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BOSTON, SATURDAY, SEPTEMBER 21, 1872.

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For Spirit Message Department see Sixth Page

THE HARMONIAL CYCLOPEDIA: A Repository of Useful Knowledge Concerning Things and Ideas PAST, PRESENT AND FUTURE.

BY ANDREW JACKSON DAVIS.

ARTICLE I.

Approach.—This excellent word, which means the act of advancing near and nearer, expresses the author's present labor-to come very close to the esteemed reader with his recent thoughts and daily inspirations concerning themes of deathless importance-to transmit living ideas of society. science, industry, literature, laws, governments, forms of atheism. poetry, principles, spirituality, morals. To apologize for this act of drawing nigh unto you-to beg your pardon for besieging your private fortresswould be to confess a lurking doubt as to the propriety of this work. When a tree or a vine begs your pardon for blossoming and bearing in your garden-when the free-winged bird of song makes to you an "humble apology" for swelling out its breast and loading your ears with music-then. but not a moment before, you may expect from me a differential excuse for "thus appearing be fore you.'

Apocalypse.-A name for a prophetic revelation. Before Christianity, so-called, was a century | in a God with personality and measurable bound old, the inspired St. John (inspired just as every aries. medium is, more or less) experienced, on the Isle of Patmos, an apocalyptical awakening of his John in his "Revelations" have entertained and puzzled sinners, ministers and followers equally, his friends it was said that he "knew the whole for about seventeen hundred and eighty-five years." mind of God." Doubtless, therefore, Ahithophel It is certain that the remarkable visions and predictions of the medium of Patmos can be comprehended and measured, as to their real import and true value, only by and through a careful study of analogous experiences and apocrypha written within memory of the present generation.

Looking afar for a blessing, instead of just at your feet, where the richest diamond lies hidden in the coarse sand, illustrates the difference between a fool and a philosopher.

Alphabet.-The elementary signs of sounds. Feelings, thoughts, emotions and sounds preceded pictures, signs, letters and written language, by maintain their authority with dignity and hang hundred years before the Christian era, what is different; and we cannot expect Doctors of Divincalled the alphabet was introduced into Europe. Ancient astronomers and pre-scientists, especially the Challeans and Phoenicians, were first in developing and arranging the sound-signs into alphabetical order. Mesrob, the learned Armenian scholar, solemnly declares that, after elaborate efforts and final failure to render spoken language into visible signs, an angel from hearen vouchsafed to him a vision of the perfect Armenian alphabet. Now, although Mesrob was a conscientious and pious man, and the first translator of the Armenian Scriptures, yet who, in this age of science (?), can accept his testimony concerning

It seems but common justice to turn a listening ear when a white-robed messenger from heaven outstrips the "lazy pacing clouds, and sails upon the law of progression, it has come to pass that the bosom of the air," and voluntarily comes into even editors have become like unto the gods, our rude presence to do us good. Gratitude for such lasting benefits would indeed be "a virtue of the highest excellence." Happily, our celestial benefactors are, in this sublime virtue, rich enough not to cease their labors in our behalf: for they know that we are either unmindful or too poor in spirit to reward them with the expression of our

· Angels.-These celestial ambassadors and terrestrial envoys, both feminine and masculine, appeared in the earliest dawn of human history. They were once men, women and children-were, like ourselves, clothed in flesh and blood-and may, therefore, retain many of the imperfections of their origin. A New Testament writer refers to an angel of the bottomless pit. Other penmen allude to angels as ministers of the gospel, bearers of glad tidings, ambassadors of God, and as messengers passing to and fro between heaven and earth. "The bottomless, pit" is an expression possible to the human mind before astronomical. science demonstrated that heaven is just as profoundly deep as exalted; that to the infinite Spirit and glory there is "no high, no low, no great, no small," thus making a local hell and a local heaven literally impossible. But that angels from the inner universe, like envoys from one terrestrial government to another, may be either good or evil, is an idea, founded in the very essence and constitution of things, and cannot be safely over looked when thinking of or dealing with this extensive race of the starry realm.

Animals.—These are organic stepping-stones upon which minerals and vegetables ascend to the development of the physical man.
"See dying vegetables life sustain,

See dving vegetables life sustain, See life dissolving vegetate again."

Since mankind's advent, many species and varieties of animals have become extinct; and when the human race shall have become sufficiently refined and spiritualized to no longer need or feed means a person who is rooted and grounded in upon animals, they will all disappear from the globe. Animals are to the erection and completion of the human kingdom what scaffoldings are pleases; talks at you incessantly, permitting no to the construction of a dwelling. When the conversation; is charmed and utterly preoccupied

In This paper is issued every Naturday Morn- ous instrumentalities, so that other and higher and, one week in advance of date. artizans may proceed with the finer works; and after the gardens are prepared, the decorations completed, and the furniture arrayed, it is then natural to expect and welcome the angel of the house. But animals nevertheless are filled with sensibilities which can be, like man's, influenced by either pain or pleasure; therefore, and also because animals are man's indispensable predecessors and subordinates, they are entitled to human sympathy and uniform kindness.

Athelsm.-Strictly speaking, atheism is a de nial by another of the existence of the God in which you have been educated to believe. Denial of this kind may be honest, and ought not to subject a person to reproach. But there is an absolute atheism which consists in a willful rejection of what you believe is strictly just and true. This is a godless state of mind; being at once unconscious of, and disobedient to, the laws of the eternal good that is within you. A mind in this atheistic condition is of necessity in the world without God and Hope. Its punishment consists principally in the absence of light, affection, hope and happiness. It is not punished arbitrarily by an infliction of suffering, but rather by deprivations, which is a species of spiritual loneliness and starvation-a most natural result of this, the most deplorable and desolate of all

Belief in the positive existence and superintendence of a Supreme Power, is as natural and congenial to the human heart as disbelief in the ne cessary limitation of the personality of God is natural to the well-balanced human intellect, You perceive the distinction here made between the heart and head; that is, between Intuition and Intellect. The first, of the heart, is called Deism: the second, of the head, Atheism. But there is neither merit nor demerit in either direction. Because no human spirit, in its affections, can deny its fountain source; any more than any thinking human mind, in its thoughts, can adopt and believe

Ahithophel .- In the time of David, the great King, this man's reputation for wisdom exceeded most interior perceptions. The disclosures of Statut of any other in the Jewish nation. He was a great counselor and judicial functionary, and among was the first regular recognized Doctor of Divinity: of which important class, in America, there are upwards of five thousand, maintained at enormous salaries. But their great original (Ahithophel). when his counsels were contemptuously rejected, got upon the back of an ass, rode home to his family, explained to them the wisdom and economy of sulcide under the circumstances, then withdrew into a retired room of his own house and hanged himself. But modern Ahithophels, who are conspicuously unlike their magnanimous prototype. These sounds originated in the silence of the mind. when their dogmatic ideas of "the whole mind of · God' are rejected, seem-strongly tempted to many long ages of human history. About fifteen their opponents, Now, however, the times are ity to follow the example of Ahithophel.

Agriculture. - Sixteen hundred years before the advent of Christianity, the science and essential dignity of agriculture were anticipated. As far back in human history as the age of pyramids, when the Egyptians were successful earth-workers, the profession of husbandry was recognized and exalted as the basic business of mankind.

Triptolemus claimed to have been taught agriculture by an angel; instructed, by a divinity bending over him out of the heavens, how to plow. to sow, to reap, and to make excellent corn bread. In the Eleusinian mysteries, or rather in Oriental mythology, this great scientific earth-worker was helped by a goddess (an angel?) to communicate 'what he knew about farming." But, owing to "knowing good and evil." And in these proud and pompous times, the aid of goddesses and ministering angels are by many counted undignified and superfluous; and yet journalists are easily transformed into aspiring presidents, while the earth is surrounded and forced to yield to the authority of science by those who "know about farming."

The sources of the world's wealth are two: first, the Land, second, the Sea; and agriculture is to the former what commerce is to the latter; but the master science of all material sciences is that by which the earth is conquered and made to blossom as the rose. . . . I can discern a time when mankind will control the production and the distribution of rain. Already the signal office of the United States has utilized three instruments -the thermometer, the barometer, and the telegraph-in the interests of both commerce and the general public. Other instruments and scientific means will be ere long employed for the special benefit of fruit-growers and agriculturists.

Bibles. - The universally adored fetich of Christendom was originated and arranged into (so-ealled) unimpeachable authority about two hundred years after the martyrdom of Jesus. In the year A. D. 218 the Vulgate form of the existing Bible was established. All known bibles were, as to their contents, "given by inspiration;" and are (or may be made) profitable for doctrine for rebuke, for development, for growth in spirituality and goodness; but let no ecclesiastical tribunal exalt a dead book above the divine living light that is inseparably a part of each human

Bores. - A figure of speech applicable to certain unfortunate types of character, (also some times called "beats") which are of two varieties-the sharp, and the dull. The sharp bore self. He thrusts himself upon your attention and society uninvited; stays with you as long as he

story, or religion or scheme, or dogma or notion; | ble, thus rendering the city accessible along the then conceit and egotism perchance combine to remind him that elsewhere he has "a positive engagement."

The dull bore, on the contrary, hangs upon your presence like a sack of sand. He may be insane enough to fancy you like him. He utters halftruths, tells stories, and moralizes in a half-witted style; smiles continuously, and applauds his own speeches with the confiding grin of self-satisfied wisdom; and yet the boorishness of such a person, hard as it is to endure hour after hour, is preferable to the pomposities and intellectual strut of the merely learned, because the hour cometh when the dull bore goeth his way, but no man knoweth either the year or the month when the representative of the "learned ignorance" shall depart from the habitations of rationally-minded men.

Brother.-The idea of brother was born in the warm heart of equal rights. The Father-and-Mother Fountain of the Universe sends the streams of love and life which throb through human souls. Oh. brother man, fold to thy heart thy brother. Freely and broadly the Divine Bounty pours itself through human hearts. When this Divine Love benevolence, and private partialities give way to public virtue and universal good will. Fraternal love is the blossom of a spiritual civilization. Selfishness is to the savage what brotherly love is to the civilized state of humanity. Let fraternal love universally prevail. It is the only infallible remedy for war, cruelty and crime; the triumph of the Father-and-Mother Spirit in the human heart: the overthrow of selfishness, and the inauguration of the harmonial kingdom among ments

Bellef.-The affections and moral attributes in human nature are confiding as little children, and are constitutional believers in sentiments, ideas, and principles. The first spontaneously believe in human nature; the latter involuntarily and constantly believe in the infinite and eternal. Intellect, per se, is skeptical. All inquisitiveness, all doubt, all investigation, all growth, in every description of knowledge, is referable to the restless industry of the intellectual and atheistical faculties, which occupy one-third of the human brain. Urged by the combined belief of the affections and moral sentiments, but made cautious by the doubting had questioning intellect, the great human world makes progress and develops itself in positive science. Men search the atmosphere, scale the mountain, sound the sea, explore the forest, and map out continents, under the undoubting belief of the moral faculties, regulated by the sturdy skepticism of the intellect. The divine impulse of belief (faith) was behind all the explorations, discoveries, and accomplishments of Columbus, Galileo, Newton, Franklin, Humboldt, Fulton, Morse.

But no man can control his convictions, nor dietate by will the form of his faith. His senses and his thoughts involuntarily yield to the weight of positive evidence. It is therefore absurd to teach voluntary "faith" as a means of personal salvation. Doubt is as natural to one as belief is natural to another. Men intuitively and spontaneously either doubt or believe that which they do not comprehend by intellect; for that which is comprehended is no longer an article of faith. It is certainty, fact, knowledge; a palpable and portable part of the mind's furniture.

Body.-This is the perishable chariot of fire in which the immortal spirit rides through the world. Fire in the lungs keeps the blood boiling; fire in the heart keeps the blood throbbing; fire in the blood keeps the passions and appetites bubbling; fire in the nerves keeps, the brain blazing; fire in the brain keeps the whole house warm and inhabitable, in all climates, and preserves the whole establishment against the ten thousand fire-extinguishers which continually threaten individual existence. The only genuine fire-proof armor is health. A sick person is liable to combustion and sudden destruction from fevers, inflammations and corruptions, which are only different consuming fires in different parts of the house. All persons who are thus slowly burning to death in the presence of their dearest friends, may be said to be paying a high rent for a poor, dissolving habitation. No blasphemy is more ungodly than a conscious transgression against the laws of rudimental life and health. Such a person is irreligious, although he may fulfill all the rules of his church as to prayers, Bible-reading, and obey every known formulate or prety and worship.

Babylon .- A great city of the remote past, built on either side of the river Eaphrates, named after that monumental folly, called Babel, which was a scientific(?) scheme to lift humanity above earthly disasters by the straps of its boots. Science is now engaged in ascertaining and settling what is knowable and what unknowable; which, intellectually considered, is another tower of Babel, a post-Christian enterprise likely to result in another theologically fortified Babylon. It would be better for the world if our modern Nimrods could be induced to hunt the spiritual as well as the material universe for substances with which to build the new city.

The triumph of woman's righteousness in the State is foreshadowed in the influence of Amytis, the queen wife of Nebuchadnezzar, who, to meet her imperial demand and to secure her gratification, erected an artificial mountain on the level country within the walls of Babylon. The terraced sides of this magnificent structure, the forest of beautiful trees crowning the loftiest summits, the hanging gardens filled with singing birds and made musical with flowing fountains, all testify what one charming and resolute woman can do with great men in power entrusted with the fate of kingdoms.

But, as to the great Babylonian walled city of modern intellectual materialism: May it not happen that, one of these nights, some spiritualistic structure is finished the builders remove the vari | with his own logic, or music, or anecdote, or knowable, into the canal of the (alleged) unknown mixed with tea for shipment.

and finally retires from your presence when his ford the channel, by which he and his army may enter and capture Orthodox, priests, kings, scientists, and all the slaves of an earlier era in theology and religion? All this is infinitely more probable than that such a tower as Babel was ever built, save in the imagination of Oriental dreamers, from whom also came many of the astounding stories which pass for verities in our Old Testament.

Cross.—Thoughts beget sounds; these clothe themselves in signs; these signs may be either hieroglyphs, letters or pictures. A picture is a representative, by means of Hights and shadows, of the thought and affections which originated it. Thus, a picture of a horse, sheep, tree or house instantly causes you to think of the reality. The cross is a picture of a thought, a feeling or an experience. It is a natural symbol of suffering, sacrifice, conquest or trial. Nothing is older in the world's gallery of pictures than the cross, save the circle and the ellipse; because nothing antedates human trial, suffering, sacrifice, contest, conquest and death. In religion, it stands figuralively between heaven and earth; meaning the end of death, and the inauguration of eternal life: the end of the world, with its vices and sorrows is felt positively, then selfishness surrenders to and the beginning of that which is spiritual and everlasting.

But it is the merest superstition which exalts 'the cross" above the dignity of a suggestive pie ture. Human nature is beyond calculation older and its experiences and attributes are beyond language more sacred than pictures and bibles which simply contain signs and symbols of while falling ity has passed through, and must repeat over and over again, on imperceptibly revolving and steadily ascending planes, until the last maniscleriscibul strike the hour of universal death to all terrestrial things. . .

Cheerfulness .- The discharge of this essential duty should be obligatory upon all mankind. The existence and inculcation of a "religion of despair" in the world will account for a vast deal of human sadness. For who can smile, yea, who dare so far forget the true sympathies of his heart as to be glad for a moment about anything, when the preacher positively tells him that only about 'one person in a hundred militions ever reaches the kingdom of eternal blisk'). How dare an Orthodox minister wreathe his mouth with smiles? In his Christian scheme he teaches that, since the "tidings of great joy" were first heard, countless hosts of human hearts have died without being "converted"; and that each of these thronging millions has gone under the everlasting "wrath of God" into a hell of endless suffering! He smile? Yea, how dare any sincere believer in such a "re ligion of despair? venture to be glad, or indulg. an emotion of joy even for a brief moment? For the credit of human nature, let it be recorded that those who sincerely believe these unutterable doctrines are never cheerful, and do not, because they have not the heart to, smile from morning till night. They are partially insane!

But while writing these few sentences, the birds of the air sing cheerfully, and the whole earth is throbbing with gladness. Cheerfulness is a cardinal principle in true religion. Not frivolity, not silliness of conduct and idiotic gabble, but cheerfulness, thankfulness and robust happiness. The setting sun, the beginning of winter, the decline of rudimental life, are, to the truly religious and healthy, as beautiful and cheerful as are the rising ain, the opening of summer, or the birth of a bah in the beautiful morn of spring-time.

Cheerfulness, believe me, is an all-healing medi cine prepared in the laboratory of the gods. Dis ease, Adversity, Death-these fertile sources of human suffering vanish under the magic spell of cheerfulness. It illumines and sends gladness through the darkest chambers of the solitary heart. But beware of persons who can be jovial only when stimulated and magnetized by excitement; beware of those who continually assail you with flippant tricks and interrupt you with small talk; for such know really nothing of true cheerfulness. They are given to hours of that terrible wretchedness and despair which is the lot of the unredeemed, and may at any moment ruthlessly break the golden bowl at the sacred fountain of your happiness.

MY DREAM-HOUR.

Always, at fall of the twilight, I sit in the darkness alone, And dream of the silent voices, And the faces I have known And sometimes, out of the stillness, Old voices call my name, And I see the dear old faces In the firelight's fitful flame

And a sense of rest comes o'er me As I feel the vanished hear, And their love still round about me, My weary way to cheer. I cannot be sad nor lonely

When they are near my way, And at twilight's stillness only They come with the close of day. You may call it idle dreaming Of a weak and wearied brain,

But I know that my loved ones gather About my ways again. For they love me! Call it dreaming— Oh, call it what you will— But leave me alone at the twilight With the friends who love me still.

Prof. DeMorgan, President of the Mathematical Society of London, in his preface to Mrs. DeMorgan's work, entitled "From Matter to Spirit,"

"I am perfectly convinced that I have both seen and heard, in a manner which should make unbe-lief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake. So far I feel the ground firm under me."

The Chinese mix willow leaves with tea, and the British Consul at Shanghae recently reported Cyrus, with his immense, unorganized army of fol- that fifty-three thousand pounds of the leaves lowers, shall divert Euphrates, the river of the were in course of manipulation at one port, to be

Literary Department.

## THE OLD ORGAN:

THE WHITE SWAYS DYING SONG. Written expressly for the Banner of Light. BY GRACE LELAND.

CHAPTER III.

" The days of auld lang syne." In the town of Bradford "help" is scaree. Most

of the housewives, with the assistance of their daughters, do their own housework. I could introduce to you several young ladies, who not only assist in the household routine of their own homes, but who lend a willing hand to their neighbors in ease of sickness or any emergency. They consider no duty beneath them; and a cry of need, from whatever source it may come, appeals at duce, and not in valu; to their benevolence. They would walk into your drawing-rooms with as much ease as do the daughters of jelleness, and with a much brighter sparkle in their eyes. They would converse with you on the various topies of the day with intelligence, showing a degree of culture which would perhaps surprise you. For these young ladies, who know how to do housework, are also versed more or less in inelaphysles, the natural sciences and the languages. Some of them are no strangers to the plano and the easel, but thus mingling selfuce and art with the homely, every-day duties, they form the true type of American life, reminding us of Irving's words: "In America, literature and the elegant arts

must grow up side by side with the courser plants of daily necessity." Thankful am I to my good parents for instilling into the minds of their children ideas of usefulness, and training them in the practical duties of

every-day life. So when Monday came again, and my aunt took her station at the inevitable wash-tub, I fock my stand at another, and we were soon deep in t'e practice of a certain class of gymnastics not invogue with fashionable, ladies, Not much accustomed to that particular branch of housework, it was not long before my whole countenance, hadtaken on a ruddy hue, not at all in accordance with the artistic arrangement of color in the human

Yet I said-and I spoke sincerely-I like this, Aunt Ruth!"

It was pleasant to make myself-useful; to feel that I could do even this when circumstances required it; for I would have seomed the idea of allowing my aunt to do for me what I was able to do for myself, and not a washerwoman could be found for miles around.

As I proceeded with right good will in my labor, my aunt said, with a little laugh,

"What would some of your cify admirers say with now, if they were to see you, Florence?"

"I do n't know, nor care," I answered-" yes, do know, but I don't care. Tom Jones, who lives in a splendid brown stone front house, and wears a costly diamond ring, would shrug his shoulders, and start back with horror; he would raise his eye-glass, and survey me critically a few moments, after which he would probably not find time to call on me again. George Brown, merhant, on Washington street, would say, for you! I like that! It won't burt you. Wish all the city girls would use their pretty white hands in the same way. Ned Collins from Har-

vard, would hum lightly, ' Fair though the town's sweet daughter may be, Fairer the nymph of the country to me.'

He always outs everything into thyme and measure. Leon St. John, also from Harvard, would say with a nod. A sousible girl! Out would come his pocket memorandum book, into which he would jot down in unintelligible short-hand, 'Mem. When I buy me a farm, and want me a wife, get Flora Kingsley.'-It never would enter his head that Flora Kingsley could n't be got !- My lawyer friend, Myles Bowman, would wave his hand approvingly, with the brilliant observation, 'All right, seeing it is you, Miss Florence! The rich old bachelor, Mr. Feswick, would remark with a bow and a smile, 'Charming! charming!' He seldom utters more than one word at a time, but makes out some length in repetition. Oh! I must n't forget poor little Simeon Coles, who is cursed by his father's fortune, and has no business at all. He would remark, as he twirls his moustache, 'I never thought Miss Kingsley was much of a lady. I confess she always seemed to me quite country-bred. Should n't wonder if she came from a low stock !" Then he would call for Tom; Dick or Harry' to ride out to Brighton with him after his splendid span of greys, and in comparison with their horses and their eigars all womankind would sink into insignificance." At this moment Chester Lynne was seen walk-

ing slowly up the driveway. We were out in the "back stoop," as they call it, and my aunt beckoned to him, saying, after we had exchanged a "good-morning,"

"I was just asking Florence what her gentlemen friends in Boston would say if they could see her now, and she has been quoting some halfdozen of them—now what say you ?"
"I say that a lady who commands respect else-

where will command the same respect at the washtub, or wherever duty may call her."

The glance accompanying this sent the hot blood anew into my face, heightening my already brilliant complexion. I felt that in his heart he yielded me the praise which he would not utter. I was glad and thankful that he did not make a pretty, complimentary speech on the occasion. I was weary of hearing soft compliments that mean nothing; and he could not more surely have gained my respect than by thus withholding such words. I will say frankly that I did not object to the look

of appreciation -- not to say admiration -- which flashed from his dark eyes; for it seemed whofly involuntary, and therein lay its worth.

"How happens it. Chester," asked my nunt, "that you are here so early, and afoot, too?"

"You have n't forgotten my predilection for long walks, have you, Aunt Buth? Well, I spent Sunday with an old friend, in Meldon; and being in the mood this morning for an eight-mile walk, I started along. My fuggage will come by express this afternoon.

As he turned away, my aunt asked, a little rogaishly, " Now, Florence, can you find his equalamong your Boston friends?"

"You forget, aunt," I replied, with a smile, "that I have seen him only two or three days." "Sure enough! Well, you will have a chance to get acquainted, and you will sarely like him. He

alway - was a good boy." Here my aunit started out into a train of anecdotes, all showing conclusively that Chester Lynne the boy, and Chester Lynne the man, were all that was noble and true and manly and brave. 'I must

a knowledge that I was not an uninterested list-

The next morning, Mr. Lynne accompanied me in my ramble, and we made our first sketch together of the old mill-pond, with its picture sque rulise Mr. Lynne told medit would be better to practice sketching a little more before undertaking Mt. Tamer: and as he was to be my teacher in drawing, I acquiesced, of course, like a dutiful

.papil. In the afternoon, we were sitting-Mr. Lynne, aunt and myself quietly conversing on various topies, when my uncle entered the room.

"Are you going to town?" asked my aunit. "Well, I don't know. I thought some of going forthe post-office. Do you want to send for anything?

"Yes: we are out of saleratus and starch." "Well, I can go, It won't hurt Old White! to use him. Ale's been lying by now a number of a days; and he feels protty gay. I'll just put on the ----saddle, and go horseback, unless some of you would dike to ride."

This reminded me of my aunt's promises and, tossing my sewing on to the table, I exclaimed:

"Oh, uncle! let us both ride him! Let me have my pillion-ride now; may 12".

My apple laughed heartly, ... What a child you

are! I do n't know what you city girls won't do! You are like so many untained colts. A do n't believe you could get one of the g'rls around here to ride in that fashion."

"Oh. I do n't care for that!" I said. "I want the fun; that is, unless you object to it, ander. A will not urge it if you do."

