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EF' In quoting from the BANNER OF LIGHT, care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of free thought, when not too personal; but of course we cannot undertake to endorse the varked shades of opinion to which our corre-spondents give ulterance. For Spirit Message Department see Nixth Page

Witerary Department. THE OLD ORGAN; THE WHITE SWAN'S DYING SONG Written expressly for the Banner of Light,

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BY GRACE LELAND.

CHAPTER L. Moreover, something is or seems, That touches me with mystic gleams, Like glimpses of forgotten dreams-

Of something felt, like something here; Of something done, I know not where; Such as no language may declare.-TENNYSON. Come, for the wild, free solitude is sweet.

And far below shall lie the world of care; No sound of strife, no tramp of restless feet, Can ever reach thee there.

Come, for each breath inspires some lofty thought. When the pure mountain air thy spirit fills; The lessons that the ancient sages taught Were learned among the hills.

-SARAH DOUDNEY. I little thought I should ever give it to the world-that rare experience of mine nine years ago. The choicest dreams of a June evening were afloat on earth, in air, and on the starry heights. The perfection of that twilight hour was the grand finale of one of those day-poems of beauty which, we can make our own in proportion as home preshadows the better home above, and the heart gives shelter to angel guests. I was spending some months with sister Edith in her happy home on the banks of the Housatonic-a home of beauty, hallowed by a perfect conjugal union existing between my sister and her husband ; a union such as seldom exists on earth, but which we have reason to believe is one of the privileges of angel hood. In this sunny home, this miniature paradise, baby Ned, who had the honor of installingthe relationship of grandparent, uncle and aunt in our family, formed an important part. Biddy, the little housemaid, with her simple heart and droll ways and skillful'hands, was a treasure of her kind; and I filled my own niche in the household, the most contented " auntie " in the world, of, as I believed, the most wonderful baby in existence.

rivers-from some far, unknown spot, that shared | tween us, and, at the first warning bell, my sister | ly we emerge, and a mile further on through line in this same blest baptism of love and beauty! From whence, I knew not: yet clear and sad, deep and thrilling, rose those wild, uncarthly, yet strangely sweet strains, which my full heart expanded to receive. The keys of an organ seemed to be swept by fingers which could only have been hind. noved by an inspiration not of earth. I listened how long, I knew not. I could not tell whether

it were moments or hours; for the music, though soft, and so far away, seemed to hold worlds of meaning, which I could half interpret, yet could not express in the grosser language of words. Its burden was Love-Love whose purity and depth and fullness 1 could feel, but no words could express. The sounds died away, but echoed strangely in my heart for many a day; and now, as I write looking back 'through the vista of years between

the Now and the Then, I catch again the baptism of those thrilling strains, and I know, that such music never dies, but reverberates ever and ever through the arches of the eternities. This was in 1863-nine years ago. I must give

vou one or two more facts as an introduction, before I pass on to my story.

A year and two months later, the sultry heats of August found me in another pleasant country home, in an inland town of the old Bay State. Laughing and chatting with young friends, my thoughts intent on a matter of needlework which just then was occupying our minds in an animated discussion, suddenly, like a flash, I was transported to the seashore. My actual surroundings vanished; and, instead of the company of laughing girls in that pleasant, old-fashioned parlor, I was alone, and the great ocean lay before me. I gazed on its vast expanse with feelings of awe and delight. I saw the breakers as they rolled up the beach and then slid quietly back, only to form again the foaming crest of a moment's duration. I heard the deep, mysterious voice of the sea; discerned the white sails dotting its blue; I felt its cool breezes farming my forehead, and the salt pungent odor of its breath refreshed me. It was only a moment, and I was again with my friends who, in their busy talk, had not observed my momentary absence in spirit. It was only a moment, and yet so full of reality and of joy that it never has slipped from my memory. I' entered the date of that afternoon in my memorandum book, with the question, " Who is standing on the seashore ?" Again, in another loved sister's home, with the bleak December blasts sweeping over the fields. It was a home of beauty and of love, saddened only by suffering and disease. We had passed through hours such as write age upon the face while in their stern discipline they bring out the hidden forces of the soul. The crisis was past moments of leisure came. With my physical and mental strength seemingly spent in the nerving up of body and soul to meet the ordeal just past, and perform its duties, I went out to gain new strength

I had gone out upon the piazza to enjoy alone a from the cold, bracing air. I passed up the road little while that holy twilight hour. The air seem- and entered the field, so pleasant in summer, but od trenulous with the thoughts of angels. The now bleak and bare and cheerless. The view from the hill was a pleasant one, and the distant ere it look its place in the great silent past. The villages gleamed white in the clear atmosphere. 1 landscape was growing dim around me. At my saw an old oak-tree, and it seemed to draw me to left rose a high hill, from whose summit could be it with a resistless fascination. I stood beneath seen the Catskills and the Hudson. In the valley its broad branches, and listened to its whisperings between it and the hill from which I surveyed the as the wind toyed with its crisp, dead leaves. I scene, was a wild, romantic glen, through which placed my hand on its mossy trunk, and looked with streaming eyes up into its labyrinth of branches. The strong tree, thus braving so calmly their branches into its surging eddies, or traced the rude winter blasts, gave me of its strength, their image upon some smooth corner where its and I walked back cahn and brave for the duties which awaited me. The old oak-tree had per formed one of its missions well. It had infused its own strength, its own life, into a needy human

| Housatonic, beyond other hills and valleys and | the right car, and enter. A few words more be- | ion, the brook, as they appear side by side. Finalrises; one more "good-by," and she is gone. A farms and by pleasant houses, appears the dear few moments and we begin to move slowly. I give old homestead. Yes, I know it from the descripa parting look at the granite finger of Bunker Hill, | tion given of it by ny father, and already I discern pointing upward to the glorlous home of its saint- the tall, straight form of my uncle in the plazza; ed heroes, and soon the busy town is left far be- Aunt Ruth joins him; they are looking for "their

> mouth" enters, and I still wonder, as I wondered ago went to the/happier land beyond the sunset. years ago, what the story truly is of that mysterily face, and I rank him with those model conduct- and aunt give me as Lemerge from the stage. ors to whom we are so deeply indebted for their faithfulness and their many kindnesses. Truly good time generally! we too seldom think of our dependence upon others, and they often strangers.

> I greet it with pleasure always, as the forerunner of great and good things awalting me in the upcountry whither I am hastening. On, on through we ascend the old-fashioned, winding staircase. pleasant towns, till we reach Fitchburg. Were. you ever here, reader? It is a charming spot to me-this busy, thriving village, set in its beautiful ber. casket of high, green hills. We have not time now to walk through its busy streets, nor roam over its romantic hills, for the train waits not.

On, still rushing on by the magic power of steam, till at Ashburnham we turn our seats, to old mill wonder, how picturesque! And those the surprise of the few uninitiated, and the still woods! Aunt, I start to-morrow morning, as soon greater amazement of little ones who wonder if as the dew is dried, for that gigantic forest! It they are going home already.

Thus far we come in company, reader. I cannot tell you now what train I take, only that we go northward, while the forests grow denser and the hills rise higher around us. If you can find your way with me through winding, wooded vales now, and when you get ready you'll find supper and towns whose names I shall now give all wrong to mislead you, I shall make the best of it, and long ride." bid you welcome to all you can discover. The stations become less frequent, and I gaze with de-nearly five, and already the table is spread for light on the noble hills which seem to be peering ten. I enjoy the quaint, homely style in which into the mysteries of the far blue ether; and now my uncle and aunt live, although I might fire of it and then I almost clap my hands with joy at the after a while. They have always adhered to the sight of the mountain fills as they dance over rock primitive customs in which they were reared. The and steep and mossy bank. I see so much I wish three substantial meals of the day are served to tell you of, but it would make my story too long, promptly at seven, twelve, and five. There is litand I wish you to hear the old organ.

locomotive speeds on with its freight of human and forks is of the finest quality, and is kept welllife, and I single out from the several stages the polished, and the table-cloth and napkins of home one bound for Westbury, which passes through spun linen are white as snow. I might descant on Bradford where my uncle links. My. Newell is a the light, white bread, the lumps of golden butter, model stage-driver, and his horses and carriage the rich cream and fresh milk, all of which I duly promise us a comfortable ride. Now his name is appreciate, but I have other things, to tell you of. not Newell, but he would n't wish his real name to appear in a story ; meither-should I wish to shock the sense of propriety of the inhabitants of ously as on my first morning at the old homestead Bradford, for whom I entertain the highest re- I who could sleep in my city home undisturbed by spect, by giving their true names and that of their the rattling of coaches and heavy teams over the native town.

I am thus cautious, too, in deference to the feelly disturb the equanimity of my aunt's famous cheeses and stores of golden butter, and the quiet and orderly home arrangements generally. I will just whisper to yon, however, that if you should chance, notwithstanding my precautions, to find your way to that charming little town nestled among the hills of the old Granite State, you can go quietly to my good aunt with your request, and, if you are careful not to disarrange in any waythe quiet household-matters, you may yet be so favored as to hear a strain of wonderful harmony from the strange old organ. As we pass through the few villages on our way I cannot fail to notice the appearance of true man- ging with his strong teeth the unwary woodchuck liness and noble womanhood which characterizes almost every person we meet. There is a certain self-respect and a degree of culture in these quiet country-people which would surprise one from some sections of our land. Now we turn up the mountain road, and the sturdy horses bravely climb the rugged steeps. Dense forests on either side seem filled with a weird power of fascination, and I give myself up to their magic influence. - Giant ferns and strange forest plants neer out from their shady retreat. and I would like to spend a day in searching out the hidden treasures of these deep, dark woods. Now and then we emerge from the wood, and find ourselves high in air, while the valley below seems so full of rest! We catch no glimpse of the surging of that vast life-tide which never rests, but which ebbs and flows forever and forever. Proud Monadnock rears his lofty crest at the north of us, standing like the huge sentinel of this vast domain. At last we begin to descend, and a long, steep declivity is before us which would startle the nerves of sensitive persons unaccustomed to a hilly country. Now comes a harsh, grating shriek, which causes one or two ladies from " below "-who are for the first time among these hills-to start with terror. A word explains to them the precaution of our driver in applying brakes to his carriage for the safety of its occupants. I have been watching for several miles the welcome form of Mt. Tamar as we approach, till at should probably have been somewhat disconcerted last we see the white spires and neat houses which cluster at its base, and soon we enter the quiet in the presence of the elegant stranger opposite village of Bradford. As we stop, and the mailbag is thrown out at the post-office, I can discern in the distance the cemetery where lie the earthly forms of my anegstors for many generations back. My place of destination lies beyond the village, and we move on. On through "the Gulf," as it is called, where the road winds around the base of the mountain, whose wooded sides seem to aspire to the very clouds. Beside the road dances the mountain stream which flows through the township, now this side, now that, ever murmuring | ranging leaves and blossoms in my herbarjenn, and sweet songs of its native forest home, and aspirations for the far home in the sea to which it is hastening-its cternity, as Heaven is ours! On this deep ravine, or mountain pass, there is only

girl," as they always call me now. They call me And now "the conductor with a flower in his so, because the last of their six children five years It is refreshing after a tiresome ride by rail and ous flower. I am always glad to see his fine, man- coach to receive such greetings as my good uncle

Now for three months of romping/racing, and a

"I suppose, Florence," says Aunt Ruth, after a few mutual inquiries, "you want to go right up to Now Wachusett's bold outline rises before me : your room, and get rid of some of this dust. 1'll show you the way;" and passing across the great hall, and through a large room into a smaller hall,

I cannot refrain from clapping my hands, according to my old thildish habit, as I enter the cham-

"Oh, Annt Ruth! this is charming! What a view! How grand Mt. Tamar looks from here! I must sketch it. That shall be my first attempt at sketching the natural beauties of Bradford. That holds wonderful secrets, I know, and shall yield me of its treasures."

"Yes, Florence, and T should n't expect to see you from morning till night if I did n't Row the horn for you at dinner-time. Well, I'll go down waiting. You must be hungry, child, after your

In a short time I find my way down stairs. It is the silver on the table, and the dessert at dinner I leave the train at Ashton, and the impatient appears with the meats ; yet the steel of the knives

It seemed to me that never'day dawned so glori pavements, and by the monotonous sound of horse ings of my good uncle and aunt; for, after reading my story, such would be the rush of the scientific and curious to their quiet domicile, as would great-by disturb the commute of a swould great-by disturb the commute of the scientific and curious to their quiet domicile, as would great-by disturb the commute of the scientific and such as the base of the scientific as would great be been under the base of the scientific as the base of the scientific as the base of the scientific and such as the base of the scientific as the base of the scientific as the base of the scientific as would great be been as the base of the scientific as the base of the scientific as the base of the scientific as the scientific as the scientific as the base of the scientific as the scien cars, was entired as if by magic from dream-land saw displayed in the glowing east, and by such inimitable floods of music as those that greeted my cars.

my esteem. The afternoon passed pleasantly and rapidly in conversation with my aunt and Mr. Lynne. This was Wednesday. Saturday morning Mr. Lynne left, with the intention of returning after some days.

NO. 1

\$3,00 PER ANNUM,

A week passed swiftly and delightfully. Each day I discovered some new treasure--a strange wild-flower or wonderful fern, a hidden spring of water, a new bird's-nest, or, if nothing more, a carefully-hidden hen's-nest, where some calculating fowl had thought to escape human eyes, that she might rear her young according to her own ideas of independence. Then, there were dishes to wash, and rooms to sweep, and a thousand things that come up in the household economy, and I gladly took a share in them. My aunt was well and strong, and wished to have her work done in her own nice way; hence she did not trouble herself with servants, "who would be sure," she said, " to do the very way she did n't wish them to." And my aunt was about right.

Letters from home came often, with their sweet words of love and remembrance; the pure mountain air was bringing a new and fresh color to my checks, while in my very gladness of soul 1 drew nearer to the great, palpitating heart of Nature, receiving thus a baptism which was fitting me for coming events. Those were bright days and busy days-days in which I was laying up treasures for, future years. I knew not then how rich they were, though I knew they were very bright and sunny.

CHAPTER II.

What is this mystery? - Methinks the air. A conscious dread doft, in its boson bear; A nameless secret shivers through its-dark ; I holds strange meanings that I fain would inark; I feel its every, atom move with fear: It fills my soul --oh ! tell me -- What is here t --

I had planned for Saturday morning a new tramp in the woods with Tiger, my faithful com- . panion, but as I awoke that morning, the raindrops pattering against the windows seened to say, "We'll keep you in to-day 23.4 put aside the curtain. Mt. Tamar had Stihished. Had Mother Earth in one of her strange freaks swallowed my old friend, and so easily, that her act of deglutition had not been perceived by us so near? Had Mt. Tamar been only a fancy, an optical illusion, and had I awakened from my world of ideas to. one of reality? Or, rather, had she withdrawn for a little seclusion and quiet meditation into her wrap of fog and cloud, of mist and rain, promising to come out with a brighter face and a greener robe to-morrow? I gave a nod toward the impenctrable mist, with, " Good-morning, friend Tamar, I wish you a pleasant nap, and shall be glad to see your old face again by-and-by." She did not condescend even to peep through her cloudy curtains, and I turned to the east window. Beyond the meadows lay the great forest, and it seemed to whisper regulately, "I'll keep my treasures safely hidden from that lawless city girl to-day !"

As we cleared the breakfast-table; Aunt Ruth said, "Florence, I'm afraid you will be homesick to-day. You must entertain yourself the best way you can."

benediction of heaven was resting upon the day, meandered a stream whose labyrinthine windings I never wearied of tracing. Great willows dipped waters found a resting-place. Directly before me lay the village, with its queer specimens of rural architecture, taking its order somewhat from that of the early Dutch settlers, and a little beyond rushed the impetuous Housatonic, with its great falls uttering their tireless thunder over the giddy my happy city home, but this story takes us away precipice. The mist which rose above them gleamed white in the dusk, almost as beautiful as to see busy preparations, for my departure thence the radiant bow which hung there in the day's to the home of my Uncle Joshua, up country, sunlight. On the further shore I could just dis- where I was to spend the summer months. cern, in the waning light, the tiny, rude cabins of the Irish laborers, which gave a peculiar and va- and youth were spent, had, owing to pecuniary ried beauty to the scene. There are some things reverses in the family, passed into other hands in life, as you know, which possess a certain po- many years before. My father's success in busietic beauty of their own when looked upon from a ness had at last enabled him to repurchase the distance, but which lose all their enchantment property; and, not wishing to give up his business when we take a closer view. So, in their own in Boston, he had caused Uncle Joshua, his eldest way, these cabins added picturesqueness to the brother, to remove thither, where his talent for landscape. Just beyond, directly before me, rose high and grand the range of hills called Canaan Mountain. And Canaan Mountain was my especial delight and study. It possessed as many ily homestead, of which I had heard so much, and moods as there were hours in the day. Now it which I had learned to love, I had never seen, for seemed to palpitate in a golden mist of almost my uncle had lived there only one year. It was heavenly glory; now it took on deeper tints as not strange, therefore, that I looked forward to beautiful; now it looked dense and dark as a magi- this yisit with more than my usual anticipation. cian's spell; now bathed in freshest green; now lying in slumberous blue; now resting in a violet large trunk has been sent to the station, the loving haze; now dreaming in deep, royal purple. That good-bys have been spoken, and, with my little mountain was like an inspiration, answering, it traveling-bag on my arm, and parasol in hand, I would seem, to every thought of the day-god as he hail a Neck car, and my sister Belle accompanies poured his radiance along his daily course. Now it lay, slumberous and calm before me, filling my soul with its deep, strange, magnetic spell. At human nature.' The real self there is often shown my right high hills stretched further in the dis- unconsciously. As we entered the car it was full. tance, each stamped with its own individuality in and some were standing. Soon a seat was vaoutline and in color. The air was fragrant with cated, and sister Belle, unselfish as always, obliged roses and syringas, which, mingling with the beau- | me to, take it. Father Cleveland, that noble old tiful home atmosphere of love, with the charms of patriarch, whose white locks were a glory to his the landscape before me, and with the deep tones years, whose serene face bore token of the pure of the Housatonic Falls, softened a little by distance, formed a spell of beauty which almost made a heaven on earth. The far-off hum of my city home was forgotten, but the loves of that distant there, and noted the circumstance. home seemed to mingle with the magic of the presont hour, till the beauty and wealth of life filled my soul, and I could only worship and love the those around him; and added, "True politeness Divine Source of all this good. In all this beauty, was there room for more?

Could this spell which bound my soul be deepened? Soft, yet strange and wild, crept upon the proval. still air another far-off sound-beyond the dreamy

Sometime, reader, I will give you a glimpse of to another household; so we only enter a moment

The old homestead, where my father's boyhood farming could find ample scope for action. I had often visited Uncle Joshua and his wife, Aunt Ruth, in their home in Vermont; but the old fam-

A pleasant June morning finds me ready. The me to the Fitchburg Station.

A street-car is a good place in which to study Christian heart within, and of the true Christian life he had lived, and whose memory will live in many grateful hearts-old Father Cleveland was

"I admire to see such politeness!" he said to my sister, in clear tones that drew the attention of will never go unrewarded." My sister, although unconscious of doing an act at all uncommon, yet appreciated gratefully the good old man's ap-

We stop and enter the new and spacious Fitch-

I was down-stairs ready for breakfast at seven. fter breakfast I assisted my aunt in some house hold duties till the dew was dried. Then doming my hat I started out with a basket for the woods. Tiger, the old mastiff, went with me. I found the Howers and the mosses, and he found the woodchucks. I hardly know which of us was the prouder, as, in answer to the shrill notes of the dinner-horn, wethastened back-I, with my bas ket well-filled-with-forest treasures, or he, dragwhich had fallen a victim to his canine skill.

My love of sport prompted me to suggest to my companion, in terms which he could understand. the propriety of his escort into the house ; accordingly, we strode gravely side by side with our burdens through the great hall into the dining-room. where, as we filled the doorway, I suddenly discovered, to my dismay, a third person awaiting dinner. The three looked up at our approach, and I - notwithstanding my discomfiture at finding. myself thus in the presence of a stranger-joined in the hearty laugh which made the old room ring, Poor Tiger would have laughed, too, if he had known how. He enjoyed the joke according to his limited capacity, and testified to his appreciation of it after the fashion of the canine race.

Then my aunt introduced the stranger. He was her nephew, Chester Lynne, an artist, who was to board with them through the summer for the purpose of sketching, and who had come a few days earlier than they had anticipated. She had not old me of his expected arrival. Indeed, it was after they had received my note accepting their invitation to pass the summer with them, that they had received by mail. His application for board, as my hunt afterward told me.

I hastened to my room. A very hasty toilet sufficed, for I would not keep them waiting, and as I reëntered the dining-room my aunt was giving her finishing touch to the dinner-table arrangements.

Had vanity been one of my besetting sins 1 at my flushed face and hastily arranged coiffure. me, for a glance showed me that he was a gentleman of taste, refinement and culture; but I was never more at my ease. Somehow he did not seem like a stranger to me. I found myself wondering where I had seen him before. It seemed to me that we had known each other long.

I was surprised, that afternoon, to find myself, while arranging my flowers and mosses, chatting as gaily with him as if we had been acquaintances of weeks instead of hours. He assisted me in arpromised to assist me in sketching.

While wiping the dinner dishes for Aunt Ruth, previous to this, she had entertained me with such the other side rises a range of high hills, so that in glowing accounts of her nephew, that I felt sure I might trust to my own natural perception of charhum of insects, beyond the rushing waters of the burg station. I get my baggage checked, we find room for the winding road and its busy compan- acter, which had shown him to me as worthy of

"Never fear, auntle, for me !" I rejoined. "You told me the other day to go all over the house, just as I pleased; so to-day I take a ramble, first of all, over-this-ancient-mansion. The old garret has been calling to me with its mysterious volces ever since I came, but I resolutely reserved the pleasure of an exploration of its secrets till the first rainy day,"

Before nine o'clock my portion of the morning household duties was finished, and I walked back. and forth a few times through the great hall, nameing at each end to look out mon the storm. At the south, Mt. Tamar was still fast asleep in her cloud-wraps, and the plazza-"stoop" they call it -was wet with rain. The garden was at the north side of the house, and yet it was so situated as to get sunshine enough to make it quite thrifty. I looked out upon it through the rain, thinking how my father in his boyhood had raised vegetables and fruits there by his own-industry, and Aunt Melicent, his artist sister, had cultivated her roses and pinks and pansies:" Long ago she went to her home of beauty among the flowers of the Spirit-Land, but many of her pictures and pieces of faney work of various kinds remain to remind us of her taste and skill.

I opened the door into the great parlor, which overlooks the garden, and which is seldom opened. "bere was something forbidding to my free nature. In its closed blinds and dropped curtains, its prim carpet, and chairs rather too stiffly arranged. I thought of our own sunny rooms at home, with their pictures and statues, their birds and flowers. and the contrast was striking. It is true that in this great house there must be some closed rooms. They cannot all be used. But may I never be one of the "company" who shall be destined to pass an afternoon in this stiff, inhospitable room. I passed out into the hall, and through the north room, which used to be my grandmother's parlor, The room seemed pleasant with its old-fashioned chairs and tables, and with no carpet on its shiny floor.

