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LETTERS OF TRAVEL.

NUMBER ONE. BY J. M. PEEBLES.

EDITORS BANNER OF LIGHT-Since seeing is knowing, why not see the world? why not traverse lands and seas? why not further lift the veil from Isis? why not find and lay the buried treasures of antiquity at the feet of the present? why not literally obey the textual command, "Go ye into all the world and preach the gospel to every creature ?"

If spirit, as sage and seer have taught, is causation-the spiritual the real-and this sphere the shadow-world of effects, (and we believe it is) then that parliaments of spirits conceive plans in the heavens to be executed upon earth, is clearly evident. All conscious intelligences must neces sarily sympathize. "No man liveth to himself," None of us are wholly our own. Uncontrollable circumstances affect and unseen powers influence us. As mirrors reflect, so mystics, aided by angel ministries, often outline the future. A past vision is now fulfilling. We are on the way again, the journey lying around the world, via the Sandwich Islands, New Zealand, Australia, Japan, China, India, Egypt, Palestine, Central Europe and England, to our native land.

ACROSS THE CONTINENT.

What a marvelous country, stretching from those commercial cities that dot the Atlantic an awful chasm. The perspective produces dizzicoast to the wave-washed shores of the Pacific! Considering grandeur of scenery, extent of territory; mineral resources and free institutions, it is "Devil's Pulpit," "Devil's Slide," and the worth something to be an American citizen. The distance from our home in Hammonton, N. J., to latter-reminded us of a Trojan Baptist minister, San Francisco, is some 3,500 miles. A week's travel spans the route. Telegraphic wires and the "witch" mania. The Troy Progressive Lyiron-belted thoroughfares have quite annihilated time and space. Life is a rush, and progress the key-word of the century.

These prairie-lands fill our national granaries. Peach orehards recled under their fruitage, and City. Ogden is one thousand and thirty-two miles vineyards unveiled to us their purple clusters. Swiftly whirling by corn-fields, they seemed like sand, a majority of whom are Mormons. Such waving forests. Pleasant things for the palate; as have left polygamy "Zion" for Spiritualism beauty for the eye; sunsets for the artist; lands are called "apostates." They are quite numerfor the toller; minerals for the miner; wealth for ous. Our Spiritualist friends, the Josts and the industrious; enterprises for the ambitious; Browns, gave us a delightful "drive" up the friends for the worthy; books for the student; canon, 'mid palisades, towering cliffs and overand religious enthusiasm for souls; great, free and hanging rocks. Why so many hot springs here? liberal—these are among the charms of the sunset and from whence the perpetual heat? The Spir-States.

The "far-West" and the "great American desert" are alike the myths of our geography days. blast the same evening called most of the citizens The surging tide of immigration, instead of stopping, as formerly, in Illinois, Indiana, Minnesota, Iowa and Nebraska, pushes across the once track- angel vestures as may be seen at Moravia. less desert, scales the Rocky Mountains, and seexcelling, however, its morality.

ALONG THE ROUTE.

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Omaha, on the western bank of the Missouri, numbers nearly twenty thousand. Here George Francis Train made a large portion of his fortune. The old State House, a magnificent buildto be devoted to educational purposes. A resident Spiritualist told us they had fifteen churches public schools. Spiritualists are divided into E. W. Stevens. clans and cliques, calling for something solid, rather than sensational-for constructors, rather than ruthless iconoclasts.

Pullman's palace sleeping-cars are luxurious. Eating houses are numerous-charges \$1,00 cur- admirable. Each city lot, originally containing rency. The Platte is a lazy, shallow stream, an acre and a quarter, blossoms now something skirted with light timber. Along this river lies like the poet's Eden. Irrigation from a pure the old emigrant trail, marked by an occasional mountain stream is the secret of this luxuriant grove. Pawnee Indians were standing around growth. Externally, Salt Lake may be consid every station. Reticent, they seemed sad. They ered the city of crystal streams and fruit orchards. are fading away. The embers of their council- Industry is the rule, rather than the exception fires are gold. Oh, my countrymen, feed them among these Mormons. Let us approve where we generously, treat them kindly in these their dying can. Successful cooperative or union stores have days!

NORTH PLATTE CITY.

Accompanying Col. S. F. Tappan, Gens. Sheridan, Sherman, Terry, Harney and other members is Spotted Tail a Spiritualist. So doubtless are all feet high.

the chiefs and medicine-men of other tribes. CHEYENNE.

capital of Wyoming. It is the most populous Mormon Church owns them. Our all night's extown between Omaha and Ogden. The Black cursion upon this body of water will not soon be Hills in the distance were crowned with snow. forgotten. These Salt Lake waters are so excess-The railway ents each side of Cheyenne show ively briny that seven pailfulls will make one of volcanic matter, mixed with marine fossils. A salt. In 1850, it only required three. This Lake, rolling ocean once swept over these plains and swarming with minute insect life, has fisen from mountains. Here are found beautiful moss agates. | twelve to fifteen feet within a few years. This has They are for sale, with rare mineral specimens, at freshened its waters. Utah Lake should not be nearly every station. If London is the paradise confounded with Salt Lake. The former is a beauof books, the West is the elysian-land of geolo- tiful sheet of fresh water whose outlet is the river gists and mineralogists.

Wyoming is woman's Eden regained. Suffrage names. There are over thirty incorporated cities is here guaranteed her as a constitutional right. In Utah, and the mineral wealth is inexhaustible And yet only about half of the women in Cheyenne use this ballot privilege. Why is it? Are there not far more women than men opposed to see the old Mormon Temple, a venerable man of universal suffrage? It is not the sinners that need | patriarchal appearance, once a "Latter-Day the preaching. Laramie was the first place in the Saint," now a Spiritualist, gave us a full account world where a female jury was empaneled.

SHERMAN.

This is the highest railway point on the Pacific route, named in honor of General Sherman. It is eight thousand two hundred and forty-two feet above the level of the sea. The air here is light, pure and bracing. It is just the place for an astronomical observatory. The mountain-peaks are weird and magnificent; while the general plateau is covered with short grass, sage brush and stunted pines. Desolate as the region seemed black-birds were chattering upon telegraph wires swallows were cutting curious angles, and eagles sailed and circled above the mountain heights Life and activity flame everywhere. The universe is God's House-this earth, one of the smaller apartments. Entering, we found it already furnished. What a carpet!-the emerald grass. What a ceiling !- the frescoed sky. What tapestried pillars!-the granite rocks. What a front door!-the flaming sunrise. What a rear door!-the sunset, through which the day goes down into shadow-lands. What a chandelier!-the sun and stars. What fields for explorations!-the interstellar spaces of infinity. Surely, as the Mohammedan says, "Allah is great

ECHO CANON. Still we are rattling, whirling through the grandest of scenery. Oh for an ocean of imagery in which to dip the pen! Echo Cañon is entered at the little station of Castle Rock. The elevation is nearly seven thousand feet. Huge sandstone bluffs line the right hand side of the canon. These have been worn and torn by storms, till, in the distance, they present the appearance of old feudal eastles. The engine leaps, plunges down the defile, increasing to a gorge, that finally becomes ness. Along the route westward from these castles and snowy ravines are the "Devil's Gate," "Witches' Cave"-names strictly orthodox. The who, each winter, is afflicted with an attack of ceum has a panacea. There is a "balm in Gil-

OGDEN.
This is the famous junction of the railways Here tourists leave the main route for Salt Lake west of Omaha. It numbers nearly four thouitualists of Ogden have an organized society. Our lecture was slimly attended. A circus in full

Ring-masters' whips and grinning clowns are more

inviting to the masses than spiritual facts or such

A venerable gentleman in Ogden, once a "Lattercures a foothold in Oregon, Nevada, Utah and Day Saint," now a devoted Spiritualist, gave us a California. This is a fast age, its intelligence far full account of the inside workings of "Mormonism," even the ceremonies of the "endowments" -washing, anointing with oil, clothing in white linen, and-well; let us pass on. These rites Israelitish and Phallic are secret. Mr. Brown, formerly of Palmyra, Wis., is President of the Spiritualist Society. His son, George F. Brown. ing, situated upon the highest point in the city, is gifted with fine yet undeveloped mediumistic powers, ought to be in the lecture-field? The Western fields, already white for the harvest, call in the city, five daily newspapers, and superior for more reapers. They expect to here locate Dr.

SALT LAKE CITY.

This, with a population of some fifteen or twenty thousand, is claimed to be the "city of refuge," the "Zion of our God!" The location is been formed in nearly all the districts. They are modeled after those in England.

The railway, from Ogden to Salt Lake City, passes along the shores of Salt Lake, the "Dead of the Congressional Indian Commission west- Sea" of America. The farms, irrigated and well ward a few years since, here at North Platte was | tilled along the route, were burdened with ripened held the first Peace-council. It was a thrillingly grain, and the orchards loaded with fruit. Such interesting occasion. The Indians flocked in by cultivation quite surprised us. The natural scenhundreds. The Brule Sioux Chief, Spotted Tail, ery around Salt Lake and the Utah valleys is sinmade a peace speech. Gen. Sherman cross-ex- gularly picturesque. 'Hot springs and mineral amined him. Gen. Harney admitted that he had springs are found adjacent to the city. Only one never known an Indian chief the first to break a mile from the Tabernacle there is a full-flowing, treaty. If simply belief in a future conscious warm sulphur spring; while the twin peaks of the identity and in communications from the spirit- Wasatch Mountains, a few miles distant, are white world constitutes an individual a Spiritualist, then | with perpetual snows. They are eleven thousand

This "Great Salt Lake," nearly a hundred miles in length, and forty in width, has seven islands. It was Aug. 15th that we reached this city, the three of which are well adapted for grazing. The Jordan. The Territory abounds in Scriptural

> JOSEPH SMITH, THE PALMYRA SEERS Visiting Kirtland, Ohlo, several years since, to of the personal appearance and many of the mar-

When in this "superior condition," his visions were as original as weird and witching. Furthermore he conversed daily with spirits and an-

In a letter written in 1842, by Joseph Smith, to the Chicago Democrat, edited by John Wentworth, this founder of the "Latter-Day Saints' lifts the curtain and gives us a peep at his visional

"While fervently engaged in supplication, my mind was taken away from the objects with which I was surrounded, and I was enwrapped in a heavenly vision, and saw two glorious personages, who exactly resembled each other in features and likeness, surrounded with a brilliant light, which eclipsed the sun at noonday. They told me that all religious denominations were believing in incorrect doctrines and that none of them was acedfreet doctrines, and that none of them was ac-knowledged of God as his church and kingdom. And I was expressly commanded to 'go not after them.'" * * *
"On the evening of the 21st of September, A.

D. 1823, while I was praying, a light like that of day burst into the house and filled the whole room ; the appearance produced a shock that affected the whole body; in a moment a personage stood be-fore me surrounded with a glory yet greater than fore me surrounded with a glory yet greater man that with which I was already surrounded. This messenger proclaimed himself to be an angel of God, sent to bring the joyful tidings, that the covenant which God made with ancient Israel was at hand to be fulfilled." * * * *

"On the 6th of April, 1830, the 'Church of Jesus, Christ of Latter, Day Sainte', was first organized in

Christ of Latter-Day Saints was first organized in the town of Fayette, Seneca County, State of New the town of Fayette, Seneca County, State of New York. Some few were called and ordained by the spirit of revelation and prophecy, and leggn to preach as the spirit gave them ulterance, and though weak, yet were they strengthened by the power of God, and many were brought to repentance, were immersed in the water, and were filled with the Holy Ghost by the laying on of hands. They saw visions, and prophesied, devils were east out, and the sick healed by the laying on of hands." * * * *

hands." * * * *

"We believe in the same organization that existed in the primitive church, viz., apostles, prophets, pastors, teachers, evangelists, * * * in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc."

-How true that all religions originate in spiritual manifestations. Jesus and Mahomet, Swedenborg and Joseph Smith all had visions and saw angels. In this morning-time of Actmonism, polygamy was undreamed of. Excrescences attach themselves to the thrifty trunk, rather than the tender sapling. A thought right here: If Spiritualism is to be boiled, strained, stewed and simmered down to the mere fact that spirits communicate, why not include the Mormons of Utah among the "eleven millions?" A Spiritualism that expects to fashion the typal forms of the incoming ages must not hesitate to span matter and mind, science and religion -all human interests. The hunter does not shoot deer in the abstract, nor does the physician treat allments in the abstract. Sensible definitions and practical work are among the demands of the age.

THE MORMON TABERNACLE. What a nondescript! It is a building 158 by 64, minus a column. Spheroidal-shaped and arched, it holds ten thousand people. The organ is said to equal any in the United States. The musicthe Sunday we attended-was heavy, but not harmonious or inspirational. While Elder Andrews was preaching the deacons distriuted the "Lord's Supper"—bread and water. This is an improve-ment on Asian symbols. Water is chesper than wine, and withal is free from intoxicating influences. This preaching elder dwelt largely upon the persecutions of the saints. They had been "pushed westward like the indian"—their prophet had been "murdered in Carthage Ill," their President, Brigham Young, had been "arrested as a criminal," and more afflictions at the hands of the Gentiles awaited them. It was a transitional period with their church. The sermon was pathetic, practical, and not without merit. There were about five thousand present. Polygamy of its own unnaturalness is dying out. The system considered by itself, has not a redeeming trait. There is less sealing of wives each year. And yet, the churchal doctrine taught is that the more wives the greater glory to the man; the more children the greater glory to the woman. This appears plausible when the Mormon doctrines are elaborately elucidated. We shall aim to do this in a future letter, giving an account also of our interview with President Young.

SPIRITUALISM IN SALT LAKE. Seldom have we met a nobler, more self-sacrificing band of Spiritualists. The more enthusiastic of them are converts from Mormonism-men esteemed in the church as elders-and one of them a veritable apostle. Showing their faith by their works, these enterprising souls have erect ed and furnished a magnificent hall-The Liberal Institute, for seances, lectures and educational purposes. This devotion to the principles of Spiritualism ought to inspire if not shame many Eastern societies into the necessity of constructing commodious halls for lyceums and lectures. Among the devoted workers here, are W. S. Godbe, E. L. T. Harrison and others. These gentle men conducted the Utah Magazine, to the great discomfort of President Young and those who considered him quite infallible. One of the startling declarations of the President was this: " It is my right to dictate to the church in all things, either temporal or spiritual-even to the ribbons the women wear." If opposed in his dictatorship, he substitutes hard names for sound logic, and long strings of abusive expletives for words of reason. The velvety paw can suddenly and easily change to the lacerating claw. While Mr. Harrison' was yet in the church of

the Latter-Day Saints, he wrote thus, touching the marvels attending the itinerating elders and speakers in the Mormon fraternity: "When Joseph Smith inaugurated our church,

vels of Joseph Smith. His seership was undoubt- then healed by the hundred. During the great ed. and his clairvoyant gifts, at times, marvelous. choical year in England, among about thirty thousand. Latter-Day Saints, scarcely one succumbed to the disease. We were rich in spiritual manifestations; we felt angelic presence, even if unseen; we lived in an atmosphere that made us feel every day very near to God and the heavenly world."

In this city we met Peter West and Fannie T. Young. Both had lectured to good acceptance, Invited, we delivered two addresses to large and attentive audiences. It was our further privilege to be the guest of Senator Fitch and lady. One indebtedness to the Salt Lake Spiritualists and liberalists for personal kindnesses will long be re membered.

CALIFORNIA.

What changes!-what a marvelous growth in this young city during the past twelve years Then, too, we were an invalid-now strong and young, at least in spirit. Our lectures have been delivered in the Mercantile Library to audiences large, intelligent and critical. Oh! there are royal souls on these Pacific shores! The Spiritualist society is well-officered, Mr. Kendrick be ing just the man for presiding officer. The future looks fair and bright. The Progressive Lyceum' rich talent is doing finely. Dr. E. C. Dunn in structed and drilled the officers and pupils on Sunday last, to the satisfaction of everybody. He is to accompany me-thanks to the good angels

-around the worlds Mrs. II. F. M. Brown arriving here in May, i still detained by the sickness of a friend. Delivering already fourteen lectures in the city, and aiding in the organization of the Lyceum, she will continue to lecture until she starts for her home in San Diego. Mrs. Brown is popular, and deervedly so, all along this coast.

Mrs. Belle A. Chamberlain, a trance speaker of Eureka, is doing a good and noble work. None 'know her but to praise." She is at present speaking in Sacramento.

