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SPIRITE: A FANTASTIC TALE.

Translated from the French of Theophile Gautier, expressly for the Banner of Light.

> By an English Authoress. CHAPTER V.

Guy de Malivert reëntered his house, perfectly decided to attempt the adventure. Although he did not appear romantic, yet he was so in reality; but severe and haughty modesty made him conceal his sentiments, and he did not ask more from the world than it gave. Agreeably indifferent relations attached him to society, without chaining him down in it, and the bonds were always easy to unbind; but it may be conceived that his soul dreamed of a happiness which he had never experienced up to this time.

After what the Baron de Feroë had said to him at the Club, on the projection of will necessary to bring the spirits from the depths of the invisible world to the limits of this, Malivert called out all the powers of his being, and put into form his ardent desire to enter into more direct communication with the mysterious spirit which he felt around him, and who would not probably resist the invocation, when she had tried to manifest herself without being called.

That done, Malivert, who was in the studiosaloon, began to look and listen with extreme attention. He saw and heard nothing at first, but the objects that furnished the room-statuettes, pictures, old carved bureaux, curiosities from foreign lands, trophies of arms-seemed to have taken strange aspects that he had never before observed. The lights and shadows projected by the lamp lent them a fantastic life. An ape-injade seemed to laugh, to his ears, with his grinning, old man's laugh. A Venus de Milo distended her haughty nostrils with spite, and disdainfully lowered the corners of her arched mouth. The Chinese god and the Grecian goddess disapproved the undertaking of Malivert; one might have believed so, at least, from the expression they took thus lighted. Inscusibly, his eyes, as if directed from within, turned toward a Venetian mirror suspended on the wall.

It was one of those mirrors of the last century, which are often seen in the paintings of Loughi, the Watteau of Venetian decline, and such as one may still meet with in some of the bric a brac shops in the Ghetto. It had an angular frame, with ornaments of cut glass, which darted rays of prismatic colors. In the 'midst, the mirror, of small dimensions, appeared of a bluish tint and indefinitely deep, resembling a hole by which one might look out into ideal darkness.

Strangely enough, none of the surrounding objects were reflected in it. It was like one of those with vague and neuter tints, to prevent the room being reflected in it. A vague instinct made Malivert feel that, if any revelation were to take place this night, it would be by this means. The mirror, on which, usually, he rarely cast his eyes, seemed now to exercise a sort of fascination for him, and absorbed his entire attention.

At last, be thought he could distinguish in its shadowy depth something of a vague, milky whiteness, like a kind of distant, trembling light, which seemed to approach. He turned to see what object in the room might throw this reflection; he saw nothing. Although Malivert was brave-and he had proved it on many occasionshe could not prevent a shivering feeling, of which Job speaks, "which made the hair of his flesh to stand on end." He was going, willingly and knowingly, to cross the formidable threshold. He was stepping cutside the circle which Nature has traced around man. His life might henceforth be disorbited, and turn around an unknown point. Although skeptics may laugh, there never was a weightier step, and Guy felt all its importance; but an irresistible attraction led him on, and he continued steadily his gaze on the Venetian mirror. What was he going to see? Under what appearance would the spirit present herself, so as to be perceptible to human eyes? Would it be a pleasing, or terrible form—bringing joy or that Spirite, by the sigh that she had breathed, terror? Guy, although the light in the mirror had not taken definite shape, was persuaded that it was a feminine figure. The sigh that he had Madame d'Ymbercourt, by the phrase suggested heard in the evening had touched his heart too doubtless to the Swedish Baron, seemed to prove deeply for it to be otherwise. Had this spirit be- for him, for Guy de Malivert, a simple mortal, a longed to earth?-or did it come from some superior planet? This is what he could not tell. However, judging from the question of the Baron, derstand clearly enough was that he was desperhe concluded that it might be a spirit that had passed through the conditions of terrestrial life. and that an attraction, of which he would, doubtless, later learn the motive, had brought it back From

to its former sphere. The luminous spot in the mirror began to indicate a more distinct form, and to be tinted with colors of brightness that would have made any earthly palette look dim. It was rather the idea of color than color itself-a vapor imbued with light, and so delicately shaded that no human words can describe it. Guy continued to look with an anxiously nervous emotion. The image condensed itself more and more, without attaining the grossness of reality; and he could at length perceive within the limits of the border of the glass, like a portrait in a frame, the head of a shadow.

this contrast to round itself, not being submitted and, if this means did not exist, how could be sup-

tints of twilight when the violet of evening approaches. A smile of wavy beauty, which recalled the angels of Leonardo da Vinci, but with more tanderness and less of sarcasm; her flexible neck bent gracefully forward, rising out of a silvery circle that would have served to light up any other figure.

This feeble sketch, in words fit only for things of earth, can give but a faint idea of the apparition which Guy contemplated in the Venetian mirror. Did he see it with the eye of the body. or that of the soul? Was it a real image, and an appearance which another person, not under the same pervous influence as himself, might have

This is a question which it is not easy to answer; but, at all events, what he saw, although like, did not resemble in anything what passes in this life for the head of a fine woman. It was the same features, but purified, transfigured, idealized, and rendered perceptible by a substance in some degree immaterial, having only just sufficient density to be seen in the atmosphere of earth, by eyes from which the veil had not fallen. The spirit which communicated with Guy de Malivert had, without doubt, borrowed the form of its former perishable envelope, but such as it would be in a medium more subtle, more ethereal, where only the phantoms of things, and not things themselves, can exist. This vision plunged Guy into ineffable delight. The sentiment of fear which he had at first experienced was dissipated, and he gave himself up without reserve to the novelty of the situation, reasoning no longer, but admitting all, and decided to find the supernatural natural. He approached the glass, thinking to seize more distinctly the features of the image; it remained the same as it had at first appearedvery near, but still very distant—and resembled the projection, on the inner surface of the glass, of an image immeasurably distant. The reality of what he saw-if one can make use of such a word in these circumstances—was evidently elsewhere, in regions profound, distant, enigmatical, inaccessible to the living, on the borders of which the boldest thought could hardly venture. Guy tried in vain to unite this face with some earthly remembrance; it was for him entirely new, and still be seemed to remember it. But where had he seemit? Not in this sublunary and terraqueoue sphere.

It was the form under which "Spirite" desired to show herself-for Guy had thus baptized the figure in the glass, until he learned a name that sulted her better.

Soon it seemed that the image began to grow paler, and to disappear in the depths of the mirror. Then it became more like the light vapor of a breath, and then this vapor even disappeared. The end of the vision was marked by the sudden reflection of a gilt frame on the opposite wall. The mirror had regained its reflective properties.

When he was quite sure that the apparition would not return this evening at least, and in where I can is I will, according to the expression black arms, loaded with snow which the wind this manner, Guy threw himself into an armchair, and, although two o'clock had just struck on the clock whose silver tongue warned him to retire to his rest, he could not resolve to put himself on his bed. However, he felt himself fatigued. These emotions of a kind so new, these first steps made outside the world of reality, had caused him that nervous lassitude which drives away sleep. Indeed, by sleeping he feared to miss some new manifestations of "Spirite."

With his feet stretched on the fender before the fire, which had burned up brightly by itself, Guy reflected on what had just happened to him, and of which two days ago he would certainly have denied all possibility. He thought of this charming head, recalling only to make him forget the dreams of beauty that had formerly visited him in sleep. He discovered a thousand charms that Nature and art had never united in one person, and he augured well, after this specimen of the population of the external world. Then he asked himself what strange and mysterious sympathy. hitherto unavowed, had been able to attract toward him, from the depths of the infinite, this sylph, this soul, this spirit, attached to some order unknown to him. He dared not flatter himself that he had inspired love in a being of a superior order, for conceit was not a fault of Malivert, vet he could not prevent himself from acknowledging by the letter of which she had changed the sense, by the prohibition murmured at the door of sentiment of a feminine nature which, in the world, would be called jealousy. But what he did unately, irrevocably enamored and taken possession of by a passion which eternity would not as-

From this moment all women whom he had ever known began to be effaced from his mind. At the apparition of Spirite he had forgotten earthly love, just as Romeo forgets Rosalind when he sees Juliet. Had he been Don Juan himself the three thousand names would instantly have been struck out of his book. It was not without a certain terror that he recognized this sudden flame which devoured all thought, all [insinuated so many tortuous phrases—that one On the banks were the letters of skates for the will, all resistance, and left nothing living in his soul but love; but it was too late; he no longer was his own master. The Baron was right; it was a formidable thing to cross the boundaries of the unseen world, while living, and to venture an young woman, or rather, of a young girl, of a opaque body among the shades, without having beauty to which mortal charms are but as a at hand the golden wand to command the phan-

A tinge of rose slightly colored this face, on A terrible idea crossed the brain of Malivert: which light and shadow was scarcely felt, and If Spirite had the caprice of never more visiting which had not need, like terrestrial figures, of him, by what means should be bring her back? to the light which we possess. Her hair, like an | port the darkness of the sun after having for an aureole, encircled her brow like a golden vapor. instant contemplated the true light? The feeling ings have regained their habitual aspect. Thus, back, smiling at their cavaliers, intoxicated by

eternity, of the deepest despair. At this supposi frame of cut glass, asked himself, seeing there tion, which no indication confirmed, the tears only the reflection of his own face, if it was quite gathered in his eyes, and sithough, schamed of true that this morsel of polished glass had presentsuch weakness, he made an effort to restrain ed to him, a few hours ago, the most exquisite them, he ended by feeling them run over and flow image that mortal eye had ever contemplated. down his cheeks. Whilst he was weeping, he His reason, in vain, tried to establish a belief that felt, with mingled surprise and joy, a veil, finer than the finest tissue woven of air, which passed over his cheeks and dried up the bitter drops. The touch of a dragon-fly's wing would not have been more delicate. It was not an illusion, for the contact was renewed three times, and, when his tears were dried, Malivert thought he saw a white, transparent flake melting away in the air.

By this attentive and tender sympathy, Malivert was assured that Spirite, who seemed to float around him, would answer to his appeals, and would find, through her superior intelligence, means of communicating with him. Spirite might come to him in the world which he inhabited, at least, as much as a soul might mingle with the living, and it was interdicted him to follow, by the clog and hindrances of the flesh to pursue her into the ideal circle where she dwelt.

In saying that Malivert passed from the most sombre despair to the purest joy will not surprise any one. If a simple mortal can throw you into the depths of the Inferno and make you mount up to heaven, inspiring in turn the wish to blow out your brains, or to buy a villa on the banks of Lake Como to shelter your happiness, you may imagine easily that a spirit must far exceed in power. If the passion of Guy for Spirite appears very sudden, it must be remembered that earthly love often arises from a single glance of the eye, and that many serious passions have had no other tions, suggesting to him, through all his worldly follies, thoughts going far beyond those vain surroundings, and creating in him nostalgias of the ideal by confused remembrances of the anterior worlds, turning him away from senseless amours and making him anticipate what earth could not afford. It was she who had riven all tender bonds, all beginnings of webs that were weaving around him; it was she that had yev aled to him the perfldy of such or such a flower, and until now had kept him from forming any indissoluble engagement. She had arrested him on the brink of the irremediable; for the existence of Guy, although it had not produced any event of significance, was approaching a decisive moment: mysterious balances weighed his fate; it was this which determined Spirite to leave the shade, where her sesoon reveal?

At last Malivert went to bed and was soon ed a warm zephyr, in comparison with those that asleep. His sleep was light, transparent, and he had experienced in that country where the cold filled with those dazzling wonders which have congeals the mercury. not the character of dreams, but rather of visions. In the midst of light so dazzling that the brightest | the Lake, and the number of carriages was as stars were shown as dark spots, Guy thought he great as in a beautiful day in spring or autumn, could distinguish Spirite amongst the swarm of when races take place between celebrated horses spirits that passed discernible not by their shad- on the Hippodrome of Long Champs, attended by ow but by a difference in their light. By this crowds of all ranks and fortune. One saw, half dream that she induced, Spirite wished to show lying in caleches with eight springs, under a vast herself to her adorer in her true character and white bearskin with teeth of red cloth, around the surroundings. The soul, untied by sleep from real ladies of fashion, pressing against their satin the bonds of the body, lent itself to this ecstatic mantles, must sof Siberian sable. On boxes covvision, and Guy could see for a few moments ered with laced hammercloths, the coachmen of with the eye of the soul, not the outer world it- the great families sat majestically, with shoulders, self, of which the contemplation is not permitted covered from the cold by great paletots of foxskin, except to souls entirely freed from the flesh and looking down with eyes as disdainful as their misits affections, but a ray, filtrating, as it were, under tresses on the lesser ladies, who themselves drove the half-closed door of the unknown, as in a dark their own ponies yoked to some extravagant or street one sees a ray of light streaming from pretentious vehicle. There were also many close under a palace door, giving an impression of the carriages, for at Paris there are few who relish an splender of the file within. Not wishing to fa- open carriage with five or six degrees of cold. A tigue the still too human organization of Mali- few sleighs were remarked amongst all these vert, Spirite dissipated the vision and withdrew wheeled vehicles, the owners of which did not the ecstatic to plunge him in ordinary sleep. Guy had the sensation, in falling into the night of common dreamland, of being dragged like a white Russian nobles who were idling there, contented shell through liquid black marble, in darkness as reindeer in the snow, deigned to approve the of an unpenetrable density; then all was effaced, elegant sweep of the Donga, and the correct way even this sensation, and Guy, for two hours, was in which the beautiful leather of the harness was steeped in this nonentity from which life springs more joyous and more fresh.

He slept thus until ten o'clock, and Jack, who watched his master's awakening, seeing his eyes open, pushed wide open the half door which he ing on a salver to the bedside of his master, two was from Madame d' Ymbercourt, the other from opened first.

CHAPTER VI.

The note of the Baron contained only these the rendezvous.

In her eyes—half cast down-of a dark blue, of an immense sorrow possessed him, and he fell Malivert, in broad daylight, looking at the Vene- the rapidity and the cold. Some were conduct-

there was infinite sweetness. They recalled the | into excessive grief; he liad a moment, long as an | tian mirror which reposed in blue light in its this celestial vision was a dream, a deceitful delirium; his feelings belied his reason. Although it is difficult to appreciate the reality of the supernatural, he felt that all this was true, and that behind the calm of appearances there moved a whole world of mystery. Still, nothing was changed in this apartment, always so peaceful, and visitors would have remarked nothing particular in it; but, for Guy, henceforth the opening of a door of a bookcase or a closet, might open a door to the unknown. The least noises, which he took for warnings, made him start.

In order to overcome this nervous excitement, he resolved to take a long drive; he felt that the apparition of Spirite would be nocturnal; and, besides, if she had any communications to make, she could easily find means to reach him, wherever he might be. In this affair, the part of Malivert must necessarily be passive. His ideal mistress might at any moment make her entrance into his world, and he was incapable of following her into the imaginary spaces that she inhab-

It had snowed the evening before, and, a thing rare in Paris, the white sheet was not melted, under the influence of a topid breeze, into that cold broth, more horrible than the black mud of the old pavement, or the yellow mud of the new Macadam. A keen cold had crystallized it, and it grated under the wheels of the carriages like pounded glass. beginnings; besides, unknown to Guy, this love Grymalkin was a swift trotter, and Malivert had was less sudden than it appeared. For long brought with him from St. Petersburg a Russian Spirite had hovered around him without being sleigh and harness. The opportunities for sleighsuspected; his soul had supernatural communica- ling are not frequent in our temperate climate, and

sportsmen eagerly seize upon one. Guy was proud of his equipage, the best ap pointed, certainly, in all Paris, and which would have made a figure even at the races on the Neva. The prospect of this rapid drive in a healthy. frosty air, was pleasant to him. He had learned in a winter passed in Russia, to enjoy the northern delights of the snow and the frost; he liked to glide over the white carpet, scarcely yet marke i by the iron of the runners, driving a that horse with both hands, like the Russian invoschtchiks. He ordered his equipage and soon reached the Place de la Concorde and the Champs Elysées. The track was not formed and raised as in the perspective Nevski, but the snow was thick enough to prevent the sleigh making too great shocks. One cannot demand from a Parisian cret protection enveloped him, and to manifest winter the perfection of one in Russia. In the Bois herself to Guy, whom it was no longer possible to de Boulogne one might have believed one's self in direct by occult agency. What was the motive the Isles, so smooth and white was the bed of of this interest? Did Spirite act by a spontane- snow, especially in the transverse alleys where ous movement of her own will, or did she obey fewer carriages had passed. Guy de Malivert an order emanated from that radiant sphere took a road which crossed, a wood of pines, whose of Danie? What was it that she alone was in a had not yet shaken off, recalled to him the drives state to reveal, and which she would, perhaps, which he had taken in Russia. Furs were not wanting in his carriage, and the north wind seem-

A considerable crowd throughd the borders of seem to have foreseen the snow; but the sleigh of Malivert was the most exquisite of all. Some attached.

It was scarcely three o'clock; a light fog overspread the lower part of the sky, and on this gray ground the leafless trees traced their delicate articulations, like those leaves from which the pulp had kept slightly ajar, and entered the room, bear- is taken, leaving only the weblike fibres. The rayless sun appeared like a great seal of red wax letters, which had just been brought—the first descending into the mist. The Lake was covered with skaters. Two or three days of frost had the Baron de Feroë. It was the Baron's that Guy | thickened the ice sufficiently to enable it to bear all the crowd. The snow swent up and piled on the banks, allowed the black polished surface marked all over by the skates to appear, like the mirrors of restaurants, where amorous coupleswords: "Has Cresar crossed the Rubicon?" That inscribed their names with diamonds, marks of Madame d' Ymbercourt was much longer, and | which endure when the love has melted away. must not take too seriously that idle gossip; and use of the citizen amateurs, whose fall served as that to cease all at once his accustomed visits, comic interludes to this winter fete-to this ballet was, perhaps, to compromise her more than by of the Prophet, executed on a large scale. In multiplying them. The whole was concluded by the midst of the Lake the celebrities of skata sentence about Patti, seeming to indicate that a ing, in graceful costume, displayed their prowplace was reserved for him in the Italian Opera, in ess. They passed like lightning, abruptly turnbox twenty-two. Doubtless Guy admired greatly ing, avoiding shocks, stopping suddenly by the young Diva; but, in the state of mind in which making the heel of their skate bite the ice, dehe was, he preferred hearing her another evening, scribing curves, spirals, figures of eight, writing and he undertook to find an excuse for missing letters, like those Arab riders, who, with their spurs, write the name of Allah on the flanks of There is in the human mind a tendency to doubt their horses. Others, in light fantastic sleighs, supernatural things, when our ordinary surround- pushed fine ladies, swathed in furs, who leaned

ing a young belle by the tips of the fingers, who wore a Russian or Hungarian cap, with a frogged jacket trimmed with blue foxskin, with bright colored petticoats looped up by ornamented hooks, and little hoots overlaced by the straps of the skates, like the buskins of a cothurn. The way to win the race now, as formerly, would, perhans, be to throw down before some of these Atalantas, costumed by Worth, apples of gold, as of yore; but there were some of high station whom a knot of diamonds would not have delayed. This crowd of costumes of elegant addity or rich originality, this species of fancy hall on the ice, formed a graceful spectacle, animated and charming, worthy of the pencil of a Watteau, of Lancret or of Baron.

Malivert had stopped his sleigh near the lake, and looked at this animated and diverting scene, the principal actors of which were known to him. But he contemplated all that henceforth with a disinterested eye, and he even saw a lady pass, leaning on the arm of a fine skater in a most familiar manner, who had formerly been one of his admirers, but hadid not experience the least shade

Soon he gave the reins to Grymalkin, who pawed the snow with impatience. He turned his head toward Paris, and began to descend the avenue of the lake, a perpetual Long Champs of carriages, where pedestrians have the pleasure of seeing ten or twelve times in an hour the yellow berline of the solemn dowager, and the same little coupe, showing at its door a Spanish poodle, or the head of a fawn, could'e à la chien-pleasures of which they never seemed to weary.

Guy moderated the pace of his horse, lest he should run over some one in this thickly peopled avenue; and, besides, it is not good taste to pass rapidly over this privileged route. He saw approaching a caleche which he had no desire to meet. Madamed' Ymbercourt was afraid of cold, and Guy did not think she would venture out, with a temperature of five or six degrees. In this he showed httle knowledge of women; for no temperature would hinder them going to a fashionable place, where custom requires that they should show themselves. Now, that winter, nothing was more stylish than to go to the Bois de Boulogne, and take a turn around the lake, where "all Paris"-as the chronicles say-assembled daily to meet the people of title and position. It was shameful for a woman tolerably well situated not to see her initials figure amongst the names of the fashionable people on some of the gazeties of the day. Madame d' Ymbercourt was beautiful, rich and fashionable enough to believe herself obliged to conform to the rite of fashion, and she accomplished the tour of the lake, although trembling a little under the fors, which, like all Parisians, she

Malivert wished much to let Grymalkin, who sked nothing better, start off at a fast trot. But Madame d' Ymbercourt had perceived him, and he was obliged to allow his sleigh to pass alongside her caleche. He conversed with her in a general and absent way, alleging a great dinner, which would finish late, to avoid a visit to the opera-box. At this moment a sleigh touched his. It was drawn by a magnificent borse of the Orloff breed, an iron gray, with white mane, and one of those tails which seem composed of silver thread. Driven by a Russian coachman, with a large beard, in a caftan of green cloth and a velvet cap with astrakan head-piece, he fretted indignantly under the curb, and tossed his head until he touched his knees with his nostrils. The elegance of the vehicle, the dress of the driver, the beauty of the horse, attracted the attention of Guy; but what did he experience when he saw the lady seated in the sleigh, whom, at first, he took to be one of those Russian princesses who come for one or two seasons to dazzle Paris with their eccentric luxury, if anything can dazzle it. He recognized. or thought he recognized, features resembling a face seen, and henceforth ineffaceably engraved in the depths of his soul, but which, certainly, he did not expect to meet in the Bois de Boulogne, after having seen her appear, like Helen to Faust, in a sort of magic mirror! At this sight he started so suddenly, that Grymalkin, receiving the nervous movement, shied. Guy saying a few words of excuse, on the ground of his horse's impatience, which he could not subdue, set off to follow the sleigh, which increased its pace at the same time

As if astonished at being followed, the lady half turned her head over her shoulder, to see who permitted himself to take so great a liberty; and, although in this position she only presented what is called by artists profil perdu, Gny discovered a band of wavy gold, an eye of evening blue, and on her cheek that ideal rosy hue which covers the tops of snow mountains at sunset, and which only gives a distant idea of its beauty. In the ear there hung a turquoise, and on the part of the neck which was seen between the collar of the pelisse and the hat, there fell a little curl, light as a zephyr, fine as the hair of an infant. It was truly the apparition of the night-but with a degree of reality which a phantom ought to take-in full daylight, and near the lake in the Bois de Bou-

How did Spirite go thither, and in a form so humanly charming, and, no doubt, seen by others? for it was difficult to believe, even admitting the impalpability of the apparition, that the driver, the horse and the sleigh were only shadows.

It was a question that Guy did not take the trouble to resolve, and in order to assure himself that he was not deceived by one of those resemblances which are lost when one looks closer, he wished to go before the sleigh, in order to see the face in front. He gave Grymalkin full liberty. and he darted off like an arrow, and his breath for some minutes, in jets of white vapor, was thrown on the back of the other sleigh, but though a noble animal, Grymalkin had not power to contend with a Russian trotter, the most beautiful specimen that Malivert had ever seen. The driver uttered a slight click of his tongue, and the irongray horse, in some impetuous bounds, soon distanced Grymalkin, and put a space between the two sleighs sufficient to calm its mistress, if, indeed, she had been alarmed.

