find themselves in possession when they months. I did not die with them. I never made had no idea of doing so. This is often the case, any great stops there. I led a sort of roving life, and quite as often the case with unhappy spirits as with the more fortunate.

Q.-When received and assisted by a more developed medium, does it not result in elevating them spiritually and mentally?

A .- It certainly does. Q.-How is one to determine what is and what

is not spirit control? A .- It is not, under all circumstances, possible to determine this. The more acquainted you are with the subtle laws of life, the better able you will be to determine. But the most of you are thoroughly ignorant, and blind to the realities of life. You like my talk they needn't call for me again, go stumbling along as if this was the only real life you were ever to enjoy. You make yourselves acquainted with the things of this life on the surface as best you may, but with the real life of things you do not deal. You know scarcely anything about the inner. Educate yourselves concerning the subtle forces of Nature; then you will be better able to determine when foreign spirits have control of media, and when it is otherwise.

Q.-Can we learn anything of the laws of life save by experience?

A.-No; observation, if carried far enough, will lead to experience, and these are the teachers in the temple of life that are always at your side; none need be without them.

#### Joseph Lyon.

This process of returning is not very comfortable. It carries one back so forcibly to the conditions through which he has passed in sorrow has rolled away. I want her to rely upon God and suffering, that it seems to me it might be more and the angel-world, though they do not do what properly called the gate of hell than the gate of heaven. One of my friends, who is a believer in this spiritual philosophy, told me about a year before I met the change of death, that if it ever was my good fortune to return after death, making communication as I do to-day, I should feel as if I had passed through the gate of heaven. It is n't so, James; it is n't so. It is the gate of hell-beg your pardon-for it thrusts upon us not only the remembrance of physical suffering, but the reality thereof; and, what is worse, the realization of what brought that suffering upon us, and we seem to see, in highly-colored vision, the forked tongue of slander at the citadel of our life, claiming admission.

> All that my friend told me with reference to the spirit-world and its reality, with reference to my finding Nature there—trees, flowers, land, water, mountains and valleys, and art in buildings, and all such as we enjoy here—is true, and more than true. But this process of return is fearful. [Is this your first attempt?] Yes, and unless I change my mind, will be my last. [After you have returned two or three times this suffering will cease.] Yes; but unless I have greater incentive than I possess to return, I think I shall steer clear of the suffering. Not that I love those who were my friends here any less, or shall do any the less to aid them in their passage through life, but because I am a coward to suffering. Joseph Lyon, of Boston. Good day. May 23.

### John Doherty.

[How do you do?] I am very well. The gentleman that came forniust me was after bringing all his old pains with him. I took very good care to leave mine behind. I was told before I came that by a powerful exercise of the will I could defend myself and the medium against any ill-feelings that you get from the death, which was cholera. So I said, "I won't have the feeling at all." And I haven't got it-not a bit, sir, My name was John Doherty, and I lived in Boston, us and that thou art our Saviour; that thou art | and I got a brother James, and I want to make him a little better if I can. He has got a disease about him for the liking of rum, and he has got a will as good as mine; and if he will only exercise it, and awear to his soul by the holy virgin that he will drink no more, he can stick to it. But if he don't, it will be a pretty hard master, and byand-by it will send him further into the gutter' than ever, and he will come on this side in a disagreeable way, and I will be ashamed of himyes, sir, I will be ashamed of him. And provided he gets absolution here, it will avail him nothing at all on our side. But now let him exercise the will he has got, and say he won't do it, and I know be will stick to it; because, if he brings his will up to it, he can do as he wills just as well as I can, for he has got the same will. Good day, sir. May 23

Séance conducted by Theodore Parker; letters answered by Edward F. Walker.

### MESSAGES TO BE PUBLISHED.

### Vermont Annual Convention.

The Annual Convention.

The Annual Convention of the Vermont State Spiritualist Association will be held at Mid-lebury, on the 22d, 23d and 24th of September. Board at the Addison House, \$1,25 per day. Free return checks will be furnished on the Rutland railroad, and twenty five persons on the Central Division will ensure the same on that line.

Prof William Denton is engaged to be in attendance on the 23d and 24th. We expect that he and otherspeakers will state our principles and duties plainly and efficiently to the people. To all interested he the progress of man we send greeting, and hope to meet them at that time to aid us in working out problems for the elevation of the race.