Mrs. A. C. Stowe continues to heal and lecture and do the needed work of an evangelist general-

ly. She is at present in the mountains. Dr. Morrill has done and continues to do effectual work for the truth. He is a sincere and

conscientious man. Keep him in the harness: Herman Snow, one of God's true and faithful souls. has a choice assortment of liberal and Spir itualist books at 319 Kearney street. This is the head-center of liberalism in the city, and the only liberal bookstore worthy the name upon the Pa-

cific slope. It should be largely patronized. Friend Snow attends funerals and weddings, la boring constantly for the diffusion and upbuilding of the truth. Mrs. Snow, truly a "helpmeet," takes an active part in the woman's suffrage movement-a cause that must ultimately win be cause based on equity and justice:

S. J. Finney, though much absorbed in matters pertaining to legislation, continues the same brave lefender of equal rights and broad, humanitarian principles. True, he has criticised the loose literature, the imposture and the money-catching charlatanism sometimes fastened to Spiritualism; but never has he ignored those divine principles under lying the Harmonial Philosophy. In a letter to is, dated Sept. 1st, he writes, among other things,

"Lhear that I am reported, in the East, as hav-ing thrown spiritual science overboard. Well, the liars are not all dead yet!"

At the close of our recent lecture course in this city, the Society passed, among other resolutions, one inviting us to revisit San Francisco early as possible, lecturing in the city and adjoining-localities for the term of six months or a year. Such generous appreciations are the sunbeams that brighten the pathway of life. This Pacific coastthe whole moral world-is rich in great, full-blos somed souls.

During our brief stay, though invited in other directions, we have remained the "guest" of Mr. and Mrs. Victor B. Post, whom the angels long since named "Peace" and "Harmony." memory of old friends is excellent. Beautiful are such friendships-budding on earth, they bloom in heaven.

To-morrow, the 11th, we embark upon the steamer "Idaho." The passage to Australia, with a fair sea, requires about thirty-five dayspossibly forty. We shall jump aboard lighthearted, throwing backward kind thoughts and good will to all. The following tender lines, written by Edward Pollock, the young and gifted Cali

fornian poet, seem appropriate: There's something in the "parting hour'
Will chill the warmest heart;
Yet kindred, comrades, lovers, friends,
Are fated all to part.
But this I've seen—and mady a pang But this I 've seen—and many a Has pressed it on my mind— The one who goes is happier Than those he leaves behind. No matter what the journey be, Adventurous, dangerous, far, To the wild deep or bleak frontier, To solitude or war – Still something cheers the heart that dores And they who go are happler Than those they leave behind

Have you a friend -a comrade dear—
An old and valued friend?
Be sure your term of sweet concourse
At length will have an end!
And when you part—as part you will—
Oh, take it not unkin i
If he who goes is happiler
Than you he leaves behind!

God wills it so—and so it is;
The pligrims on their way,
Though weak and worn, more cheerful are
Than all the rest who stay.
And when, at last, noor man, subdued,
Lies down, to death resigned,
May he not still be happler far
Than those he leaves behind?

San Francisco, Cal., Sept. 10th, 1872.

At Guise, France, lives a M. Godin, who has built what he calls a "Social Palace." It covers eighteen acres of ground, and is a miniature city. Its government is wholly in the hands of twenty-"When Joseph Smith inaugurated our church, nearly forty years ago, it burst upon the world as a revelation of spiritual power. The main peculiarity of our system was, that we asserted the necessity of close and constant intercommunication between this and the heavenly worlds." **

"Abroad among the nations," we had plentiful corroboration that this theory was no idle dream, but based on facts. Wholesale spiritual manifestations did there attend us. Our sick were successful existence for some years. four persons-twelve men elected by the women

THE HARMONIAL CYCLOPEDIA: Repository of Useful Knowledge Concerning

PAST, PRESENT AND FUTURE. Prepared expressly for the Banner of Light,

BY ANDREW JACKSON DAVIS. ARTICLE IV.

Athenseum .- A spiritual temple in Greece, to which the spiritually minded went to establish communication with the invisible universe. The presiding divinity of the sanctuary was called "Athena," a beautiful and accomplished goddess, no more mythological than is the reputed author of the ten commandments. But persons with ar-. tistic, literary and scientific tastes and attractions, have appropriated the term (Atheneum) to denominate an associative club or organization. So that, in modern times, people associate with the sacred name agreeable thoughts of a high school, college, or university. This is well; and it will be still better for mankind, when, with the word "Church," people associate grateful regollections

of mental freedom, free moral culture, scientific

knowledge, and free discussion. Arabula.-An intelligent spiritual presence; the inextinguishable light of intultion; The immost latent wisdom of the human mind; the impersonal reason; the uncomprehended self-consciousness in every human breast; the private manifestation of the Father-and-Mother Spirit in each human heart; the eternal Christ of the spirit; every man's everlasting Redeemer; the inwrought Emmanuel, infinite in goodness, unbounded in love; the essential Life and governing Law of man's immortal spirit; the possession of which makes man spiritually the son. of God, constructed in the image and likeness—in a finite degree, a represen-tation and miniature of the filments and attributes of the Infinite.

Christ .- Another name for Arabula. But, unfortunately, this sacred title has been by theologians' associated with the name and teachings of a person; so much so, in truth, that now it is next to impossible to separate them in the memories and institutions of Christians.

Jesus is the name of a person; Christ, of an eternal principle. Christ is the Arabula in the great heart of the world-living, loving, inspiring, working, approving, punishing-starting with each person at birth and accompanying him, under all circumstances, all through this life and through all the life that is to come. This Christ is no idealism; no foreign mythical divinity; but is the ererlasting presence, from which no man can hope to escape now or hereafter. He, or rather it, (the Principle,) is the Christ of the people; making his advent first, or second, or for the thousandth time, when you perform a just, a holy, a loving, an unselfish deed.

What a day it will be on earth when Truth takes precedence of personal or institutional authority! The Church says: "Your Redeemer is a person, even the Son of God; and you must believe on him, or be damned." But God's own pure Reason, which always speaks through unprejudiced souls, says: "Nay, nay-I tell you, nay. The Truth shall make you free; for Truth, and not a person, is your Saviour."

A person lived eighteen hundred and seventytwo years ago. All progress, all civilization, all the human good in Christendom, is attributed to him! Now look at our civilization. First, the State: that is built upon force. Second, the Church: that supports the State. Third, Society: that supports both State and Church. Now, where is the Golden Rule? Here is the answer: It is preached by ministers as an impracticable principle, which we ought to practice; while what wereally do practice and endorse, is-love and good will to our friends; force and destruction upon our enemies; heaven for those who believe what we believe; and eternal sufferings for the great majority of mankind.

Look around further. Instead of unity of spiritin the bonds of peace; instead of human homes leing warmed by the beams of the millennial sun of righteousness, after waiting and working, and after unceasing prayer on the part of believers, for these eighteen hundred and seventy-two years; instead of peace on earth and good will among men; instead of this, which should be, you find yourself surrounded by quarreling bigots and implacable sectarians; the masses of the people cold and insensible to spiritual realities; faith in supeanatural.sm, in the miraculous scheme of salvation, superseding the necessity of good works; the universal adoption of the superiority of man's authority to woman's in laws and governments; the unire buked antagonism between the impoverished millions who incessantly labor with their muscles and the few hundreds of monopolizing capitalists who occasionally labor with their brains; the maintenance of governments, based upon the army and navy, by great revenues derived from taxing the productions of neighboring nations, and especially by immense sums realized from rum and to-

And still we are asked to believe that a person, not the Truth, is "the Saviour of mankind!" Asked to believe, and threatened with a punishment consisting of eternal misery if we do not believe that Jesus, instead of Christ, is the frue and only redeemer for the human race!

Is it not clear to a demonstration that mankind's reliance upon personal saviours and theological attorneys-employed to stand between their affections and faculties and the Fountain of all Touth -has been the chief cause of this widespread religious Sectarianism, and the reason why the race, in their lays and institutions, is yet so far from an era of universal justice, peace, love and happi-

ness? Cents and Sense.-One of the penalties of being a philosopher, of the fault-finding and critical school, is the alarming probability of becoming unwise (i. c., a fool) by perceiving and describing too easily the folly and senselessness of others. The amiable, tender and benevolent sentiments of the philosopher contrast, like a flower garden in

vulgarity, and in their disposition the basest imfeelings you will find the imps of profastly and clean in their exteriors; but in their thoughts and is in everybody's month. There are persons very and clothing. "Cleanliness is next to godliness," sprinkling some perfumery on their handkerchief sweet, if they do'not wash their bodies often, by Many persons seem to think that they smell

It is cheerfulness of spirit and good physical Clean Unesches Something besides soap and hot water is required. It is downright hard work Something besides very severe labor is also needed. ring. True refinement in religion, as in the civil realm of life, will went the fewest possible forms. all to agbe all bruot guinnur blog and to brouft most beautiful when set in plain black, with a fine si buomeib ourt a sa tsul ; yalqsib ban ssorb to ereality and substantial morit drive out the devils ders the little ness of forms contemptible; downright stance, the less show; the greatness of Truth renthe law? Here is the answer: The more the subgraceful, how attractive and pleasing. What is it (saislinger word ,bad over soul) II . sentrol ban And yet we can do nothing without manners *Examine of in the diffice orders of the second points of the second of

philosopher to stop and ask, "Where am 12" and statis this fair Unphian America" "In I are in "customs gray with ages grown," causing the shoired treisents begular is about periods aristocratic churches, the memorial services and weakness, look about you; see, in all the wealthy Indinity bur ylibineds off guildinkitivion boy hip. - typolodizin to sin odt mort bevireb sein pure and undeilled, with the services and cereinoand criminally weak, to surround true Religion. distribution of every essential blessing, how abmic-hird, in such a country, and amid, this equal mic make melitation and readers willbom measinto spirituality, where poetry and general litera-Bujutossoją sį Aiplosojiją ojojąm ibdsoud somijos bur strr, off groun, what the modify segrent-Institted To, bun , behanodan ztredil sneigiby To had off at a sovereign to an in the land stood to estimated off til arm (sloodes cont bun progressive, preeminently democratic Americal loss, in the beautiful Utopia of mental freedom Buildnidt-ooth in recoil that selection froe thinking as it should be, of the social state and legal condiis a reflection, not the leader and the instructor, cause, to tell the truth, the Church of any country ment and the form of the social organism. Be all such countries, with the structure of governni hnoqeartoe somavrosdo Inhomoroe braganoli people ruled by aristografs. Beligious organizagoals and sheep, subjects and bings, the common tinetions, flichelans and patricians, poor and rich, quility, where there are eastes and arbitrary dis-Dollit this is characteristic of countries with titled complis biquis in yd, bossaq bua boxingocomii od

bluow liftin Tradialds, from bug counted as barby play, however cold and unfoshing, while inteldrawn and hold by emply show, parado and disal chatillant ingrough out halt flow oot flat gal -word (villalimale direction) and voice has mighting will dennie that To seemer esto himon, the sylvent priorities the constant of the same of the sylvent for the first point in the transfer of the sylvent of the sylve sinim office develop their institution the minissnottelsam modifix guillon ob me subattinie snorthou colors and ibnicional colors and all solutions; vice, a barbarian genutlectional eliquette, is deconed. -108 Διομιουμίμωμο μυμιου V ελιιοποίδο μια μιορ distinctions. They can do nothing without proceare bring full of dignifary titles and contemptible Catholies, and Modern American Episcopatians, ngo. Maliometans, Brahmins, Buddhists, Roman spoitaronag to abordand boadward anothertanomen. snothing bun biloe sucrets out to green and sid) of outilities assurable bun esonial) Alamoni tion. Andem million very molting moles, and off softonieres altrings off to mo woll said asimos di hollisty definitatione sind thumanori dell'esse sono dell'estato del -solitationaritzul-tayig'all bari-yonour-to-andlling-id-wols-si-triod-gaiyof-bardafoirig-glomolorq A thurson offill to but his required account. A shooth. A thought that is not too profound for to snothethnil out shull noos rednill goob A soppi Zupunos-gap pur suopoupsip ընթային մին

> softonotos suomentajso pine ejamaoj Apene jud "Al Ad Altsonou omor o.M .. Sampooood buldarin hall barollloger bur lanotheter gebro. "mots as a until a sum out it II - so to morno is system.

> telpost flug, a nople ficual spice suffic tellowship

-ut gaibaranges A. ajolgiby ao z biogodal rodite

"politifica Africa pure pourpoi our Buonn aborlet doxon

which indices all the durinony and plory of the gingini ni sobadur badi gilerovih odi el ik mat ers perceive and accept the wisdom to the plan Spring papromain fly a ground mesord off more Mojet of sountimos brien out office. Afterbooks trop powerd novo od or holidosolidquin oot buo ni si osnos dha smoo to yinn historian shit somotivo Doords-Apppar asam to Empour sun ing proje pure poor pinon ssoutheam pure alasim jo sasmia off wolf (mosoil one ni legan ban rounts to guib -bow sucrbition a rail! Unitersprinted fautifiles snotholg a night "hossouting ylemet obsering a st esmos ditw store to unfourled bun unibrold off".

atrus no boyot od a osoft orada bast a story a "alian and of from thats

a half extraordine of half os dealfard bur snour duringua ibolidia digid surosed of reduce id pourpojuga and bassing through a calamitons experiino bahimornis dimodilis), anaby – histologi gul -yrollog guivol inn budy to snoithu bur, sunsaioni -thor univolue bun deilier an enjoying mixonadigoteratin évide aboom ban eroyant ya notéroquit sii Zuipjojpaj jo Asirjaads auj rako zuiziudze jare most -- glogding insomely over weight before death this world, and too poor to have a home in the in Thirodam si man dott dealles out os resononpos becament, which they may obey and take the con--mbr jo onej ir samuru An mpao moaj ajquaidasin bottom oftograms but outlivenit off of a seoulet those who through the branch of modificant soft folly, and yet, be pair in the eventureful toward slift the goes was real-politically can goe the thirt.

his happiness and his integrity? Toolery of deing rich, he has paid down his health that it counterbalances all the rest; for the empty both he has made a single bad one, so bad, indeed, the grave, andy negotiate many problems and states. ofth it most sqorb of fiture rounoog a builded olif stid to ynd yrovo stands hadt off 7 % afoir has meetingan eib of tho glab in ban glabicion pointments and vexations of business, and live -dissib oilt ni vonotsizo, spoizne na tsurazo odw asout our sadup isotrout out., "natidosopid restre shall also be a man of sense. "After hyporthes," study to mini off Juff ylburne bur yldon os bood o -main qulovole of oldissoquii dhin-llow surves the

faint and sink unloxed and unmourned into the of tent in north bun, althous olderising then at last to his own personal well-behan, and you or a profile his bin plinn, sid to omilion oil mileolesi schait To soldnort but saleit all the statemorate of a one su mindorout guidem-Youom out shlodod buint hit -tilguodt oill', frein blo guiqer (2 egit to otek ga. -masin pungling our soos toudosound our greens woll "than snorogeorg splrow out to snohigo a barren desert, with the cold, chief, calculating

o clear-sighted—like air-navigators in a balloon of dguone dgid-seebbletq riedt evods esit bluoe Thus the fidy wisely concluded. If persons

have never since tried to convert the heathen.

sphere when attempting missionary work, and

rery bad." I conclude that I was out of my

Well, I think he been dead four days he smell

"Yes, that's all right," I replied.