"Official I do n't care anything about it. I d Just as her ride some iny way; so, get ready, and we'll start. I'll go up and get the old pillion?" It was half an hour before we were on our way. for the cushion had to be well brushed, and a stir rup arranged; but at last I had the satisfaction of starting off in that novel style.

As I gaily bowed my on rerole, I saw my aunt's plump figure shaking with laughter, and the quiet, appreciative twinkle in Mr. Lynne's eyes did not escape invenotice.

"If you are afraid of falling off," said my unde, "just hold on to me."

"Yes, if I need; but I assure you, uncle, I have no bleasof slipping. How nice this is?" I added, houghing, as the idea of our condeal appearance struck me anew.

"We thought I was pretty nice when we first had our fold shay? and the old, lumbering wagon we thought was a first-rate vehicle-too, in those

"I wish you would tell me something of those old times, uncle. I never tire of bearing about

"Well, times were different then - different enough. You young tolks would n't think you could do as the old tolks df. Then. How we used to turn out in all weathers to meeting! It was never too hot in summer nor too cold in winter, kept us at home. We plodded along through the deep snow, and never once thought we were haying a hard time of it; we took it all as a matter of course. And as long ago as when Is was a boy, Mye had n't any fire in the meeting-house, and we used to sit there through the fifteenthly of Parson Butledge's sermons. You've heard your father speak of old Parson Rutledge, have n't you?"

e Oh. yest often." Well, I have heard him go through his eightcenthly; and what miracles of wisdom we thought his sermons were! To be sure, we could n't understand them much - we youngsters; but we thought all the morg of their wisdom, you know, because it was beyond our conjurctionsion; and we used to hear old Deacon White, and Deacon Jones, and the rest of the old men and old ladies extolling them, so of course we knew they were marvelously good. For, I tell you, Florence, young folks used to believe what old folks said in those days. Now they won't be taught by anybody but Experience; and they find her a pretty tough teacher sometimes.

"It seems to me," I replied, "that the faculty of veneration was cultivated in those days to the exclusion of the reasoning powers; and very likely now we are verging toward the opposite extrome.

"Yes, that's so," said my uncles "Oh, the world is progressing! I ain't one of the old croakers who are always bemoaning the good old times. and whothink the world is going to wreek and ruin. I think this is a pretty good old world yet.
I never shall forget," he added, laughing, "the first Sanday that we had a stove in the meetinghouse. There had been a good deal of oppositionto it; some of the people thought it would be asacrilege of the Lord's bouse, and that we ought not to be thinking of comfort when we were worshiping the Almighty. Your grandfather was a very liberal man, in religion and everything else, and he was the prime mover in this innovation in our parish. Well, finally the stove was put up one Saturday night. The next day was a cold, raw day-it was December-and it was astonishing to see how the women plied their fans and the men pulled off their coats; though the only ones who suffered from the heat, mind you, were those. who had so bitterly opposed our having the stove. One woman-her name was Sally Smith-had talked more against it than any one else, and she had a tongue that could say about as much, and in as sharp a way as anybody's. Well, she fainted away, and when she came to, or, rather, after meeting, she said 'she would use all her power to get that.unrightcous store out of the Lord's house, for she, for one, could n't stand the heat nohow! Well, what does your Grandfather do then, but just go and open the stove-door and show the people that it was empty! The poor innocent stove had n't even a particle of ashes in it; so all the panting and puffing and fainting had been only the effects of their own imaginations!"

I laughed merrily at my uncle's account. "Well," I asked, "was the stove suffered to remain?"

"Yes; we never heard anything more from any of them, and Sally Smith never fainted away after that. It was a good lesson for them all. It was n't long before the stove was so well appreciated

that they would n't have thought they could pos- should go up on this side, you would find three or large old clins?"

" Yes." \* Those were planted by your aunt's father. The house she was born in stood close by. It was a low, wood-cofored house, and was pulled down many years ago."

" It looks pleasant there, but how lonely it must have been! and so far from the road!"

had with wolves once."

" Do tell me about it, uncle !"

niles off, and one night as he was going home he left his axe there, and started back for the vil- day." lage. He left the message for the doctor, who have Can her grave be pointed out now?" was away, and started for home. He had the forethought to take along with him a couple of those pines." oine knots, for he knew there were wolves prowl-{ "Poor little Tamar! Yet it was a blessed thing in him, and at last, just as he had almost reached haps she did." home, they came up with him. His only safety ye Our ride through the woods, or "Gulf," as it you see, for he could n't manage his pine-knots if he did. Well, he walked backward through the that my own enjoyment should not be marred by lane, and down through the dooryard, and it seems I the feeling. ed to him a good while, too, that he was about it, you can guess better than I can tell you, how anx-seat with case. ious she was about her husband. As it was so late-she expected nothing but that he had been rode on a pillion all your life!" tracted. When he reached the door he called to our return, he said playfully: her, and at the same time he brandished his pine. word."

"If would have been strange if he had not. It we little realize, do we, in our comfortable homes, what privations our ancestors endured?"

"No, we little know. It is hard living in a p rough country, but I believe it makes strong brave men and women. I sometimes think that the present generation is in danger of becoming effentinate through luxury."
I have thought of that, uncle, and have won-

dered if we were to solve the problem as ancient Greece and Rome did. But it seems to me that the danger will be averted through our civil liber ly, extensive scientific research, and spiritual growth, and the increased culture and influence which woman possesses now. People have so much to think of, now-a-days, that surely they have no excuse for being idle or effemin te."

ways and wayward notions. You'd better be riding pillions, and climbing trees, and scouring the woods and making pletures, than to be reading novels, and dancing till inlinight, and lacing yourself till you get the breath all out of your body."

"Oh, life is too beautiful, too grand to be spoiled" beauty and richness of life that I can, and then I have something to give to the shall have something to give to others. But I pearance, Some people, whom we overligard speak never shall be able to repay my good parents for ing of the looks of the two contestants, called him if they have done for me. Each day I feel my indebtedness to them more and more."

In they have done for me. Each day I feel my indebtedness to them more and more."

Spiritualist." When the speaking commenced, however, the illusion was dispelled.

Yes, you are greatly blessed in having such good parents; and this richness of life that you tell of, you must give to those who have not been

"I try to, uncle. There are starving souls and hungering hearts all around us. I must tell you what sister Belle and I did last summer. Father gaye us a sum of money to defray our expenses in the country for a few weeks, as usual. We talked it over, and concluded to go for a short time only into the country, and stop at a farm-house where the board was not high, and so give the greater part of the money to board some poor people in the country. There were several children, and one poor woman who worked in a dressmaker's shop. whom we sent into the country for a few weeks, and assure you we never enjoyed a summer so much before. Of course they needed the change of air much more than we did, for the air is excellent where we live. I wish you could have seen those pale, sickly looking children when they left their iomes, and then again when they returned with rosy cheeks and bright eyes, and such happy, grateful hearts. Why, the wealth and beauty that they gathered in those few weeks will last them a long, long while. This summer father is going to The speaker then defined the processes of religious send a still larger number of poor people out into the country. It will do them so much good! I think a great many persons forget that the poor need, not only money, and what it will buy for the ody, but that they hunger and thirst in spirit. They need pure air, and the influences of Nature. They hard hearty, and love, as well as food and drink."

"Yes; and Boston is doing a good deal for its oorer classes. That Public Library is a noble intitution. The rich and the poor all have the same chance there. It is the same with the Lowell In-

stitute lectures, and many other free lectures." "And so many Art-Galleries, too, are thrown pen to the public, free, that even the poorest may grousing in their minds a desire for improvement, astaste for knowledge and culture, and this I think is often the most difficult part of the work. There is no such thing, uncle, as living idle in this world, if we have the least idea of what life is, or should

"How many young ladies stand on your platform, Florence? There are quite a number around here who take a sensible view of life, but I don't find many in other places. Too many of them are only fussing and managing to kill time, and they to it with the merest trifles, or worse than trifles." "And a rainy Sunday, when they can't go out

sibly get along without it. There! do you see four tops, seemingly, rising one above another. Do those trees youder?" asked my uncle, "those two you see that clump of pines there, youder, at the north of those woods?"

"Yes." "Well, it was near there that the girl was burled, from whom the mountain was named."

"Why, who was she " "It was while the Indians inhabited this section, and no clearings had been made. The Indians had taken several white prisoners-men, women and "Yes: their nearest neighbor lived half a mile, children-at a settlement quite a distance fromoff. I've heard her father tell of an experience he here. While they were passing over this mountain, one of them, a young girl, named Tamar, died from exposure and fatigue. One of the Indians, a "He was doing some chopping for a man two young chief, had intended to make Tamar his wife, and when he found that she was dying, he about dusk, and was passing a house, the woman made the Indians encampthere on the mountain a of the house came out and asked him to go to the few hours, and he let her mother take care of her. illage after the doctor, for her husband had been and when sheadled he buried her with his own aken very sick, and she, had no one to send. So hands. So the mountain is called after her to this

"No, only it is supposed to be somewhere near

ing around. He had got about half way home for her to die there, rather than remain a prisoner. when he heard the wolves howling in the distance. If I had been in her place I should have prayed He went on as fast as he could, but they gained, for death and a grave on the mountain; and per-

was in brandishing his burning pine knots as full called, was a delightful one. The beauty and tiously as possible. You know all animals are grandeur of the place filled my soul, and left no afraid of fire. He kept them off in this manner, room for words, so we were silent for a time. but he could only work his way slowly down When, however, we emerged from the forest, and through the lane and dooryard, for he had to face entered the quiet village, I must confess I felt a then. He couldn't turn his back to them at all, little more conspicuous than was agreeable; yet, as my uncle seemed to enjoy the fun, I resolved

I returned rightly laden with letters from homeand the hungry pack followed him to the door. friends and other friends, which that day's mail His wife was alone; they had only been married had brought. "Old White" was in his gayest six months, and she had heard the wolves, and mood, and I won my uncle's praise by keeping my

"I should think," he remarked, "that you had

eaten up by them, and she was pretty near dis- As Mr. Lynne took me down from the horse on

"I should judge from your looks that pillionknots with all his inight, and, as she opened the riding must be conducted to health, for you look, door, he slipped in; she closed it, and he was safe, as fresh and blooming as any of the nymphs, of But he fainted right away, before he could say a bonder forest who are so careful always to clude our search."

I smiled, and for answer held up my several letwas a terrible experience for them both. Unefer ters, and bounded through the hall, and up into my room to have a half-hour's feast of the good things stored within the well-filled envelops.

[Continued in our next.]

The Great Debate between W. F. Jumicson (Spiritualist) and O. A. Burgess (Campbellite).

Reported for the Banner of Light by Cephas B. Lynn.

Geneva is a flourishing town in Ashtabula Co., Ohio, on the L. S. & M. S. R. R. It has a decided eastern look. Spiritualism has had brave defenders in this town for many years. Some time ago the Spiritualist Society published a declaration of principles. A member of the Campbellite Church took exception to the avowed faith of the Spiritualisms, in an article in the Geneva Times. One little brought to manday the last a deleate "You are right," said my uncle, "Your parents" thing brought 'on another, until at last a debate have taught you well. You are considerable of a grew out of the matter. The Campbellites sethinker for a little girl, notwithstanding your wild cured the services of O. A. Burgess, of Chicago, and the Spiritualists called on W. F. Jamieson to defend their system.

THE CONTESTANTS.

Mr. Burgess is a fine-looking gentleman; in the prime of life. He is considered one of the ablest men of his sect. He has nothing ministerial—in the conventional sense of that ferm—in his make-In speaking he has great force, but lacks

Mr. Jamieson was more "priestly" in his ap-

THE DEBATE commenced in Geneva Town Hall, Friday even-ing, Aug. 23d. The following questions were up for discussion :

1st.—Resolved. That the teachings of Christ and his apostles, as contained in the New Testament, constitute the best system of religion in the world.

Mr. Burges afficus.

2d.—Resolved. That modern Spiritualism is better adapted to improve the moral spiritual, and intellectual nature of manking t than the teachings of the Bible.

Mr. Jamieson afficus.

- THE MODERATORS

of the meeting were Mr. O. Higgins, of Sharon Pa., and Mr. L. Crain, of Madison, Ohio, Mr Higgins, in a few remarks, called the meeting to

Higgins, in a few remarks, called the meeting to order. After reading the first proposition he introduced Mr. Burgess to the assemblage.

Mr. Burgess opened his speech by defining what he meant by a system of religion. The word "system" had a feelpheal significance; it implied organization. Truth, in breaven, in hell, or on earth, was not a system unless it became organized. He was not a system unless it became organized. The continued: Religion is that which satisfies and is adapted to the wants of humanity. There is a religion that possesses these qualities; it is the religion of Christ and his apostles. That system covers the situation. It is a religion centered in a to years the squaron. At is a reigion centered in a living person—Jesus Christ. To-day it is popular to preach doctrine, science, history, philosophy, grand principles of truth, etc.—But these are not the essential things. Jesus Christ's life tells it all: conversion, faith, repentance, baptism, etc. He affirmed, next, that Jesus imported to the apostles a spiritual inducace, so that they could carry out their work. Thus were they made equal with Jesus in wisdom, power, and decision in matters.

of moral law.

Mr. Jamieson spid he was aware that his ideas on the question were out of the ordinary line of popular thinking. He should speak his honest convictions in kinduess of spirit. His opponent convenions in kinduess of spirit Thristianity was centered in a living person—Jesus. There have been, said Mr. J., growing carnest, scores of Saviours in the world! stores of men who have set up great claims. Let us examine some of their styings. The speaker then read from the teachings of Chrishna, Buddin, and others. He asked his op-ponent to compare the inculcations of Christ with the utterances of the older seers and saviours gain a fertain degree of culture if they only will. Mr. J. then insisted upon it that Christianity Yet corporations and associations may do their test, and the ignorant will never be raised, nor the unfortunate rightly cared for, and assisted, without individual effort. We have a work to do in arousing in their minds a desire for inpurorement. resurrection, etc., with the rationalistic views on those propositions. Mr. Jamieson then read from eminent writers on Naturalism, showing that man has wrapped up within himself elements of goodness sufficient to "save" him.—Closing, the claim of rationalism was elaborated.—The superiority of the ground of rationalism over a narrow, exchange ive, sectarian limit was shown. Truth could be iken from all sources.

Mr. Burgess wanted to know what such Tam-

over creation. It was no news—this information concerning the old religions. Mr. Jamieson would et all the Buddhism he wanted during the debate What have the saviours which preceded Jesus accomplished? Not anything! they left the world "And a rainy Sunday, when they can't go out to church and show their 'love of a honnet,' or 'the latest style from Paris,' or a new rich silk, or an elaborate coiffure, and when they can't comfort their advent. The speaker then read copious extracts, showing the defects of the ancient religions. This is my comparison, said Mr. B. Next can adrift on a bare and cheerless desert."

"That's so."

"That's so."

"That's so."

"That's so." "That's so."
"Uncle, I like to watch the mountain; it looks so different from different points of view. Now from here it looks as if we might ascend so easily; as if it were only a little way to the top."
"Yes, you can't see the top from here. If you sacrifice to that God. My opponent's rationalism, ence hetween the religion of that kind. Now note the difference between the religion of Christ and the religion of the Jews; but the sacrifice is a sacrifice holds with the Jews; but the sacrifice is a sacrifice of mimals. Christianity gives us a person—the sacrifice of Jesus; thus doing away with animal sacrifice. I challenge Mr. Jamieson to show me

and converted sonis and led them on in gooddess, officers go down, down lorever. No told—truth, and love. Did Jesus do more than that? Heart friends, think of that! No devil—well, he But let us analyze some of the teachings of Jesus: may think so, but he will find out in the future, to him that asketh"! where would society be if that course were adopted? The speaker continued his quotations of passages of similar import. He then read from the Sermon on the Mount, claim, then read from the Sermon on the Mount, claim, then read growth the product of his speech. ing that not one single definite principle was laid down therein. Referring to the challenge that had been thrown out on the God-idea, Mr. J. said he was astonished to hear his opponent make such a statement. He then proceeded to quote from the ancients, on the idea of God. This closed the session

Saturday afternoon a good audience was in at-

endance. Mr. Burgess, in resuming the discussion, coninued his contrast between Christianity and the

old religions. He claimed that all religions except to be an Spirtthalist, and Underwood speech. This matter was entered into in detail, and constituted the greater part of Mr. B.'s speech. The subject of immortality was touched, the speaker claiming that immortality was based on mortality.

Mr. Jamieson asserted that his opponent was unfair in his treatment relative to the great religions that have graced the historic page. Chrishna was Christ's equal in many respects. He then took up the old religions, and showed wherein they possessed exalted ideas of God, morality, and inmortality. The speaker then called the attention of the people to a long series of quotations against marriage, in favor of subjection to tyranny, etc., contained in the Bible. He claimed that such doctrines were against the spirit of the age. Referring to the idea that there was no immortality without a mortal basis, Mr. J. claimed that the soul never had a beginning—it ante-dated the, body and survived its dissolution.

Mr. Burgess attacked his opponent's idea of eternal existence. Would Mr. Jamieson be so kind as to tell him about that prior life? No! he could not Leferring to the idea of "progression and the date of "progression and the progression and

to tell him about that prior life? No! he could not. Referring to the Bible quotations against women speaking in the churches, the speaker argued that the command was given on a certain contingeney, and that it applied to man as well as wo-man. He then proceeded to respond in a similar style to the objections that had been raised against the teaching of Christ and his apostles—bringing up other passages qualifying their statements. The comparison of religions was then resumed. The comparison of religions was the right one and systems and the semi-civilization which they represented. The speech closed with an eloquent culogy of Christianity as the system par excellence.

Mr. Burgess said that modern Spiritualism was systems and the speech closed with an eloquent culogy of Christianity as the system par excellence.

Mr. Burgess said that modern Spiritualism was systems. I deep that modern Spiritualism has made any one better. There are good Spiritualism is a subject of the other world. The faite and that modern Spiritualism is any one better. There are good Spiritualism is a subject of the other world. The faite and that modern Spiritualism is any one better. There are good Spiritualism is any one better. There are good Spiritualism is any one better. There are This consisted in showing the downfall of the old ern progressive standpoint to lay so much stress on the worship of Jesus as a person. The worship of ideas is what the modern mind loves. Next came reading from the ancient religionists in an swer to Mr. B.'s assertions that they had no government, no social science, etc. Mr. Jamieson the doctrine of hate, and instanced passages to prove his statements. He then rend from an eminent writer on naturalism to show the contrast between modern thought and the teachings of the long ago. In answer to his opponent's query on preexistence, Mr. Jamieson claimed that because he (Mr. J.) could not recall incidents of that, it did not prove that he never lived before the present existence. His friend Mr. Burgess could not remember when he was two months old. And then, the speaker begged the privilege of reminding his friend that Long the previous process and the provilege of reminding his friend that Long the previous provinces. continued his effort of showing false doctrines taught in the Bible. He declared that Jesus taught then the speaker begged the privilege of reminding his friend that Jesus taught preexistence.

This closed the session.

In the evening the hall was filled, and Mr. Burgess said he was going East to meet William Denton. He was willing to meet the best men the Spiritualists had. He would debate with any of them in Roston's bost hell. He did not consider

hem in Boston's best hall. He did not consider them in 1998on's Dest hall. He did not consider the course of Mr. Jamieson in twisting the teach-ings of the Bible into such gross absurdities as any eredit to him. It did not amount to anything, as he (Mr. B.) had shown. True, said the speaker, my memory does not recall the time when I was two

Buckle, claiming that the spirit of free inquiry was the motive of civilization, and not Christian—

deny—has adopted the good in those systems, and rejected the had.

Mr. Jamieson remarked that this was the closing speeth on the first question. He said: I have shown that the idea of God ante-dates Christianity; I have shown that there is nothing new in Christianity; I have shown that there is nothing new in Christianity; I have shown that there is nothing new in Christianity; I have shown that be has not met the points out a single teaching peculiar to Christianity, and he has failed. I claim that he has not met the points in this debate. I have shown the superiority of rationalism over Christianity; I have shown the foolish and illogical teachings presented by Jesus Christ; I have accepted the good, but I have rejected the bad, and in closing this, I claim that I have rejected the bad, and in closing this, I claim that I have established the fact that the teachings of superiorized in the You ected the had, and in closing this, I claim that I have established the fact that the teachings of Christ and his apostles as contained in the New l'estament do not constitute the best system of reigion in the world.

THE FINAL ISSUE. Monday afternoon (26th), the discussion of the

Monday atternion (2011), the discussion of the second proposition commenced.

Mr. Jamieson said he believed that modern Spiritualism was better adapted to improve mankind than the teachings of the Bible. In this debate he should stand by his own interpretation of Spiritualism, and his opponent must remember that fact. I will now lay down my propositions: (1.) Spiritualism teaches the principle of Eclecticism—the acceptance of truth from any source. (2.) It teaches that there are valuable truths in all man-made book-revelations; but that no such book-revelation is unmixed truth. (3.) That future existence for is uninxed truth. (5.) That future existence for a speaker proceeded to analyze his opponent's plat-man brings live after so-called death. (4.) That there is no escape from the penalty of suffering consequent upon the infringement of natural laws governing our own being; and the more practical and useful our life—here, the greater will be our happiness in the spirit-world. (6.) That there is a ground of goodness in every soul.

Mr. Jamieson again called attention to the inconsistent teachings of the Bible, to which he had negatively referred. Life not said Mr. J. germ of goodness in every sont. (7.) That man must save himself from sin and its consequences, and labor for his own elevation and the improvement of humanity. (8.) That heaven is a condition of happiness here and hereafter; and that hell is misery here and hereafter. (9.) That the spiritworld is composed of innumerable spheres or heavens. (10.) The doctrine of eternal progress. neavens. (no.) The doctrine of eternal progress, not only for man, but for all Nature; thus all souls will be finally cultured, refined, noble, obedient to natural law; versed in science, art, literature. (11.) Reason is my guide; Nature my standard; Truth the ultimate.

Negatively, Spiritualism teaches (1) that there is no personal God; Nature is sufficient. (2.) There is no malignant fiend, an adversary of God and souls—a personal devil. (2.) Vo endless hell, or

is no malignant hend, an adversary of God and souls—a personal devil. (3.) No endless hell, or place of torquent. (4.) No total depravity. (5.) No vicarious atonement. (6.) No future life or destiny dependent upon the frame of mind in which an individual dies. (7.) No physical or literal resurrection from the dead. (8.) No miracles, in the sense of a violation of natural laws—(9.) No special revelation from God to man. (10.) No special providence. Mr. Jamieson then competed on his deployation of principles the respecial providence. Mr. Jamieson the remented on his decla mainder of his time.

Mr. Burgess made some capital out of Mr. Jamleson's statement that he (Mr. J.) should strud by his own definition of Spiritualism. What about this wonderful declaration of principles? It amounted to nothing. There was nothing new-in it. Eelecticism—what is it? We want a

the lidea of God, or of the spirit-world, outside of the Bible. Blot out the Bible, and where are we? Lost! lost! irrevocably lost!

Mr. Jamieson said his opponent had confused his quotations of the old systems. How broad his assertion that the saviours who proceeded Jesus accomplished nothing! Let him prove it. He asks? What did the ancients do? I will tell him: They traveled and preached and converted sonls and led them on in goodness, others go down, down, down forever. No Goden tenth and love. Did Jesus do more than that? I dear friends, think of that! Vo devil—well be

speech.

Mr. Jamieson claimed that he had a right to in-Mr. Jamieson claimed that he had a right to in-terpret Spiritualism. It was a Protestant idea! His friend was a Protestant. I have formulated my ideas of Spiritualism; I have laid down my principles. Let my opponent attend to the work of the debute. The claim is made that we filch our ideas from the New Testament. I deny it. Our eclecticism teaches us that we have a right to take truth from all sources, and incorporate it into our philosophy. My opponent is committed to the whole Bible. He must remember this fact. Reaold religions. He claimed that all religions except son leads me to be a Spiritualist, and Underwood Christianity were stupendous failures in every reto be an atheist; therefore reason is unreliable,

The evening session was well attended.

Mr. Jamieson touched the idea of "progression downward," and showed its fallacy. He then went on to show from Bibbe quotations that God was changealife, also that immoral doctrines were taught in the Scriptures, and gave copious extracts from the volume to snoport his statements. To talk about the "seductive voice of spirits" was nonsense. The spirits laught us of a higher and a diviner life. Closing, Mr. J. reminded his opponent that he (Mr. B.) was bound to stand by the Bible as a whole.

