

BOSTON, SATURDAY, SEPTEMBER 7, 1872.

free Thought.

DISCUSSION BETWEEN HEAD AND HEART, UPON PRAYER.

BY ALLEN PUTNAM.

INTRODUCTION .- The free thought and rigid reasoning of the age are extensively reaching the conclusion that unbending Law reigns in all departments and conditions of being; that an eternal Destiny is rolling all things on in an unchangeable course, and that prayer is little else than *imaginative beggary*. Possibly thought as free, and reasoning no less rigid, but from more comprehensive bases, may find provision within. majestic Law and controlling Destiny, that the outpushing of "sincere desire" shall mellorate one's condition, and lift him to a higher plane. Complex man nossesses emotional as well as intellectual faculties - he has Heart as well as Head: and these two are not always agreed as to what is needful to the amplest unfoldment and highest elevation of the whole man.

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Some time ago, I imagined a discussion be-^atween Head and Heart, upon Prayer; and, to define my thoughts more clearly to myself, committed it to paper. The very able and instructive article upon "INSPIRATION OR INFLUX," from the eminent anthropologiet, Dr. J. R. Buchanan, published in the Banner of Light, Aug. 10th, gave an inkling that rigid physical science may be pushing beyond her wonted bounds in a direction where she begins to find recondite brain organs whose faculties can fully receive their legitimate and predestined unfoldment only through acts of aspiration-through genuine prayer to something higher than self. The dawn of hope that exact science may yet discover and deal with brain or gans whose unfolding aliment is prayer, prompted me to re-read my manuscript; and as I perceive its tendency possibly may be to meliorate the hardness of scientific thought, I submit it to your disposal.

MR HEAD.-I, the head, state my positions thus: God-if there be any omnipresent God, surrounding, pervading, vitalizing, sustaining the vast universe, not only as one great whole, but also each and every one of its minutest points and particles-if there be such a God, he or it cannot be a person endowed with limbs and organs, and made into the form and shape of man, but must be some element or principle working through all Nature as uniformly, as unvaryingly as the sun pursues his course in the heavens, or as the force of gravitation acts; must move straight on in its majestic workings without variableness or shadow of turning. Therefore no prayer can avail to win its special favor or attention. As well ask the winter's sun to come bodily down from mid-heaven, and tarry with you, and warm your parlor specially, as to ask the unchanging God to give you any special help. That can never be.

The rain drops, and all favors, come upon the just and unjust alike. If there be one omnipo-

what your reason achieves, and the great, growing influence it is exercising. You are careful to do little to help me and mine out into the light, where the help we give to reason can be seen, and where we might become sharers in its fame and nower. How much, think you, could vaunted reason

accomplish in discovering, battling with and overcoming error, wrong, slavery and oppression, were it not prompted, urged on and sustained by my innate love of truth, right, freedom and justice? The most of reason's beneficent projects are suggested by me, and from me it gets its supplies and power.

I ask you, Bro. Head, whence your agents get their best incitements to action, and all their motive force. Should I shut off from you the waters which well up from the depths of my territory, what-what would be the condition of you and vours? You might have an abundance of most admirable engines on hand, but of what use without the steam? I have no wish to censure you, no willingness to quarrel; but I do wish you would help consciousness to take more observation of my possessions and my works, and bring up the many facts and truths which I and mine know, so prominently into view that they would nerforce, he scrutinized and wilghed in conjunction with what you learn from without. Were this done, reason would be better informed, and her decisions would be more broadly based, and more adequate to the safe guidance of the comnlete man.

Knowledge and guidance, pertaining to spiritual matters and spiritual life, connect very closely with my department of the mind, in which are located many important fountains of wisdom that are little appreciated, indeed, are scarcely known by the occupants of the head.

Truths flow into us-we sense them-we learn by intuition; and inspired by the spirit of latent truths we energise and elevate the occupants of the head.

You have said, brother, substantially, that an nfinite ear to hear, and an infinite hand to help, are impossible; and that, therefore, prayer must be unavailing. Yet I feel, and sense throughout all my being, the equivalent of a prayer-hearing and prayer-answering God. Thence I know there is such an one, and I tell you there is, and tell you also that genuine prayer is helpful.

MR. HEAD.-Brother Heart, I would like to put auestion here.

MR HEART -Put it.

MR HEAD -The question is this: What name to you give to this equivalent of a God? Is it Jehovah, Jesus, Allah, Manitou? which? or what else?

MR HEART .- In reply, I say, and say truly, that names-yes, that words, all words, belong exclusively to your department; and that whenever, as now, I have occasion to use them, I have to borrow from you. And your vocabulary is illy fitted to my use. It was made up by you and for your outside purposes; and it fails—lamentably fails to meet my needs. I care nothing for a name. If you require one, select for yourself; it is immaterial what word you take,

there find faculties belonging to both your and, faith and life. my essential selfhood, which can lay hold of and | Those facts and truths which the heart strongly get satisfactory knowledge of facts and trubs loves, the intellect strives to embody into the which no outward words can ever adequately em- creed of the head. Those persons whom the heart body or convey. Faculties, competent to this, do warmly loves, the intellect cheeriully devises exist within my domain. Such faculties-now ways and means to please and support. Those scarce observed-will become prominent in man, pursuits which the heart loves, the mind devotes when he shall drop his outer rohe and pass to the itself to with alacrity and perseverance. True, home where all verbal language is lost-where there is reflex action. What the intellect apwords are needless, because knowledge in all its proves the heart would be glad, because of such forms and varieties flows in and out through every approval, to love, embrace and cling to. Still, sense-responds to the call of every sincere dethe heart is not below the head in wisdom or sire.

Yes, Bro. Head, your mental philosophy, usually, is a covering too narrow to enwrap the whole man pray, rationally, expecting to have his man in-a bed too short to stretch him upon at prayer answered? Your quasi God has not been his full length. You magnify the intellectual and ignore very much of the affectional nature. The completely mystify the matter of its personality last analysis will find the intellect a servant of the affections.

MR. HEAD.-What? What? Bro. Heart, do you call me aud mine your servants?

MR. HEART.-I merely intimated, Bro. Head, that you will be subordinate to me when we shall leave verbal language behind us-when we shall necessarily dispense with, all your tedious processes of ratiocination, and all your protracted studyings and cogitations. Such things are very important here and now, and they pertain especially to your department. I claim no lordship yet, but only hint that changes are ahead, and that mutual frankness, generosity and justice between us are very becoming. My wisdom always limitedly permeates your

lomain-invigorates the energies, shapes the

the fact that it is so. Your own quotation from

do the finishing work.

It is anything, organized or not, in the Great aims, foreshadows the ends of the noblest efforts, Unseen, that_man can avail himself of to gain of the intellect. Much the larger portion of my spiritual light, spiritual growth, spiritual power, wisdom, however, is deharred access to the outer or any other good thing whatsoever, whether man. The faculties for selecting, combining and temporal or spiritual. To such a God, the higher enunciating words are all in your department; faculties in man which want and yearn for more and you and yours either cannot or will not put than this world of the outer senses can either ny wisdom forth with the fullness, clearness and give or take away-to such an Unseen Spiritual force that I desire, or that the highest good of man the higher faculties may pray, rationally believcalls for. ing that " the soul's sincere desire " can be felt on

souls.

At times-and now is one of them-your will to the other side of the screening veil-that it may belp me is good; you aid me all you can; and attract the sympathies and bestir the activities of please help me while I non-a your declaration listening angel hosts. One who dwells in the ever near and yet uneven is id of the departed has that "man is the bouded likve of destiny." That broad assertion needs qualification-needs consaid: traction. Cert inly I feel so, I sense inwardly

And we hover round when the hour of prayer Comes on at the close of even ; "Midst the hallowed family band we're there, And we bear these prayers to heaven."

nower. I, the heart, counsel man to pray.

MR. HEAD-Bro. Heart, to whom or what can

well defined. You leave it nameless, and you

by saying that it abounds in persons. Now,

plainly and to the point, where and what is your

MR. HEART .- It is here, Bro. Head; here in you,

n me, in all. It is in, below, around and above

all. It it everywhere. Man cannot he where it

is not. I sense it wherever I am or have been,

Such is my answer to the -yohere? And now for the what? It is the omnipre-

sont, all-pervading spirit-universe-both whatever

helps to constitute that universe and also all

things contained in it: it's one all animating prin-

ciple, together with each fiery spark of individu-

alized intelligence which that all-animating prin-

ciple has ever emitted, including also all the sc-

tivities of and emanations from the world of

prayer-hearing Gcd?

the deep seeing poet implies that man can choose whether he will or not rough-hew the framework The pervading intention of the preceding disof his structures, even though some divinity may cussion was to preserve the emotional part of man from being unduly, discarded by the intel-My wisdom is acquired where spiritual light lectual. Intellect alone does not grasp in all atilluminates-where spiritual perception learns tainable fullness such questions as the rationalimuch which you, Bro. Head, cannot see. Milnty of prayer, the existence of free agency and ly you, yourself, are only an eye discerning outkindred matters-does not bring to their considward objects and surface facts and principles. eration all the knowledge which the whole man Through me, you draw the very life of that eye, may possess concerning them. Once give to an which you are. Such an eye is purblind in the over-ruling God unqualified Omniscience embracing all things in the future-and logic will deep recesses of the inner-life.- My inward peninevitably evolve fixed fate. Part o however, distrusts the soundness of the conclusion; his love nature instinctively senses weakness somewhere-he may be unable to define that weakness-yet he is forced to more than suspectdoes measurably devise his ways; that man has yes, to believe that it exists, because consciousness daily and hourly testifies to his choice of ways, means and ends. All animals seem to be endowed with powers for free action within their Let reason and logic have free course and do reason is qualified to sit in judgment. Some wit- their uttermost in all legitimate ways. Let them nesses testify in the court where conscience pre: bring us down to "hard pan" as the basis of sides, whose processes of communication are un-discussion-but if they claim accurate and full knowledge of a divine attribute and power to deis not clothable in Reason's language, and cannot fine with absolute certainty what such attribute demands, the affectional nature may come forth and say that itself learns some things which outward observation and the intellect are too obtuse he may seem to her absolutely and in toto only a to discern; learns that some free agency does exist, and that too in full harmony with all the attributes of Deity, and it may say to isolated reason,

willing to let it do so. You seem quite proud of | cesses of my inmost realm, and see if you cannot liar wisdom, or peculiar influence upon man's | in fact, wrappin a double blanket of darkness that which was obscure enough before. The writer says:

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"It is evident that these productions are far from being the verifable arms or face, or person of a spiritual being; not a portion of the body now worn sternally by a spirit-friend, as is gen-erally supposed." "The beings of the higher life have by no means materialized themselves, but some chemical synthesist—spirit, of course-who can condense atoms and mold them, has efalways the person expected, or known even', but modeled from some individual departed from us, whom he could most easily represent under the circumstances. When these aggregations of othe-realized atoms do present a model which is unmistakably recognized, a great and valuable suc-cess has been attained."

But these offigies, if such they are, speak, and proclaim themselves spirits in form. They kiss our foreheads, they present flowers, they smile, sing and dance. Are they mere puppets, manipulated by some "chemical synthesist" to appear what they are not? And where, meanwhile, are the spirits-the originals of these counterfeit prosoutmonts? Are they responsible for the performances of these chemical creations, or are they ignorant of them? Who will throw light upon this matter so near to all our hearts?

A HOPEPUL INOURER.

COSMOGRAPHY: A Description of the Universe. NUMBER EIGHT.

Scientific.

BY LYSANDER S. RICHARDS,

At many places upon the earth's crust there are fissures or crevices extending through the rocky bed, due probably to some internal convulsion; these fissures are often filled by a tran-dike. One is visible in the quarries of the town I live in, Quincy. A large granito hed is cut into by said trap-dike, and it'is very probable that when the fissure was made a portion of the liquid molten mass occupying the earth's interior, was forced up through it and hardened in process of time into a trap-rock. The color of these rocks or dikas is often darh group, and they are somewhat similar to the common slate, except coarser grained and rougher, with the touch more like sandstone.

Basalt is a rock of similar description, of a more reddish and gravish black cast, and its chemical composition very slightly different: it occurs often in columnar forms, as at the Giant's Causeway and elsewhere. The Palisades on the Hudson are prominent representatives of trap in the United States. Both trap and basalt are extensively used in macadamizing roads on account of their. great hardness. The stream of lava ejected from a volcano often produces a light and porous stone, called pumice stone. All rocks of lava are in fact more or less porous. Scoria, a common variety, is very light and filled with large pores.

tent Ruler, even he himself must be ruled by his own inherent properties or forces; so ruled as to be ever self-consistent: so ruled that he cannot change the course of events. From everlasting, things-events-each and all. "were fixed and determined, and cannot possibly be altered." In that determination, man, as all things else, was made the bonded slave of Destiny; and Shakspeare said truly:

"There 's s divinity that shapes our ends, Rough-hew them as we may."

Such, Bro. Heart, are my views, God cannot MR. HEART.--I, the heart, am little accustomed to argumentation. My usual course is to announce decisions and give no reasons for them. your department, Bro. Head, and are so little man. used by me that L may bungle and consume much time in my reply.

An easy and not unusual way to contest your mind in one prolonged and most strenuous effort, positions is to flatly deny your principal facts, could never personify the boundless. No finite and let determination of our differences work itself out in the consciousness of each listener. You reason; I offirm. But to make a sweeping something different from that may very reasonahly be demanded of me occasionally.

guide and control the whole man.

the realm of mind, we yet have, to great extent, separate residences deparate spheres of opera-If the all pervading life p tion and methods of procedure.

Your location is conspicuous. 'You are in the and measured facts, clothe your conclusions in choice words, and enunciate them with definiteness and authority. You are, indeed, deserving of so much deference and trust, in man's everyday, outer matters, that I seldom, if ever, gainsay you when you speak specially to the outer life, or even when you handle creeds, dogmas or bald Theology. Such things belong with you on the surface, and you may keep them.

My own location is back of yours. You stand between me and the world without, and, generally, this keeps me very much in the background; so that much of what I. do, and very much more

MR. HEAD .- Excuse me, Bro. Heart, for interrupting again, but I wish to know whether your equivalent to a God is a person or not.

MR. HEART-It abounds in persons, Bro. Head. MR. HEAD.- Abounds in persons ! What can that mean? I want to know if there exists One Infinite Person.

MR. BEART.-Here, too, any word of your cramping language would but serve to hide a momentbe moved; man's destiny cannot be chauged; ous fact. I neither accept nor reject the word therefore prayer, of necessity, must be unavailing. person as applicable to that which is ever present with me, and gives me help when I ask aright. Were I to call it a person, you would instantly deem the substance a mere nullity, because you Therefore you may find me unskillful in clothing could not grasp, cramp, bind, mold, shape and knowledge in words; words belong especially to bring it to be, in all its parts, the semblance of a

> Both you and I, brother, in concerted action, and using all the vannted powers of the whole

mind can ever make the first step of progress toward any confine of the infinite. Such nowhere exists. An intelligent being of form and shape, denial of your facts is rather discourteous; and of stature and breadth and outline, with which you generally endow a person, such a being can-

not be infinite. If one vast personality be a need-At this time, I will depart from the simple, con- | ful attribute of a satisfactory God, then let imagcise methods by which I and my partisans have ination do her best; let her create the fairest, usually combated you, relied upon to keep me in | brightest, loveliest, noblest, the most majestic form my just position and to make manifest what is and face within her amplest possibilities, for the absolutely my proper nower in the realm of mind. embodiment of the heart's God; and to such let I feel that this change is not uncalled for; because the tongue supplicate and the affections gling. In-I perceive that you are getting to be looked up to fantile imagination does thus; and there is no as my superior in wisdom and in fitness to help harmful idolatry-no sin in that; but it is a helpful, natural, beneficial work. Such imaginings We rule in cooperation; and while each exerts may be helpful, needful to the best good of many more or less authority throughout all portions of in maturer life; and those to whom they are use-

If the all-pervading life possesses an omnipresent consciousness-conscious in itself of the consciousness of each archangel, angel, cevil, spirit, front of the cranium, and are the observed of all man, beast, bird, fish, insect, and whatever else observers. Your look is generally outward. Your has either animal or spiritual life, any where in all facts are gathered mostly from the outer world. the boundless universe, if there be in God such a You laboriously draw conclusions from tangible proximate personality as that, no finite mind can begin to take in the fact in all its vastness and to comprehend it. Facts may exist, and yet be unknowable by the most unfolded finite mind residng anywhere in all the vast realms of creation. I do not pronounce it impossible that the Infinite may have essentially one vast personality; but do say that any personality of the Infinite comprehensible by man, is the handiwork of man's imagination. Personify, or not, as one's needs'

and best good may require. Partially I evade your point, Bro. Head, and purposely, too; for why shall I divert your thoughts away from the substance, and set them to cogitatof what I prompt you and yours to do, the world ing the applicability of a descriptive term? I credits to you exclusively, and you seem quite | seek rather to incite you to explore the deep re- | seat of life in man-nor are they devoid of pecu. article referred to seems infinitely more puzzling; | sand years.

tion is far deeper than v thence know many facts which to your purblind vision are but fancies. Yet the God within me certifies them as facts; and in his name, and by his authority, I tell. you that man's heart some power of choice; that he has freedom enough to make him a creature of varied and vast responsibilities; that he is held responsible to a judge who holds court in the innermost room of that natural spheres. temple of the living God, in whose outer halls only

intelligible in Reason's halls. Their testimony be made definitely comprehensible by her consciousness even-much less by her logical faculties. So far as reson fathoms and compasses man, straw floating on the ever flowing currents of gen-

eral laws, while yet a more comprehensive wisdom, a deeper consciousness, knows more and better I appeal to the general consciousness-to men and women everywhere. In many a dark and anguishing hour, when reason could see no ray of light-could find no soothing balm, many of you mortals have sensed help compassing you about in the unseen; have sensed saving power in the realm of mystery; have felt and thence believed that prayer could be heard and answered. In times of deep distress, in hours of conscious helplessness, the heart often yearns for and gets such help as man and the outer world alone can never give. Whence that yearning-that prayer? From the head or from the heart? Can it be an outflow from the deliberate reasoning faculties? No. The rushings of the waters indicate a more gushing fountain-a more impulsive force. Jets from the lower depth of being stream up high above the common level of life's waters; they come from fountains which the intellect generally fails to recognize; whose properties reason's chemistry cannot analyze; whose elements do not becom factors in the problems which logic solves.

There are deeper depths in man than the in tellect usually fathoms, or science often deals with. Up from out such hidden wells there sometimes rush forces, which, with the voice of an indwelling God, bid intellect be still, and not obstruct the loves-those deeper, higher powersfaculties peculiarly taught of God, that intuitively sense His presence; that are themselves the hiding places of His power, and which now rush up to hold and help the soul in the hour when its crushing needs are upon it, and in which reason can find no way to help.

Prayer by the higher and inner faculties is natural and helpful. I, the heart, know this, My-teachings come from deep sources, and are entitled to much consideration. Out of the heart are the issues of life. The intellect is vivified tity thus representd. We see all there is. Aland set in motion by the fires of the affections though to my mind there are many difficulties atand the will. These have their home near the tending, this theory, the one advocated in the

"Go, teach eternal wisdom how to rule-Then drop into thyself; and he a fool! "

ALIVE.

When the wind-waked robin starts in the wood At the joy of the earth who escapes her bars, And the birches fluiter in breezy mood, And the quick brooks run and sing in the sun To some strain of the song of the morning star

When the gay rhodoras through the swamp Like a setting cloud of winged things All a quiver in purple pomp, And their green and gold the ferns unfold To the far heard murmur of hastening spring;

When trilliums nod, and the columbines Spread like flames through the forest gloom; When in open field the white-weed shines, And the birds and the bees in the apple trees Dart through skies of blue and of bloom;

When the whole bright orb is flashing along, With her cloudy gossamers round her curled, A thing of blossom and leaf and song— Still, I cry, is He far as the farthest star, Or living and pulsing across His world? larriet Prescott Spofford, in Harper's Magazine for August.

IF NOT SPIRIT-FORMS - WHAT ?

EDITORS OF THE BANNER OF LIGHT-I DOice in your issue of June 15th, an article on the Tangibility of Spirit-forms," by J. B. Loomis, which conflicts very strikingly with teachings previously given, and I think accepted by nearly all who credit the genuineness of the phenomena. The belief has become wide-spread that the forms seen at Moravia and elsewhere'are the actual spirit forms of our departed friends, maferialized in some manner to render them visible to our eyes. This involves the supposition that while we see a form, there is no other form anywhere else belonging to the individual spirit-en-

Coal was formerly considered a rock; it is now known to be of vegetable origin. One has but to visit a coal mine and be fortunate enough to find one of those walls that are frescoed, as it were, with fern and other plant impressions, to convince him of the truth of its plant-ancestry. In some mines, stumps of trees, standing erect, are found running through several overlying rocky strata. The carboniferous epoch was the great coal-making age. A large portion of the land surface of our globe was covered with vegetation, coal plants the most prominent. The continent at this age was subject to various changes; at times it would be high and dry above the water, and at other periods largely submerged in the ocean, in which condition the plants decayed, forming an extensive bed over the submerged portion of the continent. While lying in this watery grave, constantly decomposing, settling and becoming more compact, clay, sand and shells were continually washed over it, which covering its prevented to a large extent the carbon escaping from this decomposing mass, the same as in the manufacture of charcoal, wood is ignited, decomposed, sods or earth are thrown over the decomposing or burning mass, it smothers, the carbon is largely prevented from escape, and charcoal, pure carbon, the result. So does the earth, accumulating over the extensive decomposing coal plant bed, check the escape of carbon and convert the under mass into coal The continual accumulation of earth over it tends to harden the underlying bed by the over it tends to harden the underlying hed by the constant pressure the earth's weight gives to it. The sand constituting a portion of the earth de-posit, in precess of time is converted into sand-stone, hence a layer of sandstone is above the coal, the clay washed over and deposited on the sand hardens into rock as before described, and we have a layer of argillaceous shale; then shells be accentative blog washed over the bod and in we have a layer of argillaceous shale; then shells are constantly being washed over the bed, and in courge of time are consolidated into limestone. Thus we have in the coal measures, a bed of coal, overlying which a layer of sandstone, another of shale, and another perhaps of limestone. The continent by this time, after the lapse of thou-sands of years, is again elevated, soil accumulates over these layers described, vegetation starts, and here burst once more cover the carth, the contihuge plants once more cover the earth; the conti-nent is again submerged, another bed of coal is

nent is again submerged, another bed of coal is formed, and the process thus goes on. In the United States, these beds extend through Rhode Island, the central portion of Massachu-setts, Pennsylvania, half of Ohio, part of Ken-tucky, Tennessee, Indiana, Illinois, Michigan, Iowa, Minnesota, Miscouri, Kansas, Arkansas, northern part of Téxas and the Rocky Mountain region. During this age, the Appalachian range of mountains was cleared and newlons to this of mountains was elevated, and previous to this revolution all coal was bituminous, soft, but from this disturbance the coal east of the newly ele-vated range was deprived of its bitumen, and thus converted into hard anthracite, while as we proceed west of said mountains, the coal grows softer, first semi-biruninous, then biruminous. Through searching investigations by one of our Through searching investigations by one of our most distinguished geologists, it has been found that coal in Pennsylvania is gradually being made to day at the rate of one foot in two thou-sand years. Beds vary from one inch to forty feet in thickness, hence at the same rate of accu-mulation and solidification the thickest beds in forming must have occupied some eighty thou-sand years.

BANNER OF LIGHT.

VERMONT.

Quarterly Convention of the State Spiritualist Association, Held in Stowe, Friday, Saturday and Sunday, June 28th, 20th and 30th, 1872.

Reported for the Banner of Light.

Friday Morning Session .- The President not being present, the Convention was called to order by Dr. M. H. Hough-ton, of Stowe, one of the Vice Presidents, who gave the objects of the meeting, and stated that it was now open for remarks from any one who had a word to say upon any appropriate subject.

Dr. E. B. Helden related a test he received through Mrs. Geo. Pratt, of Granville, Vt., at a convention held in Stowe, four or five years ago.

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Father Wiley thought Orthodoxy was to be blotted out. It could not stand. It had been teaching a God of contradictory attributes. It had been teaching a God of infinite fore and a God of infinito wrath; and a house or a kingdom divided against itself could not stand.

A. P. Carpenter .- It is the testimony of such men that is demonstrating the truth of Spiritualism. I knew a woman who, on hor dying bed, had her vision opened, and she saw her spirit-friends. It was as real to her as the presence of her earthly friends, and it robbed death of all its terrors for her. She was not a Spiritualist. Her family were not Spiritualists; but it made S, dritualists of thom.

Mr. Knight -I know Spiritualism is true. It is not a matter of belief. The spirit is real; the material form is but a shadow.

Dr. M. H. Houghton .- I enjoy these love-feasts. I believe in the communion of spirits. We want to stir up the slumbering elements, and put our faith upon a practical working basis. Adjourned to 1 o'clock r. M.

Afternoon Session. - Charles Grane, Thomas Middleton and W. E. Parish were appointed a Committee on Resolutions.

After the conference, Dr. E. B. Holden was called to the stand, and addressed the Convention, being followed by Dr. M. Henry Houghton, who said we were here to promulgate Spiritualiant. We were Spiritualists, many of us, because wo had been visited and revisited by our friends who had gone befo e. But phenomenal Spiritualism was not the all of the matter. Spiritualiem means the emancipation of the whole race. We want the bables to have their rights, and the boys to have their rights. Spiritualism means that you should be freed from every servitude. The great need of the age is something that will do humanity good-some thing that will elevate the race. Adjourned to 7:30 P. M. Evening Section -- Mrs. Dr. Houghton and Albert Manchester were appointed a Committee on Finance. Wm. B. Parish and Charles Crane were appointed a Committee on

Business, to act with the Committee of Arrangements. Charles Crane .- Some of our friends have been lamenting that we are bound about by fetters; but I believe there are now in this country cleven million souls who have been emancipated from the chains of Orthodoxy, and fully believe in the communion of spirits. I have learned more from reading the communications in the Banner of Light than front all other sources.

Dr. E. B. Holden called up a resolution which he introduced into the convention at Chester, last January, and which was ordered to lie on the table. As the discussion on the resolution was extended through several sessions of the Convention, to its third reading and final adoption by a full house on the atternoon of the last day, the reporter has thought best to so arrange the resolution and the discus sions on it that they may stand in connection in this report, The resolution was as follows:

"Barras, The perpetuity and stability of republican in-stitutions depend upon the watchfulness with which we guard and maintain the inviolability of individual rights;

and, Whereas, Our Bill of Rights, made part of the Vermont Constitution by special adoption and incorporation therein, guarantees "that all men have a natural and inalicinable right to worship Almights God according to the distances of their own consciences and understanding, as in their opin-ion shall be regulated by the Word of God; and that no man ought, or of right can be compelled to attend any religious worship, or eroct or support any place of worship, or main-tain any minister, contrary to the digtates of his own con-science;" "and that no authority can or ought to be vester. In or assimiled by any power whatever that shall in any way intering with or full suprises of the rifes of religious wor-science in the full exercise of the rifes of religious wor-ship;" therefore. ship;" therefore.