By order of the Committee.

Rutland, Vi., Sept. 6th, 1871.

President.

### Passed to Spirit-Life:

Sept. 5th, from the residence of D. D. Buzzelle, Hampshire, Kane County, 111., Li a J. Aber, late of Chicago

### Mediums in Boston.

### DR. J. R. NEWTON,

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July 1.

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TNHOSE requesting examinations by letter will please on close \$1.00, a lock of hair, a return postage stamp, and the July 1. AT NO. 226 HARRISON AVENUE, BOSTON, address, and state sex and age.

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Lungs, Kidneys, and all Billous Complaints. Parties at a distance examined by a lock of hair, Price \$1,00. 4w\*—Sept. 16.

BUSINESS CLAIRVOYANT, in rear of 25 Tremont street second door, Boston. Hours from 10 A. M. to 4 P. M. Will attend to calls evenings and stundays. 4w-Sept. 9. MRS. F. O. DEXTER, Clairvoyant, Business and Test Medium. Examines persons by a lock of hair, heals by laying on of hands, Price 81, 494 Tremont street, corner of Dover street, Boston. Hours 9 A. M., 4 P. M. Sept. 9.—13w.

MRS. M. CARLISLE, Test, Business and Clair-woy ant Physician. Hours from 9 A. M. to 9 P. M. No. 94 Camden street, Boston. MISS SEVERANCE, Chairvoyant and Chairau-dient Medium, 263 Washington st., room 6; 10 A.M., 6 P.M.

Samuel Grover, Healing Medium, No 23 Dix Place (opposite Harvard street). 3m\*-Sept. 9.

### Miscellaneous.

### APPOINTMENTS

#### DUMONT C. DAKE, M. D., The Analytical Healer,

The Analytical Healer,

Of Chicago, Ill., for the months of September and October. MICHIGAN: Jackson, Sept. 1st to the 13th; Albion, Goodnow House, Thursday, Sept. 14th; Marshail, Herndon House, Friday, Sept. 15th; Battle Creek, Potter House, Saturday Sept. 16th and 17th; Kalamazoo, Kalamazoo House, Sept. 18th to the 27th; Three Rivers, Three Rivers House, Saturday, Sept. 28th. INDIANA: Goshen, Vincent House, Saturday, Sept. 28th. INDIANA: Goshen, Vincent House, Saturday, Sept. 20th; Elshart, Clifton House, Sunday and Monday, Oct. 1st and 2d; South Bend. Dwight House, Theesday and Wednesday, Oct. 37 and 4th; Laporte, Garden House, Thursday, Oct. 5th. ILLINOIS: Chicago, Matteson House, Thrasday, Oct. 5th. ILLINOIS: Chicago, Matteson House, Friday, Saturday and Sunday, Oct. 6th, 7th and 8th; Eigin, Waverley House, Monday and Tuesday, Oct. 18th and 8th; Eigin, Waverley House, Monday and Tuesday, Oct. 18th and 18th; Ill consington, St. Nicholas Hotel, Thursday, Oct. 19th, and balance of the month.

Invalids in the above places will have a rare opportunity to consult this noted Healer. Invalids in the above places will have a rare opportunity to consult this noted Hesler. 4w.—Sept. 16.

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July 1.

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### Miscellaneons.

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So far as our experience goes, the spirits who promise money or treasure, either by revealing hidden deposits or by bringing direct packages, are wholly unreliable, although there have been a few well-attested cases of their pointing out the location of stolen or lost property, and sometimes of locating mines, or oil and coal deposits; yet these are too rare for any general dependence. In ordinary business transactions, when we know whom we are conversing with, their counsel and advice is as good, or better, often, than that of our fellow-citizens. The mistake of many persons, in this matter, is in relying wholly on them, and treating them as infallable guides instead of loving and counseling friends, whose judgment is fallible as ours is on matters pertaining to this life and its business. We have ever made it a rule to reject and criticise every extravagant and unreasonable communication from spirits, as we would if it came from those who reside here with us, especially where faith and belief are required to carry our confidence beyond the bounds of reason. We recently heard of a case where an evidently deceived and deceiving party, by the aid of raps and messages, had so far wrought upon the feelings of a woman as to induce her to loan the spirits, through their appointed agent, one or two thousand dollars, which was to be returned in a few days, with enormous interest; after which, she and her husband were to go to some foreign country and open a diamond mine, and take out more diamonds than are now known to be in the world, and, being thus made rich, are to build a new temple at or near Jerusalem, and be crowned king and queen of the new and holy people. These parties were extremely religious, and opened all exercises with prayer, and hadfaith equal to any sectarian Christians, when we