The idea of the lady was certainly not to discourage Malivert, for her sleigh took a more moderate pace. Their race had led them into the pine alley, which, at this time, was not obstructed by vehicles, and the chase was established in a regular manner. However, Grymalkin could not pass the Orloff stepper. His greatest effort could only maintain an equal distance between the carriages. The horses' shoes threw back flakes of snow against the guards of the sleighs, and white smoke enveloped the noble animals like classic clouds. At the extremity of the alley, which was barred by carriages coming by the grand route, the two sleighs were one instant abreast, and Guy could see the face of the pretended Russian, as the wind at the moment raised her little veil. A smile of almost mischief wandered on her lips, whose sinuosities formed the same bow as those of Monna Lisa. Her blue eyes shone like sapphires, and a rather deeper rose colored her velvet cheeks. Spirite, for it was indeed she, lowered her veil, and the driver urged his horse, who darted forward with terrible impetuosity. Guy intered a cry of terror, for at the same moment a great herlin crossed the way, and, forgetting that Spirite was an immaterial being, under shelter from all terrestrial accidents, he expected a terrible shock. But the horse, coachman and sleigh passed through the berlin as through a fog, and Malivert soon lost sight of them.

Grymalkin seemed terrified. Nervous shiverings made him tremble on his legs, ordinarily so firm, as if he could not explain to himself the disappearance of the sleigh. Animals have instincts of mysterious depths; they see what often escapes the eye of man, and one might say that many of them possess a sentiment of the supernatural. He was soon reassured by taking the side of the lake amongst the other real vehicles.

In descending the Avenue de l'Imperatrice, Guy met the Baron de Ferce, who also was returning from the Bois in a light droschki.

The Baron, after having asked Malivert for a light for his eigar, said to him, with a half-jesting, mysterious air: "Madame d' Ymbercourt will not be very well pleased. What a scene she will make this evening at the opera, if you have the imprudence to go thither, for I do not think that steeple-chase of sleighs would be to her taste. But tell Jack to throw a blanket over Grymalkin, for he may very easily take an inflammation of the lungs."

[To be continued in our next.]

from Harper's Weekly. HOW BETSEY AND I MADE UP.

BY WILL. M. CARLTON.

Give us your hand, Mr. Lawyer; how do you do to day? You drew up that paper-I s'pose you want your pay. Don't ent down your figures; make it an X or a V; For that 'cre written agreement was just the makin' of me.

Goin' home that evenin' I tell you I was blue. Thinkin' of all my troubles, and what I was goin' to do; And it my hosses had n't been the steadlest team alive They'd 've troped me over, certain, for I could n't see where

No-for I was laborin' under a heavy load; No-for I was travelin' an entirely different road; For I was a-tracin' over the part of our lives ag'in And accur' where we missed the way, and where we might have been.

And many a corner we'd turned that just to a quarrel left, When I ought to 've held my temper, and driven straight And the more I thought it over, the more these memories

And the nore I struck the opinion that I was the most to

And things I had long forgotten kept risin' in my mind, matters betwixt us, where Betsey was good and

kind:
And these things, they flashed all through me, as you know things cometimes will,
When a felier's alone in the darkness, and everything is still. "But," says I, "we're too far along to take another track, And when I put my hand to the plow I do not oft turn back; And 't am't aguncommon thing now for couples to smash

And so I set my teeth together, and vowed I'd see it through. When I come in eight o' the house 't was some'at in the

night. And just as I turned a hill-top I see the kitchen light; Which often a han some pletur to a hungry person makes, But it don't interest a feller much that's goin' to pull up

And when I went to the house the table was set for me— As good a supper's I ever saw, or ever want to see; And I crammed the agreement down my pocket as well as I could.

And fell to eatin' my victuals, which somehow did n't taste

And Betsey she pretended to look about the house, But she watched my side cont pocket like a cat would watch a moure; And then she went to foolin' a little with her cup, And mently readin' a newspaper, a holdin' it wrong side up. And when I'd done my supper I drawed the agreement out, And give it to her without a word, for she knowed what 't was about; And then I hummed a little time, but now and then a note Was busted by some animal that hopped up in my throat.

Then fletsey she got her spees from off the mantel-shelf, And read the article over quite roftly to hereelt; Read it by little and little, for her eyes is gettin' old, And lawyers' writin' aint no print, especially when it's

And after she'd read a little she gave my arm a touch, And kindly sa d she was afraid I was llowing her too much; But when she was through the went for me, her face a-streamin' with tears, And kissed me for the first time in over twenty years !

I don't know what you'll think, sir-I didn't come to in-

quire—
But I picked up that agreement and stuffed it in the fire;
And I told her we'd bury the hatchet alongside of the cow
And we struck an agreement never to have hnother row. And I told her in the future I would n't speak cross or rash

If half the crockery in the house was broken all to smash; And she said in regard to heaven, we'd try and learn its By startin' a branch establishment and runnin' it here on

And so we set a-talkin' three quarters of the night, And opened our hearts to each other until they both grew light;

And the days when I was winnin' her away from so many

Was nothin' to that evenin' I courted her over again. Next mornin' an ancient virgin took pains to call on us, Her lamp all trimmed and n-burnin' to kindle another fuss; But when she went to pryin' and openin' of old sores; My Betsey rose politely, and showed her out of doors.

Bince then I don't deny but there's been a word or two; But we've get our eyes wide open, and know just what to do: When one speaks cross the other just meets it with a laugh, And the first one 's ready to give up considerable more than

Maybe you'll think me soft, sir, a talkin' in this style,

while;
And I do it for a compliment—'t is so that you can see
That that there written agreement of yours was just the
makin' of me.

Bo make out your bill, Mr. Lawyer; do n't stop short of Make it mure if you want to, for I have got the checks.

I'm richer than a national bank with all its treasures told,

For I've got a wife at home now that 's worth her weight in

SPIRIT PICTURES.—An artist in Los Angeles, Cal., is taking spirit pictures. Dr. Donnel Smith, of San Bernardino, cut the glass from common window pane glass, and had his picture taken with that of a young lady—a spirit, who has been in the spirit-world some time. Recently I saw several pictures taken by this artist. One was a portrait of an elderly gentleman, and at his side a young lady, the wife of his younger days, which he says is a good likeness. As Dr. D. Smith cut the glass for his picture himself, the objection so generally brought forward of the portraits of these so-called spirits having been there before is, in this case, removed, and the circumstance, therefore, becomes a valuable fact.—Present Age, Sept. 9.

I do not see why we should not be as just to an ant, as to a human being .- Charles Kingsley.

Spiritual Phenomena.

THE SLEEPLESS GIRL OF BROOK-LYN, N.Y.

A REMARKABLE CASE—FIVE YEARS WITHOUT FOOD OR SLEEP.

EDITORS BANNER OF LIGHT-In a recent numher of The Brooklyn (N. Y.) Daily Union, I find a narrative of facts about a sleepless, blind, speechless, fasting, and bed-ridden girl of that city. Having myself been pretty familiar with the case for the five years past, from intimate, friendly intercourse with a family who are near neighbors of the girl and her aunt, and who are in daily inter-course with them, being, I believe, the only near neighbors that are allowed that privilege; and neighbors that are allowed that privilege; and having had the special favor of seeing the girl twice, I can vouch for most of the facts stated by the reporter of the Brookiyn Union-who, by the way, I understand is a woman.

I will add that I have recently solicited and received from the girl some specimens of her work, consisting of wax flowers most exquisitely modeled and artistically grouped, and a beautiful crocheted tidy. Most of the flowers are white; the rest are variously colored by herself, though blind. Two years ago when I last saw her, I coveted some of her work, but dared not ask her to give or sell it. But quite recently, on finding that she had accepted pay for a specimen, from a ure at the meeting. friend who visited her on the first occasion with me, I asked for the same favor, and was glad enough to obtain it. I understand that now she is willing to take pay for some of her work, in or der to procure material for more; for she uses a vast quantity, saying that if she can't work, she wanted to die. Heretofore she has realized very little from the few pieces of work sold. Accompanying the specimens which I have, is a penciled letter in the handwriting of the girl, addressed to my wife. That it is genuine, there is no doubt, for at our visit two years ago, she kept up a lively conversation with my wife, by writing with her left hand (the other being entirely useless) on a slate, after the manner of the deaf and

I have refrained heretofore from giving publicity to the case, out of regard to the known wishes of the girl and her friends, who have shunned public notoriety; but now that it is made known so fully in a daily newspaper, I transmit the report of the case to you with my indorsement, knowing that it will prove highly interesting to

the readers of the Banner,
WM. HENRY BURR. 208 Estreet, N. W., Washington, D. C., }

Sept. 11th, 1871.

From the Brooklyn Daily Union. Several years ago the papers were full of the particulars of the strange and distressing condition of a young lady of Brooklyn, who by a series of misfortunes had been brought to a state of almost living death. The assertions made at that time were discredited by a great many, because the authors themselves had not been permitted the privilege of personally seeing or conversing with the invalid, and the statements made at a later date that she had not tasted food in the interval was received with universal discredit. The subject created no little excitement at the time,

visited by hundreds of curious people, who, it is needless to state, were refused admittance. So persistent were some of the callers that the aid of he police was required to prevent their forcible As time rolled on, and nothing more of a public nature was said of the case, it passed out of the minds of many, and in the great whirl of publie cares and private trials, and the ever-varying

changes taking place about us, the interest of the multitude died out. But for all that, the phenomenon has continued to exist, and to attract the at-tention of scientific and medical men everys here. During all these years the poor sufferer has lain in the same painful position, save when dis-torted by spasms, sightless, in a measure dumb; and without nourishment of any kind. As she yet remains with us as great a mystery and unsolved problem as when almost six years ago she was afflicted, the interest in her is revived, and many and earnest are the prayers offered by loving ones for her ultimate recovery.

THE STATEMENTS made at the time of the occurrence were substantially correct, and from the many files of newspapers before us, and from the family and herself, we have gleaned the following particulars, withholding the names of all concerned.

UP TO 1863, at the age of fifteen, she was a healthy girl, although delicately organized, and possessed of a nervous temperament indicative of spirituality and refinement. Although fragile in figure, and what might be termed a delicate frame, her constitution was strong, and capable of great endurance. At the time above mentioned, dyspepsia set in from excessive application to study, superinducing sickness, faintness, and a feeling of despondency. Up to this date she had been a bright student, and stood deservedly high in Professor West's school. In a few months she was to graduate, and, neglecting her physical health, thought only of her books. Early and late she studied until her nervous system was prostrated, and she was compelled to leave school. This was a cruel blow to her, and her spirits sank until her symp ecame aggravated, and horseback exercise was advised as a means of restoration. In riding one day she was thrown from the horse and se-verely injured. For nine days and nights she suffered intensely, without rest, and it was very many months before she was sufficiently recovered to be out again. In June, 1865, on leaving a ered to be out again. In June, 1805, on leaving a street car in Fulton avenue, her crinoline caught upon the step; she was thrown, violently down, and dragged a long distance, injuring the same side of her head and body that had been hart before. A day or two after the accident she was seized with spasms, of which she has been a vic-tim almost constantly up to the present time. The entire body is affected by the spasms, and the contortions are violent; at times she cannot be One by one her faculties deserted her; first sight, then hearing, and then when the power of deglutition had departed, she could neither speak nor swallow. During the time that has elapsed since the spasms begun, a period of nearly six years, she has not

SLEPT A MOMENT.

This is stated by the physician and attendant, who are persons entitled to credit. THE TRANCE

is the nearest approach to rest her body ever knows. While in this condition, she experiences pleasurable emotions, and often talks with her mother in heaven, and seems to be refreshed and calmer after each one. They usually follow spasms, some of which are so violent that it has taken two or three physicians and three female -six persons in all-to hold her. So violent would they sometimes be, that her body would be thrown in the air; and while held up as high as their heads by the many hands of her pitying and faithful attendants, the patient would turn somersaults and make violent contortions, suspended in the air on their hands. Sometimes she would be thrown from the bed, bruising herself and discoloring her face pitifully. Sometimes she would roll up like a hoop, forward or back-ward. Her lower limbs are twisted entirely around each other, the right and left feet changing places, and the toes pointed toward each

AT FIRST, NOURISHMENT

was sought to be administered by enema and in-unction, but for years they have not been applied Her system has maintained a loathing for food and even the odor of it.

SUCH WAS THE CONDITION

Union the following interesting account of the

IN THE NEIGHBORHOOD of — and — avenues, in a quiet, secluded street, we found the house, and, in company with this mutual friend, were invited to her presence.

THE SECOND FLOOR is devoted to the patient, and a prettier suite of rooms cannot be found in the city. From the hanging baskets filled with vines and plants, to the pale, sweet face lying so still on its pillow everything evinced refinement and taste. Large folding doors separate the rooms, which, we judge, are always thrown open. In the front parlor are wax flowers—crosses of the purest white, wreaths and clusters—all made by her, and are indisputable proofs of the

EXTRAORDINARY POWER

hand of a skillful master,

SHE WAS LYING

on a large bed, beautifully adorned with coverings of white and blue, and about her shoulders and arms were draperies of the same colors. The pillows at the head of the bed, and the diminutive one further down, near the centre, upon which rested the head of the child-woman, were immaculately fresh and pure. A musical box placed near her was discoursing its low, sad ones, and a small work-table stood near by, covered with articles wrought by her own dainty though deformed hands. Taking a seat beside her bed, she extended her left hand—the right being twieted round her neck, and immovable and expressed in this outward manner her pleas-

HER FAITHFUL AUNT

is her sole nurse, and to her unwearied devotion and strong and well-disciplined mind does the and strong and well-disciplined introd does the sufferer owe her life. When the blow first came upon her, and her house was besieged by the cu-rious public, who desired to crowd the chamber and satisfy themselves, she protected herself from intrusion, and claimed that the sorrows and misfortunes of her household were sacred. In this decision she has been sustained by the attending physician, who is regularly and carefully noting every new development, in the hope of being able, at some time, to detect something that shall afford him a clue to the mystery of his patient's existence.

NONE BUT A WOMAN,

and that one this devoted aunt, could so graduate light and shade in that sick room, and arrange raperies in waves and folds so as to screen from the casual observer the outlines of that poor, dis-torted body. But she is and has been a mother to this motherless sufferer, and in her great love has made of the sick room a beautiful temple, where only physical pain mars the perfect har-mony and peace of its inmates. An only brother of the invalid shares with his aunt the mournful pleasure of caring for their charge. Although younger than his sister, he has a more mature ace than she, and is in feature very like her. THE APPEARANCE

of the sufferer is most pleasing. Aside from the marble pallor and the rigidity of the muscles shout the sightless eyes and closed mouth, there is nothing to indicate the terrible seasons of pain through which she has passed. The eyes are simply closed, not sunken, and no contraction of the lids is apparent. As she lies on her right

side, the right arm under her head, the appearance is a natural one, and to glance at her position it seems that of a comfortable convalencent. But the drapery deceives; the arm is hopelessly twisted, and the hand resting on the back of the neck is never withdrawn. In this condition she lifts the left hand, which is tightly closed and very small, to her neck, and, with her work hehind her, creates out of wax those perfect repre sentations of flowers seen in the parlors.

HER TEETH

are nearly all gone, but the mouth has lost none of its former heauty; the lower jaw is set like that of a corpse, and it is impossible to open it but slightly, even with force. And here we may remark that if a trick were attempted to be practiced in one instance, as has been alleged, it would not succeed in all, for it is not a particular feature that is extraordinary, but the case is one of extraordinary combinations.

Her neck is small, while the throat is solid and utterly dead to feeling. When struck it gives back a hollow noise, and the blow is not felt by the patient.

NEARLY EVERY FUNCTIONAL OPERATION is in abeyance, and all the avenues of the body are closed. She could not eat, even if she had a desire; nothing but fluid could be forced into her are closed. rigid lips, and any amount of it would throw her nto spasms. Occasionally her aunt has succeed ed in putting the half of a grape in her mouth, and, after leaving it there a while, has found, on emoving it, that the absorption of the juice was

THE STOMACH

is utterly empty, and the lower portion of the body is dreadfully deformed. The head of a grown person could be inserted in the cavity of the stomach, and a hand laid in it readily distinguishes the spinal column in the back. In fact there are no bowels, for the skin alone represents this portion of her body. Evacuations never take place, and there is no evidence in the lower por-tion of the body that life remains. Altogether she is a strange problem, and one yet to be solved. A woman in years, her frame is as small as that of a little child, and, although bed-ridden, blind, for a long while deaf and dumb, and but occasion ally able to utter a sound now, she is yet possessed of a strong, active intellect that has triumphed over bodily ailments and disease, and is strong to-day, and more intelligent than when she was

BUT FOR HER STRONG WILL and splendid mind, she would have long ago ceased to live. These have triumphed over every shock her physical nature has endured, and, un-less some unforeseen change for the worse over-

takes her, there is no reason why she should not ultimately recover.

Recently she has begun to articulate—very little and indistinct, it is true, but, nevertheless, the effort has been and is being made every day by her to express herself in this way. In the meantime she writes with a pencil placed under the cramped fingers of her left hand, and her chirography is clear and heartiful

raphy is clear and beautiful. THE RAPIDITY

with which she writes is astonishing. Her sentences are well-formed, her words well chosen and her ideas are always bright. The perfect re-finement of manner, and gentle lignity, that characterize her slightest motion, are evident in her writing. It is utterly impossible for one so sensitive to lend herself to any kind of deceit. After looking into her face, we felt ashamed that we had ever entertained for a moment any doubt as to the reality of her condition. She is as great an enigma to herself as to others, and is glad to hear any online advanced as to her neastible recovery. any opinion advanced as to her possible recovery. While she is not opposed to being questioned in regard to the strange, unnatural state in which she lives, her means of conveying replies are limited to writing with her left hand, which, as has been remarked, is greatly deformed. Occasionally she can speak so as to be understood, but generally it is difficult to catch her meaning, and evidently wearisome to her to make the effort. Several times there was a sad, disappointed look on her face, after she had tried and failed to express herself.

SHE DOES NOT SLEEP

any; the only rest she has is when entranced. In this respect her symptoms have not changed. Without any effort on her part, in the midstof her work or writing, they come upon her, and always leave her refreshed. While we were near her she was thrown into this trance state, and for more than ten minutes was rigid, unconscious, and, as far as we could tell, pulseless. Her awakening was signified by a movement with her left hand.

THE ASSERTION has often been made that she was a tool for designing persons, and that money was the motive. This is false in every respect. The family are in comfortable circumstances—far above want; and even were they destitute, money could not be made out of this child. The presence of unwel-SUCH WAS THE CONDITION
of the unfortunate sufferer nearly six years ago, and to day her situation is but little changed. Through the agency of a friend of the family, we were admitted to an interview with her, and are thus enabled to place before the readers of The

probable that she will ever be exposed to the monentary gaze of any but those who, by reason of a past triendship, flud it their great privilege to converse with one who is scarcely of the earth.

80 SPIRITUAL is her nature that she lives almost altogether in the realms of the beyond, and perceives with her unsealed spirit eyes the forms of those who are dead to us. Yet she is not wholly absorbed in this happiness; here is a strong, loving nature, and gifted with a self-denial and patience remark-able, under the most favorable circumstances.

SHE HAS USED,

in making afghans, nubias and crochet work, three thousand ounces of worsted and forty thou sand beads. Aside from this she has constructed a large quantity of wax-flowers and other fancy The most remarkable of her work are articles. The most remarkable of her work are the leaves she has cut. They are clipped with the precision and regularity of machine-work, are usually cut from velvet, and are then velued with a white silk thread. A pin-enshion of white and pink satin, ornamented with these leaves and pearl beads, and adorned on the top with a diminutive slipper attached to the cushion, and trimmed with the leaves, is the handsomest article of its kind we have ever seen. She crochets and knits with the greatest rapidity, and most beautifully, all manner of shawls, baby sacques and stockings, and embroiders on canvas with more skill than

any person in health could do.

Her patience is as wonderful as her taste is faultiess, and in the artistic blending of shades and colors she has no superior. Were it not for her shrinking timidity, she might make this talent a source of revenue to herself, and the profits arising from the sale of such handicraft would tend to relieve her mind of the regret she has that she is a care to her aunt.

IT IS NOT ALWAYS

that she can amuse herself with her work; much of the time she lies motionless and silent. In warm weather she is not so comfortable as in win-ter, and the thunder and lightning affect her keenly. The noise of a door shut loudly starries her, and any atmospheric change is predicted before it occurs, and generally causes her to tremble vio-

IT IS NATURAL

that the great majority of the busy outside world should deny the almost supernatural powers of this person; reasonable that they should judge of the condition and gifts of others by their own weights and measures, but it is shameful to imough the veracity of the many who have testified to her mental and physical powers.

SHE IS A CLAIRVOYANT, is gifted at times with a marvelous power of reading sealed letters, of foretelling events, of predicting the coming of persons, and of describing the personal appearance of individuals she has never

In the years to come, when science shall have superseded superstition, and common sense illumined religion, this case will be understood and ex-plained. To those who have breadth of mind to see and perceive great truths she is an interesting study, proving beyond a doubt the existence of mind independent of matter.

WHAT THAT CHILD

sees, and hears, and experiences, it is impossible to know. Her spirit is not able to commune with the outer world clearly, confined as it is to her hody, and yet it is nevertheless so much stronger than the material that she cannot control its ac tion. When in a trance, it is with the beings of another sphere, and when by the still strong cord of life it is recalled and she is cognizant of what is going on around her, the body is capable of nuch mental exercise. She is the least material of any living human

being, and her spiritual perceptions are therefore clearer and more distinct. What is dormant in others is intensely developed in her, and the vail that separates the visible and invisible world has been rent by her partially enfranchised spirit.

Though she is hopelessly blind, she yet possesses the faculty of sight, and as an instance of her quickness of perception, a chair was about being moved by a visitor, which was broken, when she showed signs of alarm, and by her motions and efforts to sneak called the attention of her aunt to the fact. Then the aunt remembered that it had been broken only a day or two before.

HER FEELINGS are sente, and she is alive to the contradictory

views held by physicians in regard to her case, yet she is hopeful, and at times happy, though she has had heavy sorrows to bear, apart from her physical sufferings. She recognizes the fact that her misfortunes have fitted her for the perfect bliss of her higher life, and she longs with intense desire for the change that in the twinkling of an ye shall release her from the body, and render transformed the deformed.

AND SHE IS

but for the mistaken ideas of her teachers and others. She was gifted with great talent, and its cultivation was continued long after the inroads of disease had unfitted her for any kind of effort, and most of all mental work. She erred through ignorance, then, and the world is guilty of the same weakness to-day in denying her the possession of the same mind she was once applicated for developing. Her body is a distorted thing, the victim of her too powerful intellect. The one is all but dend to us; the other is strong and clear, and rapidly unfolding for another existence beyond the confines of this world.

The Late A. B. Whiting.

Again has the Angel of Deliverance swept suddealy down from the upper heights and loosed from earthly bonds the spirit of one of our oldest and ablest lecturers.

From his home in Albion, Mich., on Monday, September 4th, A. B. Whiting passed to spiritlife. He had been out of health, but not considered dangerously ill, for several months. Only the day before, he had spoken a short time at the a heautiful grove about two miles from his home. and I thought while he was speaking I had never heard him talk more forcibly and eloquently in defence of our common cause and the general principles of progress. He closed his remarks with a soul-stirring poem, which, as we afterward reverted to it, seemed almost prophetic of the even's which followed. The subject of the poem was, "Only a Question of Time." I dined with him on Monday, and he remarked that he was unusually well. Between two and three P. M. he left us without even a "good-by." The struggle of separation was but momentary with him, at least, and as a peaceful composure settled over his features, we felt that "our loss was his gain." The physicians pronounced the immediate cause of his change to have been congestion of the beart.

His funeral was attended by Parker Pillsbury his post." And as we folded the lid over the beauhis post." And as we folded the hid over the heau-tiful blue eye and draped the body for the grave, the words of Paul seemed appropriate: "He has fought a good fight; he has finished his course; he has kept the fath; henceforth is laid up for him a crown of righteousness."

urposes of being

let us not forget to repay their watchful care by our ministries of sympathy and assistance to those they have left behind. We hope Mr. Whiting's numerous friends throughout the country will send words of friendly appreciation and comfort to his mother and sister, who are lonely, though not alone.