to bush sal-qui for min for men ono tereb moi poor tally " mind bonosteam of your poor the ground proposed of the ground of the grou thought. Anxions to know what impression was on surprise bin. They were common events in office relapsed into up and walk-all same." Evidently a miracle did good many China doctors tell me dead man he get one very great man." "Oh! I don't know susol, (soft " "minne number of min lives, Jesus . You supe?" "Yes; one man he die, another Thint you think ?" " I do n't know-very good." thished across my vision. After awhile I said of to Christianity through my instrumentality hearing convert preach the Gospel, and convertimpression, and visions of the heathens flocking to Sooi was in deep thought. I saw I had made an neusion. I finished, and there was a pause. Fun of Lazarus, altering the words to suit his compre least. I read one evening the story of the raising asi, Determined to awaken some surprise, at attentively, as usual, but showed no keen interthe Now Testament for my reading. He listened ni srotqado gaidsorotal isom odd to omos osodo I ty read aloud to him falf an hour in the evening. and preach the gospet to the heathen. I frequenttian of Yun Sook and be good refurn to China (hought entered in suind. Twould make a Chrishighed a yab onO "amid guideact at emenely denta dostrous to trant to read and write, and I took dudes. He was very intelligent, and extremely plodesnot ym ni om botsissa mannand') a soniu record: Some years ago, when I lived in the hir idea and success of conversion. This is her a hidy correspondent, which illustrates the popudous to the Christian believer. A story is told by ord os our dolday Alsoloom and of due solomini ing to take an active inferest in both the amelent sing Sunday gehoof ballads; and, lately, are strivboth to read and write the English language; to Appidua Sopool most Shadly; are fearming rapidly Thus a most important and timely example. They known, thus presenting to all respectable Chrisof of storod the unimpolation moissed fruiting the advantage of knowledge, and have an intense Chinese, like the geninie Japanese, approclate [[A grinnos sidt in this country. All their heathenish form of superstition to the evanhave been instituted for their "conversion" from cholly unitationg groups stimolife") to emitshift Airidmoxo più pitti out Anome Aonom ogem-

bun flowh of shromognuran ovignotys hold come VI Since the hundgration of Chinese, and especial Somes off st assubgracoffered bur programment of Julianuss and indifference ars stream I had what shall Liberals are to the Christians, since it is self-evident that their bun threw offt robun our yout half loorg ast for sog oilt gaileoler ii Vilerovroq viothet the gosold seets among the Jews. The Christianslany of othed short the corresponding endial states Ouristians, in their midst, would be as unsuccesstraynos of siginolgibar-oart, to stroffs off trait Soripiures by Qualcers, Unitarians, Universalists ad) to another-predational interpretations of the -flor, rollo vrovo, noqu dool of blankt one norblida of Christians; in the manner as all Christian only joster of thank fire fanglit to reject the their religion. They marry in-and-in to keep the to soomerised out in the recent out out off guiding divided the Jows, notwithstanding the signfy "a change of heart?" The effort of Chris-

of notation at losa starrel stall -. not-reveno.) nothindinos idgit, odt robin enormnevbe ylligipi pur overed Albanpa ora from bits nomo Wa, bits word to, without thought to applicate, recognition, or han bodive and street are performed spondaneous- proved to hie by street estimony, subscribed and Through ton one offer the formal heroling sported in course of the all years and the way and all the same almost the control of the course of theor synwhe at brow off solder ytheisultini snothernt van gaisten to correlet I stanbivibit off bin tsufst balw, to sense banolorg a to me swerg almost impossible things. But true courage sind persons will instancie come to dane and to do protty faithfully adhered to ever since. On this A powerful passion for gaining the esteem of honsomething superior to headthood and mere darring [abuses in future, which, so the as my knowledge st wrowing ourl' snoogemor bolks noted it mist poisand of morollibri nosted A-oznano')

for the universal advincement of mankind. eally and philosophically, in material perfection dituoles alesti dsoliman thats delily sconlined haptivide hedford built rol godal the proborous an 19d although despute death, 18d us. -sufur 'oourgoduopur 'Aploaod 'opud 'sarac'saop low rooms dunings designing substantial stocked mee - servants, mosquitoes, doctors, diseases. sixo appara ano jo sombuid more ori in jo come -nujimos our foodxo ismu nos supreded somosoq Sow mark this; Until this quality of deantiness sound brob blo to flut os sould off mo out temit most pure 'pouseax on issue asperd our to opism keepers. (Tenuse the interior of the temple; the made into, the conduct of affairs in all the town -osnot jopout to valenbut bank ban dros orant off Christianaly. - -

Spiritual elembiases is "next to godliness," not finitely more deserve their good will and practical while neglecting those at their very doors who incontribut what is called "religion to the heather," normor, which underlies, the popular methods of box of principle, or of the Brst-chass, princely lgevangelied, style, without, the aid of Beekeluh. thomselves engaged in earling out devils in true drinks, clothing, exercise and personal habits; lastly, the little or no attention paid to foods, thun toy the young and inspectable children; then -stituey ourt on to olitif but, gained but, guitesand even in the great cities, badly arranged for gustingly dirity schoolhouses in country places, blood, and diseasing the brain and nerves), the disout Entacted to Solvies ontain and telest your relief of the ill-ventilated meeting-houses where I stone tract than tagels' sligit coche constitutions hable to consumption; to say gions would be exceedingly few, and the convertimess, which dispust healthy persons, and render being changed into a bladt, the revivals of relino with their exhibitions of exercinentitions mass faith, or instead of an indifferent-minded person to every person fixing within half a mile; beams (standard should be efected, instead of a change of sidt W. szbow boog hun evol ybradford metratees, dilhad hedi gebrahad bun sedelets gildits zuo -mi of forozofe djil a 7d-bomobivo od flads "mos) -nosioq diiw gniskov *is dv opti*d ; biodqy) bus , sudhiguant tevers, experiency, cholera, diphtheria, ty-lable in the chirches to in-fist that the "conver--moiden) reg , for si it ind $\{$ meisidepals bloevie even [-mu to surreg of the operancy delication in the [-refithed to state a most si it it erom divow bedeug | bedeedreve -e divor (susoqed famina betaliumeaa decaying organic matters; stable s, pestiterous with the nest popular result. The conversion is recounclings of their homes shorogords, ranks with "effement and phayer in a cherrel 1s, in these days, -zo to noseosta znizzolto) han znizmegntovoa filiki jemelom odi dita ovoloponata odi zninostor. the prince of devils, and yet who are every dey the wishes of the Divine Spirit. A change of

Form of faith to another, is far easier than "a iwoman's afterted account of what occurred in a would see clearly that "conversion" from one lowest price. I will now give a very respectable streams of doctrine over which they pass; they the person who would take them to keep at the -they could easily see to the very bottom of the practice to let the pauper poor annually to These abuses occurred in a two rands evaluate it. was

I was there when C. Austin, IANN 18. Clarke I., Tobject I., old Mr. (f. Jyown and Mrs. (f. Jyown and Alr. (f. Jyown and Alr. (f. Jyown and the old, and them died. They used to suffer with the cold, and them illestries dereaffully. I have had so much illestries dereaffully. I have had so much illestries then I cannot remember much. I had-something to the them. I went to — and begged something for my feet to cover them." in a heap. There when C. Austin, Lizzy B., Clarke

to which he wough with him) to pieces, trying to cover binned to with it.

I was there when Susan W.'s log was broke. She always said that Jones broke it, being out of humor, and was treed of lifting her. She used to sope of the original was there. She piece not to expose her indeedness while piece in the original piece in the original piece. She was the total of the original piece, she with the lifting her. She will be not to the original piece in the wint in the went up to her, and they found her doud in the went in the wint wint in the w

"While I was at W. Jones's, I smith was "While I was at W. Jones's, I will mas "While I was at W. Jones's, I will mas brought there, who had lost the use of his limbs. He lay up stairs, in dreadful cold weather, without he hardly any bed-elothes. He tore a cleak out hardly any bed-elothes. He tore a cleak with him the or highly any bed-elothes. He tore a cleak with him to pieces, trying to cover himself up with it. book of the loun aforementioned: Statement of Mary B. (under oath), one of the

arter 1 left Jones's.

Jones, his wife and children, used to box Lizzle
B. round, and Liek her, she being a foolish and
deformed creature. A have seen Jones kiek her
When the Councilmen came, they used to dress
Sarah B. (a deranged woman) up in Susan W.'s
foolibes, and when they were gone, take them off
again. It was the common way, and I have often
seen it done, ***

1 was not there when it was done, but I was not there when it was done, but I was not there where it that Mr. Chapman broke Susan W. s teg, which was never set, and sho never got so as to use it while I knew her. I cannot say when she died, but think it was soon after I left lones?

with scarcely elothes enough to cover her nakedmsane woman) shamefully by knocking her round and driving her out in the winter after wood and and driving her out in the winter after wood and

the training of the control of the c hours high, before any one wont to see wheeligt he was dead or alive. One to the neighbors earlied in such said Smith's legarast trove sith. (This I could by the out roomed sew me out littin boll ing one to take care of him, always without fire and without any light, except the stars and moon and I never had any light there to go to bed in the world. Smith lay there the next morning after he olloes were not much, but the other wordings he as a vere good. He was the month in the horse school. Its in the first in the lies and heard him teleb his list gas is of a door and heard him the his list gas is of a door of a mid might, without a stone of a mid might, without and the series of t nounce in one, anothen twins all he size, in in a brought of the configuration of the configu

Though bins of the saw ballshus, out trebodgust out, — til svotsisvait of oabird — seores from tung days and seores from the s coing, to see Mr. Brown, one of the Council as they dragged me up the shirts to my bed; broke three of my the and eracked another. I got up very carly in the morning and went about three very carly in the morning and went about three points in great partial areas of the solutions in the case of the partial areas of the solutions in to the states, and then they kieked me all the way T sangod bins—sabrroq bins sake zundel doo Wedd not en it, fight advert of ins ones show Jand it is it is some in the instance of its bind. any some monor of of ot Manne some are some views of the some monor and other transfer of the some property. Axx.—The freelings was very Heavers very way.

The per half seem was very most the bleg set bard was

The per half seem of very most the bleg set bard

of the was match in the control was a lost of the winclothing was heavily in the control was a lost of the windown of the room in which I slept was a lost of

whole it is now the control was left entirely

the winter in very cold weather, was left entirely

the winter in very cold weather, was left entirely

was a state of the very cold weather. Will Alt Jones on The treatment was very in every way.

and that of the other poor of the town whilst living State Commissioner: "What was your treatment shree years—the question was asked by the sis thous — to awot out in some proof out of the poor hood ball some all of the proof but some all of the proof of the pro This witness, after stating that he had been ataffirmed to by him before an Justice of the Peace,

remarks or allusions that might lead to an exaccount I shall forboar giving the real manes of extends, have, with yory few exceptions, been took only and carnest moustage to prevent such Appropriate action to the people generally polytoger bin thell of thenord need bad roog eliding oil to montron derail order others oil in avoi the time I speak of when nearly or quite every oxionded sente, that occurred in Hoode Island at similar benedicial results might follow on a widely presignion generally accorded by the public vent in Europe. Perhaps, too, were such an incol and abused in the secret dungeous of a Contime and of the name who were so horribly toromos obam orow that someogyo latrobioon out bill sa Allutural sa butin silding oilt doods bluow tailt shares and territories, revolutions would be made both of the county asylums and pow-houses in the United I have little doubtlint if a rigid investigation was I bun , guiyas ourt-ind ourt a st ", buim to ino idgis some twenty-five or thirty years ago. "Out of State, (Bhode Island,) that came to my knowledge ovition vin to so anon-rood out an osuda form to potone the public a few samples of the many cases yal mixgo of flow of theint H that out of survior if insanc, are being exposed through the newspapers, Island and other hospitals and asylums for the alloged maniaes at the Bloomingdale, Ward's to inonthosingui t-ulan ban, inominori odi of Now that the iniquitous proceedings in regard

Duiliq stancy with a state of the control of the co JULY THOMAS IS NO. 11 THE

THE POOR AND THE INSANE.

the attempt to east out devils through Beelvebub, habits to a new life of good devils, in unison with had to be blo in mort never all to emitting a training the period of the person from an old set of bad purities of motive and conduct. Pious church- change of heart; I meaning by the latter phrase, town that owned its asylum and bired the keep-

over which is inscribed, 'Leave all hope behind,'
Mr. Editor, I have been in the prisons of forme,
and in the deep, dark dangeons of venice, in the
far-famed prison of Chilton—in dangeons where
the lords and barons of feudal times incarcerated
the lords and barons of their unbridled and irrenight have passed those gloomy portals of Danks ver which is inscribed, 'Leave all hope behind,' umate of this dungeon within a dungeon, in ar titude accompanied by a demeanor which spoke failed a dungeon within a dungeon, in ar ere a foot or more in length—stood the wretched nd made fast to his ankle-the links of which oosely woven. Immediately in front of the door, and directly against his iron bedstead, confined by a massive chain hanging from the rocks above existence or such a case, although he had always hey didnin at few miles of the piace.

The view of the inside of this pirson beggars all leopter was frew mile of this pirson beggars all leoper was insufficient, to displet the darkness of victims although not to exceed perhaps six or victim, although not to exceed perhaps six or victim, although not to exceed methaps six or victim, although not to exceed methaps six or victim, although not to exceed methaps six or victim to cold manner. The thouse non the role in a cavern-like manner. The though has article of turniture, and stone. There was not an article of turniture, and such a factor on the further side of the cell, across which a coul was lossely woven. Inmediately in front of the door, loosely woven. Inmediately in front of the door. xistence of such a case, although he had always and further remarked, that he had no idea of the in the bottom of it, perhaps a foot square, through which the vreteined inmice s food apid the be-When the door was opened the air became so of-fensive that one of the gentlemen who accompanied more refused to enter, saving that he could bear it; and trither remarked, that he had no old a conpened into a narrow passage, about unidway of which, in another partition wall of stone, war a econd uon door, closed and fastened, with a hole

vanis ao dorao 6 ndesido door or walls, ya and was constructed entirely of stone, or rather rocks, aver which was a roof of wood to protect the mason work on top from the weather. There The cell was detached from any other building. ribite a share of the expense. removed to an Insame Asylum at the charge of the town, and expressed himself willing to conprison, and appeared anxious that he should be Ty or words to that effect. In Justice to the overseen I will fast remark that he appeared fully aware of the unsuitableness of the manac's

mitted through an iron door, which shut close and which a particle of light could enter. I was ad-

The results of the first post of the control of the on the way to the poor-house, the overseer reompany of two gentlemen of respectability resid-for in the neighborhood, one of them being the * * * "The writer visited this manine in

port Herald of the Times," Nov. 16th, 1813; the Insane, &c.," that I contributed to the " Newan article under the eaption of "State Asylum for lowing account of this case, which I extract from foring and degradation. I will close with the folthe sand to constant in Inthrotto de bessently into the condition of the insane, she has never tions she has seen in her world-wide examinations has since told me, that of all the dreadful exhibiited in company with Aliss Dorothea L. Dix, who that of an insure man, who, on one occason, I vis-I think, however, the crowning ease of all was

shape they had by long usage finally stiffened past pact a form as possible, into which unnatural ing by doubling her body and limbs into as comwhere she endeavored to keep herself from freezturbed the other inmates it kept in the asylum, dug in the side of a hill, (because her cries disfor yearst without fire in the winter, in a cave formity had been caused by previous confinement, who attended me assured me that her horrid devery long time; and a commissioner of the asylum rested on her knees. She had been pisane for a so crooked and doubled up, that her chin almost formed old woman, whose body and limbs were in the State, I saw a poor, miserable looking, demy visitations of the thirty and more poor-houses tives like the foregoing, and some even worse, In--first space I could give many other narra-

except for a little while after Mr. W. dirst came, when he used to shut her up, for at 6w must expense when he went away t-but since, and towns and confined, but is doctic and she may be to be the colory by kind farmless, and submits to be ruled solely by kind farmless. toned by the blows.

Alt, W. (a new keeper of the asylum) has been bere about the genra, during which finie I have never known Mrs. Phiebe X, chained or shut up, never known the about a first of the after a first of the while while after M. W. Wigst engage.

arine U. died; and I thought her death was hassomething else, and forgot her a serious in many a figure in Unit thin a serious in I am unit and serious in the serious first place of the serious and the serious first place is a serious first place in the performance of the performance in the performance of the performance in was in one of the dayk tooms. They used to keep her chained up all the thuc, days, until the mean house was fixed, (1 mean the erazy house.) and shuf her into a room nights. On the morning Mr. fear of being shut up in the dark room.

I haye beard Pheebe N. serenm; and heard the blows when she had been whipped by G, and his wife, a good many thous. I never saw it for it wis in one of the dark rooms. They used to keep was in one of the dark rooms. They used to keep

I did yot foll the commissioners (of the asylum) then, for I was not allowed to fell anything, for Ropt the asylum. have bard spells of the sick headache in consequence of it. This was the second year after Mr. has never been well since, on that side, and I now answering Sally M., and sent for her husband, our the oxchard, who struck me with his figt side of the floor. My head the head so that I most fell to the floor. My head Alt. Describe the control would not of the control of the control of the control with her nights a good of the best of the mass was have and the control of the might of the control of t

do, or for speaking sanetly to him. "There was a sleet trish woman brought here from to work.