#### LIBERAL AND SPIRITUAL MINDS IN THE WEST.

Some months ago we had a visit from the Circuit Judge of the North-Western District of Arkansas, who purchased a supply of liberal books, and from him we learned that nearly all the leading minds in that rich agricultural district of the future great State of Arkansas were liberally and spiritually inclined, and that most of the sectarianism was confined to the ignorant and illiterate.

A few days ago we had a visit from the Circuit Judge of the adjoining district in Missouri, who, got a supply of spiritual books, and assured us of the fact that our philosophy and liberal ideas generally prevail among the most intelligent part of the people in that district, of which we had some assurances before, as we often send books there, and know quite a number of other leading minds who reside in that rapidly, settling section. Later still we had a visit from an ex-member of Congress from the western portion of our State. and was surprised to find him well posted and strongly tinctured with our philosophy, and looking after the facts that would confirm him in the belief.

The State Geologist (Worthen) of Illinois has long been known as an open advocate of our philosophy, and with a very large influence and circle of friends, he is deservedly popular and eminently worthy of his place. The State Geologist of Missouri (Hager), who has recently been removed by the Board-as his friends believe, because he could not find tin ore in greenstone rock -has for many years given attention to the phenomena and philosophy of Spiritualism, and if his time was not wholly taken up with the science to which he has given the best years of his life, he would no doubt soon be as fully convinced as the rest of us that those counted dead are living still in a better life, from which they can communicate to us while in this state of existence.

B. Graz Brown, Governor of Missouri, whose name is passing up among the caudidates for next President, has his best chance, as he had last fall when he was elected Governor, in his liberal ideas and unsectarian character, arrayed against a candidate backed by sectarian influences and running on the strength of church popularity.

### "BARKING UP THE WRONG TREE."

We are often amused, but seldom vexed, at the egregious blunders of newspaper reporters in the headings and tailings of their sensational articles. One of these popular impositions on the ignorant and prejudiced readers of the St. Louis Democrat, appeared on Saturday, Sept. 2d, under the attractive heading of Spiritualism, with sundry qualifying words to make it more attractive. Then follows a case of swindling by a notorious ex police officer, who has figured somewhat ridiculously and largely in many other things, but never among the Spiritualists, to whom he was entirely unknown, except as an unworthy citizen of St. Louis. of very religious tendencies, having been, at one

time, some sort of a chaptain. Recently he is said to have assumed a new name—D. C. Julien—and claimed to be influenced and directed by Jesus Christ, and to have a new interpretation of the Holy Scriptures, and having power to appoint a having some money, was induced to loan it to the worthless Julien, or rather to put it in his hands, to the amount of \$2,000 or more, for which she was to have twenty-seven dollars for one, in a few days; but the few days run out, and so did the money, and then the bubble burst, Bible, prayers and all, and the police took charge of the said D. C. Julien, whose name was Edward Klamroth, a Louis, but well known among the religious opponents, and yet because these people talked and prayed about Jesus, and other spirits, whose holy is destined to bless mankind. influences they purported to be under at times, the reporter heads the article with Spiritualism, and screens Christianity, which is the real cause ing committees, etc. and spirit of the whole affair, and does it, evidently, because Spiritualism is unpopular, and the pack horse for all the wild vagaries of exploded superstition.

#### A PERSONAL GOD.

In the early ages and weak stage of human mentality, all conceivable causes of phenomena in Nature were personified. When the lightnings hashed and thunders rolled, the people attributed them to a personal source, and that source was a god-Jupiter or Jehovah, or some other name that implied a person. The light and heat of the sun suggested the source as a god, or as created by a god; and the mind at once made it personal -painted or carved it, and set it up as an object of worship. Even time, which wasted the trees, destroyed the animals and wore out human life, the conference. was personified in an old man with his scythe Death, too, was and still is, with many children, a person of horrible and ghastly figure, and yet human, like most of the gods, or of the most enlightened idolaters. Love was also personifiedridiculously, it is true-in a boy, when it should

It certainly is not strange that a personal Cretor of heaven and earth should be created in the minds of such people as had personal gods to Mr. Batesman and others.