Detroit Sent 4th 1871 Detroit, Sept. 4th, 1871.

A lady, on leaving home, was thus addressed by her little boy: "Mamma, will you please remember to buy me a penny whistle? and let it be

the state of the s

Speculatibe Philosophy.

THE BEGINNING AND END OF OUR PLANET, OR TO AND FROM THE SUN.

That "the world is coming to an end" there cannot be much question. The only point at issue is the time and manner. That our planet had a beginning in its present spherical form there is not the slightest doubt, and that insemuch as the earth and its sister planets came from the sun-a part and parcel of him-we are now returning, and ultimately must fall into the sun.

To make these points-advanced by some of the most

eminent scientists of Europe—clear, is the object in penning this hypothesis. The solar system, comprising the sun, planets, asteroids, satellites and comets, is supposed to have been originally one great nebula mass, similar perhaps to the nebulæ as seen to-day in the constellations of Orion, Andromeda, Uras Major, Cygnus, and in other parts of the sidereal heavens, a vast gaseous region where nothing with the density of a solid existed. Eventually the little molecules comprising this mass of gas condensed a trifle; that portion nearest the centre concentrated in one mass, and the outer portion of the nebula condensed by itself and separated or dropped off in the form of rings, which rings, continuing to condense, divided, and the separated fragments, taking the shape of a spheroid, followed the same impulse of motion as when separating or being ejected from the central mass (the sun). The centrifugal motion, which causes it to fly off in a tangential direction from the sun, is held in check by the centripetal motion which is constantly directed 'oward him; and thus a circle, or more properly an ellipse, (oval) constitutes the orbit or path of our planet around the sun. Some of the planets have grown more dense than others. Mercury is about the density of quicksilver-very heavy: Saturn about as light as cork; while some of the comets (which are in fact identical with planets) are as light as gas. In support of the hypothesis that the planets separated from the central mass-the sun-in rings, we have but to point to the rings surrounding Saturn-a gaseous envelope, as it were, at a considerable distance from the planet, and no doubt was thrown off during the condensation process of Saturn. How intimate is the connection of the inhabitants of the earth to the sun! Step into a photograph saloon and note how rapidly, on sitting for a picture, the light of the sun, strik. ing upon your face and reflecting upon the plate, decomposes the salts of silver thereon; but take a green leaf and attempt to photograph it, and you find the salts of silver upon the plate do not decompose. In the first instance it is reflected sunlight; in the latter the light of the sun cannot be reflected, because the leaf absorbs it, and the light proceeds no further. Vegetation, in short, consumes or absorbs a portion of the sun. Now what have we the people, to do with that? The correlation of material forces s nowhere more plainly manifested than between the animal and vegetable life. The animal partakes of the vegetable, which is composed largely of carbon; it enters the system and is consumed; it escapes, a considerable portion, in the form of carbon. The planet inhales it and exhales oxygen, which we in turn inhale. The larger part of vegeation we cannot consume, hence, between the plant and the carniverous animal there exists a herbiferous animal, who consumes the grasses and other coarser plants. We drink the milk, kill the animal, consume it, and thus we find, as the plant is a part and parcel of the sun, that we in reality are the children of the sun. Let us now examine the hypothesis of the earth's return

to the sun. The interplanetary space, (that is, the space between the several planets, and beyond their atmospheres.) it is not reasonable to suppose can be in itself a vacuum, Nature, as we are aware, abhors a vacuum; hence, it is very probable that an ether or some extremely rarefled substance pervades this space. The theory of light, in fact, substantiates this hypothesis; for the tiny star depends as much upon a substance between itself and our vision to travel upon, as does sound upon the air a gaseous substance to make itself manifest. The latter is due to the vibrations or undulations of the air elements, and light is due to the same undulations or waves of a substance between the illumined object-whether terrestrial or celestial-and the retins of the eye. If, then, the theory is established that a certain ether or other highly rarefled substance fills the interplanctary space, the gradual precipitation of the earth into the sun is inevitable. Toss a ball into the air, and if it was not for the resistance of the atmosphere through which it passes, and the gravitation of the earth, the ball would continue in motion forever. So with the earth while moving through space. The motion it received when expelled from the central mass would continue through all time if no substance existed in space to obstruct the march in its orbit around the sun; but if, as has been shown, some form of ethereal substance exists, however thin or rarefled it may be, the orbit of the earth, however slight the resistance, must eventually shorten-so gradually, however, that thouands of years might elapse ere the alightest change would warning to others, and her condition should be be perceived. What is true of the earth is true of the sister a lesson to those who would urge forward imma-ture children. Perhaps a long life of usefulness that the orbit of the comet Encke is shortening at the rate would have been the portion of this poor child, of six hours in each revolution around the sun, and must, ere many centuries, fall into him. The theory is advanced by Mayer that the source of the sun's heat is mainly due to cosmical masses falling incessantly upon him. A small body falls or returns toward it with greater rapidity than a larger-an asteroid faster by far than a large planet. The zodiscal light, in fact, is thought to be due to the unlimited number of cosmical masses constantly approaching, arriving and surrounding the sun. It is estimated that the amount of matter in the shape of asteroids, meteors, etc., that falls into the sun every minute reaches the almost in conceivable sum of one hundred and fifty millions of tons. It is easily seen that the immense amount of heat the sun is continually sending into space and upon the planets must, in a comparatively short time, expend itself entirely. if not constantly remunerated in some way. The falling of bodies upon his mass, both large and small, generates heat. Take a small iron rod, placed on an anvil, and the rapid falling motion of the hammer will in six seconds heat it to redness; and if the moon, by any unforeseen circumstance, should strike the earth in its revolution around us, the concussion, or falling motion, would cause the earth, with its solid rocks, metals and aught else, to melt or be converted instantly into a liquid, so great the heat generated by the collision. One can thus easily imagine the immense amount annual Spiritualists' picnic of his townspeople in generated upon the sun by the constant falling of both small and huge cosmical masses. The influence of our satellite upon the earth has its effect.

It causes, with the sun, by its attraction, the general currents of the ocean to move in the opposite direction of the rotary motion of our planet—that is, from east to west, instead of from west to east. The highest portion of the tidal wave is not directly under the meridian of the moon. There is one elevation at the east of it, and another at the west, and the elevated waters at the east side, meeting with the greatest resistance in flowing in the opposite direction of the earth's rotary motion, rise higher; and from the same resisting cause, the highest tide distant from the coast is about two hours behind when the moon passes the meridian of a place; consequently, the movement of the waters in the opposite direction of the earth's rotation must offer resistance to the latter motion, and the rapidity of its revolution upon its axis is in a measure lessened—the same as a vessel, and myself. No words of mine will add anything to Mr. Whiting's public record; it is humanity's inheritance, and his most fitting eulogy. As a friend remarked to us at the funeral, "he died at meet with resistance in the opposite movement of the oceanic currents, but the atmospheric currents follow the former to a considerable extent, and thus, blowing against the earth as it revolves, however slight, it still contributes its mite in the conflict, and when the axial rotation is wholly retarded, our precipitation or return to the sun must neces-Thus the old workers cotemporary with myself sarily be rapid. If the aggregation of the several opposing take their departure one by one to the higher schools of experience, and but a few are left to struggle and counsel together here. But oh, how inexpressibly comforting is the consciousness that it is "only a question of time," and we shall rejoin them, and together carry forward the grand and the planets, which have been found to possess (nearly purposes of being! forces mentioned does not render the earth's return to the and the planets, which have been found to possess (nearly And while we listen with expectant ears to catch | all of them) the same mineral properties that our earth in the words of wisdom dropping like refreshing dews from loving lips in the other and higher life, nebulous) origin of the entire solar system.

That the timid may have no fears-not only themselves, but their children and children's children will pass away, and millions and billions of years elapse, before our muchloved planet will meet its destruction. Everything that has a beginning must have an ending in its present form-The universe is one universal change. Worlds are being born, and as constantly passing away, as the telescope to L. S. RICHARDS. our night-watch reveals.

Virginia boasts of her "hot springs." Most people are satisfied with a hot summer.

Quincy, Mass.

free Thought.

THE RED-HOT ICIOLE.

BY C. R. BENTLEY.

MESSAS EDITORS-Noticing in the "Free Thought" Department of the Banner of Light dated Aug. 19th, an article by J. L. Ditson, of Provincetown, entitled "Jesus the Chief Corner-Stone," wherein he refers to a former communication of mine, and asks me a direct question concerning the same, I thought I would favor him with a brief reply, if you will be so kind as to allow me a small space in your

With the general tone of the article in question, I have no wish to find fault; but, toward the close of it, he writes: "I now invite the attention of C. E. B., of Baltimore, Md., who replied to George Filer. He says, 'A Christian Spiritnalist is something akin to a red-hot icicle.' What an expression! What is a Spiritualist but a Christian, in the true acceptation of the word?" Now, I have no wish to escape criticism, and I am quite willing that my frightful expression should be "shown up;" but I do think a little caution coupled with a little courtesy would have saved Bro. Ditson the use of his exclamation point. He should have noticed that I was criticising the statements of an other, and therefore thought it but simple justice to use the term "Christian" in the same sense in which it was used by the writer whom I was criticising. If Bro. Ditsen had adopted the same plan, I think my expression would not have astonished him so much.

Bro. Filer referred to the "fundamental doctrines of Orthodox Christianity" as being in no way opposed to the teachings of modern Spiritualism; to which I replied by comparing the two. I know there is a difference between understand me to mean by the term "Christian" anything olso than a person who believes in "total depravity," "a vicarious atonement," and other "fundamentals" which I do not think are precisely the teachings of Spiritualism?

Again: he was opposed to allowing spiritual lecturers to use the restrum unless they believed in what he considered certain essential features of Spiritualism-such as "the existence of God." To this I objected, preferring the real views of all men to a pretended belief in anything, however good; the tendency of all arbitrary creeds or standards of truth being invariably to produce hypocrisy.

(somewhat numerous in England, but happily scarcer here) known as "Christian Spiritualists," who attempt to combine the two most antagonistic systems in existence-Spiritualism, the religion of Nature, and Christianity, claimed by its advocates everywhere to be supernatural-into one; and hence the expression (which I still think is correct) that "a Christian Spiritualist is something akin to a red hot icicle:" The Christian Spiritualists referred to do not regard Jesus as a teacher or a reformer, but as a "Redeemer" and a "Saviour," in the same sense that ordinary church going creedlets do; and, as a natural consequence, they show the same intolerant disposition toward those who differ with them in opinion. American Spiritualists they denominate "infidels," and denounce them for their "unbollef" as glibly as do any other "slaves to sect;" for specimens of which, see J. M. Peeblea's "Jesus: Myth, Man

As a Spiritualist, I am perfectly willing that all should hold their own views; and if Christian Spiritualists believe they have the truth, they should do their best to sprend it; but I must claim an equal right to my opinions. When they set up their creeds, and declare that, unless we accept their "fundamental dectrines," we shall be most certainly damned, they do right, and I would not suppress their free dom of speech if I could. All I ask is the right to defend myself by proving the falsity of the standards by which they judge me. I am utterly opposed, and doubtless always will be, to all efforts, on the part of any man or set of men, to mark out the rule of right for others. A man may know what is right for himself, but he cannot know what is right for me; and when he sets up an arbitrary standard, he immediately hates me because I fail to meet its requirements; forgetting that he would probably fall just as far short of a standard I might make and live up to. This is my objection to Christian Spiritualism: it makes the Bible and the opinions of spirits authoritative, while common-sense Spiritualists do not regard either as infallible, and refuse to bow down to them. As soon as I become sufficiently Christian ized to worship a spirit out of the body, and accept his opinfone as shouldte truth, while I cannot see him, and know nothing about him, I think I shall go one step further-if, indeed, it is a step further-and, collisting under the banner of an infallible spirit in the body, become a dutiful son of his Holiness, Plus IX.

AN APPEAL TO THE WOMEN OF AMERICA.

A study of the normal relation and relative responsibility of man and woman, as individuals, and as partners in social relations; the necessity of purity in conjugal life, of physical and moral improvement in parentage, in order to eradicate tion. That the Association does not yet know from society a prolific source of disease, vice and crime; the best method of training children to develop moral faculties, something less, may readily be inferred from the their application to individual, family and State; the practicability of diminishing vice or crime, by civil enactment, o without vigorous moral force, and the renunciation of individual freedom to the general welfare-all these are questions to be solved by the wiedem of the future, and from such solution a higher standard of sentiment and conduct in weven into the fabric of society, if our civilization is to continue in the line of permanency and progress, and bear hu manity onward toward the state of peace and good will which all lovers of goodness and human welfare seek.

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Believing that moral laws are not arbitrary and not an tagonistic to the welfare and highest happiness of the individual and community, but that they coincide with the orderly and healthful exercise of the appetites and needs o the physical, and with the principles of best government in family and State; considering that the moral attainment o humanity falls far below its intellectual scope and compre henrion, and fails, under present methods of teaching and agencies of reformation, to promise relief from the worst forms of vice and criminality; that protection of one sex, in the indulgence of a degrading vice, is attempted by legislation, which imposes upon women conditions left out of the "regulations" for men, and shuts all possible avenues of return to respectability in society from her, while it does not thus interfere with him, and cannot secure protection to inno cence-we earnestly commend to all lovers of human welfare the inauguration of a movement, by local educational committees and societies, which will tend to the development of moral science and the quickening of moral sense, by promoting a more intelligent understanding of the relations and unity of moral and physical laws, embracing physical and mental culture, and making these instrumental to a purer. nobler and more perfect manhood and womanhood. The questions which can no longer be suppressed, and the agitation of which cannot fail to affect the thought of the rising generation for good or ill, deserve the serious and earnest consideration of all who desire the unfoldment of a higher and purer social state; and we earnestly hope that the un used power of knowledge, thought, aspiration and conviction, now unorganized and inoperative, will be at many points brought into activity, and concentrated by the ex change of thought, the careful study and research which these vital subjects demand, and the execution of methods to disseminate the results of study and experience. We re spectfully solicit response from all who sympathize with and will help carry forward the purpose proposed, by any kind of contribution and effort. Address

LUCINDA B. CHANDLER, 63 Clarendon street, Boston, Mass,

SETTLED SPEAKERS.

BY K. GRAVES.

When I published in the Banner my twelve arguments against the policy of settled speakership. I did not suppose that anything would occur that would seem to require me to recur to the subject again. But I find that some good brothers and sisters have misapprehended the drift of my arguments. I do not wish it to be understood that the cractical recognition of such a principle or practice would be improper under all circumstances, but that its general adoption would be at present in my view both unwise and un necessary. Bro. Dean Clark's suggestions on the subject require but little modification to meet my own views. He proposes instead of locating speakers, to district them. This I think would be a much wiser policy, and it such a meas ure could be practically adopted throughout the whole country, I think it would prove a powerful auxiliary to the cause and give it an impetus unequaled by any step heretofore

taken, and I hope the time is not far distant when we can consummate such an arrangement. I have had it in mind for years. And here let me say to Bro. Clark that I most cordially reciprocate his offer to extend to me the hand of true friendship and cultivate a further acquaintance. I should be most happy to meet him and exchange the warm thoughts of love and truth. And I hope that nothing I have written on this or any other subject will have the least effect to mar or jar the friendship of any brother or sister What I have published, was penned in all kindness, and without the least assumption of infallibility or dictation. And I cherish no less friendship or esteem for those who differ from me than for those who concur with me on the subject, and concede them to be equally honest in their views. The remark of the American Spiritualist, therefore, that the controversy on this question has stirred up bad feelings will not apply to me, and I think cannot apply to any body possessing true moral stability. I will only say further, with respect to the policy of settling speakers, that I think the end in view can be better achieved by renewing the contract at the close of each month's engagement, for a change of circumstances in that period will frequently require, in a progressive movement like ours, if not a change of speakers, at least a change or modification in some of the stipulated terms, which the tying of the hands and feet and tongue by long engagement would make it difficult to effect. The speaker can be retained in this way as long as the true in crests of the cause require, and possess all the advantages that can be enjoyed by a year's engagement.

ON THE EXISTENCE OF GOD.

We believe that spirit pervades and is diffused through all matter in the universe, and that all matter is in a progressive condition and subject to the laws of progression. Matter differs immensely in the degrees of its development. true Christianity and popular Christianity; but who would and spirit is more or less active and apparent in proportion to the degree of development which matter has attained. In the vegetable kingdom matter has attained a higher degree of development than in the mineral kingdom, and, as a consequence, the spirit in connection with the matter of the former is correspondingly active and individualized. In the animal kingdom matter has taken another stride, and the activity and individuality of the spirit has taken a corresponding stride. The physical body of man being composed of matter in its highest degree of development, the individuality of spirit has reached a far higher degree of concentration, and become permanently fixed and personified, In summing up, I referred to that class of Spiritualists so that, upon the dissolution of the earthly body, the entity of the spirit, in connection with its sublimated material or spiritual body, continues to exist independent of the earthly body. Not only is matter progressive, but, upon its decomposition, sublimated matter is eliminated and ascends to sustain the growth of the celestial world, the abode of spirits. This sublimated matter is still matter, and is connected with spirit also. The three conditions-gross matter, sublimated matter, and the spirit of both-correspond with the physical body, spirit body and spirit of man.

Now as all the gross matter in the universe eliminates sublimated matter, and as all sublimated matter, in common with gross matter, is connected with spirit, is it not reasonable to infor-can we avoid inferring-that the vast sum of spirit of all this matter must necessarily be at least as inelligent and independent as is the mojety of spirit which constitutes the inner intelligence of man? If this is correct, the Universal Spirit can have only the form of the matter of which it is the spirit, and it is, therefore, in the form of all

All disembodied spirits tell us that distance is of little account with them. Can it be of more account with the Universal Spirit? To him the infinite extent of the universe counts not. He animates it all, exists in and through it all. All physical matter is his body; all sublimated matter his spiritual body, and alliepirit is escentially God. Is it more incredible that the Universal Spirit of all matter should be all knowing, omnipotent, omniscient and omnipresent than that the spirit of puny man should be so apparently selfsustaining, individualized, intelligent, and camble of such wonderful powers as he possesse? Did we not know that the spirit of man continues to exist and have a knowledge of his wonderful powers, who would believe in disembodied intelligence at all? All we here claim for God is not more wonderful than what we know the spirit of man is in pos-"DAYBREAK." session of in a less degree.

Facts are Speaking.

The discussion in England over the Home manfestations continues, and the leading journals of our own country are naturally drawn into it. We print below an article—the leading one—from the "Medium," of London, on this matter, from the vigorous pen of Gerald Massey, the distinguished poet, who, it will be remembered, presided at the meeting that was held to do honor to Emma Hardinge, on the eve of her departure from England for this country. It is a caustic reply to Prof. Allen Thomson's criticisms of Spiritualism and its claims, on behalf of the British Associaeverything, and that Prof. Thomson knows even opinions of Mr. Massey in the accompanying article. How cleverly he winds the vague assumptions of these professed scientists around them, and shows that all their opinions on Spiritualism. and science too, are got up to be in fashion with the dogmas so far held and adopted by the speculating professors. The British Association does not show itself remarkably wise as a body, to allow such shallow logic as that of Prof. Thomson to go out as the expression of its deliberate thinking. But scientific men have no right to begin thinking until after investigating:

SPIRITUALISM AND THE BRITISH ASSOCIATION. (An extract from Mr. Gerald Massey's forthcoming work on Spiritualism, now in course of publication.) The public will have been led to imagine that Prof. Allen Thomson, as mouthplese of the British Association, has passed judgment on the claims of Spiritualism. I heg leave to say that he has done nothing of the kind. Not one single sign did he give in token that he knew anything whatever about the phenomena now commonly attributed to discuboided intelligences. What he did speak of wars the phenomena in the program. te did speak of were the phenomena known as Mesmerism and Electro-Biology," mixed up with a little hysteria, and, as he seemed to think, a great deal of imposture. But what was the ob-ject of lumping diverse things together in such an unscientific manner? It was not meamerism his hearers thought his denunciations applied to. And so a side wind of applause was raised on a false plea, to blow contempt into the faces of Mesers. Crookes, Huggins and Cox, as if that were nch an answer to their experiments as should bolish their scientific pretensions, and annihilate

Spiritualism" at a breath. Mr. Thomson must have known-if his hearers did not-that he was not discussing the claims of modern Spiritualism when he referred to the re-ports made by the French Academicians in the last century., Faraday's table turning appeared to be the latest fact that be was acquainted with. What does he know of one living medium? Who—what—where has he tested?—what disproved? Messrs. Orookes and Varley are both eminent men of science—both Fellows of the Royal Society—both old workers in the domain of physics. They testify that certain inexplicable physical phenomena conversed in their research. ena occurred in their presence. Mr. Crookes avouches that an accordion was floated round a cdje without human touch or material contact, Mr. Varley says:

"I have in broad daylight seen a small table with no on "I have in broad daylight seen a small table with no one near it but myself, and not even touched by me or any visible person, raised off the floor and carried horizontally ten feet through the air; and I have repeatedly seen a large dining table lifted bodily off the floor, and when so supported in the air the table has moved in the direction that I mentally requested it to take. In this experiment not only was the 'new force 'well developed, but in addition it obeyed my unspoken mental request to convince me that there was present an 'intelligence' that could, and did, read my thoughts."

Lord Lindson Reserve that the feet was present an 'intelligence' that could, and did, read my thoughts."

Lord Lindsay asserts that in his presence Mr. Home was floated out of a window seventy feet from the ground, and carried in at the next win-dow, the two being seven feet air inches apart, with not the slightest footbold between them. "The moon was shining full into the room; my

back was to the light, and I saw the shadow on the wall of the window sill, and Home's feet about six inches above it. He remained in this position for a few seconds, then raised the window and glided into the room, feet foremost, and sat

I select these three statements and three witnesses out of a multitude, just for the pleasure of

or mesmersm and electro mology? What on earth, or in heaven, or under the table, has foolish dreaming or fervor of imagination to do with things so purely matter of fact or simple lying? They might be lies, only so many other persons know they have witnessed the same, or similar things—myself included. Mr. Thomson has not seen them, he has not examined them, has not seen them, he has not examined them, has not exposed them—has only tried to pool-pool them. Ilis evidence has not the slightest value. There are a number of credible nersons, backed by a cloud of wine-sea, who affirm the existence of certain facts; and they are as intelligent observers as Professor Thomson—their testimony is certain facts; and they are as intelligent observers as Professor Thomson—their testimony is unimpeachable, on the score of personal character; they are many, he is one; they have seen, and he has not; yet he as good—or as had—as tells them they are self-deluded dupes and ignorant fools. And who is this infallible authority? What has he done? Has he any special knowledge of the spiritual world? Why, he dwells so far from it mentally, that the light of it would not reach his system of thought in a lifetime. It is said he has discovered something with regard to the midriff. Surely it must be to tickle it. His manner of rebutting evidence irresistibly reminds me of that delicious frishman who, when told that six witnesses would swear that they saw him commit the crime, offered to bring forward twelve friends of his own who would swear they did not see him do it. In like manner Mr. Thomson brought forward the weighty testimony of his friend Dr. Sharpey's presence to prove that Mr. Home cannot float in the air. What! shall there be no "levitation" for one man because another is of such weight? Funny Professor! And now, having had enough of the Professor, let us quote a few wise words thoughtfully written on this subject by Isaac Taylor. He observes:

"An absolute skepticism on this subject, moreover, can be maintained only by the lid of flumy's giventegested.

"An absolute skepticism on this subject, moreover, can be maintained only by the aid of flume's otten-repeated sophism—that no testimony can be held sufficient to estab-lish an alleged fact, which is at variance with common expe-

There is, indeed, a species of disheller, flattering indeed to intellectual arrogance, but out of harmony with the spirit and the admitted rules of modern philosophy. Whether such and such alleged facts happen to come to us mingled with gross popular errors, or not, is a circumstance of little importance in determining the degree of attention they may deserve; one question only is to be considered, namely—is the evidence that sustains them in any degree substantial? Nor, in considering questions of this sort, ought we to listen for a moment to those frequent but imperturent questions that are brought forward with the view of supersoling the inquiry; such, for example, as these—What good end is answered by the alleged extranarural occurrences; or, is it worthy of the Supreme Wisdom to permit them? and so forth.