Resolved. That to make the reading of the Bible or offering Resolved, That to make the reading of the Bible or offering up of prayedra in part of the regular exercises in our public schools is a clotation of our constitutional rights, since it compets disto support, religious worship by a tax upon the Grand List; and it is a direct blow at our requirican insti-tutions, since it restricts the freedom of conscience.

Realized, and it is thus many the duty of Spiritualists and liberalists, of whatever name, to use their influence overywhere and to labor without ceasing to banish the Bible and exclude all religious exercises from our public schools The subject presented in this resolution is one that most

intimately concerns us all. I have been watching the efforts of the churches in this direction for years, and have become thoroughly satisfied that they hode ill to the country, Events that have been transpiring at home within the past two years have awakened me to a liveller appreciation of the danger that threatens us, and stirred mo up to draft and introduce this

They are our friends, though they are opposed to Spiritualism. They oppose it because they do not know what Spiritualism is. Be charitable to them, and let us try to conrince them of the good of Spiritualiam by our works. Mr. Dunbar -- I do not believe any more than any of you

in having religion taught in our schools. I have had some experience as a teacher, and have had objections made against me because I was a Spiritualist. I am in favor of the resolution in the main, but might object to the wording of some portions of it....

Sahin Scott said he was in favor of the resolution, but de sired the members to wait till all the delegates were in, that there might be a large vote on the question. We do n't want the Bible in our schools. We don't want our children brought up in blind reverence for that book as we have been. L. B. Avery deprecated the use of harsh assertions against the Bible in debate, as such things had a tendency to repel our opposers who would otherwise be inclined to investigate, and lead them to turn from us in disgust. He believed there

were many truths in the Bible. Some further discussion occurred, participated in by Babin Scott, Charles Crane and Father Wiley, after which E. B Holden said : Before a final vote is taken on this resolution, I wish to relate an illustrative incident that occurred here. in the village of Stowe, in which a little girl, a dear little friend of mine, was the victim. The very plous teacher used to read a chapter from the Bible and pray every morning, compelling her pupils to get down, on their knees or bow their heads in ceremonious devotion. After the sorvices, she would question the children to ascortain whether they sald their prayers at home. The little girl's parents were Spiritualists, and because she would not say she said her prayers at home, her devout Christian teacher imitated the perfections of the God she worshiped by pouring out the vials of her holy wrath on her pupil's defenceless head. To punish her, she kept her in at recess, and retained her after school was dismissed at night. Her parents took her out of chool. They could not in conscience gend her to that teacher any longer. I tell you, friends, there is no middle ground on this question. We must either submit to this religious despotism, or exclude all Bibles and religious formu-

as from our schools. A, E, Carponter.-That reminds me of a circumstance that ame under my observation when I was traveling as State Agent of the Massachusetts Spiritualist Association. There was to be some public exercise in a school, to consist in part of recitations The little daughter of the friend with whom I was stopping, had learned a poem published in the Banner of Light. She had recited it to her teacher, and was asked where she got it? She said she found it in the Banner of Light, and her teacher would not permit her to recite it. she appealed to the committee, which was composed of one Spiritualist and two Orthodox Christians, and the result was, the piece was excluded. It did not contain anything bearing particularly upon Spiritualism, but it was taken from the Banner of Light! Let us purge our schools of religious dog

mas. I do not believe in teaching children what we know to be false. Thomas Middleton .- Why should the effort be made to continue the Bible in schools ? It is an old maxim that drown ing men will catch at straws, and it is a desperate effort of a

lrowning cause to get control of the minds of the rising ceneration. I shall vote for the adoption of that resolution Dr. M. H. Houghton -We ought to act on this resolution ntelligently. Though we may vote to exclude the Bible from our schools, we do not wage any war with the Bible There is a good deal of Spiritualism in that book. I would not introduce Spiritualism into bur schools. I would not introduce any religious teachings into them. I would have them entirely free.

Charles Crane .- It is not the Bible we object to so much s the dogmas which are taught from that book."

The resolution was called up for a third reading and fina action Sunday afternoon, and was unanimously adopted. O Saturday Mirning Session -Opened with conference, in which Mr. Knight, L. B. Avery, Sahin Scott, Charles Crane, Father Wiley, A. E. Carpenter, Dr. E. B. Holden and Bar ara Allon took part. At the close of the conference, the Convention was addressed by Dr. George Dutton.

The Doctor read a poom entitled "We are right, and you are wrong," and then-proceeded to speak earnestly in alvo cacy of the abolition of the doath penalty. I have been told hat Spiritualists do not practice what they preach. I have come to the conclusion that we are not much in advance o other neoble. I have inquight that in some resucute we are behind others. It is high time we had a diagnosie of the

disease called B,dritualism. He deprecated the want of union among Sulritu ill-ts for practical work, and urged that the cause he conside el as embracing all needed reforms. If we examine the fice of Nature, we find organization there; and yet we are, many of us, opposed to organization. It is my conviction that Spiritualism, as a new and promiout doctrine, will be reckoned with the things that were unless we put ourselves to practical work. Other de nominations are the better to-day because of the labors of

or medlums in their midst. I think I understand this mat to my thought, the worst despotism in the world is the

of driving fear from one soul, of drying the tears from the eyes of one of earth's sorrowing ones, in the course of my abors as a public speaker, if I have been the means of bringng comfort to one desponding heart, my labors have not been in vain. Oh, Spiritualists, there is a work for you to do. If you would bequeath a legacy to your children, and place them above the dogmas of a dark and superstitious age, lend a helping hand to upbuild the glorious cause you have espoused. Unless you are up and doing, the Christian churches will take the work out of your hands, and Spirit-

ualism will become a thing of the past. Already the churches are taking on more and more of Spiritualism, until there is more of liberalism in one sermon of to-day than there was in forty of twenty years ago. I rejoice that it is so, but I do not want my daughter taught Spiritualism so mixed up with Orthodoxy; and I believe my feeling on this subject is the feeling of every mother in our ranks. Let us strive to free our children from the curse of spiritual slavery, for, as one has said with groat truthfulness, "the greatest degradation is to be a slave and not know it." She spoke of the importance of woman's efforts in the reformatory work, and ended by carnestly calling on the liberal element to unite for practical results in the enfranchising of mankind. Singing by the choir.

Address by Dr. M. H. Houghton, on the subject. " The Vole. of Theology and the Volce of Spiritualism." At the close of the address there was singing by the

choir, when the Convention allourned to 1:30 r. M. Afternoon Session .- The usual time was devoted to conerence. At its close the Convention was addressed by Dr. E. B Holdon, after which Mrs. Lizzle Manchester favored the Convention with one of her fine improvised songs, and was followed by Mrs. Fannie Davis Smith with an address. "Nature to day," she said, " is one grand poem ; and we, catching the beautiful strain, would unite our voices in the divine anthem. Doubtless to those who are wedded to the faith of Christianity, we seem to stand on the borders of infidelity. Skepticism is the stepping-stone to knowledge; and he who has never doubted has never really believed. As John stood on the Isle of Patmos and saw the vision open before him, so the student may sit in the cottage as well as the palace, and receive the inapirations from the spirit-world. Our religion means work. There is an army of young men coming up who are subject to the templation of the wine cup and hounts of dissipation, and we need to work to surround them with influences that shall keep them in the paths of virtue. It is in vain for us to look to the churches to keep them from falling. Our houses of prostitution are patronized and upheld by the clergy, by the lawyers and the doctors, and the churches do nothing to lift the poor, degraded inmates and place them on a platform of solf respect, of remunerative work and happy industry. Christiani y is pledged to uphold the rum shops. The clorgymon are pledged to uphold the rum shops. . If the Spiritualists will not extend a helping hand to the poor fallen women, in God's name who will do it ? The American homos are festering with corruption, and who is going to purify them ? The longer we delay the work the more complicated will be the labor."

Adjourned to 7 p. M. Evening Session .- Conference. Thomas Middleton pro

sented the following resolution : Whereas. The price-of Freedom is "eternal vigilance," if no wan can possibly he free who is bound by the dic-tes of another's conscience and not, his own, either poli-

ates of another's consel Reached, That as Spiritualiets, while it is our duty to which an uncompromising warfare against the creat and dogmas of the past, so strenuously taught and insisted-upon, by both our political and religious teachers, and which for ages have bed the human family in bondage to a slavish fear, it is also our duty, in the spirit of love and kindness, to show them the better way, and to urgo it upon them by living such lives, ourselves, of virtue and the tag bonevelence, as Christ taught his disciples they should live, while he was with them, and without which he told them they were none of his. It is also our duty to ever hold the they be budy the should be free, themselves must strike the blow." ically or religiously; it is therefore, Resolved, That as Spiritualiets, while it is our duty to

W. B. Parish introduced the following :

Whereas, So-called Reform Schools, Ponitentiarles, jails and prison houses, have had their origin and birth in socta-rianism, were cradled in orthonoxy and nursed in hell, pro-

The author of the following is not known : Resolved, That it is not only the privilege but the duty of very person to question the infallibility of the Bibl'; and o ascertain by all means in their power, how the manu-cripts were obtained, and what reason there is for claiming that God walked and talked with men anciently and does at the present tin

On motion, voted to lay these resolutions on the table. . After the conference closed, the Convention was addressed w'Mrs. Lizzie Manchester:

The hours have swiftly passed since we came together to hold sweet communion with each other, and to learn someter of organization when I say that those who oppose it are thing more of the great truths of Spiritualism. It is not all opposed to tyranny-they are opposed to despotism. But, of Spiritualism that our dear ones who have gone before are here with us-that I know my mother is with me. Dear as despotism of the unorganized masses. But to return to it is to me, it is not all there is of our beautiful philosophy. the subject of the death penalty. Spiritualists, are gener- It is that it gives me nobler, grander conceptions of the ally informed on this subject. They believe it is wrong to divine thought. To me Spiritualism is the embodiment of all truth. It is the grand cause, and all that we see is the effect. As we contemplate the beauties of science and the noble ones who have brought it out, we are rapt in admiration of the power that produced it. Thanks to the noble souls who have labored in the past; thanks to the noble minds who have brought out those ideas which have been as foundation stones for us to build upon, that the angels might onter in and dwell with us. And the ages that shall come will bless the powers that have labored so faithfully in the cause of truth. But as we have looked around upor the world for the manifestations of combined action on the part of Spiritualists, we have had our fears; for we tell you that the forces of the enemy are marshaled to battle against this new-born light. Every effort that ingonuity can invent will be made to thwart your labors. Yo who stand listless and idle, rally to your standard before it is yet too late. All conditions around you are now being ventilated, and woman's sphere and woman's work are agitating the world as ever before. Talk not to us to-night, ye who consider that it is woman who turns the world into vain fashion : shoulder o shoulder we can turn it back again, and woman can be

and liberals throughout the country would be anxious to visit the place, that they, too, might

it impossible to ascertain who a tenth-part of our portraits are; and in moving from place to place, we injure or destroy, in a short time, those dear faces that are given us, and many are thus ruined, that otherwise would be valued beyond measure if the parties they were painted for could see them. Now this is all wrong, and a little money and much goodness of heart will entirely remedy the evil. I know of no nobler work that a little cap. evil. I know of no nobler work that a little capital could be put to than this collecting of these works of "love's labor"-spirit portraits-and placing them where they could be seen at the best advantage.

I have now worked faithfully and hopefully for some twelve years, in this phase, and now I am resolved that I shall not cease using my pen or pencil until some good, honest, liberal-minded man or woman takes hold of this proposition and deals justly and firmly with it.

Banner Correspondence.

Nèw York.

GENEVA.-Mrs. L. B. Chandler writes: Or our arrival in the beautiful village of Geneva, a few weeks since, we discovered that the Second Presbyterian Church had started a wave of agitation in this conservative community, by inviting Miss Sarah F. Smiley to minister to the prople in matters pertaining to the soul's salvation. We

were not a little amused to discover what a stretch of justice, and candor, and crushing of prejudice, it evidently was on the part of some good sisters to attend upon and listen to the public utterance of a woman. But though our thanksgiving was silent, it was none the less hearty, that through the dror of the sanctuary and the teaching of an apostle of the strictest evangelical type-the seal gift of a woman in common with her brotherwas preparing the way for an acceptance of wo-man's equality, and for the grander, nobler type of womanhood, which is the dream of our exist-

of womanhood, which is the dream of our exist-ence, and the nobler type of humanity which will be born of that womanhood. But great as was our rejoicing in this, we had occasion for sadness in an exhibition of evangeli-cal bigotry which came directly under our ob er-vation. The pastor of the Second Church had, in several interviews with an aged invalid, been forced to acknowledge that she gave evidence of vation. The pastor of the Second Church had, he had interviews with an aged invalid, been forced to acknowledge that she gave evidence of ripe religious experience and strong faith—that is usual. What a fine hobby the revivalists made is the was indeed a Christian "-but it seems that the of Light. I will never go without it, as long as I can raise the necessary sum to obtain it. the series of the suggestion of the pastor that Miss but a marked courtesy and consideration. No bint was afforded of a concealed intent to attack but a marked courtesy and counters and hint was afforded of a concealed intent to attack the views or disturb the mind of the slok one. The first salutation was therefore a surprise and shock to the feeble invalid, conveying as it did the implication that her faith was not sound be-cause not builded upon the "rock, Christ Jesus." When the invalid remarked, "I cannot bear agita-tion, and my views are clear and well established," Miss Smiley replied: "Oh, we only wish you to have all the comfort you can; we do not wish to disturb you." The rejoinder, one would suppose, might have been a whole sermon to her: "My might have been a whole sermon to her: "My cup is full and running over; what can I have more?" Why does not this assuming Christian-ity inquire into and observe the evidences of a the thread of meanming that only them the full life, instead of presuming that only through faith and joy. Martha Jones has, during a life of more than fourscore years, ordered her steps according

to her best convictions of right and duty. Early in her married life bereft of her companion, she monument of her judicious care and training, and an ornament and blessing to society. Her "chil-dren and her oblidtren's children rise up and call her blessed." toiled faithfully for her children, who are now a

For years subject to great and constant suffering, her form, naturally delicate, wrought into deformity by a severe spinal curvature, subject to paroxysms of coughing which rack her frame and well-nigh exhaust her strength, she maintains 7 and oyful spirit. The light of a soul full of peace, and in harmony with the convictions upon which her Alth rests, beams from her still animated eye. She enjoys the communion of invisible friends, and the unfoldments of Spiritualism have for years been to her a consolation and strength. Atter a period of weary suffering and silence, she said, "I must go by myself now; I feel my mother with me; perhaps she will give me rest." A re-freshing sleep followed, "If only she had be-lieved in Jesus this sleep would have been the sleep of 'his beloved." Her great trial is to wait her release. No impatience is manifest except the expression "How I wish I could be perfectly natiou." "I cannot understand the 'atonement," Atter a period of weary suffering and silence, she she says. "I cannot understand the 'atonement," she says. "How can I accept what God has not revealed to me? Sarely God cannot require this. I love the character of Jesus. I have tried to im-itate it." Is not Jesus the way the truth of the itate it." Is not Jesus the way, the truth and the life, to those who thus adopt and exercise the same spirit which he manifested? And must the cross lifted by bigots centuries ago be thrust by the bigot of to day between the soul and its divine source? When the cup is full and running overwhen the divine presence fills, energizes and com-forts, shall human assumption hold up a dogma and plan of salvation as the only title by which a soul may rightfully hold what it already posввяяев? WATERTOWN.-Dr. J. K. Bailey writes under date of August 9: May I again address your read-ers, dear Banner, and congratulate them over the rich and nutritious mental and sniritual viands weekly spread before them through the columns of the sparkling and glowing pages of your most excellent naper? Amid the variety ever found in the folds of the Banner, though much that we may not fully en-dorse or comprehend, is ever found much of inter-est, beauty, worth and wisdom, in a variety of expression, elucidation and co-clusion, that not fail to meet the varied demands of your thousouls of readers. Sympathetic chords in my soul are often vibrated by the relation of experi-ence, especially by the "weary pilgrim"—itiner-ating advocates of the "gospel of the angels," who sacrifice the "comforts of home," all worldly considerations of business interests and decent fuancial thrift, in obedience to the "call" of angel guides, with the assurance and in the hope that humanity shall be benefited and bettered thereby And a word upon this idea of being called to do the work each may undertake. Who shall be the judge? Shall it be those who may feel and say that the augels, as Spiritualists have it, or God, as Christianity claims, have made a poor selection the agent has mistaken his (or her) calling? Or shall each be a law unto him or herself, and go forward with the work demanded of them by those who inspire and push them out of ordinar business avocations and into the particular worl assigned to or chosen by them? Individuals are differently constituted, have differing capacity to receive and understand, as well as to propound and expound. Hence variety of talents, powers, intellectual and spiritual balances, as well as culture and capacity, are needed in the field of evangel, apostle or medium. No doubt every "pilgrim" in the cause of public labor is greeted with congratulations and compliments, as well, perhaps, as with cold criticism and scowls.

cold excuses or unkind rebuffs are often the avails of weary pligrimage in behalf of Spiritualism. The above reflections have mainly been induced Anxious to visit the place, that they, uo, under possibly see the dear face of mother, sister, wife or child, which might give them a silent though most eloquent confidence in the realities of a fa-ture life. The patrons of spirit artists have been waiting patiently for some way to be suggested by which they could be gratified; and so long as we artists are strolling up and down the land, we shall find it impossible to ascertain who a tenth-part of our

of these weary pilgrims would falter and cease to beat in the work of "angel ministry." After a tedious and patient and faith-straining pilgrimage Eastward from Chicago. I find myself in the beautiful city of Watertown, N. Y. Here and in this vicinity, I have found encouragement, and accomplished some (I hope) useful work. Many good and kind people, Splittalists, here and in many places I have visited en route. But I cannot enumerate and do justice to all; must be entirely impartial and just, according to my own estimation of such, if I speak; therefore, in mercy to you and your readers, in grateful or sorrowful acknowl-edgments to all-each according. to his or her own sense of merit and just dues-I name none, either to praise or censure; I withhold the long list of names which would otherwise encumber

list of names which would otherwise encumber your columns, to no practical benefit. Since I came into this State, I have spoken only at Lickville, Fulton, Tylerville, Watertown and Ray, in Jefferson Co., at the Wilson neighborhood. Hope to find work for some little time in this vicinity. May be addressed immediately at Wa-tertown, N Y. My permanent address is in care of Religio Philosophical Journal, Chicago, Ill.

CALDWELL, LAKE GEORGE. - M. Lenz-berg, writing July 30th says: This little town, with its beautiful mountains and lake, has such a peculiarly sweet and health-giving atmosphere, a peculiarly sweet and health-giving atmosphere, so particularly adapted to sensitives, that media quickly perceive and appreciate it. It is one of the finest summer resorts in the country; has four hotels. The largest is the famous "Fort Wm. Henry Hotel," and right onposite to it is "Car-penter's Hotel," formerly White's. Mr. J. H. Car-penter, the proprietor, is a good Spiritualist, and a gentleman who knows how to keep a good hotel on reasonable terms. I enclose the amount of his on reasonable terms. I enclose the amount of his subscription for the Bauner, and also my own, for renewal another year. Like many others, I can truly say, I would deprive myself of all luxuries, or even some necessaries, rather than do without the Bauner.

MINETTO .- A. F. Miller save, Aug. 15th: Two full days have come and gone since the date Plantamour fixed upon when the earth was to be

New Hampshire.

THE MISSIONARY WORK, ETC. - Again have I THE MISSIONARY WORK, ETC.—Again have I the pleasure of reporting another successful Con-vention holden by the Merrimao and Sallivan County Association, in the town of Bradford, N. H. When I say successful, I feel that I but echo the sentiment of every honest soul that favored us by its presence. Every session was well attended; several towns in said Counties were well attended and that cause a few brays well represented, and there came a few brave souls over from Cheshire County, to see the prosould over from Chesnife County, to see the pro-gress we were making, and to extend the hand of fellowship in the good cause. We were favored with the presence of B F. Richardson, "the blind with the presence of B F. Richardson, "the blind medium," whose intelligences contributed much to the meetings in the way of lectures and giving tests. Many who had never felt interested in these things before, after listening to his utter-ances went down from our place of gathering feel-ing "it was good they had been there." A. E. Newton dropped in upon us on Saturday morning. He gave us some excellent ideas per-taining to organization. His remarks were highly interesting, and his method and culture could not fail to please an appreciative mind. He introduced

fail to please an appreciative mind. He introduced his little book, entitled "Lessons for Children about Themselves," which, after perusing, we feel to commend to every Lyceum and home circle. It is just such a book as we have needed in our fam-ilies for the little ones all these years, and we feel to congratulate the author on his success. Many of your readers have been aware of the

fact that missionary work has been going on in -the Counties above mentioned since last Febru-ary. During the first three months, one agent was employed and kept at work; since that time, two

resolution. But little more than two year ago the churches found us a united and harmonious school district, working together for the best good of the children in the best known way. We had triumphed over the evils of small numbers, and a small Grand List, had, finished and furnished our schoolhouse in a manuer that we justly felt proud of. But that great vigilance committee of the evangelical churches. the Young Men's Christian Association, had, its watchful eves mon us and fust at the most favorable moment, when wo were reveling in a feeling of security, they made a raid upon us, and we became entangled in the fatal web of theology. - From that day we were doomed, split up into factions there was an end to harmony, and we were ruined beyond a hope of remedy, Prayers and reading the Bible were introduced into our school, and our beautiful schoolhouse was converted into a house of religious propagandism. Our money was taken from us in violation of our constitutional rights to support public worship, and no amount of sophis ITY Can make anything else of it. Now I go against our put lio schools being managed in the interests of any sect, or having any religious theories whatever taught in them. hope to hear a full, free expression of opinion on this resolution, and when we have spoken let us act. If we are to have this fight forced upon us we may as well begin it now, and "fight it out on this line."

A. E. Carpentor .- My experience has been almost as hard as Bro. Holden's. I used to teach in Connecticut. There they out ministers on the Board of Education. They insisted on reading the Bible in school, and I did it. I became a Spiritualist; it was found out, a school meeting was called, and I was dismissed. After this I had an application to take a school ; told the committee I wanted to have an understanding about this matter. I was a Spiritualist, but should not teach Spiritualism nor any other religion. Said he, We do n't want a teacher of that sort." and I did not take the school. I felt the spirit of persecution the year before, I felt it then, and I have felt it many times since. I feel deeply on this question. I believe in education, but I do not believe in forcing upon the minds of the children that book called the Bible. They cannot understand it .-- It is a book that no one can understand, and the schoolhouse is not the place for it. Christians would raise their hands in holy horror were the Mahometans to insist on having the Koran read in our schools, and yet Christians are doing the same injustice to the feelings of others.

I want the Bible banished from our schools. It has no business there. I am in favor of the resolution. I hope the Convention will adopt it, but not until they have talked about it. I hope it will be adopted by this Convention, and published in the Banner of Light, and wish it might be published in every paper in the land, that the people may know how we feel upon this question.

Thomas Middleton .- Twenty-four years ago, when Spirit ualism was first started, it was treated by the Christian world with ridicule and contempt. As it grew it attracted the attention of the churches, and they began to oppose it. They found it was getting to be a mighty power in the land. They hoped to stay its progress by instilling their doctrines into the minds of the young, and they sought to get control of the schools, but they failed to a certain extent. What next? They sought to introduce God into our Constitution. and they failed again. And now their main resort is in the Young Men's Christian Association.

Mrs. Lizzie Manchester .- I have been a teacher, and like Bro. Carpenter, have suffered from this religious pressure. I hope this resolution will be talked upon, and receive a full

Charles Crane .-- I am in sympathy with the remarks that have been made; but in presenting resolutions on this, we ought to be as cautious as in introducing them upon other subjects. There are many very good men in the churches who are honest and very carnest. In wishing to have the Bible read in school they do it for the good of the children.

take life. Now, if we would abalish the law of blood in this State, we must concentrate our efforts. Singing by the choir.

An address followed from Mrs. M. A. C. Heath. She had n ears for the future of Spiritualism, although some Spiritualists appeared to have at present, on account of ignorance of the scope and power of their new gift from the skies. The truths of sulpit communion which had been at work in all the past were better understood touly than ever before Old forms must yield to the advancing onlightcument of the nasses. She urged Spiritualists to beware of becoming bigots hemselves, and to feel in a friendly manner toward all truth.

Singing by the choir. Adjourned to 1:30 r. M.

Afternoon Session,-Conference participated in by Messrs ildfer, Middloton, Knight, Dunbar, C. O. Dodges Parish Houghton, Crane, Wm. Dolgo, Avery, Carponter, Dutton and Wiley, and by Miss Allen and Mrs. Paul. The confernce closed with singing by the choir, when the Convention was addressed by Mrs. S. Woods, of Burlington, who referred to the position assumed by Spiritualists as to salvation hrough individual merit rather than a far-off vicarious tonem int, and said the great lesson of the new philosophy was to teach men so to live as not to bring pain upon themelves or others by reason of violated law, whether moral o physical.

Song by Mrs. Manchester. Adjourned to 7 P. M.

Evening Session .- After the usual conference the Conven ion was addressed by A. E. Carponter. of Boston, prefaced by reading," Peter McGulra," from "Poems of Progress," by Lizzle Doten. We live, he said, in an age of thought. We are ready to hypestigate all questions of the time to discover whether there'is anything in them worthy of our consideraion. We ask questions of the religious teachers of the age for the proof of their affirmations. Because the church cannot answer, the people have turned from the church and are ooking toward the beavens for the light which is revealed hrough Spiritualism. We are Spiritualists because we dare to think. The loy which fills my soul because of the knowldge we have, cannot be expressed by anything short of infinite. As Spiritualists, we are not compelled to go to the Bible for proof of Spiritualism. We are not indebted to the Bible for the faith which we ailirm. We find that any sort of action on the part of mankind may receive a sanction in he Bible. We are not compelled to go to the Bible for our

witness-a witness that testifies in so many different direclong. We draw our inspiration direct from the great living ountain Bong by Mrs. Manchester, followed by Dr. George Dutton

) A. M. Sunday Morning Session .- The session opened with a very nteresting conference, which was closed by a song by Miss Sallies

n an address on the subject of physiology. Adjourned to

Dr. M. H. Houghton made an impressive prayer, and was ollowed in an address by Mrs. Emma L. Paul. Another ear has passed away, and again we meet to clasp the warm hand of friendship and listen to the teachings of angels and he sermons of men. All the structures of earth, whether of politics or religion, have been upreared by labor; but since he advent of Spiritualism into the world, many think, or seem to think, that we can receive the heavenly light without any effort of our own. But the blessed angels have sought out many who were adapted to the work of carrying the messages of love and truth, and sent them out as laborers in the field. As I once heard a Methodist minister say. ie heard a voice saying unto him, "Go forth and preach, or be damned !" so there has been no choice left us but to obey the high behest and go out over baths not always flowery, not always pleasant, traveling in weariness and needing the support of all our friends. If I have been the means

A. E. Carpenter followed Mrs. Manchester in some re marks that sent a magnetic thrill through the audience. Dr. Houghton moved a vote of thanks to the choir; to Mr. Keeler, the landlord of the Mount Mansfield Hotel, for the hospitable manner in which he entertained the delega tion to the Convention ; also, to the Vermont Central Rall. road, for their generosity in granting free return certificates over their road-all of which were enthusiastically carried. Dr. Holden said he should not feel satisfied to go away without taking the sense of this Convention on a resolution he introduced at the Quarterly Convention in Chester, last January, and which was heartily endorsed there. The reso lution read as follows:

he saviour of the world.