Mr. Burgess said that modern Spiritualism was not a system. I dony that modern Spiritualism

rest of Mr. B.'s speech was taken up by commenting on his opponent's remarks concerning the immoral teachings contained in the Bible. The speaker demanded a book containing the doctrines of Spiritualism.

Mr. Jamieson affirmed that the debaff is not on the word "system;" it is on the teachings of the Bible against Spiritualism. The speaker combated his opponents views of contain Hilda Jackstein.

ualism. It was Mr. Jamieson's definition againstsome other individual's definition. In the meantime what became of Spiritualism per se. There
was no Spiritualism? It was Jamieson, and nothing but Jamieson. The discussion on the Bibbo
quotations was again the order. Closing, Mr. B.
read contradictory statements regarding the teachings of Spiritualism, as made by writers who were
adherents of that belief.

Thesday afternoon (27) the debate was resumed
at 2. P. M.

at 2. P. M.
Mr. Jamieson thought it strange that his friend did not examine the declarations that had been taid down as the ground-work of Spiritualism. I (Mr. B.) had shown. True, said the speaker, my memory does not recall the time when I was two months old. But I can call the when I was two months old. But I can call witnesses to prove that fact. The argument of comparison with the old religious was then resumed.

Mr. Jamieson again reiterated his "heresies" on the teachings of the Bible relative to the whole Bible, therefore it is legitimate for me to quote from any part of it. Now he finds gation of woman, etc. He then continued to hold approximately the provided by the same of the better of birn in this debate. The Bible teaches polygamy, same mispiritual things. Closing, he quoted Thomas H. tioned by God. It has been claimed that God Bickle, claiming that the spirit of free mourry is simply regulated it. To regulative is to set in order

simply regulated it. To regulate is to set in order—to systematize. Let us see. This Bible says, "Thus saith the Lord God of Israet \* \* \* I gave thee thy unster's house, and thy master's wires into thy boson."

Mr. Burgess averred that his friend Jamieson 

eulogy of the Bible, but all this fine speech-making was irrelevant to the question.

Next came the discussion on Bible quotations supporting polygumy, slavery, etc. God regulated polygumy—did he? He dealt in it; He supported it. I am asked to produce a book. Let my opponent analyze the principles that I have proposed. I am satisfied with these. If his book is too cumbersome let him get vid of a portion of it. Mr. Jamieson brought his remarks to a close by claborating the principles contained in his platform, showing their adaptability to the moral consistent and intellectual nature of menkind and orm, showing their adaptability to the mora, spiritual and intellectual nature of mankind, and lemonstrating wherein they excelled the teachings of the Bible in that direction.

Mr. Burgess adverted to the marvelous propositions submitted by Jamieson. After some talk on the much mooted topic of Bible quotations, the meaker proceeded to analyze his opponent's plat-

had previously referred. I do not, said Mr. J., repudiate revelation. I simply repudiate the idea of a direct revelation from God to man. Mr. Burgess continued to dwell upon the points

heretofore specified. Mr. Jamieson in his closing speech recapitu-lated, and closed with a thrilling appeal for human-

in his final words.

The debate created considerable local excitement. The attendance was large, and everything passed off harmoniously.

THE MENTAL CURE, by Rev. W. F. Evans. Boston: Wm. White & Co.

The purpose of this work is to illustrate the influence of the mind on the body, both in health and disease, and the psychological method of treatment, from an ultra-spiritualistic standpoint. The author was during thirty years a minister of the gospel, but seems to have preferred, after this long experience, the healing of bodies to the saving of souls. He bases his theories upon the essential spirituality of human nature, and its vital and sympathetic relations to an "ever-present world of spirits interfused within this outside circumference of being." However interesting the discussion may be as a brauch of metaphysical speculation, it is not at all probable that a concurrence in its theories will cause any perceptible dimution in the number of physicians in the community, or sensibly affect the scope of their practice.—The Brooklyn Union. system—a definite system. Can my opponent pre- | practice.—The Brooklyn Union.

Written for the Banner of Light. TO MY MOTHER ON HER, BIRTHDAY

BY WILLIAM BRUNTON.

Oh, mother, how I love thee! love each tone and look of thine!

Yea, how my heart rejoices, thinking, dear, that thou art mine! Not all the world could give the joy to-day I fee

in thee. If thou, my darling mother, wert to be withdrawn

from me! Thou art but plain in looks and ways where wealth and fashion shine,

But thy pure mother's love for me has beauty al What show has gorgeous state when set by this

superb delight-The bliss thou hast in seeing me advance in good

and right? What weight have art and skill when balanced by

thy simple truth, Thy firm, persistent care and love that guarded me from youth?

Nay, more than these, my mother dear, a heart su premely blest, Where all my love may fondly brood and find its

sweetest rest. From infancy till now-my latest day of earnest

Thou still hast been the all to me of noble word and deed.

For nought a mother might hast thou for once neglected dear, But still attended me with care from rounding year to year.

With joy and sorrow we've pursued the varying path of life.

Been one in peace and solitude, and one in pain and strife. The changes life has freely brought have bound

us nearer yet. Those changes, bright and dark, and dark and bright, we'll ne'er forget. I love thee, love, for all thy wondrous wisdom

care and pain: Thy love within my heart as firm as earthwill fast

remain. The day may set, the summer fade, and youth may pass away,

But thy pure love, my mother dear, with me shall ever stay. Not time's rough hand may steal the prize, nor

death destroy its worth; It lives beyond the shocks of fate that come to things of earth.

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ins in the e of their Thy love shall live while I have breath and sense and right and love, Shall live in time, shall live in fleath, and live in

peace above. Oh, mother dear, I love thee! love each tone and

look of thine, While throbbing heart and mind and soul rejoice that thou art mine! Boston, Mass., Sept. 1, 1872.

## Original Essays.

GOD AND NATURE DUAL.

BY LEON HYNEMAN.

[Continued from the Banner of Aug. 31st.] The plain statement that, whilst betrayed woman is taboord the society of men and women, and her betrayer is welcomed everywhere as if been the influences of the church in molding pub-He sentiment wherever the appointed ministers of so-called religion have ventilated the doctrines of their pretended divine revelations. Why should woman alone suffer the stigma of having departed from the path of virtue? There is no doubt-and the statement cannot in truth be questioned or controverted—that the departure of woman from the path of virtue was solely and exclusively caused by man, either by brute force or by continned and persistent deception and lying promises. tercourse. Woman is by nature chaste; and during her virgin life, no thought, no feeling of sexual and even then, in every act and every expression, not for the innate purity of woman, and strong will-force to control and subordinate her animal nature, the most stringent laws would be ineffective to prevent the general demoralization of mankind, and cause humanity to be too impotent and

tions eliminate the life-force through germ-forms. Life is in the germ. The generative powers of the human are Nature's highest functions. The complement of Nature's powers. The germ embraces all the elements and essences in the highest refinement Nature is capable of. Germ-forms are produced. The constituents of the form in will be according to the conditions of the inner status of man and woman at the time of copilation. Indiscriminate as well as excessive intercourse of either male or female, or both, will cause inharmony of life and nature in the being generated, Those who enter the conjugal relation ought to understand that Nature tolerates no exoesses nor indiscriminate indulgence of its highest and most sacred powers. The evil results in shortening the lease of life through consequent diseases and suffering are not confined to parents alone, but the effects will continue through sucelements of life become vitiated through promisthoughts and justful desires, eventuating in a decrease of mental and physical powers and early and immorality of the sterner sex, as the statistics decay. There can be no real enjoyment which and daily records of the world show. will bear future reflections, no true happiness outflowing from the inner, divine entity, in the undue | if encouraged in the development of their natindulgence of the animal desires. The marital ural abilities, free from the depressing influences relation ought to be preserved pure. Each should of inferiority and subordination, they will unfold

inane to keep up even an imperfect civilization.

In the economy of Nature, the generative func-

ful pollution mars the entire physical life, nor do: the consequences terminate with the dissolution of the body. Nature will not permit the lifegiving principle to be polluted, the sexual organs to be abased, the vital essences of elemental principles to be depreciated by any manner of indiscretion. Faintly, insensibly, at the first emotion of desire an alarm is given throughout the entire organization; the nervous system is stirred; the soul echoes through every avenue in silent whispers from the inner temple, Beware! In youth, the God within is ever vigilant, and speaks in tones comprehended by the consciousness in approval or disapproval of intent and design. No wrong or indiscretion is permitted but God and Nature first caution through the sensorium, ne-WARE! The God within is ever admonitory, but constant unheeding of the warning voice causes the animal nature to overshadow the internal, spiritual nature, so that the monitions cannot be heard. Every male and female child has its counterpart in God's universe. In consequence of the general misdirection of the human kind, the true counterpart of either man or woman is not sought, and the conjugal relation is mostly entered into from various motives discreditable to man and wom m's higher natures. The cause of this is in the almost universal estimation in which woman is considered as inferior to the sterner sex, which unmanly and dishonorable consideration, manifested in pub-

lie sentiment and in various ways, has had a po-

tent and injurious influence on the life and nature

Woman is by nature pure and chaste. In youthful life she manifests a higher refined nature than that of the opposite sex. Her every expression of features and movements is reflective of purity and innocence, of a soul free from impure thoughts and true to its inner divine intuition. But as womanhood approaches, she quickly perceives that her life must be subordinated to the will or whim, the assumed superior intelligence of the beings elalming to be woman's lord and master. It has always been so, even prior to the time, according to Scripture testimony, "when men began to multiply, and daughters were born unto them, and the sons of God saw the daughters of men that they were fair, and took themselves wives of all which they chose,"-Genesis, vi: 12. These sons of God were the Priests, the teachers of religion—the Mormons of to-day. All through the holy Scripfures. the word of God, a multiplicity of wives was had by holy, righteons men, and yet Christendom condemns Mormonism for its practice of allowing many wives. What the sons of God, the holy righteous men, did in the past as sanctioned by the Divine Being, is practiced to a great extent to-day covertly, because public sentiment is against it, notwithstanding Scripture evidence which favors it, and the examples of God's chosen favorites mentioned in the Holy Book. The testimony of the past is conclusive evidence that the church and the priesthood molded public opinion, and under the pretence of teaching salvation (a meaningless term) by divine commission, excited the fears and terror of the people in portraying the condition of those who are not saved, gaining thereby complete control, and holding the mind in subjection, It is only within a recent period that enlightened men and women threw off the shackles of superstition, and in accordance with their interior divine natures determined that their souls should not be in the keeping of assumed messengers of God, fallible, unprogressive humans, whose only "stock in trade" consisted in mythic revelations of miracles, and unscientific records of a long past ignorant age. The teachers of so-called religion, the church and without stain, proves how deep and wide have its ministers, are in the main responsible for the misdirection of humanity and the inferior status

of womankind.

Women are the natural educators of children. It is woman's proper sphere, and if educated herelf and having perfect freedom and the cooperation of her counterpart, she will exert a life-long influence upon her children. They drink in with their mother's milk the elements of her kind, gentle, patient disposition, and the emanations flowing from her pure, affectionate, unselfish nature, will be outwrought in their inner being and manifested Man has ever been the betrayer, man the seducer in all their life-actions. Such children are among of woman; and he alone should suffer the stigma the few upright adult men and women who are the of guilt, and be excluded from society wherever conservators of all that is lovely, just and true, known. We make the bold declaration, there amidst a race of demoralized misdirected humannever was an instance where woman who had not ity. But the mothers are comparatively few who known man made the first advances to sexual in- have been properly trained in unfolding their interior divine natures; who have not been influenced by the general depreciating sentiment of woman's passion enters within the pure casket until she caste as inferior in the scale of being to man. If we comes in social communion with the opposite sex; read aright the past, and carefully scan the present, we will find that the aim of the elerical profession. she manifests her instinctive sense of purity in the professed teachers of religion of every faith, heavenly, childlike innocence. There are no words has always been to enslave the mind to their parin any language expressive of the flend who, to ticular creed-to support the Church and its apgratify his animal desires, pursues his object with pointed ministers. And always the social life, utter disregard of consequences, until he finally the codes of jurisprudence and the morals of the accomplishes his purpose, and effects the ruin of people were shaped, to a great extent, to conform the object of his base, vile passions. Women to the religious faith taught them. No age has generally have stronger will-power and executive been without an assumed divine revelation differforce to control the feelings and inclinations than ing from those of preceding ones; and accordingmen; hence, in civilized lands, there are compara- ly it would seem that God, like fallible humans, tively few who yield to the tempting voice of the was ever and anon employed in tinkering and seducer. Of these, however, the greatest number, changing the laws for the government of the peobecause of a vicious social system, in consequence | ple. Thus, in all ages, the peoples of every naof poverty and want, are induced to enter houses tion have been the dupes of pretended teachers of of prostitution to sustain life by gratifying the God's laws; and in no age were people so willingly animal desires of low, ynlgar men. If it were duped as are those who claim to be enlightened, in this era of advanced civilization, by assumed teachers of a prescient God's holy word revealed in a book called the Bible, filled with errors, contradictions, ancient fables and mythic traditions. Notwithstanding its absurdities, in a scientific view, and its immoral relations of the actions of God's chosen men and women, and its represention of the infinite Jehovah as governed by the low passions of hate and anger, fallible in judgment, revengeful and remorselessly eruel, yet such has been and is the human and germ-form generated complete the influence of the clerical profession, that people professing to possess common sense accept and swallow the entire contents of the so-called holy book as if every word was written with the finger only differ according to the conditions in which they of God, and therefore must be infallible truth. It has been unfortunate to human progress, in the the germ will be according to the gross or refined elevation of mind and morals, that woman in the characteristics of the parents. The germ and life past did not have her proper position in the social scale as the counterpart and equal of man. It is certain that in every department of life's activities, her refining influence in a healthier tone of morals and a higher appreciation of human life would have been attained. Men would not have clamored of the "frail sex," nor of "fallen women," as vulgar minds have in all past time. Prostitution, as a social evil, would not have been sanctioned-would not, in fact, exist. The condemnation of unlawful intercourse would fall upon. the libertine, the hypocrite, the deceiver-man, as it should, and not upon the victim of his deceptive coeding generations. The magnetic and electric arts. Notwithstanding the universal stigma of "weak," or "frail," attached to women, the degree cuous intercourse, and are manifested in impure of vice and criminality among the sex will bear no comparison to the enormity of crime, pollution

As women have quicker aptitudes than men,

their counterparts in any range of thought in the trinated with the teachings of the new gospel, the domain of science. We are certain that in the philosophy of Spiritualism-are conscious that, in order of events the time is approaching when the the divine order, progression upward ever flows influence of woman's mental eliminations and out of a corrupted and misdirected staff or condiclear infuitions will be felt in the halfs of legisla-tion. Indeed they have the evidence, notwithtion, and will be acknowledged as fitting her to standing the general depravity visible in every difill any position, even the highest in government. rection, that the moral force has actually more than The Infinite Unfolder of life through Nature and I maintained its status in the constant increase of spirit forces, is every eliminating within receptive those who become convinced of ine truths of Spirforms progressive tendencies to higher unfolding itualism, and consequently live a better life, in of the spirit entity in wisdom. At is the divine view of coming into close capport with loved ones order to unfold slowly, imperceptibly, progress- passed on to spirit-life. The fact is not apparent vely. In the ever-moving onward of passing to the immoral and corrupt, because they never ime, there are states in which some individual give the subject their consideration; neither to the ife is illumined by the powers above with some creedists who oppose Spiritualism, and therefore grand truths adapted to and accepted by recepive, progressive minds, which give an impetus to the unfoldment of thought extending far and will ever come uppermost, and justice will ever be wide, and blessing the world of humanity with an nerease of knowledge. We recognize eras of ful woman's form, we have a glance at the diprogress all through the past, in the elimination of vine mode of manifestation. In referring to prior some truth of science, in advancing intelligence, remarks as to the causes of woman's oppression in reformatory and revolutionary movements; but and depression in the past, and deprivation of her in no time past has there been such progress in legitimate freedom through theologic teachings, the elimination of Trivin's communicated direct we see that since a freer, purer, truer philosophy, to receptive minds by intelligences from the a religion founded upon the immutable laws of spirit-world who have passed out of the initiatory | God, has been inaugurated through progressed nineteenth century-truths clearly proving the perceptive faculties of both women and men of misdirection of mind through priesteraft, teaching liberal tendencies of thought have, influenced by of a consistent knowledge of God, of God's just intelligences in spirit-life, unfolded with greatly and perfect laws, of the divine government, of God's prescient wisdom and infinite love manifest- veloped by the sisterhood, aided by the invisible ed in infinite justice, ever and always promotive powers, which has unfolded a high degree of inof the best good in unfolding the characteristics tellectual ability, and some of the most impressirection of the general mind is observable not alone in the teachings of false and inconsistent sis so apparent to those who listen to their theologies, not one of which has a foundation in matchless eloquence and heavenly inspiration, truth, but in the very general reverence in which that none but deeply prejudiced minds will the Bible is held, a book certainly of little value, less than an ordinary romance or novel; a book called a revelation from God to mankind, which langel voices are to be heard giving utterances to needs to be interpreted alike to the intelligent and the blessed truths of Spiritualism, teaching huunlettered devotees to creeds, whose fettered minds | manify the true gospel of life, of immortality, and them by the assumed interpreters; and in the eternal laws of God. And effective to a very deference given to those said interpreters of what God meant to teach humanity, for which they re- make known this new gospel, as without any orreive not only good pay, but cause their devotees which to explain God's will and purposes. This has gone on -for many centuries, and yet hidebound creedists, the supporters and attenders of churches and maintainers of the black-robed professors, are blind as they have always been to the logic of current events in the progress of knowledge, and establishment of scientific truths, showing by the clear light of reason, the absurdity and utter falsity of Bible teachings.

In this present cra-blest with pure sparkles of light from heaven, coming down through angel ministration to souls receptive according to their capacities to comprehend and express the golden truths eliminated, to save mankind from ancient superstitions, and deliver them from the bondage of death and its terrors inspired by false teachers of hell and damnation and of a devil possessingpower to circumvent the diving purposes—it is laz mentable to see the many doubting Thomases, who will not believe, will not accept the gospel of salvation, which gives happiness and joy to humanity; relieves sorrowing hearts in Tapsing death, and proves continuous, never-ending life. Glorious gospel, which brings the knowledge (not a mere belief) and proof of unceasing conscious existence in actual communing with loved 'ones who have passed to spirit-life, and who give that most positive and unmistakable evidence of their identity, which sincere men and women have ever looked and prayed for, but never found in any of the creedal

The invisible spirit-world is embraced within God's universe, and is in close relation to the visible. They are not and cannot be separated. The visible is illustrative of the invisible; they are correspondences. The same laws rule in both. In this life we associate with and seek those with are sure she will enjoy them before the close of whom we are in affinity. It is ever the same in the present century. The labor question, which spirit-life. There and here we are attracted to concerns both men and women, has been agitated those upon the same plane of thought and life. The law of association governs in both spheres, failure has resulted from, among others, two only in spirit-life we have a broader comprehension of the cause of human activities, and look. with a more lenient eye upon the weak, ignorant, misdirected children of humanity. The world has yet to recognize that all things in the universe are governed by immutable laws-all Nature in its phenomenal manifestations, all and every act, spiritual, mental, and physical, of the humankind. Supernaturalism is a theologic deception. invented by priesteraft as a means to enslave the mind. Working upon the credulity and ignorance of weak-minded men and women, either to inspire fear or wonder in the relation of miracles, the priests have been wonderfully successful. It is a part of their trade, and, in this age of light, many ment are progressing to their fulfillment. Rational cultured minds accept and believe the mythic tales of supernatural acts said to have been performed by God, the Church, and its ministers. There is nothing supernatural in the communion of spirits Whatever concerns either concerns both. Neither in the physical form with those in the spirit form. It is the same as one individual conversing with elety everywhere, nor the difficulties of the laboranother in mundane life. The conditions must exist to bring each into rapport with the other. Spirit-communion is an accomplished fact, however much professors of so-called religion and self-opinioned scientists may deny and deery it.

In the divine order of progressive unfoldment, the interests man possesses. spirit-communion was first recognized in this era, through the medium of intuitive, youthful, feminine forms. The angel-world rejoiced at the event, and a clear-seeing humanity hailed the advent with gladness and joy, as a jubilee portentous of the coming time, when peace and goodwill would reign on earth. It was an immuculate conception an unfolding through woman's form of that glorious movement, so much deprecated by Christian teachings, of Mother Eve introducing the knowledge of good and evil in the world. The fruit of that glorious movement ripened into the ing, invisible humanity, in a world of light, capable of communing intelligently to the conscious perceptions of those in this life by coming into rapport with them. The problems of ages, in regard to miracles, witcheraft, divinations, dreams, and correlated psychologic phenomena, are solvednay, more, immortality, in continuous, never-ending, conscious life, is clearly proved, and no long- to form themselves into a cell or nucleus; this cell er a matter of doubt-with those who accept the light of this God-revealed gospel. Since this heaven-inspiring dispensation was inaugurated, in the then other cells are added on the same principle, wisdom of prescient judgment, the general mind until there is seen one large central cell or store, has been unsettled, unhinged, drifting hither and thitherward. Governments and the people appear it, all equally balanced in reciprocal vitality and to be at war. Bloody and cruel wars have been function with the parent cell. fought, and, notwithstanding the great loss of life, suffering, and attendant evils, the horizon is not land are on the plane of food, i. c., grocery and yet clear that peace universal is to prevail; deprovisions. The twenty or thirty members put moralization of every species and degree reigns rampant throughout the major part of the social shares of one pound (say five dollars) each. It system; human life appears to be of no value to rarely happens that any more than one-fifth of the

prove themselves, as many have, the peers of observant minds-those who have become indocare willfully oblivious to its heavenward influences.

There is nothing more true than that the right done. In the new light initiated through a youthoirth of earth-life as in this present quarter of the souls in spirit-life to bless mankind, the inner increased power. A divine energy has been deo the advancement to a higher life. The misdi- ble have proved to be more than a match for some of the highest cultured scientists. That question it. Throughout the whole of this free land and in all other lands, from the rostrum, the cannot range out of the superstitions myths taught | a pure natural religion, in harmony with the great extent have been the instrumentalities to ganized system in less than a quarter of a cento build and support expensive structures in tury those who have accepted it number many millions. But theologians, religionists of every ereed will give no ear to the new gosnel which brings peace and happiness to mankind, and would not if Jesus was to appear, because his teachings would not be in accord with their creeds; their grand structures erected to explain the meaning of his plain teachings, the living of the clergy and the systems of church organizations would offend his simplicity, and he would eschew them altogether as being no followers of his.

As woman, since the birth of the new dispenation of Spiritualism and its wide acceptance; has manifested in various ways capacities at least equal to man in many remunerative employments. and particularly in the display of high intelligence in disseminating the spiritual philosophy, in giving her hearers a higher conception of their manhood and womanhood, and leading them to a closer communion with God, the question of woman's rights has been brought prominently into jotice with other much needed questions of a reformatory nature in behalf of right and justice to oppressed humanity. The right of suffrage; woman should always have enjoyed, at least in this Republic. A higher standard of morals would have been the result, a nobler manhood, a purer and truer life and a more exalted sentiment in regard to human life. And woman should not only enjoy the right of suffrage, but every elective office should be open to her, we mean from the highest to the lowest, from the President. down to every officer voted for; and furthermore, as an adviser of the President, she should have a place in the Cabinet as the chief of a department. However much the popular sentiment may be opposed to woman's enjoyment of such rights, we

for years by laboring men without success. Their. prominent causes: first, a want of perfect unity; second, not including women and taking them into their councils. Woman's rights and the labor question will both be solved in time. Justice will ever be done. The proper conditions must exist. The order of events is drifting in that direction. The two questions in some aspects have a close relation. The laboring men have not digested all that is involved in their rights. They never will be able to until the rights of their counterparts are considered with their own and are; as equals, taken into their councils. There is a superintending mind governing all movements. In the order of events the conditions for woman's enfranchisethinking men should use every effort to promotethe full and complete enfranchisement of women, and none more so than the laboring classes. the disturbed condition of the human mind of soing classes will be removed, nor will the demoralization so very general be overcome, until the dual unit principle is recognized, and woman is accorded her full rights as the equal of man in the enjoyment of all rights and participation in all

#### CO-OPERATIV DISTRIBUTION OF WEALTH.

To the Editors of the Banner of Light:

DEAR Sigs-My cordial thanks are due to you for the great courtesy of inserting two former letters on this subject. The last one, which appeared in your issue of August 3d, has elicited several letters from persons inquiring further on the subject. For the benefit of these, and probably of many others equally in sympathy with the ideas put knowledge-through woman's intuition-of a lov- forth, I have now to offer a further simplification of the cooperative process.