Passing into the smaller hall, on the east front of the house, I stopped to look through its windows on the marigolds and petunias which my aunt had planted, and which had started finely. Then into the other large square room, with its wee bedroom, which was once, the "living-room" of my grandparents; out again into the large hall. I didn't stop to ascend the front staircase, for it led only to my chamber and the one opposite, which I had already examined.

For the first time, I ascended the grand staircase from the main hall, which led up to the hall above without a turn. The first door from the upper hall opened into a pleasant bedroom which had formerly been used as a guest-chamber, but for some reason unknown to me, had not been occupled for many years. The next door was locked: I knew the room was directly over the parlor. Much surprised at finding it locked, I passed on. I next opened a door leading into a large hall or chamber, at each end of which stood an old-fashloned bed. In this room slept the hired men whom

LIGHT. BANNER OF

my uncle employed on his farm when he boarded them. Those whom he at present employed lived | tains down. Something prompted me to close the at their own hounes.

art addery to be so plassant, with its splendid 's fearful bounds, and I tremoled violently, and yet sevontside toned I don't but ever these thired menhalf appreciate it." The text moment, I was "istaned of the unchange one thought. " How can f know!" Lastoid network, " how much belove of beauty may lie had len in the humble folger's nature? Our naturesate ailed whis and mine. Mt. T'mar may whister, to him the same sweet, sectors that she gave to me, as he looks out from these windows in the twilight of some pleasant morning."

3

11 1

I had passed a door which I supposed led to the g rief, and thither 1 turned now. I'p the steep starts, and then I stoud in the bush and dummess of that dratige old room under the root the only sound, the pattering rain overhead. The air was close, and I uponed the window at the further end. I shoul still a few moments, lo daing arouted on all sides, taking in glimpses of past years, even to a century back. Struck with awer as the strange duffactures of 56 many ancient relies crept over me, Framed with a chill and a shifer to descend the steep staircase. Then, with a forced daugh, I exchained, "What! Florence Kingsley, good a de-

dear to your and yours." So 1 Jurned resolutely back into the dimness, and began Starelling with a good will for the forgotten and time-stained treasures of the old gar-Tet. An but bounets, under whose ample shade, had otten from hidden smiling froms and elusterhig entis, were drawn from their dark corners. (1) and, between my smiles and tears. I think their a terofisty as before: former owners would have been satisfied with my appreciation of them. Then, tummaring among "old chests and drawers. I drew forth queer, threecornered hats, slippers with pointed toes; long hose and short clothes, metent buckles, rich belts, inn antique sword which, had done service in revo-Infinitry times, and other enrious things for mu-

merons to mention. 1 espicit in a dark corner a splanting-wheel. whose day sof use had long since been past. What a history it might, tell of blooming meridens and earnest hodsewives, whose untit ing industry would shame the idle and useless live of too many young ladies of the present day. True, we no longer need these implements of tabor ; but, the mighty, Present is full of duties, of occasions, of fields of Liber and of usefulness, for which the laborers today are all four few !

the strange thing attracted my attention, to which Leould not give a name. What its use hadad been, I could not imagine. - It was a large, heavy cushion, with a deep, broad curtain hanging from either side. (11 lab) it aside after much wondering. thinking I would ask my aunt to gratify my curl-

osity concerning its use. There was a quéer old broken chair in one corner of the garret, that looked much like that in the Massuchusetts Historical Rooms, over the Suffolk Bank, which was brought over in the Mayflower: but my poor old chair had but two legs

and one arm, and it's back was rickety. I will just tell youdn passing, reader, for fear I shouth forget it by and by, that if you will call, and see the in his own hours, at 181 Warren avemie, I will show you some of the refies found in the old garret, which my good unele gave me; and "among them, this veritable old, dilapidated chair. I cannot, however, ask you to sit in it, for it would surely tumble down, and you with it. It stands feeldy leaning against the wall of my little " curiosity shop," as brother Sod calls it, but which I

eallang.""museum :" and as we all pay if the deference due to its age, and are very careful never to hit it rudely, it achien gets a fulle But to return to the old garrets . I don't know how long I was there. It must have been nearly

strange prize a name." My aunit opened, the door from the dining-room

into the half with a frightened face. I had forthis beautiful and mysterious fragrance, and then gotten that I was a well-bred girl of twenty-three,

large, and dark, for blinds were closed and curdoor, and I shoul for a few moments in the dark, "Oh!" Level dued doud, "Pas shelld be the 6 trying to inclyze my emotions. My heart gave it was not field four. A strong tide of folding rushed over her, an emotion of inexpressible sails N.Y. Their history was familiar to her, and she appreciated ness, tollowed by an interpret desire to administer, and admired their herde devotion to the right, and their counfort to some sorrowing soul. Tears came to hospitable residence, she addressed to them the following my relief, and 1 went to the windows and rolled . up the cartains. They were of thick, green paper. For two I see a golden sunset gate, and as I rolled them up with my unacenstomed. fingers they slipped more than once with a strange rattling sound, that echoed drearily in that lone room. At last they were up and tied, ! and I opened a blind, I Jooked around, A strange, gloomy room indeed it was. This paper was dark and dingy. On the walls hung a few old-fa-hioned pictures, a worked sampler, and a map of the United States, when they numbered thirteen, heatly drawn in red ink. The highback, mahogony chairs were ranged stiffly, side by side, around the room. In one corner was an oldfashioned couch ; a table stood between the north windows with a bible on it; and -- what else?-was it a secretary? -- an old organ! It surely was an ancient parlor organ!

Forgetting for a moment my aunt's injunction, he my delight on finding anything in the shape of a unisical instrument in the house. I attempted to open it, when lo? I found it was locked. It was safe from my sacrilegious touch. But it must be opened! I must try the queer old instrument! Hamburg, and Peterboro', and Dundee should echo through that strange old room! Again Phastened down stairs, but not as hols

"Oh. aunt! the old organ! you forgot to give me the key to that?" I exclaimed almost breath-

lossly. " Lam so glad to find some music I" "I have n't the key, Plorence; and if I had

l could n't give it to you." I opened my eyes wide in astonishment, " *You*. by kind and, would n't give me the key if you had it !" "No. That organ has not been unlocked for

more than forty years. There is a sud-story conneeded with it, which you shall hear sometime." " Yes, and, you must tell me sometime."

I thought at the time how strange-it was that was not impatient, as I usually am, when-my enriceity, is aroused. I seemed to know, intuitively, that that was not the time nor place to near about the old organ.

" Did you lock the door ?" my aunt asked: " No. 1 only closed it, for 1 am going back." "Go quick, then, child! for we do n't leave i

unlineked!" How strange! It was so different from my quiet, practical Aunt Buth, to speak in this excited way I hastened back, and the chill this time seemed to reach my very heart. What strange mystery wove its meshes there I could not tell, but I bowed before its wondrous spells. Tears fell from my eyes For what? For whom ? I could not tell, "Some on has suffered here," I said to myself, " perhaps has died here. That old organ, if it could only speak. might tell the tale, might solve the mystery; but it

is forced to silence. This deserted room seems full full of something-I know not what; of some body-1 know not whom !" Just then a cool breeze swept-over-my forchead -not a momentary one, but a steady, electric current. The cartain tassels did not move; the air

could not come from the window. I was far from it, standing near the organ. I seemed to feel rather than hear a rustling as of trailing robes beside me: Then suddenly, instead of the stifling odor of the damp walls, so long shut in from air and sunlight, the room was tilled with the fragrance of migomiette. In my surprise 1 went to the window, forgetting that my aunt had no migonnette in her garden, but could scarcely perceive it there. an hour; and then I ran down to find for my 1 returned to my station near the organ, to find it experceptible as at first, and delightfully fresh. For perhaps two minutes the air was laden with

For the Banner of Light. TRUE LIVES. BY CORA L. V. TAPPAN.

A few years ago Mrs. Tappan was the quest of Mr. and Mrs. Isaac (recently deceased) and Amy Post, at Rochester,

And purple, pillared clouds, that rest on earth, Upbearing massive steps or lained of Fate, And rising from a pathway of pure worth. They pret this rounded orb, then upward head

Through the clear, amber sea, whose peaceful Waves Wait quietly to bear each kindly deed

To that bright shore which it forever layes.

Still on that styleway guides, reaching the face Of a grand temple-not yet quite complete; But backward turning to this home a space,

I see these walls divide-the two worlds meet. The cares and shadows which offtimes have lain

Upon your spirits, now arise and part ; The struggles, doubts, and every piercing pain. Ascend like white doves in their niry start.

The early toll for dally, hourly needs, The prayers and hopes; and sometimes almost

fears. The doubtful planting of the youthful seeds, The search for Truth through weary, walting years

Patient in all, though friendships oft betrayed, And Falsehood's honeyed ut'rance sought to WOO.

And unrewarded labor, clouds which stayed, Even though sunshine always glimmered through For somehow love and fadeless trust were there, And though earth was not always bright and fair, You 've kept the clear heavens ever within view. l'aking the years for all in all, there 's more Of joy than sadness in their record now,

And every line of care which sorrow bore, Hath placed a gem of thought upon your brow. Thus looking through the film and mist of time.

Toward the crimson day-dawn drawing nigh, Down bends the heavenly temple so sublime, Up sweeps the human pathway to the sky1

Transfigured seems each act and seene of earth; I reach the marble stairs-the temple gate ; The corner-stones are Purity, and Worth, "And Hope, and Love divine, than all more great. The walls are wonderful! Stone upon stone, Varied as all the bues and forms of thought. Yet blended each, and perfect every one, .

As though one hand had guided, one mind wrought.

And every block is carved and fitted well, By different workers, who their own names trace, And each inscription doth a record tell Of your kind deeds, on earth your dwelling place

Onells a fugitive, whom law pursues, With hounds of power, and stern religion' Have;

Your gentle words the monster force subdues," Or failing, you find refuge for the slave.

One is the orphan, sheltered in your home, And fed by your warm fire, and warmer hearts; Or a poor pilgrim, fated e'&r to roam :.... Each found a rest from sorrow's stinging darts.

And woman, with a weight of burning wrong, Fleeing fidm fain and guilt of legal shame, Within your presence grew so bright and strong, That love and virtue seemed a holy flame!

All breaking hearts and familshed souls who came One day to ask a boon, or respite find, Now bring their tribute, graven with their name, . The deed performed, the word so true and kind. Within are all fair shapes and forms of art,

DEAN BANNER-On the 13th of Feb., 1872, I line of advance which takes the children along Bailey, (Spiritualist.) Alliance, O."

MANIFESTATIONS. - R. M. SHERMAN,

MEDIUM.

Spiritual Phenomena.

P. S.-Perhaps I should have stated further. good results await us. T. M. E. I replied to the letter, and on the 19th, Bro. and lined on each side with prickly thorn's. Yet Ewing and the medium arrived here.

In the evening some twenty of the friends met eral syst at the house of Bro. J. R. Haines, for a private esponse, cance; when the medium became entranced, he ing his hand upon him he added, "Your wife, old theology and its seets. We have duties in this Sarah, directed us to come here." (Sister Sarah direction which cannot be excused on any plea. and Sherman were with us eight days, and some der, its influence?

two hundred tests were given, and I have yet to both believers and skeptics, pronounced the manifestations to be genuine, and beyond human pow-

temperance lecturer, whose name and fame have forms. It alms to perfect the child, looking both spread throughout the land, an unbeliever, and a to the physical and intellectual-understanding Methodist preacher. While in the cabinet a little voice said, " Papa,

your little Frankie is here;" and after he came out it also said, " Papa, tell mamma, for sister and reap its great advantages? me, that we live and are happy; we are always

with you." No wonder that the old man's voice faltered, and tears bedewed his cheeks. I afterwards asked him if there was money . enough in the world to buy the recollections of that to be comprehended by those who are in the a b hour? and he replied very emphatically, "No; sir, nor anything else." At another private seance at Bro: Haines's house, the manifestations vere remarkable, and very satisfactory; Bro. ing that many are in their a b c's, I mean that Clein. Rockhill was present, and his wife Spent they are satisfied with what they receive at a circaressed and kissed him repeatedly, speaking to cle-the simple communication from some one in him words of love; she also kissed several lidles the beyond, under, in many cases, most imperfect present, patting them with her hands; to Mrs. conditions. They are contented with this single Bailey, who was very infimate with her, she as-sumed quite a playful mood, pulling her nose and quickly filled. Such cannot see the beauty and ears, shaking her dress, &c. I was sitting beside grandeur of the Lyceum. Spiritualism compromy wife, and she gave my beard such a pull that | hends something more than a circle and a mere I could almost "see stars." I cannot begin to communication from the spirit-world, We are enumerate the manifestations given while they environed by spiritual laws, and there is need we were with us. They have done a noble work should investigate them all. Our essential selves here; convinced the unbelleving, confirmed the are spiritual, and constitute a vast volume to wavering, strengthened the feeble, and added power to the strong. They have endeared them-There is a significancy in the Lyceum in all its selves to all with whom they came in contact.

parts, because they are based on spiritual principles. The movements, marches, banners and vail upon them to sojourn with them for a time, many-colored badges have beneath each a spirit-We have received a letter from Bro. Ewing since ual principle. Hence it is that its broadness and his return home. On the way home he met comprehensiveness have proved a stumbling-block ourselves, widen the range of our vision, study spiritual law and unfoldment in all their phases then shall we be able to appropriate, utilize and to the young, a handmaid of progress, a stimulant to moral energy which shall elevate man, mitigate evil and promote harmony, thus opening the gates to the spiritual kingdom, partly to be realized onearth, but fully when we shall have passed the river by the bridge of death.

SEPTEMBER 14, 1872.

Free Thought.

THE PROGRESSIVE LYCEUM, OR WHAT? The spiritual movement is incomplete without a

eceived the following letter, directed to "Mr. with it. Why should the children he left "out in the cold," when there "is that in the spiritual phi-Cardington, Feb. 12, 1872. Mn. BAILEY—The presiding spirit of the band holding control of spiritual scances at my house have directed Mrs. Ewing and myself to take out physical medium, R. M. Sherman, and visit your place. I was told to address. Mr. Bailey, Spirit ualist," I have no knowledge of you or any other person in your place. Yours truly. system of dogmatic theology, and count on the that the presiding spirit told us that a lady spirit, roll of the sects. We know that the principles calling her name Sarah, about thirty-three years they instill into their young minds are erroneous. in the form, came with the request that we, in and the pabulum their souls receive is as bitter company, with our spirit-band, go to Alliance, where we were assured a cordial reception and herbs. We know that error is an unsafe startingpoint, leading into paths paved with sharp flints,

> we have not devised and put in operation a general system auxiliary to the cause we profess to Our teachings have mostly been for the adults,

passed around among us until he came to Bro. and not for the children. We cannot but admit Chem, Rockhill, a perfect stranger to him, and "that this is wrong. We are neglectful in duty by said; "You are the boy I am looking for," and lay-1 thus leaving the young to grope along in the fog of Rockhill was one of our most carnest workers, [As well might we refuse shelter, food end raiment and took great delight in witnessing physical to our children, and leave them to the tender mermanifestations; she passed to spirit-life some four cles of the community, to be provided for in the months since.) Other excellent tests were given, poorhouse. The mind is more valuable than the after which the medium was firmly tied, both body; the soul and its deathless faculties the most hands and feet, the former behind, then placed in precious objects we can conceive of. It is our a sack, which was securely tied over his head; in | duty, therefore, to see to it that this germ, which that condition he was scated in the cabinet; the has its start in earth-life, shall be nurtured propmanifestations, such as playing upon musical in- erly, so that it may unfold naturally, and, reachstruments, and speaking through the trumpet, ing the spirit-spheres, he in the best possible con-Keeping your hearts still fresh and warm and true, were very tine indeed. Spirit-hands of different dition to expand and fructify. The dogmatic thesizes were shown many times, and persons in the ology of the Sunday schools is cramping, dwarfroom were allowed to grasp them. Bros. Ewing ing and stupefying. Why, then, put children un-

It was hoped the Progressive Lyceum, introearn that any were incorrect. Thirty-two were duced by Bro. A. J. Davis, would fill the void, admitted into the cabinet with the medium, where and afford means to educate our children on a they were addressed by their-spirit-friends, and proper plane. There is a vast potentiality of enressed by their hands; every one of the number, good in it; it may be made an onergizing power in unfolding children and opening up to them the pleasant paths of knowledge. Its scope is wide, er. One of the number was the "Buckeye, comprehending religion in its fullness, morals in Broad-axe," (Henry Chance,) Ohio's champion their entirety, and general knowledge in all its

> the latter to imply all spiritual elements. The education of the Lyceum is dual, as all true education should be; why, then, not improve it, and

ualists; they are not developed up to its plane. It is too high, too ethereal, too intensely spiritual e's of Spiritualism. This may seem harsh judgment; but let us look the thing square in the face, and see if, indeed, it is unjust or untrue. In say

and was rushing down the staircase like a become tive without brakes, at the same time astonishing the atmosphere of that still house with unheard-ofvocal operatic gymnastics. No wonder my amit was frightened.

"Why, child " she exclaimed, " I thought youwere failing down stairs." "Oh, not at all, auntic?" 17m sorry 1 startled you. But do tell me, what is that strange, heavy cushion up-stairs, with a curtain hanging from Wach side?"

"That? Why, that's a plillorr! Many's the time I 've rode, myself, on that, behind your unetc. We always went to meeting on one horse, the first few years of our married life."

"Then it was put behind the saddle ?" . Yes

. But how did you keep on ?"

"Oh, that was easy enough. That came natural. If the road was rough, or the horse istarted up, I just held on to your uncle."

"What a comical way to ride! It, had one advantage, however: while he looked in one direction you were looking in another, so you had a good: look-out, in case of danger. Oh; aunt you and uncle must ride some day; will you? It will be such a nice glimpse of old times!"

"Oh, I'm getting too old for such things." You may ride with your undle sometime."

Oh, that will be charming! 141 ask him to go the first pleasant-day. Aunt! 1 found such treasures in the garret! Why, I don't believe: you know one half of the strange things there, You rould fit up quite a museum." "Well, your uncle and I have n't time for such things; and we have n't such a taste for them,

either, as you city folks have. I daresay your uncle will let you pick out from them what you want, if you would like any of those old things." "What! for my own ?"

" Yes."

" Oh, how much I should prize them !" "Well, we'll see about it."

" Aunt, I found a door which L could n't open. I think it was locked. I have reconnoitered every other place in the house."

My aunt looked suddenly serious. I was puz-

zled. "Would you like to go in there, Florence ?" " Certainly, if you have no objection." " No, I have no objection, on this condition-

that you will be careful not to move anything out of place. That room has not been disturbed for over forty years. Once a year it is opened, aired, and dusted."

There was something in my aunt's face and manner, which checked the inquiry on my lips, and I took the key from her hand, and ascended the stairs slowly, and thoughtfully. Before I had reached the upper hall she called to me:

"Florence, you can roll up the curtains of the north windows, and open the blinds, while you look around."

" Yes, anut ; thank you.".....

As the key grated in the lock, which seemed unwilling to be disturbed, a feeling of awe crept over me, and I opened the door noiselessly and very slowly, half expecting to be greeted by some grim king of the deserted realm. The room was

was gone. I gave one more look around the room, and at that strange old organ cloomed to perpetual silence, then closed the window, lowered the curtains, passed out and locked the door. I went slowly down stairs; and returned the key to my

t was gone.

nunt .- Neither of us spoke. I went up to my own Of married love, as morning's crystal dew room, and throwing myself on the bed, I had what we girls call " a good ery." I could not analyze my feelings. They rushed over me in a sort of blinding confusion. I struck out into chaos—a sad, bewildering chaos, without light, without music, without beauty, Chnos never is beautiful, because it is ever without order and "order is Heaven's first law." There I beauty in the wild confusion of Nature, as we sometimes find it, for even here there is a certain order which never fails. Nature works by law, and she never builds in truth a chaos. The human mind sometimes creates chaos out of its own inharmopious elements, and it is only dissipated or hanged into, harmony by some flash of light and eauty from the inner or the outer world, by some heavenly echo ringing through the spaces, or by the "still small yolee" which speaks to every soul.

Thus for a time my spirit seemed to lose itset In this inner Babel; or was it roying over an arid. desert, peopled with demons and phantoms? I was, however, startled at last, and morthfied, too, to find that, from the depths, my soul was sobbing, sobbing for one presence, and he, Chester Lynne, whom I had known only so lately! It was no new, thing, in seasons of any mental exeitement, and sometimes in calmer hours, for mo to long thus for some soul, the counterpart of my own; for mine was a true woman's nature, yearning for companionship. I had never felt ashamed of this longing for love. God had implanted it in my soul; its nature I knew was angelie. But the surprise and mortification lay in the fact that this beau ideal, which had, as yet, dwelt in my imag-Ination, wholly apart from thoughts of all men with whom I had met, had suddenly merged into an individuality, and he-almost a stranger l

[Continued in our next.]

PROTEST OF A CHRISTIAN HORSE, - During the recent Sunday school convention held in this village, one of the delegates hitched his horse in front of S. H. Luther's, at an early hour, and that horse stood there in the hot sun, from eight o clock in the morning until after five in the afternoon, (nine long hours.) without food or drink. It was a small black pony, with one white hind-foot, litched to a black; gold-monnted top bugg, in which was a white blanket trimmed with red. During the afternoon, some one placed a card on the horse, on which was printed: "I belong to a Christian; have stood here since morning without food or drink."—Ballston (N. Y.) Democrat.

It is a very evil epoch, when the necessities of life, in our forthous world, first get the better of us so far as to compel us to attempt throwing a cloud over our transparency. Simplicity increases In value the longer we can keep it, and the further we carry it onward into life. The loss of a child's simplicity, in the inevitable lapse of years, causes but a natural sigh or two, because even his mother leared he could not keep it always; but after a

young man has brought it through his childhood, and has still worn it in his bosom, not as an early dew-drop, but as a diamond of pure, white lustre —It is a pity to lose it then.—*Hawthorne*,

Those safered loves and tender sympathies; The pictured walls are symbols of the heart. . The living statues are sweet prophecies: There are the hopes which, tender and most true. Have ever dwelt within the soul's pure shrino -Within the rose's cup-doth-purely-shine.

Each dream of heaven, each aspiration grand, Is imaged in some living tree or flower, And at the breath of thought (that magle wand) These forms repeat their own familiar power. Your cherished, hopes, like white blids, hover round.

And some have plumage like the sinset gleams, While all the air is filled with waves of sound, The blended melody of-your young dreams. And every hope finds its fruition here. A recompense for all your earthly woe; Truth, dim to sense, becomes most bright and clear,"

Solved, every mystery of life below. The chambers vast, the spacious halls, adorned

With grand creations of the perfect mind, And all with Love's rich glory ever warmed, And all with Trath's eternal strength combined.

The Master Mason, Death, doth pause to place The keystone in the templo's shining dome: Yet in these feeble words ve still may trace. Through all your lives, your glorious future home. For two there is a golden sunset sky; A shining pathway rising fair and clear,

V loveliness and hope which cannot die, A home of beauty ever drawing near.

Napoleon the First.