Whereas, In the natural course of events, our sister, Mrs. E M Wolcott, has been removed from the field of her labors in the earth-life, since the meeting of our annual convention; therefore, Resolved, That it is the sense of this Convention that, in

Relative, Find it is the some of this Convention that, in her removal, the Vermont State Spiritualist Association has lost one of its most faithful laborers, the cause of liberalism an earnest advocate, humanity a true woman, and her chil dren a devoted and self-sacrificing mother; and that the sympathies of this Convention are hereby tendered to the children and relatives of the deceased.

A. E. Carpenter moved that the Convention adopt the resolution, and a copy he furnished for publication in the Banner of Light.

The motion was carried with a hearty response, and the Convention dissolved, E. B. HOLDEN, Secretary.

> SPIRIT PORTRAITS. BY M. MILLESON.

EDITORS BANNER OF LIGHT-I am assured by the band of artists in the inner life, that they have succeeded in fulfilling very many of the orders that have been given to me by kind patrons during the last three years, and they also assure me that if these portraits they have produced, and are constantly producing, could be placed in a collection in some large city where thousands of eyes could behold them, the great and much wished for result of anxious hearts would be fully realized. Such a collection would soon become of

But somehow peculiarities or specialities of hu-man nature stand out in bolder relief with Spiritalists than with most other people. Hence if those who can and do prepare the way for public meetings in our work, do or do not happen to like universal interest; new likenesses would be con-tinually added, and portraits of near and dear spirit friends would be continually recognized by visitors; and such an intense feeling and interest would soon be established, that all Spiritualists the radius of the prevailing standard, therefore would soon be established, that all Spiritualists

have been in the field, and the pr in addition to the two agents-B. F. Richardson is to remain in the Counties under the anspices of the Business Committee. There seems to be a better appreciation of Association work than at any time previous. Under this arrangement, locturers can be procured at lesser rates, and we be-lieve it is going to bring the State (after the plan is matured) into a thoroughly working order. Some of the good Spiritualists in the Grauite State, who have been misinformed, have felt very unfriendly toward this movement, believing that this coper-ative plan was to build up a certain "hobby," and farnish work for a few "favorites;" but, dear Banner, in all love and humbleness of spirit, we would seek to dislodge all such ideas from the mind of every brother and sister interested in the Cause.

We organized our District Association: why? That the Spiritualists in their respective counties might become through organization working Spir-itualists, and capable of doing more. When the motion was made in the February Convention of missionary, it was voted down; and thus three individuals (the Business Committee) volunteered to engage and pay an agent for three months, supposing such a person could not obtain the reg-ular fee in places where meetings might be ap-pointed. As calls were more numerous than one could attend to, last May another missionary was set at work, the Committee being responsible for the remuneration. At our last meeting, the Conwention voted to ccoperate with the Committee. When similar associations can be formed in the State, and the same measures taken, every speak-er in New Hampshire will have an ample field to work in, and fair remuneration. Our aim is to build, and not to "destroy;" to throw a protection around our mediums and speakers, that they

homes during their itinerancy, and conveyed from none place to another free of expense. We desire to draw no "party lines." We only wish to set forth before the people of New Hampshire a declaration of ideas and principles that may establish in their locality a healthy, active Spiritualism. Then let us all, as workers, thinkers and believers, live for humanity. We have our own work to do, our own crosses to carry, and our own crowns to weave. Let us take up some noble thread in life, and in the loom of time seek to

weave some pure fabric for our own heing. May the mantle of Peace drop fold after fold over our hearts until all inharmony and discord is shut out, and we may catch from every human soul some strain to chime in with the glorious anthem the angels are chanting, of spiritual, in-tellectual and moral freedom. As ever, for truth, M. E. B. SAWYER.

California.

SAN FRANCISCO .- B. Shraff, a popular music teacher in San Francisco, who came to Boston to attend the Jubilee, sends the following items: Knowing that the Banner desires any information knowing that the Banner desires any information bearing on the subject of Spiritualism, I send you the following, which I learned from the parties themselves, while on the steamer from San Fran-cisco to New York, last June. A gentleman came

on board at Aspinwall, by the name of Y. H. a sea captain who had left his ship at Callao wait-ing orders. He was a native of Sweden, but lived in Maine. He told me that some five years ago he was on a long voyage of two years and four ne was on a tong voyage of two years and four months; and while making for the port of New York, the last few days out, a heavy gale sprang up (it was in the month of November) and the ship labored hard; but knowing his vessel was in good nondition. he gave the necessary orders to

SEPTEMBER 7, 1872.

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there is danger ahead!" He sprang quickly on deck, and looking about him, saw dimly in the darkness a ship close by, which he would have run into had it not been for the mysterious role, calling him. The man on the watch had fallen asleep. At another time a similar incident happened, but instead of hearing only a voice, he saw the man (or spirit) who called him. Heimme-diately followed it up on deck. It passed along to the stern where both men at the wheel saw it so distinctly they were frightened, knowing that as the ship had not been in port for six months, no strayper could be aboard and it must months, no stranger could be aboard and it must be an apparition or ghost. On the arrival of the ship in port, the captain mentioned it to the own-ers, who said, from the description given of the figure, it must have been that of one of their captains who was lost at sea. Singular as it may seem, this captain had never heard anything of Spiritualism until I conversed with him on the Bueil Smith, subject,

subject. I also made the acquaintance, aboard ship, of Mrs. T., from Hong Kong, Chiua, where she had resided for eleven years with her hushand, who was in business there. She told me that her hus-band's health being poor, two years ago she con-sulted a Chinese fortune toller, a woman whom one has head seen with her seavent search times she had seen with her servants several times, one of whom had told her that his father had spoken to him through her. Mrs. T— said she was surprised and confounded at the ac-curacy with which this woman gave her the history of her whole life. Looking over a pack of cards she told Mrs. T. that she was born in Eng-land but work to America whose suffer young land, but went to America when quite young; that she married her first husband without the consent of her parents; that she was then living with her second husband; had two daughters liv ing across the waters, one of whom was married and had two children; that she would lose her and had two children; that she would lose her present husband within two years; that she would return to the East, and many other things, all of which have proved true to the letter. The hard-est skeptic, I think, will admit that this "heathen Chinee" could not have guessed at all she told the lady. How then did she get at the truth, if spirits did not help her?

SACRAMENTO.-Mrs. P. W. Stephens, writing us under date of Aug. 9th, informs us that liberal meetings are regularly held at Pioneer Hall, on 7th street, with good results. The Spiritualist cause is also represented by both public and private ic inces in that city.

Maine.

PORTLAND. - Annie Gerrish-whose sister, PORTLAND. — Annie Gerrish—whose sister, Nellie, aged thirty-four, passed to her spirit-home July 27th—writes that, three years ago, when her sister, who was a medium, was in her usual health, she appear d to her in spirit, away from her physical body. It was in this wise: Annie went, up, into the chamber for something, and when she opened the door, she beheld the face and features of her sister floading in the air, her form being enveloped in a light, vapory cloud, and her countenance radiant with happiness. She gazed upon her for about one minute, then van-ished. Annie thought this incident was a fore-runner of speedy change; but three years clapsed before Nellie joined her dearly-beloved father in spirit-life. spirit-life.

AUGUSTA .- Thomas Smith sends, in detail, Audrow Morse, of Skowhegan. The girl had re-ceived an injury by a fall. The best physician in the place was called to her aid, but she continually grew worse, becoming a mere skeleton, and suffering great pain. By spirit direction she was taken to Mr. Morse, who knew nothing of his possessing healing powers—this being his first case. In two operations by laying on of hands. the patient was cured.

Iowa.

MIFFLIN.—Hiram Bickford, in subscribing for the Banner, says: We are new converts to this wonderful but only true doctrine taught—Spirit-ualism. Our doubter Flincheth and faither and supported the defects of his administration are no surualism. Our daughter Elizabeth, only fifteen years of age, has become developed as a writing and drawing medium. Some of her drawings are beautiful. We have also received many commu-nications from our departed friends, giving evi-dence of their identity and the immortality of the

u. We had a Spiritualist picnic in my grove, in June, and a glorious time we enjoyed. The good work has begun in this section, and we shall not slacken our efforts.

Massachusetts.

STONEHAM,-James W. Atwood remits four dollars to renew his subscription for the Banner, and says: The remaining dollar you may place for the benefit of your Public Free Circles-one of the institutions peculiar to this age, and one of the most beautiful. Indeed, words fail to entirely explain its importance in humanitarian directions especially, and therefore it seems to me all well balanced minds, (who can,) as they become acquainted with its uses, etc., should see to it that it is sustained.

Letter from Wendell Phillips to the Colored Citizens of Boston.

BANNER

BOSTON, MASS., 7th August, 1872. Wendell Phillips, Esg – Dear Sir : The under-signed, honoring you for your life-long devotion to the cause of human rights, request you to address the citizens of Boston and vicinity on the politi-cal issues of the day of such and vicinity of the political issues of the day, at such early date as may suit your convenience. With great respect we are,

Vian great respect we are, Yours very traiv, Rev. Alex. Ellis, pastor Rev. J L. Shreeves, of Joy-street Church, Lewis Hayden, Sergeant C. L. Mitchell, B. D. Lakuren, D. D. Lakuren, B. D. Jackson, Charles L. Remond, James M. Trotter, J. M. Olarke, Peter H. Nott, Richard S. Brown, William O. Nell, Elijah W Smith, Toomas Downing, S A. Hancock, Nathaniel Springfield, Darius M. Harris, James T. Still, Johnny Wolf, S. B. Johnson James McFarlyn, E George Biddle. Robert Johnson. Peter L. Baldwin, John H. Coker, Abraham Hughes, G. F. Graut.

SWAMPSCOTT, August 9th, 1872. (*ientlemen*-You ask me to address you on the questions involved in the canvass between Presi-dent Grant and Mr. Greeley. 1 thank you for the and there is build in

dent Grant and Mr. Greeley. I think you for the confidence implied in your request. Among you I see many who have been workers with me in the anti-slavery cause for years. My residence here makes it inconvenient for me to attend a public meeting in Boston; and, indeed, I think I can state my views more satisfactorily in a letter than in a public address. If you please, therefore, I will communicate with you in this way, rather than in the one you suggest. way, rather than in the one you suggest.

of course the first thought that occurs to you and me just now is, that one of your best, ablest and most watchful friends, Mr. Senator Summer, advises you to vote for Horace Greeley, and advises you to vote for florace Greeley, and be-lieves that your rights will be safe only in his keeping. I touch with reverent hand everything from Mr. Summer. I can never forget his meas-ureless services to the anti-slavery cause, and to your race. Whenever I read his words I read them overshadowed by the memory of his early and entire consecration to the service of impartial liberty of that zeal which has never flaged—that liberty, of that zeal which has never flagged—that watchfulness which has seldom been deceived of that devotion which has so rarely shrunk from any sacrifice-which no opposition could the and no danger appal. From such a counsellor I ven-ture to differ with great reluctance, and only after mature deliberation. I should hesitate to publish iny dissent if I were not sure that I was right, and that he was wrong-that the occasion was very important, and his mistake one which leads to

fatal results. My judgment is the exact opposite of Mr. Sumner's. I think every loyal man, and especially every colored man, should vote for Gen. Grant, and that the nation and your race are safe only in the hands of the old, regular Republican party. Some may ask how I come to think thus, when I was one of the few loyal men who protested, in 1868, against Grant's momination, and seeing that

I have so often affirmed that the Republican party had outlived its usefulness. Gentlemen, the reasons which lead me to my

present opinion, in spite of my former views, ought to give my judgment more weight with you. I am forced by late developments to my present position. You remember that in 1868 I emphatically denied Gen. Grant's fitness for the Presidency. Derided by the Republican press, I went from city to city, protesting against his elec-tion. In private, with Mr. Summer and others, I argued long and earnestly against the risk of put-ting such a man into such an office. At that time,

rise to be the indicate of the administration are no sur-prise to me. I may say, without boasting, that I prophesied those defects. I do not wish to hide them to day. I entirely agree with Mr. Sumner as to the grave fault and intolerable indence of the Administration in the St. Domingo matter, I. think the frequent putting of relatives into office highly objectionable; and the sad career of Web

highly objectionable; and the sad career of Web-ster is warning enough against any man in public life venturing to 'accept gifts from living men. These and other defects are no surprise to me. The eminent merits of Ger. Grant's administra-tion, are, I.confess, a surprise to me. His truly original, statesmanlike and Christian policy to-ward the Indians is admirable, and, standing alone, is enough to make him a statesman. His patience amid innumerable difficulties in our for-eign relations is wonderful in one head a soldier algn relations is wonderful in one bred a soldier. The aid the Administration has given to the industrial and financial prosperity of the country is a great merit. Gen. Grant's prompt interference for justice to workingmen in defiance of those abont him, relative to the execution of the Eight Abont him, relative to the execution of the Eight Hour law, I shall always romember. The crime of the Republican party in tolerating the Ku-Klux is flagrant. But the President and big immediate fixed decrease one construction

immediate friends *d* erve our gratitude fo their efforts and success in that matter. His services to the Fifteenth Amendment I shall never DANVILLE -Dr. Class. C. Peet, in remitting for a new subscriber, says: Spiritualism and the truths of the Harmonial Philosophy are on the increase in this section. I shall endeavor to see the section in the section. I shall endeavor to see to sector the section in the section is the section in the section is the sector to see the sector the section is the section is the sector the sector to see the sector the sector to see the sector the sector the sector the sector to see the sector the sector the sector the sector to see the sector to see the sector the sector the sector to see the sector the behavior whom as the first message, commending that measure to Congress and the country. The answer came back, "You are too late, Gen. Grant's message was finished before your note ar-rived, and the recommendation you wish is in it !" It still remains lamentably true that the colored man has no full recognition at the North and no adequate protection in the South-shame to the Administration and to the Republican partyl But their friends may fairly claim that during the last three years the negro has stradily gained in the safe exercise and quist enjoyment of his rights. I know the defects of Gen. Grant's administra-tion as well as any man. I think, distrustful as I was of him, I am able to see the good service he has unexpectedly rendered the nation. But no matter for those defects. At the most they are not fatal: and events have lifted President Grant not fatal; and events have lifted President Grant into being to-day the symbol and representative of loyalty. The conspiracy between Southern se-cessionists and Northern copperheads, of which, very naturally, Mr. Greeley is the tool, and, un-fortunately, Mr. Sumner is the indorser, and, I think, the dupe-leaves room but for two parties --those who are for the nation and those who are consist it. ngainst it I bate no jot of my brotherly regard and sincere esteem for Mr. Summer in thus bolding him de-ceived. The entire faith I have in his honesty of purpose obliges me to think him duped. The only wonder is, how this is possible when the South is so insolent and shameless in proclaiming her inso insolent and shametess in proclaiming her in-tentions. The South has long seen her mistake, and often confessed it. The Tribune itself makes this statement as late as June, 1871. That mistake was to contend for her ideas with muskets and outside the Union—leaving us the Government, and taking herself the part of a rebel. She has off en announced—in the last instance by the lips of Jefferson Davis—that the cause was not lost, and must be won by getting possession of the Government and leaving us in the opposition. Such is the present plot. That Mr. Greeley sees it would never prevent his alding it. That Mr. Summer does not see it is to me a matter of profound astonishment. At such a moment the regular Republican party becomes again the acregular Republican party becomes again the ac-cepted and only instrument of resistance, and Grant represents loyalty as Lincoln did in 1861. I do not care for his defects were they ten times greater. Chatham and Junius rightfully forgot even the infamy of Wilkes when he stood the representative and symbol of the rights of a British subject. Even if I accepted Mr. Sumner's portrait of President Grant-which in some sense is true, but in no sense is the whole truth-I should still but in no sense is the whole trath—I should still vote for him against a rebellion at the ballot box, to which disloyalty gives all the strength, and childish credulity all the character. To stop now for criticism of such faults as those of General Grant is like blaming a man's awkwardness when he is defending you against an assassin. In proof that the conspiracy I charge is real and no fiction, I need not cite Jefforson Davis's lots encode or the confession of Mr. Granewis a late speech, or the confession of Mr. Greeley's ad-herents. Every impartial man who comes to us from the South bears witness that the mass of Southern whites are wholly unchanged in opin-Southern whites are whonly unchanged in opin-ion, and ready for another revolt whenever the way opens. The wide spread organization of the Ku-Klux shows the same thing. That organiza-tion existed only because public opinion there cheered it on, and in suppressing it our Govern-ment had no tittle of help from the former rebels,

OF

All this was to be expected. It would be con-trary to history and experience were it other-wise. To put the slightest faith in the protestations of corperheads and secessionists, made only to get office, is building on a quicksand. With the ex-ception of Mr. Summer, no leading Liberal Repub-lican does really put any faith in these protesta-tions. Theirs is not a case of delusion. They are

and for the sake of office are willing to help it and risk the consequences. They know that Mr. Greeley's election means the negro surrendered to the hate of the Southern States, with no interforence from the nation in his behalf; that it means the constitutional amend-ments neutralized by a copperhead Congress, our debt tampered with; and our honds falling twenty per ceut. In every market. The Democratic mil-lionaire who is willing to risk this has already "hedged." He holds millions of Confederate bonds, and is plotting to make on them more than bends of to pay four times over for all he loses on enough to pay four times over for all he loses on the national securities, and then safely laugh at the small bondholders he has duped.

Observe that I count as Mr. Greeley's allies only the copperheads of the Democratic party. It is loose talk to say that he has joined the Democrats. Buch a statement is an insult to the Democracy. The exact truth is, he has joined the copperhead wing of the Damocracy-its worst element. They are his reliance.

abalitionists knew him only too well in the weary years of our struggle. He had enough of clear moral vision to see the justice of our cause. But he never had courage enough to confess his faith. If events had ever given him the courage, he never would have had principles for success. But for lack of ability he would have been the chief time-server of his age. I never knew till, now any of his eulogists so heedless and undis-criminating as even to claim that he was a sin-cere man. As for his honesty, for twenty years it has been a by word with us that it would be safe to leave your open purse in the same room with him; but as for any other honesty, no one was ever witless enough to connect the idea with his name.

Mr. Sumner trusts him as a "life-time abolitionist." This is certainly news to you and me. You and I know well, when abolitionism was a term of reproach, how timidly he hold up his skirts about him, careful to put a wide distance between himself and us. You will find few working aboli-tionists who stood in the trenches from 1840 to 1860 willing to trust the negro race to Horace Greeley. I can remember the day when he and his fellow Republicans quoted our criticisms upon with a clear conscionce. Judged by the files of the Take as contificates that they were no abolition-ists. We can give him just such a certificate now with a clear conscience. Judged by the files of the Tribune itself, there nover, was an hour when Horace Greeley could have been trusted with the

care of the black man's rights. No man has known better than he how to manufacture polltical and pecuniary success out of the convictions of other men. For himself he never had a conviction. Men contrast his former praise of Gen. Grant with his fault-finding now. Neither his praise nor his blame is of any account. Neither comes from the heart. Both are measured and weighed out with shrewd calculation for effect. Examine the files of the Tribune, and you will see that whenever mon's convictions on any sub-ject got a keen edge, Mr. Greeley was always ready to blunt them with a compromise. He is only acting now the part he has always played. Men laugh when some stirring and loyal sen-tence is quoted from the Tribune of 1862 or 1864, and Horace Greeley immediately proves that he did not write it. But you and L always know that three quarters of the loyalty of the Tribune was smuggled into it in his absence, or in spite of him. If his latters and Ammunications to Lin. bin. If his letters and communications to Lin-coln during the dark years of 1862 and 1863 are ever published, the world will see what you and I have always known—that he could hardly have aided the Confederacy more unless he had enlisted in its ranks or taken a seat in its cabinet. If, as Mr. Summer says, Mr. Greeley is a "life-time abolitionist," how comes it that, till within three years, Mr. Sumfer hardly ever got a kind word, and never had any hearty support from the Tribune? How often have Mr. Summer's friends beard him expatiate at length on this point! On the floor of Congress he has stood for many a

year, the incarnation of the anti-slavery move year, the incernation of the anti-snavery move-ment. But he has again and again complained that, instead of giving him any support, the Trib-une has constantly belittled his efforts and put obstacles in his way, cheering his opponents and carning at his measures, or at best, damning them with faint praise. My recollection of these well-grounded complaints is so fresh that I look at Mr. Sumner's plcture of Mr. Greeley with unfeigned astonishment. Even the supposed conversion of the Southern rebels is not so wonderful as that of the Tribune into a supporter of Oharles Sumner. Doubtless we could find a man who would, even if elected by rebels, still use them for his own purposes. And it is possible that, in rare mo-ments of exceptional courage or virtue, Mr. Greeley may dream of doing so. But in cool and sane moments he knows he is their tool, and is contented to be so. Every man of common sense sees that, of course, if copperheads and secessionists lift Mr. Greeley into the White House, they will claim—and it is now understood that they shall have—their full share in shaping the policy, and filling the offices of the Administration. They are no hundler by throw dit a barroin and sure for niting the onces of the Administration. They are no bunglers, but shrewd at a bargain, and sure to get good security for a promise. The corner stone of their policy is to repudiate owr debt, or assume their own. We shall surely hear that advocated. We shall probably see Jefhear that advocated. We shall probably see Jef-ferson Davis in the Senate, and certainly have his agents in the cabinet. No doubt he will be con-sulted in the construction of the cabinet. This is to put in peril all the war has gained. I am not ready for such an experiment. An old friend, now residing in Georgia, who stood, with rife in hand, in Kansas all through that fight, told me, just after the Cincinnati Convention: "Sir, before Grant arrested these twenty Ku-Klux in North Carolina, I never slept without a loaded musket at my bed head, and never ventured into the village unless fully armed. Since that stern interference in North Carolina, I, even afar off in Georgia, sleep and walk about as safe, careless and free as you do here." " If Greeley is elected, I suppose," said I, "you'll

LIGHT.

tions. Theirs is not a case of delusion. They are still living horrors. Beside the thousands who hypocrites, not dupes. They know well the plot, were starved there, hundreds still drag out weary and for the sake of office are willing to help it and lives in our streets, pois med all through by that

diers onjoy to-day all the rights they had before the war. Jofferson Davis and his fellow assassins -the real jailors of Andersonville and Libby-

"Shame on those cruel eyes That here to look on torture And dared not look on war '-

still live, unharmed, in peaceful possession of every right the law can give, except that of lifting their hands against the government which has re his reliance. I know some honest war Democrats wish to hange their base, and accept heartily the result of the result essary and becoming to preach to such a commu-

I know some honest war Democrats wish to change their base, and accept heartily the result of the war. All honor to them. But their place is not with Greeley, but with Grant. They fought at his side; there they should stand to day. I know it is hard to confess mistakes; but I prac-tice what I preach. If General Grant is set aside, who is offered us in his place? Horace Greeley. I need not tell you, my friends, what Horace Greeley is. We abolitionists knew him only too well in the weary years of our struggle. He had enough of clear moral vision to see the justice of our cause. But he never had courage enough to confess his faith.

rate our loyal graves with worse then empty core-monies if over them we clasp hands with still revergeful enemies. When parties and politicians betray us, do you rally, as you did before, and un-der the same great capitain, to save the State. If Grant is defented I am not sure we shall see traitors in the Capital parting the nation's raiment

and casting lots for its flag. But we are sure to see Cougress full of traitors, and in the White House their tool. Let every man that would avert that danger vote for Grant. WENDELL PHILLIPS.

SPIRATUALIST MEETINGS.

ALBANY, N. Y. "The First Society of Spiritualists" meets every Sunday. President, Dr. G. L. Ditson; Necretary, Bar-rington Lodge, Esq.; Treasurer, Dr. Ditson. ADBIAN, MIOH.--Regular meetings are held on Bunday, at 10% A. M. and T. P. M. at Berry's Hall, opposite Masonic Tem-ple, Maumee street. M. Tuttle, President. C. mmunications should be addressed to C. H. Case, Secretary, Box 164, Adrian, Mich.

ANDOVER, O. - Children's Progressive Lyceum meets at Morley's Hall every Sunday at 114 A. M. J. S. Morley, Con-luctor: Mrs. T. A. s. napp, finardian: Mrs. E. P. Coleman, Assistant Guardian: Harriet Dayton, Secretary.

Assistant Guardian: Harriet Dayton, Secretary. Boston, Mass.-See fifth page. ButDarport, CONN.-Children's Progressive Lyceum meets overy Sunday at 1 P. M., at Lyceum Hall. J. S. Shattuck, Conductor: Mrs. J. Willson, Guardian; Dr. Porter, Libra-rian; Edgar G. Splinning, Musical Director. BATTLK CUERK, MICH.-The First Society of Spiritualists hold meetings at Stuart's Hall every Sunday, at 10⁴ A. M. and 75 P. M. A. P. Averlil, President; J. V. Spencer, Secre-tary; William Merritt, Treasurer. 'BATTMORE, MD.- Lyric Hall.-The 'First Spiritualist Veducsian evenings.

¹ BAITHOBE, MD. — Lyric Hall. — The "Pirst Spiritualist Congregation of Baitimore" hold meetings on Sunday and Wednesday evenings. Lyceum Hall, No. 32 West Baltimore street. — The Inermontal Association of Apiritualists hold meetings in this hall. Wm. Leonard, President; Levi Weaver, Vice President; Julius Ellinger, Ceretary; Georgo Broom, Treasmerr. – Children's Progressive Lyceum No. 1 meets every Sunday morning at 9 o'clock. Levi Weaver, Conductor; Mrs. Rachol Walcott, Guardian; Daniel S. Armssrong, Librarian; George Broom, Musical Director. BROOKLYN, N. Y. — Brooklyn Institute, — The Children's Progressive Lyceum meets at the Brooklyn Institute, cor-ror Washington and Congord streets, every Sunday, at 169 A. M. A. G. Kipp, Conductor; Mrs. Adu E. Cooley, Guar-dian of Groups. Lecture at 72 v. M. by Mrs. E. F. Jay Bul-lenc.

iene. CHELSEA, MASS.— Granite Hall.—Regulsr meetings of Spirit-anilate are held every Sunday evening at Granite Hall. Tho best of tailent has been engaged. All communications for the Association should be addressed to Dr. B. H. Crandon, 4 Tremout Temple, Boston. Hawkhorn-street Chapel.—The Bible Christian Spiritualists hold meetings every Sunday in Hawthorn-street Chapel, near Bellingham street, 13 and 7. P. M. Mrs. M. A. Ricker, regu-har speaker. Scate free. D. J. Ricker Supit.