All the Cooperative Societies of England have grown from very small beginnings. The exact principles of plant and animal physiology have been followed in the development of every Society. Some twenty or thirty persons-generally heads of families-living in the same town or village, agree enlarges, generally quite rapidly, until as in plantlife, it bursts and forms two cells or branches with twenty or thirty branches segregated around

The first operations of an infant Society in Engdown their names for five or any larger number of many, and such is the manifest corruption preva-hominal capital of the Society is called up. Every lent everywhere that many believe the human kind one pays up, however, at least one share (five dolbe unpolluted—their virginity unstained. Youth- their intuitive and interior perceptive powers and are retrograding to a state of barbarism. But lars), but where workmen and others are not able

to pay the five dollars at once, it is received by installments, and in a large number of instances is aggregated out of the profits on the member's purchases during the first three months of member-

Having got together a paid up capital of fifty pounds (say two hundred and fifty dollars), they commence operations by buying in wholesale quantities for eash some of the "simplest necessaries of life, locating them in some room in the house of a centrally situated member. Here they are distributed to the members and paid for in eash, one of the cardinal principles of the system being that no credit is given or taken. This goeson till numbers and capital have increased so as to make a store necessary. Then one business after another is added, until we have single Societies embodying and successfully carrying on the following formidable list of businesses, viz.: Farmers on a large scale, growing their own beef, mutton, pork, poultry, eggs. milk, vegetables, &c., &c., . forn mitters, coal dealers, tailors, bootmakers, milliners, butchers, crockery and glass dealers, ironmongers, besides grocery, dry goods and faney goods, &c., &c. In short, the members very rarely need to go outside their own Society for anything they require, not even for a house; the Society building houses for its members, they are handed over at cost price, and that price is paid in the orm of rent spread over ten or twelve years.

Now, it is searcely necessary to say that this thing has not grown to its present colossal proportions without having encountered many difficulties and produced many failures; but the failures have been immensely useful as showing the rocks to be avoided, and specially, in developing a perfect seience of checks and counterchecks, which make fraud impossible, or at least necessitate its immediate detection.

The scope for financial economy through cooperation is much greater in the United States. than in England. This is so because middle-men are more numerous here; that is, the number of profits on every kind of goods is greater, and the profit is in each case larger. The number of profits on goods imported from England being of nocessity cumulative upon the duty as well as the goods themselves, multiplies the original cost price of many manufactured goods by three or four; whereas, the cooperation which the writer desires o establish would bring the actual manipulators of fabries, etc., in England, into direct contact with the consumers here. This would have the effect (in spite of the duty) of reducing the cost of most English goods at least one-half. Now, as all English cooperators are also free-traders, and as parter, or exchange, is one of the most radical deas of free trade, therefore we should desire to ake in exchange any produce that we could consome, and which might be cheaper than what we produce at home. This is the very simple idea of obperation as the writer understands it-calculated, he thinks, to weld our two nations literally into one community, to make war impossible leween us, and to lead directly to a substitution of direct taxation for the present sufcidal protective

system in this country.

Although here on private business, should any persons be desirous of forming societies, and require further information, the writer would travel any moderate distance and Jecture on the subject for mere expenses, giving all, the minute details of information necessary to success. Being an ardent Spiritualist, and seeing the philosopher's stone of progress to be the application of the natand conditions thereof, he strongly desires in the above way to make brotherhood of nations possible, and through brotherhood to develop, all the other angel qualities of war race, so far as that may be possible in this rudimentary sphere....

Your most offiged servant · ROBERT HARPER, Of Birmingham, England. 437 4th arenne, New York City.

Meeting of Spiritualists at Oris-

kany. N. Y. DEAR BANNER-The Central New York Association of Spiritualists, agreeably to notice, held - : their Third Quarterly Meeting at Oriskany Falls, on the 17th and 18th at. The officers of the Society were all present, and conducted the proceed-

ings. The first day was spent mainly in conference, in which a large number participated. The second day was devoted to speaking. The first morning discourse was given by Mrs. S. A. Kimball, of Sackett's Harbor, N. Y., under con-trol. The basis of her remarks was the familiar quotation, 2 Be sure your sins will find you out, The theme was treated very interestingly; emphatically and profitably. Mrs. Kimball succeeding holding the attention of her audience and in making herself the life of, the occasion. Her subject matter, was excellent and instructive. She was followed by Mr. A. A. Wheeleek, of New York, in his usual impressive and pointed style, after which the morning session ended.

York, in his usual impressive and pouncu style, after which the morning session ended.

The afternoon session opened with a discourse, by Mrs. M. A. Campbell, of Ridge Mills, N. Y. She presented a beautiful picture of a scene in the land of spirits, with surroundings of the good and great of that realm; and yet she thought we were all present in the spirit-land, surrounded by spirits in the flesh. Her prayer was that we may all offs us wear the mantle of the good, and be inspired by those noble ones who have passed away. Her decided is care a dathod in fine language, and were by those noble ones who have passed away. Her thoughts were clothed in fine language, and were calculated to awaken other and deeper thoughts

calculated to aways, and meditations.

The next discourse was given by Rev. J. H. Harter, of Auburn, N. Y., formerly a Methodist elergyman, then a Universalist, and now a Spiritmalist. Ale took a text from 11. Corinthians, v: t— "For we know," etc. Inasmuch as existence is to "Tof. We know, etc. Hashingh as existence is to be endless, and we all have a right to it, and we cannot cease to exist, we must make the best of it. He used to believe, and have faith; but now he knew. We must all have a place for knowledge before we can receive it. Love purifies the heart. To be born of Love is the second birth. Make a man believe he is the child of the "devil," and he will behave like his father. behave like his father.
What mirthfulness is to the human character,

so was his discourse to the Convention, stirring the audience with quaint illustrations and queer com-parisons. His part could not have been well omitted.

omitted.

The evening session was made interesting by a discourse from Mr. Wheelock. He gave an instructive explanation of the Indian control amongst media: then proceeded to the consideration of the question, "What is Spiritualism?" The answer, in brief, was substantially as follows:

"All intelligence proceeds from spirit. All power, motion and action proceed from spirit. Spiritualism is a science, a philosophy and a religion, -Spiritualism is the fullness and completeness of life." The subject was handled in a masteriy manner, and was listened to with marked

terly manner, and was listened to with marked

attention.

It was decided that the next—which will be the Annual Meeting—will be held at Oncida, N. Y., on the 19th and 20th days of October, 1872. on the 19th and 20th days of October, 1842.

Thus ended a very pleasant and profitable meeting. All present united in a vote of thanks to the people of Oriskany Falls and vicinity for the interest and kindness manifested in behalf of visitors and strangers attending the meeting.

West Winfield, N. Y., Sept., 1872.

REMEMBER THIS. - Badeavor to take your work quietly. - Anxiety and over-exertion are always the cause of sickness and restlessness. We must use our judgment to control our excitement, or our bodily strength will break down. We must re-member that our battle is-to be won by a strength. not our own. It is a battle that does not depende upon the swift nor the strong.

#### THE NINTH NATIONAL CONVENTION OF SPIRITUALISTS.

Reported for the Banner of Light by Geo. A. Bacon.

Agreeably with well-established custom, and pursuant to the published call of the Board of Trustees, the ninth annual gathering of the Spiritnalists of this country met in Convention in John A. Andrew Hall, Boston, Tuesday, Sept. 10th, tocontinue for three days. The meeting was called to order at 10:30 A. M., the President -Mrs. Woods hull-in the chair. An invitation was extended for any one to favor the Convention by either singing or invocation. The Secretary then read the regularly published call, after which the following opening address was made by the Presi-

At your last Convention I was unexpectedly and suddenly called, from an untillitted position, to the Presidency of this Association. I had but little experience and no knowledge of persons to guide, in giving direction to the movement as already organized. I however realized that it was a reform desting to move the world-indeed, as one that had afready moved it in a very remark-

But all this was an unorganized force, and I at once beg in the consideration of plans to reduce it to practical value, so that, as a power, it might be a resolvent of ultra-religious ideas. The chief want of Spiritualism is the same as the chief want of religious systems -a practical application of its heories; it, like them, requires to be extended from a secenth day affair to an every day practice. In a word, that it has soul enough, but no body

through which to operate.

Circumstances that occurred early in my new connection seemed to point to that/which might effect what was needed; and, that I may not be misunderstood, I will refer to the record, to show

what induced he to seek it, in that direction.

It is well, known that at the time of the last Convention, the appestion of woman, suffrage, partly through my choist, was prominently before the public mind. The entingiastic reception of its theories, who rever I presented them before Spiritualists. nalists, and the various resolutions passed by them in favor of the movement, persuaded in that the time had arrived in which, to launch the dea of a new and sweeping reform, to be gained

by the means of political power.

I foresaw if the Spiritualists of the country, as a body, could be politically united, they would at once become and hold the balance of power, which could be used upon present political parties to compel such action as we might demand. Tever conceived it possible that such a unity might a once become the strongest party in the country drawing, as it would! from various other reform those who sought equality and equity knowing they could not be gained through diversified move

ments. And I still think I was right.
It was under this conviction that I issued in message to the Association, in which I advance the idea of political action, and of calling abou me a corps of advisers, looking to the inaugura tion of a higher form of government, than the present is. This message received the cordial ap present is. This message received the continuous support has licen among the few pleasan things afforded me by the past year. With the enthusiastic action of the Convention, supple mented as it was by that of several others of onl less note, I do not yet think it was premature to conclude that the time had arrived for Spiritnal ism, in its reformatory character, to take definit

But immediately following this message, and apparently as a result of it, came a storm of indig-nant protest against Spiritualism, as such, having anything to do with political action; and this, too, from those, who, both before and since, have writ-ten lengthy dissertations upon the mission of Spir-itualism, defining it to be to enter into ererything to having an 1 definit. It than become to dawn to purify an Leivity it. It then began to dawn apon my comprehension that the opposition to the proposed movement would be of a personal char acter, waich the sequel has fully sustained.

wrote against the Various persons spoke and so far as to hint that another Convention should be called to express dissent from the action of the Américan Association, and to define Spiritualism, as well as to construct a measure; in accordance with sacordefinition, by which to accordant who are and who are not entitled to, be accepted as Spiritualists, I think the movers in this soon saw that they had committed an error, as the

movement was not pushed.

But denunciation of the Association continued in unageasured terms. It was, in fact, an "abomin tion" not to be tolerated by those who had any regard for the preservation of Spiritualism in its garty purity; while I was presented before the country as a designing and ancations adventuress. who, by some extraordinary but inexplicable means had first secured the Presidency of the Association which was afterwards to be "subsidized

to promote my political aspirations.

It was even toroidly stated that, in reality, I was no Spiritualist, having professfully become so to advance the interests of the Internationals; while upon the other hand, I was denounced as endeavoring to make Internationalism the vehicle of Spiritualism.

Now to my mind, practical Spiritualism and Internationalism are the two extremes of the same general movement. Internationalism was the first general movement: Infernationalism was the first political organization to recognize the material interests of numently as common, and Spiritualism was the first religious organization to demonstrate the spiritual interests of humanity as common, while the acceptance of either of the tenets of the other would constitue a universal and permanent foundation for a humanitarian organization. "The charges made as to my intentions, paradoxical as it may seem, were both true and both false." I am and was an hiternationalist and Spiritualist designs Internationalists to become both false. I am and was an Internationalist and Spiritualist, desiring Internationalists to become Spiritualists, and Spiritualists Internationalists but instead of at the expense of either Spiritual

ism or Internationalism, for the profit of both without regard to mere personal ambition.

By the way, when I hear so much about per-sonal ambition. I am sometimes wicked enough to raise the question, whether the object is not viewed raise the question, whether the object is not viewed through rather highly colored glasses, reflecting the condition-of, the subject, rather than that of the object. It might sometimes be well for some of us to remember "That, to the pure in heart all things are pure;" and if no point is observable in this, to think of its opposite—to the evil at heart all things are cell, and to the ambitious at heart all necessors are multilais. all persons are ambitious.

all persons are ambilious.
Since the discussion of the questionable character of my motives somewhat subsided, another equally offensive discovery has been made. The eager inquiry is passed, around: "Well, what has she done?" and themselves answer: "Nothing." Now notice the consistency of these people. It was not long ago that they were terribly exercised about the action of this Association in convention at Troy. That convention, they said, was not a representative body, and all its acts were null and yold. And when the Board of Trustees adopted the message to the Association as its message, that the message to the Association as its message, that was again assailed as an unwarrantable assump-tion of authority, and was condemned in no mod-

erate terms. If the acts of a National Convention are of no moment, and the acts of a Board of Trustees, ap pointed by the Convention, are entirely unauthor-ized, I should like to ask what was there left for the to do? I did all there was left me to do. \$1 concluded, if the American Association of Spirit-ualists was a body of people incapable of action that it was time as association challed by formal that it was time an association should be formed which could act, and act with competent authori

The complaint that has been made against this The complaint that has been made against this Association and its conventions, that they have accomplished nothing, arises out of the fact that there is a general unwillingness to take hold of the questions that are practical issues. The world is sick of theory. It wants the evidence of faith, in works. Now, the live and practical issues of the present are political, social, industrial and educational reform. If this Association has the courage to lay hold of these questions, it will, at least, have an opportunity to try to do sanething; and whether or not we have found a proper method of operation, you shall shortly judge.

The experiences of the past year, however, have taught me another valuable lesson. I find it a general fact that, so long as agitation, talking and

general fact that, so long as agitation, talking and writing, are the order of the day, reformers will flock to the standard, and applaud to the very echo; but let something practical be proposed—something to be done to take the place of talk and show; in a word, let an attempt be made to reduce

the principles so loudly endorsed to practice, and the same committee requested to continue their the plandits die away like music retreating over labors. Interesting and instructive remarks folthe sea, and the crowds that made the welkin ring with their approvals slink noisclessly away, leaving the astopished proposer to ask if a dream hath not played upon his fancy. My friends, I have not appointed a cabinet, as proposed, nor initiated of Maine, Mrs. Briggs, Miss Helen Grover, Mrs. a miniature-model of government, such as 1 had Woodhull, Mrs. Agnes M. Davis and A. E. Glies.

I my mind.

I found the opposition to me, personally, especially after the speech which claimed that sovial of exercises for Tuesday evening and Wednesday, resolom belonged side by side with political and eligious freedom, to be of such a character as to the intended result. I argued that a few Erening Session.—Conference began at 7 o'clock, areaten the intended result. I argued that a few conths delay could work but little injury; hence threaten the intended result. I concluded not to move in the matter until the xpiration of my term of office, when no charges personal ambition could be brought to militate ainst the proposed action. There will be offered for your consideration an

address to Spiritualists, a series of declarations of principles, and a plan for organization, through which to effect any movements it may be found wessarv to make.

Should the Convention take favorable action upon what is offered, or upon it as modified and improved by its assembled wisdom. I shall then offer still another document for consideration. Whatever there is in the former, it is necessary to adopt it as an initiatory step to further and more important progress. The there fact of organizations are interested in the control of the cont tion does not necessarily mean progress. The question as to what organization is to effect, still remains untouched, and it is to this that I shall invite your attention if you decide to take the initial step of organization.

to be upon the proper principles, must begin in primary assemblies of the people, and build up from them. That is precisely what has been had in view; but in this we have not overlooked an qually important fact-that a representative body om the people, may propose a general plan for rganization, which will secure early and unitary ction; whereas, if all the details and forms were left to be initiated, by the people, in primary as semblies, each assembly would proceed by differ ent methods, which, upon coming together in sec-ondary bodies, would have to be unifized and then referred back to the primary bodies for acceptance. I do not think you will fail to properly appreciate the distinction to which I have galled your attention. It is not a proposition that an unauthorized body shall attempt to dictate to the primary assemblies of the people, but one recommending a plan for common action, obligatory upon mone un-less accepted by them. The people of the United States could not initiate a change in the Constitu-tion, in their primary elections, but they can appoint delegates to meet in Convention, to frame contemplated changes which afterwards may be adopted or rejected by the vote of the people; and this is the method of procedure proposed.

Voted, that Dr. Child constitute a Committee or Credentials:

Moved that a Nominating Committee of Three be appointed to retire and present the names of persons to serve on the Committee of Business Finance, and Resolutions. After discussion, it was voted that each State delegations select one of their number to serve on each of these committoes. After an earnest debate as to the meaning and validity of certain portions of the Constitution of the Association, it was voted that the President of any State Association represented in the National Convention shall-be deemed a legal officer, and entitled to all the rights and immunities belonging to any other delegate.

Voted, that the hours of meeting shall be 10 A M., 21 and 71 P. M.

The Secretary then read the Annual Report of the Board of Trustees, which was adopted and ordered to be placed on file.

Ninth Annual Report of the Board of Trustees of the American Association of Spiritualists. Another year of swift-rolling time calls upon us

to record some of the events connected with the cause in which we have enlisted.

Completing, as this year does, a quarter of a century since the advent of modern Spiritualism, it is gratifying to know that the phenomena, the basis apon which this great superstructure is being

huilt, continue with increased power and variety All the old phenomena remain, and that of mate rialization, which, although as old as any of the recorded manifestations, has taken a new and highly interesting form in various sections of our country, so that spirits have been enabled to pre-

sent themselves, speak audibly, and give unmistakable evidences of their identity.

It is cheering to those of us who are laboring upon the earth-plane to know that our spiritifiends are earnestly and faithfully carrying forward their work, without which ours would be of little avail.

The our report of last year, we stated that "this Association has struggled with many difficulties, still keeping in view the great object of its formastill keeping in view the great object of its forma-tion—that of establishing a central point around which other organizations might revolve with greater freedom and power than they could alone—at link to bind all the associations of the land into closer relations, without infringing upon the liberties of any. If this were carried out, our an-mad gatherings would become grand social and spiritual reunions, in which we should meet in fra-ternal relations, and strengthen each other for the practical work that lies before us.

The missionary labor can be accomplished bet-ter and more economically by State organizations

ter and more economically by State organizations and local societies, wherever these exist. There are many localities, however, in which, if we had the funds, we could do a valuable missionary

Tur finited amount of funds placed in our hands has prevented the Board-from doing much work At the last annual meeting, Eli-F, Brown was in the employ of the Board, at the nominal price of fifty dollars per month. At a meeting of the Board, held October 25th, 1871, it was ascertained that our funds would not warrant our continuing our missionary. Our President kindly volunteered to make up any deficiency which might occur in his salary during three months. Under this arrangement Mr. Brown continued to labor effectually and satisfactorily for the Board. Our President donated sixty-five dollars, being the amount necessary to pay our missionary until the first of January of this year, at which time his services were discontinued.

At the same meeting our President laid before us a message, which was read and adopted and printed in the spiritual papers. At a meeting of the Board held December 28th, 1871, "A Constitu-tion of the United States of the World," prepared by our President, was read and considered. By the Report of the Treasurer, it appears that there is balance due him of \$28,94. Submitted.

An address and plan of organization were also offered; when, on motion, it was voted that a committee of seven be appointed to consider the Voted, that this committee be appointed by the Chair, who subsequently reported the following names: A. E. Newton, Lizzie Doten, H. B. Storer, Laura Cuppy Smith, Geo. A. Bacon,

Moses Hull, L. K. Coonley. Adjourned. Afternoon Session .- The several State delegations reported the names of those selected to serve on the various committees:

Business Committee - Vt., Dr. Caleb Grice;

Mass., A. E. Newton; Conn., E. Annie Hinnan; R. I., Jennie Rudd; N. Y., D. Doubleday; N. J., Dr. E. V. Wright; Md., John Frist; Pa., J.-W. Shumway; Ill., Annie Lord Chamberlain.

Finance-A. E. Carpenter, Mrs. Dr. Francis, Phebe C. Hull, J. H. W. Toohey, L. K. Coonley, John Frist, Mary A. Stretch, J. W. Free. Resolutions-Isaac P. Greenleaf, E. Annie Hin-

man, Solomon Kenyon, Moses Hull, P. P. Good, John Frist, Geo. D. Gleason, Mrs. J. W. Free. The Secretary then submitted a partial report on

the subject of Insanity, from a committee appointed by the previous Convention, consisting of Dr. H. T. Child, of Philadelphia, Dr. H. F. Gardner, of Boston, J.-G. Atwood, M. D., of New York, Mrs. Susan C. Waters, of New Jersey, Mrs. S. E.

labors. Interesting and instructive remarks followed germain to the general subject of Insanity from Dr. H. T. Child. Mrs. Anna M. Middlebrook. Dr. H. F. Gardner, A. E. Carpenter, Gilman Clark. Woodhull, Mrs. Agnes M. Davis and A. E. Glies.

Mr. L. S. Richards temporarily in the chair. The time was occupied by Dr. Child, Mrs. Albertson, A. E. Carpenter, and others.

The regular evening exercises were aumounced by Dr. Gardner to/be addresses from Moses Hull and Miss Susie A. Willis. Those respective of forts were eminently characteristic, strong and

Mr. Edgar Spinning, of Bridgeport, Conn., favored the Convention with the song, "In the sweet by-and-by." Mrs. Woodhull was then introduced, and made a very bold, plain, earnest and emphatic speech concerning the, falsities and diabolism with which she has been privately and publicly charged, denying the statements in toto and turning the tables against her accusers. She spoke extemporaneously, with much feeling, and under pressure of great excitement. The boldness of her remarks created intense sensation. Dr. Gardner made a personal explanation, after which the Convention adjourned.

(Concluded in our next.)

#### Contents of this Number of the Banner.

First Page: "The Harmonial Cyclopedia," by Andrew Jackson Davis; Continuation of story=" The Old Organ," by trace Leland. Second: Same continued; "The Great Dis ussion between W. F. Jamieson and O. A. Burgess," Third Poem -" To My Mother on her Birthday," by William Brun ton: "God and Nature Dual," by Leon Hyneman: "Coopera tive Distribution of Wealth," by Robert Harper; "Meeting of Spiritualists at Oriskany, N. Y." Fourth and Fifth: Report of the Ninth National Convention of Spiritualists; Usual editorial department, Items, etc. Sixth: Spirit Messages; Banner Correspondence;" "A Glimpse of Spiritualism Fifty Years Ago." Secenth: Advertisements. Eighth: "Ed-Itorial Correspondence," by Warren Chase; "Review of For eign Journals, &c.," by Dr. G. L. Ditson; "Spiritualism in New York City;" "A Voice from the South," by S. G. Dodge; Spiritualism and the New York Ledger," by W. F. Jamieso

# Banner of Bight.

BOSTON, SATURDAY, SEPTEMBER 21, 1872.

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THE AMERICAN NEWS COMPANY, 119 NASSAU ST WILLIAM WHITE & CO.

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

The In quoting from the BANNER OF LIGHT, care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents, bur columns are open for the expression of free thought, when not too personal; but of coarse we cannot undertake to adorse the varied shades of opinion to which our corre-

#### Mr. Huxley and the Bishop.

There is an old saying among compositors that you must follow copy, even if it goes out of the window. So among scientists we hear the not unpraiseworthy remark that we must follow truth even if it leads us to the devil. We are reminded o these sayings by the following report of a passage at arms between the Bishop of Oxford and Mr. Huxley, in which, it will be seen, the Bishop comes off second best:

At a recent meeting of the British Association when Prof. Huxley had been remarking upon the vidences in support of the Darwinian the the origin of our species, the Bishop of Oxford Dandly asked him in presence of a large audience: " Is the learned gentleman really willing to have it go forth to the world that he believes himself to be descended from a monkey?" Prof. Huxley rose and replied in a quiet manner: "It seems to me that the learned Bishop hardly appreciates our position and duty as men of science. We are not here to inquire what we would prefer, but what is true. The progress of science from the beginning has been a condict with old prejudices. The true origin of man-is-not a question of likes or dislikes, to be settled by consulting the feelings, but it is a mestion of evidence, to be settled by strict sciences. to be settled by consulting the reenings, but it is a question of evidence, to be settled by strict scientific investigation. But, as the learned Bishop is curious to know my state of feeling upon the subject, I have no besitation in saying that, were it a matter of choice with me (which clearly it is not whether I should descend from a respectable matter of the Evidence of the Evidence Church monkey or from a Dishop of the English Church who can put his brains to no better use than to who can put his brains to ho better use that ridicule science and misrepresent its cultivators, I would certainly choose the monkey !!" The reply was received with a storm of applause, and Huxley was not afterwards troubled with senseess questions.