A writer says: On the pediment of my book-case is a small bust of Napoleon the First. Biographers have written his life by the score, yet hardly have they comprehended his nature. God often uses a whole city or an entire country to accomplish his work and fame. But in Napoleon he placed a mind which would overshadow millions. of the common mold combined. Historians may attempt to injure his name, his fame, his great mind, his words and deeds. But they do not succeed. Like the iron graver on the diamond surface it makes no impression. The tool is blunted. The diamond remains unharmed. Napoleon's fame, as

one being a mind of stupendous mold, will tower to the skies for ages. The shallow-minded who understand not God or his plans, have attempted to defame him, but when they and their works are lost and forgotten by the world, his name will shine out brighter than ever. And yet Napoleon was not a perfect man, nor

has the world seen such, but he carried in his

bosom a heart that had the true ring. God's spirit was there in the heart as it is in every heart. "Ilis stamp is upon us all, but each has its separate varietv."

Napoleon loved his fellow-men as far as they would allow him so to do, and they loved him. He was a great worker for God. No man before his time, or since, ever labored as he labored, and as we are all God's children, and are in his vineyard as laborers, the great souls and the little souls will have their reward.

Broad-axe" at Crestline, and said of him, "Bro. to many, and explains why so many Lyceums Chance is quite enthusiastic on the subject, and is have failed, and the difficulty encountered in suswilling that his name be used in verification of taining those which are kept up. Let us broaden the fact that spirits can and do manifest their presence and power."

Spiritualists in other places will do well to pre-

The great wave of progression is rolling onward-and-upward-with_mighty power, and will energize the Lyceum movement, make it a blessing sweep all opposition away. How we pity the puny arms that are trying to push it hence, all for Jesus's sake." A. BAILEY. Alliance, Ohio.

PHYSICAL MANIFESTATIONS.

Benjamin F. Clark, writing from Hamilton,)hio. says:

Not a long time ago I sent the Banner of Light a few items regarding a stance held at Daniel Currier's, who resides a short distance east of our city. I now wish to relate something regarding. another's anee in that immediate vicinity, at the diums, Mr. Foster and Mr. Mansfield, and rm residence of Mr. Smith, in order to show you that the glorious light of Spiritualism is breaking in up-1 saying, "It is none of our business what his on us. Prof. Bellangee and myself made a special visit to Mr. Smith's, June 27th, to witness a séance and report whatever fell under our notice. It was early in the morning when we drove up to Mr. Smith's, in company with Mr. Currier, who introduced us to Mrs. Mary Smith, the medium, whom we found to be a very pleasing young lady. We were conducted to a large room where the seaned was to be held. After the medium was tied firmly by the hands, and to the chair in which she sat, a large tin horn was placed on the floor, in the centre of the room, and ourselves formed into as large a circle as the room would admit. The room was darkened; then Mr. Currier sang us a few good old-fashioned tunes which made us feel as hough the year of jubilee had come. At the close of the singing, Mrs. Smith went into a trance and spoke under the influence of an Indian spirit. The voice and pronunciation were Indian-like. After this the horn passed rapidly to various parts of the room, in the meantime occasionally touching each of us on the hands and face, and at times touching the ceiling in various parts of the room; foud talking was then heard in the horn, and voices recognized before the name was given, one of whom was my father, John Clark, who passed away a short time ago. He called me his son, and related an incident entirely foreign to any one in the circle except myself. One spirit by the name of Worley, told us he was a Methodist minister while in the earth-form, and was honest in his views, but lacked a demonstration of this nature to set him on the right path. He said that now all Methodist ministers do not preach what they believe to be true. A lady then talked to us, who was a lecturer while on earth. She told us some beautiful things regarding progression. The séance closed by the spirits bidding us all good day and expressing a hope of soon meeting us again. Rev. Mr. Star, a Methodist minister of this city, meetings, and has called his congregation together to tell them that it is the work of the devil. As ngitation of thought is the beginning of wisdom, we regard Mr. Star a useful instrument in behalf of the spiritual cause.

Providence, R. I. WILLIAM FOSTER, JR.

PUBLIC MEDIUMS' CHARGES.

I cannot help making a brief reply to your remarks in the last Banner, in relation to fault-finding with the very high price exacted by the mequite surprised that you view it so indifferently, charges are; that is a matter to be settled between Mr. Foster and his customer. If the latter does not wish to pay the fee charged for a sitting, he is not obliged to do so."

In a strictly business point of view "it is none of our business," and in another sense it is our business. I think it a matter justifying criticism. and have often wondered that the Banner has not expressed an opinion on this subject as an overharge. Of course no one is obliged to have a sitting. No one is obliged to take the Banner of Light, and but few could afford to if you charged ten dollars a year for it, which I think you would be more justified in doing than J. V. Mansfield has to charge five dollars for being used in answering a letter which consumes but ten to thirty minutes, or for Mr. Foster or Dr. Slade to charge each person five dollars for a sitting of less than an hour. They are blessed with one of God's gifts that they never bought nor cannot sell. There are hundreds, I may say thousands, that are anxious to avail themselves of this wonderful power these mediums have, if they could afford it, but they cannot. Five dollars is as much as many honest people make at hard work in a week. So I beg to differ with you in this matter, and claim, humanely speaking, that we have a right to complain of their charges. I have had a sitting with Dr. Slade. and letters answered through Mr. Mansfield, and the amount of five dollars was exacted without asking me if I were-rich or poor in this world's goods. I never heard of their making any exceptions in price. I would have repeated my sitting, and written to other spirit-friends, but could not afford it on account of the very high price charged. It is right they should be well paid, but not beyond a fair consideration.

I often read in the Message Department of the Banner a warning against the love of money and avarice and its sordid effects; so I do not think has become quite-uneasy about this kind of the prices in question are directed to be made by the spirit-friends of Dr. Slade, Mr. Foster, or Mr? Mansfield. Yours truly, T. A. WIIITE-Philadelphia, Pa., Aug. 26, 1872.

Men, in general, are but great children.

SEPTEMBER 14, 1872.

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mee me-d rm CINCINNATL.-G. W. Kates writes: We are in höpes not having lectures at present. We are in höpes that we will again soon. Our folks here must sup-port the Lyceum better by financial aid and at-tendance upon their part, and especially see that their children attend. I foresee the ringing of the funeral peaks of Spiritualism, so far as society and Lyceum benefits are to be its outgrowth in Cin-cimuti, unless there is an early awakening to the duffise and damads of 'the hour. What means duffise and damads of the hour. What means duffise and damads of 'the hour. What means duties and demands of the hour. What means derived from this source--especially in the ancan be devised to cause a union of the forces? | swers to questions.' More anon." Who is there here devoted to the cause, willing to help the progress we are steadily making, by com-ing forward into the work? If any one, let him do so by his mite and by his presence and advice. I appeal to the great numbers of unknown, and

I appear to the great numbers of unknown, and those as well who are known, that are awaiting the developments of the enterprise, by somebody else, to come to Thom's Hall and counsel with us. We are now agitating some supendous under-takings. Spiritualists of Cincinnati especially, and our brothers and sisters throughout the land, we now a them to your our our our concordence. we may appeal to you! we may try your zeal and love for this, our great cause! We design to build a "spiritual temple;" after that we will want a free library and reading room, free lectures, free circles, cabinets of minerals and wondrous speci-H. T. Child was chosen Secretary *pro tem*. After an opening address by the President, Dr. mens, spirit-paintings, scientific instruments, and means, spira-painings, scientific instruments, and instructors for the Lycentin. We will be content, at first, to get the "temple," We will probably very soon issue our circulars, agreements, &c., to secure subscribers to organize a Joint Stock Com-one to half the temple will be the store of the secure subpany to build the temple. Will all of you sign it? e will also request donations of money to assist the Lyceum to purchase shares of stock, and also requests for donations of articles to a fair and fes-tival we desire to hold in December for the same tival we desire to hold in December, and it scens purpose. If this movement is started, and it scens now it positively will be, you will hear from us again. We want a convention to assemble here, again. We want a convention to assemble here, why can't we have one? Who seconds my mo-Why can't we have one? Who seconds my mo-tion for a mass gathering of the Spiritualists of tion for a mass gathering of the Spiritualists of tion for a mass gathering of the Spiritualists of tion for a mass gathering of the Spiritualists of tion for a mass gathering of the Spiritualists of tion for a mass gathering of the Spiritualists of tion for a mass gathering of the Spiritualists of tion for a mass gathering of the Spiritualists of tion for a mass gathering of the Spiritualists of tion for a mass gathering of the Spiritualists of the country? The Lyceum officers are: G. W. this country? The Lyceum officers are: G. W. this country? The Spiritualist of the Spiritualist the second the spiritual structure of the spiritual structure the second structure of the spiritual structure of the spiritual structure the second structure of the spiritual structure of the spiritual structure the second structure of the spiritual structure of the spiritual structure the second structure of the spiritual structure of the spiritual structure the second structure of the spiritual structure of th the Lyceum to purchase shares of stock, and also

Secretary, BROOK VILLE.—An "M. D." writes:—How many members of the church have failed to find anything to satisfy an enlightened reason in regard to the immortality of the soul! Blind faith is held out to them, and they are threatened with eternal death if they fail to believe, when there is no evi-dament to be a holiof muon and finally thay are dence to base the belief upon, and finally they are driven to cold, and cheerless infidelity. This has been the condition of the writer. Spirit commun-ion is held up by Orthodox teachers as the "crown-ing trick of the *devil*," "humbug," etc.

It is now less than a year since I was fortunate enough; out of mere euriosity; to read the Banner.

I have been very much interested in the sixth page, or Message Department. Myself, and friends have often wondered, why some of our spirit-friends known to us did not manifest at_your Free Took at the beauties of our religion and philoso-citeles. Noticing some weeks since, a communi-cation from one Dr. E. G. Marshall, of Madison, there behold the wisdom and knowledge that come message, I thought I would sch you something, and berg being for any content of the since of the source of the source of the source of the interior for message, I thought I would sch you something, a resident of Madison, and who had a brother in the Asylum, that there was such a physician con-meted with the institution, and that he came to bis death as stated in your Message Department.

Banner Correspondence. Constant Correspondence. Constant Correspondence. Constant Correspondence. Constant Constant and the set of the world, we have railroad connection with the balance of the world, we have rail balance of the world, we have railroad the balance of the world, we have rapid rate. Old theology trensposed the delegates the authorized to all any the entire work. The Massidian (O.) Independent the vacancies, and to make up their quota of represent the set of the world. The resolutions were taken up and discussed by the william white w Co., is an exposition of spirite.

NEW JERSEY.

Report of the Quarterly Meeting of the State Society of Spiritualists.

Reid at Atlantic City, Friday, Aug. 23d, 1822. Reported for the Banner of Light by Henry T. Child, M. D.

Morning Session. - Dr. Coonley, President, called the meeting to order, and stated that the Secretary had been left behind with the books. *Resolved*. That the interests of humanity demand the largest freedom that is consistent with right; and that the studard of right for each individual is conscience, enlightened by the bidnest wisdom.

highest wisdom. Tesobred, That love, truth and wisdom are the saviours of the world -the flowers of the sonl, whose relestial fragtance fill it with harmony and peace. After a short address by Dr. Child, Mrs. Shark-

ey, of Camden, a medium of great promise, was entranced by an influence purporting to be the spirit of Alchuda Wilhelm Slade, and said: What shall 1 do to be saved 2. Our good brother here has, spoken about freedom and salvation. The thought, comes to us, as we gather with you this beautiful morning, dear friends of earth-life, that there is not sufficient justice, freedom and equality in this beautiful world of ours, and you, as ualists, are suffering for the want of it to-day. What will save you from this condition? Any dear ones, salvation comes from the interfor; it

dear ones, salvation comes from the interior; it comes from the inner and better life; and if you strive to do all the good that you can, you will be saved. If you go out into the world, whigh the tear from the eye of the mourner, and raising those who have fallen, giving them the promise that they shall go on, step by step, toward a brighter and more spiritual condition, you shall be saved. Oh Spiritualists! there is a great work for you to do, and you have the aid of the angels. We feel that there is strength near us, to lead us on in this grand and glorious work. You who feel weary and thed by the way, look upward, and cell d own strength from on high, and ye shall go firth in all the pride of manhood, and at last re-ective the priceless crown that belongs to all God's.

erive the priceless crown that belongs to all God'

enough: out of mere eurosity; to read the Banner, then Judge Edmonds's honest and crudid investi-and notwithstanding I have not had the benefit of witnessing any physical phenomena, the evidence is so strong that life now has new charms, and death is less dreaded. How I hunger, still for spirit teaching! I have not had the benefit of many about us who are bound by galling chains induce all that I can to do the same. I must not forget to speak of Mrs. Severance, of White Water, Wis. Her very modest advertise-mant in the Banner uterly fails to give an ide-quate idea of her wonderful powers. Let no seeker after the truths of the higher life fail to avail himself of ther invaluable aid. Her kind-mess of boart on her invaluable aid. Her kind-ters of heart on boast and chain the fail to avail himself of the invaluable aid. Her kind-mess of boart on her invaluable aid. Her kind-ters of heart on boast and the higher life fail to avail himself of the invaluable aid. Her kind-mess of heart on her invaluable aid. Her kind-mess of heart on her invaluable aid. Her kind-

seeker after the truths of the ingher life fail to avail himself of her invaluable aid. Her kind-ness of heart and honesty of purpose render her worthy alike of our love and esteem. Wisconsin. BELOIT.—Wm. C. Hodge writes, Auge-44th: I have been wry much inferested in the sixth page, I have been very much inferested in the sixth page, or Message Donactman. Myself and friends have

nected with the institution, and that he came to his death as stated in your Message Department. I also wish to make a statement concerning a test given to in? personally, through a medium hundreds of miles distant. I received a letter from a gentleman in Albany, N. Y., giving an ac-count of a scance held here in Wisconsin, in which he not only described the medium, but gave a de-tailed account of the sitting, even giving the name of the controlling spirit, who was a nephew of mine, a soldier, killed at the battle of Gettysburg. I was never in Albany in my life. I never heard of this man before; and in his letter to me, he-states that he never heard of me before, and got in Albany. Will not some skeptie or "hard-shell" striving to heln humanity. Go on, dear friends striving to help humanity. Go on, dear friends, in the labor that you have commenced; go on, and the angel hosts will sustain you. Dr. H. P. Farrield said: The object of this meeting, as we learn is to promote the interests of Spiritualism, to attract the attention of thought-ful embodied and disembodied minds to the grandwith most excellent mediums in our midst, and subjects of life and progress; and to that end these Subjects of line and progressived. First, then; free-dom is an essential element for every embodied and disembodied spirit; for no man can work out great and grand results for the good of humanity, without this grand right or principle of freedom; freedom which is consistent with a well-ordered life and minners and conversation; freedom which dott available the outproved and acts and defined the freedom which is consistent with a well-ordered life and minners and conversation; freedom which dott available the outproved and acts and defined and the second second which He and manners and conversation : freedom which shall regulate all our thoughts and acts and deal-ings in fife with our follow-man ; freedom from all the contaminating influences of sects and parties ; freedom from all the galling yokes and rusty clank-ing chains of bondage—social, moral, or political ; freedom from the fear of God, who is too good to be unkind ; freedom from the fear of the devil, who only exists in the unenlightened imaginations and sickly sentiments of the past; freedom to do right ; freedom to breathe; freedom to live; freedom to love and worship God and lumanity. Hence we, as Spiritualisk, exclude boldly Mr and Mrs. Grunballsts of Lyrm have organized under the statute as Spiritualists, exclude boldly Mr, and Mrs. Grunnlaw, hired Odd Fellows' Hall, corner of Summer and Market streats. Meetings were commenced the first Sunday in September, with Miss Jennie Levs as speaker. On Tuesday, Aug. 20th, at Baxter's Hall, the following were chosen as officers of the Society: Isaae Frazier, President; Isaae Winehes, Keerding that peace which constitutes happiness and usefulness in our every-day works. I and matures, with profound reverse and godly singers and usefulness in our every-day works. I and matures, with a ready, and stand up in the purity of our embodied natures, with profound reverse and godly singers and usefulness in our every-day works. I and matures, with a ready works. I and for that grand, broad, unrestricted view or idea of freedom in a moral, social and intellectual sense-freedom to do right, not wrong. There is no freedom to do wrong. You are all born to be as free as the singing birds of spring, endowed with reason that will Baxter's Progressive Lyceum will convene at one o'clock. In reading last week's Banner, I noticed the ill-ress of Bro. Ed. S. Wheeler, and the necessity existing for material aid in his behalf. I hope some action may be taken by the friends of our cause as Spiritualists, exclude boldly Mr. and Mrs. Grunaction may be taken by the friends of our cause est angel which kindles its sacred fires, banishes which shall provide for emergencies of this kind. all jealousy and animosity, and gives peace and action may be taken by the friends of our cause which shall provide for emergencies of this kind. In the absence of any extended organization exist-ing among the Spiritualists whereby a speedy remi-ody is to be looked for in this direction. I would suggest that the speakers give the proceeds of two sundary's services during the coming year, to be deposited in the hands of some responsible persons, to be used in case of sickness or want existing with any of our speakers. If all our speakers would consent to this plan, ten thousand dollars might be realized for this purpose the coming year. Put me down as one willing to do this. Let there the writer. Put me down as one willing to do this. Let there be a hearty response to this proposal. **Iowa. FORT DODGE.**—Mrs. James Swain, Secretary of the Fort Dodge Society, writes, Aug. 18th: L. F. Cumnings, of Chicago, inspirational speaker. F. Cumnings, of Licago, inspirational speaker. F. Cumnings is compara-tical a voluge map hut from procent indicatione popular Christian. Let us have freedom, truth, and virtue, by the tively a young man, but, from present indications, will, before many years, rank with our best speak-ers. A resolution of thanks and a liberal supply of the "needful" was given in exchange for the rich intellectual and spiritual treat afforded by Mr. Cummings. The Lyceum here is in a flourish-ing conditiou. We number one hundred members, and the attendance through the summer has been from sixty to seventy-five. A good test medium is very much needed here. Mr. Cummings gave a specialty. WINTERSET. – W. writes that the advance-ment of liberal thought, tending unmistakably to-ward Spiritualism, is plainly visible in this sec-

vacancies, and to make up their quota of repre-sentation. Report adopted. The resolutions were taken up and discussed by Dr. Child, Mrs. Tillotson, Dr. Fairfield, Mrs. Basset, Dr. Coonley, John Hurn, Joshua Clendenon, Jonathan Wilde, Mr. Wilbur, and others. They

They were unanimously adopted. Dr. Coonley delivered the closing address. This was the first spiritual meeting held at At-lantic City, and we trust it will do much good.

NEW YORK .---

Meeting of the Spiritual Society of Oswego and Onondaga Countles.

Pursuant to notice, the Society met in Burnett Grove, August 25th. The morning betokened rain, which deterred many from attending; notwithstanding which, however, there was a respectable gathering. Bro, Warren Woolson and James Francis were our principal speakers. At elevelo o'clock, President Finit called the meeting to or -der; and requested that the coagregation sing some familiar hymn. C. T. Douglas, formerly a good old-style Methodist, but now a sound spiritualist, started the hymn, "When I can read my title clear," Nearly all joined — even their humble scribe—and such music as we made reminded me-of days of yore, when the Methodists permitted

their congregations to sing. Then they were a and spiritual people, and worshiped God with a sincere heart, but now how changed! They have fallen into the popular wake, and vied with those who once persecuted them to build the most ex-pensive churches and fallest steeples! Before the commencement of the afternoon monting same business cause bateau the viscodir

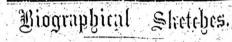
Before the commencement of the atternoon meeting, some business came before the Associa-tion, such as attanging of by-Laws, y.c...By **4** vote of the Society, President Flint appointed the following persons a committee to draft By-Laws to present to the people at our next meeting, to be held four weeks#from date: Bradford Chase; P. hein four weeksyrion (aac, branford (mass, f-Childs, Lewis Delille and C. T. Douglas, Some remarks then followed by Bross Woolson and Francis. The meeting passed of with an unusual degree of harmony and good foeling, which beto-Represent narmony and good norming, which helo-kens success in our future clorts. We now shall have a nucleus around which to rally. Four weeks from this day—Sept. 22, 1872—we are to nicel again in Burnett Grove, if the weather is projitions; if not, we will assemble in the halt. We deside all who are interested in the halt. We deside and join us, by subscribing their names, to our Constitution and By-Laws.

ORRIS BARNES, Sec'y. [Spiritual*papers copy.]

2::::: The Moravia Manifestations.

Mrs. Laura Cuppy Smith, in a private note from New Haven, says:

New Haven, says: "I have just returned from Tompkins Co., N. Y. Have fectured in Moravia, and attended se-Yal-Y. Have fectured in Moravia, and altended. Not-amoust at Mrs. Mary Andrews's residence. Not-withstanding the extreme head. I heard spirits fulk, sing, &c.; heard many persons identify their friends, &c.; buring my *last* visit at a scance 1 saw Mr. McAlpine *distinctly*; his face was liter-ally *illuminated* with a divine radiance scane he-dimension on heard many seasons. discerned my instantaneous recognition. The look-ed as he did on earth, when feeling and appearing unusually well. Only one of the searces was, in only sense, a failure, and that could scarcely be pronounced one, as the controlling spirit, George Jackson, came and said : Friends, owing to the condition of the atmosphere, we cannot materialize to-day.'



f Under this head we shall print, from time to time, brief accounts of the life experiences of proinhant spatiand

course of time a man came to Jeffersonville, Ind., els. (where Mrs. Keigwin resides.) and advertised a lecture. He proposed to expose Spiritualism. Mr.

and Mrs. Keigwin attended the lecture out of curiosity. It was unsatisfactory. Mr. Keigwin de-termined to investigate Spiritualism. He began to attend spiritual scances. At one of these gath-erings he was startled by the announcement; from <u>a between</u> should by nikfake appear, we destre to be so in-

N'ATTRE'S LAWS IN HUMAN LITT, published by William White & Co., is an exposition of Spirite alism, by the author of a book on the "Vital Magnetic Cure," which we noticed a week ago," It contains matter of interest and curiesity, and matter for reflection as well. Among the "communications" is one from the lamented. Dr. Gan-nett, who was killed a year ago in the railway acicident near Boston. The style does not remund us in the least of the crisp, nervous interance of the good Doctor. It says he took his exit, from the body of flesh probably instantaneous-ber at hear he Schland methods had and ly; at least he recollects nothing but a sudden blow on the forchead, and then found him-self viewing the wreck of matter, and wonder-ing into what state he had been u-hered. It says: 1 believe now, more than ever, in the goodn ¹⁰ I believe now, more than ever, in the goodness of an all-wise tool, a Supreme Power that goides "is through all the ways of life, and finally Saves us, and admits us into a heaven of perfect happi-mess, which every soil seeks to obtain: 1 feel, since entering upon this new life, deeply impress-ad with the necessity for great reforms upon the earth." This and much more to the same effect. Godden Age.

THE EARLY SOCIAL LIFT OF MAN is the name given a little pamphlet which is a part of an uni-published work by Dyer D. Lum, given to the public by Win. White & Co., Banner of Light office, 1.8 Washington street. It is, however, no. revelation, but gather an exposition of some of the results of scientific investigation concerning the condition and progress of pre-historic bass at condition and progress of pre-historic bass and contains much of interest in small space. Such scattered words, simple, enough for every one to understand, yet embodying some of the specula-tions and discoveries of *succus*, are destined to be of great service for the earnest though comparatively inclucated thinkers that abound in our growing country-perhaps even more in the West than in New England.- The (Boston) Commonwealth. ...