The general tendency of these speeches was to this thunder and to produce death and birth, and all the phenomena which were mysterious to the ignorant minds; but it is rather late to present in our day and country.

#### RE-INCARNATION.

Bro. William H. King, if we understand him, solicited, for the present, to support missionaries extends re-incarnation for the human soul to other at large in the State. worlds, and thinks if a soul enters a new body, or ideas, the missionary matter was forms one on some other planet or world out of the material there prepared for such purposes, it nated on this earth from past existences on it, but in upon us, and removing old beliefs.

Our assertion that eternity would be too short for a finite soul that is limited by time and space | Was devoted to short a biresses by O. L. Sutliff, to visit an infinite number of worlds, may not bear | Mr. M. Knight, A. B. French, O. P. Kellogg and a strict construction and make good sense; however, it conveys the idea we intended, viz , that the soul would not be able to visit all of them in an

### Thoughts by the Way.

Spiritualists of this place have not been idle dur ing the last eleven years, and many earnest souls and faithful workers have been added to the number of those who, at that early day, dared to ference, Mr. O. L. declare their sympathy with an unpopular faith. Some have passed on, joining the mighty army of translated souls who await our coming in the Summer Land among them the remaining the first speech. Bro. Levi Dinkelspiel, of Louisville, then gave an account of his conversion to Spiritualism, which was very interesting. Summer-Land—among them, the veteran Spiritualist, Dr. Noble. Those that remain have built a small but neat and tasteful hall the walls of which are adorned by two large paintings by Mr. Starr, the spirit-artist, with a fine head of the Nazarene, executed by the same artist. One of the pictures represents "An Evening in the Isles of the Blessed," and, aside from its merit as a vork of art, is highly suggestive; but it is, in my opinion, quite thrown into the shade by its companion picture, "The Happy Hunting-Grounds," executed through Mr. Starr, by a spirit artist, at the request of the dear Indian spirits, who did not want to be left unrepresented. These pictures are in themselves an inspiration, and have afforded me ever-increasing pleasure. I have already spoken here three Sundays, and have been engaged to lecture for this Society for the next three months. I expect to speak in Louisville, Ky., and Memphis, Tenn., during December and Many sad and tender memories cluster around

Port Huron, linking the past with the present; and when I look into the remembered faces up-turned to mine each Sunday, I experience

"A feeling of sadness and longing, That is not akin to pain, And resembles sorrow only

As the mist resembles the rain."

And while I recall the years crowded full of busy care and earnest labor, thanksgiving is stronger than regret; and, standing again among those whose God-speed and generous encouragement greeted my first faltering efforts, and whose faithful and unswerving friendship has followed my pilgrim footsteps ever since, I can only re-conse-crate myself to the cause of truth and the service of humanity, realizing that the dear angels will beln me to do a work here worthy of the ministry to which I am called.

Prominent among the workers in our cause here are Messrs. Newell, Seely, L. N. Noble, J. H.; White, S. D. Clark J. H. Haslett, and the U. S. Consul to Sarnia, Ontario, Dr. S. D. Pace—a most uncompromising Spiritualist, independent thinker, and excellent healer. We hope, in time, to
establish a Lyceum; and, as a preparation to that
end, I am happy to find that, in addition to the
Banner of Light, Religio-Philosophical Journal
their camestines collute, and rispons thought are observed. end, I am happy to find that, in addition to the Banner of Light, Religio-Philosophical Journal and Present Age, several numbers of that excellent paper for the little folks, the Lvoeum Banner, are taken. I am the more rejuiced, because I am informed that the Lyceums throughout the country have, with few exceptions, discontinued their paper during the summer vacation—a meanness of which I would not have supposed Spiritualists capable. I wonder if they realize that that brave woman and indefatigable worker, Mrs. Kimball, has to live and continue her paper while they thus withhold their support.