In speaker, Scale free, D. J. Ricker Super, CABBRIDGRPORT, MASS.—Children's, Lycouth meets every Sunday at 10³ A. M., at Everett Hall, Hydr-Jlock. Charles H, Gulid, Conductor: Miss A. R. Martain, Guardian: Mrs. Wm. Atkins, Assistantido: M. Andorson, Secretary: Mrs. Murray, Trensurer: Charles Wiggin, Musical Director; Mrs. D. I. Pearson-Assistantido. CharLesrown, Ass.—Neetings are held at Evening Star Hall each Sunday at 3 and 75 P. M.

MILFORD, MARS.-Children's Progressive Lyceum meets at Washington Hall, at 11 A. M. L.B. Felton, Conductor; Mrs. Cordelia Wales, Guardian; Mrs. Masterson, Musical Direct-or; Henry Anderson, Secretary. *Town Hall*, - the Millori Spiritualist Association hold meet-ings at Yown Hall the first and third Sundays of each month, at 2 and 74 P. M. L. B. Felton, President; J. L. Smith, Cor. Sec.

3

Inex at Town Hall the first and third Sundays of each month, at 2 and 5 P. M. L. B. Felton, President; J. L. Smith, Cor. Sec.
 MIDDLEBORO', MABR. - Meetings are held in Soule's Hall every other Sunday at 14 and 64 P. M.
 NORTH SCITTATE, MARR. - The Spiritualist Association hold, meetings the second and fast Sunday in each month, in Good Tempians Hall, at 2 and 6 P. M. Progressive Lyccum meets at the same hall on the first and third Sunday at 14 p. M. D. J. Bartes, Conductor; Mrs. Sarah J. Marsh, Guardian, S. A. BUTMS, M. C. Mortis, Secretary. Speakers encaged: --Mrs. S. A. BUTMS, M. C. Mortis, Secretary. Speakers encaged: --Mrs. J. A. BUTMS, Conductor; Mrs. Sarah J. Marsh, Guardian, S. A. BUTMS, and 27 L. P. Greenleaf, Oct. 13; Mrs. Junette Yeak, Get 24;
 New Your Curr. - (Joolfor Hall, --The Society of Progressive Spirituanists hold meetings every Sunday in Apollo Hall, corner Brodway and 28th street. Locumer related. May 5th, 1872, meets at 12 a. C. d. Thacher, Conductor; M. S. Strenger, S. C. Townsend, Secretary.
 Nature, M. C. Townsend, Secretary.
 Nature, Mars. -The Children's Progressive Lyceum frequence of Sunday 5th, 1872, meets at 12 a. C. d. Thacher, Conductor; Mrs. Sarah 5, A. T. C. Gatter, Conductor; M. S. E. C. Townsend, Secretary.
 Nature, Mars. -The Children's Progressive Lyceum meets in Lyceum Hall, at 2 and 5 r. M.
 New ORLEANS, LA. -The Central Arosciation of Spiritualists of Louisiana hold regular meetings every Sunday in on Spiritualist of Louisiana hold regular meetings every Sunday in Miller or Ioning at 2 a set stree. Thursday evenings are nevoted to conference and debate. Librar and reading-root at the same place. A Alexader, President; C. R. Minner Vree President; Dr. S. W. Milen, Treasurer; U. H. Stillman, 218 Camp street, Secretary.
 Now ORLEANS, LA. -The Central Arosciation of Spiritualist of Louisiana hold regular meetings every Sunday inornin a the same place. A levaler, tre

Colburn, Storeng, The have, Fronteslive Lyceum meets at Base6, MINE-Children's Progressive Lyceum meets at Bager's Hall every other Stanlay, at 10g A. H. Mrs. Mary J. Colburn, Conductor; Mis. Susle Thayer Curtis, Guardian of

OMANA, NEB .- The Spiritualists hold meetings in the old

ONAMA, NER.—The Shiftlunikis hold meetings in the old Congregational Church, under Reduck's Opera House, en-trance on 16th street, every Sanday. Conference at 2 e. H. Lecture at 74 e. M. Admission free. PourtAssu, ME.—The Spiritual Association meets regular by at Temperance Hall, 354 Congress street. Children's Sun day Inditute meets in the same hall every Sunday at 1.39 e. M. Joseph B. Hall, President ; Miss Etta Yeaton, Correspond ine. Secretary

M. Joseph B. Hall, President (Miss Etta reaton, Corresponding Secretary, Army and Nacy Hall, "Splritual Fraterinity meets every Sunday, at 3 and 7 w. James Furbash, President (Georga, C. French, Secretary, Children's lyce and meets at samo-place each Sunday, at 104 A. W. Win, F. Smith, Conductor; Mrs. Thomas P. Bigds, Guardian; Miss Abble II, Farrar, Sec-entation.

retary--4"L'SWOLTH, MASS.—The Splittualist Association hold meet-ings every Sunday in Leyden Halt. L. L. Bullard, President; Allen Bradbard, Treasurer, Children's Progressive Ly-cenn meets in the same balt. L. L. Bullard, Conductor; Sarah A. Bartiett, Guardian; Allen Bradford, Edbrarian; Mrs. Eydin Benson, Musican.

Lydia Benson, Musician, PUTNAM, CORN.-Meetings are held at Central Hall every sinchay at 14 r. M. Progressive Lyceum meets Sundays at 10 A. M. A. G. Smith, Conductor; Mary E. Dewey, Guardian, RENSELAER, IND.-- Society of Progressive Spiritualists; meet_every Sunday, in Willey's Hall, at 10 A. M. I. M. Stackhouse, Secretary.

Stackhonis, Secretary. RockPond, Lt., The First Society of Spiritualists meet in Brown's Hall every Sunday evening at 7 o'clock. SALEM, MASS., Lycrom Hall, The Spiritualist Society hold meetings overy Sunday, at 14 and 7 r. M. Walter Hards, President; Henry M. Robinson, Secretary; Mrs. Abby Tyler, Teasured:

Transurer. Goiddell Hall.- Free conference meetings are held by the Progressive Spiritualists every Sunday, at by p. M. SACHAMENTO, CAL.-Spiritualist hold meetings every Sun-day at 2 o'clock; in Pioneer Hall, 7th street. Mrs. P. W. Stephens, speaker.

Stephens, speaker.
 Spinnorright, MASS.—Spiritualist Association hold meetings every Sunday in Franklin Hall, at 2 and 7 p. M. Harvey Lyman, Secretary.
 Sr. Loris, Mo.—Lectures every Sunday in Avenue Hall, corner of 9th street and Washington avenue, at 11 A. M. and 7 p. M. Neuts free; collection for exponses.
 Srunkerpitch, O.—The Spiritualist and Liberalist Society meets at Allen's Hall every Standay, at 11 A.M. and 8 p. M. John P. Allen, President; K. Sarni, J. Lewis, Vice President; Mrs. Sarni, J. Lewis, Vice President; G.W. Dalle, Treasurer; George M. Taber, Secretary, Mrs. Addie L. Ballou will presk for three months, commencing June 24.

June 24. STOAMORE, ILL.—The Children's Progressive Lyceum meets at the Universalist Church every Sunday at 4 r. M. Harvey A. Jones Conductor: Miss Agnes Brown, Guardian; Agrippi Dowe, President of Society; Curtis Smith, First Vice, Presi-dent and Treasurer; Mrs. Sarah D. P. Jones, Corresponding and Recording Secretary. SAN FRANCISCO CAL.—Spiritualists and other Liberal Thinkers meet for Conference and discussion every Sunday afternoon at 2 ocjock, at Dashaway Hall, on Post sfreet. STOREMA, MASS.—Children's Progressive Lyceum meets

attermon at 2 o'clock, at Dashaway Hall, on Post street.
STOKERAM, MASS.—Children's Progressive Lyceum meets every Sunday at 1 P. M. E. T. Whittler, Conductor; Ella Spiller, Ganafdan,
TOFKA, KAS.—The "First Society of Spiritualists and Friends of Progress's meetsevery Sunday morning and even-ing. Lyceum meets at 9 A.M., hereness commence at II A. M. and 7 is M. President, Dr. F. L. Crane; Vice President, Prof. C. H. Haynes; Secretary, Wm. S. Peck: Treasurer, John V. Byron; Organist, Mass Allee Hall; Lecturer, T. B. Taylor, A. M. D. Place of meeting, Old Constitutional Hall, on Topkia, O. C. Meetings are held and regularspeaking in Old Masonie Hall, Summut street, at 74 p.-M. All are invited free. Children's Progressive Lyceum: In sime place every Sunday at 10 A. M. W. M. Smithers, Conductor; Mrs. Smith-ers, Guardian; Musical Director, Mr. Whiten.
Took, N. Y. –The Progressive Spiritualist Society, hold

Sunday at N. W. M. Southers, Conductor, Mrs. Smithers, Conductor, Mrs. Whiten.
 TROY, N. Y. -The Progressive Spiritualist Noclety, hold meeting every Soundy at Lyce uon Hall. No. 10 Third street, at 10 Å M. and ½ P. M. The Children's Processive Lyceum meets at 2 P. M.
 VILRLAND, N. J. -Friends of Progress meetings are hold in Plum-street Hall every Sunday at Lyceums and in the evening Pressilent, Mrs. Elten Dischman Y. Beer President, Mrs. Elten Dischman Y. Beer President, Mrs. Genology Sunday at Lyceum Plan, and in the evening Pressilent, Mrs. Elten Dischman Y. Beer President, Mrs. Genology New York, Segretary, H. H. Ladd; Corresponding Nerviries at 124 p. -M. Dr. W. Allen, Conductor; Mrs. H. H. Ladd Guardian; Lucius Wood, Musi-cal Director; Mrs. Ella Tanner, Assistant do. N. P. W. Tanner, Jd. rafnan; Henry Wilbur, Assistant do. N. Peak-ers desting teadhers and Society should write to the Corresponding Secretaries.

Illiaois.

you more names. I am engaged in treating the sick in the old, old way, by "the laying on of hands;" and many a suffering and infirm brother ness through the ever present and vitalizing power of spirit friends. and sister has been restored to health and happi-

> Written for the Banner of Light. TO PHEBE IN HEAVEN. Inscribed to Mr. and Mrs. William Smith.

> > BY LYDIA DAVIS THOMSON.

Gone from our home-from out our loving band, Where thou didst come to walk with us awhile; And we still linger here upon this strand, Longing in vain to greet once more thy smile-Gone from our home, and through the weary days We miss thy cheering voice, thy kindly ways.

No thought of evil e'er thy steps beguiled, While thou didst dwell upon the hither shore; But all too pure for earth-wert thou, our child, And so the angels back thy spirit bore, From all the mingled joy and pain of earth To that bright, radiant land which gave it birth.

While thou wert waiting, lingering day by day, Ready to go when thy life's work was done, Waiting to hear sweet sister angels say,

"There's rest for thee in Heaven, thou weary one,"

Thou hadst with them communion sweet, W deemed.

For oft in Heaven thy conversation seemed.

And ere the damps of Death had gathered o'er thee. While thou didst walk the shadowy valley

through. Thou whisper'dst us the joys that were before

thee.

Ope'd to thy gaze, but lost t' our earthly view. Thus thou art gone the darkling waters o'er. Just crossed the stream a little while before.

How oft some precious thought of thine we'll

trace, That through earth's joy and pain will live forever:

The Heaven-lit smiles that wreathed thy pallid face.

From out our saddened hearts be banished never-

Through cherished words thou'lt speak to us again.

And we shall know thou hast not lived in vain.

The land that once we deemed so far away, Is nearer now since thou wert called to go; Sometimes we think thou 'lt come to us each day. To guide us while we walk these shores below. Thus often through our tear-dimmed eyes we'll

888 Our darling still; an angel now have we. Byfield, Mass.

"If Greeley is elected, i suppose," said 1, you in load those revolvers again." "Never; I know, by Southern boast, what that election means. I'll never risk living in Georgia under Greeley; I'll sell out and come North." Such is the testimony of a loyal man in the South! That is how it looks in Georgia!

South! That is how it looks in Georgia! Gentlemen, I have another interest in Grant's election. The anti-slavery cause was only a por-tion of the great struggle between capital and labor. Capital undertook to own the laborer. We have broken that up. If Grant is elected, We have broken that up: It Grant is chected, that dispute and all questions connected with it sink out of sight- All the issues of the war are put beyond debate, and a clear field is left for the discussion of the labor movement. I do not count much on the recognition of that movement by the Republican Convention, though I grate-fully appreciate it. But I see in the bare success itself of General Grant the retiring of old issues

If Greeley is elected, we shall spend the next four years in fighting over the war quarrels, con-stitutional amendments, negroes' rights, State rights, repudiation and Southern debts. And we shall have besides a contemptions ignoring of the labor question. Its friends were at Cincinna-ti. The Convention scorned their appeals, and Mr. Schurz himself affirmed that labor was "not a live issue." President Grant means peace and opportunity to agitate the great industrial ques-tions of the day. President Greeley means the scandal and wrangle of Audy Johnson's years over again, with secession encamped in Washington.

The saddest line to me of Mr. Sumner's letter was where he warns you colored men not "to band together in a hostile camp, and keep alive the separation of races." The negro, robbed, tor-tared, murdered, trodden under foot, defenceless in unresisting submission—who has the heart to

Hall each Sunday at 3 and 75 i. M. CREVELAND, O.-The First Society of Spiritualists and Lib eralists hold regular meetings every Sunday at Lycenn Hall, 298 Superior street, opposite the Post Office, morning and evening, at the usual hours. D. U. Pratt, President; Lowa, Vice President; Dr. M. C. Parker, Treasurer; Joseph Hillson, Secretary. Children's Lyceum meets in the morning at Temperance Hall, 14 Superforstreet, C.1. Thatcher, Con-ductor; Miss S. J. File, Guardian; E. W. Olds, Watel man; George W. Wilssy, Tensurer; W. H. Price, Musical Di-rector and Secretary.

CARTHAGE, MO. -- The friends of progress hold their regular meetings on Bunday afternoons. C. C. Colby, President; A. W. Pickering, Secretary.

W. Pickering, Secretary. Cikeinnari, O.—The Society of Progressive Spiritualists hold meetings every Sunday morning and, evening in Thomp-son's Music Hall, G. W. Kates, P. O. box 568, Secretary. CLYDE, O. — Progressive Association hold meetings every aunday in Willis Itali. Children's Progressive Lyccum meeting in Kline's New Hall at II A. H. S. M. Terry, Conductor J. Dewey, Guardian.

Drs Moures, low A.—The First Spiritualist Association will meet regularly each Sunday at Good, Templar's Hall (Wess Side), for lectures, conferences and music, at 104 A. M. and 7 r. M., and the Children's Progressive Lyceum at 12 r. M.

P. R., and the Schnider of the Construction of Schnider (1714). DELAWARE, O.-The Progressive Association of Splritual-ists hold regular meetings at their hall on North street every Studay at 74 P. M. Children's Lyeven meets at 10⁴ A. M. Win. Willis, Conductor: Mrs. H. M. McPherson, Guardian. DEANSYLLE, N. Y. - Splritualist meetings are held the first and third Sunday of every month.

FOXBORO', MASS.-Progressive Lyccum meets every Sun-day at Town Hall, at 103 A. M. C. F. Howard, Conductor; Mrs. N. F. Howard, Guardian.

SITS. N. F. Howard, Guardian. GENEVA, O. – Meetings are held every Sunday in the Spirit anists' Hall, at 103 A. S. and 15 P. M. B. Welb, President; E. W. Eggleston, Secretary. Trogressive Dycentin meets at sume hall. E. W. Eggleston, Conductor; Mrs, A. P. Frishee, inardian; Mrs, N. S. Caswell, Corresponding Secretary; Martin Johnson, Librarian.

Martin Johnson, Lubraran, Пікопами, Mass.—Children's Lyceum meets every Sunday drennon at 2 o'clock, at Temperance Ifall, Lincoln's Build-ng. E. Wilder, 2d, Conductor; Ada A. Clark, Guardian. ng. E. Wilder, 22, Conductor; Ann A. Chark, Guardani, Hanwich, Pont, Mass., Thi, Children's Progressive Ly-commoets at Social Hall overy Sunday at 124 p. 8. (4) D. Smalley, Conductor; T. B. Baker, Assistant Conductor; irg A. Jenkins, Guardian; W. B. Kelley, Musical Director; f, Turner, Librarian; Mrsi A. Robbins, Secretary. Hangustering, PA., Tho, Spiritualists pold meetings every sunday evening, in Bar's Hall. H. Brenerman, President.

HAMMORTON, N. J.-Meetings held every Sunday at 104 . M. at the Spiritualist Hall on Third street. Mrs. J. M. Peehles, President; M. Parshurst, Secretary. Lycecum at ja. M. Merrill Parkhurst, Conductor; Mrs. J. M. Peebles. luardian.

inardian. KANSAS CITY, Mo. - Lyceum Hall. - The First Society of piritualists meets in Lyceum Hall. Mrs. S. J. Crawford,

KANNAR CITY, MD. — Dycam Init. — Inde First Source of Spinitualists meets in Dyceum Init. — Inde First Source of Spinitualists meets in Dyceum Init. — Inde First Source of Secretary.
 Good Templars' Hall. — Meetings are held in Good Templars' Hall, corner 8th and Main streets. J. L. Morton, Moderator; Dr. E. E. Perkins, Treasaurer; T. B. Johnson, Secretary.
 LTNN, MASS.—The Spiritualists hold meetings every 8un day afternoon and evening, at 3 and 7 p. M.; at Cadet Hall Lotrisvit.LE, KY. — The Young Prople* Spiritual Association meet in their Hall, corner of 5th and Walnut streets. Lectures every Sunday morning and evening at 1 and 74 o'clock, Children's Progressive Lyceum every Sunday morning and evening at 11 and 74 o'clock, Children's Progressive Lyceum every Sunday morning and evening at 1 and 74 o'clock, R. V. Snodgrass, Bresident; Mrs. Mary Jowell, Yice I resident; L. P. Benjumin, Conductor; B. Eby, Treasaurer of the Lyceum; L. B. Benjamin, Conductor; D. J. Dimeman, Assistant Conductor; Mis. Elvira Hull, Guardian; R. V. Snodgrass, Secretary.
 Low Rut, Mass.—The First Spiritualist Spelety meets in Weils Hall. Lectures at 24 and 7 p. M. Al. S. Plimiton; President; Jresident; Jresident; Mitterent, Children's Progressive Lyceum meets at 10% A. M.; John Marriott, Jr., Corresponding Secretary in Genes, Treasurer. Children's Progressive Lyceum meets at 10% A. M.; John Marriott, Jr., Conductor; Mrs. Mary J. Peerlin, Guardian, Lyceum Stressive Lyceum meets at 10% A. M.; John Marriott, Jr., Conductor; Mrs. Mary J. Peerlin, Guardian, Jr. Stressive Lyceum Meets at 10% A. M.; John Marriott, Jr., Conductor; Mrs. Mary J. Peerlin, Guardian, Jr., Kass.—The Spiritualist Spelety meets at 10% A. M.; John Marriott, Jr., Conductor; Mrs. Mary J. Peerlin, Guardian, Jr., Kass.—The Spirituality Spirituality hold meets at 10% A. M.; John Marriott, Jr., Conductor; Mrs. Mary J. Peerlin, Guardian, Jr., Kass.—The Spirituality and T. Parking J. J. Jing Mark J. J. Perlin, Guardian, Jr., Kas

dian. LA PORTE, IND. - The Association of Spiritualists hold meet-ings every Sunday at Huntsman's Hall. Lyceum at 103 A. M. Conference at 4 r. M. Warren Cochran, Cor. Nec. LONG LARE, MINN. - The "Medina" Society of Progressive Spiritualists " hold meetings in the North School-House the Gourth Sunday of every month, at 103 A. M. and 2 r. M. Mrs. Mary J. Colburn, speaker.

Mary J. Colburn, speaker. LAWRENCE, KAN — The Chi'dren's Prefressive Lyceum' meets every Sunday, in Eldridge Hall, at 3 o'clock P. M. A. B. Bristol, Conductor; Amelia R Bristof. Guardian; Mrs. Patridge, Secretary; Mrs Cutler, Musical Pirector; A. Jones, Librarian. Noclable every Thursday evening.

MANCHESTER, N. H.-The Spiritualist Association hold meetings every sunday atternoon and evening, at Music Hall. A. W. Cheney, President : W. E. Thayer, Secretary. MILAN, O.-Society of Spiritualists and Liberalists and Chil-dren's Progressive Lyccum, meets at 11 A. M. Hudson Tuttle, Conductor; Emma Tuttle, Guardian.

WASHINGTON, D. C. — The First Society of Progressive Spiritualitis meets every Stunday in Harmonial Had, at H.A. 8, and 73, p. M. John Mayhew, President, E. Burlingame, Vice President; O. R. Whiting, Secretary; Richara Roberts, Treasurer, Friends visiting the city will obtain all needed in-formation by calling on any of the above named officers. WONCESTER, MASS.—The Spiritualists hold meetings every . Sunday, afternoon and evening, in Horticultural Hall.

PUBLIC MEETINGS.

Maryland State Amociation. A Special Meeting of the Muryland State Association of Spiritualists and the first Quarterly Meeting of the Board of Trustees will be he'd at 30 clock, Sunday atternoon, Sept. 1st at Lyceum Itall, 92 West Baltimore street, Baltimore. Delegates will then be elected to represent this Association at the Ninth Annual Convention of the American Association of Spiritualisis, to be held at Boston, on Tuesday, Sept. 10th Each active Local Society and each Progressive Lyceum in the State shall be entitled to one delegate for each fractional

fity members. They will please scient delegates accordingly, and forward their names together with the number of mem-hers of the respective Society or Lyceum-to the Sceretary of the State Association, on or before 3 r. u. Sept. 1st. LEVI WEAVER, President.

GRONGE BROOM, Secretary, corner Bank and Wolf streets. Baltimore.

Vermont. The Annual Convention of the Vermont State Spiritualist Association, for the election of officers and transaction of sther business, will be held in Chester, at the Itali of Cole's Central Hotel; commencing on Friday, the sthe day of Septem-er, 1872, at half past ten o'clock in the forenoon, and contin-tionetheodox. g-three days

in three days. The proprietor of Cole's Central Hotel will furnish a free arringic from the depot and return, a free hall, and board for 125 per day. Free return certificates over the several divisions of the crimont Central Rational can be had by those who pay full and one way, on application to the Secretary of the Con-

fare one way, on application to the secretary of the Con-vention. Able speakers will be in attendance, and a good thue may be confidently expleted. A conflat invitation is extended to all, at whatever faith, or of no faith, to come up and Join with us hour social reunion and scarch after truth. Mpiritualists, impatrialist, filteness of free thought and free speech, let us come together to this "least of reason and flow of soul" that is preparing true, and in the true spirit of brotherhood and sisterhood take "sweet connect together." E. B. HOLDEN, Secretary D. P. WILDEEN, President.

Innual Meeting of the Connecticut State Association of Spiritualists.

ciation of "Aptritualists. The Connecticut State Association of Spiritualists will hold their Annual Meeting at the Spiritualist Church in Willi-mantic, on Saturday, Sept 7th, at 2 o'clock P. M., to 'closet of-deers for the year ensuing, to appoint delegates to the Na-tional Convention, to consider the proposition of several spifAkers to act as missionaries, and do any other business proper to be done at sold meeting. Speaking Sunday by E. S. Wheeler, at 2 and 5 o'clock P. M., as a speaker, Mr. Wheeler stands among the first in our rinks. Local Societies are re-quested to send delegates, and all friends of progress are in-vited to attend. Fice entertainment furnished to itends from abroad. G. W. BURMIAM, Scerefary.

Quarterly Meeting.

The Spiritualists of Rockford, Mich, will hold their next Quarterly Meeting at their hall at Rickford, Sept. 14th and 15th, commencing Saturday at 2 o'clock. The R+v. Mr. Stew-ard, of Kendsitville, Ind., is engaged as greaker. A cooldal mvitation is given to all. Friends from a distance will be pro-vided for. R. SNSRE, President. R. SRINNER, President. E. R. YOUNG, Secretary.

Notice.

The Henry County Quarterly Meeting will be held at Shef-field, Bureau Co., Ill., Sept. 14th and 15th. The friends will remember it is the annual meeting, and time for election of officers. All liberal people are invited to participate. Mrs. Mattie Hulett Parry is is be tpeaker. C II. Horr, Sec'y.

Three Days' Moeting.

The Spiritualists will hold a three days' meeting in Stock-ton Village, Me., communcing Fricay, the läth of September, and emling on Sunday, the läth. A general invitation is given throughout the State. Provision will be made for the and enume to the State. Fronteness, and enumeration the state. Fronteness, and enumeration of all. SEBRA CROOKER, Chairman Committee.

Contents of this Number of the Banner. First Page :: " Discussion between Head and Heart, upon Prayer," by Allen Putnam; Poem-"Alive;" "If not Spirit Forms-What ?? "Cosmography," by Lysander S. Richards, Second : "Vermont - Quarterly Convention;" "Spirit Portraits," by M. Milleson ; Banner Vorrespondence. Third ; Same continued; Poem-"To Thebe in Heaven," by Lydia Davis Thomson ; " Letter 'rom Wendell Phillips to the Colored Citizens of Boston ." List of Spiritual Meetings ; Convention Calls. Fourth and Fifth: Usual Editorial Matters, etc. Sizth: Spirit Messages; Obituarles; Prospectus. Seventh : Business Announcements. Eighth : "Editorial Correspondence," by Warren Chase, "Western Locals," by Cephas B. Lynn ; "Things as I Sce Them," by Lois Wais-

. ar in quoting from the Banner of Light, care should b. taken. to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents: Dar columns are open for the expression of free thought. when not too personal; but of course we cannot undertake varied shades of opinion to which our corrapondents give uttorance.

This paper is issued every Saturday Morn-ing, one week in advance of date. For Spirit Message Department see Sixth Page Banner of Light. BOSTON, SATURDAY, SEPTEMBER 7, 1872. Office in the "Parker Building," NO. 153 W SHINGTON STREET, ROOM NO. 3, UP STAIRS. AGENCY IN BEW YORK, THE AMERICAN NEWS COMPANY, 119 NASSAU ST. WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS. WILLIAM WRITH, LUTHER COLBY, ' ISAAO B. RICH, For Terms of Subscription see sixth page. All mall matter must be sent to our Central Office, floston, Mass. All letters and communications appertaining to the Editorial Department of this paper must-in order to receive prompt attention be addressed to LATHER COLEY. Business fotters should not be sent to the address of the Editor, but incarnably to WILLIAM WHITE & CO. Our New Volume and its Attractions. As we have previously stated, a new volume of the Banner of Light draws near-the 31st closing with the present number. We have in the past used our best endeavors to render to the reading publie a weekly supply of montal food which was

neither indigestible because of its too great solidity, nor unsatisfactory to the appetite because of its lightness or want of nutritious elements, How well we have succeeded the people alone must judge. And now for the future.

With the new volume we shall commence an ORIGINAL STORY

of great literary merit and marked interest, written expressly for ns by GRACE LELAND, (whose fine poetic contributions our readers are already familiar with) entitled

THE OLD ORGAN; THE WHITE SWAN'S DVING SOXG.