Shall we allow an objector to put a check to our scientific curiority on the subject—for instance, of sommambulism—by saving, : Scores of these accounts have turned out to be exaggerated, or totally untrue; or, :This walking in sleep ought not to be thought possible, or as likely to be permitted by the Benevolent Guardian of human welfare.'

Notwithstanding prejudices of whatever sort—vulgar and philosophic—facts, of whatever class and of whatever tendency, will at length receive the regard due to them as the materials of science; and the ora may be predicted in which a complete reaction shall take its course, and the true principles of reasoning be made to embrace a vastly wider field than that which may be measured by the human hand and e.e."

Written for the Panner of Light. LONELY. BY MRS. M. A. T.

Dear mother, I 'm lonely, And what thell I do? I 'm +ick and di consolate Longing for you. Old and diawoth nearor, Bo droury and gray, And I can do nothing To drive him away. And now I am lonely, And nobody's love-I ever am praying To join you above. Oh, come, darling mother, And sit by my side, And talk to me fondly, Who once was your pride. I feel you will tell me: "Ah, now! Mary mine, Have courage and pattence, And 'let your light shine. What though it be little? E'en one tiny spark May cheer some sad wanderer Lost in the dark. And if you but labor For others in grief, Your own load shall lighten, To give you relief. And sickness and sorrow Old ago and regret Are evils half vinquished, If you will not fret. Then in the home country. More real than this, In love, beauty and bliss."

Banner Correspondence.

Spiritualism in Lancaster, O. EDITORS BANNER OF LIGHT—I have great faith in the ultimate triumph of Spiritualism. I believe that if our beautiful and rational religion were in-

that if our beautiful and rational religion were in-telligently set forth to the comprehension of the people, it would not be long before the old fables of that once grand, but now curious book, the "Bible," would be out of the pulpit entirely. The book is virtually laid aside. It is no longer read, pook is virtually laid aside. It is no longer read, ROB ROY.—George L. Ross writes, recently, generally. It has no prestige now other than that informing us of the rapid spread of Spiritualism given to it by the hired clergy. Its ignorance, in that quarter during the last eighteen months, falsehoods and grossly wicke t absurdities, make and counsels the exercise of a spirit of charity it distanteful to the enlightenment of the present and unselfish devotion to the cause, as a powerage. Spiritualism is beautiful—is divine—it meets—ful agent in advancing the light there and every-all our wants.—It teaches mankind to be pure and—where.—Several good mediums—have been de-good, and to be prepared for the society of the—veloped there.—Our correspondent has had some all our wants. It teaches mankind to be pure and good, and to be prepared for the society of the pure and good in the higher and spiritual realms; and at the same time leaves the mind free from taskmasters who assume to command what shall are his half-sister and niece, have become excel-be believed, and what disbelieved. People are at lent mediums. "We have a society of about two last finding out that they can neither believe nor disbelieve at will; and with the discovery, they have a society of about two hundred members, and a Lyceum which meets at the Progressive Friends Meeting House, on Osare fast inclining to find what can be believed, and what cannot be believed.

what cannot be believed.

We have had enough of phenomenal Spiritualism in our beautiful city of six thousand inhabitants and ten churches, to incline our people to to hear intelligent lectures. All the churches have come to believe in spirit return and communion, in some kind of way, and they do not hesitate to say so. We want speakers who can present the claims of Spiritualism acceptably, and who will deal gently with the churches. Are who will deal gently with the churches. Are there no missionaries who can and will come among us? Two or three of us, who are in no nore than moderate circumstances, have always kept mediums who have stopped among us free of expense; and they have always got something more. We can furnish some kind of a hall to speak in, and I feel quite sure that a good and profitable hearing can be obtained. I know that a good deal of free inquiry exists among our people. And I have also found persons quite willing Sept. 6 h, that "The latter than the comparison of the ple. And I have said to the persons quite will be contribute something when they have attended our scances. There are adjacent country towns where more or less Spiritualists are to be found. Correspond with W. S. Beaty or myself, H. SCOTT.

Moine.

ELLSWORTH.—A. P. Barker writes, Sept. 9th, that "Great and renewed interest has been manifested in our midst during the last three months, and our numbers have considerably increased.

Mrs. E. A. Biair was with us about four weeks,
and through her, many were brought to believe
and know the truth. She is really a remarkable medium, and rarely fails to convince the most skeptical who will investigate the wonderful phe-

nomens manifested through her.

Besides her, we have with us continually another medium equally wonderful. Mr. S. B. Moore, of this city, has lately taken a large num-ber of spirit pictures, apparently upon a different principle, spiritually, from Mumler, but fully as wonderful, if not more so. Most of his pictures have been readily recognized, and he is attracting the attention of investigators far and near. These are some of the wonders of the nineteenth centrry, at which bigots tremble and grow pale, and warner, who has been lecturing through the from which they hide themselves, for fear that spring and summer in Connecticut, is about to re-

asking what answer to those can anybody find in conviction and belief will be forced upon them Professor Thomson's maunderings on the subject against their selfish wishes. Let them do what of mesmerism and electro-blology? What on they will, it cannot be that the old strongholds of conviction and belief will be forced upon them against their selfish wishes. Let them do what they will, it cannot be that the old strongholds of Orthodoxy can stand out much longer against the spirited attacks of the newer and better truths of the Spiritual Philosophy—especially so in this place, if we continue to sustain such speaking as we have heard lately from that champion of truth and equal rights, A. E. Carpeurer. Mr. Carpenter delivered three lectures at this place—the last upon 'The Bible, and its relations to civilized man.' This was a powerful argument against that book and the advocates of its worship, and was well worthy of publication entire.

ship, and was well worthy of publication entire. We expect to have our Semi Annual Convention at Ellsworth, the 7th and 8th of October when we hope to hear him again. Such able and fearless speakers cannot be too well sustained and appreciated so long as a vestige of the spirit of persecution remains."

Ohio.

TROY.—Wells II. White, under a recent date, details some of his spiritual experiences. Being a photographer by profession, he is thrown into contact with all sorts of people, and his faith in Spiritualism being known, be—more perhaps than the few others in his neighborhood who profess a faith in Spiritualism—is called upon to "face the music" of Orthodox opposition. Not long since a clergyman called at his gillery, to have some pictures taken—at a reduced rate, as he was a minister of the gospel—and in the course of some conversaof the gospel-and in the course of some conversa of the gaspet—and in the course of some conversa-tion with him, related an incident occurring at a late private meeting of some of the Methodist brethren, where one of the younger ones, anxious to show his zeal, had declared that "the gaspet ought to be forced upon the world by the sword if men would not accept it in the ordinary way!" This idea, our correspondent says, is as strongly alive to day, and would be as fully enforced, bad the church the power, as in the time when the fagot, axe and rack were its means of subduing ragot, axe and rack were its means of subding the conscientions scruples of hereiles. Mr. White therefore thanks God "for the work of those ex-alted minds—Hume, Paine, Voltaire, Franklin, Jefferson, Parker, and the hosts of others," whose influence has combined to make society what it now is, and to preserve the disciples of free thought from the "holy wrath" which is pent up in the hosom of the saints. In this work he also returns thanks to the spirit-world for its labors through thanks to the spirit-world for its labors through our modern media, and "for those bright stars whose work is for future ages to admire—Prof. Wn., Denton, H.C. Wright, William Lloyd Garrison A. J. D. vis. Emma Hardinge, Fludson Tuttle, Mrs. Maria M. King, J. M. Peebles, E. S. Wheeler, and the other great souls whose duties have been done—or are being accomplished—as have been done-or are being accomplished-so

Dark as the theological atmosphere is in his vicinity, our correspondent sees the signs of a com-ing morning; for liberal thought has so far pene-trated the churches, that recently a Presbyterian, and also one in the Christian church, were dis-missed from their congregations on account of their "liberal views." The one great need of our cause there is some noted medium, "who could, as does Lizzie Key zer, give the most positive proof of spirit presence before a public meeting." Such a medium, backed up by a first-class lecturer, would work wonders in advancing the "new dis-pensation". But, as is too often the case, the adherents of Spiritualism are non few in number and poor in this world's goods; therefore, no in-ducements can be offered for lecturers or mediums to visit them.

Mr. White believes that himself and Mr. C. H. College are the only ones having sufficient courage, or willing to spare the means, to take the age, or willing to spare the means, to take the Banner of Light in the place. Our correspondent continues further to give some account of the incipient stages of his development as a trumpet medium, (which has been promised in time by the invisibles,) speaking of the great necessity of patience (in which we fully agree) in the slow course of such development, and ends as follows: "May the dear angels ever bless you and your efforts to make the Banner -a banner truly-ever unfurl to make the Banner - a banner truly - ever unfur! to the breeze the heavenly message: 'Peace on earth, and good will to men."

WESTERVILLE - William Sharp, in a letter WESTERVILLE—William Sharp, in a letter forwarding money for subscription, Sept. 4th, gives an account of spiritual matters in this place. Westerville is twelve unlies morth of Columbus, and three miles from the station on the Columbus and Cleveland Railroad. The United Brethren College is located and bas a very fine building here; consequently we have plenty of ministers and opposition, making it hard rowing for the hoat of progress. There are but few to help us. I think if we could have a good scientific lecturer and a test, medium to visit this place, it would and a test medium to visit this place, it would greatly advance the cause, and they would receive a good recompense for their services. I hope the Banner may find a place in every hamlet where darkness, superstition and bigotry pre-

Diet as a Cure for Leanness.

MESSRS. EDITORS-I saw an article in your Algests. Editors—I saw an article in your paper recently, telling what articles were fattening in their nature, what brain producing, &c. Now as I seem to belong to the naturally lean kind, and as I have a great desire to get a moderate supply of flesh, I ask the wise ones of our day ate supply of fless, I are the wise once of our only to tell truly and fairly whether there is any given course of treatment and diet that will really pro-duce flesh on those constitutionally lean. The duce flesh on those constitutionally lean. The theory of living upon fat meats and exercising but would seem inconsistent from the fact that it would be sure to bring on indigestion in worst forms. Now can any one give mean instance where they know of any particular course being carried out, which resulted in changing a lean, angular figure into one moderately covered with flesh? and, if so, will they please give their experience through your columns? and by so AN INQUIRER.

Indiana ROB ROY.—George L. Ross writes, recently, informing us of the rapid spread of Spiritualism in that quarter during the last eighteen months. vergies in the healing of disease by means of in-visible assistance. Several relatives, among whom the Progressive Friends algebra frome, on Os-borne Prairie, every Sunday at half past ten O'clock A. M. We have meetings every second Sunday at eleven A. M. Our yearly meeting will take place on the second Sunday in October. Rev. D. W. Hull is engaged to speak for us. He lectured for us last year, and drew such large au-diences that all desiring could not get into the

Our correspondent also refers to woman suf-frage, and is pleased with the sure prospect—to him—of its flual triumph. He says on another vital question: "I am glad the government has become interested in the welfare of the poor, per secuted Indians, for they most assuredly need the strong arm of the law and the active sympathy of all their white friends to protect them from their

New Hampshire. DORCHESTER —A correspondent informs us, Sept. 6 h, that "The first Spiritualist lecture given on the summit of Moosebillock Mountain was delivered August 25th, by Sarah D. Hardy, a clair yoyant and test medium from Dorchester. Subject, given by one who was present, 'What death did Judas die?' After the lecture, several tests were given, spirit forms described and recognized by the property and one spirit, who had been a by those present, and one spirit, who had been a physician while in the earth form, communicated with his son, a young ma of much ability. The advice given by the father from the other shore seemed the more real by its coming from the lips

of an entire stranger.

Dr. J. Willey and wife from Warren—formerly residents of Lowell—were present on the occasion. The Doctor, a few months since, was directed by an elector, a lew mounts since, was directed by an unseen power to dig a well. He was told that if he would dig four feet from the surface of the ground he would find a rock—the color and size being described to him—and when twelve feet below the surface he would find below the surface he would find water. He went to work and found all exactly as described; the water has been tested, and has proved to be mineral in its nature."

Connecticut.

HAMBURG.—E. Daniels writes: "Mrs. S. E. Warner, who has been lecturing through the

turn to her home in Cordova, III. Mrs Warner lectured before the Society of Spiritualists in our village, Hamburg, Conn., in June, to the general gratification of the audiences. She is a terse and philosophical reasoner, and never fails to builde philosophical reasoner, and have talls to handle her subject with great ability. She is a fluent speaker, and possesses a remarkably clear volce, full, well toned and agreeable. Her pleasant countenance is a fair index of her genial nature. Her discourses all have an elevating influence, and leave a lasting impression for good. Her sectices were a gratification to all who attended, each one recognizing spirit friends from a clear description given by her. Her healing powers are very remarkable, as I can testify, having myself been treated by her. Mrs. Warner is now ready to make engagements in the West for fall and winter, and in the East for spring and summer. She will examine claryovanty, the sick and She will examine, clairvoyantly, the sick, and treat them by laying on of hands. Those who see treat them by laying on of hands. Those who see it to call upon her for examinations, are sure of obtaining as good a or emosts of disease as can be given by any clairvoy and. We sincerely hope that all the friends of our cause, of which Mrs. Warner is so worthy a disciple, will patronize he themselves, and send her patients whenever medleal treatment is required. Address her through Sept., at Eugleville, Ashtabula Co.; O. Permanent address, Cordova, Ill."

Married:

In Rochester, N. Y., July 27th, 1871, by Justice Henry N. illen, William Emmette Coleman, of Richmond, Va., and Wille Bouton, of Coxsackle, Greene County, N. Y.

Passed to Spirit-Life:

From his paternal home at Danville Corner, Me., L. A. Merrill, of Brooklyn, S. Y., aged 41 years and 2 months, while on

rill, of Brooklyn, N. Y., aged 11 years and 2 months, while on a visit to his friends.

He formerly resided in Haverhill, Mass., and leaves a wife and three young daughters, much stricken with sorrow and material in cessities, to the careof the supreme who rule-off including everywhere. He is spoken of as heing a man of problet, respected, and worthy the esteem and love of all. His marning wife, endiform and friends will find free and true consolation in the thought of als. Bying presence, continued and friendly communion with bida spiritually. Conviction, founded upon the rock of actual knowledge, is not easily washed away by the tides and storms of popular arrior. To edeparted, as if starting upon a burney, in the full conviction of the spiritual life bade his fileads "good by," saving to have wife. "I feed I shall be able to help you much more be seited than possibly cooled do in the material form." He was very happy in his last hours, seeming to be amidst a joyous through of spirits seem by him).

Auburn, Mc.

From her home and loved ones in Hampton Falls, N. H., June 14th, 1871, Mrs. Martha R., wife of C. T. Brown, azed 39

She was not a believer in our glorious faith, yet she did not She was not a believer in our glorlous faith, yet she did not reject it as notrue. A few days before she passed away, a dear filend sold to her: "If this betroe, will you try to come and 'et me know?" After I ying as if in deep thought, abe answered: "Yes, buev; the willing, I wPL." Trough a test me diam, (a perfect stranger to all the circumstances,) secenae, a bw days sleet. After greeting her husband sachel out bechand and called for her friend, and salt: "Go is willing, lacy - I come!"

What blessed assurance to their ourner, that we can grasp hands even scross the river "Ob death, where is thy sting? on grave, where is thy victory?"

M. E. M.

From the residence of Dr. Carpender, Keydallville, Noble County, Ind , the spirit of Dr. Delmont T. Haynes, of Rome

City, aged 25 years.

Our brother has gone to the bright in heritance, which, from our knewleage of the man, we know awards him—a mension "not made with hands," but reared by good works and laving thoughts. He was a healing modum to me the age of eleven years, and up to the date of his departure continued a faithful worker, cheered on by his knowle due of the herefore, and the laving messages from his mother through the mediumship of his sater. Mrs. McCouler, of Kendullythe.

Dr. Hayees left a wite and other relations, which while mourning for their loss, relocce in his gain.

G. W. C.

From Haverbill, Mass., Sept. 10th, Ella M , only daughter of James G. and Mary E. Harriman, sged 14 years 9 mor the

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SPIRITUAL PHILOSOPHY OF THE NINETERNTH CENTURY.

PUBLISHED WEEKIN AT NO. 158 WASHINGTON STREET, "PARKER BUILD-ING," BOSTON, MASS.

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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 open for the expression of free thought, when not too personal; but of course we cannot undertake to endorse the varies! shades of opinion to which our correspondents give utterance. our correspondents give utterance.

Banner of Light.

BOSTON, SATURDAY, SEPTEMBER 30, 1871.

Office in the "Purker Building," No. 158 WASHINGTON STREET, ROOM No. 3, UP STAIRS. AGENCY IN NEW YORK,

THE AMERICAN NEWS COMPANY, 119 NASSAUSTREET. WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

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The Convention.

We give in another column a synoptical report of the Eighth Annual Convention of the American Association of Spiritualists. It was remarked that the attendance was by no means so numerous as had been hoped and expected, and for that reason the topics presented for discussion were hardly in their usual variety. Dr. Hallock read an essay which is yet to be published, and Mrs. Victoria C. Woodhull, a new delegate from New York, read with much effect a paper on the rearing of children. Mormonism was introduced, and "free love" came in as a matter of consequence. The debates were at times heated and strikingly earnest, but the speakers appeared only to emphasize convictions that were honestly entertained. It was conceded that Mrs. Woodhull's essay was the feature of the Convention, for which, as well as for her presence, she was declared by vote to have honored its deliberations, The same lady was subsequently chosen President of the Association for the ensuing year, to succeed Mrs. Brown, who presided with so much grace and dignity.

There was considerable debate over the question of a general organization into the form of Lyceums, which terminated with referring both the report of the Committee and the substitute moved for it to the Executive Board of the Associationwith instructions to them to publish an Address through the Spiritual press, and also in tract form. It is believed that that Address will embody the real sentiments of the Spiritualists of the country. The Children's Lyceums received a good share of the Convention's attention, as they righly deserved. The Convention also adopted a resolution recommending the establishment of a Psychopathic Institution for the cure of mental diseases, as suggested by Dr. Edward Mead, through these columns. The newly elected President seemed deeply moved by her reception in the Convention, confessing that she did not know how she should be received. She avowed herself a Spiritualist, and said she had always had spiritual experiences from childhood. And she promised to go forward in the great work of political and spiritual emancipation. Mr. Peebles was present with his progressive ideas and persuasive voice, and the personal influence of Dr. Gardner made itself felt throughout. Thus closes the Eighth Annual Convention in this country.

The Two Thomsons.

a British Association for the advancement of Th. , rejoices in two Thomsons. The one Beiena de facto, the other de jure. Presiden.

nrimus, in his inaugural address, has Thomson and on spontaneous generation, and Isid a heavy L ereafter will dare to say its soul not a Z. ophite L 'ess its body, without a certifiis its own, much. ar of births; nor a cucumber cate from the region. but those lawfully transto grow from any seem phere in the red-hot demitted to this mundance. Red no bris of an exploded planes. cond all reasonable amanders came this way be, Teeland moss and doubt, and establish the law.

Polar bears still prove the law & Thomson, President in posse, is sv ve anything tive mind, and does not seem to bells exploded, in this or other worlds, exploded or an yet here and there in his article there are traces of "spontaneous generation."

His "Jominant idea" is: that all men & whom he differs are meet subjects for lumb. asylums; (an idea which has been more than once entertained in connection with those places); but as it would be inconvenient to imprison so vast a multitude, he and science may be satisfied with the alternate brand of knave and fool.

Those crazy men, base rogues and wonderful simpletons, Trenous, Eusebius, Tertullian, St. Cyprian, Origen, Athanasius, St. Ambrose, St. Augustine, St. Jerome; and, later, Dr. Samuel Johnson, Baxter, Cardan, Glanville, the Wesleys, Oberlin, Kerner, Ennemoser, Eschenmayer, Arago, Elliotson, Ashburner, Archbishop Whately, Professors De Morgan, Varley, Hare, Crookes, Huggins, etc., and some five hundred " infamous' persons who have pretended not to feel pain under the surgeon's mesmeric knife, many of them little children-sad proof of early depravity-with millions of others scattered over the habitable globe, all come under Prof. Allen Thomson's triple-headed judgment.

Ahl President, in esse, the world owes you a debt of gratitude for bringing down the germ of your successor, in the molten ruins of some ancient moon; and may the theory of selection long preserve both you and your seed from all spontaneous generation, to be the pride of the British nation, and an ornament to the British Associa-VALE.

The Excitement in Louisville, Ky.

The Louisville Young Men's Christian Association did not accomplish what it expected, when it engaged Von Yleck to come there and "expose Spiritualism." He made the attempt, and under the auspices of the Y. M. C. A., drew together large audiences, and created quite an excitement on the subject of spiritual manifestations. He did not, however, succeed in shaking the faith of any one at all acquainted with the genuine physical manifestations, but on the contrary, those who witnessed his shallow imitations had their belief strengthened in the genuine. The Daily Sun, after sharply criticising Von Vleck's whole performance, says: "If there was any person at the entertainment last night who ever sat one night a week, for three months, in a development circle, or alone in his chamber, and was satisfied with Von Vieck's exposure, we are very much mistaken. That Von Vleck can do a few tricks in an indifferent manner, we admit. That they are at all like the raps, or other manifestations of mediums, we utterly deny."

Those desiring to satisfy themselves on the question, "What is Spiritualism?" should read Mrs. Maria M. King's work on the subject,

"Poems of Progress."

At last we are able to announce that we have on our counter, and for sale, this remarkable collection of poetle writings. Miss Lizzie Doten, its talented and inspired authoress, looks upon the reader kindly from Smart's fine steel engraving at its commencement, and the motto on the title page: "If an offence come out of the truth, better is it that the offence come than the truth be concealed," conveys the spirit of the writer of the volume-a determination which is evidenced by the utterance of every line that follows. All the way from the uncompromising "Declaration of Faith" which opens the volume, to "The Inner Mystery "-an inspirational poem delivered by Miss Doten at a festival commemorative of the twentieth anniversary of the advent of Modern Spiritualism, held in Music Hall, Boston, March 31st, 1868, which closes it-the book breathes the ntterance of a brave soul-scorning the bands of conventionalism on the one hand, and true to the highest principles of right on the other-proclaim-

"Hour by hour, like an opening flower,
Shall truth after truth expand;
The sun may grow pale, and the stars may fail,
But the purpose of God shall stand.
Dogmas and creeds without kindred deeds,
And alter and fanc, shall fall;
One bond of love, and one home above,
And one faith shall be to all."

Let every believer in the Spiritual Philosophy buy and read this work. The familiar faces of or Nature and Grace," the solid comfort of "Face. the Sunshine," and "Good in All," the ringing ca-Pay?"-and many other productions not heretoprinted pages.

Our sister, in giving these utterances to the world, has done the work she calls on all to do in added another

" Monumental thought Upon the desert waste of time,

Which shall give strength to the earth-weary and "lift his spirit up to God." Earnostly working" in the good time now," she points out the struggle daily going on between superstition and moral freedom, in her poem, "Greatheart and Giant Despair," and calls all friends of free thought to unite, in the closing stanza-with which we also conclude the present notice:

"Oh, where is our Greatheart, the valiant, A terrible warfare to wage A terrible warfare to wage
On this old Theological Giant,
The Doubt and Despair of this age?
Let us rise, one and all, when our leader shall call,
And each for the conflict prepare;
We will march round about that old Castle of Doubt,
With our 'Banuer of Light' on the air,
And raze to its very foundations
The stronghold of Giant Despair."

A. B. Whiting.

The sudden departure to spirit-life of our conews of Mr. Whiting's decease.

The Religio-Philosophical Journal.