Nothing could be more apt and just then Mr. Huxley's reply to the Bishop; and yet precisely the reproof which Mr. Huxley administers to the Bishop, might Spiritualists administer to Mr. Huxley; for the pith of his contemptuous objections to Spiritualism resembles exactly the Bish op's sneer at the Darwinian theory. If the latter s unworthy, then must the former be

Mr. Huxley is of opinion that if spirits behave as seers and mediums report that they do, we ought to prefer annihilation to any spiritual translation A sentiment somewhat similar is expressed by a Mr. Samuel W. McDaniel, in the September num ber of the Boston Religious Magazine, who, in an article on "Immortality," remarks: "Subtract from Spiritism (Spiritualism) what it holds in common with other sects, and nearly all that remains shocks both reverence and reason, and if shown to report of the address presented, and also to take be true, simply adds a fresh pang to the terrors of into consideration and propose such amendments | death." And again the same writer remarks: "I to the Constitution as this Association may deem | the instinct of immortality were not inextinguishable in minds that have been trained in an atmosphere of Christian faith, the physical manifesta tions of spiritism would be likely to smother it."

All this is very silly because very short-sighted and very narrow. Among the myriad phases of Spiritualism the writer fixes his eyes on one, and perhaps one of the least significant, and judges the whole vast subject by that. And so with Mr Huxley.

To both these cavillers we need-only reply as Mr. Huxley replies to the Bishop of Oxford: These questions of Spiritualism are not questions of likes and dislikes, to be settled by consulting the feelings, but they are questions of evidence, to be settled by strict scientific investigation.

It is a pity that Mr. Huxley will not extend the same charity to Spiritualism that he does to the Darwinian theory. He is not at all disturbed at the idea of being descended from a monkey-nor ought he to be, if it is true; but the idea that among the many feeble-minded and feeble-hearted individuals, who leave this for the spiritual world, there should be some who, in returning to use such agencies as they can to manifest their existence, should resort to the undignified processes of rap-Warner, of Illinois, Andrew Jackson Davis, of ping, tipping tables, sending silly messages, pull-New Jersey, and Dr. Edward Mead, of Massachu- ing hair, and playing on musical instruments setts, which report, on motion, was accepted, and I this is something that so moves the disgust and

horror of Mr. Huxley that he would rather be annihilated than to believe such a thing possible.

Every one to his taste. For our own part, we find it quite as easy to believe that there may be imperfect, unprogressed, and malicious spirits, as to believe that the human race had monkeys for their progenitors. The marvel is that a scientific philosopher like Huxley should feel so injured in his feelings at the thought that any human being may talk bad grammar in the spirit-world, or tip tables, or send stupid communications.

One would think that Mr. Huxley's attachment to the Darwinian theory, under which it is supposed that millions of centuries and of cycles may have elapsed before man came up from the simious to the human condition, would reconcile him to the thought that there may be no very great sallus between the mental condition of man to-day on the terrestrial and to-morrow on the spiritual side of being. But there is no accounting for the inconsistencies of certain preoccupied and prepossessed men of science whenever the question of Spiritualism comes up. They then lose their temper, and with that they seem to lose their reason and their common sense,

Meanwhile the world moves, and the spiritual world makes itself felt by seers and sensitives, however the Popes of science may frown, rave and

#### The Asylum Business

The complaints so long uttered against the insane asylums are none the more true because public attention is but just becoming awakened to them. The enormity and inhumanity of the abuses alleged against the system are proving to be entirely verified, and even more than verified, by the testimony of increasing witnesses. Scarcely have the cases that have made Bloomingdale notorious been put to the crucial test of a legal investigation, when-out comes still another ease this time from the Vermont State Asylum, which goes to show incontestably that there is that native iniquity in the asylum system itself, which challenges the scrutiny and correction of the whole public, and that, too, without further delay. The ease that has brought out the Vermont Asylum into sudden notoriety is that of an aged clergyman, over seventy years old, who was in the enjoyment of a small annuity of three hundred dollars, and whose relatives saw fit to inveigle him into the town of Barnet, where they deserted him and turned him over to the tender care of the town. The matter must of course have been arranged beforehand, for the town authorities seemed to know at once where to go and what to do with him. Being only a pauper, by the strictest construction, they nevertheless thought fit to earry him away to the State Insane Asylum where they found no trouble in entering him as an immate.

There, within those cheerless walls, which were colder than mere prison walls to him, was this poor old man left to pine alone for five long and weary years. No friends in all that time came near him. He received no syllable of human sympathy from without. Accustomed during a long life himself to administer such comfort as he was able to others, he was left destitute of every token and voice of sympathy in his cruel incarceration. At this late day, he has been restored to liberty by the simple but always effective process of a writ of habeus corpus. The Superintendent of the Asylum freely testified that during the long period of his confinement he had not committed the first insane act, but that his only complaint was the very natural one of physical weakness. Doubtless that was greatly aggravated by the treatment he had received at hands from which he expected nothing but friendship and kindness. And this is probably the last of the ease, although the voice of justice in every human heart will instinctively call for the punishment of those who were thus guilty of depriying this old man of his liberty. But how many more helpless and innocent victims may still be confined in the same walls, no ray of hope penetrating to their comfortless prisons, no one can know until an investigation ordered by the public authorities shall disclose the facts. These are serious matters, all of them; and unless the public continue to demand instant and thorough investigation, the asylum system may become a power second in enormity only to the Inquisition.

#### J. M. Peebles's Work in San Francisco.

Accounts of a highly satisfactory character continue to reach us concerning the results attending the labors of this eloquent champion of the cause, during his recent visit to this city, previous to his departure for Australia. Herman Snow, writing thence, Aug. 31st, says:

"Bro. Peobles is lecturing to crowded houses. About one hundred and forty dollars was collected from the audience the first Sunday. We begin to hope that we may be able to engage other first-class lecturers from the East." The Daily Evening Post, of San Francisco, for

Monday, Aug. 26th, gives a lengthy report of his two discourses on the 25th, from which we make the following extracts: "Mercantile Library Hall was filled yesterday

afternoon to hear Hon. J. M. Peebles lecture on Spiritualism. Mr. Peebles is a middle aged man. kind and genial looking. He is a fluent and eloquent speaker, and commands the full attention of his auditors." After referring to his visit to California, in Jan-

uary, 1860, in search of health, and to his varied journeyings on the surface of the earth, he proceeded to consider the problems of a Divine existence and immortal life as follows:

"Man might as well attempt to leap to the "Man might as well attempt to leap to the furthest star as to attempt to entirely comprehend himself; much less could be comprehend God. God is not a personal being, but the incarnate soul of universal being. If you go to a sulphur spring, and ask a chemist to analyze one drop of it, he would tell you that every property of the component parts of the spring is in that drop. So, man is a drop, God the eternal fountain. The spirit in man can never be tarnished nor damned eternally, because it is a part of God. It may be buried in vice, but the immortal spark is still there. Death is but a severing of the copartnership between the physical and spiritual bodies.

ship between the physical and spiritual bodies.
The immortal man is the real substantial man.
Now we are the shadow. A spirit is a fine, etherealized substance that passes through space as light passes through glass. Spirits are around light passes through glass. Spirits are around and about us, and they communicate with us. For eighteen years I have had not a doubt of spirit existence. I have had positive knowledge that immortal guides are with me. If it is said. I allow this to be true, that we have rappings, visions, prophecies, the heavens are opened and they return, but what of it? I arswer, 'It gives us knowledge for faith.' Carlyle says, 'As knowledge increases, faith diminishes.' \* \* \*

This new gospel is a mighty reform power. If I wished to redeem the world I would teach men, that as we leave this life so we enter the next, and

wished to redeem the world I would teach men, that as we leave this life so we enter the next, and that every true step here is 2 step forward, there. A Judas went to his own place. There is where every one of us will go. Just so long as a sectarian ereed feeds a man's soul, I would let him feed on it. But the time will come when he will call for something higher, deeper, more divine. I love this gospel because it gives us toleration and charity, and the most potent reform power in the world."

In the evening the speaker gave a comprehensive review of the progress which our philosophy had obtained among all civilized people, and made the prophecy, according to the Post, that " in the year 1900 Spiritualism would be the religion of

the enlightened world. It is not destructive but constructive, blessing all who sincerely and pray-

erfully accept its truths. Excellent reports of his lectures on the same day and evening also appeared in the Dally Morning Call of Aug. 26th-that paper declaring that his discourses demonstrated "that Mr. Pecbles possessed no ordinary ability as a lecturer. His style was energetic, forcible and earnest; his gestures effective, and his command of voice good."

#### The North End Mission.

No philanthropic enterprise appeals with a steadier or more direct force to the favor of all benevolent persons, citizens especially, than the truly home missionary scheme which hears the above title in our midst. It began with the smallest beginnings, and under circumstances too discouraging for belief. The simplest recital of them would make all readings of romance pall on the imagination. A few kind and devoted persons, chiefly ladies, and those, too, from our most cultured and refined classes, conceived a plan for going down into the purlieus of North street, in this city, and making a Christian effort to rescue unfortunate young girls and women, and to pick up such waifs and estrays of children as were thickly drifting about in those wretched quarters. Friends were appealed to outside, who gladly came with assistance and sympathy. Against all kinds of obstacles and discouragements the little band of benevolent workers persevered, until they saw enough fruits of their labors to be positively en ouraged. And from one step to another the thing went slowly along until the numbers of the res ened were so far increased as to make larger quarters necessary; and at last, with the helm of a recent fair, the new Home has been paid for and enough more money accumulated to erect a branch Home somewhere in the country-an enterprise which is still in consideration.

And now the Mission has got along so far and o successfully as to print a magazine, of which the third number is before us at this moment. It is a quarterly publication, price but half a dollar per annum; and those who would like to aid, this true benevolence in a perfectly legitimate, that is, business way, will make haste to send the above small sum to the publishers, at No. 201 North street, Boston. They could not possibly do good in a better cause. This is carrying out the missionary spirit as it ought to be done-beginning the work at home. The list of contents will attract any eye, for its variety and merit. The subiects treated in this present number relate not merely to the enterprise itself, but to sundry outside matters calculated to interest the Mission readers—the Peace Jubilee, etc. We cannot too cordially commend everything connected with this benevolent work. It has the genuine stamp of spiritual religion upon it. There is no selfish creed to bar any one out or in, for in this fold of fallen mes all are necessarily humble and without conceit. It is a benevolence that appeals to one's better nature. It seeks to save the outcast, to lift up the wretched and downtrolden, to whisper words of encouragement in the ear that never listened to such syllables before—in fine, to save sonis alive. Blessed work! and three blessed are they who engage in it. Let no hand be slack in giving all it can spare to promote its holy ends.

#### Woman's Economical Garden Homestead League.

Aurora H. C. Phelps, whose name is extensivey known in and out of Massachusetts, as a determined advocate of reform in the surroundings of laboring women, has after great efforts -ably econded by various sympathizers in the move ment-succeeded in impressing the importance of her scheme upon the which of our legislators, so that on May 23, 1872, the League above referred to was incorporated, and put on the same plane as other institutions for religious and charitable purposes. Under the provisions of the act its funds may be rested in cooperative societies, not to exceed five thousand dollars in any one of them, and the work of assembling funds for a pioneer association under the charter is now going on. Miss Phelps by her voice, through her pen, and in the columns of her paper—The People's Advocate, published weekly at 85 Hanover street, Boston, Mass. - is carnestly presenting the claims of the League to the public, and we how will meet that success which the worthr object merits; for certainly it is one with which the well-wishers of humanity cannot fail to affiliate the establishment of cheap country homes for the overworked females of the large cities. Any pecuniary assistance for the cause can be sent to

her address. An effort is now on foot to place the matter, by petition, before Congress, with a hope to nationalize the movement. Authorized signatures for such an instrument may be sent to the address of A. H. C. Phelps, Secretary, Woman's Homestead League, P. O. Box 13, Boston, Mass.

#### Euglish Items.

A London correspondent, under date of Aug. 29th, informs us that "The Spiritualist," published monthly in Loudon, will be issued weekly after the 1st of November next. The writer also says "It may interest you to know that manifesta-tions something like those at Moravia, N. Y., are

tions something like those at Moravia, N. Y., are beginning here through the mediumship of Miss Florence Cook, of Hackney, but only her guardian spirits, and not deceased friends of observers pres-

ent, have as yet begun to appear.

I have just returned from the meeting of the British Association for the Advancement of Science, held this year at Brighton. The subject of Spiritualism did not crop up there publicly, but there was much talk about it in private. Mr. A.

B. Wallace and Loyd Lindsey were at the meet. R. Wallace and Lord Lindsay were at the meeting. Stanley was there, and some people connected with our Royal Geographical Society were somewhat rude to him, being mortally jealous at his being the first to find Livingstone."

#### DeWitt C. Hough, the Physical Medium.

Mrs. R. K. Stoddard, with her son, Master D. C. Hough, is at present in Boston. The medium will hold a scance for physical manifestations on Sunday evening. Sept. 15th, at Hampshire Hall, corner Washington and Kneeland streets. Admission, fifty cents; children, half price.

#### Albany, N. Y.

The First Society of Spiritualists, of which Dr. G. L. Ditson is President, resumed its regular course of lectures for the season, Sunday, Sept. 1. Mr. Wm. Brunton, of this city, delivered two admirable discourses.

THE MESSAGE DEPARTMENT THIS WEEK, to be found, as usual, on our sixth page, presents much food for thought in its answers to questions, and more consolation for those in the shadow of bereavement, in the published words of the so-called dead. Eight spirits verbally appear to address the friends they have left on earth; among them Capt Wilmot Seiders, of Boston. We are informed that the sisters of the Captain, residing in Boston, recognize the message as true, and are about to furnish us the matter in proof for publication. :Attention is also called to the splendid invocations by Rahmohun Roy and Theodore Parker.

A very pleasant social meeting was held at the Masonic Hall on the evening of May 13th, under the auspices of the Dunedin Mutual Improvement Society, for the purpose of giving Mr. James Smith [of Melbourne, Australia, who had been addressmanile to give our mather of "Spiritualism, of the manile to give our manile to give our

thinks they should fight. To have on their ban- way; Mrs. M. Turner and Mrs. A. W. Bancrott, ners, "No, thank you," is not considered a good of Reading; Mrs. T. Hancock, of Jamaica

hers, if No. (hank you.) Is not considered a good war ery. Well, discretion is the better part of valor; and considering the prevailing heretical notions on the devil and hell, we think the clergy do quite right to remain in dignified silence. People who will not be afraid of "auld cloutee" or brimstone are past argument, and should not have words wasted on them. There is plenty of congenial work for our clergy to do. Besides, on the Sanday they can point out to us all where heresy ends.

they do now-for the clergy of all denominations. The natural man was never more recalcitrat; the geologists and astronomers, those enemies of the group is an astronomers, those enemies of the truth, as they have so often by great theologians been pronounced to be, were never more bumptious; heresies of all kinds were never more rampant than they are now," etc., etc. It may be that Dunedin, being Scottish, is also tinged with Scotch skepticism, which, if report speaks truly, is simply a reiteration of "not proven" to everything brought forward by ubilasanhae's thadsolana. brought forward by philosophers or theologians.

NELSON INFIDELITY.-According to the prelate of "Sleepy Hollow," there are only two believers in Nelson. Query—Are those two Orthodox wor-thies the Hight Reverend Bishop himself and the venerable and learned Principal of the Nelson College?

A meeting of the members, and persons desirous of becoming members, of the Society for Investi-gating Spiritualism, was held on the evening of Jane 20th, in the lower hall of the Athenaeum, Mr. Henderson Carrick in the chair. An address having been delivered by the Chairman, a Constitution was adopted, and the following office-bearers were elected for the ensuing year! Mr. T. Red-mayne, President; Messrs, R. Stout and H. Car-rick, Vice Presidents; Mr. Arthur Beverly, Treas-urer; Mr. R. Wilson, Secretary; Messrs, Logan, Moody, Beeby and Christic, Business Committee.

Movements of Lecturers and Mediums. Mrs. M. S. Townsend-Hoadley is engaged to speak in Lynn, Mass., during November. Her address for the present is Bridgewater, Vt.

A. E. Carpenter lectured in Ellsworth, Me., Sept. 1st, to fair audiences. The Spiritualists of that place have formed a "Progressive Associa-tion," holding regular social meetings, with occasionally a lecture. They hope to establish regular speaking before long. Mr. Carpenter will attend the three-days' meeting at Stockton, and will remain in Maine for a short time longer. . Those in the State desiring his services can address him,

which will be his permanent address. He is at present lecturing in Chicago.

We are informed by a correspondent that Miss Susic A. Willis, of Lawrence, the eloquent and popular lecturer upon Spiritualism, will speak in the Unitarian Church, Easton Centre, Sept. 15th. George A. Fuller, of Natick, Mass., speaks at North Scituate, Mass., Sept. 22d. Would like to make further engagements. .

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Mrs. Lois Waisbrooker favored the Spiritual Society of Chicago a few evenings since with one of her soul-stirring addresses.

Abby N. Burnham addressed the Spiritualists of Mansfield, Mass., Sunday, August 11th. She also spoke Sunday morning, August 25th, at Foxboro, and afternoon at the Unitarian Church at Mansfield, her remarks being listened to with ap- matter. preciation. Her present address is 553 Main street, Charlestown.

Vilcoxson has returned East with health greatly improved, and will lecture during September, at New Boston, Ill.

Mrs. Addie L. Ballou lectures at Battle Creek, Mich., during September; at Hillsboro', during October. She would like to make engagements in the South or West.

Dean Clark is at Sheboygan Falls, Wis., and will answer calls to lecture in any part of the West.

Mrs. Mary M. Hardy, the celebrated test medium, will recommence her public circles on the evening of Sunday, Sept. 15th, at her residence, No. 4 Concord square, Boston. These scances will be held on Sunday and Wednesday evenings of each week, during the usual season.

Mrs. Annie C. Torrey, of Houston, Texas, who is now on a visit to the Northern States, enjoys the reputation of being an excellent test and inspirational medium, and a lady of estimable qualities. A friend of ours, residing in Mobile, speaks of her in a private letter as follows: "I have known Mrs. Torrey as a medium for several years, and can youch for her success as a test and insnirational medium. She is a lady of great worth, apart from her spiritual gifts, and possesses a combination of gifts and characteristics which eminently fit her for usefulness here in the South, and she has evidently a great work before her. She is at the North now, seeking to recuperate her health and strength, in preparation for the fall and winter work. She is favorably known in Houston and Galveston, Texas, and in this city and Atlanta, Georgia."

Ky., to Cincinnati, where he is healing the sick and answering calls to lecture.

#### Lessons for Children.

In regard to this excellent book, the Golden Age says:

"One of the simplest and best books on physiology for the youngest children is Lessons for Children About Themselves," by A. E. Newton, late Superintendent of Schools in Washington. It begins at the beginning, and proceeds in that natural and interesting way which is admirably calculated to excite white it satisfies the curiosity of the delib the authorities a might of in. of the child, thus cultivating a spirit of inquiry while it conveys important information. Physiology is one of the first studies which should engage a child's attention, and if properly taught would become the most interesting of studies. The difficulty is that so many teachers are not quali fied to present it in that simple and engaging way which satisfies the mind and excites the imagination of a child. The special value of a little book like this is in the fact that it enables the parent and teacher to do what otherwise would be inconvenient if not impossible. It could be profitably used in Sanday schools; indeed it was prepared for that purpose. **us**ed in Sunday **for that** purpose

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

We shall present to our readers, week after next, a fine discourse by William Denton, entitled "The Evidences of Christianity Compared with the Evidences of Spiritualism."

#### ALL SORTS OF PARAGRAPHS.

Boston has been enlivened this week by the presence of many prominent Spiritualists from difing the people of Dunedin on "Spiritualism, or the unable to give our readers a complete report of

Too BAD.—The poor clergy seem to be left helpless. First they had Mr. Snith (not the Chancel lor) attacking them, or rather defending himself and butting them, and then came numerous correspondents "Orthodox" and heterodox, and last fall mean Casnal Notes, or "O." in the "Timos" Sawyer, of Grantville; P. O. Sparrow, of Medical mean Casnal Notes, or "O." in the "Timos"

accommodations at her justly named "Spiritual STARTLING.—The "Scotsman" commences an article entitled "Pastors and Children" with the following sentences: "Things, we are sorry to say, never looked worse in our remembrance than to guests.

> Amesbury, Mass., one of the most thriving busi ness towns in the Commonwealth, is without a constabulary force, which fact causes much uneasiness among the citizens. Unsafe economy! This is the place where a religious society generously advanced the salary of its pastor two hundred dollars, and then increased the rent of the parsonage two hundred!

Last Sunday was an extremely hot day, the thermometer at Hampton Beach standing at 98° in the shade.

THE LATEST EMBEZZLEMENT. - The Post Office clerk who was detected stealing letters from the mails on Sunday last was arraigned before Commissioner Hallett, on Monday forenoon. but the examination was postponed, until to-day, in order to give the accused an opportunity to procure counsel. The principal losers by the clerk's dishonesty, so far as reported, are Moses A. Dow, of Waverly Magazine; John Bent, Cornhill; II. L. Hastings, publisher, Lindall street, and James R. Elliot, Bromfield street. Letters to all these gentlemen were found in the clerk's possession when he was arrested.

An esteemed correspondent says: "The Banner presents a very pleasing appearance in its new dress, and its larger type-will be\_read with greater ease and comfort, although we shall have less reading matter. Perhaps the time is not far distant when you will have to give us triple and quadruple sheets, after the N. Y. Herald fash-Just what we are anxious to do, when liberal-minded and liberal-pocketed gentlemen in our ranks are spiritualized enough to aid us pecuniarily.

care of this office.

Lyman C. Howe has changed his residence from Fredonia, N. T., to Waukegan, Lake-Co., Ill., which will be his changed his residence from still, and it will die of itself.—Crabbe.

#### New Publications.

THE AMERICAN ODD FELLOW for September presents a table of contents at once of general in-terest and high literary merit. Articles, illustrated and otherwise, are contained in its pages, which will richly repay perusal. Published by the A. O F. Association, No. 37 Park Row, New York.

ORPHEUS, for September.-G. D. Russell & Co. 126 Tremont street, Boston, Mass., offers the reader much information concerning affairs in the musical world, and a song by W. H. J. Graham.

THE NEW HAMPSHIRE JOURNAL OF MUSIC-I. S. Whitney, 866 Elm street, Manchester, N. H. gives for its September number a song by C. A. White, and a plentiful supply of general reading

THE HERALD OF HEALTH-Wood & Holbrook, 13 and 15 Laight street, N. Y .- is out for Septemher. This fournal-devoted to the culture of higher type of manhood, physical, intellectual and moral-has many taking sketches and much good advice, together with illustrations peculiar to its profession. Among other points considered is the query, "Shall girls study medicine?"

MERRY'S MUSEUM, for September-Horace B. Fuller, 14 Bromfield street, Boston - continues Charles Barnard's graphic story, "The Fog Bell," which is alone worth the price of the magazine, and contains other pleasing articles in prose and verse, together with choice pictures, enigmas, etc., etc., for the entertainment of its young readers.

Received: THE VOICE OF PEACE-Official Organ of the Universal Peace Union-for September. J. & Z. C. Whipple, publishers, Mystic

BRIGGS & BROS. (Rochester, N. Y.,) ILLUS-TRATED AND DESCRIPTIVE CATALOGUE OF HAT dy Bulbous Flowering Plants, for the Fall of 1872

#### 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 reforms elucidated by some of the best minds of the day. The next course of lectures will commence Sunday afternoon, Oct. 6th, by a discourse from Miss Lizzie Doten. She will be followed by Wiltiam Denton and others in succession, until the close of May. A quartette of choice singers will add 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 Wm. Rose, M. D., has removed from Louisville, 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 to the subscription paper or buy a season ticket. 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.

#### [Spirit Message.] Kate Harrington.

I'm dead at last! Glad of it! Yes-dead! saw too much of the rough side of this life. I did saw too much of the rough side of this life. I all n't want to stay here any longer. I tried four times to kill myself before I succeeded. I am dead now, My body lies in Donovan's alley, New York, I'm glad to get out of it. I came here as quick as I could. [When did you leaye the body?] Left it this morning. I did n't know anything after yestlerday afternoon, but folks here say I left this

morning.

I got two ounces of laudanum, and drank the morning.
I got two ounces of laudanum, and drank the I got two ounces of laudanum, and drank the whole. [What was the trouble with you? Did n't whole. [What was the trouble with you? Did n't get out I got in a bad way of living, and could n't get out I got in a bad way of living, and could n't I was feed into It, to begin with. I was for it. I was kicked into It, to begin with told me I a medium, and some of my spirit friends told me I a medium, and some of my spirit friends told me I never should get out of it. "Then." says I. "I'll never should get out of it. "Then." says I. "I'll never should get out of it. "Then was n't a chance for me here, I might as well get out of it. Now what sends me back here so soon is to bring a message to little Moli Wallace. She will be looking for it. She knows I will come. I want

her to know it's all right with me, and that I'll do everything I can to belp her, and she must n't take the step I did—not till I tell her to. If I tell her to, she ill be pretty sure there's no other way. Wait till I tell her to. She'll be looking for my message. Tell her to cheer up. Get out of that place as soon as she can, even if she don't get into any better; make a change.