We shall give in the first-number. of the new volume, in addition to its many attractions, a fine poem, entitled " True Lives," by CORA L. V. TAP-PAN. This was addressed by her tome few years ago to Mr. Isaac and Mrs. Amy Post, of Rochester, N. Y., on the occasion of the author's leaving them after a brief visit to their pleasant and hospitable home. Bro. Post, recently deceased, has ascended "the shining pathway rising fair and clear," while his widow, cheered by the bright assurance of spiritual revelation, is comforted indeed with the knowledge of "a home of beauty, ever drawing near," where she shall meet the companion of her earthly pilgrimage.

BANNER LIGHT. OF

"They have Moses and the Prophets: Let them hear them," was the stolid comment of Father Abraham in the parable, as bending from the summit of a fleecy cloud with the in- Methodists in certain open-air localities, we should fant like (?) Luzarus in his bosom he scanned the wide pit of eternal ruin, red with the fires about time to expose some of the insane mumof godly hate, and chuckled at the "great gulf mery that goes with the different branches of the fixed; to that they which would pass from " thence could not. To his patriarchal ear (adding to the pleasures of his grand estate in the gatherings ourselves, whether for purely social heavens, as we are assured by the church dignitaries of this and other times) had come the pitcous wail of a poor sinner, who after asking only the boon of a drop of water to cool his parching tongue and being refused, had yet humanity enough in his heart to put up a petition for his five brethren yet on earth, that Lazarus might be sent to warn them, "lest they also come in to this place of torment;" and this was his pitiless answer. Here we have a picture from which the finer qualities of our nature recoil-a God of wrath and unforgiveness, and a patriarch and saint whose heart has been miraculously changed to stone. The example of Dives towers, above them in ineffable grandeur, to the mind of the philanthropist, for whatever he may have been on earth, he carried with him even to the fabled regions of hell his human sympathies and feelings, and desired to save his fellows from the unhappy state into which inordinate love of riches or the things of earth might plunge them in the life to come.

What wonder that the Church, which in order to save the character of its God from the accusation of being unjust and tyrannical, instituted the miraculous change-of-heart-at-death." theorywhereby the mother shall be inexpressibly delighted at the antics of her forever-roasting babe, as it writhed in the red hot arms of " the Father's ' blazing wrath-should stigmatize the calm, clear, easonable utterances of modern Spiritualism on this and kindred subjects, as diabolism-the twin results of the doctrine of devils, and the promptings of vile affections-the impulses of that human heart which, according to Jeremiah, is "deceitful above all things, and desperately wicked," and endeavor to chain man's faith to the landmarks of the past?

The Church has for ages deified hate, and lamned the love principle. The first was God's rowning jewel, (according to its ideas,) the latter the chief instrument of Satan whereby the believer was to be led to attach his affections to his race, to the disadvantage of an angry and jealous Divinity. Our philosophy, on the other hand, teaches that the Source of All Being is the centre of the love element in the universe; that effects in the other world inevitably follow causes in this, but are not eternal-a chance being given for all to rise above that which would hold them down if only the effort to do so be honestly put forth by them, Judged by their fruits, which system stands highest in the 'true soul's category, the wild spirit of eternal revenge, as taught by the Church in the words of Abraham in the passage above quoted-a spirit which worships the revelations of the past as the all that is needed by the race, and condemns the inspiration of to-day -or the noble, self-sacrificing inculcations of the Spiritual Philosophy, which recognize truth wher-

ever found? From the pages of the Message Department of the Banner of Light of a recent date, we extract the following communication, wherein the old prayer of Dives is answered in the affirmative by a warning voice from the spirit-land; though, as the time is the nineteenth century, and the country America, of course it will not appeal to the mind of the Church as if spoken eighteen hundred years ago, beneath the blazing sun of Syria where, to the excited Sabbatarian's imagination only

"The rivers of God are full of water, And full of sap are his healing trees!"

ELIZA DOW. I am Eliza Dow. I lived in Newington, N. H. I come back to warn my people against the love of money; for I know that a terrible hell awaits them unless they change their course. They ill have no home in the spirit-life-nothing but a wilderness of thorns and brambles. They've never made any. They never have done good enough here in the earth-life to entille them to a

The Church in the Camp. If any efforts at illustrating a religion of St. Vitus can go ahead of those put forth by the be glad, yet sorry, to be a witness to them. It is religion that so complacently styles itself Orthodox-that is, all right. Now, we believe in camp purposes, like the picnic, or for more strictly religious ends. We firmly believe God is better worshiped in the midst of his glorious creation than in an upholstered house. The Spiritualists are taking to the camp system every year with a truer relish, comprehending how rational, tranquilizing, elevating and truly spiritual it is. But

they cannot feel anything but abhorrence for the system as run under the guidance of the Methodists. The excitement not merely allowed, but regularly stimulated by the preachers at these camp gatherings, is by turns ludicrous and alarming. It is equal to anything in the Indian wardance line, and quite as inspiring and instructive. People are said to "get religion" in this manner, which is an admission that it is a religion very hard to get and very easy to lose again.

It is not against the Methodists that we seek to inveigh in this matter, nor in fact against anybody else; only we would point out to those who claim all the right to religion in this world and to salvation in the next, how they rave and tear about themselves while finding fault with the Spiritualists. Many of them cannot bear the idea of a person's going into a trance condition; it strikes them as something dreadfully irreligious, blasphemous even, that invisible spirits should communicate with mortals through a channel thus stirred. But they find no scruples in committing their entire faith to their own wild frenzles, professing to believe as implicitly in the presence of the Divine Spirit at one of their out door religious riots as if they had really seen and conversed on familiar terms with it. They run into such wild extravagances at times that people have called them scamp meetings, on account of the evil elements they inevitably attract. Yet the Methodist preachers presume to denounce the Spiritualists' circle! Why is this strange license of language and action permitted by the Methodists at their gatherings "in the woods and fields? Look at the hundreds of excited men and women who make a practice of jumping up and down on benches, yelling and screeching at the tops of their volces, and crying out in what they would call blasphemous phrase in others - "Hurrah for

Jeaus l' What is the preaching usually listened to on these occasions? The most discordant ranting possible to conceive; an incoherent shouting forth of catch-words; a frantic waving of the arms in the air; a perfect slashing of theological weapons right and left; no thought; no reflection; no continuity; nothing but an incessant beating of the pulpit drum, a call to arms, an appeal to the listeners to wake up to the occasion, and a jumble of the most grotesque images and conceits that ever poured forth in an unbroken stream from the mouth of man. What are the prayers heard in these places? Some of them pure blasphemy; others so full of personal presumption in the presence of the Creator as to be absolutely shocking others so familiar in the address to the Deity, detailing personal and private matters in the court of heaven as one might do it to the ear of scandal, that one never wants to listen to the accents of prayer again if this is the style in which it is most properly and effectively offered. Nor do the songs of the camp offer any great improvement on the rest. They are getting to be so coarsely vulgar and irreverent as to be no less shocking than the praying and the preaching. And now when certain people of the Orthodox persuasion feel like falling upon Spiritualism again for its alleged irregularities of method, they had better turn their attention to the craze of the Methodist camp meeting instead.

Bids for a Minister.

We hope we shall never cease to take an active nterest in our Orthodox brethren until we have finally reformed them altogether. Therefore it will not do to let the following piece of ecclesiastical business pass without calling the widest public attention to it. For some months there has been a hot rivalry between the little city of Elizabeth, in New Jersey, and Brooklyn, N. Y., to procure the services of a certain preacher named Gallagher, on the one hand, and to retain those services on the other. He is a young man. and Brooklyn first enticed him away from his parish in the West by offering him a larger salary. Now Elizabeth City has served Brooklyn after her own fashion of serving the West. She has, after much pulling and hauling, got the preacher away. The young man went to Europe to get rid of the pressure: two cities bidding for lost its power; the solemn anathema maranatha of him at the same time was more than he could endure. Elizabeth, in slang phrase, went Brooklyn "better"-that is, offered Mr. Gallagher more money. The amount was ten thousand dollars seven thousand by the church, and three thousand by outside parties. And the sole reason of this urgency is, that the land owners and speculators in Elizabeth wanted to get him there in order to draw people out to purchase house lots and settle! In other words, it was a straight-out

Moravia, N. Y.

Dr. A. S. Hayward, writing from this place under date of Aug. 26th, informs us that Rev. Mr. Pope, of Hyannis, Mass., paid a visit to the medium for physical manifestations-Mrs. Andrews-and seen and talked with his (spirit) son, who was drowned. He had become satisfied that spirit materialization is a reality, and should so state to his congregation on his return home.

Mr. Russell, of Utica, N. Y., is also satisfied that his sister, who passed to the higher life through consumption, came to him and presented herself so distinctly that all present could see her. She not only gave her own name, but addressed Mr. R. by name, and sent words of greeting to her relatives at home. Mr. R. was entirely satisfied with the manifestations.

Mrs. Butler and daughter, of Syracuse, N. Y. give evidence that a deceased son and brother presented himself to them, and talked freely with both. He said that when he dwelt in his own body he did not believe in Spiritualism, but called it " all stuff," etc., but Now he knows it to be true. He sent word home to his father. He was represented as appearing precisely as he looked the day he passed away, even to the peculiar style of the moustache and closely shaved chin. Our correspondent informs us that the spirit could be seen and heard distinctly by all present, and seemed as material as he would had he been present in mortal form.

Mrs. Hilliker, from Ithaca, N. Y., had the pleasure of meeting her spirit-mother, who called her paper dedicated to the inculcation of progressive by name and sent a message (prophetic) to Mrs. H.'s husband, etc. Mrs. H. was perfectly satisfied that the spectre which presented itself was the spirit of her own mother.

Mrs. Cooley, of Hartford, Ct., saw and talked with her spirit-grandmother; after which, a colored woman came, and said, "White folks would not claim her (the spirit) as a relative, because she was black," etc. She possessed the features and appeared like a colored person in the form. We give the balance of Dr. Hayward's letter verbatim:

"A spirit came which I supposed was for me I did not own it until several asked if it was for them. As soon as I asked, she nodded assent. She coughed, and showed her white handkerchief with what she raised upon it, which was quite bloody. It was as real as life itself in the form. I examined the medium's handkerchief, and it showed no signs of anything damp upon it. Mr. Rassell's sister came in this manner, which was exactly as she did in her sickness. I can think of two persons that would answer for the spirit I saw, and as she did not show herself plainly, neither did she speak, therefore I am undecided as to the identity of the one represented.

"The guide of the medium came, and was as distinct as he would have been if in the form. His talk was clear and precise.

"Mr. and Mrs. Andrews inform me that the manifestations are as satisfactory in their new house as they were for the last three months previous to their leaving Mr. Keeler's; also, that the spirits came and told Mrs. Andrews to buy the house they now occupy.

"I would say, in conclusion, that all do not get satisfaction in the way of their friends appearing, but all see spirits, and hear them talk.

"Since they have been in the new house, the medium goes into a cabinet that has a small aperture about eighteen by fifteen inches in size, and the spirits only show their faces. The hands shown do not seem so plain, or any more so than they do with the Davenport Brothers, the Lord girls and spirits. For the past week the circle room has been crowded. I have seen some five faces at one circle, sometimes none appear; at other times one or two. Therefore your readers can judge what the chances are for their friends to appear. I truly believe that whatever comes in Mrs. Andrews's circles is, as claimed, done by disembodied spirits. I shall investigate further, hoping and trusting

my friends will appear."

What is to be Done for the Lyceum

SEPTEMBER 7, 1872.

Banner? , DEAR BANNER-Did you see the announce-ment of Mrs. Lou H. Kimball in the last number of the Lyceum Banner? What is to be done? The Lyceums cannot get along without their pa-per, and the paper cannot get along without Mrs. Kimball. I am sure some plan can be devised to sustain the only children's paper we have. I'm sure something must be done. That paper has reached more hearts than we wot of.

reached more hearts than we wot of, The enthusiasm of our workers is dying out for lack of bread. The angels will help us, but they med instruments, and those instruments are hu-man and must be taken care of.

Don't let us give up this paper. I appeal to every Spiritualist and to every friend of the Ly. coun cause. The Lyceum Banner can and must be sustained. MRS, J. SWAIN. Fort Dodge, Iowa, July 10th, 1872.

The above letter states the case plainly and unnistakably, and its perusal ought to bring the blush of shame to the face of every one claiming to be convinced of the truth of spirit return and communion who has not extended some aid and comfort to the spicy little paper for children, whose claims are so ably presented by our lady correspondent. Yes, Mrs. Swain, we-in common with many other well wishers to the cause of Spiritualism-did see, with regret, the announcement of the lady editress of the Lyceum Banner; and at the time of its publication we took occasion to call the especial attention of the spiritualistic public to the imminent danger of the loss to the Lyceums and the rising generation of the only ideas on a level with childhood's conceptions. What is to be the result? Friends, believers in the new dispensation of Charity on earth, the answer rests with you.

Measuring Prayer.

In the Contemporary Review is a highly original paper by Prof. Tyndall, which has excited no little comment from the press, and is not yet done with its work on the popular mind. The reason of all this stir is because the paper contains a very plain and practical proposition from the Professor, to test the efficacy of human prayer by actual experiment. One may at first wonder how he would get at the result; but nothing is really more simple. For example: he proposes that certain wards in one or more public hospitals shall be set apart, with their occupants, as objects of the prayers of pious and devout people. They shall pray statedly and with all possible fervor for the inmates of these wards, but the rest shall go without the benefit of their supplications.

Prof. Tyndall then suggests that these selected wards shall have a strict account, in black and white, kept with them, so that it may be known, from a glance at the record, just how many have recovered and how many died who were the occupants of those wards. Then let a comparison be made with the luck attending the occupants of the other wards, and see how many of the first have recovered, and how many of the latter. In this way, briefly, the Professor thinks it would be perfectly feasible to prove the efficacy of human prayer, by measuring it with actual numerical figures. Will Orthodoxy venture to accept the test? If not, it will be because it is afraid. Unless prayer helps a patient to recover, why pray for him? And if it does, it is perfectly easy to prove it to the world.

A Cause of Insanity.

In "The Temple," by Andrew Jackson Davis, the author asserts that the exceeding susceptibility of the interior ear to the reception of sound, others. -The dark circle is held previous to the and the instant activity of the exquisite structures light one, at which the spirits sprinkle water upon in discharging vibrations upon the brain, render the visitors, and often one feels the breeze like a the sense of hearing an efficient agency in causlarge fan in operation; many are touched by the ing mental pain and temporary distraction. There is not a doubt of the fact, and in thus clearly stating it. Mr. Davis has also explained it. The torture inflicted by a series of sounds of a certain character upon the human brain is something that sufferers generally are entirely unable to account for. It is guite enough that they experience it. Conflicting noises likewise cause acute distress to an exhausted nervous system, in which state the human soul is simply deprived of some of the substantial elements which enter into its composition. We cite the accompanying illustration of this great fact, too little noticed or known, which of itself suggests reformed methods of treating the different phases of insanity: Do you not perceive that the imprisoned activi-ties are momentarily consuming the victim? Every additional hour but increases the agony consequent upon enforced physical idléness. An uncontrollable mania for action overpowers the self-restraining faculties. A ganglionic and mus-cular paroxysm is immediately and naturally developed. Of course this is accompanied with a violent hurricane of passion. A tem words and epithets, both profane and A tempest of vulgar pours from lips before as unsulled and delicate as are innocence and virtue; while the frenzied hands and feet are busy breaking windows and kicking furniture into pieces."

"An Improvisation," by MRS. E. L. WATSON, will also be printed, wherein the triumph of free thought is glowingly foreshadowed in metrical

Having maile arrangements to that effect, we propose to publish a series of contributions from the pen of ANDREW JACKSON DAVIS, whose fame as an author is world-wide-which new feature will no doubt be halled with pleasure by our thousands of readers. These contemplated essays will appear in the Banner from week to week, or as frequently as circumstances permit the author to prepare them, and probably run through the entire volume. The introductory letter may be expected in number one.

We shall also issue in this paper from time to time, as received, a series of articles entitled "Letters of Travel," from the pen of JAMES M. PREBLES, who is already well known to the Spiritualists of America and Europe as an earnest worker in the glorious cause of mental freedom. This gentleman expects to sail sometime during the last of August or first of September from San Francisco, Cal., for Australia. He will lecture there awhile upon Spiritualism; after which he will visit New Zealand, India, Egypt and Palestine, returning through Asia Minor and Central Europe to England.

The Message Department, essays from popular authors, reports of public meetings and lectures, the spiritual phenomena, poems (original and selected), and matters of general interest reflecting the cause of SPIRITUALISM, will still hold a place in these columns.

The whole will be offered with that completeness of appearance which may be expected from the new and elegant font of type, from the celebrated foundry of Phelps & Dalton, with which the pages of the Banner will be adorned. Those of our readers who, by reason of the advances of old age upon the citadel of Nature, find their powers of vision too severely taxed by the perusal of "small print," will be pleased with the new letter, which is large-faced and clear-looking, and cannot fail of inviting the attention.

WF Now is the time for old patrons to renew and new patrons to subscribe, that we may-by their aid' and countenance-be encouraged still more in our efforts to present to the world a readable sheet-an honor to Spiritualism and Spiritualists, and a credit to the spirit-world, whose earthly organ the Banner is.

IF Read the call of the Executive Board of the Massachusetts State Association of Spiritual ists, in another column.

the term in the optimization. They ought to know-this. They onght to begin to do different. Going to church won't do it. It is clothing the naked, and feeding the poor, and distressing nobody, that ill do it. I should be sorry to see them as unhappily situated as I know they will be if they do n't change their course; so, by the will of God, I have come here to day to warn them. There is the warning-let those who are hastening to be rich heed it. Could higher lessons of practical morality be given in a briefer space, and by a "demon," too? Truly, then, it must be acknowledged that the powers of darkness are verily more fruitful of good than the clergy, those self-appointed "children of light!" The stern inse divit of the church, as clothed in the Abrahamic language at the head of this article, has black-robed ecclesiastics cannot in our day fix "a great gulf" between returning spirits and the friends they would atd; the refreshing flood-tide of heavenly sympathy is gradually submerging the sun-blistered beach of eternity's hither side, whereon so long has crouched poor, priest-ridden humanity, pleading valid to know of its dead!

Spiritualism in Cincinnati, O.

We are in receipt of a circular headed "Spiritareal estate speculation, with an Orthodox minisalists' Fair and Festival," and signed I. A. Pittman, Chairman, G. W. Kates, Secretary, wherein it is stated that the Spiritualists of that city propose to hold a Fair and Festival in December, 1872, for the purpose of raising funds to assist in estate brisk! He is a party to the speculation. the erection of a "Temple." All friends of the Treasurer, P. O. Box 356, Cincinnati, O., a descripfeel disposed to give or to make.

ideas to the world. We therefore bid the movers themselves with such a spiritual temple, thereby inducing as the next step unity of action for the

Spiritualism in New Bampshire.

second Quarterly Meeting of the Spiritualists of ergies slacken in the least, will he not have to Hillsborough and Cheshire Counties, held in think of his obligations personally to keep up to yceum Hall, Manchester, July 5th, 6th and 7th, | the mark of speculation? This is what Orthodoxy from which we glean the following items: During comes to in a sordid age. It succumbs, instead of the first two days the speaking was by local mediums. Mrs. Vose, Mrs. Sullivan and Mrs. Hazelton, under spirit control, spoke briefly and gave many satisfactory tests. Mr. Daniel White, a trance speaker, delivered two addresses and a poem. On the third day, Mrs. A. P. Brown, of St. Johnsbury, Vt., arrived, and delivered an address in the afternoon and evening. The exercises throughout were interspersed with singing.

ter taking a hand in it. Was anything of the sort ever heard of before? A minister-and Orthodox at that-abandons one parish to enter another, in order to make real Worse than that, he is willing to lug the pulpit cause there or in other localities who may feel into it; to sell the gospel (as he preaches it) for favorably disposed toward the movement are ur- pottage; to trade on his profession of a preacher gently and respectfully requested to forward to of the "Word of God." One would say that that the above named officers, or to Peter H. Britt, Jr., was his opportunity to denounce all such schemes for prostituting Christianity to the purposes of the tion of such articles or donations as they may market, by silently refusing his cooperation. He

struggled with the temptation, and went abroad The object is a worthy one, and looks toward to get strength to resist it, perhaps. Or more likethe meeting of a vital want in every community, | ly, as the sequel shows, he absented himself in viz: the possession by Spiritualists of an edifice order to get a more plausible pretext for leaving dedicated to their use in the dissemination of their his church in Brooklyn. He wished, no doubt, to let himself down as easily as possible-not to be in this matter God-speed in their efforts to provide | too abrupt about it. Let his inaugural sermon in Elizabeth be preached from the text-"It is harder for a rich man to go through the eye of a needle," sustenance of regular lectures, Lyceum sessions, etc., or else from the other one-"The love of etc., and the advancement of the cause generally. | money is the root of all evil." Will he not have to feel every Sunday he preaches to his people,

that he is called on to do his best in order to raise T. S. Vose has furnished us with notes of the the price of real estate? If he should let his enopposing and overthrowing the fell spirit of sordidness.

> The Banner Public Free Circles Will be open to the public on and after Monday, Sept. 21.

Edward S. Wheeler is still confined to his bed, suffering from a severe attack of hemorrhage. He is now considered out of danger, and appears to be recovering slowly.

The Bloomingdale Asylum.

Gov. Hoffman, of New York, has ordered a commission, composed of three eminent and substantial citizens, to make a thorough investigation of the alleged cases of violence and wrong at the above Asylum for the Insane; and also to go thoroughly through that Institution, with intent to discover if any such abuses exist, or are liable to exist, as have filled the newspapers for several weeks past and aroused indignation in public sentiment. In this prompt action the Governor has the unexpressed sympathies of the entire community. It is full time that some decisive step like this was taken to disclose the exact truth in respect to a matter in which every man and woman in the community is interested.

The rumors current in connection with the internal government of that particular asylum are enough to curdle the blood of the listener: yet they are not worse, we are confidently assured. than the real facts that are attested by the experience of the inmates of Insane Asylums nearer to us. The whole system ought to be unroofed. that the light of day may be let in upon it. Where there is so much and such incessant complaint there must necessarily be some considerable abuse. It is impossible that all these rumors shall be utterly baseless. We hope the investigation into Bloomingdale is not to be a whitewash affair, nor allow its authors to compromise the integrity of their judgments by any consideration whatever outside of the facts. There is an anxious public waiting outside to know the result of this movement, and let it therefore be honest and searching in all that it professes to undertake.

Spiritualism in Washington, D. C. A correspondent writes: "During the summer we have had no lecturers from abroad, but up to last Sunday our own members volunteered to fill the desk. Among several other discourses of interest, Mr. Main, of the Coast Survey, gave a clear and interesting lecture on the sun, including recent spectroscopic discoveries. The extreme sultriness has, however, been very unfavorable to a large attendance. Owing probably to the larger percentage of vapor held in the atmosphere, and hot nights, a given degree of heat here is much more oppressive than in Eastern (and probably in most Western and Southern) cities.

The 'Free Conference' suspended its sittings recently until Sept. 1st. Many of its attendants are Spiritualists. All subjects are open for discussion, and much original thought is elicited. Religious questions seem to be preferred. The excess of the demand for lecturers over the supply suggests that free conferences and lectures by residents might 'enlarge the area of freedom,' and prepare the way for traveling speakers, where none at present can be engaged. 'Practice makes perfect,' and the habit of public speaking should be cultivated by Spiritualists."

The last Grand Union Picnic of Spiritualists of Boston and vicinity for 1872, will be held at Island Grove, Abington, on Friday, September 13 | esting. Singing by the quartette."

Mrs. Mary J. Hollis.

This celebrated medium-an account of whose remarkable scances held at Cincinnati. O., recently appeared in our columns-has been giving ciroles in Louisville, Ky., (her place of residence) also Nashville, Tenn., with eminent success. The following from the columns of the Terre Haute Daily Journal, will give the reader some idea of the estimation in which her services are held:

"Since her return from the Rock City, she has received from her friends of that place a magnifi cent present, the free-will offering of their regard and affection. The present consists of a large and massive silver pitcher, two goblets, a handsome bowl and a beautiful waiter, all of the same rich and costly material. The pitcher is surmounted by an elaborately wrought representation of a crane, and on its side are inscribed these words: 'A testimonial of admiration and respect in which Mary J. Hollis is held by her Nashville friends.

Another present scarcely less costly and mag-nificent she has just received from her Cincinnati friends. This consists of a massive gold chain and locket, the latter alone costing over thirty dollars These are testimonials of social qualities and thirty dollars. mediumistic powers, rarely found in other ladies."

31-26.

This number (26) completes the present volume (31), and by the arrangement made by us for the payment of all subscriptions in advance will be the last one issued to those whose time expires with said volume. All of our patrons, therefore, who find the figures heading this article-31-26upon their papers are gently reminded that their period of subscription has expired, and that they are respectfully invited to renew IMMEDIATELY. By so doing our hands will be strengthened yet more efficiently for the work, and our clerks will be thankful for the thoughtfulness which will save them a great amount of additional labor in taking out and returning names in the mailing machine.

JOHN A. ANDREW HALL, BOSTON .- A COTTOspondent informs us that, "on Sunday, Aug. 25th, Mrs. S. A. Floyd lectured to good audiences, both afternoon and evening. Subject for afternoon: What is Spiritualism, and what are its claims? The answers to questions were unusually inter-

BANNER OF LIGHT.

Grand Union Lyceum Pienic and Excursion.

By a printed circular we are informed that the Children's Progressive Lyceums of New York City, and Brooklyn, N. Y., will meet for a pleasant tour to Wortendyke, N. J., on the New York, Oswego, and Midland Railway, on Tuesday, Sept. 10th, 1872. The notice holds the following language:

gaage: "This gathering of the Lyceums is the initial step toward a World's Convention of Lyceums, to be held in the United States at an early day, the call for which will be issued concurrently with the holding of this Grand Re-union Picnic. The Lyceums of other clites and States are cor-dially invited to join us, and aid in making this the most important and complete lyceum move-ment ever attempted." Brominent speakers will be in attendance: on

Prominent speakers will be in attendance; opportunities for dancing will be afforded those desiring; a programme of exercises, embracing addresses, recitations, songs, duets, marches and calisthenics, together with a drama written for the occasion, entitled: "The Marriage of the Lyceums," will be presented; the Committee of Arrangements -H. Dickinson, A. G. Kipp, A. Calder, C. I. Thacher, Titus Merritt, E. C. Townsend-assure the nublic that everything necessary to accommodation. convenience, and comfort has been contemplated, and that no expense will be spared to render this one of the most novel and entertaining affairs of the kind extant. An excursion train will leave the foot of Courtlandt street, N. Y., at 10:20 A. M., the tickets for which have been placed at one dollar for the round trip, including ferriage, admission to the grove, dancing booth, etc. All persons who do not avail themselves of the

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excursion train will be charged fifty cents admission to the grove. Tickets for sale at the offices mittee. A general attendance of the friends of number enjoying the visit to the spacious grounds, the better for all concerned.