Resolved, That we recognize the Free Religious Association as a wing in the great army of free thinxers, who, by their carries uses, calture and visorous and the religion of the future; and to them we, as Spiritualists, extend our most cordial sympathy and hearty expertance.

Resolved, That we recognize the Free Religious Association as a wing in the great army of free thinxers, who, by their carries uses culture and visorous and the religion of the future; and to them we, as Spiritualists, extend our most cordial sympathy and hearty expertance.

Resolved, That we recognize the Free Religious Association as a wing in the great army of free thinxers, who, by their carries uses culture and visorous army of the thurlers and visorous the end to contribute much toward the religion of the future; and the true observation.

Resolved, That we recognize the Free Religious Association as a wing in the great army of free thinxers, who, by their carries are destined to contribute much toward the religion of the future; and t

they thus withhold their support.
It is a matter of some regree, after my long ab sence from the Atlantic coast, that I find myself unable to attend the Troy Convention; but I shall bope to hear that they have, by their wise delib-

erations and harmoup of purpose and action, given our divine gospel a new impetus.

Yours always, dear Banner, for the truth we worship.

DAURA CUPPY SMITH. worship. LAURA C Port Huron, Mich., Aug. 28, 1871.

callosities, corns and enlarged joints; and that the physical laws which will promote health beauty, harmony crop of these ornaments developed within the last four or five years is astonishing and pitiful.

Resolved, That we oppose all laws requiring Bible read-

### WESTERN LOCALS, Etc.,

REPORTED FOR THE BANNER OF LIGHT. THE OHIO STATE CONVENTION.

Sept. 2d and 3d the Fifth Annual Meeting of the person to build a new temple at Jerusalem. He Ohio State Association of Spiritualists took place. was loaded with piety and prayers and Bible, This Association was formed during the sessions and so were his dupes; and this, of course, kept of the Fourth National Convention of the Spiritthem entirely aloof from accredited Spiritualists, ualists of America, at Cleveland, several years who were considered too Infidel and impure for ago. Mr. A. B. French, of Clyde, was President their holy operations. Among the few dupes this of the Association for severa' terms; he was sucman had was a Dr. Wiley and wife; and the wife, ceeded by Hudson Tuttle, of Berlin Heights, which gentleman, as this report will show, has been reelected to that important position for the ensuing

> The Convention was called to order Sept. 2d, at half-past ten A. M., in

ROBBRTS'S HALL, MILAN, OHIO. Quite a large number of delegates were present. And these delegates came to Milan feeling that name never known among the Spiritualists of St. | they were not chasing a myth—as some of their friends would have them think-but that Spiritualism, as the last evolution of the religious idea,

> THE MORNING SESSION Was devoted to the usual preliminaries: appoint-

> THE AFTERNOON SESSION Opened with a conference of one hour-the President, Hudson Tuttle, making the introductory remarks. He was followed by O. L. Sutliff, who gave a detailed account of the marvelous manifestations that have transpired in Wooster, Ohio. of late, and which have elicited great interest from all parts of the country, O. P. Kellogg th n snoke in his characteristic way. Mr. Giles B. Stebbins then took the rostrum, and in calm and dignified manner called the delegates to an earnest conviction of the beauty of their religion. He said. We can be joyous and happy, but we need, also, a calmness and equipoise, a rational judgment and a sensible enthusiasm, for in them the victories: lie. Mrs. Edwards then delivered a lengthy address under the influence of the spirits. This closed

THE MISSIONARY WORK Was next in order, as a topic for consideration. By request, Mr Tuttle opened the discussion on this subject. He said, Will the friends sustain the missionary work? For two years we kept mis-sionaries in the field—A A. Wheelook being the General Missionary Agent. We have no money have been a full-grown girl, and not blind, at in our treasury; hence the missionaries have been that. be a full expression on this important subject, Speeches were then made by Dr. Armstrong, of Toledo, O. L. Sulliff, Mr. Thompson, A. B. French,

effect; (1) An appreciation of Mr. A. A. Wheelock's zeal and energy; (2) a belief that the work of the missionaries of the Association has resulted benethem for realities to an enlightened community ficially to the cause of Spiritualism; (3) but that in our day and country, societies throughout the State, it is best to bend all energies so that those organizations can be strengthened; (4) hence, no more moneys will be