I know Jacob E, shut up a whole week, from Thursday to Thursday, in the dark room, and kept on bread and water, because he would not do soughing in the field that Mr. G, wanted him to do on tow for smothar smelly to him.

sent me bread and water for dinner. The cellar was very damp, and made me sick that night. I took cold and did not feel well next day, but kept It was very sticky. A tin pan of ashes was by, and I put a little on it, whereupon Mr. 6, made me go down cellar, and stay for two hours, and t was siek with a pain in my side. Tashes on it it, to torbid me putting ashes on it.

when the oblight told him be would not! upon which Mr. G. kicked him out of the chair. Mr. G. that he was not well enough to bring in the wood. Mr. G. still insisted upon his doing it. out of doors and not not got quite well, and told graph oligh through the kitchen, while down-I saw Mr. G. knock Jacob E, out of his chair

about two months afterwards. The how wash her the day of two host short of the host of the tuntil the day of her death. She died, I guess, danks, on broad and water. She never got over vent to neet, and said the was most killed. He was you cannot killed. He was very lame for several days afterwards, so that he could hardly see.

Ars, K. lay very siel. Ars, C. came up to her Ars, K. and sone though to her. Ars, K. and swored her impundently, whereupon Ars, G. and say for and dragged her up the kinret share into the dark room, and dragged the skin off her side and kept her all might on nothing but cold her side and kept her share.

Against an an analysis of the side water. She never tool over the same water.

room door down to the old quince tree. He kiek-ed him hard, and he complained bitterly after he went to bed, and said he was most killed. He was and water. A kick my husband from the wash-"When Mr. Thomas R. Hazard came as Commissioner, Mr. (i. (the keeper) kept me in the wash-room and would not let me see bim alone, be shut up in the dark room and kept on bread and water.

"-tailt satate A albella B. states that-"

unny hard-working, devoted members of this find find in a find some of these is compensations of the his list fictions of them are extremely rich ones; but his lot is generally one extremely rich ones; but his lot is generally one of toll, while leisure is his last reward. and all topics, for which it is presumed he has acquired more or less preparation, adds nervousness to haste, and it is not to be wondered at that so their enjoyment. That fact is not so well understood by all. To be hungry when such abundance lies piled around, is a great deal harder than to precipitancy with which he is summioned to handle any and which which he is summioned to handle any and fusion of resources without the time to give to fact is, that he is tankalixingly placed in a proportunities he is supposed to enjoy; but the sober of the occupation may envy him the literary opwhich it is his religious duty to make his own. One who knows little or nothing of the exactions smong them may go unavares the very matter lets slip one thing, he may let slip another; and must be permitted to escape his attention. It he whether of special importance or the contrary, Nothing that passes in the active, moving world, ng. The looking is always the looking altead. neither mental rest nor mental leisure in the callcussed, only to be followed by another. There is and incessant. One thing comes up and is distate," or journalists. Their work is unremitted classed under what is known as the "Fourth Espictured the mental condition of those who are It is with no exaggeration that Dr. Hunt line

And forever resolve in our Sweer Senar Barlow. Oh, beautiful home with the angels above, Where all will be harmony, triendship and love, There, with worlds unexplored, at our pleasure we'll roam,

Which are everyone felling though never are told. Let us live for the ages that never will end W leve that some some united to ever the last beauties un. Where the laws of progression-new beauties un.

Let us use, not abuse, all that's good in the new: Thus be guided by reason to press for the goal.
Through the haven of hope, to the home of the

of us live to reject all that seemeth untille, And while for ourselves we should be all we can.
Yet each should remember his duly to main. Apricator conceptes a sister or brother Let'ns live to be useful, to be to each other

To be eaten supincly by rust and the moth; But if leisure we have, let us not be a sloth, Devoid of all hope or ambition to their e-Of all others the purposebes man is the worst. His garments are midden, his presence is curst. Some live without object-are drones in a hive,

ongs of the curve of the spine. Tregardless of cost, or the curve of the street, And resemble in form while parading the street, A superb Kunguroo redeing on his hind feet ! Some live for the fashion, though strange in de-

For a dinner, with all that a palate can crave, Whose god is their stonach, while they are its Some live to be honored with houses and lands.
For triends, that position and Mammon com-

is their highest ambition and purpose in life. Yet to be, or to have, what the world calls a wife, : unno Though no more to each other than monkey and

They hope for relief 'mid the walls of the tomb. breath; Inhaling misfortanc, and dreaming of death; Instronding their souts and the world in their

Some live will long faces, and draw their long Yet we five to be negry—to dance and to sing; To cure the dyspepsia by mirth that will ring; To mingle our pleasure with inneored frin, And with our grandebildren to frolie and run. We live to be happy, we live to be tree; We live to unfold like a heautiful free; We nye to unfold like a heautiful of sit, To develop our souls from the Godlike within;

EOR WHAT DO WE LIVE?

his way, and that plereing shricks, accompanied has yeller clearly even through the thick walls of his dan-thend, even through the thick walls of his dan-thend. one observation and the many and the observation of the observation in the market of the observation of the order, rotational and experimental first proves and sequences.

In exact the rotational and experimental first proves and sequences of the rotational transformation of the rotational rotational transformation of the rotational rotation rotation rotation rotational rotation rotation rotation rotation rotatio ruper, from the first transcript from a function to the form the first transcript from the first whisper followed me, I hastily turned, and, in small of the sound of features and footplots the hot of the bound of the bound of the beautiful of the bright of the bright of the practice and again the same intention of the practice and again the same intention of the practice and again the same intention of the practice of the prac was fairly closed, the sound of an uncerthly gill-bering met my ear, which I was and proceeded from his cell, and I quickly stepped back, to the door. He stood precisely as before, with the same Toole the place, and before the inside done

state shattered before. accompanied by an attendant with a light, a thrill of deepter borror passed over he as I entert herror in the light in the light of the strongest mind I felt that the reason of the strongest mind must soon madden annidst the herrors of such a den, even if it is a stational before the stational before -isoq vanvot sii ot Aosd. Hot ylotabonini brod sid -isoq vanvot sii ot Aosd. Hot ylotabonini brod sid tuoniom a rod. "gairiqs a yd nogu botos it sa moit I tadt "nidita boots bin "roob obisui odt bosolo I ignodiba, bun , roosd odt to firiqs odt boot idgin bun, band ym beronet I remored my hand, and and binos your or tooldo as you belove they could be his head, that I might observe his eyes; but there or and when the board there had no need they had been used to need they had such meaning out his eyellales of bis dufficent his eyellale at the eyellale and had not not be not the eyellale. nuiscles near his lips.

I placed my hand on his torchead, and raised.

I jobsky arivoddyjon a ni mufysa oldarojmog a oj od ni nojvom suolumovi a bovjevej i bojemi that he recognized the voice of a fellow-creature. Inverting a Lapoke of his problem forms. object before me belonged rather to the land of spirits than to this world. I sought to draw him into conversation, but not a symptom indicated respiration, Unight well bave imagined that the its own forever; and but for the evidence of mor-tal life and earthly nature manifested by his heavy The stoom surer and someonic messure in strong in a hood soil, his hoody erect and, motionless, his hard alrocoping, with his chin resting on his breast, his indicated and dishereded, his ways a features all pallid and deathlike, on which despair seemed to like ye stand marked him for the cown of the control of the seemed to the control of the contr old can order fight nor darkness, heat nor lie stood silent and statue-like beside his iron and proper or escape.

nd the brightest day are the same—summer and miner alike. Through the thick damp walls of his prison neither light nor darkness, heat nor an angle of the contract of the cont useless here, where manght could be visible save the bluckness of darkness. Not a particle of light could here enfer; to him the darkest night no other article was to be seen, not even the rusty thail with which the captive of the Bastile marked the days of more than half a century of his hope-less implicantinent—and indeed it would have been lessing becoment—and indeed it would have been us cham, nere ms fron bedstead—but that was all he first time they were jnore than regized. The ng of water, the never-failing attendant of the lone-y capture, was not cisible bere. Here, indeed was pictures my early imagination once drew, whilst reading of them as handed down by distorians, or recorded in the tegends of romance. But now for sponsible revenge—and in the gloomy cells where the objects of moritish bartred and superstition were chained, and suffered to linger out their miser-able existence or expire beneath their fleadish tor-tures; but they all failed in making me realize the tures; but they all failed in making me realize

Banner Correspondence.

BATTLE CREEK.—M. Milleson, under date of Sept. 15th, forwards the following:

BROWNVILLE, NEB., Sept. 12th, 1872.

PROF. MILLESON: Dear Sir: — Through the Banner of Light of the 31st ult., I notice your name mentioned as a "Spirit Artist." Can you give me a likeness of an infant nephew who died some weeks ago, without any record of his features, save memory? If so, give me instructions, &c.; if not, please give me the name of some one who can.

Respectfully, &c., WILSON E. MAJORS.

Hartford Cou

MESSRS. EDITORS—As the above letter is one of hundreds I am constantly receiving, and contains questions that thousands desire answered, I tains questions that thousands desire answered, I Meeting adjourned until half-past seven in the take the liberty of asking that you insert this corevening, when it was again called to order—Miss

some one or more human bodies from which to ob- ing adjourned. tain material to build up or mold a face and body like the one left at death; this substance is composed of the exhalations that are continually going off from every animate body, whether man or animal, on the earth, and is known by the name of magnetism. Consequently no spirit can produce a portrait through any process of spirit art that will be recognized by the earth friends, unless the requisite elements can be obtained from some one in earth-life, out of which the model can be made, and from which a conver portrait may be drawn. and from which a copy or portrait may be drawn.

This is the reason why so few people get satisfactory portraits when they send orders to spirit artists at a distance, for there are none so fully most favorable for their spirit friends to present themselves to my spirit and my guides.

grees of development, and laboring in different departments of the spiritual field. themselves to my spirit and my guides.

It should never be forgotten that neither my guides nor myself ever have seen the earth-face of those we are called upon to copy, and, as a matter of course, the difficult part of the work must, of necessity, be with the spirit called for; and if said spirit succeeds in presenting a perfect model, the portrait will of necessity be perfect; if not, the portrait will be defective in just such points as the model is; for, be it further known that this spirit portraiture is the result of fixed laws as absolute as photographing; and whatever is prosecuted.

derlying temperaments, of which color of hair and eyes, etc., are the external expression, that has never yet been properly made plain, and which must be more fully elucidated before people can understand the process of spirit portraiture. In fact, spirit portraits are simply reproductions of the individual. If you should desire a shift with the Sturde Mich formulation of the two which color of hair and partially developed.

My principal design, however, in writing this letter, is to call attention to a class of lectures we have had, and are still having, through one of the work had. I allude to Mrs. A. E. Mossop of Sturde Mich formulation of Developed. individual. If you should desire a child with blue Sturgis, Mich., formerly of Dayton, O. Learning eyes, flaxen, curly hair and delicate skin, would of her through a gentleman that heard her in her you demand the union of parents with black eyes. coarse, black, straight hair and coarse skin? And why? Because the body of the child is the outgrowth, and is made up of the material at the disposal of the parents. So, in exact proportions, are about seventy-five persons, but at her third lecture these improvised faces made up for copying, from the elements obtained from the human bodies that ness in hand. We then secured a more commodimay be at the disposal of the spirits—and for the time being such human bodies are the parents of such improvised models. Here is a grand spiritual law that I hope to be permitted yet to make tures were such a grand success, that we arrange plain to the thousands who are hungering for light | with her at once to visit us again this month, and on this, the most intricate of all spiritual works | she is now filling that engagement. She has deknown as spirit portraits.

I, for one, have been accused by my stranger patrons of many derelictions of what they thought my duty, in not forwarding them complete fulfill-ments of orders sent me; but they must be in-structed that we spirit artists are groping in the dark to a great extent, even yet, and have not been to blame for the many things we have been accused of. We are only instruments in the hands of outside powers, and can only be negative to said powers, and our guides are in the dark, and said powers, and our guides are in the dark, and beyond the possibility of escape. We regard her experimenting, too; but when the multitude become properly instructed on these workings, they will be more reasonable toward us, and direct their attention to the causes that lie beyond, rather has an engagement for the month of October. May than to complaining of and finding fault with that

which is visible. I would say to Bro. Majors that my terms are five dollars for a trial, and from twenty to one hundred dollars for a satisfactory portrait. I have to take conditions, wherever I go, as I chance to find them; so I guarantee nothing. When all is correct, a portrait will be completed in from two to four hours, life-size, and of the appearance of to his belief more than for his life; if we still hold

a superb lithograph, drawn on paper with crayon.
J. B. Fayette, of Oswego, N. Y., paints in oil, life-size; N. B. Starr, of Port Huron, Mich., paints in oil, life-size. Both of these gentlemen have done some wonderful work. H. A. Streight is in Chicago, but I know nothing of his works. Anderson is in San Francisco, Cal.; but what he is now doing, I know not. These are all the spirit freedom, however wide he may differ from us, we artists that are before the public; but there are need no creed. If he is heartily with us in trying several spirit photographers, whose names appear in the Spiritualist press.

As to telling you who can produce the portrait of your angel nepliew—that is something impossible. We are all governed by the same laws; and there is but one way left you, and that is to try if one cannot, some others may succeed, but neither mortal nor spirit can tell you beforehand. Very few spirits can come and give a portrait in less than two years after entering spirit-life; and yet I have one of a lady that was drawn on the ninth day after her spiritual birth. But this I regard as unprecedented. To have any chances of success in your case, I should be most certain if I could be where the mother could be near during the sittings or trials, for the child will of necessity remain near (at times) the mother, in order to obtain that nutriment that the mother's physical body can alone give, for spirits live upon (to a great extent the magnetism obtained from physical bodies, and more especially is that true of young children.

Connecticut.

MEETING OF THE STATE ASSOCIATION.—The State Association of Spiritualists held its Annual Meeting at Willimantic, Sept. 7th Session called to order by D. B. Isham, President. Miss Annie Tingley favored the audience with

a song, by request. Missionary report was then called for. Miss Hinman, on taking the stand, tendered to the President and Executive Board her resignation as

their agent, and proceeded to make a brief review of her four years' missionary work in the State, reporting receipts and expenditures, showing a net proceed of \$118,86. Report was accepted. Treasurer's report was then called for, which was read and accepted. The next business before the meeting was the

election of officers for the ensuing year. The following named persons were elected: President, Miss E. Annie Himman, West Winsted, Conn. Vice Presidents, Dr. N. B. Hull, Norwich; L. G. Winters, Stafford; Mrs. Jane L. Blakeslee, Waterbury; Mrs. Flavia Trall, Windsor; T. M. Allen, Hartford; Hon. Edwin H. Bugbee, Killingly; Mrs. Henriette Pond, West Winsted; Secretary and Treasurer, Benjamin Abbott, Waterbury. The following resolutions were passed:

Whereas, Section 1st of the Constitution reads as follows: "That no men or class of men are own correctness on that subject) 'If it is true, entitled to exclusive privileges from the com-

munity;" therefore, Resolved, That the Legislature of 1871, in enacting a law exempting parsonages to the amount of accomplishing. \$5,000 from taxation, have violated the Constitu- \(\sim \) About two weeks since H. A. Streight, the tion of the State and forfeited all claims to the spirit-artist, moved from Palmyra, Mo. (where he support of liberal-minded men of all parties.

Resolved, That we hail with joy the bold steps | ment), to this city. Last week I called at his taken by the Republican Convention in Massachusetts toward the enfranchisement of women, and although we would leave every one free to vote as their own conscience dictates, yet we would recommend that we guard well our constitutional religious liberties by voting for such men and measures as will guarantee them.

Resolved, That we hereby reaffirm the resolution passed at our last annual meeting in regard to the right of women to vote as citizens of the State under the Constitution of the United States.

faith and fact in the world, numbering its believers by thous and millions in every clime; and although the philosopher and scientist have prom- finest effects were brought out, and in eleven and ised its exposure or explanation ever since its first | a quarter minutes it was finished, the artist in the advent, nearly a quarter of a century ago, yet none | time writing with the brush the name of Du Corhave the key to-unfold the mystery or open up the | net in the corner. truth without accepting the hypothesis of the Spiritualists.

facts a future life; whereas Christianity founds the most finished and life-like portraits of friends its belief on history of a doubtful origin and conflicting interpretation.

Resolved, That we believe in and advocate a moral code, which requires us in all things to "do

unto others as we would have them do unto us." Resolved, That intemperance is caused by antenatal influences. It is recommended that Spiritualists consult their spirit friends and other persons of known wisdom relative to the cure of this great evil, and report at the next meeting of the

Voted, That copies of the above be sent to the Hartford Courant and Times, Waterbury Ameri-can, Willimantic Journal, and Banner of Light for publication.

respondence in the Banner of Light.

Every spirit that comes to the inhabitants of Miss Swasey, Mrs. Latham and I. P. Greenleaf. earth for the purpose of recognition, must find Miss Annie Tingley discoursed sweet music. Meet-

BENJAMIN ABBOTT, Secretary.

New York.