Our Chicago cotemporary has just entered upon its eleventh volume in the full tide of vigorous life, with stronger hopes for its future success than ever before indulged in, and which we hope will be more than realized. The editor says:

A poet-philosopher of our day, Mr. Emerson, will be more than realized. The editor says: will be more than realized. The editor says:

them promptly on time from week to week—each successive number richly laden with startling truths as they shall be developed from the supersuperstitions of the religionists of the world. It will chronicle new discoveries in the arts and scinces—never failing to proclaim a truth because it

Passed On.

The Alton (Ill.) Weekly Telegraph for August | earnest investigators. 27% brings us the intelligence of the demise, at that tity, August 19th, of Mrs. M. G. Atwood, formerly of Concord, N. H., after a long and linger- the fundamental assumptions of modern science ing illness, in the sixty-seventh year of her age. unwittingly confirm this high claim of deductive The lady was well known to Mr. White, of this philosophy for the spiritual nature of man. These firm. The gen tleman is now absent from the city, primary assumptions are, first, matter; second, but we have frequently heard him speak in the spontaneous molecular activity; and hence, as highest terms concerning Mrs. Atwood, she being one writer asserts, a latent pautheism lurks in in this time of trial.

Another Spiritualist Fair.

It is proposed to hold another Fair this winter, one-third of the proceeds to be devoted to the Children's Lyceum meeting in Eliot Hall, and the balance to the Music Hall meetings. All who are favorably disposed toward such a movement, are requested to meet in Eliot Hall, Tuesday evening, Oct. 3d, for the purpose of deciding whether a Fair shall be held or not. If decided in the affirmative, then they will proceed to make arrangements to carry the enterprise through successfully. There need be no failure—and will not be-if friends take hold in earnest.

Meetings in Brooklyn, N. Y.

The Association of Spiritualists of the above named city, resumed their meetings last week, of force. Materialists "resolve human consciousunder most favorable auspices. Thomas Gales Forster delivered the address, and will continue action of physical and chemical forces," but, by to speak for the Society every Wednesday evening, their own confession, they are unable to tell the (instead of Thursday), in Masonic Hall (instead of Temperance Hall). Masonic Hall, having been improved, is now better adapted for the convenience of the meetings. The prospect now is good for continuing the meetings through the winter. The moneyed people are coming forward and offering assistance, with considerable spirit.

87,500! A. J. and Mary F. Davis offer for sale their splendidly located house and lot in the beautiful town of Orange, N. J., at the low price of \$7,500. The lot is 85 feet front and 110 deep, and as property is now selling there, is worth one hundred dollars per foot. It is within an hour's ride of not well be found in that vicinity.

The Question of Immortality Among Scientists.

BY MARY F. DAVIS

It is a generally conceded proposition, that some idea of a future life is so prevalent, even among rude and barbarous nations, that it may be claimed as universal. Huxley says: "There are savages without God in any proper sense of the word, but none without ghosts." C. O. Whitman, in the August Radical, disputes the validity of this claim, and cites examples of such mental darkness among the lowest savage tribes, as would preclude any idea of immortality. " Is it any wonder," he says, "that such hopeless stolidity never indulges speculation about eternal existence?" . Nay, verily. But it is a wonder that our author should take the absence of such speculation on the part of these savage beings as an index of the universal native conviction of the mind on this question. He seems not to be aware that, by showing the lack of ideas on all subjects in these undeveloped minds, he fully explains their lack of the idea of immortality.

Creatures so low in the scale of being as not to understand "the simplest arithmetical calculations," are scarcely the ones to illustrate the sweep of human reason in its normal activity. The author says: "Children and idiots have no conception of immortality." Have children and idiots The Chemistry of Character," "Margery Miller," any conception of other ideas which we find ourand "A Respectable Lie," the majestic sweep of selves possessed of when the powers of the mind, The Rainbow Bridge," and "The Hymn to the which are latent in infancy, and dormant in Sun," the heart-touching tale of "Peter McGuire; | idiocy and among the lowest savages, come to reveal themselves more fully? If children do not enunciate the axioms of mathematics, does this dences of "Hester Vaugho," the sweet assurances | prove that these axioms have no lodgment in the contained in "He Giveth his Beloved Sleep," the mind? And if they express no thought of the sharp sarcasm of "Mr. De Splae" and "Will it moral law, does this show that it is not written on the heart? "That was not first which is spirfore published—will be met with on its tastefully itual, but that which is natural; and afterward that which is spiritual." A certain amount of mental activity must precede even self-consciousness, and the actual contents of consciousness the concluding stanza of "The Pyramids," and cannot be discovered until such command of the faculties is attained, as to make introspection possible. Therefore the assertion that "whatever is innate appears clearest in children, idiots, and the lowest savages," is necessarily without foundation, and the apparent absence of any special intuition from a mind wholly unawakened, forms no hasis on which to predicate the theory that it is actually destitute of such intuition.

But the whole doctrine of "innate ideas" is called in question by modern science. The theory of "evolution" is rapidly superseding it. In fact, mind itself is considered by materialistic scientists as evolved from matter. The phenomena of thought, reason, affection, and moral ideas are regarded as caused by the various forces operating upon matter in the human form of organization. Carl Vogt considers that the brain secretes thought as the liver does bile; and others aver that soul is a product of matter. C.O. Whitman says: "Is the mind a distinct and independent entity, or a mere attribute of matter? This is the laborer, Bro. Whiting, of Albion, Mich., created a real question that awaits a scientific answer. Asdeep feeling of sadness among his townsmen. On sumption cannot settle it; speculation cannot our second page we print a letter from Susie M. solve it; intuition cannot grasp it; reason caunot Johnson, giving the particulars in his case. The compass it; dark circles can shed no light upon Port Huron Commercial of Sept. 13, devotes a it; reported resurrection cannot determine it." column to editorial remarks of a highly eulogistic. Thus the board is swept clean, and we are left to character. It also states that on the Sunday pre- | await the slow processes of scientific inquiry for vious, in that city, a memorial address was given a settlement of our doubts. The affirmations of in the evening by Mrs. Laura Cuppy Smith, at the | reason, which is " the flower of the mind," are to close of which, Dr. Pace, after some brief and pass for nothing; the intuitions which have an feeling remarks, offered a series of resolutions of joutlook toward the hidden realm of causes, are to respect, which were unanimously adopted by the have no voice; the testimony of the senses, those society. We may also incidentally state that Dr. swift messengers of the soul, which constitute the Pace, in his official capacity as American Consul primal dependence of science itself, must be cast at Sarnia, caused his flag to be suspended at half aside. Yet to the ear of the spirit, thus prope and mast during the day after the reception of the abject, comes a voice saying: "We lie open on one side to the deeps of spiritual nature, to the attributes of God." Reason is not doomed to remain under the sway of the understanding. It would fain stand abreast of science, but it will accent its flat only after it has explored the whole field of

investigation. "We can with full assurance of fulfillment goes to show that the soul in man is not an organ, promise our readers that Volume XI will reach but animates and exercises all the organs; is not goes to show that the soul in man is not an organ. a function like the power of memory, of calculation, of comparison, but uses these as hands and nal or mundane spheres. It will continue to be feet; is not a faculty, but a light; is not the intel-hold and iconoclastic in dealing with the popular lect or the will, but master of the intellect and lect or the will, but master of the intellect and the will; is the background of our being, in which they lie-an immensity not possessed, and that has not been recognized as such by the so-called cannot be possessed." This is an affirmation of the higher consciousness, and is as valid, to those who "dwell in the same thought on their own part," as the declarations of science are to its

In this view, mind is something far other than a mere attribute of matter:" and, strange to say, the wife of him of wion he learned his trade, in the scientific system. "Comprehensively stated, Concord, N. H., in early life. Our sympathy, humanity represents the highest self-consciouswith that of other friends, is tendered to those ness of matter; and if self-consciousness is a relatives and children who remain. May the mode of molecular motion, then molecular motion blessed assurance of a life immortal be with them is latently conscious." In other words, science, in its baldest materialistic phase, lays the foundation for a purely spiritual philosophy. The 'formative principle" which it is forced to admit the existence of, can be none other than the Divine Energy, or Supreme Intelligence, that pervades the trackless universe, and ascending from chaos through material forms, at last finds completest expression in the highest type of organic life, and, by means of this incarnation, gives immortal personality to each separate human soul.

This tacit contribution of material to spiritual cience is clearly shown by William J. Potter, in the June Radical, in a discourse of inestimable value, entitled "The Doctrine of Immortality in the Light of Science." He points out certain "fatal defects" in the argument of those scientific men who positively deny the possibility of the soul's continuance. The first defect appears in connection with the scientific doctrine of the unity ness and all its contents into the action and internature of force itself. "Since we do not know." says Mr. Potter," what are the contents of this original germinal energy, this elementary matter or force, why may we not believe that in it was the element of mind? Nav. must we not so believe, on the principle which these scientists make so much use of in their investigations and deductions, that 'the cause equals the effect?' This axiom expresses the very essence of the doctrine of correlation of forces.' Whatever appears in the effect must exist in some shape in the cause. And since mind, consciousness, personal intelligence and will have been evolved in the processes of Nature, it follows, on the ground of this material philosophy, that there must have been some-New York City. A more desirable location can- thing corresponding to them, equivalent to them,

—that is, an element of consciousness, mind, will -not as something separate from the germinal matter, but involved in it as one of its native latent canacities."

This is a masterly and unanswerable argument in favor of the supremacy and perpetuity of mind, constructed on the basis laid down by the materialists themselves. The second defect on their nart, instanced by Mr. Potter, is their failure to present testimony from all sides of human nature, even while professing to make facts the entire substrata of their argument for the dissolution of consciousness with the body. Their facts all belong to the physical side of human experience. All the phenomena connected with what is called religion they leave out of the account; yet these facts make up half the recorded history of mankind, and have an important bearing on the question of immortality. "Aud there is another class of phenomena," says our brave and candid author, "which, however much of fraud, delusion and charlatanism may be mixed up with them, will persist, I believe, in forcing themselves upon human attention until science shall give them a just investigation and recognition. I refor to the phenomena of mesmerism clairvoyance, animal magnetism, along with which whatever is well authenticated in 'Spiritualism' is to placed. * * * I believe it will be found, in the end, that this class of phenomena to which I now refer, and which are so closely related to the mysterious connection that exists between mind and body, will, when investigated and classified. have an important bearing on the revelation of things pertaining to the future that are now inscrutable to reason." This manly attitude toward an unpopular

theme is worthy of imitation on the part of all professional scientists, and, would they at once assume it, the antagonism between "Intuition and Science," drawn in such bold relief by F. E. Abbot, in the Index of April 15th, would, ere long, disappear. Mr. Abbot says that the scientific school "insists that universal causative power, the intelligible unity of Nature, the 'creative idea, in organic development, the moral sentiment in man, the religious affections, the spiritual justincts, sensibilities and aspirations, the ideal hopes and struggles, the conscious freedom of the human soul, considered as a part of Nature, are just as real facts, to be scientifically studied and interpreted, as any other facts." This is doubtless the position of one class of Free Religionists. but not of the main body of scientists. They not only ignore this spiritual half of human experience, but reject with impatient scorn the phenomena of modern Spiritualism, for the neglect of which Mr. Potter takes them to task, This vast body of well-attested phenomena, science has no right to overlook. When a person tells me that, on one occasion, ten years before the advent of Spiritualism, her room at midnight was suddenly irradiated with a soft white light, and, from its midst, the glorified face and form of her departed mother advanced toward her bedside, with an expression of more than mortal love, and when I learn that this occurred when the daughter was healthy in body and mind, and that she was fully a wake, and her senses on the alert, it is my business not to scout her testimony, or dismiss it with a scientific platitude concerning optical illusion. but to inquire what law of spiritual being underlies so transcendent and beautiful a phenomenon. Such facts as this, and others of a more public nature, abound in the record of human experience for the past twenty-three years, and invite scientific inquiry into that occult realin which by its aid may be rescued from superstition and dogmatism. C. F. Varley, the English electrician, disdains not to devote his most earnest attention to its investigation, and Gerald Massey, the English poet, publicly admits the establishment of his faith in immortality by the revelations of Spiritualism. F. E. Abbot and his co-workers on the broad platform of Free Religion, show a noble courage and devout trust in principles, by assuming an attitude of perfect acquiescence in the final decisions of science, be they for or against man's personal continuance after death. But, while vielding so much to science, let them demand of it what is demanded by one of their number whose truth-inspired words we have quoted. Let them insist, as do rational Spiritualists, that it shall take a larger outlook, so as to scrutinize the whole area of spiritual phenomena, and they will help hasten the time when life and immortality will be brought to light anew by a religion based on science.

Music Hall Free Spiritual Meetings.

The free meetings in the above hall will commence Sunday afternoon, Oct 1st, at quarter to three o'clock precisely. Mrs. Emma Hardinge will be the first speaker. Singing by an artistic

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 be issued in America simultaneously with its publication in whom all subscriptions are to be paid in full. Be | London, and in uniform style with "Bessy Rane," "Roland 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.

Chelsea Spiritualists.

The regular meetings of the Spiritualists will ommence on the evening of Sunday, Oct. 1st, at Franite Hall. Mrs. Emma Hardings will speak through the month of October. A splendid organ reader. "Dene Hollow" will not be laid aside without eager has been procured, which will be played by N. Frank Baxter, who will also supply the vocal aside into new avenues and lanes, with such enchanting music. The best of talent has been engaged for views and scenery, that he never wearles of the path; there the winter—such as Mrs. Hardinge, Prof. Denton, are so many new faces among the minor actors, and such s Dr. Willis, of New York, Miss Jennie Leys, Thomas Gales Forster, of Washington, Mrs. Nellie Brigham, etc.

All communications for the Association should be addressed to Dr. B. H. Crandon, 4 Tremont Temple, Boston.

Dedication.

The Spiritualists of West Grove, Jay County, Ind., will dedicate their new hall on Saturday and Sunday, September 30, and October 1, 1871. O. P. Kellogg, of Ohio, and other eminent speakers will be present. Ample accomodations are provided for all, and a good time is expected.

In Press.

Prof. Wm. Denton has a new volume of poems in press, entitled "Radical Rhymes," which will be issued in a few days. He will also soon issue, in pamphlet form, his powerful argument on the question, "Is Spiritualism True?"

The appeal to American mothers, by Mrs. L. B. Chandler, on our third page, for a wiser and truer education of children, touches the right chord. "Our social science and fine philosophy will be useless and worthless as fringes of vapor and puffs of air, if they are not applied to the culture and training of the young." There is great and equal to their production in the primal germ | need of reform in regard to the rising generation, | Our Young Forms for October has also come to hand.

Movements of Lecturers and Mediums.

N. Frank White will lecture in Middleboro', Mass., Oct. 1st; Taunton, Oct. 8th; Ashland, Oct. 15th; Milford, N. H., Oct. 22d and 29th. November is not illed. In December, he lectures in New York City. He is lecturing in Splem during September. His address, for the present, is care of this office.

Mrs. Emma Hardinge will lecture at Westford. Mass., Sunday, Sept. 24th; in Boston Music Hall during October; in New York during November, and Salem during January, 1872. For other Sabbaths, (in the Eastern States only,) apply, care of Mr. Thomas Ranney, 251 Washington street, Bos-

Dean Clark spoke Sunday, Sept. 17th, at Quincy, and will speak in Malden, Sunday, Sept. 24th, afternoon and evening.

Miss Susie A. Willis is at present lying very ill at Somersville, Ct., by reason of an accidental fall from a carriage. She desires all who have corresponded with her in a business capacity to accept this fact as an apology for her delay in replying.

Miss Susie M. Johnson, having had a partial rest from lecturing during the summer, is now ready to receive calls for engagements for the fall and winter months. Engagements in the West preferable. Her permanent address is 64 Grand River street, Detroit, Mich.

Dr. James Cooper, of Bellefontaine, O., has returned home from a very successful mission to California, and will resume his labors in the lecturing field.

E. Annie Hinman will speak in Paper Mill Village, N. H., Sept. 24th; in Lempster, Oct. 1st; in Keene, Oct. 8th. Will make engagements to lecture week evenings in the vicinity of Sunday appointments

Dr. Knyner, formerly of Erie, Pa., is now located in St. Charles, Ill., where he has been holding regular meetings in the Universalist Church. Sunday morning and evening, once in two weeks. for the last four months, with increasing interest. In these meetings, he has been assisted by John Cowan, trance speaker. Aug. 20th, Dr. Kayner gave a lecture on Clairvoyance, at the Patten School House, Franklin, Ogle Co., Ill., which started Orthodoxy into action, as an appointment was then made for two lectures on Spiritualism, Sent. 3.1. A protracted effort was commenced at the Chronktown School House, near by, and kept up every evening for the two weeks; but, notwithstanding all this, the Patten School House was filled, morning and evening, to hear from the angel-world. Sunday evening, some who attended the Doctor's meeting in the morning visited theirs, and were told that all who attended the Spiritualist meetings were "on the straight road to hell." This so exasperated a lady present, that, after the sermon was closed, she arose and told them that she "attended Dr. Kavner's lecture that day, and was no nearer hell then than she was now;" adding that, "if all would live up to what he taught, 'the world would be the better for it,' and none need fear of going to hell." As a result, he was engaged to speak at the Chronktown School House, Sabbath evening, Sept. 17th.

K. Graves, having been reappointed Missionary for the State of Indiana, by the Board of State Association, will postpone his contemplated tour westward for the present.

Mrs. Clara A. Field, of Lowell, commenced the regular course of Spiritualist lectures for the present season at Music Hall, New Bedford, Sunday, Sept. 10th, and addressed good audiences at the same place on Sunday, Sept. 17th. She speaks there again the second Sunday in October.

I. P. Greenleaf, of Boston, will lecture in New Bedford, Sunday, Sept. 24th.

Mrs. M. J. Wilcoxson speaks in Topeka, Kan., during November.

Charles H. Read, the physical medium, is at present at St. Paul, Minn., where he is creating quite a stir among the ranks of skeptics.

New Publications.

THE BIOGRAPHY OF VICTORIA C. WOODHULL, by Theodore Tilton, is an enthusiastic and strangely earnest piece of writing, which is the very essence of romance, while making the most serious pledges of verity. Mrs. Woodhull's career has been a checkered one. She has ever been subject to spirit guidance, and is styled "a Spiritualist of the most mystical and ethereal type." Those who have thus far heard of Mrs. Woodhull, but do not know aught of her character, will read this little sketch of her life with deep satisfaction, and, if they entertained prejudices against her, will feel inclined to abandon them for a different frame of mind. It is a wonderful life, and it is told with a glow and warmth which nothing but faith in its character could ex-

MRS. HENRY WOOD'S NEW BOOK -"DENE HOLLOW." by the author of "East Lynne," is in press, and will be published in a few days by T. B. Peterson & Brothers. Philadelphia, from the author's manuscript and advanced proofsheets, purchased by them from Mrs. Henry Wood. It will Yorke," "The Channings," and all the previous works by this favorite and popular author. "Dene Hollow," while containing the characteristic features of the author's style, may be considered equal if not superior to anything previously written by Mrs. Wood. This lady has a marvelous faculty of charming her readers, with the skill with which she puts her characters on the stage, of multiplying sher plots, of sustaining her dialogues, and of intensifying all her minor incidents; and as the work itself presents all those characteristics of the author which have established her reputation among the first writers, there is but little doubt of its success with our novel-loving community. The story is one of absorbing interest-interest that would be unpardonable to anticipate its detail, and thereby spoil the interest of the perusal to the end; for the reader will be constantly led magic influence thrown around all they say and do, that hip interest never fings for a moment. The book will be hand somely published, in clear, large print, on fine paper, which will make it a luxury to read. THE SPIRITUAL ANALYST for September-J. H. W. Toohey,

editor—has arrived. Dedicated to "Life—and its issues," this magazine is true to its motto. . John Wetherbee leads off the list of contents with an article on "Nerve Atmophere:" "Pre-Historic Times"-extracts from the writings of Heinrich Zschokke, "Scientific Record," "Reports and. Notes," a review of the "Scientific American," and a glance at recent publications, together with two fine selected poems, make up a standard number for the present month.

The ATLANTIC for September offers the following excellent table of contents: The Intermingling of Religions: Two: Kaweah's Run; June Days in Venice; Marble or Dust? Watch and Ward; An Evening with Mrs. Hawthorne; On on Old Latin Text-Book; A Love-Letter; Their Wedding Journey; Free-Trade - Revenue Reform; A Newport Romance; Kate Beaumont; My Birthday; Our Whispering

Gallery; Recent Literature. PETERSON'S LADIES' NATIONAL for October is fully up to its usual high standard. It is the ladies' favorite.

THE LADY'S FRIEND has again made its appearance. It is bright and sparkling as ever, and must win new frienevery month. THE NURSERY for October is as pretty as heart could wish

PRIZES'S MUSICAL MONTHLY for October is orowded wit R. Hoe & Co., New York, have issued, in pamphlet form

"Hints to Stereotypers and Electrotypers." in the above-named arts should have a copy.

ALL SORTS OF PARAGRAPHS.

CONTENTS OF THIS NUMBER OF THE BANNER. -First Page: Continuation of story, "Spirite." Second: Poem-"How Betsey and I Made Up," by Will. M. Carlton: "Spiritual Phenomena-"The Sleepless Girl of Brooklyn, N. Y.; "The late A. B. Whiting;" "The Beginning and End of our Planet, or to and from the Sun," by L. S. Richards; Third: Free Thought-"The Red-hot Icicle," by C. E. Bentley; "An Appeal to the Women of America;" "Settled Speakers," by K. Graves; "On the Existence of God," by "Daybreak;" " Facts are Speaking;" Poem-"Lonely;" Banner Correspondence; Obituaries; Prospectus. Fourth and Fifth: "The Question of Immortality among Scientists," by Mary F. Davis; Editorials, etc., etc. Sixth: Message Department; "Verifications of Spirit Messages." Seventh : Advertisements. Eighth : "Editorial Correspondence," by Warren Chase; "Western Locals," by Cephas B. Lynn; Report of the Eighah National Convention of Spiritualists.

We have our eyes upon a "Rev." hypocrite, who is as slippery as an eel. While professing belief in Spiritualism, and while teaching its great truths to the people, he slyly attempts to poison the minds of many honest Spiritualists against those who will not bow at his shrine. This kind of "dicker" belongs to the church; we want none of it among the liberal reformers of

The two pamphlet lectures on "The Spiritual Philosophy vs. Diabolism," by Mrs. Maria M. King, are having a large circulation, and deserve a still wider range of readers.

Spirite, on our first page, is very interest ing; especially so are the chapters in this issue. Do n't miss reading the story entire.

The full account, in another column, respecting the wonderful phenomena connected with the sleepless girl, in Brooklyn, N. Y., (of which we have made mention several times in these columns), will be read with the deepest in-

As Miss Jennie Leys is to be in Boston every week, from Monday till Saturday, she will attend funerals in this vicinity, if word is left for her at Dr. Crandon's office, No. 4 in Tremont Temple.

In the Common Prayer Book now used for the Episcopal Church service, the following lines ocour in the index to the hymns:

"The works of Lois Waisbrooker-viz.: 'Alice Vale' and 'Helen Harlow's Vow'-are books of great merit under the veil of romance. Mrs. Waisbrooker deals with some of the most vital questions that engage the attention of society, and does her work well"-so says the Religio-Philosophical Journal.

> BEN BUTLER. Bold as a lion. Tender as a lamb, Pierce as a tiger Tough as a clam. Sharp as a razor,

Cunning as a fox, He gives his opponents Awful saucy knocks. Why does Laura Fair deserve hanging for the crime she committed, any more than Sickles, Cole or McFarland for theirs? Herjudicial mur-

on our civilization. Mrs. Elizabeth Cady Stanton says, in the Golden Age: "Many a man who now wraps the mantle of complacency about himself, and points the slow, unwavering finger of scorn at this maligned and persecuted woman, will perchance find her purer, nobler than himself, in that better land where all arts and disguises are removed, and each soul stands revealed in its true character."

der would be barbarous, and a blighting stain up-

The irrepressible "Brick Pomercy" will publish, in a few days, through G. W. Carleton & Co., two new books—one comic, entitled " Brick Dust," and one serious, entitled "Gold Dust."