MENTAL DISORDERS; or, Diseases of the Brain. and Nerves, Developing the Origin and Philosophy of Mania, Insanity, and Crime, with full ophy of Mania, Insanity, and Crime, with full directions for their Treatment and Curry Mile Andrew Jackson Davis, Boston: Winter Wite & Co.

This is a very well-written book of nearly five hundred pages, in which the general subject embraced in the title is (realed in a philosophical and sensible namer, as well by illustrations as by logical deductions. It would be difficult in a by fogled, accurctions. It would be an indept and high notice to give anything like an indept and gable (to coin, a word) synopsis of this work, in twitch the author has endewored to set forthall the different places of insuity for monthlyweaks ness, and, the effects resulting from the same, as also what he believes to be the propar-remedies to be applied in such maladles. The contents are arranged in applicable order at the close of the work and the first for the same the same as work, and there is a "glossary" of explanations. of the medical and scientific terms made use of, I which will prove valuable to the reader.- Hacerhill (Mass.) Publisher.

"Looking Bryonn" is the title of a book of which J. O. Barrett is the author, and William White & Co. of Boston, are the publishers: It is a neat volume of 101 pages, and con-tains many sweet truths of spiritual philo-ophy. ind consoling revelations from the " better hind." Our advice to every one would be, especially to those who have lost friends by death, to read this, more who have not increase to the basis in spirations, book, for it contains some of the basis in spirations, ever breathed. The contents of the book are as follows: Life's Mystic Key; The New Birth: The Last Shall Be First. The work can be ob-tained of the publishers. Such a precious diffi-frequery should certainly be on the shelf of every densities and the the Beauwards of the trained thoughtful person).-- The Brunswick (Me.) Orient,

THE REIGNING BELLE, Mrs. Ann S. Stephens's new society novel, has just been published by T. B. Peterson & Brothers, Philadelphia, Pa., and will meet with a very large side, for Mrs. The subject-of-this brief sketch is one of the most remarkable slate-writing mediums in the other books. Among our numerous mixelists and states always the interval of the states and this her books. Among our numerous mixelists and the states are stated as a more than the states are stated as a more states and the states are states are states and the states are states are states and the states are states a most remarkable slate-writing medlums in the other books. Among our numerous novelists no other books.

LIST OF LECTURERS.

(To be useful, this list should be reliable. If therefore

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MIRS, M., LOUTSE, FREENER, R., REALEY, and Despirational. Second methods and the second sec MRS. R. G. KIMBALL, Islabell, N.H. MES, FRANK REITE KNOWLIS, LIPOSVIII, Meh. Mass Dir, H. R. KN stars, here of Traverse City, Mich.

BANNER LIGHT OF

in Albany. Will not some skeptic or "hard-shell" tell where the mind-reading comes in in this in-

stance? We have here a regularly organized society, and had at one time a flourishing Lyceum; but, for some unexplained cause, have lately done nothing except to have an occasional lecture, and this, too,

with most excellent mediums in our must, and heeture talent of the first order. A movement is now being made to scenre the Wisconsin State Convention at this place, when we hope a fresh haptism will be the result, and lead to progressive work thereafter. DEANSVILLE.—J. W. Kenyon writes that he has been in the lecturing field for a year. He has spoken at Watertowa, Widerloo, Lowell, Monte-rey, Marshall, and many other places, and in Deansylite regularly once in fort weeks through the year. He will be pleased to receive calls from Sprituatists in the West. He has but just started Ly his life work, he says, and needs encourage-mont. Friends, keep him at work.

Winssnehusetts.

LYNN.-A. C. Robinson writes that the Spiritualists of Lynn have organized under the statute

tively a young man, but, from present indications,

the spirits, that his wife way a medium. He ridi-culed the idea. Mrs. Keigwin, on hearing the (ormed.)

statement, joined in the merry-making. Finally it was proposed to hold a seance for amusement. The suggestion was carried out, when, to the astonishment of all, the spirits came and manifested their presence and power. A slate and pencil were put under the table, and the invisibles wrote communication after communication. Tests were given. Ridicule was then buried in oblivion. Instead of

carcless observers, Mr. and Mrs. Keigwin became

prayerful students of Spiritualism. The mediumship of the lady improved. The news went abroad that she was a medium, and her house was thronged night and day. All were welcomed, without, money and without price. Dectors, lawyers, edi-tors, statesmen, and the "common people" came and went away, some confused, but the majority converted.

About a year after-the first manifestations a spirit-voice was heard. It proved to be the spirit of Mrs. Keigwin's brother, familiarly called "Bud." "Bud" announced that he would remain with his sister and superintend things generally. He has kept his word. "Bud" is the genial, merry spirit that imparts information to visitors; ascertains the whereabouts and condition of looked-for spirits-in fact, seems to be indispensable. Of late, the materialization of spirit-hands has taken mace:

For three years Mrs. Keigwin devoted her time, gratis, to giving scances; but the tax on her physical system was too great: Hence she has been obliged to charge for her services. Visitors to her rooms, corner of Maple and Mulberry streets, Jeffersonville, Ind., are numerous, and she stands

to-day a most efficient worker in the cause of Spiritualism: That the angels may give her strength to continue on in her good work, is the prayer of

OUR OWN PUBLICATIONS. Opinions of the Press.

FLASHES OF LIGHT FROM THE SPIRIT-LAND. through the mediumship of Mrs. J. H. Conant, compiled by Allen Putnam (Boston: William White & Co., 7872), is a series of conversations mostly with the "spirit" of Theodore Parker, though Thomas Paine and Bishop Fitzpatrick are also introduced. The book, when psychological medicine is far, enough advanced, would afford wedge for a difference of the series of the seri materials for a study.-New York World.

Among the vast number of useful, elevating and inspiriting publications that are constantly ema-nating from the office of the Banner of Light, Bos-ton, the principal exponent of the spiritual philos-ophy in this country, is the SPHETT AL HARP. It is the joint production of J. M. Peebles and J. O. Barrett, assisted by E. H. Balley, musical editor; and although it has been before the American people more them four Years, is as attractive as if people more than four years, is as attractive as if entirely new. Hundreds of charming poems, all full of the spirit of progress, grace its ample pages, accompanied with the choicest music-generally easy of performance, and consisting of agreeable melodies which tend to enlarge the heart and ele-vate the aspirations of the soul. In its pages we find none of those glocary selections, with senti-ments like this — " Plunged in a 'gulf of dark de-spair." and many of a similar nature to be found in Orthodox hymnal collections, but on the con

(DURING), JAMES MATRISON ALLEN, TRINCE and Inspirational speaker, will make engagements in the West. General Address, Mon-mouth, III. MARY A. AMPHLATT, Inspirational, care. Dr. C. Bunkley,

MARY A. AMPHILITT, Inspirational curvers, Trees, A. Davido, O. MIS, N. J. ANDROSS, ITALICS peaker, Delten, Wis-C. FANNE ALEYN, hox 260, Stoneham, Mass. Vic-MIS, M. A. ADAMS, ITALICS peaker, Brittlebories, D. Workster, MIS, M. A. ADAMS, ITALICS peaker, Brittlebories, D. Workster, MIS, M. A. ADAMS, ITALICS peaker, Brittlebories, D. Workster, MIS, EDMA HARDONG, EDMITTEN, berlingen (Phylocology, Mass, Edma, D. M. Marchester, N. H. A. Mirrosoft (2000), Applications for the ensuing white to be addressed (2000), Mic, Thomas Ranney, 20, Washington street, Boston, Mass, MIS, Britten can only take engagements in the Eastern States at DESCO.

Mass. J. H. CURLERE, 39 Walf street, Roston, Mass. DR. J. H. CURLERE, 39 Walf street, Roston, Mass. Miss. LORA S. CHAIG, Bradford, N. H. Miss. JENNETTE J. CLAIRE, 698 Shawmur avenue, Roston, DR. JANMS COOPUL, Relformation, O. Will ferture and take subscriptions for the Raimer of Licht. Lewis F. CUMILNOS, Inspirational, Chicago, III., care Re-ligio-Philosophical Journal.

GEORGE W. CARPENDER, clairvoyant and inspirational insker, Kendativille, Ind. Mirs, Liccia R. Cowi, Es, Clyde, O. J. P. Cowins, M. Comiten, Me. J. P. Cowins, M. J. Combelle, Me. M. C. CONNELS, Condens, Me. Miraswer calls to learner, france speaker, West Hanne-Miraswer calls to learner.

will answer calls to lecture.
Mus, MAIDETA F. CHASH, itance speaker, West Haming-Mus, MAIDETA F. CHASH, itance speaker, West Haming-Mus, BELLE A. CHASHBEILAIN, Enroka, Cal. StowYork, Mus, J. F. COLBERT, and Star and Market and Star and Mus, Mall CHASH, itanesspeaker, iterativer, Thermony, N. Mus, M. J. COLBETS, are speaker, Vineland, N. J. 10827.
Mus, D. CHADWICK, transpla, Kenneda Cha, International Mus, M. J. COLBETS, are speaker, Vineland, N. J. 10827.
Mus, D. CHADWICK, transpla, Kenneda Cha, Jony 2014, Mus, M. J. COLBETS, are speaker, Vineland, N. J. 10827.
Mus, D. CHADWICK, transpla, Kenneda Cha, Jony 2014, Mus, A. CHANDALL, P. O. box 1338, Bridgeport, Conn. DR. H. CHARDALL, P. O. box 1358, Bridgeport, Conn. Mus, E. L. DANIELS, B. Chapman street, Boston, Mass, A. H. DARROW, Wavnesville, H. HENNY R. DOANS & Vineland, N. J. BRIGGS DAVIS Will answer calls to speak on Spiritual-ism, the Woman Question and Health Reform. P. O. Buldress, Clinton, Mass, Clinton, Mass, Unclaimed Interals in Horkimer County, N. A. E. DOTY will attend funerals in Horkimer County, N. Y. and vichter, Address, Hion, Ia: HENNY J. DY HOLS, M. D., 69 Eases Areet, Boston, Mass, A. HENNY J. DY HOLS, M. D., 69 Eases Areet, Boston, Mass, A. BENTY WIL Attend funerals in Horkimer County, N. Y. and Vichter, Address, Hion, Ia: HENNY J. DY HOLS, M. D., 69 Eases Areet, Boston, Mass, A. E. DOTY S. MIL attend funerals in Horkimer County, N. Y. DR. J. R. DOTY, Covington, Ia.

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BANNER LIGHT. OF

A Salutatory Offering.

BY ANDREW JACKSON DAVIS

To All Banner Brethren-Greeting ! " An Oriental singer said: "He that goeth forth bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Having been in the grainfields of the New Dispensation almost thirty years, since the first of December, 1843, it is my privilege and happiness to come again "with rejoicing," to testify of a bountiful harvests and to bring to you serve "sheaves." laden with the precious seed of both fulfillments and problecies, concerning an era that is

"Sweet to the world and grateful to the skies."

Again I come to speak of a Dispensation, whose very "entrance giveth light," which, while leading me to " a rock that is higher than 1," has lifted the reason of millions to a just and reverent contemplation of the admirable and the wonderful; a movement which has exalted the idea of education above the senseless round of materialism, which perpetually lives and dies forever among visible Ahings: a revelation which has opened, to the com-, mon-understanding of mankind, the harmonial deauty and magnificence of the physical universe, and has bountifully brought to the whole world reliable knowledge concerning human life both temporal and eternal.

My first sheaf. Under this new departure (which, in contradistinction to the nineteenth century of the Christian Era, might appropriately be styled "thefirst century of the Harmonial Epoch.")

every indicidual becomes a free and independent sovereign. The direct and irresistible tendency is to drive every person out of dependencies, and into himself!' Every mind is compelled to take upon (itself the tremendous responsibility of personal being. Hitherto man has been secondary to his Master; an humble candle in the tabernacles of priestly authority; a modest part of some centralizition of pride and money. But, under the new epoch, every individual is scaled as an ETERNAL PACE. He is himself, she is herself, now and henceforth. To be, not to belong, is the cardinal virtue. A man may be widely and justly known

for "his many virtues;" just as a peddler's pack may be called " a bundle of excellent goods;" but A MAN, who has become a man, is the crowning womfer of the world. He is redeemed from the tyranny of things. The truth makes him free. He enters like a prince into the possession of a higher freedom; and the joy of being is realized in the spontaneity of a living soul. This is my first sheaf from the field.

My second sheaf. The new epoch is doing a Muighty work as a disorgonizer. As a sect-maker it has neither wisdom nor ambition. It is conven tional on the score of sentiment, fraternity, and 'universal good will; but, as an element in the world's progress, Spiritualism is an unconquerable for to the harness of flesh and blood. It touches and fires the life of the individual. The end of its aspiration is beautiful and good. And in this proportion it withdraws from and declines all organized force. Its inspiration, its philosophy, its untrummeled ways, and its privileges, are boundless, and free alike to all. "Organized efforts for "doing good" may be possible in a thousand excellent multis; "but not in the unlimited, unfenced, deshless field in which the new epoch exists and works for humanity. And this is my

second sheaf. My third sheaf. The new era, as an agitator is radical and revolutionary, it meets fearlessly and mingles ruthlessly with every question of the hour, in society, in manners and customs, in codes and forms, in laws and politics, in rNición and creeds in the beginnings as well as in the cuilings of earthly careers, it enters without invitation, looks with both eyes, analyzes remorse--lessly, pronouncing judgment, either approving or condemning, and then proceeds to exercise the suhold the fowls of the air!" it exclaims, pointing to is a terrible evelone of elemental conflict. It is chairs, planos and pletures, prayer-books and Jr.; "Public Medium's Charges," by T. A. White, bibles bound in leather and gold - not even huis now rolling upon the human world, is laden

our earth with new glories, which burst -From their observaged hearts like blessed showers, Which heave the skies they come from, bright and holy.

It is this essential impersonalism, this areal presence and impalpable energy, which so stirs the solid systems of the world; and explains, at (least to the thoughtful mind, why the phenomenality of the new era will neither take the shape of any leading mentality, nor-conform to any authoritative code of organization. Its special truth may be eaught and locked up in some cooperative? movement ; just as carbon is stored up in a diamond, or as sun-heat and light are locked up in vegetation and animal life; but all attempts to incarnate the living spirituality of this era, will result in mortifying the prime movers, and in the development of personal antagonisms among the most faithful and warm-hearted. And this is my fifth sheaf.

My sixth sheaf. The new epoch is emphatically a giver of science. First of all, it is a philosophical revelation of man to himself; and, second, it is 'a practical discovery and awakening of new mental powers. It has brought to light new spiritual attributes, to which, hitherto, all have alike been strangers and unbelievers. " Amid the dissolution of old beliefs," says Fr. Bartol, in Rudical Prob-Tenis, p. 200, "Spiritualism has rescued millions from the skeptical gulf into which, as by a re- name it enjoys of a veteran in-the service of Spiraction-wheel from irrational systems, they were itualism. We improve the occasion to proffer to plunged."

But how were these millions rescued? Our anand hearing without the outward organs; and by bringing to them the manifestation of wisdom suddenly born in brains both ignorant and idle thus demonstrating man's interior to be independent of bodily senses, and so establishing his existence as a personal spirit, here on earth, long before the death of the body. And what more rasenses, being exactly like the visible organs, would of mind, in full-orbed development 2: "Oh, metaare the Spiritualists coarse and you refined, or lations on the transcendent theme?"

In the gospel according to Matthew we read The people which sat in darkness saw great light; and to them that sat in the region and shadow of death, light is sprung up ?" And this is my sixth sheaf. My seconth sheaf. The new epoch cours as a

loving monitor, a revealer, a comforter, to all who sit in darkness, and to all who sorrow and mourn for their jost "in the region and shadow of death." save your fond and loving heart from breaking?

those who dread it, to all honest souls wedded to ' Contents of this Number of the Bauner. fixed creeds and old habits of feligious thought, it First Page: Story-" The Old Organ; or, The White Swan's Dying Song," by Grace Leland, Second: Same continued is a terrible cyclone of elemental conflict. It is prome-"True Lives," by the Lives, "by the Lives," by Con L. V. Appen; "Napoleon filled with floods of rain, and with tempestuous the First;" "Manifestations-R. M. Sherman, Medium," by wind currents. Nothing is quite certain of ex- A. halley; "Physical Manifestations," by Benf. F. Clark; emption from solution and change. Tables and "The Progressive Lyceum, or What?" by William Foster. Banner Correspondence; New Jersey-Quarterly Meeting New York -- Subritualist Meeting : " The Moravia Manifesta nan, will and human muscle, not even private tions;" "Mrs. Josephine Kelgwin," by Cephas B. Lynn brain and our best blood-are beyond the disturb- "Our Own Publications:" List of Spirinalist Lecturers ing energy and floating power of this New Dispen- Fourth and Fifth: "A Salutatory Offering," by Andrew Jacksation. This celestial flood of influences, which son Davis, editoriats on current spiritual topics, etc., etc Sinth: Spirit Message Department; Poete - An Improvisa tion," by Mrs. E. L. Watson; "Public Meetings;" Obitmaries with substantial truth and consolation for human- Prospectus. Second: Advertisements. Eighth: "Editorial ity. Human natures in the Summer-Land flood Correspondence," by Warren Chase: "Wisconsin Pebbles,"

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"P" All letters and communications appertaining to the Editorial Department of this paper must -hi order to receive prompt attention-be addressed to LUTHER COLBY. All BUSINESS LETTERS should be addressed, "BANNER OF LIGHT, BOSTON, MASS."

Volume Thirty-Two.'

This number opens the Thirty-Second Volume of the Banner, a fact which entitles it to the all its readers and friends our sincere thanks and

congratulations. It is with the profoundest satisswer is, by exhibiting to them new powers of faction that we look back in review over the past mind; by demonstrating to them the fact of seeing of Spiritualism, since-it-began from notoriously humble beginnings to be a power in the land, and venture to speculate on its future as a revolutionary and reconstructive power in this country and the world. It is quite unnecessary for us to indulge in any remarks on the service which was allotted us by the invisibles from the first, and which we have undertaken to perform with such tional than the belief that, once freed from the ability as is our gift. With that Spiritualists are indify organs by the death-process, the interior sufficiently familiar. Their hearts likewise tell them best what the Banner has done for them. come forth, together with all the better attributes | Every volume makes up its own faithful record, and upon it every reader frames and settles his physician !! exclaims the before-mentioned author, | own - individual - judgment. We - may, however, speak with something of freedom of the cooperaare they substantial and you yague in your specu-) tion which has been solicited and engaged in the past for the columns of the Banner, to which it is so largely indebted for its usefulness and the share of success it has enjoyed.-Some of the finest and brightest minds of the country have expressed themselves from week to week on our pages, we believe to the edification and lasting profit of all readers. A mere-list of our contribconsoler-a sympathizing and intimate friend-a intors would be a manifest of the wide and powerful influence, which the Spiritual Philosophy is today exercising over the common mind.

Though it is not always discreet to discount the It is natural and beautiful to indulge the spiritual future, yet in respect to a certain class and limit emotions of sorrow, to mourn the departure of a] of promises, we feel assured that in our case it is friend or a darling child, in whom the sweetest perfectly safe; particularly, too, as it is the very affections are profoundly centered. But what can | topic on which readers generally are certain to manifest the most interest. In a recent number What can repeople the desolate home 2. What we set forth the plans we have in hand to increase meet and destroy the king of terrors? There is the interest of the Banner and extend its insefulsomething called "Christian hope," which thou- ness and popularity. Volume thirty-two opens, sands try in great trial; . Thit "hope " does not fill as will be seen, with a fine poem by Cora L. V. preme functions of an executive power Be- | the vacant place; it can at best only soften the Tappan, entitled "True Lives," the occasion of blows imparted by the rod of affliction, which so whose production was recounted previously. Mrs. Watson contributes "An Improvisation "- a worthy tribute to the glory of free thought. Andrew Jackson Davis is to make his appearance throughout this volume in a series of characteristic so long a beautiful subject of specialation, so long essays or letters, which no one whose soul has an indefinite object of faith, has opened itself ever been opened to the reception of spiritual upon our glad eyes; and death, so long a king of truths will be likely to miss. Their perusal will terrors over the world, so long whispering to the unquestionably be associated in many minds with Christian's hope that the darling departed is the volume they adorn and distinguish. The asleep in Jesus," is now no longer the end, but " Letters of Travel," by James M. Peebles, that the commencement of existence in a higher state thorough Spiritualist and philosopher and most of being, The sweet, sentimental poetry of the accomplished man, will attract also a very large Christian believer has become wholesome solid share of attention.- Mr. Peebles enjoys, like Mr. prose; the red man's hunting-ground and beauti- Davis, a world-wide reputation. He has visited ful rivers in the skies have been discovered ; poets | many foreign lands, in all of which he has gleaned have for ages sung of the Elysian fields, and now faithfully and well. To peruse the matured obtheir fenderest songs have become stubborn reali- servations of such a person is to become wise through his perceptions and intellectual sagacity. of saviours and angels, have turned into substan- | His future travels tend from San Francisco to Australia, when he goes around to England by seen by the slumbering Jacob, on which angels | way of India, Egypt and Palestine, Asia Minor were ascending and descending, has changed, as and Central Europe. In addition to these, other by the wand of a chemist, into a shining stairway names might be mentioned whose productions are We refer to the Message Department last, and really need say the least about it; for it is the substantial and enduring feature of the Banner which has carried conviction to tens of thousands of minds, and assuaged the grief and illuminated This is always the part of the Banner which a ribald secular press assails. The pulpit realizes in a good degree its steady but silent power. The ceaseless verifications of our Messages preach truth in a far directer form than all the sermons that were ever sounded and pounded from the pulpits. This is indeed the "still small voice" that cannot be contradicted, for it is evidence of a

"Love One Another"-"Bear One Another's Burdens,"

That is Scripture language, and sound spiritual doctrine. It is the essence of the law. Love overcometh all things. It includes all the virtues, for it begins with humility as its first condition, and ends with practical perfection of the human character. Whenever the Orthodox pulpits want to preach from this text, we are with them heart and soul. There never can be genuine love enough in the world. Where it does exist, how it illuminates everything around. How exalted appears the character of the individual who trusts to its influence. There can be no fighting, no falling out, no envying, no jealousy, no wrath, no unhappiness of any sort, where love is. It is the creator of blessings. It inspires to truth and purity, to charity, to good works, to happiness. Enmity itself is compelled to share in its blessings. Who can hate the person who in sincere kindness offers to bear a part of his burden for him? How singular that people do not more readily detect the secret of its power, if only by its effects, and at once fall to appropriating it as their own. It is the simplest of all recipes for happiness; and it is not a selfish happiness, either, for both giver and receiver feel the warmth of its blessed influence. Who that laves another, and shows it without ostentation, can possibly be wholly miscrable?