The delegates present acquiescing with these

LAID ON THE TABLE. Mrs. Hope Whipple was then announced as the may be called re-incarnation. With this view of the case we have no issue, and do not know that ed to read a discourse on "The Mothers of the Fusion shall not find evidence that souls are re-incar-ture," which was listened to with the utmost attention by the audience. Mrs. Whipple is perfectly self-possessed on the rostrum; she has a clear, only say at this time we have not found that evidence. We have long since ceased to feel that we are correct in all our beliefs, or that no change are correct in all our beliefs, or that no change she gradually ascends into the charmed atmosphere of genuine elequence. This lecture of Mrs. awaits them. New truths are constantly bursting Whipple's should be delivered in every city in the country. THE EVENING SESSION

others.

Conductor of the Children's Progressive Lyceum of Cleveland, made an interesting speech, ex-plaining to the friends the details of the GRAND LYCEUM CELEBRATION

Thoughts by the Way.

DEAR BANNER—After many years of itineracy, I find myself once more in Port Huron, the scene of my carly labors and first unfoldment. The high three days not have labely and have been been in the high terms of that individual's usefulness. THE SECOND DAY-SUNDAY.

The session Sanday morning opened with con Sutliff delivering the first

ELECTION OF OFFICERS. Next came the election of officers for the ensu-

ing year: President, Hudson Tuttle, Berlin Heights, Obio.

(Reflected)
Vice Presidents, Chester Hunter, Clyde, Ohio; Mrs — Randall, Norwalk, Ohio; Mrs. S. M. Thompson, Cleveland, Ohio. Mrs -

Corresponding Secretary, Mrs. Ella Breed, To-Recording Secretary, W. G. Smithers, Toledo,

Treasurer, D. J. Starbird, Milan, Ohio, Executive Committee, J. V. Vredenburgh, Norwalk, Ohio; J. Sumner, Akron, Ohio. The Convention then assignmed to

ANDREW'S HALL.

In order to accommodate the people—that hall being much larger than Roberts's Hall.

Mr. Giles B. Stebbins, of Detroit, gave the regular address, which was attentively listened to by a very large audience. Mr. Stebbins is a clear thinker, and his statements, at once dignified and radical and discriminative, place him in the front ranks, as a consistent reformer. ranks, as a consistent reformer.

THE LAST TWO SESSIONS

Were devoted to speech-making from the many lecturers present. Prof. E. Whipple delivered a first-class address on "The Divergence of Religious Thought"; Mrs. Louisa Shepard, of Geneva, read a live essay; Mr. Sutliff made an interesting speech; Mr. Kellogg made every body, laugh, and the also contributed not a little solid thought to the Convention. In fact, these two sessions were characterized by earnest remarks from the entire corps of able workers that were present.

#### RESOLUTIONS. The following resolutions were adopted:

Whereas, The Free Religionists in this country, eminent among whom are Ablot and Frothingham, hold views in common with Spiritualists on questions pertaining to natural progress, the intrinsic value of human nature, and the absolute liberty of the individual conscience in all matters of opinion, and belief; and inasmuch as they recognize the

the fearless use of our own faculties, and allegiance to the truths of the soul as foundation work for the discovery and

application of truth.

Resolved. That since the best social order and a true and REMOVED. That since the best social oncer and a true and lasting freedom are impossible without impartial justice, securing equal rights to all, and since it is true, not only in the Hebrew book of Genesis, but also in the nature of things, that "it is not goss for man to be alone," but the mutual action and influence of both man and woman are needed. for the best good of all, we favor and earnestly advocate suffrage for woman—plainly just, and therefore full of bene

The present style of shoes is crippling the women of our day. Ladies' shoemakers say that there is hardly a young woman now who regards herself at all fashionable who has not bunions, callosities corns and selected in the style of shore and tobacco, to the avoidance of all passional excess, and to that wise obscience of

ing in schools, or the arbitrary observance of the Sabbath, as violations of individual conscience; and we also oppose all efforts to introduce religious dogmas or empty plous professions into State or National constitutions, as subversive of that liberty of conscience guaranteed by those constitutions, and pharisalcal and dangerous.

Resolutions were passed, thanking the Norwalk Clyde, Cleveland and Milan choirs for their music thanking the Milan friends for their generous hospitality, etc.