They've got to bury my body! I'm glad of it! Could n't do anything for me when I was in it—got to take care of that now. Glad of it! How

old were you? Twenty-nine—most thirty. Have I told you who I was? [No.] Well, Mol knows me. Kate Harrington. It aint my real name. Don't mean to give it. I've got a mother living, and she don't know anything about how I lived. So I am Kate Harrington. Understand? [Yes.] All right then. Good-by to you. They are taking out my body, and it makes me uneasy. Good-by. Sept. 10.

#### Spiritualist Lectures and Lyceums.

MERTINGS IN BOSTON,—Masic Hall,—Free admission. The SIAth Serfesof Lectures on the Splittual Philosophy will commence in the above-named elegant and spacious Hall, Sanday offerhoot, Oct. 6th, at \$25 precisely, and continue overption of the statement of the statement of the special spec

ember.
or. A. Andrew Hall, corner Channey and Escr. streets. - Lec-by Mrs. S. A. Floyd, at 22; and 75; p. M. The audience leged to ask any proper questions on spirituality. Ex-nt quartette singing. Public invited.

Hampshire Hall, 538 Washington Street.—The Children's Progressive Lyceum, which formerly met in Eliot Hall, will for the present hold its cossions in Hampshite Hall, corner of Washington and Kuceland streets, at 10½ o'clock. M. T. Dole,

Temple Hall, 18 Hogiston street.—The Children's Lyceum meets every Sunday at 1 P. M.

Boston — Hampshire Hall.—Services of an in-teresting and profitable character were conducted by the Children's Progressive Lyceum at this place on Sunday morning, September 8th.

place on Sunday morning, September 8th.

John A. Andrew Hall. — Two interesting and well-attended services were held at this place on Sunday, September 8th, by Mrs. S. A. Floyd—her afternoon discourse being founded upon the text: "I am the Resurrection and the Life." In this, she endeavored to establish the fact that each one must by individual effort become his for her) own resurrector and saviour. In the evening she answered the query often asked by the church crities; "If your Philosophy is true, of what benefit is it to Man?" Many questions were satisfactorily answered by the multium at both sessions. torily answered by the medium at both sessions. Good singing by an excellent quartette.

SALEM.-Henry M. Robinson, 4 Andover street, Secretary of the Society of Spiritualists at this place, gives notice that the meetings under its anspices will commence or the first Sunday of October—Dr. H. P. Fairfield, of Ancora, N. J. being the speaker for the month. He will be followed, during the month of November, by Mrs. Juliette Yeaw. The meetings will be continued free, should the contributions warrant the step.

Town State Association of Spiritualists
Will hold their fourth Annual Convention at Des Moines
communiting Friday, October 4th, at \$150 clock A.M., and continne three days. E. V. Wilson, Warren Chase and others will address the Convention. All are invited.
C. Benbow, President, Midland, Hardin Co.
EDWIN CATE, Secretary, Anita, Cass Co., Inca.

#### Married:

By Rev. F. Page, August 18th, Joseph W. Atwood, of Sho nam, Vt., to S. Frances Page, of No. Charlestown, N. H.

#### Spiritual and Miscellaneous Periodicals for Sale at this Office:

THE WESTERN STAR. Published in Boston. Price 25 ets.
THE LONDON SPIRITIAL MAGAZINE. Price 30 cents.
HUMAN NATURE: A Manthly-Journal of Zolstle Science
and Intelligence. Published in Landon. Price 25 cents.
THE RELIGIO-PHILOSOPHICAL JOURNAL! Devoted to
Spiritialism. Published in Chicago, III. Price 8 cents.
THE HEILALD OF HEALTH AND JOURNAL OF PHYSICAL
CULTURE: Published in New York. Price 20 cents.

#### RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first, and fifteen cents for every subsequent in

MINION, each insection. BUSINESS CARDS. Thirty cents per line Payment in all cases in advance.

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

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

### SPECIAL NOTICES.

CHARLES H. FOSTER, TEST MEDIUM, No. 16

Dr. Slade, Clairvoyant, is now located at 210 West 43d street, New York. tf-Jy6.

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.

J. V. MANSFIELD, TEST MEDIUM, answers scaled letters, at 361 Sixth av., New York, Terms, \$5 and four 3-cent stamps. Register all letters.

SEALED LETTERS ANSWERED by R. W. Flint, 34 Clinton place, New York. Terms \$2 and three stamps. Money refunded when not answered.

SPIRIT COMMUNICATIONS by sealed letter, \$1 and four stamps. Address, M. K. CASSIEN Newark, N. J. 6w\*.Aut7.

MRS. NELLIE M. FLINT, Developing Medium, 34 Clinton place, New York. Hours from 10 A. M. 4w.S7.

A COMPETENT PHYSICIAN.—The best and most efficient healer in Boston is Dr. J. T. Gilman Pike. efficient healer in Boston is 111, 3, 2, 2, 2000 and 110 compounds his own medicines, is a measure-lizer, skillfully applies the electro-magnetic battery when required, administers medicines to his patients with his own bands, has had forty years' experience as a physician, and cures nine out of experience as a physician, and cures nine out of every ten of his patients. His office is in the Pa-vilion, 57 Tremont street, Room C. Au31.

#### BUSINESS CARDS.

THE AUTUMN. The Autumn has returned once more,

The leaves begin to fade. The Farmer now his grain doth store, Which Summer suns have made;

Which Summer sams have made;
Thousands who we in the country been
Are found again at home.
To tell of what they we heard and seen
While they abroad did roam.
FENSO, who "CLOTHES" so many Boys,
With Coat, Pants, Vest, Inta and Shoes complete,
To "CLOTHE" then, still his time employs,
Corner of heach and Washington street.

Best and Oldest Family Medicine. — Sanford's Liver Integorator.—A purely Vegetable Cathartic and Jonic— for Dyspepsla, Constituation, behilly, Sick-Headarche, Billions Attacks, and all Derangements of Liver, Stomach and Bowels, Ask your druggist for it. Herare of imitations.

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At No. 419 Kearney street (up stairs), may be found on sale the BANNEROY LIGHT, and a general variety of style-light that that that Reform Books, at Eastern prices, Also Adams & Co.'s Golden Penis, Planchettes, Also Adams & Positive and Negative Powders, Orton's Anti-Tohneco Preparations, Br. Storer's Nutritive Compound, etc. Catalogues and Circulars malled free. CH. Remittances in U. S. currency and postage stamps received at par. Address, HERMAN SNOW, P. O. box 117, San Francisco, Cal., LIBERAL, SPIRITUAL AND REFORM BOOKSTORE.

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D. H. Philadelphia, Pa., keeps constantly for 24 North lith street. Philadelphia, Pa., keeps constantly for 24 North lith street. And a general assortment of sale the Bannen of LIBERAL, Booke, Pasale the Bannen of LIBER Positive and Negative Herry and Family street. Spence's Compound. Also, Library and Family of Spiritual Books.

RICHARD ROBERTM.

D. M. DEWICY, Bookseller, Arcade Hall, Rochester, N. V., keeps for sale the Spfrittunt and Rothern Works published by William White & Co. Give him a call.

M. A. GRANT & CO., 383 Larimer street, Denver, Col., keep for sale a supply of the Sixtett unit unit Reference, Roodies published by William White & Co. Also the BANNER OF LIGHT.

J. BURNS, Progressive Library, No. 15 Southampton Row, Bloomsbury Square, Holborn, W. C., London, Eng., keeps for sale the BANNER OF LIGHT and other September 1 Partitlets.

AUSTRALIAN DEPOT

For LABORAL AND DEPOUL For the BANNER OF LIGHT.

W. 11. TELLERY.

No. 26 Russell street, Melbourne, Australia, has for sale all the works on Sale-Harallson. LIBERAL AND REFORM WORKS, published by William White & Co., Boston, U. S., may at all times be found there.

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THE Treatment of Cancers and Tumors a speciality. Also from whatever cause, successfully treated. Reneral debility. PALMER'S ESCULAPIAN MAGNETIC REMEDIES."

which are magnetized and compounded with special reference to their action and effect upon the special reference to their action and effect upon the special reference to their action and effect upon the special reference to their action and effect upon the special reference to their action and effect upon the special reference to their special respective.

1. \*\*A PALMER\*\*, Magnetizer\*\*, Send for Circular.\*\*

MRS. DR. JULIA B. DICKINSON,

The Well-known chairvoyant and Magnetic Healer,

A FTER a successful traveling practice of six years in the Eastern, Western and Southern States, has heated in Boston. Cures all curable diseases. Constitutions free on Eridays, of the No. a Beach street.

WANTED.

A MIDDLE AGED WOMAN, to assist in a family of two adults, in Medford. Apply to J. W. HYDE, It Bromheld street, Boston. IW- Sept. 21. Held street, Boston.

CF EORGE DUTTON, M. D., Psychometric Physician. Hours from 2 to 4 P. M. Office 69 Essex street, 3w. Sept. 21.

MRS. F. C. DEXTER, Clairvoyant, Business Sept. 21.—13w\*

## SPIRIT PHOTOGRAPHS W. H. MUMLER.

INFORMATION how to proceed by those destring a ple-ture, without being present, and a beautiful specimen sent to any part of the world on receipt of 25 cents. Sept. 14.—Isiwe 170 West Springfield street, Boston, Mass,

#### LOVE'S GUIDE; THE TRUE WOMAN'S OWN BOOK.

CONTAINING Facts and Suggestions upon the Personation and Improveme of Personal Beauty: The True object of Marriage: The Bearing of Beautiful Children The Relation of the Bearing of Reautiful Children The Relation of the Personality Marriage Iv; and Medical Counsel for the Priventon of Ins-ease and Recovery of Health,

By GEORGE DUTTON, A.M., M. D. Roston, & Essex treet. Author of a "Hygienic Manual," and Professor of Street. Author of a "Hyglenic Manual," and Professor of Physiology Price 50 cents, postage 2 cents. For sale wholesale and retail by WM, WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 188 Washington arrect Justin-Mass.

#### DISCUSSION ON THE PHENOMENON OF

## MODERN SPIRITUALISM

BETWEEN DR. J. G. FISH AND T. H. DUNN.

PROPOSITION.

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## Message Department.

Exert Message in this Department of the Banner of Light we claim was spoken by the Spirit whose name it bears through the instrumentality of MRS. J. H. CONANT.

while in an abnorm d con lilion called the trance. These Messness in licate that spirits carry with them the characteristics of their earth-life to that beyond - whether for 2004 or evil. But those who leave the earth-sphere in an undeveloped state, eventually progress into a higher condition. We ask the reader to receive no dostrine put forth by spirits in these columns that does not comport with his or her reason. All express as mach of truth as they perceive -no more.

#### The Banner of Light Free Circles.

These Circles are held at No. 458 WASHINGTON TUESDAY and THURSDAY AFTERNOONS. The ircle Room will be open for visitors at two o'clock! services commence at, precisely three o'clock, after which time no one will be admitted. Seats reserved for strangers. Donations solicited: Mas, Coxxx r receives no visitors on Mondays, Tuesdays, Wednesdays of Thursdays, until after six o'clock v. M. She gives no private sittings.

are solicited. The questions answered at these Scances are often propounded by individuals among the audience. Those read to the controlling intelligence by the chairman, are sent in by correspond-

SEATED LETTERS -Visitors at our Free Circles have the privilege of placing scaled letters on the Colle for answer by the spirits. First, write one or two proper questions, addressing the spirit questioned by his or her full name; then put them In an envelope, sear it, an I write your own ad-dress on the envelope. At the close of the seance the Chairman will return the letter to the writer. . It should be distinctly understood that the an-swers to questions propounded by writers must necessarily be brief, the spirit addressed always writing its answer or answers' upon the envelope containing the question or questions.; Questioners spould not place letters for answer upon our circle table expecting lengthy replies, otherwise they will be disappointed.

#### Invocation.

Thou Great Spirit, who abideth here and everywhere, we would worship and adore thee with the fullness of our being; and if we fail, it is because we are ignorant; therefore, Great Spirit, give us wisdom. We seek to ever abide in the similaht of thy truth. If thou findest us in the shadow, it is because we cannot see the smilight-it is because we gree blinded to thy, truth; therefore give us sight. We praise thee, on Great Spirit, for the gift of churches, Heathen and Christian: for both have gathered unto themselves something of truth, and have shed out upon the multitude something of light, something of love. Though there has been a mixture of error, yet there has been something of Truth gand for this we thank thee. And, Great Spirit, we thank thee for this place. Like a fountain in the desert, if wells and sphikles in they doubt after that, it is their own fault, and not levery kind; it takes the whole. the studight of love and truth, and beekons weary wanderers here; that they may be refreshed and come mearer to theer. For those great souls that thousdidst inspire to organize this place, we thank thee; and for their coadjutors in mortal life we thank thre-they who have taken up the sword of truth against error, and, in spite of all persecution, have gone steadily forward in their way. Having heard the voice of the Spirit, they have obeyed it, like the prophet of old, and have come nearer-to-heaven-hearer-to, thee, and have shed from this place bright scintillations of spiritual truth that have reached all lands and blessed many thousand souls. We thank thee, Great Spirit for the gift of beauty, that appeals to our love of the beautiful; for the flowers freferring to a bouquet upon the tablel, with their beautiful forms, their sweet breath and their precious colors. Thou, the Artist of Nature, both painted them; thou, the Great Architect, liath builded their forms, and made the earth a Garden of Eden, a fit habitation for the soul to dwell in during its pilgringge with matter. Mighty Spirit, receive the homage of these thy children. It cometh to thee in varied forms; accept it; and bless us, each and

#### Questions and Answers.

CONTROLLING SPIRIT.-If the Chairman has questions. I will answer them.

Ques.-(From a correspondent.) Does a disbelief in the natural immortality of the soul of man, as his birth-gift, imply, of necessity, that he is foreyer debarred from a; future life, if there is

Ans. - No; the belief or disbelief in immortality cannot affect the soul, so far as its immortality is concerned. If can gather to the soul shadows of doubt and uncertainty, that will make for it a hell in its surroundings; but that is all that it can do.

Q .- It is the opinion of some that there is a celestial world, bearing the same relation to the spirit-world as that does to the material world. and that, after a soul has passed through as many re-incarnations from the spirit-world to the material as possible, it will ascend to the celestial and pass through other re-incarnations from that to the spirif-world. Can you give us any light upon this subject?

A .- The terms you make use of, in conveying ideas from one mind to another, are so ambiguous. it is almost impossible, to give you any absolutely correct idea concerning these spiritual points that you are so little acquainted with; but no doubt your spiritual philosophy has taught you-for I believe it has the masses—that there are successive degrees of development of mind as of matter, and of matter as of mind, ranging from the lower, or basic, to the higher, or celestial. These degrees may be called spiritual or celestial degrees, as you please; but, after all, they are only successive states of happiness, of intelligence, of progress, You ascend mountain after mountain of wisdom. love and progress, and still throughout eternity you will travel on. That is the belief and the experience of all spirits with whom I am conversant.

Q.—Can a soul in the celestial world impress an idea upon the brain of a soul in the material world without using a soul in the spirit-world as a me-

A.—Our interrogator has used the terms "spirit" and "celestial" in the wrong place; just as though spirit did not enter the celestial world; as though the celestial world was not a spiritual world. Spirits of an advanced order of intelligence are obliged to use, sometimes, many media in spiritlife in reaching the media of earth-life; but, under some circumstances or conditions, they are able to come into direct communication with an earthly medium. Spirits from the celestial life acted upon and communicated through the medium Jesus, acted upon and communicated through the medium Swedenborg, acted upon and communicated through the medium Confucius; but these and others may be reckoned the exceptions, not the

Q.-(From the audience.) Is there to be a Saviour of the people, in this time of modern Spiritualism, to be presented to the world?

A .- You are all saviours, every one of you. Laxou are to save yourselves, and redeem your earth from all error. That is your business. You are to seek for no other Saviour; for if you do, you seek in vain. •

mortal?

the luman form?

Q.  $\pm \Delta re$  animals ever mediumistic ?  $^{*}$ A.—Always.

Q .- Are they influenced by the spirits of men, or by the spirits of animals?

A .-- By both, and by those who are in this life.

Q.—Do the spirits of animals that have passed over, return and influence their kind?

A .- Yes, they do, and become re-incarnated again and again, as humans do.

#### Lucy Ann Pettis.

them?1 1 do n't have anything to do about it, ed me, but I did n't know anything about it. only I know they are coming, and so I am pretty auxious. I do n't want mother to feel too bad. for you know we'll wait for her, and we'll all be ever so glad when she comes. | Quite hard for her to lose three of you at once. | Yes, sir, I know it is awful; but she will. They are awful sick now, and they are going to die. They do n't think they are, because the doctor has told her he thinks he can save them; but he can't. I wanted to come here to learn how to come, so I can get strong. I am going home now. I expect Jennie will come to-night. I want to help her, so I come May 13. here first.

#### Addison Cheswell.

I have a father, and brother who are anxious to be informed concerning this spiritual philosophy, and they want to know what they shall do to inform themselves; so I have been looking round to see what they had better do. My brother is in Now, let my brother shul for my father, if they are really desirous of the truth, and let them go to the medium Slade. Lwill come and talk with them there, and they shall know who I am. If mine. Addison Cheswell, to Daniel and William Cheswell.

#### Edwin M. Stanton.

I am not used to fencing in the dark, so I hardism, if he shall get paid for doing it. That depends upon what he will consider as pay. If talking to an old friend that he considers dead, dead. face to face, will pay him, he will get paid. If he wants anything more than that, I am afraid he to his entire satisfaction; I ask that he shall pay me for the trouble that I have taken in coming here; and in this way-by writing an account of what he has seen, and what he has heard, and attaching I is name to the document. That is my fee. Edwin M. Stanton. May 13.

Tell mother Live come. My name was Annie Curtis. I was nine years old. I was colored. Mother told me to come here, and tell her all her I'll do everything I can to make her happy, else, And so when the waters closed over our

can, She knows that will be a grand thing. go without her supper all of the time to get it- home on board my shin." to get the Banner. Then, when she did n't see my name, she cried, and felt awfully. I 've tried bodies were, but you are here, all of your entire to come, but, you see, I could n't, I could n't | crew and passengers, on board my ship—all safe," speak well, because I had inflammation of the "Where are you bound?" said I. "I am bound lungs. I could n't speak before I died. I had to to a port of peace, to a harbor of safety.". learn a good deal before I could come, but I am

May 13. nice, now. Scance conducted by Rahmohun Roy; letters answered by "Vashti."

#### Invocation.

May the kingdom of heaven come so near us his hour that we may bathe, the wings of our aspirations in its clear waters, and soar onward to higher and grander things. May the sunlight of that heaven pierce the darkness of doubt and superstition and fear, and bid the bats and owls depart to admit the incoming day. We pray thee, oli, our Father and our Mother God, that the lips of every medium in the land may be atlame with the great truths that are struggling for birth into the consciousness of this mortal life. And we ask that strong, ministering angels may be specially near unto our brother. Henry Ward Beecher, whose heart is so full of truth which his lips refuse to utter. Great God, have mercy upon him, and send strong angels to his aid, who shall force him to do thy work and thy whole work; and then bless him, oh, our Father and our Mother, according unto his work for thee and humanity. We ask for those who mourn, that the Comforter may come unto them; for those who sit in the valley and shadow of poverty, that they may know that they are safe in thy hands, and that there is compensation, in the world to come, for all their priour praises this hour and forever. Amen. May 14.

#### Question and Answer.

QUES .- (From the audience. Why do Spiritualists disapprove of the sacrament of the Lord's

Ans.—Because they have learned that Christians have failed to understand what Christ meant when he inaugurated the "Lord's Supper;" because it has come to be a farce, a vain ceremonial, the First Vermont Cavalry. I was in my twentythat means simply nothing to nine out of every second year. I left a mother, and two younger ten who partake of it once in every month. As a brothers, and I suppose they'd like to know whereteacher would say to a pupil: "You are making abouts I am. They know how I was killed, and

Q.-By what law does the spirit control the use of a word or an act or a ceremonial which you do not understand." Now if this beautiful cere-A .- By the universal law of the superiority of mony was understood, and all could feel its value, spirit to matter. It is exhibited in the flower; it it would be a different thing; but, as they do not. is exhibited in the tree, in the animal, in the the Spiritualist discountenances B, altogether, water, in the sunlight -- in everything. Without | Most of them doubtless would say it did not amount spirit, matter would be inert; and without matter, to anything, anyway; but they, upon this point, spirit would be without the power of expression, are quite as ignorant as their fellows who do bespirit, then, being superior to matter, all matter lieve in it. Christ, knowing by his clear clairvoybecomes a medium for spirit. These human bod-lant powers that the hour was at hand when he ies, being microcosms of the universe, are the best should be separated from his friends—those he mediums. The highest type of mediumship is in loved-when death had claimed his body, and he had come under the action of a higher spiritual law, feeling, at that moment, all the fullness of that love, that friendship that ever burned (so the lanyway. (Didn't you believe what you were record of his life said) in his heart, had desired that his friendse should not forget him, that they should remember him, that they should, from time Your domestic animals being largely imbued with to time, come together among themselves and paryour magnetic life, are more mediumistic than take of such as they might have at hand, in memyour wild animals, and yet the wild animals are ory of him. It was simply a calling of one loving mediums. Everything, from the grain of sand heart to others, for continued love and rememunder your feet to the human body, is a medium brance; and if it were perpetuated in this age in that sense, it would be of use, productive of the highest good; but as it is, it is a vain ceremonial. May 14.

#### Elizabeth Stone.

I am Efizabeth Stone, I am from Blue Hill, Maine. I want to reach my children if I can. I I died of searlet fever. I lived in Auburn, N. Y. have one in Boston. I want them to know that was eight years old. My name - Lucy Ann this Spiritualism is a truth, and that all the wind pettis. I have been gone five days. Jennie and of opposition that may blow against it cannot put George are sick, and they will both die. I am it out. It is the candle of the Lord, and it will waiting for them. I hope mother won't feel too shine, in spite of overything. I was a Methodist bad, because she can get along alone better than when I was here. I do n't know as I should have I can without them. ICan't you leave one of accepted this beautiful truth, if it had been offer-May 14.

#### Capt. Wilmot Seiders.

I do not know that I can say anything that will add a single feather's weight to the enormous of testimony that has already been received in favor of this great spiritual tidal wave, that seems destined now to flood everything, and to become more of a reality than the old falle of Noah's flood ever was; for while that only flooded a few acres of God's soil, this Spiritualism-if we mistake not-is destined to flood the whole world, and to create out of it the new heaven and the new earth, prophesied of by ancient seers.

I am no preacher, nothing but a sea-dog; yet the experience I have had during the twenty odd years I have been in the spirit-world has led me to know that this spiritual fide that now ebbs and flows with such certainty, is a fixed fact, and they who ride highest upon its crested waves will catch New York City. My father is in Philadelphia | the grandest truths, and they who try to shirk it and to shrink from it will get submerged; there's no help for them. They had better come into the ark of truth; it's better than old Noah's ark ever was. It takes within its walls more than two of

My friends-those of them who are left here on the earth, I understand-desire to know how, exactly how I stepped out of this life. They never knew, so they say, Well, T was from New York, had left freight and plassengers at Haly know how to proceed, except I proceed in this vana, and was bound for Pensacola, when I way, to say that one who was my friend on earth, was overtaken by one of those storms that are pewho occupied a fair position in your government- cultar to that coast at certain seasons of the year. al affairs, wishes to know if he takes the trouble Instead of being able to keep the open sea, I was to go to Moravia, N. Y., to investigate Spiritual- driven on to a coral reef, and foundered. All hands perished, every one. Just as we were going down I saw what seemed to me to be a phantom ship in the air. This phantom ship seemed to be halling us; the commander seemed to be telling us we were safe. This phantom ship proved to be will get disappointed. If he goes and gets paid a spiritual ship that was cruising there, and when ours foundered it took us on board.

Now, this is a strange story to tell, but, my God! it is a true one. It was just the condition of life that was necessary for us, and so we were ushered into the spirit-world in just that way.

I think there were some four besides myself ho saw this ship, and were so absorbed in the contemplation of it that they missed the fear of death. I did, and they have told me since that they did.