The silent and steady practice of helping others to the full extent of our ability, always looking out for fresh objects of our beneficence, if it fails to be felt favorably by the recipients of our kindness, cannot fail to work in ourselves a change of character which we should theoretically deem impossible. It is an excellent discipline for the heart, and may at all times be had without any special effort in going far to seek for it." We might go so far as even to say, that, selfishly considered, a kind and sympathetic regard for others is the best thing for ourselves. Especially is this true silion by bursts of applause from the large and in-in the case of enemies, that are better calculated telligent audience that had assembled to hear bim. than all others to make our charity steady, balfasting and freighting it with what none others could. In fact, from the moment when we resolve to go out of ourselves to carry fresh and free of their earnest opposition and prayers, the great since to go out or ourserves to carry tresh and tree or their carrest opposition and prayers, the great gifts of our thoughts to others, we begin imper-ceptibly to expand and become exalted. The basis of it all being humility, that furnishes the reason for the desirable change. So that the men and women, members of his own congrega-tion the desirable change. The function means the basis is one for the desirable change. Scripture has wholly the right of 'it in the matter. and has really taken hold of the very roots of the mystery. A persistent habit of beneficence implies humility; and when the human heart is content to lie low in the lap of creation, crucifying all self-seeking, all conceit, it has commenced a career that will end only in its largest exaltation. Love is the true solvent for all troubles and crosses. It makes men over dnew sooner and surer than anything. It is a perpetual renewal of the spirit's youth.

In Commendation of our Course.

Dumont C. Dake, M. Drewell known to the public in his capacity as healing and analytical physician, writes us under a recent date, bearing witness of his appreciation of the work accomplished by the Banner of Light in the field of reform From his letter we present several extracts. that our readers may perceive the views entertained upon the subject by the writer:

"You may number me among the host of friends and supporters who look upon the dear old Banner as one of the most successful, unbiased and nohiest exponents of truth the world ever beheld — the great medium for the free agitation of thought opening up its columns not only to the denizens of this earth, but also to the exalted inhabitants of the blessed Summer-Land. At its head are wise men looking well to the true inter-

After saying that those who carry on the publieation and preparation of the Banner are aided through daily communion with the bright intellects of years gone by, he remarks:

SEPTEMBER 14, 1872.

Mr. Peebles in California.

August 25th. J. M. Peebles lectured in San Francisco, afternoon and evening, at the Mercantile Library Hall, to a large and respectable audience. The Daily Morning Call says :

"The afternoon lecture consisted of a general exposition of the principles of Spiritualism, and was sufficient to demonstrate that Mr. Puchles possessed no ordinary additional additional the possessed no ordinary ability as a lecturer. His style was energetic, forcible, and earnest; his gestures effective; his command of voice good. He opened the proceedings by reading a poem, the subject of which was the progression of the soul, and by offering up a short prayer, petitioning for communion with all that is noble and pure in heaven or earth; thanking God for 'every and trance and spiritual manifestation that had been granted them, and concluding in these words: And to God and the good angels everywhere will be ascribed the praise, amen.' He introduced his fecture by saying that it was twelve years since he had been in California. At that time he had been in very bad health and suffering from hemorrhage of the lungs. Those who walk the suppy slopes. of the 'summer-land' had told him that this climate would benefit his health, and/he had come mate would benchit his health, and/he had come here in obedience to their desires. When he came his doctors told him he could live but two years longer; instead of which he had lived twelve of the most active years of his life. Space prevents us from giving an extended report of Mr. Pechles's remarks, and, without that justice could not be remarks, and, without that justice could not be done them. They were eloquent and telling, to speaker frequently and vehemently testifying to his assurance that the spirits of the departed hoy-ered around him and mided all his actions for ered around him and guided all his actions for good.

We also make a brief extract from The Call's

report of the evening lecture/ "After a few preliminary remarks with regard to the Deity, Mr. Peebles proceeded to defend the doctrine of Spiritualism, upon the ground of the opposition experienced ever since the beginning of the world to all great truths; in fact, truth had always been and was up to the present time perse-ented. To prove his point, the lecturer quoted many illustrations from/ancient and modern his-tory, being several times interrupted in his disqui-Mr. Peebles stated, with regard to his own conver-sion to the doctrine, that he, in conjunction with his brother ministers in religion, had done all in their power to combat the belief, but that, in spite tion, grown up from the babies he had baptized, become mediums, and who, in his daily intercourse with them, had caused him to investigate the subject. No sooner did he do so than he became a fervent believer himself,"

The Ninth National Convention of Spiritualists.

John A. Andrew Hall, Boston, will be on September 10th, 11th and 12th, the scene of the ninth annual assembling of the Spiritualist Association, and it is to be hoped also the birth-place of new resolves, coupled with acts, for the good of our heaven-sent cause. From various quarters information reaches us which seems to indicate that the present Convention will come together with an earnest desire to work for the right, and its dolegates will represent the solid, practical men and vomen of their localities

In an article headed "Retrospection," in a recent number of the Religio-Philosophical Journal, Dr. H. T. Child sums up the history of the preceding convocations, as follows:

"There have been eight annual sessions of th National Association - few in numbers. some degree representatives of Spiritualism in the various sections of our country. The American Association has never claimed to be an authorita-Association has never claimed to be an authorite-tive body. Its members realize that the Javing sponsible for their acts and utterances, a mass-altended all except the first, which was a mass-meeting at Chicago, we are satisfied that there has been a progression with each year, and that the institution, without, assuming any authority or distribution of the first, which was a subhrough daily communion with the bright in-like through daily communion with the bright in-ellects of years gone by, he remarks: "Thus highly and divinely favored, these wise that 'it is dead,' it will move steadily on, and con-

We carnestly hope, whatever may be the action

" they sow not, neither, do, they reap, nor gather into barns." Yet the heavenly blessing is not withheld from them ! The bountiful harvests of the New Epoch are for all. The celestial hosts are cheerful givers. They fear not to "cast pearls before swine." . They know that the swine cannot "turn again and rend them." And so, elementally, and radically, the new era enters into all earthly vessels, and either gracks and breaks them into pleces, or else enlarges them and washes them through and through for the universal good. And this is my third sheaf.

broud elergymen, who refuse to move forward:

My fourth sheaf. Not only as an agitator, not merely as an elemental reformer, but as a downright image-breaker, the New Epoch is justly energetic and preëminently acceptable. To the fearful ones I quote Paul's counsel : " Take unto you the armor of God [truth], that you may be able to stand in the evil day." Where creeds be gin to affirm, the New Era commences to deny. The infidelity of sectarianism is offset by the affirmations of scientific truth. Altars fall before the strong arm of this leonoclast. At rejects the "add hottles" which the churches kindly offer to give for the "new wine." It enters the sanctuaries of error and overthrows the idols which have stood grinning idiotically for eighteen hundred years. It is no respecter of either persons or places-it treats and retreats, gives and takes, makes and breaks-because its two wings are built on-justice; one to affirm, the other to denypositive and negative, both swinging at once and with energy everywhere.

The elergymen are naturally everywhere angry or alarmed; and they know not what to do or what to say. Professor Huxley has analyzed their present situation. "The elergy," he says, "are divided into three sections: an immense body who are ignorant, and speak out; a small proportion who know, and are silent; and a minute minority who know, and speak according to their knowledge." Among the clergymen of all denominations, this new epoch performs the ungracious dual functions of a policeman and a breaker of their sacred images. It is on the one hand a detective in the employ of ideas and the principles of truth; on the other, an iconoclast in the temples of popular superstition and error. And this is my fourth sheaf.

My-fifth slight. In the new epoch, we have at last obtained a universal solvent, which like water runs everywhere into and through everything, liquidating respectable solids, and distributing the intrinsic element of growth wherever mankind exists with wants and needs. The established respectabilities of church and state, with all their partition walls and solid towers of defense cannot withstand the incessant poundings of this rising and falling tide. Spiritualism is to such institutions what the mighty Atlantic is to moun tains of sandy deposits. All around the old ship Zion rolls the dissolving tide of this universal solvent. In her story of the shipwrecked, Miss Jones, in musical measure, described what the passengers on Zion's ship might have said years ago:

"Smitten by that wild cyclone, All around us beat the sea, Bose the sea, rushed the sea, Boared the wrathful sea."

For, to all believers in old creeds, Spiritualism is a threatening storm in the religious world. To efforts.

many believe, the' hand of Providence is ever and anon holding over our heads and hearts.

Consolation, which can save mankind, comes over the paths of knowledge. The other world, ties; sweet dreams of a celestial heaven, the home tial facts before our very eyes; the spiritual ladder for the feet of our little children, and the return to diversify our intellectual schemes. of our beloved ones from the land of substantial existence in the spiritual universe. This is my seventh sheaf.

And now, good friends, tendering you this brief account of the bountiful harvest, and hoping we may each be fed with the bread of life, and meet the pathway of multitudes of thankful souls. often at the true communion table loaded with often at the true quantum differentially, A. J. DAVIS.

Helpful Methods for the Psychopathic Retreat.- A Fair in Prospect.

Recent indications show a growing sympathy with the purposes of this institution, and a disposition to adopt practical plans to aid in its support. For this purpose some of the Boston ladies are, projecting a fair; others are circulating subscription papers in their respective circles of acquaintance. A New York friend suggests the issue of a circular to be placed in the hands of lecturers and mediums, inviting fhem to become workers. Cooperation is needed throughout the country in order to achieve the highest success. Nearly nine-tenths of the afflicted ones, for whose admission application has been made, are either entire-

ly destitute, or have but limited means, so as to than ever that it is a high mission which we seek be unable to pay more than the minimum rates charged WState institutions. With these we can-

not compete." A fund is needed wherewith to purchase a place and erect a building of our own, to be herein trust hands in the great work we seek to do through its forever, freeing us from rent and taxes. Then the current expenses will be so much diminished that advancing the undying truth of Spiritualism as a patients can be received at the lowest practicable religion and a philosophy. We are sure our apboarding rates, and some altogether free. I am | peal will not be in vain. Sustain the Banner as roady to aid by giving lectures on Insanity, with- the oldest exponent of the Spiritual Philosophy in in a practicable distance, and devote the proceeds | the world, and as the voice of all who renew their to that fund.

We solicit donations from the prosperous. What nobler deed can they do than to soothe the sorrows of the afflicted and restore to happiness and usefulness the victims of blighted intellects? The

faith that no prejudice can shake. We need not allude to the other variety which these columns will contain, nor to the talent and industry which are engaged to keep them constantly supplied. If pains and enterprise, guided by singleness of devotion, and that knowledge which accompanies a long and varied experience, can avail to make the Banner more acceptable continually, they will be drawn upon with the utmost freedom for that purpose. We feel more to perform, and it is for that reason we appeal with all possible freedom and earnestness to the spiritual host of the United States to stand firm

by the Banner of their faith, to strengthen our columns, and to rally with us in upholding and

32-1. We take the present occasion to say that those of gur subscribers whose time expired with the widow's mite is equally acceptable, for its moral last volume-as they were informed by the numeffect is potent in stimulating others to noble bers 31-26 upon their papers-will receive from us deeds. We are in earnest in this work, and de- No. 1, Vol. 32, as we desire them to perceive the sign to sgitate its claims through the length and excellence of matter and manner which will charbreadth of the land, until success rewards our acterize the new volume, and hope they will there-EDWARD MEAD. by be induced to renew.

"Thus highly and divinely favored, these wise men are not to be intimidated — can neither be bought nor sold. * * I have never had the pleasure of a personal acquaintance with the editors of the Banner, but have become advised concern-ing them psychometrically, and through their works. I am no great respecter of persons, and have but liftle veneration save for truth. Truth weither non-given use. She only asks a bear. neither place nor applause. She only asks a hear-ing.' 'By their fruits ye shall know them.'

In concluding his communication, Dr. Dake counsels an exercise of charity among Spiritualists as one of the most necessary things for the benefit of their faith; for "faulty" he says is written upon the life-line of our very best mediums; perfection is not attainable in this crude, earth-life," Petty jealouses he would have banished among the brethren, that the great cause of humanity's best hope may be advanced by the united efforts of all.

The Brain of the Journalist.

Where there is any brain, and it is vitalized with energy, the events of the era so task it by their rapid and exciting succession that it is not to be wondered at that the cord snaps as suddenly and often as it does. The suicide of Prevost-Paradol is a good illustration of what we mean. He had worked twenty years continuously at the journalist's profession, and his mind must have been greatly strained by it. Such extreme and incessant tension could not always be endured. His position was a high and prominent one in his profession, and his views and opinions were sought after as those of a superior mind, whose penetration was equal to the topics that came under review. At the expiration of his score of years of work, he took office as a diplomatist, and came to work, he took office as a diplomatist, and came to some miracle or supernatural attestation, a proof this country as the representative of France. But that his belief is true. In this stage the speaker it was the work of his profession—hard, unceasing said too many were apt to content themselves; and exacting, yet filled with the highest satisfactions-that absorbed his strength and exhausted his life.

The Banner Free Circles.

The circles for spiritual manifestations which have been held periodically at this office for many years, were resumed for the season on the second instant. There was a good attendance, and it was a noteworthy circumstance that many aged people were to be seen among the audience. The invocation by Theodore Parker was pertinent to the occasion. The answers to questions were terse and to the point. Seven different spirits subsequently communicated, and gave characteristic messages for publication. The audience seemed well pleased with the scance, and several gentlemen expressed the opinion that the establishment of these public circles was of the greatest importance to the world; and had no doubt they would be fully appreciated by mankind generally in the immediate future.

These circles will be continued regularly (except in case of sickness) every Monday, Tuesday and Thursday afternoons, and are free to all.

13- The Banner having donned a new suit starts off on its mission of love with renewed zeal, All it asks, in return for its great outlays, is the kindly aid and assistance of the friends of the cause it advocates. It sends its blessings to all circles, and for which we return them our gratethe peoples of earth, and prays that wisdom and ful remembrances. truth may be its guiding star through the varied vicissitudes it may be called to pass in its future career.

of this Convention, as regards that sharp-drawn. individuality which characterizes the spiritual movement, that in and through all, the golden thread of progress beheld by Dr. Child in the past history of the movement may run, and that its. members-even if involuntarily-may "drift toward the angel side."

The following delegates to this Convention were chosen Wednesday afternoon, Sept. 4th, at the Banner of Light Free Circle Room, by the Executive Committee of the Massachusetts State Spiritualist Association: Lysander S. Richards, Quincy; William Denton, Wellesley; I. C. Ray, New Bedford; Edwin Wilder, Hingham; A. E. Newton, Arlington; I. P. Greenleaf, Mcdford; Dr. H. B. Storer, John Wetherbee, A. E. Carpenter, Boston; A. C. Robinson, Lynn; W. W. Currier, Bradford; Calvin Haskell, Chelsea; Hebron Libby, Cambridge; Abbie K. T. Rounseville, Middleboro'.

Spiritualism in Troy.

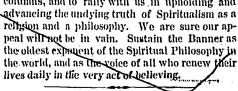
We learn from the Troy Daily Times-that Andrew Jackson Davis addressed a large audience in that city on Sunday morning last, at Lyceum Hall. Subject: "Religion from a Harmonial Standpoint." The editor says:

"The discourse was a description of the differ-ent stages of religion into which and through which people pass. The first stage, according to Mr. Davis, is spirituality. In this the Christian first feels a love, devotion and klolatry of his religion, a reverence for his creator, and an aspiration to go higher in the spiritnal scale. Second, manifestation; having formed a love for religion the subject desires some show and sign of power. said too many were apt to content themselves; and for this he blamed Spiritualists, many of whom have no desire to pass into the last condition, where religion becomes a principle of life and is looked upon as a moral duty. The believer wishes to be doing as well as being, and he begets a uni-versal love and kindness for mankind, with a versal love and kindness for mankind, with a versal love and kindness for mankind, with a subject, The New Dispensation, its Causes and subject, The New Dispensation, its Causes and subject, The New Dispensation, he being among ists as the father of Spiritualism, he being among the first to stand out boldly for that belief; and he is to-day one of the ablest speakers who uphold s to-day one of the ablest speakers who uphold that doctrine. He will remain in this city until the first of October, speaking every Sunday at Lycetun Hall."

The Lake Walden Spiritualist Camp-Meeting.

We are in receipt of a missive from Dr. A. H. Richardson, Charlestown, and James S. Dodge, Boston - Committee of Arrangements, under whose auspices the third yearly Spiritualist campmeeting at this lake, near Concord, Mass., was so successfully carried out - in which they desire to tender their thanks to all who in any way aided them in their arduous labors, and to the Banner of Light for its services as a vehicle of information to the public concerning the enterprise. These gentlemen, in further proof of their appreciation of the services of this paper, forwarded us. enclosed a donation of twenty dollars, which we have applied to the fund in aid of our public free

IF New and elegant seats, we understand, have been placed in Music Hall.



SEPTEMBER 14, 1872.

BANNER OF LIGHT.

Movements of Lecturers and Mediums. Edward S. Wheeler, who has been sick in this

elty for several weeks, is now improving; and if his physician thinks it safe, he will be removed in a few days to No. 34 Hanson street, where he can be more conveniently cared for. A. E. Doty, of Ilion, N. Y., will lecture at Fair-

field, Sunday, Sept. 27th. James Wheeler, of Litchfield, Herkimer Co., N. Y., we are informed by a correspondent, "has commenced to speak on Spiritualism, and is a

competent and talented beginner, and would like, the coming winter, to find work in this field." Laura Cuppy Smith will speak in Providence,

R. L. dùring September; in Springfield, Mass., in October: Worcester, Mass., November and Deity the remaining Sundays. Mrs. Smith has only the month of April vacant prior to her departure for San Francisco in May, 1873.

Isaac P. Greenleaf will lecture 'in Willimantic, Conn., the first three Sundays in September; in place of Dr. Willis, who has not sufficiently recovered to resume his labors in the lecture field. J. H. Hartler, of Auburn, N. Y., will speak in

Utica, N. Y., Sept. 8th. Geo. A. Fuller speaks at North Scituate, Mass. Sept. 8th.

R. W. Hume, Hunter's Point, L. I., N.Y. Sub-jects: "Revealed Religion Discussed," "The Spir-itual Deluge, and after." He is also prepared to speak on the reforms connected with Spiritualism.

W. F. Jamieson will accept calls for weekevening appointments during September. Address at Painesville."Ohio: where he is speaking during the Sundays of September. He will accept calls from the East for October, November and December.

Cora L. V. Tappan is still sick, we understand at her residence in Shamburgh, Pa.

Miss R. Augusta Whiting's address for September will be, care of Claudius Harvey, Stafford, Ct. James M. Choate, a graduate of the Boston Children's Progressive Lyceum, who has been laboring as a public test medium and lecturer in the West, has returned, and will address the Spiritualists of Plymouth, Mass., during the Sundays' of September. He would like to make engage-ments for unemployed time in the East for the

present. Address him, 5 Poplar place, Boston. SPIRITUALISM.—Miss Susie Willis gave two very Interesting discourses on Spiritualism, Sabbath at ternoon and evening, Aug. 25th, in Tabernacle Hall, which were listened to with close attention by large audiences, "Spiritualism proved by the was the subject of her evening lecture, and Bible' it was handled in a very able and convincing man-ner.-Cape Ann Advertiser.

The Last Picnic of the Season.

The Spiritualists of Boston and vicinity will hold the last Grand Union Pienic for 1872 at Island Grove, Abington, on Friday, September 13th, under the management of Dr. H. F. Gardner, of this city. It is expected that the delegates to the Ninth Annual Meeting of the National Association of Spiritualists from each of the States in the Union will be present. Prominent speakers from distant parts of the country are expected to address the multitude.

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Special trains will leave the Old Colony Depôt, Boston, at 9 and 12 o'clock precisely, stopping at way stations. Fare to the Grove and return : From Boston, \$1,00; Harrison Square and Neponset, 90 cts.; Atlantic and Wollaston Heights, 80 cts.; Quincy, 75 cts. ; Braintree, 50 cts, ; South Braintree, 45 cts. Children at proportionate rates. Passengers between Plymouth and South Abington, and between Fall River and South Abington, will take the regular trains at reduced rates. Tickets for sale at the depots. Call for excursion tickets. Refreshments in abundance to be had upon the ground. All Spiritualists and Radicals are invited.

Those who have attended the out-of-door gatherings held by Dr. Gardner in years past need no assurance that everything for the comfort of the traveling public is by him correctly arranged and methodized; that the grounds at Island Pond are fine, and the sailing upon the waters delightful. mind. This has been going on many years—even

ALL SORTS OF PARAGRAPHS.

Our thanks are due Mrs. Hannah B. Need ham, of West Newton, Mass., for a large basket and bouquet of flowers which ornamented the ta-ble at the re-opening of our public Free Circles, Monday afternoon, Sept. 2d. Bouquets for the

same purpose were received from the venerable Mrs. Floyd (mother of Emma Hardinge), Mrs. H.,

Do n't fail to read the interesting story on our first page. It is written with a scholarly smoothness and beauty that will attract the intellect and touch the heart.

Tompkins Co., N. Y., during February; McLean, N. Y., first two Sundays in March; in that vicin-ity the remaining Sundays. More Surface Vicinity and Ponder Indiana and the Indiana and Ponder Indiana and made by William Welsh to the Secretary of the Interior;" also a copy of a recent speech by Hon. Columbus Delano, at Raleigh, N. C.

> D7 The Banner of Light proposes, through its spiritual leaders, to march straight onward in its way of duty. It matters not whether "Thousands" or millions stand in the way. We saw in Mr. Phillips's letter to the colored men the opening wedge leading to the grand highway of truth, nence we published it. We are not slaves to any political party; and neither do we intend to be. Our mission is a far higher and holier one. Corruption lurks in high places among all political parties, and has for many years, and the masses have been victimized quite enough thereby. This

is our answer to Mr. Anonymous "Thousands." We acknowledge the receipt of a package of female wearing apparel for the 'destitute/ poor. from Mrs. Mary Webster, one of the most reliable mediums in the country.

Those of our readers who are fond of nice fat mackerel, and desire to lay in the winter's supply, should read Isaac Hale's advertisement in this issue of our paper. By ordering from Mr. II.'s establishment you are sure of securing the best article, free from adulteration, which is not always the case with many sold by dealers who purchase in our Northern market for the Southern and Western trade.

See Bryan Grant's notice: in another column of this paper.

A correspondent at the Sea Cliff camp meeting says it makes a queer impression on one's mind to look first at the inscription on the flag which floats from the staff on the Tabernacle, and-then at the conspicuous notices, in large type, of the new price of lots. "The earth is the Lord's" at \$250 a lot, forty by sixty feet.

The weather is cool and comfortable "about these days" and about this locality just now-yea delightfull

Dr. Fred. L. H. Willis will be at No. 11 Dover street, Boston, to receive patients, on Wednesday, Thursday and Friday, Sept. 18th, 19th and 20th, from 10 A. M. till 3 P. M.

SPIRITUALIST CONVENTIONS and grove meet ings will be held, as per notices in another column : in Maine, Sept. 13th, at Stockton Village, holding over Sunday, the 15th ;. in Illinois, Sept. 14th and 15th, at Sheffield Bureau Co.; in Vermont, Sept. 14th, (a pienic) in Wm. Fuller's Grove, leading from Braintree to Northfield, and a grove meeting, on Sunday, the 15th, same place.

The joke of carrying coals to Newcastle will be no joke, but a reality, soon.

John is a comical poet.

"ANOTHER INDIAN MASSACRE !" is the heading of a telegram to the Eastern press the present week, which no doubt is " another" canard of the land sharks, whom we have exposed time and again in their nefarious work of manufacturing public opinion in the East against the red men. for reasons that are patent to every reflecting Let this, the last Spiritualist pienic of the season, beyond the time Judge Cameron was Indian be signalized by a large attendance from Boston.