The Eliot Hall Children's Progressive Lyceum.

In a recent issue of this paper, we noticed the fact that, by the old system of church tactics-the purchase of the building-this thrifty Lyceum. the strongest as to numbers and influence of any in Boston or vicinity, had been dislodged from its a lithograph likeness of Julius Eichborg, Director of the place of meeting by the Young Men's Christian Boston Conservatory of Music, making up its list of at-Association, and that, though no other had yet tractions. been decided upon, it would raissemble on the organization, which, at Mercantile and Eliot Halls, has, during the past five or six years, accomplished so much for the cause of liberal thought, is stronger than ever, its late difficulty having awakened for it the sympathy of the spiritualistic public; and that, agreeable to announcement, its sessions will be resumed at Hampshire Hall, corner Kneeland street-entrance No. 538 Washington-on Sunday morning, Sept. 1st. It is to be hoped that all friends of the cause will bear in mind the useful history of this Lyceum, and that some means may yet be devised for the procuring of a suitable place, controlled by Spir- Hudson," by Paul Dixon. The various sketches, pictorial itualists, where our philosophy may be proclaimed illustrations, etc., of this number make it, if possible, in adwithout fear that the dollars of the church will vance of its predecessors, ---prove puissant enough to eject its utterers, at any desired moment, into the street. The convening of this Lyceum in a hall smaller than has been its wont, is, we are assured, no sign of its debility, as it shall be,""Journalism," and kindred subjects. Poems, as the arrangement is but temporary, and better things are soon hoped for.

Commendations of Our Work.

The Banner of Light still continues to meet with the approbation of its patrons, if we may judge by the many epistles freighted with friendly words which weekly reach us, through the avenue of the mails, from all sections of the country. Below we give two specimen letters from different parts of the continent, breathing the same spirit. We are cheered on by these marks of appreciation quested, as business of importance will come be-to still greater desires to widen the scope of our fore the meeting, we are cheered on by these marks of approximation and who were appointed exertions for the accomplishment of that good to make provision for the entertainment of the Spiritual and Miscellancous Periodi-to make provision for the entertainment of the cals for Sale at this Office:

Mrs. C. Cushman is engaged to speak eight Bundays for the Spiritualists of Mattison, Branch Co., Mich., reserving the right to answer any call to lecture in other localities received a week in advance that may be made, and which she would solicit from those desiring her services in other places. Her address is Coldwater, Branch Co., Mich., care O. Johnsou.

Movements of Lecturers and Mediums.

Mrs. Nellie J. T. Brigham, Elm Grove, Colorain, Mass., will lecture during September, in Glenn's Falls, N. Y.; October, November and December, Troy, N. Y.; January, April and May, Hartford, Conn. ; Feb. 2d, 6th and 23d, at Music Hall, Boston, Mass. ; Feb. 16th, Portland, Me.; March, in Philadelphis, Ponn.

Mrs. Annie Denton Orldge expects to leave San Francisco for the East in September or October. Will answer dalls to lecture on Spiritualism, rational education, etc., at places convenient to intermediate points. Address care of Herman Snow, San Francisco, Cal.

Joseph D. Stiles will speak again in the Town House, Moretown, Vt., on Bunday, Sept. 1st.

J. William Flotcher, of Westford, spoke at Lunenburg, Aug. 25th. He will lecture the five Sundays of September at Welles Hall, Lowell, Mass., and the first Sunday in October at Town Hall, Lunenburg. Will make further engagements. M. Milleson, spirit artist, is located for the present at Battle Creek, Mich.

Mrs. M. J. Wilcoxson will return to her Western field of abor the 1st of September, and friends desiring monthly engagements will address her at once, for the route from Chicago to Kansas City and Denver, care Religio-Philosophica: Journal Office, 150 Fourth avenue, Chicago, Ill.

Mary L. Jowett, M. D., writes us, under date of Aug. 37th. from Williston, Vt., that she shall remain in the Green Mountain State till the first of October.

Miss Nollio L. Davis will lecture in Plymouth, Mass., Oct. 8th and 13th; in Plympton, Oct 20th; in East Abington, Oct. 27th; in Fall River during November.

Mrs. Addle L. Ballou is not to locture at Hillsboro, Ohio. of the company or by the members of the Com- at Battle Oreek, Michigan, during September and at Hillsduring September, as previously announced. She lectures boro during October. Her address for September will be liberal thought in the cities designated, and the Augusta, Mich., and for October, Hillsboro, Ohio. She will contiguous country, is respectfully invited. A probably spond the fall and winter lecturing in the South good time is in prospect, and the greater the and West, having received calls from there. Address her as above.

A. J. and Mary F. Davis spond the Sundays of September in Troy, N. Y. They will lecture, and assist at each session of the Children's Progressive Lyceum. Post-office address, Orango, New Jersoy.

New Publications. White, Smith & Perry, 298 and 300 Washington street, Boston. Mass., issue the Folio for Seutember in its usual neat and tastoful shapo-good music, miscellany in plenty, and

DEXTER SMITH'S paper for September is received. Its edfirst Sunday of September. We are pleased to itorials are full of pungency and spirit, the lessons inculbe informed by the proper authorities that this cated by thom of a high order, and an excellent array of musical selections adds to the charm of the issue.

> THE KANSAS MAGAZINE for September, comes to us with an extended table of contents, in which among other things "the Power of Russia," and the "Present Indian Policy' are treated ; interesting stories bearing the true local coloring, poetry, reviews, etc., make an interesting number. Published at Topeka, Kan., Commonwealth Building.

Received : THE PHYSICIAN, for August - A. O'Leary, M. D., and Mrs. H. B. O'Leary, M. D., New York City ; P. O. box 4823.

B. H. Smith, General Agent, 23 Court street, Boston, Mass. sends us the ALDINE for September. Its opening engraving is of a high order, and is entitled "Moonlight on the

THE INLAND MONTHLY, for September-Charlotte Smith, Editor and Proprietor, 407 North Fourth street, St. Louis, Mo -has come to hand, treating of "Women," " Education stories, and several engravings of city buildings and country residences also grace its pages.

Boston Spiritualists' Uniov.

In consequence of the sale of Eliot Hall building, the Boston Spiritualist Union, which has heretofore held its meetings in that hall, will (by courtesy of the proprietors of the Banner of Light) hold its next regular meeting on Thursday evening, Sept. 5th, in the Free Circle Room, 158 Washington street. A punctual attendance is re-

were requested to make their report at Ellot Hall on that evening, are especially requested to be present at the Free Circle Room; or, if unable to do so, to make report to the Secretary previous to that date. LIZZIE F. KITTREDGE.

"The St. Charles Meeting.

St. Charles is noted for her good meetings, and this one more than met the expectations of the people. The gathering was very large-many go-ing from one to two hundred miles to attend it. The weather was very favorable for an out-door gathering. Most of the time, during the days, it was cloudy, and the evenings were charming. The speakers were numerous, so that the time was well (myrowed with a great variety of south was well improved with a great variety of sentiment. Every soul was replete with enthusiasm and

Every soul was replete with enthusiasm and admiration for the good work being accomplished. There were more than one thousand persons present at the meeting, and none seemed to regret the exertions they had made to be present. About next December, it is expected, another similar meeting will be held in some town in the northern part of Illincis—precise time and place are not yet determined upon.—Religio Philosophical Journal.

Journal.

FREE LECTURES ON PHYSIOLOGY .- Dr. Dutton, of the National Medical College, Washington, D.C. will give free lectures to the ladies of Boston every Saturday afternoon at 4 o'clock at "Temple Hall," 18; Boylston street, commencing Saturday, FREE PROGRESSIVE BOOKSTORE. September 7th, on HEALSH AND PHYSICAL PER-FECTION. Will lecture to gentlemen every Saturday evening.

WANTED-A MAYOR --Wanted, by the City of Boston. a Mayor, who will open the doors of the Public Library, on Sunday, to poor young men and women who have no other time nor place to read good books. Apply at the polls next Novem-ber.-Dexter Smith's Paper.

To Correspondents.

ED We pay no attention to anonymous communications. The name and address of the writer are in all cases indis-pensable, as a guaranty of good faith. We cannot undertake to return or preserve communications that are not used.

We have received a notice of a marriage ceremony, the pares to which reside in Shoreham, Vt., and No. Charleston. H., but as no signature is attached, we have no voucher for publishing it. If proper authority is given us, we are always leased to insert such notices gratis for the satisfaction of our patrons, but without it we in all cases respectfully decline.

Ninth National Convention-The American Association of Spiritualists, To the Spiritualists of the World :

The Ninth Arnual Meeting of the American Association of Spiritualists will be held in John A. Andrew Hall, Boston Mass., commencing on Tuesday, the 10th day of September 1872, at ten o'clock in the morning, and continuing three days Each active State or Territoriai organization of Spiritual ists, within the limits of the United States of America, is invited to send one delegate for each fractional fly members of such organization, and of each working Local Society, and each Progressive Lyceum within the boundaries of such State or Territory. Each Province of the American Contiant is invited to send one-delegate for each working Asso ciation within its limits, and the District of Columbia two

delegates.... Each active Local Society, and each Progressive Lyceum of any State, Territory or Province, which has no General Assopotention, is invited to send one delegate for each fractional afty members, to attend said Annual Meeting and participate

in the business which comes before it. VICTORIA C. WOODBULL, President, HENRY T. CHILD, M. D., 634 Race gireet, Philadelphia, Score-

The Board of Trusters will most at 615 Washington street, (Room No. 27.) Boston, on Twesday, the 10th of September, at 8 A. M. ----

Picnic and Grove Meeting near West Brook-

field, Vt. The Spiritualists will hold a Pienic September 14th, in Wil-liam Fuller's Grove, on Gulf Road, leading from Brainfree to Northfield, and a Grove Meeting the following Sunday, Sep-tember 15th. Mrs. Emma Paul, of Stowe, Vt., is-engaged to speak on Bunday. Other speakers are expected. Should the weather prove unpropitious on Sunday, the meeting will be at Snowsville meeting-house. Per order Committee.

Spiritualist Lectures- and Lyceums. Spiritualist Lectures - and Lyceumie. MERTING IN BORTON, -Masic Hall.-Free admission. -The Sixth Sorties of Lectures on the Spiritual 'Initosophy will com-mence in the above-named elegant and spacious Hall, Sun-day affernoon, Oct. Ma, at 32 precisely, and continue (except Doc. 15, Jan. 26 and Feb. 16) initi the last of May. Speakers of known ability and eleoque nee have been engaged Singing by a quartoite of artists. Cards securing reserved seats for: the term, at \$10 each, can be procured of Mr. Lewis B. Wil-son, Chairman and Tressurer, 153 Washington street, during September.

September. John A. Andreiß Hall, corner Chauncy and Bies streets. Lecture by Mrs. 8. A. Floyd, at 2M and 17 P. M. The audience privileged to ask any proper questions on spirituality. Ex-cellent quartette singing. Tuolio invited. Hampshire Hall, 538 Washington street.—The Children's Pro-gressive Lyceum, which formerly met in Filto Hall, will for the prosent hold its sessions in Hampshire Hall, corner of Washington and Kneeland streets, commencing Sunday, Sep-tember 1st, at U9 o'clock, M. T. Dole, Secretary. To the relief of Pain, Weakingsa, prepared by the relief of Pain, Weakingsa, prepared by Temple Hall, 18 Boyiston street .- Tho Children's Lyccum moets overy Sunday at 1 P. M.

ROCHESTER, N.Y.

The meeting at St. Charles came off agreeable to announcement, on the 16th, 17th, and 18th of St. Charles is noted for her good meetings, and St. Charles is noted for her good meetings, and

LIBEBAL, SPIRITUAL AND REFORM BOOKSTORE

Western Agency for the sale of the BANNER OF LIGHT, and all Liborial and Mpiritanal Boccless, Pappers and Magnetiziness. Also, Adamic & Co. 1 GOLDEN PENS AND PARLOR GAMES, the Magle Comb, and Vol-tale Armor Soles. DR. STORER'S SUTRITIVE COMPOUND, BPENCE'S POSITIVE AND NEGATIVE POWDERS, Con-gress Record Ink, Stationery, &c.

No. 614 North Fifth street, 81. Louis, Mo.

DENVER, COLORADO, BOOKSTORE.

S.A. GRANT & CO., 393 Larimer street, Denver, Coh, keep for sale's supply of the Superstruct and Refform Books published by William White & Co. Also the BANNER OF LIGHT.

AUSTRALIAN DEPOT

For Liberal and Roform Books, and Agency for the BANKR or Liber. - W. H. TERRY,

No. 96 Russell street, Melhourne, Australia, has for sale all the works on Fight 1 trial thomas. *LittleRAL AND REFORM* WORKS, published by William White & Co., Boston, U. S., may at all times be found there.

D. S. CADWALLADER,

D. S. OAD WALLADER, 241 North lith street, Philadelphia, Pa., keeps constantly for sale the BANKE oF. LIGHT, and a general assortment of SPIRITUAL AND LINEFRAL BOOKS, Pa-pers and Pamphlets, Spence's Positive and Negative Powders, and Dr. Storer's Nutritive Compound. Also, Libra-rian for The Connecting Link Library, a Circulating Library of Spiritual Books.

J. BURNH,

J. ISURNA, Progressive Library No. 15 Southampton Row, Bloomsbury Nquare, Holbern, W. C., London, Enz., keeps for sale the RANKR OF LIGHT and other Spiritum Publica-tions. RICHARD ROBERTS,

Bookseller, No. 1026 Seventh street, above New York avenue, Washington, D. C., keeps constantly for sale the HANNER of Liour, and a full supply of the style of the stand stude 12 Co-forms Wereless published by William White & Co.

ADVERTISEMENTS.

JUST PUBLISHED.

The Black Man of the South AND THE REBELS;

The Characteristics of the Former, and the Outrages of the Latter.

By CHARLES STEARNS, a Northern teacher, missionary, and planter, and eye-witness of many of the scenes described. 12mo., 502 pp., 9 illustrations, Cloth, \$2,00.

WHIS book contains an accurate statement of the present relations of the white and colored people of the South. and is not a prejudiced statement of the claims of either. It explains the CAUSES of the outrages, which distigure Southern oclety, and points out the only practicable remedies for the resent state of things. It is a record of personal experience, and is sufficiently comprehensive to supply every intelligent reader with data from which to judge for himself respecting for the condition of Southern society. For sale by the American News Co., New York,

and New England News Co., Boston, and by Book-sellers generally. Iw-Sept. 7.

Gures Guaranteed.

Gures Guaranteed. D. S. D. MEBRIAM, the well known Healer, has taken to office at 206 danower street, Boston, where he is prepared to treat all suffering humanity. Chronic Diseases of boar, standing starkstreep a cure. His success is without a par-allel. Reasts no queations or information of the patient, but strikes at the root of the disease. His medium payers enable bin to decide at once the disease and its locality, and his ability to cure. He has had eleven years' experience as a healer, and the many thousand bofe uncers in Detroit and nearly all of New England, attest his wonderful success. Catarrh, Dropsy. Diabetis, Diseased Liver and Kidneys, Rhoumatism, Scrohald, Female Complaines in all torns, win as stress a cure. In short, all you that come under the head of suffering humanity, give the Distort a cult and hearly diffy tell you whether your case is Grable or not. First ex-amination free. Will visit patients at their homes if required. Of the ours from y to 12 As, and from 1 to 5 to 3. Rei-dence corner of H street and krondway, South Boston. Sept. 7.

MAGNETISM SPECIAL.

A. S. DAVIS, Magnetic Physician and Healing Medlum, will engage to visit a limited number of patients in New York City and vicinity, who are unable to leave their rooms, and give them special attention. The surest guaranty to success. First visit free. Address Sopt 7. 713 Brondway, Room No. 2.

manuage -(x, y), CARBERR, Millettle, x, d.) My shief in law was very weak and debilitated for better han a year. If shie worked one day, she was laid up the next with Mielt **Hendnethe**. I sent her a hox of your Positive bodier, and they very soon restored her to health, -(MRs, J, X)Nitherspoon, Nucport, Ky) Folt the relief of Pain, Weakness and Disease, prepared by Dit W. I VESCELIUS, Magnetic, Chairvoyant and Ec-lectic Physician, for Chronic and Acute Diseases, at the American Hotel, Watertown, N. Y. until Reptember 1st. Price for Magnetized Paper, al per peckage and ener stamp. Pieuse state leading symptoms of diseases, and send s lock of hair. I believe they have cured my wife of the Neuralgia, and also a neighbor's wife.-(N, VAN FOSARN 'P. M., *laberty*, Neb.)



THE

POSITIVE AND NEGATIVE / POWDERS

5

OF ALL KINDS.

I liAVE been troubled with the Neuraleia for the last 15 years, and at times have been laid up with it for six weeks at a time. I have used your Positive Powders for Neuralgin and Mick Hendacher. They relieved mont-most immediately. I have tried nearly all the patent medi-cines that have been recommended for those obseases; but the Positive Powders are the only thing that did meany good, -(LIBBUE G. BARDETT, What Hills, Com.)

-(LINDE G. BARDETT, While Hills, Conn.) My mother, Mrs. Bictsey Adams, is now wixts-four years old, Previous to using your Powders, she had been troubled with the **Effectuation** for about twenty years. She grew worso from year to year, until she beet sum almost helpless, so that she could neither lie down nor get up about. She has rapidly improved under the use of your Positive Powders, so that she is now able to sit up all day and do considerable work, and before the cold wather and the snow preceded it, she could walk quite m-distance.-(Mas E CHANDLER, Grafton, X, H)

5. (1) I have been suffering nearly 40 years with Chronic Heads aches, and often resorted to Chior firm to get temporary relief; but the paroxyams would return as soon as the effect of the Chiorform wore off. But stier using your Positivo Powders, I can say with others that they came like an angel of mercy in the night time.-(Mus. M. A. FARLEY, Hontsville, Ala.)

I had a severe attack of **Neuralgin** last week, and I stopped it in 10 minutes with your Positive Powders.—(JACOB S. RITIER, Rece Styr. Oho.)

A LEAN AGE ANY, OND I I have not had any more trouble with the **Neuralgia** Mace thirg your Positive Powders.—(GRO, STOWRLE, Sara-loga Springs, N. F)

My son had the **Rheumatian** very had. He took one box of your Powletse Powlets and they cured him.-(LEMON BRIAN, Cedar Royads, loca)

ever given to this suffering world. --(MARY E. WALDRON, Alelogan, Mich.) They cared my with of Neuralgin, Denfaces and Billions Febrer.--(CAPT. A. B. HORTON, Patchague, N. F.) Having been atflicted with the IE herministican for the last by cars, I began to take your Positive Powders the third day of Jan last. I way not able to help myself, and Lind not been able to do a day's work for 8 months. I had not taken your Powders one day before I left their effects; and now I am a well man. I only took two boxes; and I feel that it is my dut to my fellow mortals to send to you for an agency. -(T. S. WELLINGTON, Lattle Nioux, Lord.) My wile, Helen A. Uraly, has been suffering for the last four years from a complication of diseases, namely: Neural-lee and Painfail Affections of the body, Niccepleas-ness, Dyspensin, Liver Compliant, & She used but three of the Positive Powders, when able got immediate relief, and is wonderfully impriving by their continued uso. They have virtues exceeding hunguage.-(J. H. CRAIG, Pref-cott, With) I can recommend the Positive and Negative Powders as

cott, Wis) I can recommend the Positive and Negative Powders as being the heat medicine lever had. My left limb has traubled me for two years almost incessantly, swelling and cramping; and the **Dreadful Pain** has thrown me into spasms several times. The fourth Positive Powder wholly relieved me.---(MBS, A. A. BUNDY, For River, Wis)

I have taken one half of a how of your Positive Powders, and they have cured uw Rheemattern and the Number reas in my fingers. I can put on my own coat now, a thing I have not done for 6 or 8 years. -(J, A, BA'M, Albon, Mich.) Three bound of the bound building the state of the

Three hot done for 6 or 8 years.-(4, A, Bal's, Allhon, Mich) Three hoxes of your Positive Powders cured me of Neu-ralgin, Rheemanitism and Mick Henduchele.-(Mas, CATLAURS M, HowKISS, Birahon; Wis) The Positive Powders are the powders for Neuralging, they are death on TA chees and Pains; and sord theinberge, ging at short notice. I would shnost as soon think of tryin to live without breathing as being without your Positive and Negative Powders.-(David WAKERS, Net Orleans, La.) While on wise to my sister in Dover, she told me that there had been almost a infracte wrought with her in a terri-he case of Neuralgin with the Powlers, She in-duced-metto try them myself. I did so, with wonderful suc-cesse-(M, HYSTERS, Neth, Richmand, N, H) 1 have heen troubled with Recording and "Rheumatism

cess—c.a. III NTLEY, Dorth Richmond, N. H.) I have been troubled with Reporting and Rice unsatism n ore than 20 years—taid up six works at a line; grawing worse; obliged to nice's staff. Took the positive powders, and in two weeks I way well.—(Nacisti Lovelov, Volga City, Inca)

ford) Your Positive and Negative Powders have done rreat good ' wherever used, and expectally in nervous diseases. They have done more for me for the Nervous diseases. They have done note for me for the Nervous diseases. They have done not be done of the worst kind of In-done not for the normalism. - (MRS S. B. STRUMENS, Sco-hard, X. F.)

havie, N. 7.5 The Positive Powders have cured the Hendache and the Toothne he in several case, and my own case of Nervans or General Debility. I was very weak and misriade. I have gained from the first day, and am gettin to feel almost as well as ever I did.-(J. B. SWRARINGRS, Frimonal, Man.)

- My wife, having used 'a box of your' Positive Powders, was relieved immediately of many Aches and Pains of long standing.-(D. B. GARDERS, Milleille, N. J.)

and homes, through giving the light of knowledge for the cloud of faith:

I have been buying your paper—the Banner of Light—weekly, for over a year, and shall continue to do so as long as I am able. Whilst reading its pages, especially the Message page, I feel as if in a sea of happiness. I thank the Giver of all good that I have been permitted to live in and enjoy these days of light and truth. J. T. BLAKENEY. Dunkirk, N. Y., July 23, 1872.

DEAR BANNER-To you I am greatly indebted for the glorious privilege of now being able to bask in the sunshine of spiritual light and truth. You have been my weekly counselor and com-forter for the last twelve years, and I cannot ex-press how grateful I am, nor how much I have been blessed by your visits. This is my first attempt at any acknowledgment of your services; tempt at any acknowledgment of your services; and I tender you my beartfelt wishes for your prosperity. May you still continue to successfully labor, bringing within the fold thousands who are now enslaved in chains of bigotry and superstition. Omaha, Neb., Aug. 1, 1872. MRS. H.A. DAVIS.

Excursion Tickets for the Convention.

NEW YORK, August 26, 1872. Persons proposing to attend the National Con-vention of the American Association of Spiritualvention of the American Association of Spiritual-ists, to be held in Boston on the 10th, 11th and 12th of September, can procure tickets for the round trip from New York for \$600 each, via Norwich and Worcester, on application to the clerks of the steamboats at pler 40, foot of Canal and Watts streets. Tickets good for the boat leaving Satur-day, Monday or Tuesday night, at 5 P. M., and to return from Boston until Monday night, Septem-ber 16th. VICTORIA C. WOODHULL, Pres Am Association of Soiritualists Pres. Am. Association of Spiritualists.

Approved: W. F. PARKER, Ag't N. and N. Y. Trans. Co. Those contemplating attending the forthcoming National Convention, either from New York or points accessible to it, will do well to note the provisions of the above announcement, which is. as will be seen, endorsed by the Agent of the line. Let every local society in the country perceive the importance of being represented in this Convention, that the meeting may be not only a pleasant occasion, for memory, but a time for active inquiry into the best methods of promulgating the truth, as we have received it, to humanity.

Spiritualism in Lynn, Mass.

We are in receipt of a missive from A. C. Rob-inson, Esq., wherein the condition of the cause in this city is encouragingly portrayed. The Spiritu-alists, it seems, have secured Odd Fellows' Hall, corner of Summer and Market streets, and meet-ings will be commenced there on Sunday, Sept. 1st, by an address from Jennie Leys, who will occupy the platform for the remaining Sundays of the month.

CHARLESTOWN.-Evening Star Hall.-The course of Spiritualist meetings which occurred in this hall last season will recommence on Sunday evening, Sept. 1st, at 71 o'clock, and be continued dur ing the coming fall and winter. All communications should be addressed to C. B. Marsh, Charlestown, Mass., Ohairman.

361 Tremont street. Secretary.

At a meeting of the Board of Managers of the Boston Spiritualist Union, held at 57 Tremont street. on Tuesday evening, Aug. 27th, Mr. H. S. Williams and Miss Lizzie Doten were appointed delegates to the National Association.

LIZZIE F. KITTREDGE, Secretary.

Special Notice.

A meeting of the Executive Board of the Massachusetts Spiritualist Association will be held at the Banner of Light Office, 158 Washington street, Boston, on Wednesday, September 4th, at halfpast two o' clock P. M., to appoint delegates to the Ninth Annual Meeting of the American Association of Spiritualists, to be held in John A. Andrew Hall, Boston, on Tuesday, Wednesday, and Thursday, Sept. 10th, 11th, and 12th, 1872, and to transact any other business that may come before the meeting.

> By order of the President, H. S. WILLIAMS, Sec'y.

Boston, Aug. 26th, 1872.

A Generous Act.

MESSRS. EDITORS-Through the columns of the Banner of Light, permit me to acknowledge the receipt of Mr. I. O. Ray's check for twenty-five dollars, presented to the Massachusetts Spiritualists' Association. It is hoped that this public acknowledgment of our friend Ray's liberality will induce other friends of the cause to follow his example. At the next annual meeting, the Association will be able to commence active work, if a sufficient number of its friends will "pass in their checks" to H.S. WILLIAMS.

NEWTON'S NEW BOOK-" LESSONS FOR CHIL-DREN ABOUT THEMSELVES." In noticing this useful book, the Religio-Philosophical Journal says:

For sale by Wm. White & Co., 158 Washington street, Boston.

A New Jerseyman, having heard that Colum-

bus was in Ohio, immediately started West to interview the old-man about the voyage which resulted in the discovery of America,

> Dr. S. D. Merriam, who has an office at 206 Hanover street, Boston, is said to be an excellent trance medium and clairvoyant physician.

THE WEATERN STAR. Published in Boston. Price 35 conts. THE LONDON SPIRITUAL MAGAZINE. Price 30 cits. por copy. HUMAN NATURE: A Monthly Journal of Zolstic Bolenco and Intelligence. Published in Loudon. Price 25 conts. THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spirit-ualism. Published in Chicago, 11. Price 8 cents. THE RELIGIO-PHILOSOPHICAL JOURNAL OF PHYSICAL CUL-TURE. Published in New York. Price 20 cents per copy.

BATES OF ADVERTISING.

Each line in Agate type, twenty conts for the irst, and Afteen cents for every subsequent in-Breilal NOTICES.—Forty cents per line BFECIAL NOTICES.—Forty cents per line Minion, each insertion. BUSINESS CARDS.—Thirty cents per line Agate, each insertion. Fayment in all cases in advance.