WAVERLY .- O. H. P. Kenney writes, Sept. 16th: Permit me, through the columns of the Banner of Light, to say a word as to the status of Spiritualism in this place. We do not suppose we are the "Hub" of the spiritual universe, yet we have grown to such dimensions that we regard ourselves of sufficient importance to be mentioned in the public prints.

Six years ago there were but two known Spirit ualists in this village; now I think we can safely capable of furnishing this magnetism as the near and dear relatives of the spirit sought for; therestrangers unless I can be permitted to go to their homes, where I can be in the midst of the material we have several resident mediums of different degrees of development, and laboring in different degrees of development, and the same of the spirit sought for; there-

solute as photographing; and whatever is presented is copied (when conditions are favorable with the artist) exactly.

If a portrait be desired of one who has the sanguine nervous temperament in extreme, I must be placed where I am surrounded with people with whom the same preponderates, and so of every combination of temperaments. There is a law meaning to leave business and devote himself to these wonderful and interesting manifestations. His wife is a medium of many years' standing, and has devoted much of her life to great usefulness in the healing art. There are others, still, of more or less medium is the powers but who are as yet but combination of temperaments. There is a law un- less mediumistic powers, but who are, as yet, but

> first effort, less than two years ago, we secured her services for the month of April last. She delivered twelve discourses to us, and one in a neighboring village. She commenced with an audience of ous hall-capable of seating, comfortably, six hundred-yet that was insufficient to accommodate the audiences that crowded to hear her. Her lee livered four discourses, and the old crowd, recruited by very many new inquirers, is again upon us. What we shall do to accommodate all who are

> angels alone can furnish; yet her logic is strong and irresistible. While she charms, she convinces -captivates, as she rivets the bonds of conviction

> she receive such consideration and remuneration as her abilities on the one hand, and necessities on the other, seem to demand.

> WHY HAVE A CREED IN ORGANIZATION?-II we still hold, with the churches and the past, that a man's belief is of more importance to us than that his belief is our business, more than are his works; if we are still on the plane of intolerance of another's belief; if we cannot endure absolute mental freedom-if all or most of this is true of us; it is proper that we have a creed. If we have to promote the object for which we organize, it is enough. The abolitionists so organized, and were a strong power. But few Spiritualists, at the most, care to have it understood that they have already stereotyped their belief, and desire to organize to sustain-a-certain fixed creed. We can hardly respect ourselves in being less free than the free religionists. Nothing short of this can last. I consider myself to have joined—to be a member of every free Spiritualists' and free reli

gionists' society in the world. Fraternally, AUSTIN KENT.

COPENHAGEN. — Mary M. Lincoln, writing September 15th, says: "This village has to-day, for almost the first time in its history, been blessed! Spiritualism ignore and deny the truth of the with the presence of a speaker on the Philosophy of Spiritualism. Rev. J. H. Harter, of Auburn N. Y., has been with us and addressed a large and appreciative audience at the Union Church. He is a gentleman of rare ability, of pleasing and forcible address, fluent and logical, full of wit and pathos, which excites and retains the attention and sympathy of his hearers in a wonderful degree. Smiles and tears followed in quick succes sion as in his illimitable manner he related some humorous anecdote or affecting incident. The lecture was a perfect success, and although he spoke an hour and a half, we were all like little Oliver, 'asking for more.' He is ready to speak on Spifitualism, Temperance, and all kindred reforms, and we consider that Society fortunate who secures his services."

Illinois.

ST-CHARLES.—D. P. Kayner, writing recent y from this place, says: "The evidence to sustain our glorious philosophy and demonstrate, by indisputable facts, that there is an immortal world, and that that world is joined to ours, is every day rolling up more fully, and presenting more vividly and convincingly some of the grand truths which flow out from the Infinite.

Not only have we had the alphabetic 'raps,' the moving of tangible objects, the written communi cations, 'the sweet sounds of celestial music,' and the 'visions of the seer,' while the Orthodox world has been making itself hoarse with crying ' Devil,' and then asking, (as it began to doubt its what good is there in it?'-but we now have some of its practical, tangible effects to present, that speak for themselves of the work and good it is

has been passing through the stage of developroom, when his guides informed me they desired to show me a specimen of his painting under their control. A plain canvas on a stretcher 12x16 inches was placed upon the easel, the room darkened to a dim twilight, and in six minutes and a half from the time he took the brush in hand the first painting of a beautiful landscape was completed—the outlines and effects all there—the sky with its natural atmosphere, the water, the foliage, with lights and shades harmoniously blended—all conspiring, even then, to make a Resolved, That Spiritualism has become a fixed, beautiful picture. Aug. 1st I again visited him, when this painting was again placed upon the easel to receive the finishing touch. This time the

Not only does he, under control, produce the most exquisite and harmonious blending of colors Résolved, That Spiritualism is superior to mod- to produce natural effects (as in landscape ern Christianity, inasmuch as it demonstrates by sketches) in a few moments, but he also produces

passed on, whether from photograph, or as seen in spirit by him. Mr. Streight is able to produce these results in the presence of the largest audi-

July 21st I lectured morning and evening in the Universalist Church in McHenry, Ill., to full houses and attentive and interested audiences,

The old question of our Orthodox friends has become changed to one more in harmony with the demands of the race. Now, instead of asking, 'What is the state of your soul?" or, 'How do you enjoy religion? the question of to-day is, 'Have you anything new from the world of spirits?"

To answer some of these soul-wants, I gave notice I would stay at Bro. J. W. Smith's over Monday and make clairvoyant examinations, in order to give those interested an opportunity to test its truthfulness. Eighteen positive tests were given without a single failure.

Thus the good; work is going on here in the West, and thus the angel-world is demonstrating its nearness through such media as it can find and control, and is longing for every one to live so near its sacred presence that they can commune with each and every individual soul through their own unfolded medium powers; and ours is indeed a glorious work—to help the angels aid humanity."

CHICAGO, - COMPLIMENTARY. - Fayetfe R. Gridley, writing from Chicago under recent date, says: I have now been a constant subscriber and reader of the Banner of Light, and its predecessors, for more than sixteen years. My attachment for the same may possibly have arisen from long and constant association with it; though I cannot but believe that this attachment arises entirely from the fact that I consider it not only the most brilliant literary "Light," but the most masterly revelator of the greatest and most valuable positive philosophy and consoling moral science ever bestowed upon or realized by mortal man, that I have ever had the pleasure of reading. I hope you will not consider it out of place, when I tell you that, four years since, I heard a very eminent literary gentleman of Philadelphia (who makes no profession of belief in modern Spiritualism) say that he considered the Banner of Light the most able literary journal within his knowledge. He able literary journal within his knowledge. He said he was not a subscriber for it, but read it regularly every week, and could not think of going without it; and that his literary appetite could not be comfortably satisfied without reading itall of it-every week.

Maine.

STOCKTON CONVENTION. - Dear Banner: 1 want to tell you about the Stockton Convention; which I have just attended. After a dismal steamboat ride in a storm, I arrived at Stockton from Boston about noon of the second day of the meeting. I found the people gathered in a large country church, to the number of some four or five himdred, listening with deepest attention to the remarks of Bro. Wentworth, who was occupying the platform. At the close of the afternoon session, the people gathered about me, each urging upon me the hospitality of their homes. It seems they do things on a somewhat different plan here in Maine than in some other places, for although there were several hundred people from all parts of the surrounding country, none of them were permitted to go to the hotel by the generous souls, all being well provided for and heartily welcomed at the homes of the friends in the vicinity. In the evening there was no meeting in the church, and circles were held at several different places, in which I was told many cheering messages were received from the unseen ones to their

friends on the mortal plane. Sunday the church was crowded to overflowing, the day being very pleasant. After a conference, in which many participated, an address was delivered by your correspondent, which closed the exercises of the forenoon. Some of the finest singing I ever listened to was discoursed by the excellent choir doing duty on the occasion. The afternoon services were opened by an interesting experiment given by Mrs. Gould, of Bangor. Her eyes were securely blindfolded by a committee chosen from the audience, in which condition sheread from books and letters that were given her with the greatest apparent ease. Addresses were then made by Mrs. Gould. Mrs. Thompson of Rockland, Mrs. Morse, Mrs. Moore of Ellsworth, and Mr. Wentworth. Others, whose names do not occur to me, occupied the time profitably. In the evening a circle was again held—Mrs. Gould, the medium—which was a great success. Many fine tests were given by her, and some Masons, who were present, began to think that their secrets were not safe, as the medium (under spirit control) gave them the signs of their Order without the slightest hesitation. Mrs. Gould is a very successful test medium, and is doing a good work in the part of the State where she resides. The speaking. was excellent, and the meeting a success.

In behalf of myself and others from a distance, I wish to publicly tender my sincere thanks to the kind friends who gave us such a genial welcome and generous entertainment in their homes.

A. E. CARPENTER. Rockland, September 18, 1872.

Mississippi. COTTON GIN PORT. - A correspondent writes: "Permit me as one of your constant readers, and an earnest inquirer after truth, to suggest a few difficulties that are in my path, which I hope you will at some convenient time notice in the Banner of Light. I have for twenty years been a member of the Christian Church, have believed (with an occasional doubt) that the Bible, upon which my faith was founded, was true. The facts of the Bible are nearly all miracles, and the evidence of the truth of those facts is the testimony of those who lived in the dead past; yet the intrinsic and extrinsic evidence with the adaptation of the Bible to the wants of man induced me to receive it as true. Now what I want to know is-1st, does the new philosophy of Christian scriptures? in other words, can a man be a Spiritualist and a Christian at the same time? If not, and your philosophy is the true one, how am I to get the evidence of the superior claims of the latter? If I can do so I assure you I will gladly receive it. I know it is said that at Boston, New York and Moravia, the evidence can be had: but I am not there, neither am I able to go there; the most that I can do—and expect to do as long as I live and can find money enough -is to take the Banner of Light. There are in this part of the country few Spiritualists—perhaps none who are willing to acknowledge it. I am wedded to no human dogma; the truth is what I want, if it demolishes all the theology ever written by men."

Louisiana.

NEW ORLEANS.-J. R. Doty, M. D., writes, Sept. 13: "I take the silent tongue of the pen to speak of the spiritual progress in the sunny South. Some three years ago, while lecturing in New Orleans, I found the Society here very weak, and suggested a course to take to build it up, but only tions and formularies, can never solve the prob-within the last year did they adopt the plan, lem of immortality; that the human mind is susince which time all seems to be moving on finely The Society is now in a flourishing condition They have listened to progressive sentiments from the following speakers: Mr. Cook, Dr. U. R. Milner, Dr. J. R. Walker, Dr. J. R. Doty, Capt. Grant, and last though not least, Geo. W. Kendall Vice President of the Society, a lawyer of this city. who bids fair to become one of our best speakers. He has two daughters who are mediums. The one about twelve years old is a fine physical mediun. Spirits tie and untie her when the room is light-enough to see the ropes. The other daughter about five years old, is a trance medium, through whom some of the very best tests are given. Three years ago but few copies of the Banner of Light could be found here, but at this time the supply is not equal to the demand; and the sale of spiritual works is on the increase, which shows a general waking up on the subject of Spiritual-

Missouri.

KANSAS CITY.—Josiah Stahl, writing thence, recently, bears witness to the remarkable mediumistic gifts possessed by Mrs. Amanda Johnson, of that city—she being endowed with clairvoyant and healing powers of a high order, and giving many satisfactory tests of spirit identity. He speaks highly of the medium as an honorable member of society, and recommends her "to the

Place ever, mortal, thou thy hopes upon the pro-... mise given, Of blissful immortality to all who love truth's sway Let reason guide thy every thought-it is thy guide to heaven: -

Oh, reverence its lessons well-its teachings clear the way.—Ragnuha.

THE LEGEND BEAUTIFUL.

BY HENRY W. LONGFELLOW.

In his chamber, all alone, Kneeling on the floor of stone. Prayed the Monk, in deep contrition For his sins of indecision; Prayed for greater self-denial In temptation and in trial. It was noonday by the dial, And the Monk was all alone.

Suddenly, as if it lightened, An unwonted splendor brightened All within him and without him In that narrow cell of stone; And he saw the Blessed Vision Of our Lord, with light Elysian, Like a vesture wrapped about him, Like a garment round him thrown.

Not as crucified and slain, Not in agonies of pain, Not with bleeding hands and feet, Did the Monk his Master see; But as in the village street, In the house or harvest-field, Halt and lame and blind he healed, When he walked in Galilee.

In an attitude imploring, Hands upon his bosom crossed, Wondering, worshiping, adoring, Knelt the Monk, in rapture lost. Lord, he thought, in heaven that reignest, Who am I, that thus thou deignest To reveal thyself to me? Who am I, that, from the center, Of thy glory, thou shouldst enter This poor cell, my guest to be?

Then, amid his exaltation, Loud the convent bell appalling, From its belfry calling, calling, Rang through court and corridor, With persistent iteration He had never heard before.

It was now the appointed hour;

When alike, in shine or shower,

Winter's cold or summer's heat, To the convent portals came All the blind and halt and lame, All the beggars of the street, For their daily dole of food Dealt them by the brotherhood; And their almoner was he, Who upon his bended knee, Wrapt in silent eestacy Of divinest self-surrender, Saw the Vision and the Splendor. Deep distress and hesitation Mingled with his adoration. Should be go, or should be stay? Should be leave the poor to wait Hungry at the convent gate, Till the Vision passed away? Should be slight his heavenly guest, Slight this visitant celestial, For a crowd of ragged; bestial. Beggars at the convent gate?

Would the Vision there remain? Would the Vision come again? Then a voice within his breast Whispered, audible and clear As if to the outward ear: Do thy duty, that is best; Leave unto thy Lord the rest!" Straight way to his feet he started, And with a longing look intent On the blessed Vision bent,

Slowly from his cell departed, Slowly on his errand went. At the gate the poor were waiting, Looking through the iron grating, With that terror in the eye That is only seen in those Who amid their wants and woes Hear the sounds of doors that close, And of feet that pass them by; Grown familiar with disfavor. Grown familiar with the savor. Of the bread by which men die! But to-day, they know not why. Like the gate of Paradise Seemed the convent gate to rise; Like: a sacrament divine. Seemed to them the bread and winc. In his heart the Monk was praying, Thinking of the homeless poor— What they suffer and endure; What we see not, what we see; And the inward voice was saying: Whatsoever thing thou doest To the least of mine and lowest, That thou doest unto me! Unto me! but had the Vision Come to him in beggar's clothing, Come a mendicant imploring, Would he then have knelt adoring, Or have listened with derision,

And have turned away with loathing? Thus his conscience put the question, Full of troublesome suggestion, As at length, with hurried pace, Toward his cell he turned his face, And beheld the convent bright. With a supernatural light, Like a luminous cloud expanding Over floor and wall and ceiling. But he paused with awe-struck feeling At the threshold of his door, For the Vision still was standing As he left it there before, When the convent bell appalling, From its belfry, calling, calling, Summoned him to feed the poor: Through the long hour intervening It had waited his return, And he felt his bosom burn, Comprehending all the meaning, When the Blessed Vision said,

The Reviewer.

-Atlantic Monthly.

"Hadst thou stayed, I must have fled !"

THE PROBLEM OF LIFE AND IMMORTALITY: AI Inquiry into the Origin, Composition and Destiny of Man. A lecture delivered before the Boston Young Men's Christian Union, January 3d, 1861; with recent additions. By Loring Moody. Boston: William White & Co., 158 Washington street.

The title of this work suggests its character; and the book itself fully sustains the fitness of its title. The writer claims that purely materialistic scientists, limited and hampered with their condiperior to all the forms of matter which come under its cognition; and hence is not to be judged of by the changeful states to which matter is liable. "Mind," he tells us, "is, active power; matter, its passive subject." Mind being the dominant force which subjects matter to its own will, is to be judged of by laws and conditions which are peculiarly its own. And here the tests of material sci ence are wholly inapplicable. .

Beginning with the negative axiom-" from noth ing nothing can come," the author weaves from the facts, operations, and living, thinking, reasoning products of Nature, a compact network of clear, sharp and strong proofs of a living, thinking, reasoning CAUSE, which presides over and operates through all the concerns of the universe. This Cause is God.