NEWSPAPORIAL

Mrs. Sarah Wheelock represented the American Spiritualist at the Convention, and was successful in gathering a large number of names for the subscription list of that journal. Levi Din-kelspiel had copies of the Religio-Philosophical Journal with him. We had a large supply of specimen copies of the Banner of Light, and we

circulated them among the friends. The Western people love the "dear old Banner!"—those are the very words they use; they feel that they have a place in its columns, and so they have

#### Picnic of the Brooklyn (N. Y.) Children's Lyceum.

CEPHAS B. LYNN.

This Society, which meets each Sunday morning at Sawver's Hall, Jay street, corner of Fulton avenue, held its second out-of-door gathering for the season Tuesday afternoon and evening, Sentember 5th, at Boulevard Grove. The friends of the Lyceum mustered in force, there being over six hundred present, among whom were Andrew Jackson Davis, of Orange, N. J., the well-known founder of the Lyceum system, Mrs. Davis, Geo. D. Gleason, of Philadelphia, Walter M. Barber Edward Taylor, Charles Holmes, Robert Cadley, George Gilbert, Edward Underhill, Mr. Loomas Dr. H. O. Gordon, Mrs. R. A. Bradford, and Mrs. Demorest.

After singing and Silver-Chain recitations by the Lyceum, recitations followed by Miss Lilian Latham, and Miss Eva Sarell. Miss Florence Cooley, in a speech written for her by her mother Mrs. A. Cooley, the Guardian of the Lyceum, then presented a fine photograph of a group of the Lyceum, as assembled at the last picnic, to Andrew Jackson Davis, who fittingly responded. Mrs. Mary F. Davis, his wife, being introduced, was presented with a superb bouquet. In her reply she said the teaching of the Lyceum was founded on love, and when true love reigned supreme, all wickedness would be banished from the earth, for God is love. The Grand Banner March by the school followed, after which, dancing was the order of exercises-music, Gilbert's Band-and Mr. Henry Dickinson, the floor manager, and Mr. J. A. Wilson, the Conductor of the Lyceum, contributed much to the ternsichorean pleasures by their excellent arrangements.

During the afternoon, Mr. Geo. D Gleason. of the Philadelphia Lyceum, No. 1, exhibited a design for a Coat of Arms to be presented at the National Spiritualists' Convention at Troy, on the 12th instant. It is a shield quartered. In the upper right hand section is a globe, with the light of inspiration from the spirit-world falling upon it. In the upper left hand section, science, art mathematics, and so on, are illustrated by appropriate emblems. The lower right hand section illustrates the physical culture by the introduction of light gymnastic implements, such as dumb bells, wands, rings, etc. The left hand lower section represents the musical department; there is a golden lyre, rolls of sheet-music, etc. The centre-piece is a group-target, with the initials C. P. L. upon it, and there is also a small national flag

attached to a staff. Supper at 6 P. M. and dancing till 10 P. M. concluded the pleasures of the day.

### Another Worker Gone.

As we go to press we are pained to hear, by a geutleman just from Michigan, that A. B. Whit-

ing has passed on. His spirit left the body suddenly, while sitting quietly in his home on Monday last, and as we understand, without any premonition, he being perfectly well, so far as known.

Mr. Whiting will be greatly missed among the active workers in the cause of Spiritualism. We have not time nor space for an extended notice of him, but will give it in our next issue.—American Spiritualist.

Matters in this Country and Europe. The usual amount of accidents, fires and calamities of various kinds is chronicled by the daily press for the closing week. At New Haven, Ind., the boiler of the Mound Valley flouring mills exploded, Sept. 7th, killing the proprietors Charles and Lewis Lipper, and A. B. Carr. engineer, and wounding nine others. The mill was destroyed—loss \$12 000. An extensive fire at Bloomington, ill., destroyed \$200,000 worth of property on the evening of Sept 9th, and a serious fire, loss \$15,000, occurred on the night of Sept. 3th at 8t. Louis. Monday morning, Sept. 1lth, at a quarter before seven o'clock, the boiler at the Curti, hat factory on Merrimack street, opposite the foot of Carter street, Newburyport, Mass., exploded, blowing the boiler-house and drying-room over it into fragments, and killing two men instantly, fatally injuring five so that they died soon after. One of the killed, Albert Page, who was unrecognizable save by a tax bill in his pocket, was to have been married the next day. On Thursday, Sept. 7th, a southward bound train on the Louisville and Nashville railroad, collided with the New Orleans express at Randolph station, about seven week. At New Haven, Ind., the boiler of the Mound Valtrain on the Louisville and Nashville railroad. Collided with the New Orleans express at Randolph station, about seven miles from Louisville; one car, containing about forty people, was lifted from the track and overturned—quite a number of passengers being wounded—but no deaths occurred. Professor Peters, of Hamilton College, discovered another asteroid on Saturday morning, Sept. 6th, which will probably be