TF For all Advertisements printed on the 5th page, 20 cents per line for each insertion.

Advertisements to be Renewed at Con-tinued Rates must be left at our Office before 19 M. on Monday.

SPECIAL NOTICES.

DR. SLADE, Clairvoyant, is now located at 210 West 43d street, New York. tf—Jy6.

J. V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 301 Sixth Av., New York, Terms, \$5 and four 3 ct. stamps. Register all letters. tf-J56.

SEALED LETTERS ANSWERED by R. W. Flint, 34 Olinton place, New York. Terms \$2 and 3 stamps. Money refunded when not answered. S7-tf

SPIRIT COMMUNICATIONS by sealed letter, \$1 and four stamps. Address, M. K. CASSIEN, Newark, N. J. 6w* Au17. Newark, N. J.

MRS. NELLIE M. FLINT, Developing Medium, 34 Olinton place, New York. Hours from 10 A. M. to 4 P. M. 4w.87.

A COMPETENT PHYSICIAN. — The best and most efficient healer in Boston is Dr. J. T. Gliman Pike. He compounds his own medicines, is a mesmerizer, skillfally applies the electro-magnetic bat-tery when required, administers medicines to his patients with his own hands, has had forty years' experience as a physician, and cures nine out of every ten of his patients. His office is in the Pa-vilion, 57 Tremont street, floom O. Au31.

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

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grees no private sittings. BD Donations of flowers for our Circle-Boom are solicited. BD The questions answered at these Beances are often

Invocation.

Oh, then who, through the action of eternal law, art & perpetual inspiration to our souls, teach us to comprehend thee, and bring thou from the deep recesses of our being oll its germs of truth and of beauty, that they may bud and blossom and fruit for the good of thy human family and for thy glory. Oh Infinite Spirit, even as these vernal showers shall bring from Mother Nature's inner life her glorious germs to gladden humanity and become a psalui of praise to thee, so may the showers of thine inspiration bring from our inner lives those germs of beauty that shall become a blessing and a psalm of praise. Infinite Spirit, though we can never fully comprehend thee, may we understand enough of thy way so that we shall not stumble, that we shall walk steadily, over holding thee by the right hand and eschewing all avil. Be thou with us in our visits to the deso-late, to those who mourn, to those who are sick, to those who are in the shadow of this life, and while we endeavor to speak peace to their souls, do thou water the seeds which we sow, and bring forth an harvest of beauty so that in the hereafter the earth shall be a blooming garden of peace, and a kingdom of heaven wherein souls shall understand thy law and by rendering obedience to it; be happy and at rest. Amon. May 2.

Questions and Answers. CONTROLLING SPIRIT.-If you have questions Mr. Chairman, I am ready to hear them. QUES,-(From a correspondent.) I wish to ask the controlling intelligence if we are a part of

God, spiritually and physically? ANS .- Since I believe that God is everywhere, of necessity I believe him to be in all things, and therefore I must answer the question in the affirmative, declaring that you are all parts of God, spiritually and physically. If I were to deny the presence of God anywhere, I should have little faith in the power of God; but as I cannot deny his presence anywhere, as I feel it to be everywhere, an All-Pervading Power earing for all things, I am at rest in it and satisfied with it.

Q .- Can we do wrong, being a part of God? A .- Not, to my mind, in the absolute, or in the usual acceptation or definition of the term-wrong. All that which seems to be wrong is but an effort of the soul toward right. The soul, in this life gropes in darkness, stumbles along, and often falls, and yet, as a soul, it is ever intact from evil, pure and fresh from the hand-of-the Infinite

God.

but as it is, it is safe, and a wise God always provides for the good of all his creations.

Q-You speak of God. You say he is everywhere, and that, we are all parts of God. Where is the Providing Intelligence that arranges a safety-valve of that kind?

A .- That Intelligence, I believe, works through infinite and eternal law, projects itself through all conditions of matter, by law; makes these safetyvalves by law.

Q-Then do you pray to law, or what do you pray to? A.-Well, that is as good a term as God, or Je-

hovah, or Brahma, or Allah, or Vishnu. Q-Is it necessary, then, to pray? Would not

law work without our praying? A .- Certainly it would; and yet, as I before remarked, prayer brings you into a condition to receive the things you pray for-to receive blessings. It becomes a lever, lifting you out of your ordinary sphere. It does not change God, but it spiritually changes you.

By Dinations of towers for our Circle-Boom are solicited. By Dinations of towers for our Circle-Boom are solicited. By Dinations of towers for our Circle-Boom are solicited. By Dinations of towers for our Circle-Boom are solicited. By Dinations of towers for our Circle-Boom are solicited. By Dinations of towers for our Circle-Boom are solicited. By Dinations of towers for our Circle-Boom are solicited. By Dinations of towers for our Circle-Boom are solicited. By Dinations of towers for our Circle-Boom are solicited. By Dinations of towers for our Circle-Boom are solicited. By Dinations of towers for our Circle-Boom are solicited. By Dinations of towers for our Circle-Boom are solicited. By Dinations of towers for our Circle-Boom are solicited. By Dinations of towers for our Circle-Boom are solicited. By Dinations of towers for our Circle-Boom are solicited. By Dinations of towers for our Circle-Boom are solicited. By Dinations of towers for our Circle-Boom are solicited. By Dinations of the control of the control of the control on the control of the circle for answer by the solid provide solid by writers must here full name; the solid the transmers to be a sort of a farce, making an invocation, if it is not addressed to some being. Circle take expecting lengthy replies, otherwise they will be disappointed. By Dinaton are solid line tower to an answer of a farce on the solid line the solid provide the solid line tower of the so

in a fairer world than this; that, having parted with the body, they have parted with the trials incident to physical life. They have shed the shell that has engendered them little except pain and care. A certain class of ancients had inscriptions upon their burial places something like this: "They now drink of clear waters, and dwell in bright sunshine," (meaning the dead;) them upon Time's altar, that thou mayest bless for in that locality the water was always muddy, and they had no process of rendering it clear, they are the deep breathings of our inner lives; and the sky was always murky; the sun very rarely shone in all its brightness. It was a volcanic country, and at a period of the earth when volcances were nearly always in action. But ye thee for all those sublime conditions of time and of to-day can write a grander thought upon the eternity through which thou hast successfully led tombs of your dead: "They dwell in fairer us, and we ask that, in the future, inasmuch as worlds than this, and they are 'not prohibited from returning to this life, and ministering unto the necessities of those they have left."

The mother may know that the darling whose little body she consigned to the tomb liveslives under watchful guardianship of tender angels, who will not fail to instruct it to love her. and it will not fail to know her, when she too lays off the body, and ascends to that better life. Spiritualism has engraven some beautiful forever and forever with a steady, certain light, thoughts upon the tablet of this age, and upon many human hearts; but oh, how little do joining them unto the brightness of the other life the masses who have received these beautiful in due time. And unto thee, oh Soul of our souls, thoughts, appreciate them. How little do they know that they are of more worth than all the baubles of earth. They are of greater value than anything that earth can bestow; and when the hour of change shall come, they who have treasured these thoughts in their souls, who have nurtured them, and caused them to grow, to bud, to blossom, and to fruit, shall then know their value; they shall realize wherefore they were given, and feel that they are "stars of Bethlehem" leading to the kingdom of heaven and its king.

To the dear friends who have said to me-Will you not go to the Banner Circle and say something to encourage us,"-I would say:-These beautiful thoughts that have found lodgment in your hearts, if you nourish them rightly, cherisli them tenderly, will outwork for you a kingdom of heaven even here, and you shall be satisfied with the fruit, for having eaten of it you shall hunger no more. Go on; persevere; let nothing turn you from the way of your spiritual duty, and blessings in the present and in the future shall attend your efforts.

I was known in this country as Lola Montez. ountess of Landsfelt. I come

Samuel Meredith.

My name was. Samuel Meredith. I was fiftyeight years old. I died of paralysis, brought on by excessive snuff taking. I met this medium some years ago, at the National House, and she told me I would die of paralysis if I'did n't leave off snuff-taking. I told her, if I did, I'd come back to her. She said, "Oh, don't come! I don't want any such old snuff takers as you are. I want her to know that I am dead, and she was right. I got paralysis first on one side. Then I had another shock. It went all over me, and I did n't recover after that.

I thought of what she told me. 'T was the last thing I could think of, and I 've been gone about line days. I thought I'd come back and let her know she was right, although she told me she did n't want me. Tell her I did n't bring any snuff. She told me my old body would be so thoroughly embalmed in snuff, she believed that, if it was taken up a thousand years after it was buried, it would be preserved. I guess she 'll be mistaken there-guess she'll be mistaken. The other part of it is right. I aint-got anybody else

to come to. My folks are all dead. I hope I shall be happy when I get acquainted here, but I am kind of unsettled now. Don't forget my name; and tell her that I came, won't you? Tell her she was right about the paralysis; but about the other part, I guess she 's mistaken. May 2.4

Scance conducted by Cardinal Cheverus; lettors answered by "Vashti."

Invocation.

Oh thou who art the One God over all, whose great white throne is our knowledge of right and wrong, whose attendant angels are Wisdom, Love and Truth, we come to thee, this hour, with our offerings of peace. We have gathered them from' the highways and by-ways of life, and we lay them. They are our soul's highest aspirations; they are folded about by the mantle of love; and so, oh Infinite Spirit, we ask thy blessing upon them, and we bring thee our praises. We praise we are older and wiser, we may comprehend thy way the better, and stumble the less. We ask that thou mayest inspire us to all good deeds and holy thoughts; that thou mayest give us power to touch with fire the altars of thy children in mortal who are sitting by the side of these altars, mourning because the fire has gone out and their

faith is dead. Oh Infinite Spirit, may we light these altars with a flame of truth that shall burn leading them from the d:rkness of this life, and oh Wisdom above all our wisdom, oh Love above all our love, oh Truth above all our truth, be all our praises, to day and forever. May 6.

Questions and Answers.

QUES: - (Flom a correspondent.) Will the spirit inform us how to protect animals from being tormented by the bites of flies while working in our service? Last summer, they told us, at the Banner Oircle, to wash them in a solution of borax; but that is entirely useless, I find.

ANS.-In my country, when on earth, the oliveleaf was used with cortain success. A strong decoction being made of it, and the animal well saturated, no insect would light on that animal for days; sometimes it was extended toweeks. I am told that a strong decoction of the bay-leaf growing in your country will answer the purpose, although with a less degree of certainty, it being less inimical to insect life.

Q.-What causes the motion in the magnetical poles of the earth?

A.-Attraction and repulsion. of course. Q.-If the earth is a hollow globe, how thick is

its crust, on an average? A.-I have not yet determined that the earth is

me as absent, for I shall be present with her every day, and instead of saying, "Emma is gone," say to her friends," Emma is here: the body has gone, but my child is with me still." That will suit me better. I cannot bear to be thought of as dead, and put away-so far away. That thought coming from my mother, makes me unhappy. I wanther to feel that I am with her, and that there s really no separation between our souls. From Emma T. Shaw, to her father and mother. [Where did you reside?] In Boston. I died a little more than a week ago, of consumption, induced by taking cold when I had the measles. May 6,

Samuel Hahneman Wadleigh.

My name was Samuel Hahneman Wadleigh. was eleven years old. I think if my father would learn something about these things, I should feel happier in thinking about him. My father is a physician. I think if he would learn father is a physician. I think if he would learn about these things, he'd do such—oh, such a heap of good. When he knows people can't live, he could tell 'em about the place where they are go-ing to. Now, he don't know what to say. He only tells 'em what the minister tells him, and it aint true, at all, 'taint true, at all. Everybody what gets told that way, they see it is a lie when they get here, and I don't want my father to have to shoulder any such lies. No, sir....Iwant him to inform himself. He can do it, if he's a mind to, and I'll always be round and tell him all I can. I and I'll always be round and tell him all I can. I reckon mother will come too. She would if she thought she could only start him up. I thought thought she could only state him any transmitting to the second do. I know if father once sees the light, nothing will ever turn him from it. It will make bim ever so much happier. [He could n't save you, when you were sick, it seems?] No, sir, he did everything he could, but I had to go, you see. Now I want him to find out about these things __if I did n't come here, find out who did; and if I had a character for stricter honey and the set of the set. [It could not see the set of the set of the set of the set.] -if I did n't come here, find out who did; and if I did, find out how I did it. That's the way he used to tell me. He used to say, "Sammie, why do n't you learn such a thing?" "Well," I'd say, 'I will, father, when you tell me about it." He'd tell me just a little, then he says, " Now, Sammie, find out the rest yourself." "How shall I find out?" I'd say. "Ob, just work it out yourself, and bring it to me when you think you have got it right." So perhaps I would bring it to him ever so many times before I got it right, but he never would tell me how to do it. Now I can't tell him how to find out about this business. If he tries, he can find out just as well as I did about things.

I was named for the founder of the Homeopathic school of practice. May 6.

Abou.

(The spirit found much difficulty in speaking English.) Abou send greeting to Capitaine Neal. Abou, of Kamschatka. Capitaine Neal say, 'Oome here, speak to him." May 6.

. Patrick Henry.

A free platform, on which the Esquimaux Indian can have his say, as well-as the Eastern king. The prince and the peasant, the brave and the gay, the good and the bad, all meet alike in this common Coliseum of Love, and receive a welcome.

I am here to answer a query from some friends at Washington. The query is this: "Do you think the conservative party will succeed in introducing the Jewish God into the Constitution of the United States?" No! By the spirit of Liberty and Justice that treads American soil, never! Under such a condition of things, a Papal country is better than your own, far better; for while the Pone only claims to be infallible in Church matters, this dogmatic Constitution-for such it would be then, to claim infallibility in all things -enters not only into your politics and religion, but into your commerce, into all your social life. and would virtually put your necks under the yoke, and render you more slaves than those you have just liberated. But the God of Wisdom, Love and Truth is superior to this old Jewish God, is greater in power, and has a larger hold upon this American nation, and a greater seat in the hearts of the people, therefore this thing, in my opinion, cannot be done. Patrick Henry. May 6.

SEPTEMBER 7, 1872

Passed to Spirit-Life:

From near Baltimore City, where she was visiting, July 20th ifter a lingering consumption, Hannah A. Evans.

atter a lingering consumption, Hannah A. Evans. She was bereaved of a kind husband and father, who was stricken down with disease in the mids of a prospective don-tion near Baltimore to Richmond, Indiana. She was sener ous and liberal, rearly to sympathize with sorrow, and to re-lieve suitering wherever found. Her removal will be deplored by relatives and friends. The was useful in various positions in life; was Secretary of the Lyceum Association of Notritualists, until her failing health prevented her from indiling the duities of her position. She was also associated with other patriotic ladles of Rich-mond in participating in the ceremotes of decorating the graves annually of those who fell during the late rebellion. The works also associated with other patriotic ladles of Rich-mond in participating in the ceremotes of decorating the graves annually of those who fell during the late rebellion fields where flawers never wither. Ther mother/passed away when she was quite young-about the dawning of the manifestations of the departed. Noon al-ter her loving mother came lack, and communicated the joy-ful reality to her father of a continuance in lite by ond physical change. Near aquarter of a century has passed, and her aged thater survives in the full anticipation of the lays are limerated the lass over. May Wassow. From East Boston, suddenly, July 23, Watton C. F. Dunbar.

From East Boston, suddenly, July 23, Walton C. F. Dunbar, only son of Alpheus and Sarah C. Dunbar, aged 15 years and

whence had arisen a beautiful new inmortal to the life. The peace of a perfect faith is in that househo JENNIE LEYS.

From Wakeman, Ohio, Edward Crocksford, in the 18th year

had established a character for biffetest noncosy and integ-rity. The Presbytorian church was crowded from gallery to alsig to the utmost capacity to listen to the funeral discourse, de-livered by Hudson Tuttle, who won the respect of the most ortholox by the calm and courtly manner he presented its claims, while he brought consolation to all who mourned by the elequent presentation of the beattude of angel life. After the final remarks at the grawn James G. Clark, the celebrated composer and vocalist, sung his own aw eet song, "The Evergreen Mountains of Life," with wonderful effect, for it seemed like an sunce volce speaking through the clouds of sorrow.—Religie-Philosophical Journal.

From Phoenix, N. Y., on the morning of August 9th, Mrs. Catharine Mackay, wife of Capt. C. Mackay, aged 47 years and 26 days.

and 26 days. Though a member of the Congregational Church, Mrs. Mackay was a believer in universal salvation, at d a few days before her departure from earth had repeated visits from her fatter and children who for several years had been dwellers in spirit life. She was a noble and worthy woman in all the relations of life. Her funeral was attended on the l0th inst. at the Methodist Church, in Phenix, by a large concourse of people, to whom a spiritual sermon was preached by Ilev, J. II. Harter, of Auburn, X. Y.

From Poquonnock, Conn., August 5th, Bertie W., only child of Wellington G. and Gertrude E. Clark, aged 15 months, child of Wellington G. and Gertruce E. Chara, ageu 10 months. The circumstances attending the transition of this little one make it another instance among the many proving Spir-litualism a greater source of consulation in the agony of be-reavement than that afforded through any other taitlin- $E_{\rm L}X$. II,

From Providence, R. I., August 17th, Charles E. Turner,

From Providence, R. I., August 17th, Charles E. Turner, aged 21 years and 3 months. By this bereavement the mother now has parted with hus-band and six children, this one being her last kindred tie; but her hopes are placed upon a lanpy reunion in the spirit home. His former residence being Maiden, this State, the services were performed in the cemetery there by the writer. Boston August 19th.

Notices sent us for insertion in this department will be charged at the rate of twenty cents per line for every line ex-ceeding iwenty. Notices not exceeding twenty lines published gratuitous(1).

BANNER OF LIGHT: AN EXPONENT SPIRITUAL PHILOSOPHY

OF THE NINETEENTH CENTURY.

PUBLISHED WEEKLY AT NO. 158 WASHINGTON STREET, "PARKER BUILD ING," BOSTON, MASS. WILLIAM WHITE & CO., Proprietors,

AIDED BY A LARGE CORPS OF ABLE WRITERS,

THE BANNER OF LIGHT is a first-class eight-page fami-ly Newspaper, containing yOBTY COLUMNS OF INTERESTING AND INSTRUCTIVE READING, classed as follows: LITERARY DEPARTMENT.—Original Novel-ettes of reformatory tendencies, and occasionally transla

friends on the Pacific Coast. Q-Why pray to a God that is in all things and is all things?

A .- Prayer cannot and does not affect God, but it affects us. It brings us into a condition to receive the things necessary for our spiritual wel fare. As an ancient writer has said, "It opens, the door, that the angel may enter."

Q .- What causes persons to assume suicidal and homicidal dispositions, at times, when the nervous system becomes weakened and a state which some will call insanity, ensues?

A.-It is probable that there are many causes for such an effect. One of the most potent and prominent of all, is the thought of the mother that is impressed upon the child during gestation. If she does not desire the presence of the child, she stamps murder upon it. Under favorable conditions that seed will develop itself-the child will commit murder.' Think of that, ye mothers, and bewäre.

Q .- Are the projectors of the Peace Jubilee in any way acted upon by those musicians who have lived-on earth and now inhabit the spiritworld?

A .- Yes, they are, and to this end: that they may, if possible, do something toward bringing about a condition of harmony amongst you, toward bringing of ler out of chaos. Musical sounds are germs of harmony. They attract harmonious influences - spirits, thoughts, conditions - and every thinking mind must be aware that America is in a state of spiritual riot. Spiritual anarchy fages here, therefore the necessity of your Peace Jubilee.

QR-(From the audience.) 'Concerning Jesus the Nazarene, it is the opinion of many that he did not die on the cross. I thought that some in higher spheres might perhaps speak with certainty upon that subject.

A .- It is a fact patent to himself and his friends that he did die on the cross. I know there are those who believe the contrary-that he was taken from the cross and died several days after, from exhaustion. That, in his case, would have been a physical impossibility, and therefore we cannot for a moment entertain it.

Q.-Have you positive knowledge whereon to found such an opinion?

A,-My foundation for such an opinion is the opinion of the man Jesus himself.

Q.-You say you have it direct from him? A-Yes, direct from him. He says that his spiritual body was thoroughly clear from his physical body the fourth hour of his crucifixion. He ought to know.

Q-What is the theory of volcanic eruptions, among scientific spirits on your side?

A .- That the internal fires of this planet have not yet subsided; and these are the great safetyvalves, or vents, to these immense powers-magnetic and electric forces-that abide in the earth's centre. And although a Vesuvius might destroy a Herculaneum every year, yet it would nevertheless be a blessing to humanity, because without these valves there would be no safety for the planet; It might become disrupted at any moment; [the greatest disasters of your life."

Johnny Hathaway.

0....

May 2,

I am Johnny Hathaway. I want to send a word to my father. I want to tell him that after I died I got alive again, and I do n't expect I'll ever die any more, and I do n't expect I 'll ever be sick any more. I shall be right glad when he comes to live here, because then he won't die any more, and won't be sick any more; and he won't be troubled any more about things what trouble people here.

Aunt Jule is a hunting after God. Father said when she died he hoped she 'd be fortunate enough to find God. She'd been hunting for him all her life, in this world, and had never been satisfied, and he hoped she'd find him when she got into the other life. She's hunting now. She asks everybody about it, and when they tell her, she do n't believe anything. She says she'll wait and see. That's what she said here.

1 would n't'live with her for anything, because she aint so happy as the rest of us. She says she can't believe but what her father and grandfather was right, and nothing aint ever come to her yet to make her believe they were not right: still she can't get the proof of it she wants. She expected to see God in a different way when she came here, and she is disappointed, and don't know what is going to become of her. [Can't she communicate with her father and mother?] Oh, yes, but they don't know what to say to her. You see, her father was a minister, and he preached hell fire and damnation, and all that sort of a thing. Father says he did, and he baptized her with it inside and out-so father says. She can't get rid of it. Uncle Joe says it is a poor legacy. I think so, too.

I am happy. He and I have jolly times here. The schools aint like what they were on earth. You learn what you are fitted to learn, what you like to learn, and you have jolly times. I would not come back here to live in this old mud-hole. [You're rather hard on our world.] I don't care, sir, it is an old mud hole, when you think about it and then think of where I live.

and I send lots of love to him. His name is Al-Uncle Joe is a funny fellow; he says it is, and carry. I've heard him say so, so many times-that's how I come to think of it. He 's with me, and come to join me in the spirit-land; that she has we have jolly times, too. Good by, mister.

Elizabeth Hall.

May 2.

so I will only say to my husband — "I have been | a happy future awaits him. with you at intervals ever since I left you by I shall do all I can to impress my mother with death, and it was I who was instrumental in a knowledge of my presence. I shall try to wipe - ter date ice he

a hollow globe, unless the presence of its internal fires justifies such a theory. To my mind, it does not.

 Ω -(From the audience.) In the opinion of the controlling spirit, what will be the condition of Spiritualism ten years from to day? A .- It will be ten years older as modern Snir-

itualism; consequently it will have attained ten years' more experience.

Q,-Will it have advanced in that time?.

A-Certainly; that cannot be otherwise. It will have entered your churches; it-will have spiritualized them to such a degree that it will be a rare thing for one to hear an old doctrinal or conventional sermon. It will have entered into your politics; and it is to be hoped-it is certainly expected-that it will revolutionize them, and bring about that justice and equality that is talked of, but not realized.

Q.-Will the evidence of its truth be any more positive in ten years to come?

A.-That is a self-evident fact, judging. from past experiments and experiences.

Q .- In what manner can it be more positive than it is to-day?

A .- In the manner and way I have just been talking about, and in many other ways. Q.....Will it be made any more clear than it is n the teachings of the New Testament? A .-- I should hope so.

Q .- Does not the New Testament teach everything that is of substantial value in Spiritualism? A .- No. If I have read your New Testament aright-and I think I have-it gives but a fragment of the great truth that modern Spiritualism has given. All of the light which your New Testament contains is that which burns through modern Spiritualism. Take that away, and you would have nothing left but a husk. May 6.

Emma T. Shaw.

I have left my mother and father desolatehearted. They mourn as those who are hopeless; not that they shall not in some far future meet me again, for they hope to, but it is so uncertain to them that they cannot grasp it. My mother is

in the deep, dark shadow, and her sadness flings I am eleven years old. Tell father I am jolly, its gloom even into my spirit-home, and like a wail I hear it calling me back. So to day Lam. fred. [Where did you reside?] In Boston; in here-here to say what I may be able to to cheer this very same old mud-hole. Yes, sir, it is. their hearts and make light the load they must

> I wish my mother to feel that her time has not something yet here to do. I wish her to be a ministering angel of light and love to my father in his adversity. Give him a helping hand, and

tell him that I watch over him, and shall rejoice My name, sir, is Elizabeth Hall. I lived in at his success, and sorrow at his failure. He must Roxbury, and I died there, in the year eighteen not fail. He must struggle against the enemies hundred and fifty-nine. There is much that I of the flesh and of the spirit, and for my sake, if would like to say, but this is too public a place, for no other, he must conquer. And then, ob, then,

saving you from what would have been one of away her tears, and to wreathe her brow with May 2. flowers that will never fade. She must not mourn

Michael Finney.

I was struck sick in South Boston, about a month ago. I was carried away to the hospital. and died there. My name was Michael Finney. As I had no chance to say a word to my friends. nor to have the consolations of the Church, my friends are in trouble about it. I come back to tell 'em it is all right. Faith! if L'd got to go, I might as well go as I did, as any other way. I had good care while I stayed here. I suppose I had better than I would have had at home; at any rate, I've no fault to find. I want my folks to feel all right about it, and to know that in such is usually administered to the dying, is not a necessity. Faith! I was a good Catholic all the while, and I lived right, as well as I could, and I had nothing to be absolved from. I was all right, and I went out all right, and I am all right, now, and that 's all that 's wanted. Good-day, sir. May'6.

Séance conducted by Rahmohun Roy; letters answered by "Vashti."

MESSAGES TO BE PUBLISHED.

Tuesday, May 7. - Invocation; Questions and Answers r. Emmons; Hilda; Joo Argus; Nancy Tucker, of Boston, to

Tuesday, May 7. — Invocation; Questions and Answers; Dr. Emmons; illids; Joo Argus; Nancy Tucker, of Boston, to her children. Mary Finerley, of South Boston; Annetia Pare, of New York Olity, to her mother: Baron schleswig, of Germany;." White Antelope, 'to Col. Chivington. Monday, May 13.—Invocation; Questions and Answers; Lucy Ann Petits, of Auburn, N.Y., to her mother; Addison Chesswell, to Daniel and Wildam Cheeswell; Edwin M. Stan-ton; Annie Curtis, of Anderson street, Boston, to her mother. Tuesaay, May 14.—Invocation; Questions and Answers; Elizabeth Stone, of Bluehill, Me, to ber children; Capt. Wil-mot Scidars, to his sisters; Teddy, to Miss Lucy Smit; Abel Smith, of Woodstock, Vt. Thursiday, May 16.—Invocation; Questions and Answers; Alfred Huger, of Charleston, S. C.; John Stuart; Annie Gree, of Germantown, Penn., to her mother; Col. Thomas Chickering. Monday, May 20.—Invocation; Questions and Answers; Stare, Waiters, of Naivelle, Tenn.; Frances Faroli, to the;

Grief, of Germantown, remn, to her mother; Col. Thomas Monday, May 20.—Invocation; Questions and Answers; Clarenc- Walters, of Nashville, Tenn.; Frances Faroli, to the Gray Nuns of Montreal; 'Mammile,'' to Mrs. Elizabeth Car-ter, of Brunswick, Ga.; Dr. Sydney Doane, to Mrs. William Bennett, of New York City. *Tuesday, May* 21.—Invocation; Questions and Answers; Minnle Garcia, to her father; David McGilvray; John Ciark, Minnle Garcia, to her father; David McGilvray; John Ciark, O his family; Tom Sibley, of Galveston, Texas, to his brother and partner.