My wife was on board with me, and told me about how I lived. I live nice. I live got beauti- that she never stopped to think of the danger we ful things; I have got a beautiful doll; and got were in, for she was in such an ecstatic state; connice things. I am as good as anybody now, templating this ship and the beautiful forms it Tell mother, she'd ought to be glad I went. Tell contained, she had no room to think of anything and Till stop father's drinking. I can, I think I ship and we went down, our spirits rose and were taken on board this ship, and we were welcomed Pather's a barber. Mother has cried so, every there by an old sea cantaln I had known on earthtime she is got the Banner, because she did utisee I had known him when a boy. He says to me, my name. [She'll see it soon.] She says she'd "Wilmot, I am glad to welcome you. Welcome

I said, "We are drowned," "No, no; your

I found that ship just as much of a reality as my own ever had been. I walked her decks as I walked my own. I scarcely realized the change until my friends on earth were apprised of my disaster, and their sorrow for me recalled me to my true condition. And then I experienced for a brief time what might be called grief, or a reflection of their grief. So, you see, my death was rather a pleasurable one, and I only hope-that those who remain of our family may find the change as easy and as beautiful as I did. Capt, Wilmot Selders, to his sisters, who remain here. May 14.

#### Teddy.

I haven't been here, Massa White, for a long time. I never was in this place before to speak; but I used to come to Massa Berry, when he was here. He always had a good word for Teddy-always help him along.

Well, Massa, I come to-day to send just a little word to Missie Lucy-poor missis, she's troubled. Her name is Smith-her other name. She's troubled. I used to be her slave—her boy. She's come North. She lost all she had South, and she's come North. She spect when she come here she's going to get some Western land, what the old massa had. She speet she's going to sell it, get some money for it. She can't sell it, massa, so she's in trouble about it-aint got much money. She wish the Lord would take her. Now, Massa White, she vations in this life. May the truths that are being was pretty good to me, and I want to send her a scattered broadcast throughout the earth come in little comfort, if I can. She believes in these things. such fullness that every son and daughter unto Yes, massa, she believes in these things. I want whom they come shall be able to see them and to to tell her that she'll sell that land. She'll get a understand them, and to make good use of them. good price for it, and she'll have something, too, And unto thee, oh, Spirit, perfect and holy, be all from her land in South Carolina. She thinks it's all gone, but it is n't. She'll have something from that, and she'll be better off 'fore another year. Old massa here knows that, and he tells me about it. Now, massa, I am Teddy; that's all the name I got, massa. I want to send a letter to Miss Luev Smith—she read your paper, she get it. May 14.

#### Abel Hook.

I am Abel Hook, sir. I went from Vermont in as it would be impossible for me to describe by

did n't have-much fear. I kind of thought it would i be all right. The first one I saw was my father. He told me he was glad I had come to him for his sake, but he was sorry for my mother's sake,

I don't like to tell her—but it's true—that all she used to teach me about the other life is a humbug, every bit of it. I don't doubt but what I he believed it—indeed, I know she did, but there aint a word of truth in it, and the sooner she gets out of that belief, the better it will be for her. If I had been anyways strongly inclined to religious things, I should have been wofully disappointed munly lives are recommending Spiritualism. when I got here, but I did n't take to 'em much. taught?LI do n't know whether I believed or not. did n't-trouble myself much about it, anyway, so when I come to see how things were, I said the olks were all mistaken, but I'm all right anyway. If I'd made up my mind pretty strong that things were going to be just thus and so-as I know she has, I should have been awfully disappointed, for you know when people get their mind set upon a thing and don't find it just as they expected, even if it's a great deal better, they wouldn't be very well satisfied.

I want mother to change round and make a flank movement to get into heaven. Now, she's plodding along in what she calls the straight and narrow way. Turn out, mother, turn out of it. Just flank the devil. He's in that straight and narrow way. Yes, he is. You just out-general him and get into heaven before he is aware of it. You can get into heaven, here, if you have a mind to. (Will your mother get your message? Yes, sir, There's Spiritualist in town that has the paper—so father says—and he'll be sure to poke it under her nose as soon as he sees my name. So I'm all right, you see. I'll take occasion to thank him now, beforehand. I know he'll do it. Father says that's what he'll be glad to do. I am from Woodstock, Vt. Good-day, sir. May 14.

Seance conducted by Theodore Parker; letters nswered by "Vashti."

#### MESSAGES TO BE PUBLISHED.

Thursday, May 16.—Invocation; Questions and Answers; Affred Huger, of Charleston, S. U.; John Stnart; Annie irier, of Germantown, Penn., to her mother; Col. Thomas

Grier, of Germantown, Penn., to her mother; co., Anomay, Manday, May 20.—Invocation; Questions and Answers; Monday, May 20.—Invocation; Guestions and Answers; Cary Nons of Montreal; Manmile, to Mrs. Elizabeth Car-Gray Nons of Montreal; Manmile, to Mrs. Elizabeth Car-Gray Nons of Montreal; Dr. Sydney Doane, to Mrs. William ter, of Drinswick, Gil; Dr. Sydney Doane, to Mrs. William ter, of Drinswick, Gil; Dr. Sydney Doane, to Mrs. William ter, of New York vocation; Questions and Answers; Torsday, May 21.—Two vocation; Operators; John Sprother to his family; Tom Silney, of Galvestob, Texas, to his brother to his family; Tom Silney, of Galvestob, Texas, to his brother and number.

Minnie Charles, May 21—Tanier; Dayston, Texas, to his brother to his family; Fom Sholey, of Galveston, Texas, to his brother to his family; Fom Sholey, of Galveston, Questions and Ariswers; and partner.

Tourishing, May 22—Thyocatton; Questions and Answers; Deborah Mey, of Entot, Me; Mary Jane Phillips, of Boston, Lory Sanie Alexander; of Fall River, Mass, to her mother; Manday, May 25—Invocation; Questions and Answers; Margaret Burke, Of Yarmouth, N. 6, to her son James; Joseph Westeott, of Littleton, N. H.; Lucy Harris, of Moston, soph Westeott, of Littleton, N. H.; Lucy Harris, of Moston, to her mother; Capt. John Edges, to Capt. Harvey Thomas.

Tansalom, May 28. Trenton, N. J., to his mother; L. Judd Farder, Dandel Staples, of Exeter, N. H., to his mother; L. Judd Farder, Dandel Staples, of Exeter, N. H., to his family; Annie Henderson, to her mother.

Monday, Jame 3.—Invocation; Questions and Answers; Alice Carter, of Murray Hill, N. 7, to her mother; Thomas Bennett, of Boston; James Dugan, of Boston, to his brother.

Tiesland, Jame 4.—Invocation; Questions, and Answers; Milled Topics (Hy Carter) for Samilied Topics (Hy Carter)

Connected by Derby; Henry of Branch Answers and friends.

Abijah White; Walter Montgomery, to his friends; Elizabeth Corning, to her son Samuel, of Londonderry, N. H.; Charles Draper; James Sanisbury, of Boston, and Answers, Thursday, Jane 13.—Invocation; Ellen Corsens, and Answers, Thursday, Jane 13.—Invocation; Ellen Corsession, and Answers, and the property of Boston, to her brother and abster; the Corner of Grandeller, and Answers, of Mark Harney, of Galveston, Terming, John Sampen, of Briston, to her brother and abster; the H. H. John Sampen, of Briston, to her brother and abster; the H. H. John Sampen, of Briston, Sam, Rey Sons, Sons, to his father; by Elec Carter, of Cambridge, the Answers, Sam, Rey Sons, Charles Walkins, to Ben Handell, Comfort Tarked Marks and Charles and Cambridge, the Charles and Charles and Cambridge, the Charles and Charles and Cambridge, the Charles and Charles a

27, 44 107, of Bath, Me.
Thursday, Jone 27.—Hiwocation; Achsa Sprague, to friends
Whislor, Vt.:-Willie Phillips, of Hartford, Conn.; Edward
Buddey, of Boston; John Stevens, of Dublin, Ireland, to
s brother in this country; Archbishop Darboy, to friends in

nis brother in this country; Archdishop Darboy, to Friends in Parls.

Minday, Sept. 2.—Luvocation; Questions and Answers; Dr. Moriarty; Dennis Flynn, of Buston; Ninda Adams, to her mother; Christopher Lothrop, of Providence, R. L., to his brother; Jennic Johnsch, N. H., to her mother; John Edston, of Bridgeward, N. H., to her mother; John Edston, John Sch., Januard, John Sch., Januard, John Sch., Januard, John Sch., Richard Thomas Jus wife, in Eastport, Maine; Phebe Fales, of Kendard, Barnier, Sopi. 5.—Invocation; Questions and Answers; Treslated, Sept. 5.—Invocation; Questions and Answers; Department of Parls of New York (City; Willie Thurston, of Pittsburg, Penn., to of New York City; Willie Thurston, of Pittsburg, Penn., to his mother.

## Banner Correspondence.

#### California.

NAPA.—I. Eggleston writes July 31: Spiritualism in Napa, of late, is quiet, for though we number many believers, we have no lectures, no mediums, no circles. So much the more do I miss the Banner, and now renew my subscription. It gives me words of cheer while my sun is nearing the western horizon. Three-score years have been numbered since the day dawned upon my existence, et time presents no such frightful monster as the rthodox "King of Terrors." Thanks to our reorthodox Aring of Terrors. Thanks to our religion, I do not dread to meet the closing scenes of life. I am to-day, at 60, sound and well. Eight years ago I was far otherwise, for I had an eating cancer (and no one but he who has been in ing cancer (and no one but he who has been in that condition knows what that expresses) upon my face; and my whole body was suffering from injuries received from a "runaway" by a horse. I was then taken under control by some invisible power, which held me as firmly as though lashed by a cord; and at the end of two years my cancer was cured and every other ache and pain left me, and in body and feelings I was as a young man comparatively. I took no advice from any mortal, nor any medicine internally, and very little remedies externally, but yielded implicitly to the influence and direction of my invisible guides, who gave no reason for what was being done, nor who gave no reason for what was being done, nor any light as to what was required to be done in any light as to what was required to be done in the future, except the kind of food I must eat, which was dictated through my own hand, mostly, and often through Mrs. Maria M. King. Not until I was entirely cured of the cancer, and seemingly renewed in every other respect, did this influence renewed in every other respect, did this influence renewed in every other respect, and this influence renewed in every other respect, and seemingly yield to me the control of myself. The cure was masterly and complete. It has been nearly eight years, still I am free from that cancer, with no appearance of return.

I will say, in conclusion, that I am, and will be while I live, under certain restrictions as to exer-

while I live, under certain restrictions as to exercise and food. With these evidences, can I be other than a believer in spirit-power? Mrs. King was here at that time, and can vouch for what I

#### Texas.

COLUMBUS.—Joseph Tinkler writes: "I have een a careful reader of all that has been published on the subject of spiritual manifestations, as far as has fallen under my observation, and I as far as has fallen under my observation, and I confess I have felt much interest in it from the first, and now I believe I am a Spiritualist, and am not backward in confessing it wherever I go, and under all circumstances where I can consistently introduce the subject. I have been a confirmed "infidel" nearly all my life, (I am now in my seventy-third year.) I have been seeking evidence nearly all my life on the subject of a future levistage, but to no satisfaction, until the present existence, but to no satisfaction until the present manifestation. My full conviction, however, is of wery recent date. It affords me consolation such

Pennsylvania. FRANKLIN.—R. S. McCormick, in remitting for a renewal of the Banner, and a donation to Mr.

all about that. When I knew I'd got to die, I J. H. Powell, says: "I called on him last winter did not have much fear. I kind of thought it would and found him and his family miserably poor; he needs help badly. I fear there is nothing people need so much as the cultivation of their hearts by acts of charity. We may cultivate our heads, white practically we daily strengthen our selfishof our nature, until avarice finally becomes our matter. By helping the needy we develop and expand the higher and nobler qualities of our nature. and receive tenfold compensation in the other life

for every good deed.

The ranks of Spiritualism are daily increasing by the conversion of some of our most intelligent and worthy citizens, who by their liberalizing and

#### Massachusetts.

FITCHBURG.—E. L. Paige, under recent date writes: Messrs, Editors—Reading your statement in a late number of the Banner of Light in regard to your pecuniary-condition, has given rise to an impulse in my own mind to make a suggest-ion to your numerous subscribers, and feeling im-pelled to yield to it, I do so. Whether it will be desirable to you, I know not.

The suggestion I wish to make is this: that all those subscribers who are able (there may be a two who are not.) add to the regular subscription price of the Banner, the sum of fifty cents; it is a mere trille, but put ten or fifteen thousand of them together, and there stands a sum that will them together, and there stands a sum that will fully meet the expenses of the free circle room. Why should we not do it? Would not any one of us double the price paid rather than give up the paper? Then why let those who labor so hard to give us such a glorious weekly feast, be pressed in the least in a pecuniary way.? Come to the rescue one and all; let us support the circle room; cast in your mite, and "after many days it will return to you." When per-bers you shall stand mon the shores of the other

haps you shall stand upon the shores of the other life, it may come in the beautiful satisfaction: "I did what I could." Be selfish enough then, to lay by a little in the great spiritual treasury.

To many of us the Banner is our church and our Bible, and supplies all we enjoy in religion. We should have to pay for a seat in any of our fashionable churches more than that amount—to say nothing about the expense of the preaching, head and foreign missions and other indicates. home and foreign missions, and other incidental

nome and overgin missions, and other meadman expenses too numerous to mention.

Now please, all those who have renewed and those who do not renew for six months to come, in fact, all who are able, send along your mite. Do not fail. Let us cheer them in their labors for humanity, remembering we all should be coworkers in our beloved cause.

#### The Lyceum Banner.

The Lyceum Hanner.

Dear Banner—Let me urge upon your readers the necessity of doing all they possibly can to place the Lyceum Banner on a firm financial foundation. Any one with advanced ideas regarding the wants of children can but feel that it just meets their wants, and realize what an auxiliary a good paper is in inculenting right ideas.

I was particularly struck by one event related in the last continued story—"The Tyler Boys"—where the grandmother proposed to leave her where the grandmother proposed to leave her home to them, but they chose to earn their own, and take care of their mother. How different from the ordinary stories, where to become sud-denly wealthy is considered the best of the story. And not only because the paper is so worthy, but we should assist Mrs. Kimball in her earnest and anxious labors for the good of the children, especially when so small a proportion of Spiritualists realize the importance and the necessity of teaching them truths free from religious degans. You probably understand the situation much better that you want to be a superficient of the state of the sta systematic effort made throughout the country in Mrs. L. J. 1101.BROOK. East Mington, Mass.

#### Virginia.

PORTSMOUTH.—Geo. R. Boush writes: I am that the soul is inmortal, and the consequent ability of our loved ones in spirit-life to communicate with mortals, is being most beautifully and successfully demonstrated through the medium successfully demonstrated through the medium. Annie Summers, a native of this city.

Mrs. S. has recently yielded to successfully demonstrate the friends to advertise berself as a tranec and test inclum; and simple justice requires me to say that, in my judgment, she is one of the best mediums that I have met in my experience of fif-

licars well his son; Anno 20.—Invocation; Questions and Answers in the result of this city. Therefore, June 20.—Invocation; Ouestions and Answers in the result of this city. Therefore, June 20.—Invocation; Duestions and Answers in Hostony to his nephews; Ruth Ann Prescott, to bee relibered. John Connelly, of Boston; Tharife games, of Varmouth, N. John Connelly, of Boston; Tharife games, of Varmouth, N. John Connelly, of Gustony and Answers; S., to his mother: 4.—Invocation; Questions and Answers; S., to his mother: 4.—Invocation; Questions and Answers; Andeld's charkson's of Elver, Annie Galway, to her father reduct, the result of the res ing and instructive. Such a medium should be better known outside of the little town of which she is a native, for 1 feel sure that she will be used to satisfy the many hungry souls who are so anxious to receive more light relative to man's destiny, his future home, etc.

#### Connecticut.

A BOOK MUCH NEEDED AMONG SPIRITUALISTS.—H. W. Pinney, writing from Mill Brook, says: A collection of lectures appropriate to funeral occasions—it appears to me—is a book much needed among Spiritualists, especially in places where our speakers are not easily attainable. This need was strongly impressed upon me some years ago, on the occasion of the death of one of my family, and I had hoped, ere this, to have seen such a work forthcoming. On the occasion above referred to—to please the popular prejudice, but not myself or family—I consented to employ the services of an Orthodox minister. Since that time we have entered into a mutual agreement never to do it, or allow it to be done for us again. Ortho-doxy, always distasteful to the true Spiritualist, is especially so on funeral occasions. A book such as I have spoken of would, no doubt, be welcomed everywhere, and meet an extensive sale. Will everywhere, and meet an extensive sale. Some of our numerous writers take hold of it?

#### A Glimpse of Spiritualism Fifty Years Ago.

From H. C. Robinson's Diary, etc., we copy the following from letters of Robert Southey, one of the notable English authors of that day. He says: "I never fear to avow my belief that warnings from the other world are sometimes communicated to us in this, and that as absurd as the stories of apparitions generally are, they are not always false, but that the spirits of the dead have sometimes been permitted to appear. I believe this, because I cannot refuse my assent to the evidence which exists of such things, and to the universal consent of all men who have not learnt to think otherwise. Perhaps you will not despise this as mere superstition, when I say that Kant. the profoundest thinker of modern ages, came by the severest reasoning to the same conclusion. But if these things are, there is a state after death; and if there be a state after death, it is reasonable to presume that such things should be."

Again he says: "I had assured him of my belief in ghosts, and rested upon it as one proof of a future state."

The ghost-world is so fully presenting its reality at the present time, that we do not have to look through a glass darkly and through long vistas of dim religious light, for now the day of the ghosts C. B. P. is at hand.

#### Passed to Spirit-hife: From Cicero, Onondaga Co., N. Y., August 19, John Haskell

ged 84 years and 5 months.

Brother H. was a firm believer in our most glorious faith, and in the trying hour proclaimed that his fallo was lost in fact those who fear approaching death in conse-two leafs of the fact of the infernal. Heart like him the quence of their porious spiritual philosophy would awen truths of our h. Funeral services by the worker would awen truth of our h. Funeral services by Warner Woolson.

LNotices sent us for insertion in this department will be charged at the rate of twenty cents per line for every line exceeding twenty. Notices not exceeding twenty lines published gratuitously.]

The Wisconsin State Spiritualist Association Will hold its Annual Convention at the city of Beloit on Sat-urday and Sunday, September 14 and 15, 1872. Good speakers will be in attendance. Let the friends come one and all, as

we hope to have a good time. WILLIAM H. GREENE, President. D. S. WOODWORTH, Secretary.

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Mediums in Boston.

Office of Dr. H. B. Storer,

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PESTRE CLARYOYANT EXAMINATIONS and counsel as to the care of their health from the spiritual world.

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Cancers are Curable.

MRS, A. E. CUTTER, Electro-Magnetic Physician and Healing Medium, 22 Essex street, Boston, Mass, removes Cancers or Tumors from any part of the system without drawing blood, and with very little pain. Persons at a distance afflicted with Cancer, can have the remodies sent to of their case. All letters for advice must contain one dollar and stamp Office hours from 10 A. M. till 4 P. M. 3m\*-July 27.

Dr. Main's Health Institute, AT NO. 342 HARRISON AVENUE, BOSTON. THOSE represting examinations by letter will please en-close \$1,00, a lock of hair, a return postage stamp, and the address, and state sex and age.

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NO.4 Concord Square, Boston. Hours, 9 to 4. Public scances Sunday and Wednesday evenings, admittance 25c.

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ELECTRO-MAGNETIC PHYSICIAN, Spiritualists Home, 46 Heach street, Hoston, Mass. Hw-Aug. 31.

M 188 S. F. NICKERSON, Business and Test and Thursday evenings, at 8 o'clock. 82 Dover street.

M ISS SEVERANCE, 74 East Brookline street, cars and coaches pass the street. Hours 10 A. M. to 6 P. M.

RS. HETTIE CLARK-HARDING, 24 Dove M 155, 111/1 I I I I V. L.A.RA-HAMPARAM Struct. Bours from 9 to 8. Public Scance Sanday and Wednesday evenlings at 7½ o'clock.

Wednesday evenlings at 7½ o'clock.

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Elw\*-Aug. 17. MRS, M. A. PORTER, Medical and Business not open Wednesday and Saturday. Boston, Rooms 1885 - FRANK CAMPBELL, Clairyoyant Phy-sician and Spirit Medium, Hours from a to 12 and 2 to 5, 616 Washington street, Boston.

SAMUEL GROVER, HEALING MEDIUM, No. 23 Dix place (opposite Harvard street). Dr. G. will attend funerals if requested. tend funerals if requested.

MRS. J. M. GURNEY, Chairvoyant Physician and Scientiff Medlum, 42 Bartlett street, Boston Highmands, Crefe Sunday evenings, at 7 octobek, 4w\*—Sept. 14.

MRS. L. W. La TCH, Trance, Test and Healing Medlum, 63 Court street; Boston, Circle Tuesday and Sunday evenings at 75 octobek.

DR. F. HA TCH, 35 Harrison avenue, Magnetic Physician for Chronic Diseases, Office hours, 9 to 4.

Sept. 21, 4w\*

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Miscellancous.

DR. FRED. L. H. WILLIS, P. O. Box 362, Willimantic, Conn.

Owing to lil health, Dr. Willis has been compelled to give up his New York Phielice, and go to a place where the wear of professional life is not as great, and takes this method of informing hisomomerous patients about the commercial for the present he may be addressed as about the compelled to the diffusioners in this power in this power in the part of the process of the may be addressed as about the compelled to the diffusioners in this line are unrivaried, continuing, as he does accurate scientific knowledge with keen and scarching chartwoyance.

All diseases of the blood and nervous system, Cancers, Scroffen in all its forms, Epilepsy, Paratysis, and all delicate control in the control of the process of the process of the blood and nervous system cancers special skill in a paratyle of the process of the blood and nervous system cancers to patients who been carred by his system of practice.

Address by mail as above.

If—Sept. 7.

CARTE DE VISITE PHOTOGRAPHS Of the following named persons can be obtained at the BANNER OF LIGHT BOOKS FORE, 154 Washington street, Boston, for 25 CENTS EACH:

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INDEX
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Namee, large size, \$1,00.

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Russell House, Detroit, Mich., Commencing Sept. 9th, and continuing until Oct. 13th. All who are not well able to pay are cordially invited to me and be healed, " without money and without price."

SOUL READING, Or Psychometrical Behaention of Character.

MRS, A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traffs of character and pseudiarities of disposition; marked changes in past and ruture life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and bints to the inharmoniously marriage; and bints to the inharmoniously marriage; stamps. Address, MRS, A. B. SEVERANCE, stamps. Address, July 6.—4f. White Water, Walworth Co., Wis.

SAN FRANCISCO. DR. ALBERT MORTON, Magnetic Healer. MRS. MORTON, Clairvoyant, Medical and Business Medium and Psychometrist Late of Boston.

HEALING, Clairvoyant Examinations, Spirit Communications, Psychometrical Readings of Character from Letters, and Analysis of Ores. No. 11 O'FARRELL STREET, Aug. 3.—47 GOLDEN DISCOVERY.

THIS great Calryopant Liver Remedy and Blood Purifier was given MRS. LORD while in a clairyopant gondition, and numerous trials of this wonderful medicine have won for it a well-deserved requiation. Frice \$1,00 per bottle, or six bottles for \$5,00. Send for Circular.

W. G. HOUKER, General Agent, 2511-2 Park Avenue, Chicago, Ill. July 27.—3m\*

A \$5,00 Book Given Away for \$1,25! Planch of the form of the structure of t

Planchette Song, SET THE TRUTH-ECHOES HUMMING. Words by J. O. BARRETT, music by S. W. FOSTER. For sale whole-sale and retail by the publishers, WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass.

Miscellancous.

BELVIDERE SEMINARY. BOARDING SCHOOL Por Youths of Both Sexes.

This autumn term of this popular boarding school for both syxes begins Sept. Buh.

This institution has been in successful operation for six years, and will be reopened under the most favorable adspices. Improvements have been made the past year in spices. Improvements have been made the past year in the literary and Scientiff repartment, and the facilities for acquired practical knowledge of Chemistrian and each income for acquired practical knowledge of Chemistrian and the adoption of a new system of instruction. The accommodation for students will be increased this fall by the opening of another boarding department to be under the supervision of Mrs. George well, of Roston. Pupils can also find pleasant boarding places at moderate rates in private families. Students are here offered every opportunity for obtaining a silberal charaction, and a moral and spiritual growth in harmony with the laws of Nature. They can pursue a full colingiate course, or take special courses preparatory to entering the Counting recon, Institutes of Technology, or Universities.