In treating of the "descent of man" from the lower animals, the author assumes Mr. Darwin's theory of organic transformations to be utterly faulty and insufficient; and endeavors to supply a new one by which all "chasms" between man and the lower animals shall be bridged over, and all missing "links" be found and put in place confidence and acquaintance of all worthy peo- The illustrations on this head are clearly and forcibly stated, and form an original and important contribution to this deeply interesting branch of

> Matter is regarded as the matrix, in which the Universal Soul is constantly generating all the forms of organic life. "The work of unfolding and ascending formations reaches its ultimate and

fulfillment in man, for all other creatures merge, and lose their beings in him. And into him the elements of immortalized consciousness are woven and completed. * * * Man stands, in an outward organic form, on the threshold of an unending conscious existence, as the only and well begotten Son of God on this planet-complete in all his capacities and possibilities; needing only experience, discipline and culture, to bring all his powers and capacities into harmony with his own highest good."

Next come the proofs and illustrations of immortality. Nor here, is the reader required to travel over any beaten and dusty road, as 'the author has avoided saying what has been well enough said by others.

The work is scientific, philosophical, and theological; and yet the writer has kept aloof from all authorities and revelations except those of nature," and hence it is difficult, if not impossible, to avoid the conclusions which he reaches, as he handles his facts and arguments with much skill and ingenuity. It is rarely that one will find so much solid matter for thought packed into so small a compass.

No mere newspaper criticism or review of the work can give the reader an adequate idea of its value. It should be carefully perused, that its good points may be appreciated. For sale at the Banner of Light Bookstore, 158 Washington street, Boston.

Scientific.

COSMOGRAPHY: A Description of the Universe. NUMBER TEN

BY LYSANDER'S, RICHARDS,

When the rocks are uplifted or folded over by the earth's contraction or some internal convulsion, fissures or cracks are made, and these openings, when not filled with molten or melted rock, are called trap dike. Metallic ores fill the place, and hence we find most of the ores running through the rock in veins. The ore originally is disseminated in small grains through rock; but when the fissure is made, the heat evolved generates steam from the moisture about, and melts and forces the ore into the opening which Nature apparently has prepared for it. A large amount of ore, however, lies undisturbed and scattered through the rock in minute grains, as originally formed. The rock in direct confact, or enveloping the ove in reins, is called the gangue. This is extracted from its bed, separated from the ore uponthe spot, except when firmly united. The latter is removed to a crusher, and coarsely crushed, a stream of water turned upon it, the light material washed away, and the heavy ore sinks or remains behind: Ores rarely contain their nietals in a pure state, but are generally found combined with various substances, such as sulphur, carbon, oxygen, silica, arsenie, lead, antimony, mercury, etc.

The metals found native or uncombined are gold, silver, copper, mercury, and a few others not commonly known; but these metals even are most generally obtained in an impure and combined state, and it is the object of the miner or assayist to get rid of the impurities, and thus extract the pure metal. This is not easily accomplished, as the ingredients are chemically combined. Chloride of sodium (common sait) is composed of chlorine and sodium, two separate elements. When thrown together, they do not form a mixture, but a chemical amion takes place, and they become one individual substance. The same is true of metals. . Lead is usually found chemically combined with sulphuric acid, forming a sulphate of lead, and known as Galena lead ore.

While thus combined it is hard and brittle, and of no essential use to man, but by crushing it and depositing the same in a furnace, and heating it, the sulphuric acid is expelled, simply because it is rendered volatile through the action of heat. The acid being thus separated, it escapes in the form of gas, while the lead, being heavy, falls to the bottom, and passes through an outlet of the furnace, commercially pure and uncombined. Iron. ore, as generally found, is, in its original state, of no earthly use whatever. It is so disguised with silica, clay and other substances, a novice could scarcely, detect the ore. It is, however, when crushed, placed in a heated blast furnace filled with charcoal, coal and a flux, usually limestone, which dissolves the impurities of the ore, and forms a slag-the carbon of the coal uniting or withdrawing the oxygen, the slag passes out of the furnice at the side, and the iron, being heavier, through an outlet at the bottom. A portion of the carbon of the coal has combined with the iron, and the metal is found to be yet slightly impure. It is east from-hard and brittle-and in order to. render it malleable it is placed again in the furnace, and the carbon expelled through the agency of heat; the operation is again repeated, and the mass pressed or pounded before the impurities are entirely removed. Cast iron contains about three or four per cent. of carbon, and if, when burning of the latter element in the production of malleable fron, the manufacturer knew when, about one-half had been expelled, east steel would, be easily obtained, as pure steel contains about one and a half per cent. of carbon. There is in England an establishment that adopts the abovementioned method in manufacturing steel, but most manufacturers take malleable iron and-infuse the one and a half per cent, carbon into it, and generally obtain the best article. Good steel can be tested by applying a drop of nitric acid, (aqua fortis) which attacks the carbon and leaves a spot upon it; poor or bogus steel is not thus af-

In conclusion, the economy of Nature is perhaps nowhere more wonderfully displayed than in the association of coal deposits, in many places, with iron. This enables the miner to have his furnace: for the reduction of the ore close at hand-here a layer of coal and there a bed of iron, and both removed to the furnace with comparative case. Is this any special indication of divine interference, or providence? Why should not Nature accommodate itself? Would it not be more strange if, in every instance, the varieties of matter or force were separated, and never, of themselves, associated for their own good? Nature is not a chance offering, but is made up of the combined existences of the great whole—the combined intelligences of the universe, of which you and I and all things are contributors, . Gods are every one; and for the well being of the great whole every individual intelligence in the universe is responsible.

feeted.

A farmer, whose cribs were full of corn, was accustomed to pray that the wants of the poor and needy might be supplied; but when any one in needy eircumstances asked for a little of his-corn, he said he had none to spare. One day, after hearing his father pray for the poor and needy, his little son said to him, "Father, I wish I had your corn." "Why, my son, what could you do with it?" asked the father. The child replied, "I would answer your prayers?"

Labors of the body free us from pains of the mind. This is what constitutes the happiness of

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Banner of Light.

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' p. All letters and communications appertaining to the Editorial Department of this paper must ' morder to receive account attention be addressed to LUTHER COMEY. All IR-SEE-ABSTRIES should be addressed, " BANNER OF LIGHT, BOSTON, MYSS."

The proting from the BANNER OF LIMIT, care should be taken to distinguish between editorial articles and the communications condensed or otherwise of correspondents. Our editions are open for the expression of free thought, when to too personal; but of corrise we cannot undertake to endow the varied shades of opinion, to, which our correspondents sky entireme? spandents give aftermer.

The Heretle Classes. There are three classes, or ranks, of so-called

hereties to-day, all of whom will come together ina common mass in due time, but at a time when conscience and memory will have a very different, review for each to include in. The first class have east aside their old profession of belief in Orthodoxy in their hearts, but conceal the fact from all others with the most cautious solicitude. They are dependent on the favor of no one for their worldly support, and are therefore at perfect libsorty to announce their personal belief without regard to that of anybody. Yet, while they know and admit the falsehood of Orthodoxy, and hate its gramping and tyrannical bigotry, and revolt in every thought against its assumptions of authority over the mind and life, they make no sign of resistance to others, they manifest no opposition whatever to the object of their radical dislike, but to appearance are just as faithful followers of the old and rigid system as those who make the loudest professions in its support. They go to church as regularly as anybody, obey all the social requirent fits of Orthodoxy, send their children to its Sunday schools, and are particular not to be seen in the company of the open opponents of the Orthodox creed. They are pecuniarily independent, and of course they can plead no excuse on that score. Their excuse would be, rather, that they wish to make matters as easy for them as possible socially: they hate to part with the social consideration which is so agreeable to their vanity; they lack the courage and spirit of selfsacrifice that dares to confront a still popular thing face to face. And so they live on as hypocrites, preferring ease to duty, and doing nothing to advance the standard of truth, in the march of their generation.

The second class of heretics differ from the former in no respect, save that they can put forward another and better motive for their conduct. They continue to conform precisely like the others, but evense themselves for it by saying that they are d pendent on society as it is for their own support and those who are dear to them, and they shrink from braving those terrors of social prejudied which are the worst of all living tyrannies Here, then, is the very illustration we want of that thoroughly inquisitorial spirit which possesses mo lern society. People boast, in these days, that opinion is free, and that a man worships God according to the dietates of his own conscience. He does when he dores to. But an dependent person enjoys no such liberty; neither, in fact, as have shown before, does one who is pecuniarily independent. Both are subjected to that secret, silent, unrelenting tyranny which has got society in its grip, and means to hold it fast forever. The day of persecution is nowhere near gone by, when a man may be impoverished, and those dear ones who are dependent on him brought down to the depths of suffering. Because he does not, either openly or tacitly, subscribe to an iron-clad creed which has been set up for him. This sort-of-torture is as exquisite as any ever practiced two centuries ago in Old Spain. It penetrates to the very marrow, and at once. 'And who is it that sets up this from creed of Orthodoxy, as hard of feature in its way as the Pope of Rome ever was? Whythe clergy. They are every day finding out the spread of this heretic spirit, and they already tremble for the consequences to themselves and their vocation; but they also see and understand the fact of this fear which conformity strikes into so many hearts, and they gladly accept such an alliance as the only means of carrying them through. They make the most of this fear among the people to strengthen their social power. .

that is going to leaven the whole lump. It is to their courageous, consistent, and defiant exertions. in the face of obloquy and want, that the Truth owes its slow but sure progress among the people. It is the sight of this cowardice of the other two classes that excites them to a bold attitude, andholds them fast to the course of the contest. They are called fauntles by those who have no faith of their own to speak of, and ignorant by those who uddenly assume for religion that it requires an university education to comprehend it. But, after all, whether right or wrong, ignorant or wise, fanatical or smooth-tongued, they comprise the only class we have that follows Conscience for their guide. They intend in their secret hearts to obey God before man. The prejudices that hold the social system together they refuse to treat with that affectation of reverence which they despise as the grossest form of hypocrisy. They openly confess their faith to all men. As Spiritualists, and fully convinced of the fundamental truths of the philosophy and religion it teaches, they do not hesitate to avow their belief everywhere. They are as open and clear as the face of the sun. Having once abandoned their former errors of belief, no desire possesses them so strongly as to proclaim their change of position to every one. Why should they falter? It is a matter of life and death with them, whatever it may be to others. And these are the men who are yet to win the battle with bigotry; who marshal and lead the grand army of liberal, free thinking minds; who are every day of their honest, faithful lives advancing further and further with the flag of Truth, and teaching the increasing rank-and-file to become pioneer like themselves, until the victory overserror and

The third class of hereties are the active leaven

Read the review of Loring Moody's "Pron-LEM OF LIFE AND IMMORTALITY," on our third page.

Dr. Holmes on Conventional Beliefs.

Since the death of Dickens there is no purely liferary writer of the day, English or American, who can be said to take precedence of Oliver Wendell Holmes. As a thinker and a man of culture he is of course far in advance of Dickens, and as a humorist he is not far behind him. In the last number of " The Poet at the Breakfast Table," a series of papers which Holmes is contributing to the Atlantic Monthly, he has some sharp hits at the old conventional theology still preached in nine-tenths of our pulpits. We quote the follow-

"We must study man as we have studied stars and rocks. We need not go, we are told, to our secret books for astronomy or geology or other

scientific knowledge. Do not stop there.

Do we not all hope, at least, that the doctrine of man's being a blighted abortion, a misorable disappointment to his Creator, and hostile and hateful to him from his birth, may give way to the belief that he is the latest terrestrial manifestation of an ever upward-striving movement of divine power? If there lives a man who does not want to disbelieve the popular notions about the condition and destiny of the bulk of his race, I should like to have him look me in the face and

Thinking is an epidemic in these times, and those who are afraid of it must shut them-

selves up close or they will catch it.

As for the excellent little wretches who As for the excellent little wretches who grow up in what they are taught, with never a scruple or a query. Protestant or Catholic, Jow or Mormon. Mahometan or Buddhist, they si nify nothing in the intellectual life of the race. If the world had been wholly peopled with such half ritulized mental negatives, there never would have been a creed like that of Christendom."

Pretty hard that on such of our easy-going conservatives as just swallow what is spooned out to them by parents or priests, and are too lazy or dástardly to entertain a new truth ûntil certain following, lead them in that direction.

Here are some more of these incisive thoughts. flashing remorseless light on many of the morbid funcies, hardened into tenets, of the religious world:

"We must get over the habits of transferring the limitations of the nervous temperament and of hectic constitutions to the great Source of all the mighty forces of Nature, animate and inanimate. We may confidently trust that we have over us a Being thoroughly robust and grandly magnani-mous, in distinction from the Infinite Invalid bred in the studies of sickly monominites, who corresponds to a very common human type, but makes us blush for him when we contrast him with a truly noble man, such as most of us have had the privilege of knowing both in public and private

There is no man the arrows of whose wit go more effectively to the mark than Holmes's; and though wit, in some hands, may be a dangerous weapon, in his it is always used in the cause of trath, of justice, and a toleration limited by no inidiosynerasies or sectarian narrowness. The subjoined lines, which follow as a sort of epilogue to his last article in the Atlantic, apply well & Spiritualism:

[6] Spiritualish:

If then wouldst live in honor, die in peace,
Have the fine words the marble workers learn
To carve so well, upon thy funeral stone,
And earn a fair obtinary, dressed
In all the many-colored robes of praise,
He deafer than the adder to the cry
Of that same foundling Truth until H grows
To seemly favor, and at length has won
The sindies of hard-monthed men and light-hipped dam
Then snatch it from its mearre murse's breast,
Fold it in silk and give it food from gold;
So shalf thou share its clory when at last
It does lis mortal vestire, and reveated
In all the splendor of its heavenly form,
Spreads on the startled air its mighty wings.

"The Clock Struck One."

We have received from the publisher, Samuel R. Wells, N. Y., a neat volume of 208 pages, of which the following account is given in the littlepage: "The Clock Struck One, and Christian Spiritualist: being a synopsis of the investigations of spirit intercourse, by an Episcopal bishop, three ministers, five doctors and others at Memphis. Tenn., in 1855; also the opinion of many eminent divines, living and dead, on the subject. and communications received from a number of persons recently. By the Rev. Samuel Watson, Mottoes: " Are they not all ministering spirits sent forth to minister for them who shall be heirs of Salvation? St. Paul: Truth is mighty, and will prevail.

The Rey. Mr. Watson, the author of this work, and a comely likeness of whom forms the frontispiece, is a man of fortune, and was for many years a preacher without pay in the Methodist Church. For more than thirty years he was a leading member of the Western Conference, and for eight or ten years, was the editor of a Methodist journal. He has been a Spiritualist for about seventeen years, and investigated in company with Bishop Otey, of Tennessee, Becoming an open and avowed believer in the phenomena of Spiritualism, Mr. Watson justified himself by Scripture and by the recorded experiences of Wesley and other early founders of the Methodist Church. But he did not feel himself called inon to do anything more in the matter until the happening of the following incident: On his mantelpiece stood an old clock which had been useless for many years, and had not run all the time. when suddenly, one day, it struck one! Shortly afterwards his wife died. In the process of time struck, one of his children died. From this he not unwisely drew the inference that he owed something more to this new revelation than merely to avow his belief in it.

He therefore came on from Memphis to New York, but found that, in order to get his book published, it was necessary to assume all the expenses, and furthermore, guarantee a profit of \$500 to the publisher. This obstacle did not deter him; he accepted the terms, and we have the result in this very readable, well-written volume.

Although Mr. Watson is eminently a Christian Spiritualist and devoutly accepts the Bible as alone our authority upon every subject of a spiritual nature," he at the same time writes with great liberality and good sense, and says: "The sovereignty and the equality of the individual are being universally recognized in civil matters, and the mass of mankind who are capable of thinking are disposed to comply with one precept, this. namely, to call no man master. . phy may teach us that we cannot behold spiritual beings with the natural organs of sight. The Bible flatly contradicts this, and demonstrates, under every dispensation, facts which come in direct conflict with the theory."

In opposition to some of the bishops and other magnates of his church, the author then proceeds to exhibit, with exhaustive force, the facts and evidences of the Bible in behalf of Spiritualism. From among the many interesting passages in

the volume we quote the following: "One more old clock and I pass on.' During the war a Confederate general was at the house of Mr. B. in Aberdeen, Miss. There were quite a number of friends discussing the question of persons returning after death and making themselves known. There was in the room an old clock which had not run or struck for many years. The General told them if he got killed, or died during the war that if he could he would come during the war, that if he could he would come back and make that old clock strike. It was agreed upon, and so understood by all the party. The Confederate general was killed, and soon after the clock struck while some of the party were in the room, which so alarmed them that

they fied in haste out of the foom, if not out of the house. I give this upon the highest authority in the Methodist Episcopal Church, South,"

This is by no means an ordinary book. It is earefully and conscientionsly prepared. The author is in earnest; he is an intelligent and cultivated preacher: he has something to say, and he says it, not for the purpose of making a sensational and quick-selling volume, but to meet and overthrow the objections of those persons in his own denomination who, while clinging to Scripture. would yet invalidate it in one of its most vital and essential points, that, namely, of the continual nearness and intercommunication of spirits.