numbered 116 numbered 116

Foreign affairs are in a quiet state. Prom France it is annumed that the Paris forts and three of the four departments surrounding the city will be evacuated immediately by the Germans. The department of Oise will be occupied until the third half-milliard of indemnity is paid. Algeria is

again pronounced conquered and quiet.

In England, by the explosion of foul air at a mine in Wegan, Lancashire, Sept. 6th, twenty men were suffocated. The funeral of Renforth, the oarsman, whose death so quickly funeral of Renforth, the careman, whose death so quickly ended the St. John's race, took place at Newcastle, Sept. 10th, and was attended by 100,000 people. London dispatches, Sept. 9th, say that the deaths at Tabriz Persia, still average 240 per day. Christians and Mussulmans are camped in the mountains, and business entirely stopped. The Persian army has been disbanded. Storms and inundations have almost entirely destroyed the bazaars and gardens in the ylchity of Tabriz.

The cholera is disappearing from Prussia, and less anxiety is felt throughout Europe.

The Turkish government forces completely routed the insurgents in Albanig recently, killing and wounding over a thousand, and capturing a large supply of arms and ammunition.

Iowa State Association of Spiritualists. town State Association of Spiritualists.

This Association will hold its Third Annual Convention at low Fails, Hardin County, commencing Filday, October 6th, at 100 clock a M, and continuing three days. As innortant business will come before the Convention, it is earnestly requested that all liberal minds in the state will come or t, and make its meetings the most interesting ever here in the State. Good speakers and test mediums will be present and no pains will be present or an extra and make combinable friends from abroad Speaker, wisning to attend anis Convertion are requested to correspond with the President and Secretary, at Annua, Case County

EDWIN CATE, Secretary.

Convention in Hancock County, Maine. The Spiritualists of Hancock County, Me, will hold their Fourth Semi-armual Convention in Fil-worth, Saturday and unday, October 7th and 8th, commencing at 10°Cl ck a. M. A cordial invitation is extended to all to come and participate with us and help propel the ca. of progress.

Per order of the Committee of Arrangements.

Wilbork Kingman, Secretary.

Mariaville, Me., Sept. 7th, 1871.

Yearly Meeting at Richmond, Ind. The Spiritualists, liberals and friends of progress, will hold their nineteenth Yearly Meeting, at Lyceum Hall Richmond, Ind., on Friday, Saturday and Sunday, the 21th, 28th and 29th of October Giles B. Steblins, and other good speakers, will be present. Lyceum Fathbiltion on Satu day evening. Friencs of free thought are cordially invited to come.

Habnah A. Evans, Secretary.

Oregon.

The Spiritualists of Oregon will hold a Grove Meeting at Wordburn, on the O.C. R. R. seventeen miles north of salem, commeacing on the 22d ay of September, and continue three days.

Ass.
Per order of the Executive Committee.

Grove Meeting. The Spiritualists of Fredericatown, Knox County, Ohio, will hold a two das "meeting September 24 h and 25th A.A. Wheelock will address the meetings; also, the Sherman Family, test mediums, will be present.

N. M. Strong.

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Love and Latin,

The Parting of Sigurd and
Gorda,
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Gorda.

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The Revelation,
Ilape for the Serrowing,
Compensation.
The Eagle of Freedom,
Mistress Gienare, [by "Mailand,"]
Little Johnny,
"Birdie's "Spirit-Song,
"Birdie's "Spirit-Song,
"Birdie's "Spirit-Home, [A. W. Sprague,]
I Still Live, [A. W. Sprague,]

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