Spiritualist Lectures and Lyceums. MERTINOS IN BOSTON.—Music Hall.—Free adminion.—The Sixth Series of Lectures on the Spiritual Philosophy will com-mience in the above-named elegant and spacents Hall. Som-dry diverse, the Ka, at 22 (precisely, and flags.). Successful to be a spirit, and cheerful in the even temper of his find, he worked with zeal and waited with patience, apparently feeling as did the great poet, when, although he approached death under the shadow of a deep cellpse, he could yet say. by a quarterie of artists. Carls scenario of Mr. Lewis B. Wil-the term, at \$10 cach, can be precised of Mr. Lewis B. Wil-the term, at \$10 cach, can be precised of Mr. Lewis B. Wil-the term, at \$10 cach, can be precised of Mr. Lewis B. Wil-the term, at \$10 cach, can be precised of Mr. Lewis B. Wil-the term, at \$10 cach, can be precised of Mr. Lewis B. Wil-the term, at \$10 cach, can be precised of Mr. Lewis B. Wil-the term, at \$10 cach, can be precised of Mr. Lewis B. Wil-the term, at \$10 cach, can be precised of Mr. Lewis B. Wil-the term, at \$10 cach, can be precised of Mr. Lewis B. Wil-the term, at \$10 cach, can be precised of Mr. Lewis B. Wil-the term, at \$10 cach, can be precised of Mr. Lewis B. Wil-the term, at \$10 cach, can be precised of Mr. Lewis B. Wil-the term, at \$10 cach, can be precised of Mr. Lewis B. Wil-the term, at \$10 cach, can be precised of Mr. Lewis B. Wil-the term, at \$10 cach, can be precised of Mr. Lewis B. Wil-the term, at \$10 cach, can be precised of Mr. Lewis B. Wil-the term at an advectory of Thy wing; Beneath it I any above term of Thy wing; September.

September, John A. Andrew Hall, corner Chauney and Exer streets.-Lec-ture by Mrs. S. A. Floyd, at 2³, and 3¹, P. M. The audience privileged to ask any proper questions on spirituality. Ex-cellent quartette singing. Public invited.

represent quarters sugging. Funde internation *Hampshire Hall*, 38: Wachington street.—The Children's Pro-gressive Lycenin, which formerly met in Ellot Hall, will for the present hold its sessions in Hampshire Hall, corner of Washington and Kneeland streets, at 10¹¹, o'clock. M. T. Dole, Secretary

Traple Hall, 18 Baylston street .- The Children's Lyceum meets every Sunday at 1 P. M.

Boston, — Hampshire Hall. — The Children's Progressive Lyceum, heretofore holding its ses-sions in Ellot Hall — from whence it was dis-lodged by the purchase of the building for Church (?) purposes by the B. Y. M. C. A. — has pro-cured the use of this place, corner of Kneeland and Washington streets, wherein to continue its meetings for the present, till some hall of greater dimensions can be secured. On the morn-ing of Sunday, Sept. 1st, the opening meeting transpired at the new place, and the attendance of scholars and spectators crowded the hall almost to inconvenience... The utmost enthusiasm pervaded all present, and found yent in vigorous speechees inconvenience... The utmost entitivisian pervaled all present, and found vent in vigorous speeches from Conductor D. N. Ford, James M. Choate, Dr. McLellan and others, counselling earnest effort to build up and extend the range of the in-stitution, and calling upon Spiritualists to foster this nursery of the young. Good singing by the Lyceum, and 'Ellen' Sawyer, and a clairvoyant vision of the future succes of the school given by Mrs Ceidley from the platform, added much to Mrs. Gridley from the platform, added much to the interest of the services which terminated with an improvised target march, and Emma Tuttle's song "Be Happy." the hopeful and carnest words of which found an echo in all hearts:

" Be happy! he happy! for foundains most sweet Are guided and the bright years. All pathways all pleasant are waiting our feet, Awith Joys more abundant than tears.

With Joys MOTE analysis Who loves the black clouds Be happy t Be happy! Who loves the black clouds Which lower in their hoding so deep? "Tis better to walk in bright raiment than shrouds "Tis better to smile than to weep?"

We are informed by M. T. Dole, Secretary, that, we are miorined by M. T. Dole, Sceretary, mat-at a meeting of this Lyceum, the following per-sons were appointed delegates to the National Convention: Alonzo Danforth, M. T. Dole, Mary A. Sanborn, Mrs. C. C. Hayward, D. N. Ford, Win, A. Dunklee,

John A. Andrew Hall .- On Sunday, Sept. 1st, the meetings were fully attended, both afternoon and evening. Mrs. S. A. Floyd's address, in the evening, upon the subject: "The fear of the Lord is the beginning of evil; but the understanding of God is the beginning of wisdom." was very in-teresting and instructive, and kept the close aften-tion of her audience to the close. Many questions of interact to all wave entisfactive measurements. tion of her audience to the close. Many questions of interest to all were satisfactorily answered. The singing by the quartette was excellent. The following delegates were chosen during the day to represent the society in the Ninth National Con-vention, Sept. 10th: C. M. Huggins, Mrs. S. A. Floyd, Samuel Carler, Mr. Mitchell, Mr. Ayers (formerly, Ayers & Fairbanks), William Spaul-ding, Miss Lewis.

Temple Hall.—On Sunday, Sept. 1st, services— consisting of a circle for spirit-communion in the morning, a lecture by Mr. Dannon in the afternoon, and a conference in the evening—took place at this hall, the attendance on each occasion being

good. The following delegates were elected to repre-sent the Association at the Ninth National Con-yention: Thomas E. Moon, Dr. C. C. York, Mr. -Hough

Mrs. Hattle Robinson will address the Boylston street Association of Spiritualists at Temple Hall, on Sundays Sept. 9th and 16th, morning and afternoon.

noon. CHARTESTOWN.—Evening Star Hall.—On the evening of Sunday, Sept. 1st, the course of social conferences opened with bright promise at this hall, under direction of C. B. Marsh. A volunteer choir gave excellent musical selections during the meeting, and practical addresses were made by. Dr. A. H. Richardson, James M. Chonte, Messrs. Marsh. Sargent, Wasson, Thomas, Brown, and Mrs. Baker. On motion of J. B. Hatch, it was voted that four delegates—the number to which the Society was ontified—he observed for represent the Society was entitled-be elected to represent the organization in the forthcoming sessions of the National Association, to be held Sept. 10th, 11th and 12th, at John A. Andrew Hall, Boston-Messrs, A. H. Richardson, J. M. Choate, C. B. Marsh, and Mrs. Baker were accordingly declared elected. These Sunday evening conferences will continue

-commencing at 71 o'clock—at this place during the present season, and afternoon meetings are in process of arrangement. The cause wears a cheery aspect in our sister city. EAST ABINGTON. - Pheenix Hall. - Lilla H.

EAST ABINGTON. — Pheanix Hall. — Lilla H. Shaw reports: "We assembled after a vacation of two months with undiminished enthusiasm and two work resultions for the practice of his profession. In addition to a thorough educa-tion at "Dartmouth" and the "National Medical College" at Washington, Dr. Dutton is gifted with V. Lowell, Harry Lee Fish, Hulda Cushing, Belle As no arrangement had been made relative to either a Question or an Object Lesson, I. F. Lowell, Brainard Cushing and the Conductor occupied the time with congratulatory remarks, exhorting us to time with congratulatory remarks, exhorting us to educate the religious element more, and to provide some new method of recreation. The Wing Move-ments were as graceful as ever. A letter was read-by L. J. Holbrook, from Mrs. Lu. H. Kimball, and much interest was manifested for the prosperi-ty of the Lyceum Banner. The Grand March and Target Exercise looked nicely." time with congratulatory remarks, exhorting us to 1 arget Exercise 100ked nicely." 1 Lawnence.— Weils's Hall.—A correspondent, writing. Sept. 2d, says: "The meetings at this place were opened on Sunday, Sept. 1st, by an ad-dress by J. Wm. Fletcher, of Westford, who will occupy the rostrum through this month; to be fol-lowed by Mrs. Sarah A. Byrnes, Mrs. Juliette Yeaw, Mrs. N. J. Willis and others."

S. B. BRITTAN.

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

The Ninth Annual Meeting of the American Association of Spiritualists will be held in John A. Andrew Hall, Boston, Mass., commencing on Tuesday, the 16th day of September,

1872, at ten o'clock in the morning, and continuing three days Each active State or Territorial organization of Spiritual-sists within the limits of the United States of America, is invited to send one delegate for each fractional fifty 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 Continent is invited to send one delegate for each working Assoclation 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 Association, is invited to send one delegate for each frac-tional fifty members, to attend old Annual Meeting and participate in the business which comes before it.

VICTORIA C/WOODHVLL, President, HENRY T, CHILD, M. D., 634 Race street, Philadelphia, Sec

relary. The Board of Trustees will/meet at 545 Washington street Room No. 27,) Boston, on Tuesday, thu, loth of September at N'A. M.

Donations in Aid of our Public Free Circles.

Since our last report the following sums have been received

Acknowledgments.

The following sums have been received by us

for the purposes designated : FOR DE PORTE MARCHARD, FOR R. McCormick, \$5,00; Jay, Mil-Fort J. H. POWELL, From R. McCormick, \$5,00; Jay, Mil-ber, \$1,00; C. G. Putter, \$1,00; Mrs. Braaford, \$1,00; J. T. Strong Microffs. Strong Microffs. Fort Miss REBECCA H. LYON, From C.-O. Putter, \$1,00, FOR JOSEPH BAKER, "From Mrs. Lydia Pierce, \$1,00, Fort JOSEPH BAKER, "From Mrs. Lydia Pierce, \$1,00.

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cals for Sale at this Office : THE WESTERN STAR. Published in Bioston. Price as easily THE WESTERN STAR. Published in Bioston. Price as easily THE LONDON SPICITTAL MACAZINE. Price as easily the LONDON SPICITTAL MACAZINE. Price as easily HUMAN DESCRIPTION OF A DAMAGE AND A DAMAGE AND HUMAN DESCRIPTION OF A DAMAGE AND A DAMAGE AND MACAZINE PUBLISHED IN LONDON DAMAGE AND A DAMAGE AND DAMAGE AND A DAMAGE AND A DAMAGE AND A DAMAGE AND DAMAGE AND A DAMAGE AND A DAMAGE AND A DAMAGE AND DAMAGE AND A DAMAGE AND A DAMAGE AND A DAMAGE AND DAMAGE AND A DAMAGE AND DAMAGE AND A DAMAGE AND

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EP- Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Monday.

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- By GEORGES DUTTION, A. M. M. D., Hoston, 59 Essey freet, Author of a "Byglenic Manual," and Professor of

Arrier, Author of a "Hydreine Simunar, and Process of Physiologynets, postage 2 cents; For solver wholesale and retail by WM, WHITE & CO., at For solve wholesale and retail by WM, WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, Iss Washington street. Russion Mass.

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Sept. 14.-2w

be signalized by a large attendance from Boston, and all along the line, that an old-fashioned Abington meeting may be shown to the visitors from abroad.

"Hurrah for Wortendyke !"

As per announcement in our last, and the post ers of the Committee, 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. A grand time is anticipated, as prominent speakers will be in attendance; opportunities for dancing will be afforded those desiring; and a programme of exercises, embracing an oration by Warren Sumner Barlow, recitations, songs, duets, marches and calisthenies, together with a drama written for the occasion, entitled: "The Marriage of the Lyceums," will be presented. An excursion train will leave the foot of Courtlandt street, New York, 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 them selves of the excursion train will be charged fifty cents admission to the grove. Tickets for sale a the offices of the company, or by the members of the Committee. Here is a grand chance for obtaining a day of

enjoyment in the country, and at the same time lending aid and countenance to those who are trying to extend the borders of free thought among the young. Spiritualists in the vicinity, give the Committee a helping hand by attending, and you will never regret it.

Music Hall Free Spiritual Meetings.

The season is near at hand when this spacious hall will again be opened for the free use of, those who wish to hear Spiritualism and kindred re-forms elucidated by some of the best minds of the The next course of lectures will commence Sunday afternoon, Oct. 6th, by a discourse from Miss Lizzie Doten. She will be followed by Wil- M. le Duc de Noailles, Director of the Acadliam Denton and others in succession, until the emy, delivered the oration which is customaclose of May. A quartette of choice singers will I'y at these assemblies. To the inhabitants of Bosadd to the harmony of the services.

The usual price of ten dollars will be charged for a reserved seat for the season, to help defray the heavy expenses, and it is therefore to be hoped that those who are able to contribute toward that end will esteem it a privilege to add their names The manager is now ready to deliver the tickets at the counter of the Banner, and also receive additional names to the subscription paper. Per order committee,

... L. B. WILSON, Manager.

Dr. A. B. Child.

We are pained to learn per a private letter written from his present residence in the country, that this well known author and Spiritualist has recently suffered a severe stroke of paralysis, but are glad to chronicle the fact that the symptoms in his case are gradually improving.

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Lesser lights have been carrying out his policy ever since. But take warning. Divine justice never slumbers. Read the message on our sixth page from the spirit-Indian, "White Antelope," and learn a lesson of wisdom therefrom.

A young man named Jones got into a "wheat corner," in a Cambria, Wis., elevator, and was smothered to death.

Minnesota will furnish 25,000,000 bushels of wheat this year.

In writing of the progress of Spiritualism in the Netherlands, M. Riko, of the Hague, observes: "Since Mr. Home's visit to Holland the study of Spiritualism has steadily continued, and at this moment a club exists at the Hague named 'Oro-mase,' and one at Amsterdam named 'Veritas.' The most extraordinary results in mediumship have been obtained, whereof you shall have par-ticulars for publication soon." M. Riko is en-gaged in the publication of a series of nonular gaged in the publication of a series of popular works embodying the history of Spiritualism, its facts and objections met, and rules for the forma-tion of circles."-London Medium and Daybreak.

Jo Cose arrived in town yesterday.

By the dark deed of somebody, a New Jersey ink factory was the other day destroyed by fire.

LOCKLAND, OHIO.-We learn from our friend Thomas Street, that the Spiritualists of Lockland have formed a society and hold regular public meetings every Tuesday evening. Circles are also held occasionally at Mr. Street's house. He adds: " I have just read your new book, 'Flashes of Light.' It is grand ! it is glorious !"

The Salisbury gathering takes place this year on Wednesday, Sept. 18th.

FRENCH GRATITUDE TO BOSTON .- On the oc asion of the annual public meeting of the French Academy, for the purpose, among others, of an nouncing the distribution of the prix de vertu for 1871 and 1872, held in Paris the 8th of August.

ton the orator paid a noble tribute for their exceptional generosity to and fraternal sympathy with his distressed countrymen. Few but those who were immediately interested 'in the care and distribution of the French funds from Boston know how enthusiastic, how touching, how grateto the subscription paper or buy a season ticket. | ful were the tributes of thanks which came from the sufferers, high and low. From President and Prefect to the Mayor and Councilors of the smallest commune, the letters of acknowledgment breathe out deep gratitude, and everlasting reconnaissance, and true friendship and admiration for Americans.

> A sect, recently organized, called the New Shakers, who hop and dance until they swoon away, are now enlivening religions circles in London.

A noble colored man in Memphis successfully signaled danger ahead to an approaching train with his wife's red flannel petticoat.

PROGRAMME OF THE FESTIVITIES AT BERLIN. —BERLIN, SEPT. 3.—Duke Maximilian Joseph, of Bavaria, and Prince Gortschakoff have arrived Bavaria, and Prince Gortschakoff have arrived more companied by the Grand here. Emperor William, accompanied by the Grand here. Silefolas and a large and brilliant staff, in Dake Niefolas and a large and brilliant staff, in boke Niefolas and a large and brilliant staff, in boke Niefolas and a large and brilliant staff, in showed no traces of his recent illness. The pro-gramme for Sunday and the following days has been arranged. On Sunday, the three Emperors will attend divine service in the morning at their respective houses of worship. They will after-wards hunch together at Babelsberg, and the day will close with a source at the palace of the Crown

will close with a soirce at the palace of the Crown Prince at Potsdam. On Monday there will be military manœuvres on a grand scale in the morning. Dinner will be given at the Imperial Palace, which will be followed by a *soirce* at the palace of Prince Charles. Tuesday will open with army

manœuvres. The sovereigns will dine together in multicultes. The sovereights will due to concern in public under canvas, and a Court concert will be given in the evening. A grand hunt is also con-templated. Gen. Von. Moltke arrived in the city to-day. Diplomats from all parts of Europe are coming.

Spiritual Translation.

On the 19th of July, at Springfield, Mass., DR. OTIS CLARK departed this life, at the age of nearly sixty-sixyears. The funeral services-performed on the 23d, at his late residence -consisted of a discourse by the writer, selected music_arranged for four voices, and several soul-inspiring songs by Mr. Chalmers P. Longley, of Northampton, author of "Over the River," and of other beautiful melodies, as yet unpublished, but among the sweet and stirring things that the must of modern Spiritualism has inspired.

the occasion. Bro, Clark had but very recently removed to Springfield, where he purchased a pleasant residence on Greenwood street. Having fairly settled his family in the he was then quietly called away to his mansion to the street, plant and but ways to his mansion to the street of the common Father.

For many years our friend had been an invalid: but he did not fail to make life profilable to himself and pleasant to all who came within the sphere of his personal influence. Add-

ed to a disposition naturally cheerful, he was most fortunate in the relations of his domestic life, while his soul was firmly anchored in the sublime faith and philosophy of Spiritualism. With a mental and moral constitution in equipoise; with re

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flowers of faith grow abundantly, where the fruit

Questions and Answers.

QUES .-- (From a correspondent.) Why do earth-

May 9.

May 9.

inswered by "Vashti." ----

Message Department.

"Even Messay in this Department of the Bannet of Light we done uses spoken by the Spirit whose near if beaustar ergle he instrumentality of

MAS. J. H. CONANT, We do not the active the frame, The Massive that spirits carry with the massive that so the curticility to that beford 1. We tary for most of early But those who • before the case to general control control those who dense the case is generic in an undeveloped state, according produces more locar to undeveloped state. We again the produces more locar to undeveloped where the control product to the state and the puts, the system is sharing in the contribution of the puts, a non-put with his or hard to control AR exploses as a name of W. thus "hard period to more.

The Barmer of Light Free Circles.

These for hes work block No. 158 WASHINGTON STREAM ROOM NO. 1. AP STAIRS, of MONDAY, r fat Roon No. 4. op same, on as other respyriad Tura, solve Attravense. The gravitation open for visibility of two a fa ha Rossa will be open for visions of two of theke services communicat precisity three roleto harticrywhich the proof will be admitted. Series researed for strong as. Domitions solly ited. Mus. Coxyxy percives the visitors on Monthays. Theshiys, Mednessi ivs. or Thursdays, until after Six octor & P. M. She give sho private sittings. Co. Durations of flowers for our Girele-Room

ate sall died. The questions answered at these Scances are often juopeen hel by individuits among the Those find to the controlling intsills. genice by the chairm areare sent in by correspond-

SLAD b LUTTURS. Visitors at our Free Circles Invertise privilege of placing scalad latters on the bulk or answer by the spirits. First, write one, or two proper questions, addressing the spirit appendiand by his or ber full name; then put them questions to his of per fust main? Then put them in an envelope, sed it, and write your own ad-files on the envelope. At the close of the sense: the Chain in will be trinethe latter to the writer.
 a. It should be distinctly independent by writer, must - necessarily the brief, the spirit addressed always. writhin its answer on answers upon the envelope continues the question or questions. Questioners should be grave letters for mayor upon our circle table expecting lengthy replies, otherwise they will be dis appointed.

WILLIAM WHITE, Chairmonn.

Invocation.

Thos: Infinite Pressure, thon Eternal Power, then who art our safe mard forever, we, the deal and the living, have ag its met in council to praise main to pray, and to tool our faces toward they for inspliction, for distance on as these fair blossing reference to dowers on the table currentier faces to the sum and wather inspiration from the sumbeam and the shadow, from the soil and from the raindrois; so we would gather inspiration from all-with which than hast surrounded us, making tise of the same for, our good and the good of huplanity; so we would return it back to they with become strong. I am throwing back the shadows; A.-These records came into existence-as we mess of our ignorance, on Lord, deliver us! From the chains of prejudice, oh Lord, unbind us's From all those studens without still emster around our spirits, on Lord, deliver us And shed thou . It is my work (4 must perform it. - God give me | that, we do not know is a structure of the second structure with the structure of the structure of the second structure of the st its the power to interpret it aright, for thine is the *kingtony, and the power, and the glory, to day? of the darkest, the most enamped, the most nils- to its incarnation in its mortal body? and forever. Amen. May 7.

Questions and Answers.

Coxprograms Spinit. Your questions, Mr. "Chilling the thin wenty de readve. -

QUES-From-a correspondent,) To what expart is the history of the Peruvians, as recorded in the Royal Commentaries of Gareilasso De Isa Ve- 1 bring him for the baptism of words, that he may no connection with matter, but they can only the-24, reliable 2

netion believe it, in the main, to be reliable. For nasself. I should he situte to give an opinion.

Q .- It is said that Africa was once loined to this continent by a strip of land reaching from that country to a point at or neur flie present pen-insula of Yugatan. Did the Gulf. Stream exist at all, or in anything like its present condition or position, previous to the submersion of that strip of Hilda-my name. Land ?

and? A.-We do not know. Your question is one

For many-years, when on earth I preached and ' from sin, and redeem us from error, we lift our defended the doctrine of total depravity. I be- souls to thee this hour in prayer and praise; and lieved in it, so I preached it and defended it, and we ask to be delivered from all those shadows gathered to myself a cloud of shadows that was of- that still cluster around our pathway, and obscure dense darkness spiritual darkness, so black, so our vision. Oh, Holy Spirit, deliver us from igterribly oppressive that during the years that I horanee, and baptize us with the light of thine have been separated from the earth-life I have lown wisdom, thine own truth. Lead us where the to en literally in hell.