Not an "Unfortunate."

An American young lady, intelligent, educated and refined, committed suicide with perfect deliberateness in London but a short time since, from sheer want and destitation. She had crossed the Atlantic from New York not many months before, in the capacity of governess and companion, for which position she possessed rare qualifications. She was young and attractive, and life looked as pleasant and promising to her as to any one. But it was her lot, like that of a great many others to be poor; poor, but dependent on herself; and she was honorably making such exertions for a livelihood as deserve the sympathy and respect of all around her, Having accompanied her lady employer into Scotland, certain changes were unexpectedly made after a few months in the domes tic plan, and the young lady governess suddenly found herself thrown out of her situation.

To render her condition as hard as possible, she was cyphered down to the lowest penny on her arrears of wages, and it was retained from her until the very last moment. She then received old bell-wethers they have been in the habit of the and went to London, confident that there she could find another place for her willing talents But London proved a world in which she was at once swallowed up and lost. Day after day she sought for occupation, and disappointment kept pace with her honest endeavor. She saw her little pittance melting away rapidly, and at length she became so reduced that she was obliged to sell he valuable watch and chain, and after that faced the end of her career. Despair seized on her heart. She knew she would soon be sent from her boarding house to wander in the cold streets of the great city. No door of relief was to be seen. She sat down and penned a Jetter, full of grief and sorrow, protesting that she could not tread the path of sin even to save her physica life-and died. And London raises money to send to the heathen of India and the East!

Asylum Murders.

The keeper of the Ward's Island Insane Asy um, near New York, has kicked and beaten of of its inmates to death, and he is now himself in prison, awaiting the legal investigation into the circumstances. This only adds another to the list of victims of this infernal asylum system-a sys tem that has vainly been challenged till this day to defend itself against the allegations piled up in its condemnation. We sincerely hope the matter will be probed to the bottom; and if it is found that the helpless inmates of these institutions are as charged, not only starved and frozen, isolated from all reach of human sympathy, and immured in living tombs, but even murdered outright by the hands of barbarous keepers and their assis ants, then, we say, let the sword of the law fall with its full weight upon the heads that so richly deserve to be confronted with even-handed justice.

It is incumbent on us, as a people, to show our credentials of civilization by either promptly disproving these accumulated charges of tyranny and cruelty-for base, mercenary purposes, or else to mete out to them the punishment they merit. This apathy on the part of the public can be continued no longer; it is actually criminal by working in collusion with those whose conduct it is imperative should be brought to judgment. Let the first case be tried before the public eye, and let he guilty parties receive the defied. The asylums of almost every State have been brought out to view, of late, in connection with these terrible tales of suffering and wrong; and it is no desirable, evidence of their impregna ble position that they either silently or openly re sist every attempt to throw open the screens that hide their dark interior management.

"Lim Glad Salvation's Free!"

Two plously inclined gentlemen we wot of re cently paid a visit to a certain Methodist campmeeting, and proceeded, on their landing on the grounds, to make inquiries as to the prospect of their obtaining food, etc. It immediately appeared to them, in the form of a practical illustration, that King Solomon was right when, in hearty indignation, he blurted out: "A buckster shall not save his soul from sin!" for the saintly purveyors of "entertainment for man and beast" appeared to be interested in nothing more than the squeezing of the last penny from the pockets of those who were so unfortunate as to fall in their way. As the visitors passed among the tents, when the the same thing happened three times again. In great question as to lodgings was settled, their atevery instance, shortly after the clock had thus tention was suddenly attracted to a large sign on one of them, wherein it was plainly stated, "Salvation's free," "Let's go in there," cried No. 1 to No. 2; "it's the first free thing, I 've heard of singe we arrived." Truly, some of the brethren engaged in the saving of souls seem to be working on the old series of resolutions: first, the earth is the Lord's; second, the Lord hath delivered it unto his saints; third, we are the saints!

"The Despuir of Science."

A new edition of Mr. Sargent's compendiou history of Spirifualism, under the title of "Planchette, or the Despair of Science," has been recently published by Roberts Brothers, Boston. and may be had at the office of the Banner of Light. The London Spiritual Magazine commends this volume in the highest terms as one eminently fitted to win the better class of thinkers to a consideration of the subject. Its success in England has been very marked, and its reputation there is very great. In this country it has gone through several editions, and is still regarded as the most carefully elaborated work on the phenomena and the philosophy of Spiritualism, and the kindred marvels of clairvoyance, somnambulism, etc. We know of no work we can more confidently recommend to inquirers and students. The facts are irresistible and irresistibly presented. Opposition is fairly dealt with, and the arguments of the materialists are clearly stated and answered, "Planchette" is a remarkably cheap book, considering the great amount of matter it contains. We will send it, post-paid, neatly bound in cloth, to any address, for a dollar and a quarter.

Spiritualism in Mexico.

We have just received three copies of a paper devoted to Spiritualism, published in the city of Mexico by Refugio I. Gonzalez, entitled "La Illustracion Espirita." The number dated Sept. 1. 1872, is nearly filled with a report of the doings of the Central Society of Spiritu dists, lately estab-

The Banner of Light Free Circle Fund. We are in constant receipt of letters from vari ous quarters, speaking in the highest terms of the matter contained in and the results wrought by the Message Department of our paper. This state of affairs is pleasing in the highest degree, and if our friends throughout the country will interest themselves in strengthening our hands as to the de

fraying of the needed expenses attending these Public Free Circles, we shall indeed feel encouraged. For the information of our readers we insert the following extracts from the notes of recently received correspondents. Bettle L. Corbin, Portland. Me., writes, Sept. 19th, enclosing fifty

cents for the Free Circle fund, and saying: "MESSRS, EDITORS,—Having just read the sug gestion of E. L. Paige in the Banner—that each subscriber forward fifty cents as a 'mite' toward the support of your excellent paper, &c.-I have come. Though I am not classed among the 'subscribers' I am a constant render-procuring the paper of the Local Agents or News Venders. I feel t a privilege to respond at once, and wish 't were n my power to add many times fifty."

O. M. Adams, Milford, Mass., sends fifty cents for the Circle fund, "as suggested by a brother in last week's paper," and says, "it is a good thought; hope every subscriber will do the same.'

A lady friend writing from Buffalo, N. Y., send fifty cents with the following words:

"Please accept the enclosed for your Free Cir-cle. You are doing a good work, and I wish I could do more to support it." Mary M. Lincoln, Carthage, N. Y., in the cours

of a letter upon other subjects, makes the following offering and acknowledgment:

"Enclosed is a small sum for the benefit of the Banner of Light Free Circles. I wish it were more, for I always read with great interest that part of your paper—find therein food for thought, and gain strength thereby. I have been a subscriber for the Banner of Light several years, and would rather do without many material comforts than be deprived of its soul-cheering words. Hove the Banner, and my prayer is that it may have a long and prosperous life."

S. Moses, Rochester, N. Y., says: "The Message Department of the Banner of Light, to my mind, is worth more, in proof of the continued existence of the soul, than all the Orthodox sermons preached since the Jews left Egypt."

It will be seen by the above that the suggestion of our subscriber, for the forming of a fund for the pecuniary assistance of our enterprise, has elicited several affirmative replies. We hope that many of our patrons may feel to emulate the good example thus offered.

Thiers a Spiritualist,

Like Victor Hugo, Jules Favre and several other of the leading patriots of France, Thiers is a Spiritualist. M. de Lavedan, the Prefect of the Department of the Vierme, gives the following report of a recent conversation which he had with the President of France:

"A few weeks ago M. Thiers did me the honor to inform me that he was occupied with a special work, independent of his other labors. I shall be glad,' he exclaimed, in a tone of noble indignation, 'to confound materialism, which is a folly as well as a peril. There is a fine book to be made on this subject, and I have as yet only written the half of it. Certainly I devote myself with my whole heart to the liberation of the territory, and the reorganization of the country; but at times I cannot help regretting my peaceable and cherished studies. For twelve years I have been engaged in this work. During all that time I have been ex-ploring lotany; chemistry, and natural history, for arguments against the detestable doctrine which leads people astray. I am a Spiritualist an impassioned one; and I am anxious, I repeat, to confound materialism in the name of science and good some ?"

In calling himself a Spiritualist, we do not suppose that Thiers means that he is one who accepts the modern phenomena, but simply that he belleves that the material body which we can see, weigh and dissect, and which mingles with the dust at death, is merely the temporary, earthly instrument of the individualized force we call mind, and not the only means by which mind can manifest itself or make itself felt. Behind this fiesh and these bones, there is another and finer the spiritual; which, thou ist cannot test it, nor the microscopist catch sight of it, is as real and actual as the form we now call our body.

The French Spiritualists have done good service in the past against materialism, though the clamor of the Positivists and the outright Materialists, like Buchner and Vogt, is now heard far above the still small voice of the Cousins, the Jarets, the Caros and the Larroques. We shall expect from Thiers not a sectarian but a philosophical treatment of the great subject; though we doubt much if he is metaphysician enough to cope with it in all its phases. Still the testimony of a man of such rare mental vigor, versatility and culture must be eminently valuable and interesting; and we hope the cares of State or the infirmities of age will not be such as to prevent the completion of his proposed work.

"The Culture of our Divine Individ-

uality." Is the title of a neatly printed brochure from the press of Nelson Row, 28 and 30 West Broadway, New York City, wherein is contained the remarks of Warren Sunner Barlow, the well-known au-thor of "The Voices," "The Voice of Prayer," etc., delivered at the Union Picnic of the New Yorkand Brooklyn Lyceums, which took place at Wortendyke, New Jersey, on Tuesday, September 10th. The speech of Mr. Barlow, replete with sound conviction and good advice to those who listened to it, is thus presented to the general public in a readable and attractive form, and cannot fail of good results in a field whose wide area welcomes every class of labor. The following extract will give a glimpse of the lessons, contained in the pamphlet:

One of the objects of Spiritualism is to teach man that the divine worketh in us—is a part of our being—to let us realize that we possess a noble na-ture—that God within will ere long come forth, elad in the garments of purity-that we can haste these most desirable results by obedience to the physical, moral, intellectual and social laws.

Physically, we should be temperate and reg-ular in all our habits, abstaining from all that is hurtful, and using with prudence that which is

MORALLY, we should be honest not only with our fellow men but with ourselves, ever living our truest conceptions of right, and cultivating charity, forgiveness and love.

INTELLECTUALLY, we should be free to think for ourselves—never adopt the old because of its age, nor reject the new because of its novelty; but to examine every subject worthy of notice, and weigh all in the scale of unbiased reason. Socially, we should award to each other and to society whatever we require of them."

Lizzie Doten in Music Hall.

Sunday afternoon, October 6th, Miss Doten will speak upon "THE CELESTIAL OR SPIRIT-UAL ALPHABET." As the theme is new, and the lecture is to be given inspirationally, the hall will doubtless be crowded with attentive listeners. Seats free to all.

Our friends in California are reminded that all our books, and also the Banner, can always be obtained at the bookstore of Mr. Herman Snow, 319 Kearney street, San Francisco. His post-office address is Box 117.

GREAT AND GLORIOUS MANIFESTA-TIONS.

DEAR BANNER OF LIGHT-I have not read in cour or any other paper any account of the matedalizing manifestations occurring at the house of Dr. H. H. Ostrom, through the mediumship of Mrs. Libble White, in the quiet village of Alton, Wayne Co., N. Y. Since the beginning of this. year the manifestations have been of the most remarkable character, and have excited intense interest.

Owing to the feeble health of Mrs. White, the séances have been fluited in upuber. The spirit lirectors will now permit of only one scance per week. If she could give one or two sittings each lay, the house would be continually througed with visitors. Not one party in ten that desire sittings can be favored. By "party," is meant a company of eight persons. None may expect a sitting there unless arrangements are made in advance. The house is not open to all comers, as at Moravia. It is hoped that her health will soon permit her to have more frequent sittings.

I will briefly chronicle the results of two sittings. Owing to the fact that some of our party were not Spiritualists, and some others only "investigators," I will give simply the initials instead of their full names. All are happy, however, to relate their experiences to those who desire more light.

On Monday, Aug. 26, 1872, Judge S-, one of our most highly esteemed citizens, and wife, Mrs. M ____, Mrs. S ____, Mr. M ____, Mr. S ___ and wife, the writer, his wife and son, Fay, aged eleven years, Dr. Ostrom and Mr. Bush-all of sound mind and competent witnesses-took our seats in the lighted parlor at Dr. Ostrom's residence. Mrs. White entered the cabinet, and during the scance was "unconsciously entranced." We had no 'dark circle." Our music was yocal, and excellent, to "harmonize conditions." My memory will not permit of giving an account of the appearance of all our spirit friends in the regular order in which they were seen. They manifested themselves in a manner similar to those at Moravia and other places. Among those first seen, were the grandfather of the Judge, the father of Mrs. -n, and Darius Cook, an old business friend of the writer. After singing,

"Shall we gather at the river?"

Mrs. M-'s busband appeared, and the materialization was perfect. He beckoned her to him. She advanced, and they shook hands and exchanged kisses; and as he said "this is the happiest hour of my life," the curtain dropped, and she fell on her prayer, thanked God and the angel world. The Judge and his wife also shook hands with him, and exchanged expressions of continued love. After which her angel husband reappeared with their darling child in his arms.

An Italian music-teacher of Mrs. S-y greeted her with characteristic bows and smiles; and as slie sang one of the songs that he taught her in her youthful days, he flourished his handkerchief in eestatic delight. Mr. M. arose, approached the cabinet, and shook hands with his wife; and, after exchanging kisses and being embraced by her, he sank into his chair overcome with emotion.

As we were singing, "Yes, we'll gather at the river, ret The beautiful, the beautiful river That flows through the Summer-Land,"

our precious angel daughter. Eyn, (in spirit-life two years-now aged eight,) made us happy in resenting her sweet face. Those beautiful hat closed in weariness again kindly looked upon father, mother and brother; and lips that faintly and softly whispered "Ma, ma," just before losing in death, stirred the depths of our hearts by their sweet music, as she wafted kisses o us on pulsating chords of love, in response to expressions of affection and kisses sent from paents' and brother's hearts. Her spirit mother held near her face white and pink daisies from the children's flower-gardens of the "Better Land." And how beautiful! Daisies of that color ever bloom on her grave in their season.

A sister-in-law of the Judge's, family appeared, a youthful beauty and vivacity, bearing in her and choice flowers from the banks of the River of Life. Mrs. M—arose and gave her a white gerantum, which I handed Mrs. M. for that purose, that she pressed to her lips and returned. hanking me, and alsowby looks and go pressed a desire for more flowers. Mrs. Mtook the paper containing them to the cabinet window, and she selected a beautiful fuchsia. pressed, it to her lips, and returned it, expressing in an audible voice her feelings of happiness and joy. These flowers are prized by her friends beyond power of expression. My wife's sister, Eva's angel-mother, smiled upon us, in face of beautiful contour and celestial radiance. My wife arose and gave her a sweet-scented leaf, and received touches from her hands, and a kiss from her lips. The curtain fell. She again appeared, and motioned for Fay to take the leaf from her hand. [led the dear boy forward, who received the leaf. and a press from the angel hand. It was my happiness to shake her hand twice, when she isappeared, and was seen no more by mortal rision. This leaf, "by angel fingers touched." and baptized with celestial love, is among our hoicest treasures.

A brother of my wife bowed to us gracefully many times, and threw kisses to us as we expressed our happiness in meeting him. Shenandoah, a beautiful Indian spirit maiden, conversed with us a number of minutes in a melodious, fascinating voice. She said-" Have all the pale faces seen their spirit friends?" To the answer that all of our party from Rochester had, except Mr. S., she replied-"That is too bad; I am so sorry; we have lone the best we could." Every eye was moistened y her words of heartfelt sympathy and love.

We thanked the Indian maiden and our spirit- ., friends for the inexpressible joy of that day, and thus closed the feast of love. We acknowledged freely and fully that all we had witnessed, marvefous as it may seem, were glorious realities, and felt that the "happy land" was not "far, far away;" that the chasm of the grave was beautifully and grandly bridged. R. H. CURRAN. Rochester, N. Y., Sept. 22, 1872.

Spiritualist Sociables.