On Saturday, the 9th inst., a woman named Marie S. Clarke, twenty-eight years of age, left her home in West Newton, Mass., and her friends are much distressed in consequence of her absence. She is about five feet six inches in height, light complexion, sandy hair and blue eyes. She is partially insane, and, when she left the house took no covering for her head save what might be afforded by the hood of a waterproof cloak she wore. Information of her whereabouts may be transmitted to Chief-of-Police Savage.

The author of "The New Gospel of Peace," which circulated more than half a million of copies a few years ago, will be out this week with a racy satire on the Darwin theory of Sexual Development, entitled, "The Fall of Man, or, Loves of the Gorillas," Carleton & Co. are the publishers.

POEMS OF PROGRESS.

Miss Lizzle Doten's new and elegant volume of inspirational poems-just issued-is selling rapidly. It is one of the choicest books in the spiritual literature. There are many grand poems in it, any one of which is worth the price of the book. The introductory pages embrace a "declaration of faith," which in itself is one of. the strongest arguments in favor of Spiritualism ever seen in print. Price of the book, in cloth. \$1,50; full gilt, \$2,00; postage 20 cents. Send your orders to WM. WHITE & CO., 158 Washington street, Boston.

Binghamton, N. Y.

Sunday, Sept. 10th, we had the pleasure of hearing two able discourses from the spirit-world, through the mediumship of our brother, J. Wm. Van Namee, and a well filled house testified the appreciation of the citizens of this place of his welldeveloped powers. We have no need to indulge in a panegyric of Mr. Van Namee's extraordinary gifts; he has been long and favorably known to the public, not only as a trance speaker not to be excelled, but also as a clairvoyant physician of established ability. He left behind him many happy hearts, who rejoice that his coming was the means of driving away the black cloud that for years had enshrouded their souls, now giving place to the bright sunlight of love, joy and peace. A warm welcome ever awaits him from these, and his reward is sure.

Notice to Subscribers.

Patrons of the Banner, when renewing their subscriptions, should be careful to always state the place to which the paper is mailed; and the same care should be exercised when a change of location is desired. By particularly attending to this, our mailing clerk will be relieved of a great amount of extra labor in hunting through the thousands of names upon our books before the name required can be found and the alteration made; whereas, if the fall address is given, he has only to consult his alphabet of towns to turn direct to the name upon the subscription book. A little care saves much labor.

To Correspondents.

We do not read anonymous letters and communica-tions. The name and address of the writer are in all cases indispensable, as a guaranty of good faith. We cannot under-take to return or preserve communications that are not used, J. L. P.-The poem you refer to was published in the Banner some time ago.

Spiritual Periodicals for Sale at this Office:

THE SPIRITUAL ANALYST AND SCIENTIFIC RECORD. Published in Boston. Price 20 cents.
THE LONDOM SPIRITUAL MACASIME. Price 80 cts. percopy.
HUMAN NATURE: A Monthly Journal of Zoistic Science
and Intelligence. Published in London. Price 25 cents. THE MEDIUM AND DAYBREAK. A weekly paper published

THE MEDIUM AND DATABRAK. A weekly paper published in London. Price 5 cents.

THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published in Chicago, Iil., by S. S. Jones, Esq. Price 8 cents.

THE PRESENT AGE. Published in Chicago, Ill. Price 8 cents.

THE LYGEUM BANKER. Published in Chicago, Ill. Price 8 cents.

THE AMERICAN SPIRITUALIST. Published at Gloveland, O. Price 6 cents. THE CRUCIBLE. Published in Baltimore. Price 5 cents.
THE HEBALD OF HEALTH AND JOURNAL OF PRYSICAL CULTURE. Published in New York. Price 20 cents per copy.

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.

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THEODORE TILTON'S BIOGRAPHY OF VICTORIA C. WOODHULL is now ready.

This little book of thirty six pages reads like a fairy tale. It gives a plain and sharp statement of all the vivid facts in this lady's life. The thrilling story is told without fear or favor, and one cannot read it without exclaiming that truth is stranger than fiction.

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SPECIAL NOTICES.

HOW SWIFTLY.

How swiftly pass our days away, How short the sensons seem; Weeks seem, sometimes, as but a day,

Weeks seem, sometimes, as but a day,
While floating down life's stream.
May each have wisdom to improve
What may of life remain;
And in whatever sphere we move,
From every sin refrain;
And may the Boys, when they need "Clothes,"
Coat, Pants, Vest, Hat and Shoes complete,
Step in and buy them at Franc's,
Corner of Beach and Washington street.
t, 30.—1w

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J. BURNS,

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Oct. 6-Hon. JAMES M. ASHLEY, of Impeachment notoriety. Subject-"An Inside View of the Impeachment Strug -ELIZABETH CADY STANTON -" The Coming

(lirl.' Oct. 27-To be announced. Nov. 3-GRAND CONCERT - Madame Anna Bishop, Gli-

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Dec. I-JAMES T. FIELDS. Dec. 8-B. P. SHILLABER (Mrs. Partington) -Lecture with out a subject. Dec. 15-Rev. WASHINGTON GLADDEN, of the Independ

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

Sept. 16th. THOMAS LISTER, 25 Lowell st., Roston. Rept. 25.

Rept 23.

PROM the 15th to the last of October I will excharge. Send look of hair the sick toe poor to pay, free of charge. Send look of hair full name and age, and one leading symptom; I will then give full diagnosis of case, and whom desired prepare magnetic remedies at cost price of proparation.

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P. 8.—Write address plain, and enclose two 3-cent stamps. Sept. 30.—†

Message Department.

Each Message in this Department of the Bauner of Light we claim was spaken by the Spirit whose name it bears through the instrumentality of

while in an abnormal condition called the trance. These Messages indicate that spirits earry with from the characteristics of their earth-life to that beyond—whether for good or svil. But these who leave the earth-sphere in an undeveloped state, eventually progress into a higher condition.

We ask the roader to teceive no doctrine put forth by apirits in there columns that does not comport with his or her reason. All express as much of truth as they perceive—no more. Mrs. J. H. Conunt,

The Bunner of Light Free Oreles.

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

Man Conast receives no visitors on Mondays, Tuesdays, Wolmesdays or Thursdays, until after six o'clock P. M. Bhe gives no private sixtings.

Donations of flowers for our Circle-Room are solicited.

Donations of flowers for our Urcie-moon are some than The questions answered at these Seances are often propounded by individuals among the audience. Those read to the controlling intelligence by the chairman, are sent in by correspondents.

Invocation.

Thou Soul of Goodness, who presidest over nations and over souls, over worlds and over systems, we would not weary thee by our prayers, for thou art good, and wilt furnish us with all that we need; but we would bring thee our praises for what thou hast given unto us-for life. with its many voices, for what we have already read of its volume, and for what there is yet for us to read. We know that thou wilt be with us and bless us forever, because that is thy work, and that thou will never desert any one of us. We praise thee, oh Infinite Good, for the light and the love and the wirdom and the power of intelligence that we find in every inhabited world. We praise thee for the loveliness, the grandeur, the wisdom of life; for all thy varied attributes which we find exhibited in Nature, we praise thee: for flowers, for birds, for beasts, for the seasons-for all we praise thee, oh Infinite, Soul of Goodness, And as we march up the steeps of eternity, and keep, pace with worlds, we would ever sing thy, praises; we would join the chorus of suns and systems in adoration of thee, who art the soul of May 25.

Questions and Answers.

CONTROLLING SPIRIT.-We will consider your questions, Mr Chairman.

QUES - Will perpetual motion, or a self-generating power, ever be invented? If so, how soon? ANS -The question, of itself, means very little. But if it involves another query, which is this: the power of matter to produce within itself constant and eternal motion, then the correct answer may be of utility to the world. It is not probable that there is any brain at present living on earth which is capable of receiving the ideas by which it might evolve from Nature such a scientific production. That in the future it can be done, we believe-we know; but we are equally sure that in the present, and for ages that are to come, nothing of the kind will be successful. Those whose brains are at presentacting on the subject are simply machines for experiment; but the machinist does not expect success in the present age.

Q .- (By the Chairman.) Are there not many minds acting in the same direction?

A .- Yes, very many. The world of mind and the world of matter move at present very rapidly, and are constantly drawing nearer in the power of reflection from the one and absorption in the other.

Q -(From the audience.) Does the spirit of man, in and of itself, possess intelligence, or does it derive that intelligence from the soul?

A .- The spirit, being the covering, or the body of the soul, does not possess intelligence. It is the soul which possesses that.

Q.-Then do we not give too much license to the word spirit as generally used?

A .- Yes; because you do not understand it as being distinct from the soul.

Q.-Is there a divine economy exercised in these circumstances which we call fortunate or un fortunate?.

A .- There certainly is, and must be: else God is not omnipresent-which we cannot for a moment admit.

Q .- Am I to understand by this that there is a personal, designing Mind?

A .- Not in the sense in which humanity under stands this "designing Mind." I do not believe that there is any intelligence outside of that which belongs to the combined intelligence of souls. Souls have always existed. They are back of all matter; they are the power by which all exists, and are the producing power of the same. Soul, then, either in the aggregate or taken separately, may be called the designing mind, or the designer of matter-the molder of form. It may be argued, and is so argued by the materialist, that matter takes precedence of spirit or soul or mind; that this earth (and all other worlds) was obliged to pass through many cycles of years and changes ere it was fit to give birth to human souls. That is a mistake, Souls existed long before worlds ever existed; but, so far as the body of the soul is concerned, it is a truth. The unerring record of geology tells us this. Again: the idealists argue, on the other hand, that, because there is a law, there must be a law-giver; that, because these laws exist, there must be a power by which they exist; and they, too, run as far in a wrong direction, though in another way, as their materialistic brothers. They are pendulums in the natural world, each of which swings too far to the poles. By and by, as religion becomes combined with science, you will begin to understand what God is, what Nature is, what the laws of Nature are, what the laws of mind are, and how each is related to the other. May 25.

Marie Roche.

I promised to be a guardian angel, and I have come to day to say I have much more power in that direction than I expected I would have before death. I was sick, very sick, in Boston, on Rochester street. I had no one to care for me, and so the Sisters of Charity took me to their hospital, and there I died on the 18th of Marchlast March. I wish to thank them for their kindness, and to say that I will do all I can to assist them; and that when their time to die shall come, I shall meet them, and thank them in a more substantial way for the kindnesses I received from them during the last hours of my earthly life. Marie Roche, to the Sisters of Charity, Bos-May 25.

Edward Fox.

(To Mrs. Wilson.) How do you do? [Mrs. W .: "Who is this?"] I am Edward-Edward Fox, I want you to tell Ella I was present at her marriage, and I enjoyed the fun quite as much as if I was here in the body, and perhaps a great deal better. And tell father he ought to be the last person on earth to ignore Spiritualism. Tell him this from me. He has had too much aid from our soul at the present time; but we believe it is the last person—if every destiny of the soul to soar beyond matter, and to by the blood of her own citizens—is a righteous

ought not to. Tell him so for me. May 25.

Commodore Mead.

One of my old comrades, who has lately become interested in Spiritualism, has requested me to come here and make a statement concerning the disease of which I died. He says," What have you learned about it? and are you satisfied with the manner in which you made your exit from this world?" Well, my friend, I was sufficiently glad to be free from the annoyances of this life, and the pains incident to a human body, without stopping to inquire whether it was a golden, silver, brass or iron key that let me out-whether it was the hand of evil or good. I know to what cially to the soul, is dependent upon the soul. you refer. You believe that my incarceration by my family produced such a tremendous shock upon my physical system that I died in consequence. Possibly you are right; but this much ! can safely affirm: I was never insane: I never. for a moment-except during the hours of sleeplost possession of my faculties. I sometimes made use of violent expressions, and of violent means by which to carry my point; but I was sane, and always knew what I was about, and was responsible to my God for all my acts; and those who feigned to think otherwise-that is the word I mean to use-who feigned to think otherwise-will by and by reap the reward of their deeds. Every soul is rewarded, either with punishment or its opposite, for all it does. I class all gifts from the Infinite as rewards. I think all disease comes as a reward for the misapprehending or misunderstanding of law, either on our own part or the part of our progenitors; and I apply the same rule to the mind. But, for my own part, I care little whether they are rewarded or no; I am satisfied to leave it with their Godmine has nothing to do with it. My God deals with me, and I with him. Their God will see that they get their just deserts-I am not at all

I am quite satisfied with the manner in which I made my exit from this world. I am quite satisfied with my present surroundings; they are far better than one could enjoy on earth, because earth cannot furnish such; nor would you be capable of enjoying them were they furnished you now. I am very glad you are engaged in investigating Spiritualism; go on, but investigate carefully; never for a moment lay down your reason and if Christor the Augel Gabriel brings you anything which does not tally with your reason, lay it aside-do not accent it. Your God will not anprove of you if you do. But go on investigating, honestly and patiently, and success will crown your efforts. Commodore Meade, to the friend who has called for him. May 25.

Se once conducted by Whan See, a Chinese phiosopher; letters answered by "Vashti."

Invocation. Infinite Jehovah, thou Soul of all Souls, thou whom we perceive marching through the worlds in grandeur and in glory, and who doth condescend to take up thine abode in the violet and the rose; thou strength in our weakness; thou who art the loving spirit over all and, through all, we invoke thy blessing this hour. And we pray thee to so baptize us with thyself, that we shall feel at one with thee; that we shall forget all our differences and come straight way to thy throne, worshiping thee the one God over all. Bless thou the sinner, and through thy loving kindness and tender mercy, bring him or her safely to thee. Send healing angels to those who are bodily sick, and philosophers of morality and intelligence to those who are mentally sick; and at all times inspire us with a knowledge of thy presence; make us to feel that whatever we do, we do in thy sight, and therefore we shall do well. Amen. May 29.

Questions and Answers.

QUES .- (From a correspondent) There is a little paper printed in Toledo. Ohio, which assumes to be "an organ of the most advanced religious thought of the times." In the issue of May 27th 1871, I find the following paragraph, the sentiments of which I should be pleased to have the ontrolling intelligence of the Banner Circle critical cise. I allude particularly to the point wherein the writer says, "I have held to Spiritualism a good many years, but it cannot constitute a reliaion." " Please send me some copies of the Index. have never yet seen the paper, or any of its kind. I have held to Spiritualism a good many years, but it cannot constitute a religion. It is only a phenomenon: I am of the 'harmonial philosophy persuasion, and am interested in the general liberal projects of the age."

ANS - Well, that correspondent's opinions need but little criticism, I think. It is to be clearly perceived, by every thinking soul who looks at the matter at all, that he is one of those persons who cannot recognize religion, science and philosophy as being one. Doubtless, to that soul, they are distinctly separate; but to the soul who has gone beyond the vestibule of investigation. Spiritualism, or Spiritism-whichever you may term it-and science are synonymous. They tend to one object—the revealment the unfoldment of religion from within the soul to the science of the soul's immortality. And thus they are inseparably connected to those minds who have come out of the different churches in search of truth-in search of something that shall prove to them of a life after death. They are very apt to draw distinctive lines when they should not be drawn; they are given to divorcing re igion and science, when, with the most scientific and religious, it is a known fact that science and religion have been indissolubly wedded by the infinite Jehovah.

O.-What is the cause of wens, fatty tumors and warts? Dr. Warren, in his book on the subject of these tumors, says he does not know.

A .- Medical science has determined them to be the result of imperfect circulation; the circulation being sluggish and imperfect, these particles of matter are aggregated until they become large substances, and are given the various names that medical men attach to them. Now when your healing mediums perform cures in such cases. they do simply this: They start a violent current through this aggregation of atoms of matter, and

the result is, it is speedily dissolved, dissipated. Q.-(From the audience.) In this sphere of exstence. I understand that the soul expresses itself through the physical body; in the next, through a spiritual body. Now is there a condition, or state of existence, to be reached when the soul leaves the spiritual body, or lays it down forever, and exists after, and controls matter without a material body?

A .- That is, evidently, the ultimate of the soul. It is superior to matter; but so far as its manifestations through it upon matter are concerned, it is dependent upon matter; but for its own life, its | 23d, and request an answer from the controlling own will and inspirations, it is not dependent upon matter, therefore it can exist without it. the resolve are true or otherwise: But be it understood that matter, without the action of soul, would be nothing but an inert sub- Reformed Synod to-day adopted the following stance. So, then, matter that is devoid of soul is inert and useless. There is no matter devoid of

one in the world should put it under their feet, he flually exist in a thoroughly distinct state, coexistent with God the Infinite.

Q -May we not have existed in that condition before the soul expressed itself through matter, or before it now expresses itself?

A .- Those philosophers in our life who have attained the highest degree of eminence so determine.

Q.—The soul is not dependent, then, upon matter for a conscious existence? A .- No, it is not,

Q.-Is it not individually so? A .- So far as matter is concerned, the individuality that belongs to matter is dependent upon matter; but the individuality that belongs espe-

Q -And has always existed as such? A .- And has always existed as such. Be it known that you do not know your best friendsthe real man and the real woman you have never known. You only know as much as can be expressed through crude matter. May 29,

Sidney Whiting.

I made my way here as soon as I could, but I thought I could get here a little quicker. I told the skeptics who used to come to talk with me, that I should come back within twenty-four hours after I went away, but could not do it. I was a believer in Spiritualism for a good many years, and I want simply to prove, by coming here, that, with all the wild ideas that I entertained, I was a great deal nearer the truth than those who opposed me-a great deal nearer the truth. I lived here eighty five years. I was pretty familiar with this place-this circle room; I used to come here clairvoyantly, and I got acquainted with it, and it seems now as though I had come in about the same way. [You never was in it while in the flesh?] No; and I want you to tell your readers that Sidney Whiting was right in his ideas of Spiritualism, and right in the belief that he could come back after death, and right in the belief that he should continue to climb the ladder of progress to all eternity. I have found that out, if I have not been here but a few days. I told them I was coming back to shake up some of their dry bones in Franklin, and I am going to do it-I am going to shake up their dry bones there, and see if I can put some vitality into them, and set them to thinking. Good day.

Levi Ingolls.

This is Boston, is it? [Yes.] I am sorry I cannot travel around and take a look, but I suppose I must be content to do as others do that come here-leave my card and go. I died in California about two weeks ago. I did not know anything about this business, but my old grandfather who has considerable interest in this matter-be lives where I am now-he brought me here and instructed me, and advised me to send a telegram to my friends. I want them to know that most of the religions that are on the earth, that they pin their soul's salvation to are not worth a real. But it is about as well for everybody to do pretty nigh right if they want to get a fair show on this side. If they don't care anything about it-well, then, just stuff it along in the free and easy way; but if you care about what you are going to have hereafter, walk pretty straight; that is the advice I should give to all my friends from what I have learned here. I got free from my body on the 17th of May, 1871. You see I have not had a chance to learn much. But I have lost my infirmities and found a good, young, sound body, and that is worth everything. [Your age?] Seventy-three. Now if my friends, my son in particular, wish to know more, I am ready to give it. May 29.

Fmma Tracv.

I told mother I would try to let her hear from me before the roses bloomed; but it is such hard work to get here—there are such crowds ahead of you, I began to think I was going to disappoint her. My name was Emma Tracy. I was ten years old. I lived in New York City. I died of inflammation of the throat and lungs, last September. Well, I want mother to know that I have got a good home, but it is a public place. I have not been adopted by anybody, because I did not in a place where there are a great many children-I have such nice times! There is a beautiful garden, and we have everything we want; and we don't have any such rules as they have in charity places in New York. [You are sure of that?] Yes, sir, I am sure about where I live now, hecause the children aint kept so close; they dress heautiful, and they can each one dress to suit themselves, and have what they like best, because their own taste is consulted by those who furnish the dresses; they do not put on something that they do not like. Tell mother I have seen father once; he seemed to feel bad, and so I went right away, but I guess he is better than he used to be here; he looks better, and I expect he is better. [You think he is very much better than he used to be here?] Yes, sir; I think so; but he seemed disturbed because I was there, so I went right away. Good-by, sir. [Will your mother get this?] Yes, sir. May 29.

Scance conducted by Rabbi Lowenthal; letters answered by "Cousin Benja."

Invocation.

Thou Holy Trinity of Wisdom, Love and Truth, we would be warmed by thy presence while we worship thee this hour. We would gain something more of wisdom; we would gain something more of love; we would gain something more of truth; we would open still wider the doors of the temple of science, that they who stand at the entrance asking admission may find it. We would not seek to change thy laws, oh, Mighty Spirit of Law, for we know we cannot. But we do seek to bring ourselves in harmony with thee; we do seek to so understand thee that every vibration of our being shall be harmonious and at one with thee, and thus shall thy kingdom come to us wherever we may be, and thy will be done by us. Amen. June 1.

Questions and Answers.

QUES .- What is the true definition of Paradise? ANS .- A state of contentment, of rest, of happiness surely. The soul in its flight through matter never forgets the Paradise, the state of happiness from which it has come; and, because it does not forget, it is constantly yearning for that state, eternally unsatisfied. To me it is the condition wherein the soul is satisfied with itself, its surroundings, because it is in harmony with its inner and its outer law.

CHAIRMAN.-I have been requested by a friend to read, at this meeting, the following telegram which appeared in the Boston daily papers, May intelligence, whether the opinions expressed in

"PHILADELPHIA, MAY 22.—The Preshyterian Resolved, That the present condition of France

retribution for the martyrdoms of St. Bartholomew's day, and the tangible fulfillment of the Divine promise to the Church, That no weapon formed against thee shall prosper.''

A .- That France needs to be brought up higher we all understand—that she has sinued against the law of her own well-being, we cannot fail to see; and as we believe that there is no forgiveness for sin-no, not anywhere-we, of course, are not amazed to see France suffering as she is. But from the "fear of man," engendered by a false that it has been brought upon her in consequence of any failure on her part to perform any churchly rites or observances, we do not believe. The massacre which took place on the day referred to in your correspondent's query, was a seed sown to the wind, and to-day Paris is reaping the fruits thereof in the whirlwind of civil war. That is in accordance with spiritual, with natural and with simple justice will be accomplished. The followdivine law, and could not have been averted. The ling letter treats of a message inserted by us in seed was sown. The dissensions that have been our issue of Sept. 16th: constantly going on between France and the sister nations, have been the fostering nowers to bring forth this seed; and now that the harvest has come, and the fruit thereof is death, the natural sequence must, in the order of divine and ural sequence must, in the order of divine and supposed that have higher nurnesses than those that have higher nurnesses than those that have higher life. bring forth this seed; and now that the harvest higher purposes than those that have hitherto actuated France, and a settling down into a more harmonious state. France, ever since the bloody days of her first revolution, has been struggling toward a republic. But instead of educating herself, so that she would be fitted to govern herself, she has forgotten that duty, and to-day she is no more fitted to govern berself than she was in the days of the first revolution; and therefore, to the minds of those who know her best, the crown of a republic cannot rest with her. Monarchical fetters must still be hers; and for every sin committed. either ignorantly or knowingly, she, in common with the great world, must suffer.

Q .- Will France be governed by the Napoleonic dynasty, or the Orleanist?

A .- Your speaker cannot see either one way or the other. But it is believed by those who understand France best that the Nanoleonic dynasty is not at an end; that Louis Napoleon will be recalled. to France; and that he, and he alone, of all who seek to ascend the throne of France, is fitted to restore her to a quiet state, and to build up that June 1. which has been torn down.

Capt. E. A. Strong.

I come to thank the Post who went out of their way to do honor to all that remains to the earth of Capt. E. A. Strong, whose remains rest in the old cemetery at West Newbury, Mass. I was present, And I desire also, by coming here, that my family and friends be apprized of my power to come, and my desire to open communication with them. Good day.

John Riley.