Music and Painting receive particular attention, and each epartment is in charge of experienced instructors. Pupils who graduate in Gymnastics and in the Teacher's class, receive special diplomas. A Literary Society is connected with the school, whose weekly sessions are cultivened by music, recliations, plays and scientific experiments. The location is all that could be desired in point of healthfulness and beauty of securery.

\*\*Prince of Painting Counting Coun

all that could be desired in point of healthfulness and beauty of scenery.

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E. L. BUSELL.

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# Banner of Light.

THE WEST.

Warren Chase, Corresponding Editor. at his Southfull, Reform and Liberal Bookstore; 514 North Lifth street, St. Louis, Mo.

#### SCENES IN ST. LOUIS.

A poor colored orphan boy is whipped to death by a colored won any gul although the neighbors knew for month that in swas most unmercifully beating the child nearly every day, yet no rescue is offered for the poor child, and no efforts made to stop it until the child is dead, and then the officers of the law are called in and justice is attempted to be set up, by which the wretched womm will be imprisoned a few months and then ; sdischarged, as the boy had no relatives or friends; that knew him and dared to report the case in time; to a better world, but we would have such cases sayed from early death as well as suffering.

Our heart is always pained at the abuse of orphans, as we suffered it severely for several years. with no one to reseme us till we run away from ! the bondage and was fortunate enough to escapes; Tals poor colored boy had nowhere to go, and no courage to go, and hence the poor little fellow was beaten to death, but not all at one beating. We insert the testimony of one witness before the coroner, and thewerdiet.:

Mrs. Venoice Larrien testified that she knew the body of the child Alfred Jordan, colored, over the body of the child Affred Jordan, colored, over which she was sworn. She also knew the woman, dessic Taylor, colored, with whom deceased lived. Those parties lived in that yard nearly a year. Witness first saw Jessi: Taylor beat the de cased last winter. She was then whipping the child with a bather strap, and had the child flaked. She would whip him for an hour; had seen blood on the sheet from the whipping; had often seen her whip the child since. Thought the child was seek for a week during its last illness. Witness was in for a week during its last illness. Witness was in the room where it was several times; saw braises upon its face, hands and feet, and on its right arm; had several times seen, the child lame and untable to get about from the effects of the beat-

ings that woman gave him.

The verdict of the jury was that the deceased eame to his death from injuries inflicted by one Jessic Taylor, by whipping and beating the de-ceased at different times."

How any people can be called civilized that allow such conduct we cannot understand, unless It is because we have plenty of churches and daily prayer meeting for the rich and well-dressed, who keep away from scenes like the above.

#### TWO SOCIAL EVILS.

The Mormons, who seem to be infected with a social evil called polygamy, it seems, by recent reports, have made a raid on several houses of ill bioge, where the women were free to choose their own male companions, and broken them up, de stroying the furniture to a large amount, and driving out the poor, deluded victims of this phase of a social evil. This conduct, even in Salt Lake City, has raised a great excitement, and with it the question whether the Mormon-homes with polyguny are not houses of ill fame and forced prostitution, and may not, with the same propriity, be cleaned out by violence. This of-course involves the question of the right of a priest to bind one or more women to a man so that they have no freedom of person or right of escape after therefreenency. If this right be established as a divine right, of course a man may fill his harem with women, and keep them in and all other men out, as the Turks do.

We believe that woman has by nature and religions and should have by law, each, all and every right that man has, and that no woman should be kept a prisoner against her consent, unless she is

a criminal, and proved so by law. Polyguny and prostitution would both soon none between a wife and si

#### THE SUN OF GOD.

August 25-Sunday-will long be remembered in St. Louis as one of the terrible days of the heated term, and one in which thousands went to church early and late to celebrate the birthday of the patron saint of the city, one St. Louis, of Catholic notoriety and fame. What he did to benefit the race we have never heard, as in the case of St. Patrick, who, fabulously, is said to have cursed the reptiles out of blessed Erin, where he left poverty and misery for the race more than in any neighboring country, yet we can join in his cele-bration with some slight degree of respect, if we could only be made to believe the fables about

We take note of this 25th of August more especially, because, at least, one case of fatal sunstroke arose from going to church to worship the Son of God, while the Sun of the same God (according to Scripture) was pouring down his heated rays so fearfully that it was not safe for people to go out to places of worship. The Catholics were wise, and had their devotions in early morn and late evening so as to escape the vengeance of the Sun of God while worshiping the only begotten Son and his Holy Mother.

It was fortunate for us that this one fatal case of sunstroke was not inflicted on a person going to or returning from a Spiritualist meeting or seance, as it would have been used as a text against

#### WHAT THE SPIRITS HAVE TAUGHT US AND WHAT REASON TEACHES US.

They teach us that a person's belief or unbelief in Christianity, or any of its dogmas, is of no value, at least so far as happiness or misery is concerned, in the life to come; consequently no person should be blamed or praised, as possessing more or less of virtue or goodness, for a belief, in or rejection of Christianity, since neither is a virtue nor a crime in the character made up for the life to come. They teach us that all religion consists in doing right and being true to ourselves and our fellow beings, and not in ceremonles and professed obligations to God, and that' the most natural life is the best and most religious, and that nature is not only not totally deprayed, but not deprayed at all, but pure as the Divine Fountain from which it flows; that all perverting and polluting influences, including those of religion, which lead us astray from Nature, are injurious, and detract from our happiness; that stimulants and narcotics in the body, and religious and political excitements in the mind, are injurious, and the effects, though not eternal, are yet lasting and evil.

They teach us that the life they live and the world they inhabit are as material as this, and far more endurable in organic permanency, and that all the powers and capacities we possess, as organie beings, are retained and perfected in that life, slowly restored and corrected from the perversions into which they were drawn in this life, They teach us that their world is as visible and tangible to them as this was to them while here, and as it is to us, although in fineness of material beyond the reach of our senses. These are but

few of the rational statements which we derive much resembles in the charm of his style Jean-from spirit teachings, but they are sufficient to Jacques Rousseau; and I was no little pleased array the whole system of "Christianity against us" and astonished when I saw at the end of the arti-

#### APOTHEOSIS.

Once more we are called upon to register the deall those old New England seminaries. For many ger," with large views of the nature of Spiritism. years he was a believer in Orthodoxy, but early investigation of Spiritualism brought-liim into a with him and very much attached to him while we (whose pre-vision 1 lately recorded), a painful both resided in New York, and the attachment continued since we have been in St. Louis, although he has spent much time in the Colorado his librse too far into a lake, and, being frightened Mountains, where he was a partner in several valgable and extensive mines. We have ever found An Englishman, seeing the danger the young man to save him from death. We are glad he has gone; him and his estimable wife, who is quite a good was in, rushed to save him, but he also perished. medium, citioying the spiritual philosophy to its This whole scene was brought so vividly before fullest extent. His health has been poor for several years, and he had just returned from the mountains as our severe heated term commenced, and it proved too much for his constitution. He leaves a wife and two sons, all in feeble healthwhile he has gone before to prepare another and better home for them. "Blessed are they that mourn, for they shall be comforted."

#### ... A DREAM.

What a dream is we do not know, in the material or spiritual sense, but that the mind works out some problems in sleep we are sure. In the deep (or shallow) hours of sleep we dreamed that all productions were as natural as those of the vegetable kingdom. The house, the watch, the engine, the cloth and the coat are natural productions, the mind and hands of man, being the soil that produces them, as the earth, the air, and the water do the cabbage and the quince. We put the seed of the pepper, the corn, the cabbage, and the encumber in the same soil, and each brings forth its kind—the biting pepper-pod, the nutritive corn, the watery cucumber, or the fibre of the cabbage-leaf, and no man can tell how the artieles are produced, since no chemist can take the soil, the air, and the water, and from them make a pepper or a grain of corn, not even by adding simshine or electricity. Nature beats the human brain yet, in the simplicity and variety of her productions without the human mind and brain; but with them as instruments, she molds the minerals into the watch and the engine, and the silkworm's thread-which man cannot make-into the fine garment to cover his form. Man and his work are both natural products.

#### REVIEW OF FOREIGN JOURNALS, &c. Prepared expressly for the Banner of Light, BY DR. G. L. DITSON.

From the capital of the republic of Uruguay, Montevideo, \* there comes No. 1 of a new spiritual magazine, called the Revista Espiritista. It bodied." The spirit of Allan Kardee is here inopens with a graceful salutation to all the brethren | voked (as science cannot pronounce in a satisfacin the faith, in both hemispheres, and expresses tory manner upon these wonders) to explain The most ardent desires for the triumph of spiritu- them. I will give a fey-words-of-his reply al truths. To elucidate all sociological questions will be one of its chief alms, says the editor; while explanations concerning the doctrine of Spiritualism, material manifestations, man's moral and immortal relations, will receive their due share of attention. "What is Spiritualism?" is the second article in the Revista; and is well defined. The manifest themselves generally for all humanity. next, "The Soul," follows the opinions of Allan They wish to annihilate ancient prejudices and Kardee, on the division yet harmony between the announce blessed new truths more approprispirit, the peresprit, and the more tangible ele- ato to your moral tendencies. . . . . In Germen's of the body. The history of spiritual phe- many, these deeds so extraordinary for the people, nomena closes this interesting number of the arevery simple; they are of the invisibles who come cease if the law made no distinction between the magazine; but, though ably written, it does not to symbolize facts that are to be realized in the sexes, and none between a wife and single woman go back far enough to give it that historic value it future. What hosts left the earth during the late most assuredly possesses: It refers, however, with terrible war! . . . They were French and Gerno little effect, to the discoveries of Morse, New- mans, and were enemies: to-day they are friends, ton, Fulton, Franklin, and others. I will quote and return with a divine light to their earthly only a terse paragraph or two: "Once verified, friends; and they find in space the elements for only a terse paragraph or two: "Once vermes, the impressions of these designs fluidique in of light that will illumine the path to the truth; the panes of glass." A corespondent sent from the thread of Ariadna that will conduct us from B. (Baden?) on the 26th of May an account of one the labyrinth in which we find ourselves. Is it of these designs which appeared on the window rational to deny the marvelous potency of these impalpable, invisible agents, manifesting in this manner, only because we are unable to give an sort-of-letter D between the handles; the cross analysis of their nature, (the naturaliza intima,) bearing a standard of three colors. This phe and know them only by their prodigious effects?" Electricity is here educed to illustrate this last the photographs fluidique were ineffacable even

The Spiritisch-rationalistische Zeitschrift, of Leipsie, comes regularly to hand. It seems to be a journal of much power, evincing admirable editorial acumen and research. Thave space for only a single paragraph, furnished by my friend, Mr. Seman: Count Adolf Poninsky in a lecture delivered at the Book-trades - Exchange, supported the theory that the influence of departed spirits controls the actions and destinies of mankind, and gave the following illustration: We often find children of wealthy and well-educated parents, under a most careful system of training, who will not progress in anything but vice and malice, while others, of the lowest caste of society, with the worst exam-ples before them, will, at times, prove themselves the brightest scholars and most useful members of like this. society-are even prodigies. The infant's prospacts in life, he said, depended entirely on the spirit-guide that was to lead it; and the lecturer ing that instead of the good or bad tendencies of was the spiritual development for good or bad that formed the organs of the head." Well, this is certainly something "new under the sun" of inexorable fate, we seem to be; yet if Count Poninsky's theory be a truth, the great muntle of a mother's love must be wrapped around even the germiher matured offspring assumes the glave in life's

The following number of this interesting periodical contains a long letter from Judge Edmonds. I have before me three numbers of a new twocolumn and eight-page newspaper published at Liege, called Le Messager. "We enter on this field of free discussion," says the editor, M. Gaetan, "with conciliative thoughts and this device: 'SPIRITISM AND CHARITY.'" Among the many it does not know the language in which it appears good things proposed in the introduction is a free central library of spiritual works. To give encouragement to those who will naturally meet with opposition and opprobrium as they buckle on this new armor, John the Baptist, even Christ, the apostles, the exiled Aristides and the condemned Socrates; are presented for contemplation. I was reading A Propos de Violettes; and, from

think of the admirable writer, Souvestre, who so • Montevideo is situated on the north shore of the estuary of the Rio de la Plaua, (here sixty miles wide,) and one hun-dred and thirty-two miles from huenos Ayres. It has a pop-ulation of some forty or fifty thousand.

and forever preclude our being Christians and the name of this latter writer, for it was no other than the spirit of this famous author that had, through the mediumship of M. Gaetan, penned the admirable effusion. "Our desires not satisfied constitute our misery; their satisfaction parture for the Summer-Land of a dearly beloved is our supreme felicity," said Lavater, in a letter brother - Parker Pierce, of St. Louis, born in to the Empress Marie, of Russia; and this sub-Boston, in 1819, and educated at Andover, with ject, under the title of "Heaven and Hell," is theological doctrine inserted, as is the custom in handled in the second number of "The Messen-In confirmation of the utility of using a glass of water or mirrors to aid the spirits in manifesting better religion and far more satisfactory and con- themselves, the Revue Spirite, of Paris, has an soling belief, which he and his family enjoyed and account of a butcher, one Thiebault, who saw in still enjoy. We became intimately acquainted a lake in the same village where Moal resides event that took place at Huelgoat (Finisterre). An inhabitant of the last-named place had driven and unable to swim, fell off and was drowned. Thiebault that he was riveted to the spot. He knew the young man well, and he now saw him, as it were, face to face. When the vision had passed, he hastened to the village, and recounted, still trembling, what he had seen. "Our correspondent," says the Revue, " joking Thiebault in-credulously, received from him upon oath before God, that what he related concerning the vision was a truth." The following morning, the butcher, who had never entered a church, and neither believed in prayers nor spirits, caused mass to be said for the drowned. The lake had served him

> Again: The uncle of a little girl about seven years of age, who had been killed in the late war in France, appeared to her as follows: Being in the hall-way of her house, she saw the door (that led to the street) open, and presently her uncle. in soldier's clothes, standing by a table near said entrance. She ran into an adjoining room crying out, " Mama! Mama! Come and see my uncle! Come and see my uncle! He has arrived!" The mother came, but saw no one, but the child still continued to see him. The mother caused mass to be said for her brother." "I saw this child." says the correspondent of the Revue, "but it is with much difficulty that I could learn what I reount: for the mother had forbidden her tion the circumstance. The child is no to remain alone. Thus, as much a these apparitions are concealed, for it, they are of wicked spirits who have

for the mirrors of Perusini."

prayers." Under the head of "Photographies Fluidique," the Revue gives some further notice of those figures which came on the window-glass in various parts of Germany and were described in a former article. "You know," says the Revue, "of the singular and mysterious images that suddenly appeared in Germany. To the superstitious these crosses, arms, collins, &c., are presages of misfortune; to the skeptic they are artifices to mystify the credulity of the ignorant masses; the Spiritualist accepts them as the work of the disem--which occupies nearly two pages: "Spirits manifest themselves through all the land, to impress men and arrest them in their proud pretensions. For humanity the hour has come to cease this bizarre and singular manner of examining and explaining these things. The spirits of a scance-room and during a sitting. It consists nomenon was produced two consecutive days, and by causties. Monsieur V. sent to the editor of the Rerue two designs representing the exact size of the figures. The phenomenon took place at first on the left bank of the Rhine, then in Alsace, in more than a hundred villages and on more than a thousand squares of glass. The government has thought it best to impose silence

upon all the journals of Germany concerning this In more than a hundred villages and on more than a thousand panes of glass! What will our scientists say to this? And is the German government-so intelligent, embracing so many large and liberal minds - to be an instrument for the suppression of a truth? One would think that the sun would cease to shine on a craven world

The Revue gives the response of a spirit (Boltinns) invoked in behalf of re-incarnation, and is in brief to this effect: "Re-incarnation is a mode reversed the theory of phrenologists by maintain- chosen by God to elaborate the spiritual principle. To render it efficacious you must not commit fault the mind arising from the shape of the cranium, it upon fault, you sending us these generations of souls gross and unquiet; this world of suffering spirits mix with the ambient fluid of your earth to adulterate it; this contact brings you corruption modern Spiritualism. Creatures of desliny, of an and disorder. Thus the tendencies of your souls, which the good guides would direct to the highest spiritual good, are turned from the proposed end in view. Bad morals, or the domination of matenal instincts—must be made so broad as to extend rial spirits, control you; change your manners, from the incipient promptings of motherhood, till your laws, your customs, love and do good, and you will have a dis-incarnated world, modeled upon yours."

I have several numbers of the Madrid Criterio Espiritista, and M. Pierart's very able and interesting Concile de la Libre Pensce, which will be further noticed in my next. From Chicago comes a little paper in German text, which, from its heading, I think proclaims the "Daylight" of our faith; but my German friend to whom I submitted (it may be Norwegian, Danish, Scandinavian, and hence my neglect of its contents.

The necrologie of the past month is painfully impressive in Europe. I have space for only a few names: M. Fourtier, whose remains were conveyed to Mont-martre, accompanied by a large concourse of friends; Madame Maria Robyns. whose generous, heart and noble qualities had enthe peculiar beauty of its sentiments, I was led to deared her to many, among whom was Allan Kardec; the sixth and last of the estimable children of M. and Mme. Diot at Ville d'Avray. A touching oration was delivered at the grave.

Albany, Aug. 31st, 1872.

Spiritualism in New York City.

EDITORS BANNER OF LIGHT - We have only to report progress. During the month of August our platform was supplied with volunteer speakers. First on the list was Dr. R. T. Hallock, one of the earliest who boldly stood up to espouse the cause of Spiritualism, and at a time too when it cost something to do so, especially when a man comes back to our longing hearts and listening estimated his reputation according to the popular ea:s," valuation; but true to his principles, he has been ever ready to do for the great truths which the spiritual philosophy embraced. Like the granite the barrenness of Christianity. It is a confession rock which has withstood the terrible scathing of the sweeping current of the drift period, polished perhaps a little by the debris that has swept , along and which now lies scattered and strewn at annually to support an army of forty thousand its base, so does the Doctor rear his head above all opposition to the great principles of humanity: smoothed somewhat, perchance, by the broken fragments of antiquated opinions and former re- affect to teach! The "blind leading the blind" ligions, which have rubbed against him in their reenacted! "No witnesses from beyond the onward course of disintegration, he now stands grave!" Think of that! How easily the facts of forth a noble landmark for all humanitary truths. whether embraced in modern Spiritualism or not. His mind is a perfect storehouse of all metaphysical and theological theories, and like the rock that Moses smote, he only needs the stroke to give forth the waters of life to all thirsty souls. Most eagerly were his words of wisdom listened to during his two lectures, morning and evening of August 4th, and we have reason to believe a lasting impression was made upon his hearers.

The second Sunday morning Prof. R. H. Hume, an elocutionist of no mean order, lately convinced - while listening to a few discourses delivered by one of our talented lecturers - of the great truths that Spiritualism is bringing to the surface, entertained us by a recitation of Pope's "Whatever is, is right" from his "Essay on Man" -given as only Prof. Hume could give it - followed by a lecture on "Spiritualism a Scientific Religion," which fact he very clearly proved, as was evidenced by the satisfaction evinced by the audience.

In the evening Mrs. Victoria Woodhull lectured on "The Religion of Humanity" to an overflowing house assembled to hear her. The heat was intense, but her words of wisdom and charity spellbound the audience, and many went from the hall with better hearts for having been there.

The third Sunday Prof. Hume again spoke in the morning on "Ancient Theologies, as compared with Spiritualism," in which all their principles were elucidated much to the edification of his

In the evening Mr. Anthony Higgins, a young man lately in the lecture field, but full of zeal in the cause of humanity, occupied the rostrum. His words of comfort fell on listening ears and were received into hearts needing consolation.

On the fourth Sunday, Horace Dresser, L.L. D., during the morning hour, gave us a lecture, full of erudition and deep research, upon the writings of St. Paul, with an original translation from a codex in the Vatican, which he had examined. To say the audience were simply satisfied, would be too tame an expression. We were ably shown that we have been groping in the darkness concerning the scriptural writings from the mal-translation

During the evening, Dr. William White delivcred one of the most practical lectures of the series, sustaining the interest of his audience for one hour and a half, although the weather was extremely

Thus you perceive that our spiritual banquet during the month was made up of variety, in which all might profitably partake.

Two picnics have been held by the Society-one at Elm Park Grove, Staten Island, the other at Elm Park Grove, New York, near Central Park. Speaking and dancing were the order of the occasion. Many fine things were said by the speakers, among whom were Dr. R. T. Hallock, J. H. W Toohey, Mrs. Victoria Woodhull, Dr. William White, Anthony Higgins and Mrs. Ewer. A beau- The Duty Devolving upon Each Individual, tiful recitation, entitled "Little Jim," and an original answer by Mr. A. Fenno, were received with tremendous applause. An original poem, by Warren S. Barlow, "What I live for," was considered the piece of the day on which it was delivered. Thus we have passed the month, and are now ready to enter on our fall campaign.

Bro. Forster has now returned. His vacation seems to have been very beneficial to him, as he appears much invigorated. His wife accompanies im. His friends gave him a hearty welcome, and his discourses morning and evening were fully equal, if not superior, to anything ever given from

### A Voice from the South.

EDITORS BANNER OF LIGHT-Your paper professes to be, and I believe is, in the main, the ardent friend and advocate of every species of reform, as well as of human progress. Your columns have for years contained predictions of social and political upheavals, disruptions and disintegrations of existing parties and institutions, and the establishment of a new order more in harmony with the advancing ideas of the few who perceive the dawning era before us. Throughout the land the last twelve months have witnessed a general movement among the masses of the people, looking to political reforms and social ameliorations, in the true spirit of progressive liberalism. In saying this I write from knowledge of the facts. This movement manifested itself in the convention that assembled in Cincinnati, and nominated Horace Greeley for President, and B. Gratz Brown, whom you acknowledge to be a practical reformer, for Vice President. We all know Mr. Greeley. and it is needless for me to expatiate upon his

character. You do not think him progressive enough, and others think him too much so. I did not expect or desire the Banner to openly support him, and ask Spiritualists to give him their votes as such; much less did I expect that you would admit into your columns, even as an advertisement, which it does not purport to be, such an extraordinary article as the letter of Wendell Phillips. It is addressed to the colored men of Boston, but internal evidence, and especially its concluding sentences, prove that it is intended to operate upon the white voters of New England and the entire North.

And you, by publishing it as an ordinary communication, appear to give it your sanction and endorsement, as the leading organ of Spiritualism in this country. I do not ask space to point out and comment upon the glaring errors contained in Mr. Phillips's letter, for I do not think such controversies should have place in the Banner, but I ask the privilege, in behalf of a large majority of the people of the South, white and black, Spiritualists inclusive, of denying Wendell Phillips's imputations upon the patriotism and honor of the people of the South. He is, in the main, utterly ignorant of the actual relations existing between the whites and the blacks in the South, which in general are quite as amicable as those among his own neighbors. In regard to others of his supposed facts he is equally unfortunate; but I do not choose to follow his example in the use of I do not choose to follow his example in the use of denunciator, epithets, or in the distortion of no-torious facts, but to protest against the slaughter of liberalism in the house of its friends. Memphis, Tenn., Sept. 6, 1872. S. G. DODGE.

SPIRITUALISM AND THE NEW YORK LEDGER.

BY W. F. JAMIESON.

"We have, and can have, no witnesses from be-yond the grave. They are clothed in an impens-trable cloud; and whether they be dumb or not, they are all speechless. From them no word ever

The foregoing editorial appears in the Ledger of Sept. 14th. It is a fair indication, I believe, of which we often hear Christians make. They'admit that they know absolutely nothing about the other life; and yet they pay millions of dollars men, whose chief business is to impart information to the poor moles around them about a land of which they know as little as those whom they Spiritualism, and of ancient history, and even the Ledger editor's own Bible, are all swept away. The departed "are all speechless." Samuel, Moses, Elias, John, Jesus—"no word" ever came from them, according to Bonner. Christianity is thus confessedly based upon a speculation, and the speculation-rests on "an impenetrable cloud." And what does the cloud rest on? Says Mr. Bon. ner: "The mystery of mysteries must remain a mystery to us until we join those who have gone before, and then we, in turn, can send no message back." A speculation on a cloud, and the cloud on a "mystery of mysteries" all the way down. How comforting to mourners! "Until we join those who have gone before"-how do you know there will be any to join? How sad is this confession of a leading religious paper, (see its editorials and answers to correspondents,) which thus openly admits that Christianity is a "Know-Nothing" religion.

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