I prayed for light, but I desired and expected it hangs plenteously upon the Tree of Life, and would come through a certain channel. It was where no shadows obscure the sunlight of thy not God's appointed way, therefore [1] did not get wisdow. Let us drink of those waters that shall the light. I never supposed that I must return to queuch our thirst, that shall lead us away from regin again to receive spiritual light. I expected past trials, and give our souls that nourishment I would receive it from God the Father, in heaven; that is so necessary to bring them into a condition but the Infinite Spirit has ordained ways and of peace and harmony with thee and the world. means, it seems, for the salvation of every soil. Make us indeed ministering spirits of truth. Give according to the needs of that soul. " us the power to inspire thy sons and thy daughters,

It was necessary that I should return to earth to everywhere on the earth, to speak great truths shake off the bounds that bound me, and be made that shall startle the people, and arouse them from free from the darkness that 1 had gathered from their sleep, and call them forth from the dead -carthly prejudices. So, when your modern Spir- past to the living present. We praise thee, of our itualism begin to take root on carili, began to be. Father, for all that thou hast bestowed upon us, something more than the talk of visionary men and yet we ask for more, in thy time and in thy and women, the reaction was so great in our life, | way. Amen. that poor, suffering souls like myself felt the

shock, and received dim impressions of light. At first, knowing that it came from the earth, we rejected it. I did, and I know of many others quakes prevail more frequently now than they

that did as 1 did. I said, I want my light, my | did one hundred years ago? truth, my wisdom from God, not from man-for- Ans.-The question seems to be founded upon a getting, or never knowing, that God lives here as belief that earthquakes do prevail more at the there. So, when the light came scintillating to present day than they did one hundred years ago, me from this life; when I would hear that young which is not the truth. These convulsions in Nachildren were made prophets and preachers and ture change localities according to existing necesteachers in the famil, I soul back these waves of stilles in the planet. Sometimes they occur for a light, as useless to me. But by-and-by 1 began to series of years in a certain locality covering a very reason with invself. Thegan to ask if it would small area. At other times they are scattered not be wise in me to receive this light; and then here and there, over all portions of the earth; but Teams the thought, " Perhaps it is of the devil, and history informs us that though they are generally you will only get further into thoulde," (But at confined to certain areas, your interrogator—or last I was weary of the oppressive darkness, of rather ours--will hearn by consulting the history the disconsolate condition that attended no with of this planet that earthquakes are of no more ont and within, and I prayed again. I said, "Oh frequent occurrence in the present than they were God, give me light from anywhere, and I will re- in the past, either one hundred or two hundred

ceive it." Again these beautiful waves of light years ago. Indeed, if the truth were told; they are from the earth reached inc. I received them; I largely on the decrease in all portions of the earthfollowed them; and they led me back to earth, to Q.—(From the andience.) Do you expect that a little child—a fair-haired child in North Ger- they will finally disappear entirely?

a noise ennoting a har-named child in North ther-many. I found her to be under the inspiration of the higher life. I, with other spirits, listened to words of wisdom that fell from her lips. I has came strengthened. I fell that I could take new courage; that I had been wrong in this life, and that I must abandon all myold beliefs. From

that child, 4 wont to others, and 1 harmed the way | How far back does the history of these records exof truth. Many, many times 1, have been to this | tend? | How ancient' are the books themselves? place, sitting as Ignorance ever sits, at the feet of | Upon what do they mostly treat? And can they Wisdom-or should, at least, sit there-and I have be understood by the linguists of to-day?

 Bennett, of Dostoni, Jane 4. - Invocation: Questions and Alex. Reinhardt, to Tarodau. Jane 4. - Invocation: to his strains of Boston, to his finance, of Boston, and Alexandrik, to Dissional and characterized and the strains of Boston and Charles and Strains and Alexandrik and Strains and Strains and Alexandrik and Alexandri Tankshiving and with proise. From the dark- 1 an drinking the waters of eternal life. 1 am are informed by history-during the reign of the growing great and strong in spiritual things, and furst Rameses, in Egypt. History also informs us "I shall endeavor, in my poor way, to kill the roots, that they became lost to the world about fourteen if the many, many Upas trees that I planted here. hundred years after their introduction. More than

Q .- In what mode, conscious or unconscions. prayer. "They called me here Dr. Emmons-one does the human soul exist and manifest previous

erable of all sectarian preachers,

Joe Argus.

1st, as principles-having no form, and therefore having no expression, because separated from The old man was my pupil [referring to Dr. matter. When these principles become conjoined Emmons]. [Were you the medium at that time 2] to matter, we learn what they are. They have a Yah; since then, the angels called me higher. [So] something through which to express themselves. you came with him here to-day, did you ? Yah; Scientists theorize concerning principles that have

tell his story in his own country, and grow-stronger forize concerning them, because they can never Assocrapse who have investigated in that disgand better for coulding. I were nine years old grasp them-analyze them. When these princi-Twhen I passed away. I were obliged to come has ples become conjoined to matter, then human cause I were so mixed up with him. He preached senses can take hold of them, and them as

immense labor for him, I fear, J. Yah; but he teach the resurrection of the body? A.-No: except in flowers, in grasses, in grains. strong for good, as he were for bad. He were firm in the other, and he will be in this new faith. It leaches of the resurrection of the soul from the body, and demonstrates it. In that, it is superior May 7.

> to all things else. Q .- Does the soul of any departed friend draw

PUBLIC MEETINGS.

White Antelope.

The White Warrior with the Black Heart asks

to know how long the Indian will persegute him.

The Indian answers: "So long as he breatfles

the air, and longer yet; until by persecution the

and bring something of the Great Spirit's sunlight

there." And he asks further - "Have I not al-

me further ?" The Indian answers, " No." The

how long?" The Great Spirit takes his serv-

ants from among the red men of the forest and

the white men of your brick wigwams, with whom

free. So you, White Warrior with the Black

Heart, ask of the Great Spirit ; He will tell you.

And then turn to the book of your own life, and

see if your heart is all right toward the Indian;

see if there is nothing of greed, of craft and wick-

the Great Spirit for mercy, and He will answer.

dness left there. If there is not, then appeal to

White Antelope, to the Warrior Chivington-so

on call him. The Indian calls him "The White

Seance conducted by Rabbi Lowenthal; letters

MESSAGES TO BE PUBLISHED.

Monday, May 13.-Invocation: Questions and Answers: Larg Ann Petris, of Auburn, N. Y. to ther mother: Addison Chesswell, to Daniel and William Chesswell: Edwin Me Stan-ton; Annie Curity, of Anderson street, Boston, to her mother: *Tasohay, May* 11.-Invocation; Questions and Answers: Elizabeth Stene, of Binehill, Me; To lier children; Cale, Wil-und Seldars, to his sisters; Teddy, to Miss Larg Smith; Abel Smith, of Wandstock, VI. *Tarashay, May* 16.-Invocation; Questions and Answers; *Tharshay, May* 16.-Invocation; Questions and Answers; *Tharshay, May* 16.-Invocation; Onestions and Answers; Gilder, of Germantown, Penn., to her mother; Col. Thomas Grider, of Germantown, Penn.; Onestions and Answers;

Warrior with the Black Heart." Good moon.

Picale and Grove Meeting near West Brook-field, Vt.

SEPTEMBER 14, 1872.

The Spiritualists will hold a Picnic September 14th, in WR-Ham Fuller's Grove, on Gulf Road, leading from Braintree Indian shall crush the darkness out of his heart, to Northfield, and a Grove Meeting the following Sunday, September 15th. Mrs. Emma Paul, of Stowe, VL, is engaged to speak on Sunday. Other speakers are expected. Should the weather prove impropitions on Sunday, the meeting will be at Snowsville meeting-house. *Per Order Committee* ready paid the penalty of my sins? Why persecute | be at snowsville meeting-house.

Three Days' Meeting.

question you of the Black Heart ask the Indian, The spiritualists will hold a three days' meeting in stock, is born of your cowardice, and not of your kind, ton Village, Me., commencing Friday, the lath of September ness. You fear the Indian- The Indian knows and ending on Sunday, the 15th. A general invitation is it. And so you ask in your fear and trembling- given throughout the State. Provision will be made for the entertainment of all.

SEBRA CROOKER, Chairman Committee Notice.

to carry out his purposes and make clean the earth from sin; and He, and He alone, knows best when the sin is dead. When it is, the sinner goes free So you, White Warrior with the Black C. H. DOTY, Sec'y.

Quarterly Meeting. The Spiritualists of Rockford, Mich., will hold their next Quarterly Meeting at their hall at Rockford, Sept. 4th and Bath, continenting Saturday, at 20 chock. The Rev. Mr. Stew-ard of Kendaliville, Ind., is engaged as speaker. A conflad invitation is given to all. Friends from a distance will be provided for. E. R. YOUNG, Secretary.

Passed to Subrit-Liffe :

From S. W. Harbor, Me., August 8th, Miss Victorine Au-gusta, eldest daughter of D. P. and Helen A. Marcyes, aged 17 years and 8 months.

15 years and s months. The parents of the subject of this notice are firm believers in the societ cherring doctrine of spirit communion, which will allorit them intestimable consolation in the departure of their lovely daughter for the summer-hand. The writer hav-ing visited them but a few days previous to her exit, tenders them his most hearifelt sympathy, and congrundates them, upon the knowledge they have acquired of the read that heads to that higher struct of existence which is sho has so carry and unexpectedly entered. She passed on in the bloom of youth, and being a bud of delicate texture, she carry clinkad the wall of her earthly pilgrimage and blossoned on the other side. Another magnet have near block for and with Do-nute entered her when the surviving members, of the family withe shore by which the surviving members, of the family with a structure there with the when they will east in the block for a temporal fareway. The survey of the family with a first a temporal fareway. The survey of the family with the site a temporal fareway. The survey of the family with the site is the surviving surface and with Do-ing the site a temporal fareway. The survey of the family with the site at the surviving surface and with Di-teres and the surviving surface and with Di-teres and the surviving surface and the surviving surface and with Di-teres and the surviving surface and surface and the surviving surface and the surviving surface and s

From Fitchburg, August 25, J. Willior Smith, aged 25 years month 27 days.

monurez, days. By this change the parents and sisters are reminded that is few years at most are given for the enloyment of kin-ied and friends, but the realities of life are rement of kin-ied by the days of the realities. the will be ton

his numerous requinteness for his rises for ear summary and affectionate dispession. As we kay his wasted form to rest on the summit of Rollstone, the sum broke out through the clouds and smithed on the many friends as a Welfoune to the house of yest for his weary spirit. SAMUEL GROVER, *Roston, August 20th.* From Natick, Mass., August 16th, Charles Irving, son of Dr.

J. S. and A. M. Bean, aged 1 year, 10 months and 25 days.

 Affred, Hug er, off Charleston, S. C.; John Study, Thomas, Grider, of Germanow, Fenn, to her multier; Col. Thomas, Grider, of Germany, and Naswers, and Answers, ananswers, and Answers, and Answers, and Answers, and Answers, an J. S. and A. M. Bean, aged 1 year, to months and 25 days. - He was a tiny resetud just bursting into flower, when his - He was a tiny resetud just bursting into flower, when his it is to the Garden of functionality, there is bloom grand over him and minister to his spirit was bold when the lowing entry will be the a mainte of light spiral around him. At morining and evening will be compo-with a band of spirits to bring consolation to those he left the-hims, might they, first to bring consolation to those he left the-hims, might they, first on their earthly forms, meet him upon the other shore.

From McLean, Tompkins Co., N. Y., August 22d, Savilla B., only child of the late W. S. and Helen M. R. Haskin, aged 5

nd 18 days. The funeral address was pronounced by the writer, in th Baptist Church, McLean.

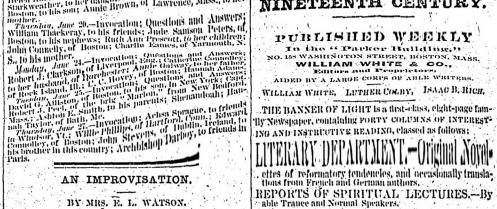
"They are not parted; only those Are parted whom no love unites," LAURA CUPPY SMITH.

BANNER OF LIGHT: AN EXPONENT SPIRITUAL PHILOSOPHY

NINETEENTH CENTURY.

PUBLISHED WEEKLY In the "Parker Building," No. 154 WASHINGTON STREET, BOSTON, MASS WILLIAM WHITE & CO., Editors and Frencherer, Alder A LARGE CORPS OF ABLE WRITERS,

WILLIAM WHITE, LUTHER COLDY, ISAAO B. RICH. THE BANNER OF LIGHT is a first-class, eight-page fam-Ily Newspaper, containing PORTY COLUMNS OF INTEREST-ING AND INSTRUCTIVE READING, classed as follows:



A .- It exists as all other distinct essences ex-May 7. Hilda.

stretching beyond our comprehension. We cannot give a definite answer to it.

.

May 7.

May 7.

Nancy Tucker.

I am Nancy Tucker. I was eighty-eight years

old. I lived in Boston. I died of paralysis nine

years ago. I have five children living here on

Invocation.

To make this request, I am here to-day.

ers answered by " Vashti."

Q:-- From the andience.). Do the inhabitants of the spirit-world know anything about the doctrine to eternal peace and happiness, while the other half are destined to eternal misery?

A .- Yes, they know very much about such a betrine. They know that it originated in the darkness of human ignorance, and nowhere else. All things that are born of ignorance are destined to die, because they have the stamp of sin upon them. All sin must die, become lost, annihilated --not the sinner, but the sin. And so this monstrons: doctrine, like many other sins, is destined to destruction.* The keen battle-axe of this age of intelligence is doing much toward destroying it, and, if we mistake not, will have the privilege of

preaching its fulneral sermon. much more ignorant, much less civilized than we are of the present day?"

X.- Certainly, . And then again, all those tribes of men with whom desus had any dealings, were very rude, were in a semi-barbarous state. They could hardly be called a civilized people.

Q .- I would inquire if the liberal spirit which is now being manifested on earth, is not, to a large extent, enabling those spirits who have passed away with the fear of hell and damnation. to east it away from their spirits, so that they are, becoming liberated from their chains?

A .- Yes, it is. All that class of spirits turn earthward for light, for enfranchisement from their chains of error and bigotry and superstition. I have at my side, at this present moment, one who will adcoming of the kingdom of heaven, got weary and dress you during this shance, who is a fair-more than that, a striking representative of that class. "tired of waiting, so he was glad to come back here Just so fast as you on earth throw off these chains, mearth, and take on his first degree of knowledge from a little child.

and become spiritually illuminated with truth, just so fast these benighted, unfortunate spirits will travel toward truth. They are chained to earth: they cannot soar heavenward, because they have bound themselves here by the chains of bigotry, error, and superstition, and it is the business of this age to liberate thent. Modern Spiritnalism is the grand battle-axe, in the hands of radicals; that will do it.-

Q .- Then this must be the world of causes, and the other the world of effects?

A,-No: 1 do not.so see it. Q .- Did not Jesus refer to this subject in " the

parable of the wise and foolish virgins ?" A .- Vest so I explain the matter.

Q.-Where do these spirits stay before they come to a knowledge of their condition? A .- On the earth.

Q .- Are they not groping in darkness? A .- Yes; they are here in your midst, trying to find God, to solve the terrible problem that entangles them in its meshes at every step.

Dr. Emmons.

I had been invited to conduct these services, by your spiritual chairman; but, being thoroughly conscious of my own weakness and inability to teach, and of the strong necessity that existed within myself for being taught, I declined the onor, and am here as one of the recipients of spiritual and mortal bounty.

May 7.

I take it, that old, wiry chap knows the full hear us, and have any influence over us?

meaning of being led by a child. Christ said that A,-That is a self-evident fact which, as an inthey who would enter the kingdom of heaven [felligent individual, you ought to understand, must become like little children. You see, he was. The light of this nineteenth century is all ablaze that 1766 has forcordained one-dail of his children | a stiff-necked old Phyrisee. He was trying to get | with that truth. It is not only a mere shadow, a into heaven by some other way than the way which | faint glimmering of truth, but it is the clear sunlight

Nature had marked out. The tried all ways, even which the present age is giving you. Yes, comto crawling under the canvas; but he could n't get-munion with saints, with departed spirits, is now there-le always got blocked, "Finally, he but to something-more-than-a-theory or a belief; it is don' his Pharisaical robes, and come down to the absolute knowledge, demonstrated in millions of swaildling-clothes of childhood. All right [Good | cases, all over the earth. May 9. mough for him!

Mary Finerly.

Now, you see, I never had any kind of religion. I was a free-thinker; and my beenpation in life I come back here to send a word to Mike. I've tended to strengthen me not only in muscle, but been dead, in all, eight days. I lived in South in the belief that free-thinking was the best for Boston. My name was Mary Finerly, I have the soul. I was a circus-rider. My name, Joe two children left here, one five years old, the Argus-an Englishman. Now, while such old other between seven and eight, and I want Mike haps as this Puritanic preacher are scouring to put ten in the Catholic school. He's not the round, trying to find Goil in heaven, such as I am generally find him without trying. We do n't ex-peet anything. We are willing to take whatever the Catholic school, here in Boston, on Worcester. omes. He expected too much; so, you see, he street, and I want the priest to tell Mike that 's. was in constant antagonism to the law, and was | what it must be.

onstantly kleking against the pricks, while such I did not have any chance to say anything when free-and-easy fellows as I were happy and all I was sick. I had the small pox, and was taken right. I never meant to do anybody any wrong, away,

I did the best I could, all the way along. I did n't All my trouble has been about the children, to expect God was going to boost me way up into know how I might get back here, and say a word the third heaven. I did n't know where I was go- about their and I 21 be happy and all right; here ing to, but I thought the God that made me was in this new world, when I see them all right.

apable of taking care of me. So I was happy [1] Now, you know what I want is, that the priest tid n't have any shadows around me. I was ushwill tell Mike that he shall put the children there. red, when I got here, into a condition of work, He is not the right one to take care of them. They and I went to work ; and labor always begets hapneed some other care than what himself can give. piness. He, with folded hands, waiting for the Good day, sir; God bless you. May 9.

Annetta Page.

I come here to send a letter to my mother. I am ten years old. I have been gone from my Well. I 've got a father in old England that is mother about a month. I had the measles, and I situated in pretty nearly as dark a sphere as that did n't get well. My name, sir, was Annetta Page. old fellow was. When I was here on earth he Mother wanted me to come back, so she might consigned me to perdition, to endless torments, know for sure that I was going to be with her. I long ago. But I should like to give the old gentle- should be happy if my mother was with me, but I man a friendly greeting, and assure him that I am | do n't like to see her so sad. Shé 's sick, and has all right; and, more-than that, I should like to been sick ever since I left her. Where did you arge him to read the old man's message, and pon-live?] On Centre street, New York City, close by der it in his heart; and if he thinks it worth while the "Tombs." Tell mother I'll hunt up Uncle to make any change in consequence, he'd better George, and come and tell her where he is. She not be too long in doing it. Good-day, sir. wants to know very much. I'll hunt him up, and come and tell her, and I want her to be hap-

py. I want her to know that I am with her, and that I love her just the same. Good by, sir. May 9,

Baron Schleswig.

earth.' I want them to know something about this spiritual religion. I want them to seek for them-Germany greets America; and while Germany greets America, America, at the same moment, elves, and not-pay attention to what anybody says about it. Seek for themselves, and know for is greeting Germany. By that I mean that this, themselves whether it is good or whether it is bad, your medium, is there, and I am here. I am the medium from the house of Schleswig, the young Baron Schleswig. My people have desired that, if possible, I would come here, that through your-Seance conducted by Thomas Starr King; letglorious American journal they might know for a positive certainty that the spirit which had not severed its connection with the body (for I have not) could travel to distant lands and communi-

Mighty Spirit, in whom we trust, and who will cate intelligently. May Heaven continue to bless never & sort us, but ever be with us, and save us you, as it ever has. May 9.

BY MRS. E. L. WATSON.

AN IMPROVISATION.

Onward sweeps the tide of thought, Like a swift, sunlighted river, Into webs of silver wrought By the truth of God forever.

Down the steeps of Time it sings, While our spirits watch and wonder; Then through life's new era springs With a leap of flame and thunder.

Sometimes over fields of blood Flow the cannon-crested billows; Then they mean with widewhood By life's wayside weeping willows.

Now this tireless tide we hear Rolling, rising high in anger, Filling priests and kings with fear, Threatening with mortal danger.

-For where'er these thought-waves sweep, Slaves are changed to men and women ; And what seemed but wolves and sheep, Straightway are revealed as human !

i.

If we build a wall of creeds Far across the mighty river, It will rush it by as reeds, Laughing at our weak endeavor.

And we cannot breast the tide; Spite of all our sad transgression, Drift we toward the angel side, True to life's law of progression.

Let us free our thought-streams, then, From the Past's unwholesome tranmols, While we work with voice and pen E'er to widen out the channels l

And if we would dedicate Outward forms to sacred uses, Seek to guard our Soul's estate From dishonoring abuses;

If we trust in God and man, Thrusting back all thoughts of evil, We shall find in Nature's plan No provision for the devil!

But as storms and earthquakes bring Brighter epochs to our planet; Or the tender lichens spring From a barren breast of granite;

So the heart-bursts and the pain

Born of every earthly duty, Bring us sheaves of golden grain, Garlanded with fadeless beauty.

As the lily, fure and white. In the murky marshes hidden, Creeps and elimbs toward the light, By life's inner voices bidden—

So the truth ye spurn to-day, Wrapped in superstitions terror, Yet shall shine in mind's bouquet, Free from every shade of error.

Then, whatever be your faith, Show for others toleration : Brave and faithful unto death, Trust in God for your salvation.

He who notes the sparrow's fall With a father's loving kindness, Will not cease to care for all. Groping here in mortal blindness

And if we would honor him. Not in artificial splendor, Nor in aisles and arches dim Must we seek the face so tender;

But in Nature, vast and grand, And in human spirits lowly, All the good works of his hand Full of meaning high and holy.

Onward, then, my fellow men, Toward the future's opening portal, Fearing naught from freedom's thought, Which shall crown your souls immortal. ORIGINAL ESSAYS. - Upon Spiritual, Philes

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SEPTEMBER 14, 1872.

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Warren Chuse, Corresponding Editor. Office at his Solutional Reform and Liberal Bookstore, 614 North Fifth street, St. Louis, Mo.

" (* Copies of the Banner of Light, including back num-bers and bound volumes, can always be had at his office.

REV. ISAAC KELSO.

Some weeks ago this gentleman published in the St. Louis Democrat and account of his visit to Moravia, and what he saw and heard there, without in the slighte-stategree attacking any church, creed, or believer in Christianity. Mr. Kelso is a Unitarian elergyman, in high standing for talent, integrity, homesty, and candor; but the account of his visit to Moravia made han at once the object support them, and, so far as we can learn from the Bro. J. R. Tallmage, of Calumet, Wis., furnished of the most bitter and vile persecution by what might be properly called a scattered clerical mob, headed by a Methodist preacher who could safely vilify the whole of the believers in Spiritualism as wicked and corrupt, since his own church is so exempt from any charges of loose morals. We had heard of his scandalous sermon and personal abuse of Mr. Kelso, and heard that it was universally condemned in Alton where they live, before Mr. Kelso's reply appeared; and as the repty conveys the true character of the sermon as "principle of natural right; for they are far better and abuses of Spiritualism; the missionary, on our we heard it stated, and answers many other vile attacks on our heautiful philosophy, we give it from the St. Louis Democrat of August 17th :-SPIRITUALISM. - LETTER FROM REVAISAAC

KELSO. ALTON, 11.L., August 15 1872.