I am in a strange way. I got a bit too much iquor last St. Patrick's day. I walked over the ferry and got drowned, and two days ago my body was fished up, and it is being handled pretty roughly just now, and it's a bad time, so far as I am concerned, because it troubles me very much. It has been at the Morgue, waiting to be identified. Well, since there's nobody been round to identify t. I will do it myself. It bore the name of John Riley. I was born here in Bo-ton, of Irish parents. I was thirty-six years old. They set it at forty. Good, for a rough guess. [Your friends?] No, the coroner. I come here because I want the priest to write to my brother, who is in California stating my death; and he may as well drop a good word for me, that I am very well off in the other

There is some kind of attraction between me and that body now. I don't know what. They handle it too rough. It is a dead body, I know: but I am in some way mixed up with it yet. It is n't buried, you see. I suppose they are putting it away—maybe cutting it up or something. I do not know. It looks like it. Good day, sir. [Will the priest know your brother's name and address?] No; but I will give it. Timothy Riley, Marysville California. [That is quite essential] it away-maybe cutting it up or something. I Marysville, California. [That is quite essential.] I suppose so—glad you told me. June 1.

Mary Searle.

I am not dead nor old in the world of souls, but I feel the infirmities of age here, just as I did before I made the change from that hody I lived in eighty-four years. My name is Mary Searle. I lived in Townsend. I have been gone sixteen years this month. I come here because there has been a statement made by one of my grandchildren, that Spiritualism is the greatest humbug of the ago, and that no one of his relatives has ever returned, and he is not afraid that they ever will.

this world, but it was an unsuitable thing, I find. in the other world. It required things that were unnatural, and not according to law. It served to the path that leads to happiness and to the beauhelp me here, but it was no help beyond. I have tiful future before us. Although I had seen a faith that he will come out of his darkness, and great deal of Spiritualism, I could not say that I become spiritually light; and that the Bible-perhaps the old one that he requested me to give him, and which I did give him-may furnish him with evidence concerning this new truth, that shall be unanswerable to his mind, if he will only study it

brought the violets, and left them in her room, one morning last week. My name was Alice Appleton. I lived in Scranton, Penn. Now I want her to find out how I brought them there, and she must find a medium, and then I shall learn her all about it. I expect Mr. Watkins will send her the paper when he sees my name. He has it, and she don't. [Does he live near her?]. Yes; he don't live in the same place. I was thirteen years old. quested

Seance conducted by Theodore Parker; letters prompted by William Berry.

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

Monday, June 5.—Invocation; Questions and Answers;
Mary Wier, of Nantucket; George D. Prentice; Lily Knox, to
her grand nother Tubbs, San Francisco, Cal.; Henry C. Wright,
Tuesday, June 6.—Invocation; Questions and Answers;
Ooccola; Mary Eralina D.-w, of Eastport, Mo., to friends;
Patrick Minton, to his mother.
Thursday, June 8.—Invocation; Questions and Answers;
Samuel Bacon, to William G. Haskell, of Galesburg. Ill.;
Thomas DeWolf, of Canada, to his soi; John Melville, of
New Orleans, to Capt. William H. Staniels.
Monday, June 12.—Invocation; Questions and Answers;
Polly Merriam; Johnny Joice; Adolph Snyder, to his father,
Tuesday, June 13.—Invocation; Questions and Answers;
Mary Evelina Holms, of Auburn, N. Y.; Baron Von Humboidt; Minnie Lauriet, of Layton, O., to her mother; John
Harvey, of Brattlebord, Yt., to friends.
Thursday, June 15.—Invocation; Questions and Answers;
William Hansford for his brother Phillip Hanaford: Isaac
Dimmons, of Kansas; Joseph A. Thompson, to his mother;
Mary Agnes Hembold, to her brother.
Monday, June 19.—Invocation; Questions and Answers;
Elizabeth Webster, to her daughter; David Spencer, to his
relatives; Alexander Stone; Nettle Wilcox, of Barnstable,
Missa, to her mother.
Monday, Sept. 11.—Invocation; Questions and Answers;
Mary Jaine Owen to R. bert Dale Owen; ames Nichols, of
Boston; Thomas Allen, for Edgar Allen Poc; Olivo Tenny, of
Oswego, N. Y., to her relatives; Johnny Garfield
Tuesday, Sept. 12.—Invocation; Questions and Answers;
Samuel Brown; William Thompson, of the Bangor Demberat;
Betsey Alden, of Pittsdeld, N. H.; Edith Steinway, of New
York, to her mother.
Thursday, Sept. 14.—Invocation; Questions and Answers;
Milsam F. Tuesternan, of Portsmouth, N. H., to his friends;

ork. to her mother.

Thursday, Sept. '4.—Invocation; Questions and Answers;

Jiliam F. Tuckerman, of Portsmouth, N. H., to his friends;

and Louisa Ames, of Fall River, Mass... to her mot er;

corge Berkley, Bishop of Cloyne, Ireland; Frances J. Robin Monday, Sept. 18 -Invocation; Questions and Answers James Walter Walch, to friends in New Orleans; William James Walter Walch, to friends in New Orleans; William Dornison, of Beston, to his relatives; Edward Ambrose Clark, of Augusta, Me., to his grandmother.

Spirit-Communion-Verifications of bpirit-Messages.

We give below several notes which have reached as, going to show the reliability of the messages weekly given publicity to on our sixth page. Wo are assured that many others are recognized, but the parties are withheld from acknowledging the same by prudential reasons, springing mostly state of society as regards mental freedom and social status. We earnestly repeat the call we have so often made on our readers, that they should forward us such knowledge as they may possess regarding any particular message which may fall under their notice. By so doing, we shall be encouraged in the work, and an act of

EDITORS BANNER OF LIGHT-Having known, in the form, the late Adah Isaacs Menken, I am positive that her spirit was present at the seance deed there in person.

She was a Spiritualist for some time previous

to her passing away and some of her finest poems were given utterance to under most peculiar in-spirational impulses. My surprise at hearing her give testimony to her joyous life above was only exceeded by my gratification; for I have often hoped for some proof of the kind since I learned of her departure. I knew her well, and was glad to know of the many pure gems in her nature that few could discover beneath the lava of error which it was her misfortune to carry upon the Respectfully yours,
ELISE LOVELL,

200 Harrison ave., Boston, May 16, 1871.

The letter below gives instance of a plan which it would be well for investigators-as well as confirmed Spiritualists-to adopt, viz: to take the utterances of the spirits on our sixth page, and, as far as may be, prove them true by writing to the parties named, no matter if strangers or how far off they may reside. Thus can undenlable evidence be arrived at:

EDITORS BANNER OF LIGHT-In your issue of July 1st, 1871, is a communication from Henry Wisner, of Albany, Oregon. I, on reading it, addressed a letter to Mrs. Wisner, and received an answer, stating the message to be correct in every namewer, staring the message to be to reason very particular. The persons and their names were never heard of by me before I saw the message. I this is the duty of every one, knowing of the verification of a message, to send the same to the Bauner. I have long been a devoted friend of your paper, and a faithful peruser of its kindly and truthful teachings. your paper, and a factorial shall truthful teachings.

Mrs. Helen Remington,

10, 1871.

Silverton, Marion Co , Or., Aug 10 1871

The same message is verified by the wife of the spirit. Her words are those of gratitude for the truth thus bestowed on her. One such an occurrence amply rewards us for mouths of opposition and opprobrium. Though there he those who, like the rich man's relations in the parable, "would not believe though one rose from the dead," Mrs. Wisner is not of that class evidently:

Editors Banner of Light-I have just re-

ceived a communication through your paper from my husband, Henry Wisner, which I feel in duty hound to respond to. It was truly a source of unbounded satisfaction to myself, relatives and friends to read it, as it give us such good evidence of the truth of Spiritnalism; and I will have the latest the first benefits to the first benefits as it. now tell you wherein the evidence lies. First, he tells how long he has been in spirit-land; he says about ninetern months, which was true—it was between eight-en and nineteen months. Second, he speaks of being influenced by those we call dead, and of having knowledge of spirits' return-ing. That was true; he had been a medium for quite a white, and gave many good tests. He also speaks of parents, brother and sister, and wife. His parents are living, and he has but one brother and sister and wife, and no children; so you see that is also evidence. He also says he told us he would return and give us evidence of the beautiful truths of spirit communion; and he did often tell us that. Believe me, it was truly a the tomb and is fast returning to its mother earth.

—to know his spirit is free and permitted to revisit his earthly friends, bringing glad tidings from the Summer-Land, and lifting the dark well that hides us from the light beyond. Oh how my heart goes up in thankfulness to the Heavenly Father when I think of the great blessing he has bestowed upon us in allowing our loved ones to return, and in permitting us mortals to enjoy their aweet communion.

How dark the future must look to those who go and listen to an Orthodox sermon, and believe it all, hearing the minister place their loved ones in the lowest pits of torment and punishment just because they were not so organized as to believe the age, and that no one of his relatives has ever returned, and he is not afraid that they ever will.

The prayer he made at my bedside answered for this world, but it was an unsuitable thing, I find, in the other world. It required things that were flud." All we need do is to investigate, and give believed in it; but when my husband died, I started with a determination to flud out if there was truth in it or not, and I feel to-day that I have found it, and I thank the giver of all good that he has so graciously permitted the loved one to return, bringing such a welcome, satisfactory message from his angel abode, and placing it in by the unprejudiced light of reason. Good day, sir.

June 1.

Alice Appleton.

I want to tell my mother that it was I who message from him again. Rest assured your good medium has our heartfelt thanks, and you, also, for allowing him to find utterance.

Yours truly, NANCY E. WISNER. Lebanon, Or., July 27, 1871.

Iowa State Association of Spiritualists. Town State Association of Spiritualists.

This Association will hold its Third Annual Convention at Iowa Falls, Hardin County, commencing Friday, October 6th, at 10 o'clock A M, and continuing three days. As important business will come before the Convention, it is carnestly requested that all liberal minds in the State will come ort, and make its meetings the most interesting ever held in the State. Good speakers and test mediums will be prevent, and no pains will be pared to entertain and make comfortable friends from abroad. Speakers wishing to attend this Convention are requested to correspond with the President and Secretary, at Anita, Cass County

I. M. BLAKESLEY, President.

Convention in Hancock County, Maine. The Spiritualists of Hancock County, Mo. will held their Fourth Semi-annual Convention, in Elli-worth, Saturday and Sunday, October 7th and 8th, commencing at 10 o'clock A. M. A cordial invitation is extended to all to come and participate with us and help propel the car of progress,

Per order of the Committee of Arrangements.

Molbory Kingman, Secretary.

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

Spiritual Meeting. The friends of Sniritualism in Oneida Co., N. Y., invite these who reside in adjoining counties to meet them at Deansville, Oct. 14th, at 10 o'clock, for a two days' meeting. Let each locality be represented by one or more, for the purpose of organizing the central counties of New York into an association. Our friends there propose to provide for the speakers, mediums and friends to the best of their ability.

A. E. Doty.

Yearly Meeting at Richmond, Ind. Tenritualist, liberals and friends of progress, will hold their nineteenth Yearly Meeting, at Lyceum Hall. Richmond, Ind., on Friday, Saturday and Sunday, the 27th, 28th and 29th of October Glies B. Stebnins, and other good speakers, will be present. Lyceum Exhibition on Satu day evening. Friends of free thought are cordially invited to come.

Hannah A. Evans, Secretary.

Rev. Robert Collyer goes for churches having theatres of their own, which they can manage according to the Orthodox views they may have regarding such kind of amusement, and where they can consult the cultivation of the most sacred human instincts and moral principles.

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Twelve complete packages for ten dollars. "Cultivate the handsome wild-flowers of your own coun-

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Mediums in Boston.

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MRS. ALBERT MORTON, MEDICAL, Business, Test and Prophetic Medium. Letters as wered, \$2 00. Clairvoyant remedies sent by mail. Analysis of ores. No. 26 Hanson street, Boston. 1f-Aug. 19.

DR. MAIN'S HEALTH INSTITUTE, AT NO. 226 HARRISON AVENUE, BOSTON. THORE requesting examinations by letter will please on close \$1.00, a lock of hair, a return postage stamp, and the aldress, and state sex and age.

July 1.

MRS. A. C. LATHAM,

DEDICAL CLAIRVOYANT AND HEALING MEDIUM,
292 Washington street, Boston. Mrs. Latham is eminently encessful in treating Humors, Rheumatism, diseases of the
Lungs, Kidneys, and all Billous Complaints. Parties at a distance examined by a lock of hair. Price \$1,00. 4w*—Sept. 16.

DUSINESS CLAINVOYANT, in rear of 225 Tremont street, second door, Boston. Hours from 10 A. M. to 4 P. M. Will attend to calls evenings and Sundays. 4w*-Sept. 9. MRS F. C. DEXTER, Clairvoyant, Business and Test Medium. Examines persons by a lock of hair, heals by labing on of hands, Price \$1. 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-voyant Physician. Hours from 9 A. M. to 9 P. M. No 94 Camden street, Boston. 13w*—Aug. 5.

MRS. L. W. LITCH, Trance, Test and Healing Medium, 163 Court street, Boston. Circle Tue-day and Sunday evenings at 73 o'clock. W*-Sept. 23.

MRS. ELDRIDGE, Test, Business and Medical Clairvoyant, No. 1 Oak street, Boston. 4w*-Sept. 23. 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.
Michican: Jackson, Sept. 1st to the 13th; Albion,
Goognow House, Thursday, Sept. 1st to the 13th; Albion,
Goognow House, Thursday, Sept. 1st to the 13th; Albion,
House, Friday, Sept. 15th; Battle Creek, Potter House, Saturday and Sanday, Sept. 15th and 17th; Kaismazoo, Kaismazoo House, Sept. 18th to the 27th; Erree Rivers, Three Rivers
House, Thursday, Sept. 25th; Elkhart, Clifton House, Sunday,
and Manday, Oct. 1st and 2c; South Bend Dwight House,
Tuesday and Wednesday, Oct. 3t and 4th; Laporte, Garden
House, Trursday, Oct. 5th. 11, IliNOIS; Chicago, Matteson
House, Frursday, Cut. 5th. and 8th;
Elgin, Waverley House, Monday and Tuesday, Oct. 8th and
10th; Rockford, Hof'and House, Oct. 11th to the 15th; Joilet,
National Hotel, Tuescay and Wednesday, Oct. 17th and 18th;
Bijonlington, St. Nicholas Hotel, Thursday, Oct. 19th, and
balance of the month.

Invalids in the above places will have a rare opporturity to
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THE WEST.

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SECRET SOCIETIES AND M. B. DYOTT.

Our highly esteemed brother, M. B. Dyott, thinks we were wrong in our advice to young men to keep out of secret societies and make the world their country, to do good their religion, and thinks the latter can as well be accomplished in the societies as out, and, moreover, that that is the mission of secret societies, at least of three to which he belongs. He also very justly and very pertinently asks us what we know of secret societies. In this he has the advantage of us, as he has an inside view and we only an outside, he belonging to three, while we never belonged to one, not even to a church. Yet we may know a little of the public working from an outside point of view, and from general observation, and may be permitted to place our life experience in contrast with that of our brother. We have neverbelonged to one, and are as well satisfied with our life and experiences in that respect as our brother can be with his from his connection with thom. Here, then, our experiences may balance each other, while we admit that, personally, the country of our brother is the world, and to do good his religion.

Thus far we shall not differ, as we know and admit all Bro. Dyott claims for himself personally, but cannot withdraw our advice to young men to keep out of all secret societies that hind the belief and render partial the effort at human elevation and private or public charities. As we are called on for what we know on the subject, it is incumbent on us to give at least our reasons. Of the "Order of Progress" we can say nothing, as it has no historic record, and, for aught we know, may be faultless, although we have heard bad stories about it, as we have about every good institution and almost every good person, not excepting Jesus of Nazareth. Odd Fellowship, too, is young, and has never shaken its "hoary locks' at any enemy in Church or State, while Masonry may be taken as having a history ante-dating Christianity, if not Judaism; and we think history can be so far relied on as to warrant us in saying it has often defled both Church and State, and rescued its members from merited punishments, in spite of both with justice on their side. The Roman Catholic Church, (against which we warn all, both old and young,) whose charities are its saving virtue and have gained it much credit among its enemies, openly condemns Masonry, and gives ample reasons for its condemnation. As an outsider, we look on both institutions and are glad we are in neither, at this late day in life, hoping to die, as we have lived, a child of the world, and advise all others who have life's battles to fight, and feel strong for the conflict, to keep out of them. Leaving the public record of secret societies, which charges as much as it credits, or more, to them, we state what we have so often heard that we believe it to be true, and which is with us a reason why we advise persons to keep out of them:

1st, If a member of three secret sociéties was to see a fellow member of all three in distress, and another person equally, or more, deserving his aid, and could help but one, he is bound to help the fellow member of the three.

21, If he sees a fellow member of two secret societies in distress, and one equally, or more, deserving, who is a member of one, or more, he is bound to help his fellow to the exclusion of the

31, If a member of one or more secret societies sees a fellow member in distress, deserving, or not, of his assistance, he is bound to render the assistance in his power, as he is not bound to one who is not a member. This makes the society a brotherhood inside the great human brotherhood to which we all belong, and which we would make paramount to all orders and sociéties.

This seems to us to be a partiality in the human family not warranted in Nature, and which we would supplant only by a broader philanthropy and more universal charity. It is true, Nature has planted in us ties that make us partial, such as family and kindred ties, and various relationships, but whether this should or should not be the basis for forming other partial society ties of a secret nature, is really the question at issue. Shall we, or shall we not, extend the family ties to a large circle of men, or of men and women, some of them utterly unknown to us and utterly unworthy of our special charity, to the exclusion of more deserving persons, some within and some not within our acquaintance, and base this on a sccret brotherhood with branches in various localities? As a secret organization, and one into which the public have no-right to pry, is not the family circle sufficient and sufficiently extensive, and is not a larger one not only partial beyond reason and Nature, but dangerous in society when it has power to rescue its members from the courts of justice and the religious tribunals? It is from this broad view of the subject that we have given our advice against secret societies and churches, while we approve RELIGION and charities as cordially as any one can.

THE UNDER CURRENT.

Never, since the advent of Spiritualism, has there been so much tendency in the public mind toward recognizing both its phenomena and philosophy as at the present. While there is very little concert of action, and very little cooperation in efforts to extend it among its advocates, leading minds from all classes of society are approaching it and respectfully inquiring after the best of its literature, its best attested phenomena, and its ablest exponents. True, many of its earliest and ablest exponents have retired from its field of labor, for various reasons, and many new and zealous converts are coming into the ranks as exponents, often with more zeal than knowledge or wisdom, but earnest and faithful, who can learn as much from those they attempt to teach, as they can impart. This was the school we all learned in, and as we have no others, of course they must go into the work and qualify as they go along. The cause now requires many able minds to put it into a practical shape and make it educational and useful. Spiritualism is the power that must root sectarianism out of the schools, and, finally, out of the churches, leaving the former for the intellectual and scientific education, and the latter to cultivate the moral and religious nature without the authority of Bible or creeds. It is to this free religious phase we are already drawing thousands who hardly recognize us, or know the power that is moving them. We notice with pleasure, the clergymen at the funeral of Mrs. Robert Dale Owen endorsing all Mr. Owen had said, which certainly was coming over to our philosophy at

we have seen of late that the clergy are beginning to see the object and tendency of the public mind, and to also feel in themselves the pressing influence of the spirit-world, which is doing much of this work in its own way and time.

VILLAINY EXPOSED.

The Klamroth (Julian) swindle, which furnished the sensational article for the St. Louis dailies for of interest for the edification of the vast army of several days under the attractive heading of Spir- readers of the most influential Spiritualist journal itualism, and which we have before corrected, has brought out the following note from our esteemed friend, Hon. N. O. Archer, who was by the reporter of the Daily Times named as one of the Spiritualists who attended Julian's circles. The letter, which we cut from the Times, speaks not only for the Judge, but is, so far as we know the parties, all the connection there was in the whole affair with Spiritualists, or persons known as such in this city. The companies engaged in the swindle were anything but Spiritualists.

To the Editor of the St. Louis Times: In the report of an interview between Julian, alias Klamroth, and your reporter, he represents me as being in the habit of attending his scances. This is false. I never saw him but once, and then in company with three other persons, who, with myself, believed, from what we heard of him, that he was an adroit swindler, and we attended for the sole purpose of exposing him. The result more was held in Lycen than confirmed our convictions that he was prac-ticing upon the credulity of the Wileys for the purpose of getting their money, and I so expressed myself to the company present, warning the Wileys of their danger, which it seems was not heeded. Captain Kinsey, of the post office, and Dr. Hall, now under charges before the Medical Soclety, were present at the scance, and instead of advising the Wileys not to give the \$2000 to Klamroth, as he states to your reporter, they

Alimroth, as he states to your reporter, they earnestly urged them to do so.

The whole thing was such a naked and transparent swindle, that we could not resist the conviction that there was a conspiracy somewhere to defraud the Wileys of their money.

N. O. ARCHER. St. Louis, September 5.

SUNSTROKE.

A new theory of this disease has recently been put out by some eminent physician, which we think well sustained by facts. It is that the light and heat combined produce through the eye the deleterious effects on the brain, and that, if the eye be properly shaded and protected, the effect will in no case be produced on the brain as in ordinary sunstroke. This would seem consistent with the fact that, in Turkish baths and other cases of heated air, we safely bear a much higher temperature, with no such effects. We have also noticed, in our own case, that the first effects or symptoms of sunstroke are produced on the eyes, producing flashes of light and an impaired vision internally, with very unpleasant reflections from surrounding objects. It is also true that the effects may be partially or wholly averted by keeping something cool or wet on the top of the head during exposure; but this may produce its effect on the nerve of the eye, as well as on the whole

GOSSIP.

Over a column in the St. Louis Daily Times, of Sept. 5th, on the Wiley and Julian farce, furnishes street gossip for the hundreds who, as ignorant of Spiritualism as they are of the habits of the Esquimaux or reindeer, believe the reporter's heading correct which labels it "Spiritual Mediumship," when it is only Christianity gone to seed in Klamroth, (Julian) the ex-chaplain and the prayerful Wileys who were duped.

Mrs. F. A. Logan is lecturing quite successfully in Northern Wisconsin, or rather what was formerly called Northern Wisconsin, along the Fox and Wisconsin Rivers, where we scattered the seeds of social, political and religious reforms more than twenty years ago, and where the public mind is well developed, and able to sustain liberal speakers and mediums. We are glad to hear of the success of Sister Logan, whose perseverance is well worthy success. Her permanent, address is Genesee, Wis.

Matters in this Country and Europe. On Monday afternoon, Sept. 18th, the corner-stone of the nonument to be erected on Fing Staff Hill, (Common,) by the city of Boston, to the memory of the fallen soldiers and sailors of the late war, was laid with imposing coremonies, under the forms of the Masonic fraternity. The display included a large procession, consisting of the First Brigade, M. V. M., forty-eight Posts of the Grand Army of the Republic, the Independent Cadets, Ancient and Honorable Artillery Company, Boston Fire Department, and the State and City Company, Boston Fire Department, and the State and City Governments and Grand Lodge (Masons) of Massachusetts, in carriages. These, together with cavairy and artillery, (First Battalions), made a fine parade. Exercises on the Common began about half-past five and ended at seven, consisting of prayer by Rev. Warren H. Cudworth, singing by the choir and by the assembly, salutes from artillery, music by the bands, speeches by Gen. Robt. Cowdin and Mayor Gaston, and Masonic coremonies, under direction of Acting Grand Master Charles Levi Woodbury. The day was fine, and the city crowded with visitors.

The work of "accidental" destruction goes on all over the continent. In the curt language of the daily press, there was on Saturday, Sept. 16th. "a \$300,000 fire in St. Albans, Vt. a \$100,000 fire in St. Paul, Minn., and a \$250,000 explosion of powder in Ploche, Nevada," by which last a xpresons lost their lives and twenty-nine were seriously injured, many of whom are expected to die. No insurance on property.

By the explosion at a New York City, "union" torpedo factory, of some of the dangerous articles there put up, on Sept. 14th, a boy was killed, six men wounded, and the whole side of the building blown into the street. Sixty thousand of said torpedoes were selzed and empited into the Hudson river on Saturday, 16th, by Chief Gildersleve, of the Burcau of Combustibles of the New York Fire Dopartment.