Minnie Garcia, to her father; David McGilvray; John Chark, to his family; Tom Sibley, of Galveston, Texas, to his brother and partner. Thursday, May 23.-Invocation; Questions and Answers; Deborah Willey, of Elliot, Me.: Mary Jane Phillips, of Bos-ton; Sueis Alexander, of Fall River, Mass. to her mother. Monday, May 27.-Invocation; Questions and Answers; Margaret Burke, of Yarmouth, N. S.' to her son James; Jo espih Westoti, of Littleton, N. H.; Lucy Harris, of Boston, to her mother; William Sparatk, of Sing King, to his mother; Qapt. John Eldredge, to Capt, Harvey Momas. Taeeday, May 2..-Invocation; Questions and Answers; Johnnie Wilkins, of Trenton, N. J., to his mother; L. Judd Pardee; Daniel Staples, if Excter, N. H., to his tamily; An-niel Henderson, to her mother. Monday, Jane 3.-Invocation; Questions and Answers; Samuel Persons, of Boston, to his son: Answers; Samuel Persons, of Boston, to his son: Alex. Reinhardt, to 'friends in New York City; Laura S. Stearns, of Boston, to 'her husband and children. Turetaqu, June 4.-Invocation; Questions and Answers; Char'es Cleveland, of Boston, to his son; Jennie Williams, of Williamstown, Vt., to Mrs. Mary Williams; Georgie Der by, of Boston, to Jr. Derby; Henry C. Wright; Charles Eberle, to his wife and friends. Turetaqu, June 1.-Invocation; Questions and Answers; Char'es Cleveland, of Boston, to his son; Jennie Williams, of Williamstown, V., to Mrs. Mary Williams; Georgie Der by, of Boston, to Jr. Derby; Henry C. Wright; Charles Eberle, to his wife and friends. Turetaqu, June 1.-Invocation; Questions and Answers; Abijah White; Waiter Montgomery, to his friends : Elizabeth Corning, ther son Samel, of Candondery, N. H.; Charles Draper; Jaames Saulsbury, of Boston. Thurtaqu, June 13.-Invocation; Questions and Answers; Jack Harnoy. of Galveston, Texa; Ellen Crossgrovo, of Bos-ton, to her brother and sister; Capt. John Bampson, ef Bria-tol, Me.; Sam. Ray. Of Portsmouth, N. H.; Joinnie Atchi-son, of Cambridgeport, Mass., to his father; Dr. Eben Carter, of New York

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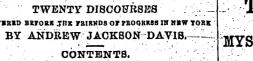
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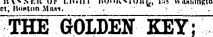
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WHERE DOES THE MONEY GO?

The exorbitant and extravagant prices of little, articles in this country since the war are creating habits of waste; illegess and dissipation that have a fearful consequence following after them. A little boy on the sidewalk will brush your boots from three to five minutes, and charge ten cents (occasionally only five, but not in the West) What does he do with his easily-earned dime? A few, only, take it home to needy parents: but more and most of them use it, or most of it, to buy cigars and tobacco, peanuts and candy, and even beer and liquor, to get into shows and places where boys should not go without parents or guardians to explain to them what is seen and heard; and thus the boys are not benefited by being paid a dollar and twenty cents per hour for brushing boots, or one-half of it-the very lowest in places of competition-sixty cents per hour, while the strong man gets from ten to fifty cents per hour for the hardest work-loading boats, etc. On nearly all our Western railroads, the newsboys sell daily papers at ten cents each, which are sold for three or five in the cities, and at news stands cost them two or five centsprofits, seven or eight cents. These boys are often employed, and have no share in the profits, and others hire the privilege at an extravagant price, and pay it by collecting extravagant prices. Prize packages of sundries, as we have often estimated them, costing from three to seven cents, are sold for twenty-five cents; and three cents' worth of candy in a box that cost one cent, and a plece of jewelry that costs from one to five cents, sells also for twenty-five cents; or, with a few coins distributed in the packages, and one in each hundred having a two-and-a-half-dollar gold piece, sells for fifty cents. We have often been amnsed and instructed in watching the class of disappointed customers that buy such prizes in the cars, and the skill of some of the selling boys in finding and selecting customers among the passengers. They often know at a glance who are victims and can be caught. We will not follow these boys and boyish tricks into any other traffic. These are not all, but may suffice for examples. Looking at some other facts, we note that extravagance is not confined to boys. The cars stop, and we are told, "Twenty minutes for dinnor," or suppor. Seated at a neat table, the waiter brings us a cup of tea or coffee-and we have drank it when we could not tell which it was, orithat it was either-a tough piece of beef, a notato and biscuit or bit of bread, and pie and a few trimmings, all perhaps costing, uncooked, from live to ten cents-cooking, ten cents moreand charges us seventy-five cents or a dollar. Tired and hungry, we eat, pay, and go on, grumbling at the extravagance, especially when we remember that, years ago, when provisions were much higher, we could get a good, substantial meal at whotel, or inn, for twenty-five cents, and could stay all night, have supper, lodging and breakfast for fifty cents, and have a good bed and the best of attention also. Now, for such fare at a hotel, you must pay from a dollar and fifty cents to three dollars. Provisions are cheaper, rents higher, and labor a little higher than in the olden time, but the laborers are not better off with the higher wages, and we do not see that they get the advance to any profitable extent. Not long since, we saw apples sold in a fruit country, and in apple harvest, (on the cars, of course,)for ten cents each.

The extravagant prices are largely confined to the traveling public, who are rapidly increasing, owing to railroads and steamboats, but not en-Boad to them, for there is a vest amount of speculative profit on many little articles-necessaries and comforts of life-in the retail markets, while the staple articles among the necessaries of life in large quantities are chean and plenty. Coal, for instance, which in St. Louis can. be bought by the ton for ten cents per bushel, is retailed to the poor for twenty cents.

Sorbonnists and Inquisitors have some con-science and some religion. Fears and terrors appear to have produced a universal oredulity. appear to have produced a universal oredulity. . But fears of pain and death here do not seem to have been so unconquerable as fears of what is to come hereafter." He sympathized with all sects in their desire for pisty and morali-ty, and thought Jefferson as "good a Christian as Priestly and Lindsey, who had called Jefferson an unbellever." "The human understanding is a revelation from its Maker which can never be disputed or doubted." "No prophecies, no mira-cles, are necessary to prove this celestial com-munication." He scorns the doctrine of eternal damnation. "I helieve no such things. My adoration of the Author of the Universe is too profound and too sincere. The love of God and profound and too sincere. The love of God and an audible voice. The manifestations are very of his creation-delight, joy, triumph, exultation convincing, and very similar to those produced in my own existence-though but an atom, a organique, in the universo-these are molecule inv religion.

"Howl, snarl, bite, ye Calvinistic, ye Athana-"Howl, snarl, bite, ye Calvinistic, ye Athana-sian divines, if yon will. Ye will say I am no Christian. I say ye are no Coristians, and there the account is balanced. Yet I believe all the honest men among you are Christians in my sense of the word." He finds Christianity before Christ Christian plety in the sacred writers before Jesus of Nazareth. He" does not believe in demoniaca possessions; even if the Evangelists believed it, he does not."

Of course the charge of infidelity was brought against him, as against fall thoughtful and out-spoken men who seek to understand the causes of things, and to trample fear beneath their feet. These views in our day would bring him within

the pale of rational Spiritualism and outlaw him from the Orthodox Churches. In fact, nearly all witnessing some of the manifestations that occur the great men our country has produced held reli- in his presence. The result was satisfactory to gious views very similar to those of most of the all. Spiritualists, except perhaps on the single question of spirit intercourse.

PROSPECTIVE.

The friends of free religious thought, rationalism, Spiritualism and infidelity in St. Louis. are discussing the propriety of holding a convention a few seances, which were well attended and gave of a national or world-wide character in this city. in November next, with a view to the furtherance | Friends visiting Chicago, and requiring the serof liberal principles and better unity and concert vices of & good business and medical clairvoyant of action in defense of religious liberty. We hope and magnetic physician, will do well to call upon it will be accomplished.

VF P. P. of Unionville, Ohio, asks us to present a better social system than our present, as a the 16th, 17th and 18th, was a success; a large remedy for the evils to which we so often refer in | number in attendance; hotels and private houses domestic life. We have so often done this that it crowded; many prominent speakers were presdoes not seem to us necessary to keep repeating ent. As you will doubtless have a fall report of it to catch each new reader of our views. We proceedings from the committee, I will not enter refer P. P. to the "Fugitive Wife," and " Life- into detail. Line of the Lone One." in both of which our ideas are expressed, and also in the "Gist of Spiritualism," and we have often put our views in print elsewhere. In brief, it is the perfect equality of man and woman, in and out of marriage, and the same legal protection of a wife against the abuse of her husband as against any other man in the Spiritual-Equipoise-The Convention, Morenci, Mich , Aug. 17th and 18th-Luberal Hall-Notes.

control of her body and soul. DT Spotted Tail and his friends have paid

our city quite a visit, and been comically reported by our city press, as well as in the past fairly developed systems of thought, to aid him in his reported. One reporter tried to get his religious struggle for the acquisition of spiritual knowlviews, and was surprised as well as amused to find that he believed in the spirits of the dead, and their visits to the living; and that the general belief of the tribe is superior, in the main, to that from a servant to a master, from a help to a of either Catholic or Protestant Christian believor in three gods and a devil, with an atonement for a few of the "miserable sinners" who are the totally depraved offspring of one of the three gods, but carried wholly away by the devil. Let the student of religion at once into a larger us have the Spotted Tail amendment to the Christianity of our day.

57 \$1,354.50 was collected during the week ending August 10th, from the girls employed under St. Louis city law, in the social evil houses which were formerly called "houses of ill fame, but are now, as established by law, made into idea itself is alone cosmopolitan. Its types are offices of revenue, where city officials can go by authority to collect money for the treasury. Of course, such places cannot harm the reputation of the yisitors who collect, nor those who pay the Arrogance then takes the place of kindness. Hamoney in where it can be collected. We are either behind or shead of the times in our great is seen without the aid of a microscope. city, and time will determine which. We predict a failure of the present law.

own and another's mediumship, that would be full as difficult for people to believe. I am satisfied the time is near at hand when such manifes-

convincing, and very similar to those produced in the presence of the Davenport sister, Mrs. Blandy.

A very satisfactory circle was held by Mrs. Maud Lord, at J. E. Hoyt's Spirit Rooms, August 1st. After giving the usual manifestations, the spirits placed Mrs. Lord, while seated in her chair, upon the table, then carried her to the ceiling; after which, they returned her to the table. and then placed her, with her hands tied behind her, in the cabinet. As soon as the door was closed, hands of various size and color were shown at the aperture: also, several faces were

presented, and most of them recognized. Wm. M. Fay was present, and very kindly consented to give the audience an opportunity of

Mr. Hoyt's Spirit Rooms are constantly crowded. He is making an effort to obtain the very best medlums for these Rooms, and doubtless will be the means of opening the eyes of a great many that are spiritually blind.

Chas. Read has recently been in town. He held universal satisfaction.

Mrs. A. Crooker, 329 West Lake street. She is well and favorably known in this vicinity.

The Convention which was holden at St. Charles, ANNIE LORD CHAMBERLAIN.

WESTERN LOCALS, Etc.

REFORTED FOR THE BANNER OF LIGHT.

MICHIGAN.

Man is an aspirational being. He looks skyward, and, in his soul-musings, pictures the glories of heaven. He has made theologies and edge. In the main, these instrumentalities have performed their beneficent mission. In some instances, however, the system has been changed hindrance, from a benefactor to an enemy.

Spiritualism comes to the world to forever dispel the worship of symbols and forms over that of ideas and principles. Therefore it introduces sphere of action, a wider domain in which to search for spiritual truth, than can be found within the limits of any theological definition,

sect. or even any historic religion. The idea of religion is placed, by the modern thinker, far above any of its types. The religious provincial, limited, and, when bigotedly defended (this one and that), as the only true doctrine, produce spiritual selfishness in the individual. mility is professed, to be sure, but the cloven foot There is no spiritual fullness, no equipoise to an

individual in such a faith. Believers who carry out the logic of the creed are pompous, over-

The following resolutions were adopted: Resolved. That we are Spiritualists, and that we have hands with every new departure of progress. Resolved, That we have been greatly benefited by the information which has been imparted to us hrough media.

Resolved, That we are determined to be at the post of duty at all times, to defend our religious iberties.

Resolved, That we, as an organization, extend to Bro. H. N. Wilson, the builder of this hall, our most beartfelt thanks for his noble deed. THE TOWN-LIBERAL HALL.

Morenci is full of Orthodox bigots. The radicals are few in numbers, but magnificent in brains. One year ago, Bro. H. N. Wilson, formerly a Methodist, put his hands into his pockets and drew forth enough scrip to build a hall. His good wife named it "Liberal Hall." A. A. Wheelock dedicated it in an out-and-out radical sermon. During the past year speakers have been engaged frequently by the Society. Bro. Wilson deserves great praise for his generosity. His wife, too, cooperates with him in his labor of love. Blessings from heaven are continually falling on this worthy couple.

The liberals of Morenci should take pride in supporting the grand platform of the Liberal Hall,

NOTES. B. R. Pratt, of Fairfield, Mich., formerly a Methodist, has been lecturing recently in the vicinity of his home. He expresses a willingness to en large the circumference of his activities, in that particular line, which is certfinly praiseworthy on his part. After much persecution, in private, for his religious views, Mr. P. has come forth as a public worker in the good cause. Address him, Fairfield, Mich.

Grove meetings continue to be the order of the day in Michigan. Spiritualists teach a philosophy which does not conflict with the mighty energies of Nature.

Dr. M. L. Slierman. (of Hollow Glope fame,) is ready to answer calls to lecture. He is an earnest and efficient speaker: Address him, Adrian, Mich.

Prof. W. F. Lyon, of Adrian, Mich., (Dr. Sher man's amanuensis in the production of The Hollow Globe,) will receive calls to lecture. The Professor is a first-class speaker. Societies, give nim a call.

Mr. Moore, of Adrian, is a fierce opponent of the tobacco ring, in this and all other spheres of being. He lectures frequently to Liberalists and Spiritualists.

Mrs. Libbie Hoag, of Morenci, is a speaker of growing reputation. She is enthusiastic in her labors. She presided so well over the delibera tions of the Morenci Convention, that a vote of thanks was awarded her-which must have been a pleasant Convention-item for Mrs. Hoag.

CEPHAS.

THINGS AS I SEE THEM. - BY LOIS WAISBROOKER.

DEAR OLD BANNER-None the less dear because I have not written for its columns recently. Our meeting here is over, and we have had a glorious time. Some of the speakers and mediums whom I expected to see were not present, and I was particularly disappointed in not meeting Mrs. Blair. Still Bro: Streight more than met my expectations-both the man and the work done through him. E. V. Wilson, Dr. Kayner, and S. S. Jones, were a "full team" among the esser lights, (they, of course, being the greater) while I never heard a better discourse from Dr. Samuel Underhill than the one he gave on Saturday evening. Bro. Streight went upon the platform in the presence of the audience and painted From the time the brush first touched the canvas from the time the origin was finished it was just five minutes, and after an hour's drying, he went over it again in just eight and a half minutes, and the painting was sold to a gentleman present for ten dollars. On Sunday afternoon E. V. Wilson took his tongue for a brush, and his audience for canvas, and painted the Hebrew God in such reoulsive naturalness that a decent rat who could still do him homage ought to be smoked out of his hole with an extra dose of brimstone. On Sunday evening S. S Jones spoke with the tongue of a ready writer for nearly two hours. Ten minute SEPTEMBER 7, 1872.

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Press Notices.

BETTER DAYS ARE COMING.

More than ten years ago we were told that the plans were laid and instrumentalities at work that were sure to place the wealth, influence and power of this country and the world in the hands of those who were the honest and faithful coworkers with the invisible powers for the good of the race, and we have seen it being fulfilled for a long time, and recently more rapidly than ever. We thought it a remarkable step in that direction when the "Infidel" Spiritualist, Abraham Lincoln, was elected President in the most trying hour of our country's fate, and when we knew he could not steer the Ship of State through the breakers without the aid of the invisible counselors, and we were rejoiced when we found he did not try to do it, but counseled with both worlds for his country's good and came out triumphant, with the good will of the whole country. Since his days of success our country has been steadily dividing its forces on the respective sides of Gog and Magog-religious authority and religious freedom; and the wealth of the churches is being concentrated, while the opposite party, not as wealthy, have been rapidly growing richer and wiser, and as they are already more numerous. they will not much longer shun the conflict that will again decide the fate of this country. Bis mark, the wisest statesman of Europe, is driving the dangerous horde of Jesuits out of his country, and they are coming here to help and hasten the conflict by renewing the war upon our free

schools and upon free institutions generally. The tocsin will soon be sounded, and all who are Christians will be called on to defend the strongest Church in the name of Christ, and all who will not come forward as Christians and enlist under the banner will be counted infidels and opponents to Christ and Christianity, When. Christ, or no Christ, is the rallying cry, many timid souls will shrink from the fear of infidelity and take shelter under the shadow of the Church, even though they are among those who daily take the names of all three of the Christian Gods profanely in vain. -----

JOHN ADAMS.

Theodore Parker in "Historic Americans" says of this eminent statesman:

His theological opinions seem to have been much like those of Franklin, though in his case they do not seem to have had the same genial influence.

He writes to Jefferson in 1817: "So far from believing in the total and universal depravity of human nature, I believe there is no individual totally depraved. The most abandoned scoun 'rel that ever existed never yet wholly extinished his conscience; and while conscience re-ns there is some religion. Popes, Jesuits,

CP-The Children's Progressive Lyceum in St. | bearing, insultingly inquisitive, and generally Louis has once more gone into retirement, at | tangential. They cry the dogma into your ears, least for summer quarters, but with a lingering at all hours, and under all circumstances. hope that it may be renewd by a new organization in the fall. Church Sunday Schools are prospering with picnics, and fairs, &c.

Chicago Items.

I have on three occasions had the pleasure of witnessing the physical manifestations produced lumines all faiths. This gives the individual in the presence of the Bangs children. The man- an equipoise of spirit. Thousands to-day feel festations are so wonderful, and the mediums so that the millennial morn has come. The sun is at young, that even the most skeptical admit there the meridian. It will never set. No shadows an be no deception. The first manifestations are will ever fall across the threshold of the sanctugiven while the mediums are tied and in the cab- ary of the spirit. net-hands of various sizes are seen at the aperture in the door of the cabinet; bells, ball, drumsticks, etc., are, thrust out of the aperture. I entored the cabinet with the children, and was patted and lovingly caressed by the spirit hand of a dear friend. Some mischievous spirit picked my pock-

Spiritualism does away with all this. Racognizing the grand principle of freedo n; it concedes to every man his right of choosing his faith. It sees brotherhood even where there is not a unity in theological tenets. It goes beyond definitions. It takes one to the sphere of causation. It il-

Reader, do you enjoy this happiness? Pity, oh. pity those who fall in the walks of life! Be kind to those who sin! Remember their good qualities, and pray that they may speedily attain a condition of harmony-of spiritual equipoise.

THE CONVENTION.

et, but very kindly returned all to me before I left Aug. 17th anil 18th a Quarterly Convention of the cabinet. Next, we are seated with the family the Lenawee County Circle took place in Morenaround an extension dining-table; a space of some ci. Mrs. Libbie Hoag, of Morenci, was elected three feet is left vacant, in which is placed a com-Chairman of the meeting. She assumed the dumon dining chair. The lady who presides at the ties pertaining to that office in a neat and spicy piano plays a lively air, when the chair dances, in little speech. The speakers present were Mr. perfect time to the music, without any mortal Case, Dr. M. L. Sherman, S. D. Moore, (all of touching it. The room is well lighted, so that all Adrian,) Mr. Hurlbert, B. R. Pratt and others. can distinctly see this interesting manifestation. The exercises opened Saturday afternoon, (17th,) Another pleasing manifestation is the writing with a conference. Interesting speeches were apon the slate with the spirit's own hand. One of made by the Chairman, Mr. Case, Mr. Pratt, and

the mediums, Miss Lizzie, nine years of age, holds other speakers. On motion, it was voted to devote the slate under the table with one hand, while the the entire session to short speeches, which was other is in plain view upon the outside. We can done.

distinctly hear the writing. At the first sitting a In the evening, the writer had a few words to drawing of a hand was made, with a portion of say. Mr. Case made some practical suggestions, the forefinger gone, over the space was the initial and the Chair closed the session with some very C. That was a perfect representation of my husappropriate remarks.

band's hand. I consider that a good test, as I was Sunday forencon (18th), Mr. Moore, of Adrian, a stranger to the mediums, delivered an excellent address.

Mrs. Bangs relates many wonderful accounts In the afternoon, three discourses were delivthat took place when the children were first develered. Dr. M. L. Sherman, of Adrian, (author of oped. The very first demonstrations given were the work entitled The Hollow Globe,) spoke in a coal thrown into the windows and doors; then trance. The address was radical. The Doctor chairs and other articles of furniture were moved, sold several copies of The Hollow Globe. In priand even piled together, then returned to their vate conversation, Dr. Sherman talked in his cusplaces. Dishes, and even a brick, and tumbler tomary enthusiastic manner concerning the theofull of water were placed on the head of one of the | ry that this globe is a hollow sphere, and that the girls many times. These spirits seem inclined to interior surface is habitable. The writer conversed be useful. with the Doctor in reference to Prof. Lyon's (his

One morning Mrs. Bangs was quite sick. A spirit | colleague) proposed trip to the interior of the told her to lie down, and she would cook break- earth, via the Arctic Ocean. Dr. Sherman could fast for her-and she did-fried waffle cakes, boiled not give any definite information on that pointeggs and made tea. That spirit cooked all the He simply said that the Professor was in earnest food that family ate for two days. She made in that idea.

bread, apple pies, gem cakes, etc. When the table Mr. Hurlbert was called for. He addressed the was set for meals, the spirit would set a chair and Convention. His remarks were well received. plate for herself, and sometimes the food has dis-Mr. Case, of Adrian, was the next speaker. He appeared from her plate as if, she ate it. One of read an excellent and scholarly essay on "Idol. the children could see her eat; the other could Worship." Mr. C. is a fine writer and thinker. not, but saw the food disappear. He should be more widely known as a defender The above statements are difficult for many of the truths of Spiritualism. persons to believe. I do not doubt them, for I The evening session was well attended, and the believe Mrs. Bangs to be a truthful woman; and, exercises passed off satisfactorily. The Conven-

again, I have had manifestations, through my tion then adjourned sine die.

speeches in the conferences were numerous and to the polat. B M. Lawrence and wife, the How-ard sisters, J. Wood Porter and others gave us excellent music, and altogether we had a glorious time.

SIXTY TWO DOLLARS.

Bro. Wilson announced on Sunday forenoon, that over and above what had been furnished by the citizens, and what had been brought in from abroad, the sum of sixty-two dollars had been ex-pended for food to provide for the people at the public table set in the old Tremont House, at the same time laying down a dollar, and calling upon others to do the same till the sum was made up: and I should judge by the way the dollar bills flew around that the amount was not long in coming. And Lois sold over FIFTY DOLLARS' WORTH OF HER BOOKS, thus demonstrating that Western people begin to appreciate their value. Anderson did well in this respect, but St. Charles has done better: not better, however, in proportion to the number of the people present.

MINISTERS.

I noticed among those who spoke in the con-ference several who had been ministers, and mostly from the Methodist Church. Go on, bro mostly from the Methodist Church. Go on, bro-ther and sister Methodists; all the spiritual life there is amongst you will naturally gravitate to us, and as the body without the spirit is dead, so will your church be when these have gone out.

FINANCE.

I want to speak a word, just here, of the lack of I want to speak a word, just here, of the fack of financial skill manifested in the most of our gath-erings. There is such a fear that people will think "all we want is money," that the requisite mag-netic force to secure justice, much less liberality, is not thrown out when collecting funds. My adwice is, collect among yourselves what you can, and then call upon those assembled with the feeling that you are simply asking for what is right, and let your manner carry with it the idea that you believe in the people that they are willing and glad to do the right, and I will warrant that the collection taken from an audience of eighteen hundred or two thousand persons will not average less than a cent and a balf to a person, as was the case at the meeting of the Hillsdale County Assocase at the meeting of the Hindale Outry Asso-ciation, Mich., in June, thus forcing individuals who were illy able to do so, to pay out their "bot-tom dollar." (Bro. Cephas, in speaking of this same meeting, puts the number present at twenty five hundred, but I cannot think so. Our Orthodox friends look backward altogether too much -bring the past too much into the present; but I fear some of us go to the opposite extreme, look upon the growing future till its greater dimensions are brought to seem as if in the actual pres ent, and we thus come to speak of them as we see that they soon will be, instead of as they actually are.) But to this money question: what if they do say that

WE ARE MERCENARY?

Will that make it so? One of the first principles in sound philosophy is *self-justice*—a foundation stone upon which the temple of universal justice nuet be reared; and shall we fail to lay hold of this foundation-stone and place it firmly in posi tion because others will shoot at us with their tiongues? Why, a single individual with good financial ability could buy and fence in a plot of ground, furnish a dancing floor and eating-stand inside, charge ten cents for every person who en-tered the enclosure, and extra for dancing and refreshments—one person with the right kind of tact could do this, and get enough to employ the best talent as speakers, and in a short time pay St. Charles, Il., Aug. 19, 1872.

1

upon the brain and nerves." [Banner of Light.] "A new book from Andrew Jackson Davis is indeed an event. In the present new emanation we have a comprehen-sive and thorough exposition of the various diseases of the brain and nerves, in which he develops the origin and pil-losophy of mania, insanity and crime, and presents the reader with full directions for their treatment and cure. No subject on the roll of modern treatment appeals with more vivid force to the general attention, as there estistactory treatment from a clairoyant like Mr. Davis." [K. X. Maional Standard 1]

ciairvoyant like Mr. Davis." [N. Y. National Standard] "Varied in scope and attractive as the previous works of Mr. Davis have been jound by the student and the thoughtful reader, his audience cannot but be greatly increased by this needed publication, which, in its joitiness of purpose, catho-licity of spirit, and wealth of research, cannot but be regarded as the flowering forth of the life and labors of the gifted writer." writer."

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