To the Editor of the Democrat : In my last communication 1 intimated that in a few days 1 might notice the quietus which, according to appointment, the spiritual philosophy was to receive at the hands of one of our popular pas-tors. The thing fias transpired, but it will not bear reporting. I cannot consent to write, not would the editor of the Democrat consent to print the atterances of the champion elected to demolish the monster heresy. The previous announce-ment of what was to happen, and the zeal with

which it had been everywhere blown into the pub-lic ear, drew out a large concourse of people. That a minister of the Gospel should come intothe pulpit on Sabbath day like a tilting gladiator. and commence a tirade of abuse upon an individ-nal whose only offense was that of having investigated the new phase of spiritual manifestations, and given to the world the results of his investigations, must appear incredible to any one who was not there to see. Opprobrious epithets flew like hailstones; vituperation rained down in tor-rents. "Such vilifying from the sacred desk never. perhaps, year winying from the sarrow with perhaps, was listened to before. But the most unfair thing, in the improvoked assault, was in misenoting my language in the account I gave of the Moravia manifestations. And there was no excuse for this, the printed words being at the moment under his eye, for he held a copy of the Democrat in his hand, and professed to be read-

Democrat in his name, and processed to be read-ing my statements. A hoost every sentence was multilated, and, matifically for the purpose of making the story appear Indierons. Not content with altering my language, he stated positively that the sences I attended were entirely in the dark. Yet there, before his eyes, in clear type, was the account in which particular mention was made of the light. Besides the complexion of the apparitions, the snowy appearance of the hands, the color of the eyes, and the style and hue of apparel, the flexibility and graceful motions of body and limb, and the entire naturalness of look, form, features and actions are described. Would these things have been seen in the dark? How could I have recognized my materialized

spirit sisters without light? The great test in those manifestations, is the re-rogation of departed friends and acquaintances. How did my calumniator suppose I could pretend to recognize faces in the dark? When he came, in the realling of my statement, to where I mention the fact of being caressed by an apparition recognized as my spirit sister, he had the indecency to hint, ay, more than hint, that I found myself associated with the lewd and abandoned. I could not but feel that this was unpardonable; and 1 in sure the whole congregation had a similar feeling: Every lady's head, as far, as I could ob-serve, went down, or, was hidden in the folds of veil or kerehief. From this the speaker went into a general villification of Spiritualists, charging, them with almost every crime, unbridled licen-tionsness in particular. This fling was certainly unfortunate for the reverend gentleman, for it tionsness in particular. This mug was certainly unfortunate for the reverend gentleman, for it could hardly fail of reminding his hearers of how the inewspapers term of thate with accounts of failen elergymen, licentious, pastors and the numberless slips, scandalous reports and shameful ex-positives daily published to the world concerning preachers of the gospel. Wishing to make haste in dropping the veil over this unseemly affair, I will only ask, and in all condor and kindness, What justification can pulpit men, editors of religious journals, or any one else find in villfying me for the part 1 have acted in bringing to public notice the late and marvel-ous manifestations that are being made in various sections, not only in this country, but in England, Prance, Russia and other foreign countries? Why blame me for this? Should we be afraid of new light, fresh disclosures of truth, or of coming to know too much? In what I have published, can it be said 1. have assailed any party, or inveighed against any system of religion or philosophy? What have 1 done? Does Banquo's ghost shake What have 1 done? Does Banquo's ghost shake his gory locks at the clergy? And can they say I brought him up? If L am insane—as the Camber-hand Presbyterian would have everyhody believe —and if all 1 have said about spirits is but the coinage of a feverish brain, why all this alarm and sounding of triumpets for battle? Can the base-sound of a dream cause such a panic in cleri-less faller of a dream cause such a panic in cleri-less faller of a dream cause such a panic in cleri-less faller of a higher civilization. Can it be that advance to a higher civilization. Can it be that advance to a higher civilization. Can it be that advance to a higher civilization of losing their our pulpit men have apprehensions of losing their binder the chariot of progress? Why do they hinder the chariot of progress? Why do they treinble at every new discovery, and every fresh tremble at every new discovery, and they discuss flash of light from the lamp of science? For the benefit of the Cumberland Presbyterian, whose editor scens to be so uninformed upon the subject as to imagine that only an ambalanced mind can accept the spiritual philosophy, I will mun can accept the spiritual philosophy, 1 will mention a few respectable, and some illustrious, names in the great, army of avowed Spiritualists: Archbishop Whately of England, W. M. Thack-eray, Prof. De Morgan, Prof. Wm. Gregory of Edinburgh, Mrs. Browning, Gerald Massey, Wm. and Mary Howitt, Catherine Crowe, Lord Lytton, Pachaet Chambars, Lord Linday, Lord Duraryon Robert Chambers, Lord Lindsay, Lord Lytton, Lord Adalf, Dr. Gulley of Malvern, Hiram Pow-Lord Adalf, Dr. Gulley of Malvern, Dr. Elliotson, Lond Adalf, Dr. Gulley of Malvern, Hiram Fow-ers, the sculptor, Miss Martineall, Dr. Elliotson, ers, the sculptor, Miss Martineall, Dr. Elliotson, the late Sir Charles Napler, Kossuth, Garibaldi, the late Sir Charles Napler, Kossuth, Garibaldi, Mazini, Victor Hugo, Guizot, Jales Føvre, Lord Mazini, Victor Hugo, Guizot, Jales Føvre, Jales Martine, State State State State State State Martine State State State State State State State Martine State State State State State State State Martine State State State State State State State State Martine State State State State State State State State Martine State State State State State State State State Martine State State State State State State State State Martine State Stat of France of France. Among noted Spiritualists in this country : Judge Edmonds, Judge Lawrence, Judge Ladd, General Banks, Hon, Benjamin F. Wade, Wm. Lloyd Gar-rison, Prof. Brainard, ex-Senator Harris, Senator Fitch, Senator Stewart, Trowbridge, the astron-omer: Prof. Wörffich, State Geologist of Illinoisz-Hon, Robert Dale Owen & e., & e. The last named Fentleman, in his great work entitled "The Debata-ble Land, " gives an account of spirit manifesta-Hong witnessed during the saveral years he da. tions, witnessed during the several years he devoted to the investigation, decidedly more won-derful than anything I have given to the public. If I am insanc on Spiritualism, it cannot well be denied that I am in good company. The finest and broadest brains of the world are with me. ISAAC KELSO.

be practicable for the spirits in due time, and when a suitable place, surroundings and conditions can be obtained for the medium. At present this medium is not accessible to the public, except on certain occasions, and by invitation of the family in which they occur, and as no pay is demanded, and no compensation or consideration is received, of course there is no inducement for effort or for deception. We hope to be able to announce in the fall that arrangements are made to accommodate the public, and give some of the demonstrations that are in such constant demand. We are saily in want of good mediums in the eity, but fannot offer encouraging inducements for them to come.

SAVING SOULS.

We have over forty thousand men and a few women engaged all the time in this unprofitable business-at least, unprolitable to the people who pated. Sister C. H. Nelson, of Alton, Ill., and spirit-world, now open to correspondence with us. voluntary song's; and, by the way, Bro. Tallmage, not only improfitable to the souls supposed to be | modest man! should sing our gospel all over the sived by them, but worse than useless to them, country. His is the Italian sweetness of inspiraeven often entailing long years of suffering on tional music, as his angels touch his soul-life. The them before they can get rid of the errors and Unitarian choir also favored us with music. hatreds imbibed in the Christian religion. Blessed are they that never embrace any creed, perform no religious ceremonies, accept no belief, and have stoned to that calm, serene inspiration of this more no faith, but, weaving their religion into the eloquent moods, lighting souls with sunny affecevery-day affairs of life, strictly adhere to every tions. Mrs. Severance, analytical, on the uses saved and situated than any of those who have , social life as it is and as it should be. hung on the skirts of these soul-saving institu- What is the secret power of a spiritual mass of utility, it will be found wanting, and not worth ism will answer much better all the purposes of and twelves and seventies. life since through it persons and families can, and a thousands now do, hold correspondence with their they can get all the information necessary to save them from suffering for deeds done in this life.

The substance of these communications is that the statements of our Christian teachers are mainly false, and their labors useless so far as that life is concerned; and of course this arrays the whole army of clergy against the spirits, causing them to revile and slander them all they can, even calling them devils and soul-destroyers, while they are really the best friends to mankind that could be discovered, being of the same family, both general and special. Now, since the spirit-world has reported that Christianity is of no value there, and that those without it are even better situated than those with it, other things being equal, we propose to have it fairly tried to see of what use or injury it is in this life, and by that decision let it stand or It is certainly very expensive, and, if of no practical utility, we might as well save the expense, and use the money to do some good and useful work, such as restoring the land to the people, abolishing the liquor traffic and tobacco trade, and furnishing homes, bread-books, etc., for the poor and those unable to procure them. What a vast amount of good could be done with the church revenues, and not turn any of the poor out whom they now shelter in the public institutions, but only abolish the useless prayers and ceremonies, and put the time to better use.

It has often been asserted, and never successfully denied, that there are more criminals among the Christians, in proportion to their numbers, than among those who deny Christianity, and are infidels and atheists to the whole system. This would prove that, in a moral point of view, it was not worth keeping up; and in what respect it does pay for its cost, we have utterly failed to discover.

EXTREMES MEET IN REVOLUTION.

Such has been the history of society in the pastpolitical, social and religious-and such must be the future-a collision of extremes and temporary fusion of elements, and then separation and preparation for further collisions. In our country, as well as in Europe, the poor increase in numbers and go down lower in poverty in proportion to the population each decade, and the rich hold about the same proportion to the whole population, while they grow richer and more extravagant each year. No policy of any government has yet proved a permanent_remedy. Our cheap land system was a partial and temporary relief, greatly lessened by the enormous land grants to corporations. Our issue of fractional currency and endorsement of bank issues slightly checked swindling, but left better chance for bulls and bears to run gold up and down the scale of exchanges, and give the rich, not the poor, a chance to speculate on the lifference between pieces of stamped metal and pieces of stamped paper, both of which get their value mainly from the government stamping. Our eight-hour law for day laborers on public works made no poor men rich nor, made the general condition of laborers better, however much it was expected to do by the honest movers and the scheming politicians who endorsed it to get votes." Laborers' strikes have done no good, but produced much loss, and suffering among the poor has been increased by them. Organic effort among the laborers is yet imperfect and in its infancy, but can be made efficient in controlling legislation, and, if wisely conducted, may secure the policy that will save a revolution and check the tendency to extremes, and force the Government to change and legislate for the many and the interests of the whole on the great land question, which underlies

WISCONSIN PEBBLES. BY J. O. BARRETT.

On the wings of the steam-god from Glen Beulah to Ripon, and here we are, a trio-the " Pilgrim." "Soul-Seer, and "Olive Branch"-ensconced in the happy home of Brother and Sister Brown. This was Saturday. At night came Dr. Severance, of Milwaukee, the psychometrist and physician and speaker.

Our mass meeting in the Unitarian Church. We began with a scattered few, and swelled in numbers, till the last meeting was a meeting of a multitude of souls, both mortals and angels.

Bro. E. Thompson, of Omro, our chairman, presided with intellectual dignity. Our secretary, Olive, who thus gives her report over to me-kind

soul! Happy conferences, in which Dr. Severance, Bros, Stowe, Thompson, and others partici-

Of course this meeting will be remembered in heaven! Bro. Peebles was positive, afterwards

tions. It has long seemed to us that it was time meeting? It is the magnetic battery of souls! It to test sectarian Christianity by the standard of demonstrates wherein lies the might of our utility, and balance its accounts in the figures of strength. I am not so sure but we speakers will profit and loss. We are sure, if tried by the scale yet feel and appreciate, to the practical, the neressity of adopting the apostolic method of teachkeeping up at such enormous expense. Spiritual- ing truth of angels, going forth by twos and threes With our blessing invoked upon the people of

all this beautiful country and of the lovely village friends who live in the other life, and from whom of Ripon-once the scat of the Ceresco Phalanxwe next meet in

WHITE WATER.

The same speakers here. How different the conditions, the air, the labor, and the mode of labor! White Water was once a point of earnest spiritual interest. Adversities peculiar to our cause, removals and deaths have depleted our ranks, till only few families there can be reckoned as avowed Spiritualists. This meeting was drummed up in a few days. Bro. F. M. Watson evinced magnanimous energy in pioneering it to commendable success. I have never found his like for energy and practical filter of what should be done. A healer, a singer of the "Continentals." so called in years agone, he is winning his way into public favor; and as with him so with all of us we shall reap if we faint not."

Our home was the welcome retreat of Sister A. B. Severance, the celebrated psychometrist. Oh. the life-history of souls! their trials, refinings, victories! The angels know all, and the world-will Yet know all. It was said of the Nazarene, that by suffering was he made perfect." The rule will be enforced with all of us. Mrs. Severance is a great-souled ayoman and mother, possessing rare psychometric powers. Her remarks at our conference in White Water were eloquent with the touch of a calm sympathy and lofty purpose to rise superior in that life which repeats the sweet words of the crucified martyr, "Father, forgive

them, for they know not what they do." Our meeting here commenced under the clouds that were too cold even to rain, and at last broke through themstill the rain that fell was the rain of inspirational sunbeams. The speakers earnest, the friends so courteous-the way is opened now for work in White Water. Thank Heaven for all victories of truth!

BLACK RIVER FALLS.

It is certainly a test of faith to board a train of cars about midnight, curl up in a four-feet seat, with a rail for a pillow-best bed you can get through the streets calling out berries and the and trust your precious body and roaming valise" to the tender mercles of a steam engincer. I tell you, this is missionary faith! "Tomah!" shouted our conductor; and I was out ere my eves were half open from a spiritual dreaming. - Here met Mrs. J. H. Severance; both en route for the Black River Falls Mass Meeting, on the 24th and 25th of this August. A home at the hotel-"Jones House"-the obliging landlord, Mr. Putnam, of liberal thought. No meeting Saturday morn, except to get into the new hall-about six persons-and call on spirits to enter for the forming of a battery. Afternoon, just a hollow square of hearers. So, dear reader, I arranged the un-backed seats into a military square, and we two speakers got inside. and preached, John Baptist-like, preparing the way. Something must have been said that told, for our attentive auditory divided off into conversational groups, to talk over the new religious issues; for, understand, no spiritual lecture had ever before been given in Black River Falls," The Universalists not then occupying their church-Rev. Druley being absent-they offered it to us, and of course we gratefully accepted that neat house on the hill. That Saturday evening and the Sunday following, Spiritualism was outlined, analyzed, enforced, planted. The people were glad! Their eyes glistened, for their hearts were touched with the truth-words that gush forth in loftier purposes of life. . This generosity of the Universalists, the music of their choir on the occasion, and their hospitality, are commendable evidences of progressive tendencies of brotherhood and sisterhood, yet to be in the spiritual "church of the first-born." Black River Falls is-so weird, on the shore of the river of the same name-a river black almost as ink, because of the pine-stain in its waters. Shaggy rocks are piled upon its shores and in its bed, over which dash those dark currents. It is a lumber town, and progressive, too, having one of the finest school edifices in the country. A writer for the Banner here-Mr. Cooper-is a liberal man, as all such ought to be. Though not a Spiritualist, he believes in proving all things and pro-

tribes, soon to pale into the sunsets of a social Denton not to kill him "too dead." Moses Hull death!

A few hours rusticating at the sweet home of Bro. Prindle-whose neat log cottage among oaks and fruit trees and vines-and Sister Severance returned to Milwaukee, laden with "flowers of Maryland."

North, now, into Clark County, Bro. Prindle Aug. 28-through a desert of burnt pines, green on the sand-plains, with oak-sprouts, tall fern, bearplums, and huckleberries. Where next?

IN NEILLSVILLE.

A clean, beautiful village of the North, in a fine country at last. Any Spiritualists here? No. Made some? I never proselyte; but agitation brings forth thought. These people are solid-brained, free-minded. Lectured? Yes. But I'm off, "from what to what?" You tell which way the wind blows, and I will tell you the routes of a Spiritualist missionary, whose instincts are that of the bee, finding honey among the pine-tassels of Northern Wisconsin.

I must report something about Bro. A. W. Prindle's method of labor. A brother of intellectual endowment, converted recently to Spiritualism, and a student, he lectures occasionally, and, with persistent culture, can become a power in all these regions. Among his other books, he takes with him a large supply of spiritual works, which he sells or rents. He has thus awakened a healthy inquiry whenever he travels. Buying his books of White & Co.-our Banner publishers-at wholesale discounts, he rents them at twenty per cent. on the retail prices for twenty days, and then rerents the same to other parties, thus keeping up in his travels a circulating library. While this method pays him, it is doing a world of good. It is practical and remunerative. I mention it as a plan of operations that might be adopted with success with our speakers. In this way, many spiritual books are also sold. Combining this circulating librarysystem with lecturing in almost every school dis trict of the country where a lecturer may live, the labor would be the more thoroughly performed, and the greater amount of good accomplished. Should any one wish to obtain further information relative to Bro. Prindle's feasible and successful work, address him at Wrightsville, Jackson County, Wisconsin.

SAN FRANCISCO (CAL.) ITEMS. THERE AND HERE.

We learn by telegraph that wind and water are making fearful havoc in the East, and that the people are "melting with fervent heat." Twenty sun strokes in New York in a single day! The days here are delightfully warm. One can keep comfortable by keeping sunward. The nights on the coast are always cool; a pair of blankets are needed the whole year. Ladies are out these August days in fur cloaks, and gentlemen in overcoats. Eastern ladies miss it in bringing here a pile of thin dresses, There have been but three real warm days" this summer. As for rain, I have not seen a cloud since May, and do not look for the rain-prophets till November, No one expects or desires rain, save in its season—the winter.

FRUIT AND FLOWERS. But notwithstanding the absence of heat and rain, the flowers manage to bloom, the fruit and grain to ripen. California is destined to become the garden of the world. The markets are crowded with melons, sweet potatoes, grapes, figs, pears, and every variety of plums. And they are so cheap that the poorest among us can afford to purchase. Fresh figs are ten cents per pound; grapes from. four to ten cents; Bartlett pears, four cents. Think of that, you who pay twenty-five cents for a single pear

SUNDAYS. The first day of the week is something of a gala day in this city. The Chinese close their washhouses out of mere respect to the Christians, who claim holiness for Sunday. The Jews pay little attention to our holy day. The fruit-venders go prices. Theatres, club-rooms, and third

is handy by. Brethren, give the elder a warm reception.

Your correspondent, Cephas B. Lynn, ably represented the claims of the Banner. He reported the discussion for your columns.

On Sunday, Cephas. made two most masterly speeches. He astonished his old friends by his taking me twenty-five miles - this Wednesday, ripened thought and its forcible presentation, He would make a first-class debater. Somehow he seemed to catch the spirit of discussion, and carried everything before him. I am proud of the talents of most of my lecturing brethren and

W. F. JAMIESON. sisters.



Mrs. J. H. CONANT,

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PHENOMENA.

There is an increasing demand for physical phemoments especially like those of Moravia, and a probability that many other places will have similar manifestations before long. We; In St. Louis. have at least one medium through whom spirits do materialize themselves so as to be seen and conversed with, but as yet no person has recognized a relative, or friend, but no doubt this will of whom were drowned.

A. J. FISHBACK.

all our social society evils.

This excellent brother and efficient lecturer in our cause has been spending several months at his nome, a few miles from our city, but his furlough s now up, and he gave us a call on his way to Sturgis, Mich., where he is engaged for Septemper, and where he has labored more than one year with great success. After September he goes to Clyde and Norwalk, Ohio, where he is engaged for one year, and where he, has also been engaged for several months. We need no better evidence of Bro. Fishback's excellent services and high ap-

preciation by his audiences than the constant calls e has to return to the places where he has labored most. He is one of the best and most faithful speakers, and ought to be more extensively known.

HOW IS IT?

Seventy-one life insurance companies doing business in the State of New York paid out eleven million dollars in one year for drummers, agents, and for advertising, etc. Where did they get it? It is plain to us that there is something wrong in this system of insuring, when such enormous sums are disbursed to parties not insured, and still the on her pale sisters' faces. I threw her a bit of companies grow rich.

STEAMBOAT DISASTER -- On the morning of numbered some one hundred and fifty, over thirty

gressing in all directions. This place and the surrounding country is the retreat of Indian spirits, thick over and around us as these wild pines. I tell you, the air is full of Indian magnetism, and it is invigorating as the dews of Lebanon were to the Hebrew Spiritualists. Oh, this all-over-Indiany feeling, that makes one want to whoop and

dance and spread himself!

Over the country; Monday morning-Bro. A. W. Prindle and his Mary, the missionary and Mrs. Severance-over land, down in valleys, up the pine hills, along the rivers-grand, I tell you. Ho! there's a Winnebago Indian squaw sitting on the bridge, her cheeks painted red, equal to the daubs money, and the love-look she gave me with that Indian courtesy! Next an old white-headed Indi-

an chief, a patriarch of the forest, a wild man that Aug. 30th, 1872, the steamer "Metis" of the New shivers us at his very look. "Bon jour! bon jour! oh Indian!" I said; and he said, "Bon jour! bon jour! bon jour!" Gave him money—all of us did— and the wild fellow bowed with an independent air, as if it were his right to have that scrip. Of course it was; son of the forest, elict of departing York and Providence line, collided with a sailing oh Indian !" I said; and he said, "Bon jour! bon yessel on the Sound, near Watch Hill, and soon jour! bon jour!" Gave him money-all of us didafter sank. Her crew and passengers at the time and the wild fellow bowed with an independent

dance-houses are opened and well-patronized Sunday evenings. - LIBERAL MEETINGS.

George Francis Train "preached" last Sunday to the "liberal-minded." His text was "The World, the Flesh and the Devil." His sermon was a little scattering; it took in the heavens and hells with all their belongings. Everybody goes to hear the liberal preacher, laugh at his hits; and go away and call him a lunatic. Well, lunacy is ften a capital cloak for folly.

The Liberals of this city have organized a Children's Progressive Lyceum, which bids fair to become one of the best educational institutions in the city. Mr. W. M. Rider is Conductor, Miss Liz. ie Saul, Guardian.

The Spiritualists have a flourishing Society. Mr. Albert Kendrick is the worthy President. Your correspondent has spoken to good audiences on ten Sunday evenings. Mrs. Amanda Higgins, Mrs. Hews, and Mrs. Matthews have spoken very acceptably to large congregations. Mr. J. M. Peebles s expected here shortly. In him there is hope. I have been detained here three months by the severe illness of my friend, Miss A. M. Baker. The hope is, that the next steamer will take us to our home in National City, San Diego County, MRS. H. F. M. BROWN. California. San Francisco, Aug. 23, 1872.

From Geneva, Ohio.

DEAR BANNER-I have just finished another ontest with one of the clerical opponents of piritualism - Elder O. A. Burgess. He is one of the eminent twelve disciple preachers whose biographies and likenesses are given in "The Phrenological Journal," February, 1871.

Elder Burgess was at one time acting President of Eureka College, Illinois; for two years was President of the North-Western Christian University at Indianapolis, Ind. At present he fills one of the Chicago pulpits. I will quote from the 'Phrenological Journal:"

"His personal appearance is commanding, and "His personal appearance is complaining, and his strongly-marked features always insist that you shall recognize them. His height is just six feet. His hair is black, his beard full and long, and his eyes, the 'windows-of a soul,' full of character and expression. His will is indomit-able. His words, when under the excitement of a great occasion, are like shots from a columbiad; a great occasion, the fact shots from a continuous; and they may be tender, sympathizing, withering, full of biting sarcasm, cutting wit, uttered with an impetuosity amounting almost to vehemence. As a debater he has few if any superiors among his brethren. About the only objection urged against him in debate is that he 'kills his oppo-nent too dead.'"

nent too dead." [Your "humble servant" has held three debates with him, so that I must be a living example of the doctrine of the "Resurrection!" If I am a "ghost" I have had the felicity of confronting Elder Burgess three times, which proves that

the Elder is a seeing medium."] The "Journal" proceeds to state that he debates 'because he believes that the truth will be advanced

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