The Park Place, Columbian and Crescent Hotels, with other buildings, at Saratoga Springs, N. Y., were burned Sept. 14th. Loss, \$200,000. The fire is supposed to be the work of an incendiary.

At Mobile, Ala., Sept. 14th. Coroner Paine arrested E. P. Byrague, United States Inspector of Boilers, and Hugh Barney and Bill Murray, owners of the steamer Ocean Wave, on the charge of manslaughter, in accordance with the verdict of the jury at the inquest rendered on the Ocean Wave, on the other buildings to the inquest rendered on the Ocean Wave, on Povernments and Grand Lodge (Masons) of Massachusetts

the charge of manslaughter, in accordance with the

of the jury at the inquest rendered on the Ocean Wave

of the jury at the inquest rendered on the Ocean Wave of disaster.

Prof. Mahan, of West Point Academy, of world-wide celebrity in science as pertaining to military matters, committed sucide by jumping overboard from the steamer Mary Powell, on the Hudson, on his way to New York recently.

Between five and six hundred dollars was subscribed at the recent meeting at Lincoin Hall, Washington, D. C., held under the anapices of the Woman's Reform Club—President, Mrs. Shearer—for the purpose of arranging the best means by which rescued women could be taught various branches of industry and fitted for respectable positions.

On Tuesday, Sept. 19th, a great fire broke out in Virginia City, Nevada, which destroyed the principal part of the place. Loss estimated at \$1,000,000.

Recently twenty-six convicts escaped from the Carson (Novada) State Prison, by overpowering the guards, all of whom were seriously wounded, and one volunteer killed, but subsequently recovered.

Lieut.-Gov. Denver was also knocked down and left for dead, but subsequently recovered.

Foreign advices are of a quiet nature, with the exception of reports that the failure of the new Customs' Treaty between Frace and Germany is imminent.

The French Assembly has taken a vacation, leaving matters in the hands of a Committee of Control of twenty-five-eleven members of the right, eight of the left and six moderates—who are to hold weekly sessions during the recoss.

The cholers is decreasing at Königsberg.

The cholera is decreasing at Königsber The irrepressible Dr. Livingston is reported as "now" safe

The French forts around Paris were surrendered by the Jermans on Wednesday, Sept. 20th.

The completion of the Mont Cenis Tunnel was celebrated by a banquet by the municipality of Turin, Sept. 18th.

THE BHAGVAT-GEETA.—This remarkable book, recently issued by S. S. Jones, of Chicago, has already reached its second edition. The Religiogian last Sunday, through her mediumship, were ready reached its second edition. The Religio-Philosophical Journal says: "We had no expectation that there would be such a demand for the work when the first edition was printed. and remain through the month of January, 1872 But it seems that everybody wants to read this wonderful book-the oldest book in the world; a book that contains the moral precepts as taught that time, and is only one of the many evidences | by Kreeshna-the Christ of the Brahmins."

WESTERN LOCALS, Etc.,

REPORTED FOR THE BANNER OF LIGHT. THE NATIONAL CONVENTION.

Learning that on Sept. 12th, 13th and 14th, the Eighth National Convention of Spiritualists would convene in TROY, N. Y., we journeyed to that city in order to take items

on the globe, the Banner of Light.

THE CITY.

Troy is a city whose reputed population is 50,-000. There are three dailies published in the place; also one weekly journal. Like any sensible traveler, we stopped at

THE MANSION HOUSE. kept by J. W. Stearns, a gentleman who understands his business. We were exceedingly gratified in finding that the house was

FULL OF DELEGATES. Dr. H. F. Gardner, of Boston, was there; so

was William White, publisher of the Banner of Light, and-well, we can't stop to mention all the brothers and sisters who made the Mansion THE CONVENTION was held in Lycoum Hall, which was tastefully

decorated. The number of delegates was quite large. They came from all parts of the country, There were familiar faces present-many who have been seen at all the National Conventions of Spiritualists. The evening session, Sept. 12th, was made deeply interesting by

ROBERT T. HALLOCK'S most excellent lecture on "The Relation between

Ancient and Modern Spiritualism," a verbatim report of which will appear in the Banner of Light.

HON, J. M. PEEBLES

delivered an able address on the general aspect of Spiritualism, taking strong grounds in favor of organization, settled speakers, and the necessity of a school wherein young media suited for the rostrum could receive that discipline and culture so essential to success.

THE LYCEUM EXHIBITION. Tuesday evening, the Children's Progressive Lyceum, of Troy, gave a public exhibition in Ly-

coum Hall. A large audience was in attendance, and everything passed off satisfactorily. BUSINESS. The most important matter that came before the Convention was the report of the Committee

on Lyceums-A. A. Wheelock, Chairman. The Committee submitted a report, the substance of which was, that all the organized bodies of Spiritualists in the country should resolve themselves into organizations to be called "Spiritual Progressive Lyceums." Many considered that such a course would effectually annul all that has been lone in the line of organization heretofore, being "A NEW DEPARTURE"

of too much limitation-so Mr. E. S. Wheeler and others said. The debate on this point was hot and heavy. The report of the Committee, together with the substitute offered by Mr. Wheeler, was finally referred to the Executive Board of the American Association of Spiritualists, with instructions which can be found in the minutes of the Convention.

During the ensuing year, the Executive Board will decide upon the merits of the original report of the Committee on Lyceums and Mr. Wheeler's proposition. Beyond doubt, the decision of this Board will be heartily endorsed by the majority of Spiritualists.

SENSATION NO. 1. Tuesday afternoon (13th), Victoria C. Woodhull,

of New York City, appeared in the Convention, and delivered an oration on "The Rearing of Children." She was much affected on taking the rostrum, and, in her introductory remarks, said: "I feel strangely in thus appearing before this "I feel strangely in thus appearing before this National Convention of Spiritualists. I did not know how I should be received. The voice of slander has been abroad in the world, concerning me; but my spirit guides have led me on. I am a Spiritualist; have always had spiritual experences since childhood. I thank you for this cordial welcome. It fills my soul with joy. I am encouraged to continue on in the great work of political and spiritual emancipation."

Victoria C. Woodhull then proceeded with her oration. She had perfect control of the large audience; the silence was deathlike-broken only by tumultuous tokens of approbation, as the lady claborated her ideas.

DR. H. B. STORER'S RESOLUTION, declaring that

VICTORIA C. WOODHULL honored the Eighth National Convention of Spiritualists by her presence and her address, was unanimously adopted.

SENSATION NO. 2 took place Wednesday forenoon (14th), when, as the delegates were electing officers for the ensuing year, Mr. Ed. Granville, of Bastimore, nominated

VICTORIA C. WOODHULL AS PRESIDENT of the American Association of Spiritualists. The

excitement was intense. DR. H. F. GARDNER, of Baston, was nominated, also one or two others;

Dr. Gardner receiving many votes for President of the Association. THE ELECTION.

It is no exaggeration to say that the stillness of death reigned as one of the tellers was called upon to announce the result of the election. When the declaration came that

"VICTORIA C. WOODHULL IS PRESIDENT of the American Association of Spiritualists." the excitement ran, as the saying goes, "mountains high.

The new President was then introduced by Mrs. H. F. M. Brown, the President of the Association for the last year, Mrs. Woodhull spoke as fol-

"I scarcely know what to say. I have been misunderstood in the past. Spiritualists, I thank you for the great honor that you have conferred upon me. I shall work for your interests. Executively considered, others—Dr. H. F. Gardner, for instance—would have made you a better Pres ident; but I shall do the best I can. So, let me say, in closing, 'By my works shall ye know me.' Applause.]

THE OTHER OFFICERS elected are as follows: Secretary—Henry T. Child, Philadelphia, Pa.; Treasurer-Levi Weaver, Baltimore, Md.; Trustees-A. A. Wheelock, Cleveland, O.; Mrs. Anna M. Middlebrook, -, Mass. CEPHAS B. LYNN.

Mrs. A. W. Tanner in Portland.

EDITORS BANNER OF LIGHT-You will pardon me, I know, if I call the attention of New England Spiritualists who desire to engage first-class fully equal to any lectures we have ever had in Portland; and so much pleased and gratified were the people, that she has been engaged to return Associations and committees who desire the services of good speakers will not regret it if they give Mrs. Tanner a trial.

In haste, yours, JOSEPH B. HALL.

The Eighth National Convention of the Spiritualists of America,

Held in Lyceum Hall, Troy, N. Y., Sept. 12th, 13th and 14th, 1871.

Reported for the Banner of Light

Pursuant to call, delegates assembled in Lyceum Hall, Troy, N. Y., Tuesday, Sept. 12th.
The President of the American Association of
Spiritualists, Mrs. H. F. M. Brown, called the
Convention to order at half-past ten A M and proceeded to deliver the following address of wel-

"I gladly welcome you, friends, to the eighth annual meeting of the American Association of Spiritualists. You may expect me to confess my unfitness for the place I am to occupy during this convocation, but you will learn the facts soon enough. If I fail in my work, it will not be my first failure, and your mortification will not be altogether a new experience. I may say, however, that there seemed good reasons for my election to that there seemed good reasons for my election to the office of President of the American Associa-tion. We hold to the equality of men and women; for seven years, men—good men—have presided at our national convocations. It was thought at our national convocations. It was thought wise to test a woman's ability to preside. Fow cared to be made a mere experiment. Your present chairwoman seemed the most available woman for the trial. Hence I am here. There is no great cause for alarm. There will not, I trust, be the need of more than ordinary parliamentary discipline. Ours is not a religious warfare, nor are we looking for personal agarandizement; we are we looking for personal aggrandizement: we are here to confer together, to learn, if we can, the safest and the surest way to establish the king-

safest and the surest way to establish the kingdom of peace and good-will on the earth.

Pagan China holds her yearly festivals. Before
the dawn of the grand gala day, old debts are
canceled, old hates wiped out, so that nothing
mars the festal day. Let us not be outdone in
good words and righteous deeds by the worshipers of "Joss." If the pecuniary balance be not
adjusted, we may surely leave behind old prejudices ill-will and whatever also may block the dices, ill-will, and whatever else may block the

nath of progress. The protal idea of our meeting is the communion of soul with soul, of world with world; but any hand any world will be welcomed that liams acted as Chairman. The question for the evening will strengthen the weak and that will help the human world on its way. We have no thunder holts to hurl at those who do not choose to walk by our lights, and we claim the right to worship was: "Is there any evidence that diseased action of mind and body is liable to be induced by spiritual mediumship?"

Mr. Williams opened the discussion by explaining the various forms of mediumship, dividing them into the several as we will, and to do our soul-work in our own

Various clans and cliques will be represented in this Convention. Let them come. Some will drop in to see if any good comes of believing in the ministry of angels; others will come to preach the living gospel which brings health, peace, sal-vation. The following persons wish to speak on the subject of children—of their education, etc.: Mrs. S. E. Warner, Mrs. V. C. Woodhull: any time will suit them. Peter P. Good and Eli F. Brown are prepared to speak on the Lyceum

Some will come who are weary; others will come bringing rest. Reporters are here, ready to give wings to our words. Some of our thoughts will go rough-hewn from their hands — others may be finely polished; so the scales will be balanced. The children are to be heard in this convention. Their glad voices and May flower offerings will bring back the May-time of our lives. Men and women are here, bearers of life's noon-time flowers and fruits. Age, 100, has come, crowned with snow-blossoms, and bearing the autumn sheaves. To all—to the weak and strong, the child, the man and woman-a cordial, hos pitable welcome!

May it be our blessed work "To make the world within our reach

Somewhat better for our living, And braver for our human speech."

Music by the Troy spiritual choir. Dr. H. T. Child read the official call of the Convention. Delegates banded in their credentials. The folwing committees were organized:
Business Committee—Benj Starbuck, N. Y.; A. C.

Robinson, Mass.; J. Edwards, M. D., Penn.; Sophronia E. Warner, Conn.; Rachel Walcott, Md. Committee on Resolutions-Newman Weeks, Vt. Geo. A. Bacon, Mass.; Susan C. Waters, N. J.; J. Edwards, Pa.; Sophronia E. Warner, Conn.; J. K. Bailey, Ind.; Levi Dinkelspiel Ky.; Lora S. Craig, N. H.; Ira Carpenter, N. Y.; John Frist, Md.; John Frist, D. C.; ————, Ill.; C. B. Lynn,

Committee on Lyceums-Betsey Sparhawk, Vt.; Or. F. J. Gurney, Mass.; Jennie Dixon, N. J.; Geo. D. Gleason, Pa; Ell F. Brown, Ind.; Levi Dinkelspiel, Ky.; Lora S. Craig, N. H.; T. G. White, N. Y.; E. G. Granville, Pa; A. A. Wheel-ock, Ohio; Sophronia E. Warner, Conn.; Wilson

A Committee was also appointed on Finance. The balance of the forencon was passed in so-

Afternoon Session .- Opened with an invocation retary then read a list of the delegates present. Mr. Starbird, from the Business Committee, then made a partial report, which was adopted. was followed by the annual report of the Executive Board of the American Association of Spiritualists, which was adopted. The Secretary then read an address from the Spiritualists of Salt Lake City, which, on motion of Dr. R. T. Hallock, was adonted.

This was followed by short speeches from E. S. Wheeler and others. Susan C. Waters, of New Jersey, made some very sensible remarks. Singing by the Troy choir.

The session closed with a general conference.

Evening Session.—The Convention was called to order by the President at half-past seven P. M.

The Convention then listened to an address from Dr. R. T. Hallock (which we have on file for publication.-ED.). Au address by Mrs. M. S. Townsend Hoadley closed the session.

SECOND DAY.

Forenoon Session .- At half-past ten A: M. the President called the Convention to order. Singing by the Troy choir. Invocation by E. Annie Hinman, Mrs. Mary Peebles then read a poem. Prayer by Rev. Mr. Harter.

Hon. J. M. Peebles then delivered a lengthy ad dress covering the general ground of Spiritualism, and the needs and necessities of the hour.

Mr. Eli F. Brown, the agent of the Association,

was the next speaker. He discoursed upon the Lyceum movement. A speech by Mrs. Sophro-nia E. Warner closed this session. Afternoon Session — After the usual opening pre-liminaries, the report of the Business Committee was called for. Mr. Starbuck, the chairman, made his report. Mrs. Victoria Classin Woodbull was announced as the first speaker. She met with a most cordial welcome, and her oration on The Rearing of Children" was frequently ap-

plauded. At the conclusion of her oration Dr. H. B. Storer, of Boston, presented the following resolution, which was adopted by acclamation: Resolved, That this Convention is honored by the participation, in its deliberations, of Mrs. Victoria C. Woodhull, patton, in the deliberations, of are. Victoria C. Woodensi, whose wise selection of the fundamental subject of reform has been fully justified by her able statement of its importance; and that our thanks are hereby expressed to her for the comprehensiveness, plainness of speech and true delicacy with which this eminently radical subject has been treated by her

treated by her. Mrs. M. S. Townsend Hoadley made a few re-Mr. A. A. Wheelock then submitted the report

of the Committee on Lyceums, which elicited a large amount of discussion. The matter was final-ly laid on the table until the next day. The announcement was made that the entire evening would be devoted to an exhibition of the Children's Progressive Lyceum of Troy.

THIRD DAY.

Forenoon Session .- The report of the Committee on Lyceums was taken up; it elicited a great amount of discussion, and at eleven o'clock, it was laid over until the afternoon. The Convention then proceeded to the election of officers, with the following result:

President — Victoria Claffin Woodhull, New

York City. Secretary-Henry T. Child. Philadelphia, Penn. Treasurer—Levi Weaver, Baltimore, Md.
Trustees—A. A. Wheelook, Cleveland, O., Anna M. Middlebrook, ----, Mass.

Afternoon Session.—The Convention took under consideration, once more, the report of the Committee on Lyceums. An exciting debate followed, and finally the report of the Committee, together with a substitute for that report offered by E. S. Wheeler, were referred to the Executive Board of the American, Association of Spiritualists, with in-struction for that Board to publish an address to the spiritualistic public through the spiritual press; and also, that that address should be print ed in tract form for gratuitous circulation-Dr. H. F. Gardner, of Boston, offering a motion to that effect, which was carried.

The Committee on Resolutions then reported a

engthy series of resolutions, which, after some iscussion, were adopted.

The Evening Session.—This session was devoted to speech making by Victoria C. Woodhull and others. Then the Convention adjourned sine dic.

Spiritualist Lyceums and Lectures. MEETINGS IN BOSTON.—Music Hall.—Free admission.—The fifth series of lectures on the Spiritual Philosophy will commence in this elegant and spacious hall Sinday afternoon, Oct. 1, at 2M PRECISERY. Mrs. Emma Hardings for four Sundays, to be followed by other speakers of known ability, among whom are Pfof. Denton, Miss Jennie Leys, Thomas Gales Forster, Mrs Cora L. V. Tappan, Mrs. Neille J. T. Brigham, and probably Miss Doten and Dr. Willis. Reserved seats for the term, at 810 each, can be procured of Mr. Lewis B. Wilson, Treasurer, 183 Washington street, or at the hall.

John A. Andrew Hall, corner of Chauncy and Essex streets.

—Test circle at 103 A. M., Mrs. Mary Carlisle, medium. Lecture and answering questions at 2% and 72 P. M., by Mrs. S. A. Floyd.

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

Bosron.-Eliot Hall .- At half-past ten o'clock, Sunday morning, Sept. 17th, a largely attended and unusually interesting session of the Children's Progressive Lyceum took place at this hall—the services being diversified by the introduction of a new banner march, and singing by Edna S. Dodgo, Maria Adams, Hattie C. Richardson and others.

Religio-Philosophical Club .- Abby N. Burnham, Secretary, reports that this organization met at Eliot Hall, Sunday evening, Sept. 17th, with a good attendance of members. and a large number of strangers who came to witness the exercises. In absence of President, Dr. Storer, H. S. Wil-

rious forms of mediumship, dividing them into the several classes as follows: physical, phychological, trance, inspirational and impressional, giving the highest place to the last phase, which, he said, usually includes those who, by reason of a well balanced mind, afford, in a normal condition, channel for the influences to operate through.

Mr. Norton believed the passive condition necessary to control from influences out of the body was dangerous, and so he repelled it whenever felt.

Mr. Battles, Dr. Webster and G. A. Badger united in saying that no fear should be experienced by those submitting themselves to these influences; all that was needed was that the individual should be actuated by good motives, as like would attract like. Fear was the child of ignorance.

"Although the question was one of interest, few present celt they could rightly participate in the discussion, as they were incompetent to judge of the effects, owing to their lack of experience and observation relative to mediumship. At this point a lively discussion arose relative to man's retaining his peculiarities after leaving the body, which was participated in by Messrs. Williams, Norton, Battles and others. Adjourned.'

On Tuesday evening, Sept. 19th, the regular weekly soclable was held at this hall; exercises-conversation, games and dancing: music by T. H. Carter and Miss Emma Fessenden, volunteers. A goodly number were in attendance. These meetings are intended for the better acquaintance of the Spiritualists of Boston and vicinity with each other, and are free to all friendly to the cause.

Temple Hall .- Entertaining and profitable meetings continue to be held at this place on each Sunday-also sessions of the Children's Progressive Lycoum-under the auspices of the Boylston-street Spiritualist Association.

John A. Andrew Hall .- The series of morning and afternoon meetings inaugurated at this place on the last Sunday of April, 1871, continues in the full tide of success at the present writing; in proof of which, the management-C. C. Huggins, President, T. R. Tripp, Vice President, and Samuel Carter, Treasurer-decided, on Sept. 17th, to inaugurate a course of Sunday evening meetings also, to commence, for the present at half-past seven o'clock; services-singing by the choir, and address and answers to questions, by Mrs. Sarah A. Floyd. The hall is situated at the corner of Chauncy and Essex streets, and is commodious and tasty, the fitting up being executed in a very convenient and beautiful manner. Over the platform are suspended portraits of Rufus Choate, "Harwcenia," Mrs. Floyd, and an

engraving of "Spirit Visitants." The services on the morning of Sunday, Sept. 17th, consisted of a circle by Mrs. Carlisle, at which several recogby Mrs. Abby N. Burnham, of Massachusetts, Next came singing by the Troy choir. The Sectory then read a list of the district. Stone. In the afternoon—at which time some six hundred were present-Mrs. Floyd replied to a communication which had been sent to her by five clergymen of Boston-which letter she had not opened or read, it having been mislaid at nome-but which was clairvoyantly rendered by the spirits when she was entranced. The authors of this document complained of the spiritual philosophy generally, saying that they had attended many spiritual meetings, read many spiritual platforms, and listened to many spiritual speakers, but had never yet derived from them any benefit or any proof that Spiritualists had any rites or ceremonies whereby they could dare to assume to worship the eternal God. They could not see what right Spiritualists hadjudging from what they had seen-to dedicate their hall (John A. Andrew) to God and the angel world, but thought Singing by the Troy choir. J. Jefferson Reilly, their teachings were only intended to "deceive the ignorant the young trance medium, was then controlled by and hoodwink the wise." The same subject was continued their teachings were only intended to "deceive the ignorant the spirits, and passed among the audience giv-in the evening. The influence through Mrs. Floyd said it was ing tests, Moses Hull making explanatory re-theology which hoodwinked the eyes of the pasters so that they could not perceive the spirituality which pervaded and flowed out of the religious assemblies of our faith. The God taught by Spiritualism was an infinite one, pervading all things-no sect could monopolize his private ear, he was ready to hear all his children, and at all times-and to him and the angel world were its tabernacles ever reared. The rules of life taught by Spiritualism were the highest known among men-the fact of individual responsibility for wrong doing; the necessary exercise of mercy, charity and love; the importance of the cultivation of purity of heart. The ministers were of opinion-as they expressed themselves -that the Children's Progressive Lyceums were miniature theatres for the ruin of the young, but the practical teachings inculcated therein, she thought, could be successfully compared with those of the Christian Sabbath school. It was useless for the clergy to oppose or misrepresent the gospel of the present hour. From the new Mount Zion of Spiritualism the glory streamed downward as from the old-the thought of to-day was better than the thought of yesterday,

and progression was the universal destiny of the race. As in the afternoon, so in the evening, Mrs. Floyd answered questions, and singing and music were furnished by Mrs. Minnie Stone, Mr. and Mrs. Marsh, and S. W. Merrill. CAMBRIDGEPORT .- Harmony Hall .- On Sunday morning, Sept. 17th, the Children's Lyceum assembled as usual, and the regular exercises were gone through with, together with

answers to the question, "What are light and heat?" In the evening, Mrs. Hattle Wilson (colored) addressed a good audience at this hall. She will speak there again, Sunday, Sept. 24th, at 71 P. M.

MILFORD .- Washington Hall .- Henry Anson reports that, on Sunday morning, Sept. 10th, the Children's Progressive Lycoum assembled at the usual hour. Speaking and reading took place, by Eva Wales, Freddle Read, Stella Worger, Minnie Wilson, Lilian Smith, Effie Adams, Netta Anson, Ida Hill, Minnie Williams, Mr. Eben Hill. Rev. S. T. Aldrich, of Marlboro', and B. D. Godfrey made some remarks. A song followed, by Mrs. Maria Masterson, R. C. Harrington and Miss Anna Masterson; after which, were distributed eight prizes to the scholars who had made the most improvement in reading during the past three months: three of one dollar each, and five of fifty cents each—said prizes being warded to Freddie Read, Effic Adams, Eva Wales, Minnie Wilson, Minnie Williams, Notta Anson, Stella Worger, Flora Cheeny. The exercises closed with the grand banner march,

Medium. Meeting at Madison, Me. Mediums and ecting at Madison, Me-All Mediums and "pirituallists who are in harmony withtue philosophy of Apiritualism in Romerset County and vicinity, are respectfully invited to meet at Barker's Hall. East Madi-son, Me., on Saturday, the 30th day of Reptember, at 1 o'clock P. M., for the purpose of a social circle and developing me-diums.

.413mes 1 fr Much in brief—the alphabet.

in which forty-seven took part."