It is in contemplation, we understand, to inaugurate a series of sociables in this city, the first of which will probably take place the latter part of the present month. It is proposed to secure a hall for the purpose superior to Eliot Hall, as it is the intention of the managers to devote the proceeds to the interests of Spiritualism. It is to be hoped that the friends will unite in making these assemblies a complete success. Further particulars will be given hereafter.

Going to California.

Dr. J. R. Newton, on his way to California, will heal at the American Hotel, Salt Lake City, from October 14th to the 28th; and commence healing at the Cosmopolitan Hotel, San Francisco, November 1st.

The light of a cheerful face diffuses itself, and communicates the happy spirit that inspires it.

New Publications.

FIVE NEW BOOKS,-Lee & Shepard, enterprising as usual at the opening of a new season, are out with a glittering list of popular books, the following five new ones from their prolific press commending themselves to universal attention:

PICKED UP ADRIFT, by Prof. James De Mille, author of the famous "B. O. W. C." series of books for boys; a superior piece of imaginative work for the youthful mind and heart at this season, which will carry every boy off his feet with the intensity of its story; finely written, vivacious, full of life and character, and thoroughly stirring from the first page to the last; more than all, embellished with abundant-illustrations.

THE CHILD OF THE ISLAND GLEN, by Elijah Kellogg, forming the fourth of the "Pleasant Cove Series," illustrated, and to be completed in six volumes; a sprightly child's book, the equal in interest to its widely popular predecessors.

STORIES AND POEMS. By Mother and Daughter, with numerous full-page illustrations; quarto size; the author's names being Mrs. Caroline Gilman and Mrs. Caroline H. Jervey; and the contents comprising a selection of their best articles, for younger as well as older children; moral in tone, of a pleasing style, full of variety, besides being elegantly illustrated and handsomely bound.

HORACE GREELEY; His Life and Public Services, by Wm. M. Cornell, LL. D.; a writer by no means unknown to the public, who evinces a personal familiarity with the character and career of his distinguished subject, and has furnished a perfeetly accurate and authentic sketch of the Liberal candidate for the Presidency. To the Life of Greeley has been appended a sketch of Gratz Brown, the candidate for the Vice Presidency with Mr. Greeley, the whole forming an effective publication for campaign purposes.

UNDER THE CEDARS; or, What the Years Brought, by Alice J. Hatch; a new author, who has set out to tell a most interesting story and told it well.

This fresh installment of books for the young from their favorite house will be hailed with delight from one end of the country to another. They are all handsomely produced, and are a credit to the establishment whose presses are such marvels of work for the great reading public.

THE CLERGY A SOURCE OF DANGER TO THE AMERICAN REPUBLIC, is the very close-fitting title of a meaty volume by W. F. Jamieson, of Chicago, whose name needs no introduction among Spiritualists and wherever liberal thought flourishes. The theme is fully announced in the title. The quotations from Fox and Buckle which grace the title-page, strictly belong just where they have been placed. The dedication by the author is to the friends of civil and religious liberty, in a few words of pith and moment. The work is written

and published solely with a view to avert the calamity of clerical rule in America, and it is such as this that will accomplish the desired pur pose at last. A very clear and analytic index sets forth the contents of this most pertinent and readable volume, which treats successively of America's Foes, The Great Question, Politics and Religion, Human and Divine Government, the Question of Country or Religion, Clerical Empire, Origin, Extent and Progress of the Political God Recognition, the Clergy and our Common Schools. The Bible of the "Godless" Constitution of the United States, God's Character, the Rejection of Jesus, the Rich Christian, the "Sanctified A" and other considerations pertaining to the chicidation of the foregoing timely topics.

We need do no more than furnish the above enumeration of the substantial contents of what is indeed a remarkable book, to secure for it that wide and attentive perusal which will carry with it an influence not easily stemmed or set aside. Mr. Jamieson writes with carnestness and fervor, and he moves among the devotees of the clerical system with a celerity and firmness that cannot from their own writings on his lips. We commend the book to the widest possible perusal, believing that it is singularly calculated to open men's eyes and do their souls permanent good.

"KEY TO POLITICAL SCIENCE; OR, STATES-MAN'S GUIDE," is the title of a work printed in Cincinnati, O., by Robert Clark & Co., wherein John Seuff, author of the "Origin and Destiny of Man," discusses the needs of the people of the world, and the effects of the various governments upon them. Nature, to his mind, provides ample means for the support of all; but, for diverse reasons, not always traceable to villainy, but oftener to ignorance on the part of rulers, the people paying fealty to the political systems exercising authority over them are forced to live in want. To remedy this evil, he lays down, in the volume before us, certain rules which he regards as especially adapted to a government like our own, by the following out of which the people can be led to "make the best choice possible, and the rulers be enabled to avoid the errors of their predeces-These plans he submits to the sober judgment of those most interested.

THE HERALD OF HEALTH for October-Wood & Holbrook publishers, 15 Laight street, New York City-contains the tenth of a series of "Health Lessons by Old Writers," a sermon by Henry Ward Beecher on "Health as related to Preaching," an instructive essay on "Inchriate Asylums," and some fifty other interesting ar-

MERRY'S MUSEUM for October-Horace B. Fuller, 14 Bromfield street, Boston-gives another in-*stallment of "The Fog Bell," by Charles Barnard; a little story by Louisa M. Alcott, and a choice collection of miscellaneous sketches, poetry, in your opinion, rightly called together, and were enigmas, etc.—all of which cannot fail to administer to the amusement of the young.

THE ART OF WINNING AND RETAINING the Affections of the Opposite Sex; or, Two Sides of a Home Picture, is the title of a pamphlet from the press of I. M. Sedgwick, Rochester, N. Y. wherein Emma L. Gates discusses the question of domestic life, its trials and recompenses. Much them for an expression of opinion, they have n't good advice is given in its pages to both sexes of the rising generation.

THE PHYSICIAN for September-A. O'Leary, M. D., and Mrs. H. B. O'Leary, M. D., New York City, Box 4823.

Lectures at Glen's Falls, N. Y.

Nellie J. T. Brigham has just finished a course of ten lectures in this place, which have been truly a great success. From the commencement her audiences have gained in numbers; Gentile and Jew, Infidel and Catholic, Protestant and all, have listened with profound attention to her words of justice and wisdom. Nearly a hundred different subjects and questions have been given her, all of which have been so wisely and admirably answered that the people are astonished. A new impetus has been given to Spiritualism and the Harmonial Philosophy in this vicinity. She has also lectured in seven other localities during her stay with us. "Little Nellie" and her angel band have done a glorious work for this people, for which she merits the heartfelt thanks of hundreds. A tide of, voices join as one, saying, "We will not say farewell, but come again; you are welcome to our hearts and homes?"

welcome to our hearts and homes, Sept., 1872. E. W. KNIGHT. ALL SORTS ON PARAGRAPHS.

Our thanks are due and are hereby tendered to Mrs. C. J. Ruggles, Reading, Mass.; Mrs. Seaver, Grantville, Mass.; Mrs. Merrick, Somerville, Mass.; Mrs. H. H. Hubbard, Boston Highlands; Mrs. H. B. Needham, West Newton; and Mrs. Whittaker, for choice floral offerings given by them to ornament our Free Circle table.

Our New York friends must not miss the opportunity of consulting with Prof. Lister, who is now located in that city. Astrology is a science that is but little understood to day, but should be, and the Professor is just the man to impart the desired information.

The discussion on Spiritualism soon to take place between Dr. M. Henry Houghton and Dr. Morron, will occur at Sandwich, instead of Harvich, Mass., as announced in our last.

The intelligence speaking upon our sixth page, strongly advocates the forming of psychopathic institutes, similar to that of Dr. Mead's, for the cure of the insane, and gives his reasons therefor. It is an important matter, and Spiritualists with means should see to it that Dr. Edward Mead's recently inaugurated establishment for this purpose, in the vicinity of Boston, is pecuniarily sustained.

Dr. Fred. L. H. Willis will be at No. 11 Dover street, Boston, Wednesday, Thursday and Friday, Oct. 16th, 17th and 18th, to receive patients, from 10 A. M. till 3 P. M.

That peace is an evil peace that shuts truth out of doors. If peace and truth cannot go together, truth is to be preferred, and rather to be chosen for a companion than peace.

A smile is ever the most bright and beautiful with a tear upon it. What is the dawn without

THE ENGLISH POSTAL SERVICE. - The effiiency of the English Post Office Department is exhibited by a letter from an American gentleman, received by the Postmaster-General of England, which says: "Having recently arrived in England, and not knowing the present whereabouts of a sister. I addressed a letter to ber late residence thus: 'Hoper Norwood, or elsewhere,' I received a reply, in ordinary course of mail, saying it had been delivered to her on the top of a stagecoach in Wales. I venture to say no other country can show the parallel, or would take the trouble at any price.'

Charity is never lost; it may be of no service to those it is bestowed on, yet it ever does a work of beauty and grace upon the heart of the giver.

When one asked Diogenes how he might be venged of his enemies, he replied: "To be yourself a good and honest man."

At the second trial of Laura Fair for the murder of Col. A. P. Crittenden, in California, the jury returned a verdict of "not guilty."

Prof. Tyndall sailed from Liverpool for New York, Saturday, Sept. 28th, on the steamship Rus-

Submission, courage, exertion when practicable these seem to be the weapons with which we must fight life's long battle....

Ile that is possessed with a prejudice is posessed with a devil, and one of the worst kind of

Marriage Anniversary.

The friends of Mr. and Mrs. H. S. Williams, to the number of some sixty or more, repaired to their residence, No. 1 Carleton street, sixteenth Ward, Boston, (Crescent avenue Station,) on the fail to alarm them by meeting him with quotations evening of Thursday, September 26th, to celebrate the twentieth recurrence of their marriage day. L nappy gathering -m wno counted many of the earnest laborers and representative men and women of the Spiritual causewas the result. Several valuable presents-among which was a French clock estimated at \$100-were presented by the friends to those in whose honor the assemblage convened. The order of exercise as carried out under direction of Dr. A. H. Richardson, of Charlestown, was as follows: Marriage Service, performed by Dr. II. B. Storer, of Boston; a welcoming speech, by N. Frank White; remarks by Messrs. John Wetherbee and A. A. Wheelock; a poetical contribution from Ed. S. Wheeler, read by his wife (he being unable to attend through sickness); presentation speech by George A. Bacon; general congratulations by the company; and the partaking of refreshments, after which the cars on the Old Colony Railroad conveyed the party to their homes. The speeches on the occasion were interesting and full of feeling.

The lady and gentleman who have thus received the friendly recognition of their co-workers in the spiritual vineyard, have, by their unostentatious devotion to the cause, richly merited the acknowledgment of good performed of which the pleasant occasion just narrated is the formal rendition before the world.

Views of Henry C. Wright

In regard to the late National Convention of Spiritualists, given at our Free Circle, Oct. 1st.

(To Mr. White.) William, some of the dissatisfied Spiritualists have desired an expression from me concerning the last National Convention holden in this city. They wish to know this: "Was it all its enactments legal, according to conventional rules?" Yes, I think so. "Do you understand that what was done, was done in accordance with the voice of the people-Spiritualists?" Hardly: because the majority of Spiritualists take no action in your conventions. They prefer rather to listen than to take active part; and if you call on any, or if they have, they do n't want to express it. Now, so long as things remain in this condition, it is hard to tell what the voice of the people would be; but, certainly, the voice of the majority of the delegates who voted at the last Spiritualist National Convention was that the last Spiritualist National Convention was, that the lady occupies the office of President should be lifted to that position.

What I want to know is: Why were not these grumblers there doing their duty, as they should have been? They can answer that question better than anybody else. I should like to have them do so. They want to know, also, if it is expedient to call another Convention? Yes; and have another fight to bring about the same result. It is expedient always to follow the dictates of the Lord your God, not mine. So it does not matter what I say. Follow your God. If he is not capable of taking care of you, certainly mine would not be. HENRY C. WRIGHT. Good day.

Married:

The contract of marriage entered into between Mrs. N. J. Andrews and Mr. S. P. Norse, both of Boston, was duly ratified and confirmed, according to the laws of this Commonwealth, by Dr. H. F. Gardner, Justice of the Peace, at the residence of the bride ("The Spiritualists' Home"), No. 46 Beach street, on Sunday evening, Sept. 29th.

Movements of Lecturers and Mediums.

William Brunton spoke during September at Albany, New York. He returns there for labor In November and December. So well pleased are the Albany Spiritualists with Mr. Brunton that they are about to request him to settle with them for a year. He will lecture in Troy during Jan-

Sarah Helen Matthews lectured in Londonderry and Bondville, Vt., Sept. 15th and 22d, to highly intelligent and appreciative audiences. Much interest was also awakened among the skeptical portion of the community by her scances. She will speak again in Bondville, Oct. 13th, and in Londonderry, Oct. 20th. She may be addressed at Springfield, Vt., care D. M. Smith.

Mrs. M. J. Wentworth will speak in Palmyra, Me., Oct. 6th; Exeter, Me., Oct. 13th; Bradford, Me., Oct, 20th. She will make engagements for November. Address box 40, Newport, Me., care Wm. Seargant.

A. S. Hayward has returned to this city, and can

J. William Fletcher, of Westford, Mass., has closed an engagement of five Sabbaths in Lowell, Mass. He will lecture in the Town Hall, Lunenburg, Mass., at half-past ten and half-past one, Sunday, Oct. 6th. Will make further engage-

James Madison Allen, in consequence of the spirit-birth of his little boy, and the declining health of Mrs. A., has returned to Ancora, N. J.,

Music Hall Free Spiritual Meetings.

The season has now arrived when this spacious hall is again to 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

The next course of lectures will commence Sunday afternoon, Oct. 6th, by a discourse from Miss Lizzie Doten, on a new and interesting subject-'The Celestial or Spiritual Alphabet," closing with an original Poem. She will be followed by William 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 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. Those wishing a renewal of seats should apply at once. The manager is now ready to deliver the tickets at the counter of the Banner, or at the ticket office at the Hall on Sunday, and also receive additional names to the subscription paper.

> Per order committee; L. B. Wilson, Manager.

Spiritualist Lectures and Lyceums. MERTINGS IN BOSTON,—Macic Hall,—Free admission,—The Sixth Series of Lectures on the Spiritual Philosophy will commence in the above-named elegant and spacious Hall, Samiday afternoon, Oct. 8th, at 23% precisely, and continue (except Dec. 15, Jan.-28 and Feb. 16) until the last of May. Speakers of Known ability and cloquence have licen engaged. Singing by a quartette of artists. Cards securing reserved seats for the term, at \$10 cuch, can be procured of Mr. Lewis B. Wilson, Chairman and Treusurer, 158 Washington street.

John A. Andrew Hall, corner Channey and Exact streets.—Lecture by Mrs. S. A. Floyd, at 22 and 7½ P. M. The audience privileged to ask any proper questions on spirituality. External property of the control of the Children's cellent quartette singing. Public invited The Children's cellent quartette singing. Fully in the Children's cellent quartette singing. Fully in the Ellot Hall. Propressive Lyceum, No. 1, which formerly met in Ellot Hall. Will hold its sessions at this place every Sunday, at 10½ o'clock. M. T. Dole, Secretary.—Though Hall. 18. Routem street.—The Children's comments of the Children's comments of the Children's comments of the Children's comments. Temple Hall, 18 Roylston street.—The Children's Lyceun neets every Sunday at 1 P. M.

Boston. — John A. Andrew Hall. — The Children's Progressive Lyceum No. 1 will meet in John A. Andrew Hall, corner of Chauncy and Essex streets instead of Hampshire Hall, every Sunday morning, commencing at 101 o'clock. Sessions free to all. M., T. Dole, Sec'y.

Mrs. Floyd's Lectures.—On Sunday afternoon-and evening, Sept. 29th, this lady spoke to good audlences at the above-named hall. The subjects treated by her were interesting, and many questions and sealed letters were satisfactorily answered. Fine singing by the quartette.

Election of Officers.—At a meeting of the Children's Progressive Lyceum No. 1, of Boston, Sunday, Sept. 22d, the following persons were elected officers for the ensuing year; Conductor, D. N. Ford; Assistant Conductor, Alonzo Danforth; Grant Conductor, Assistant Ford; Assistant Conductor, Alonzo Danforth; Guardian, Miss Mary A. Samborn; Assistant Guardian, Mrs. Sarah Hartson; Secretary, M. T. Guardian, Mrs. Sarah Hartson; Musical Director, T. M. Carter; Assistant Musical Director, Emma G. Brackett; Chorister, C. W. Sullivan; Librarian, I. B. Hatch; Assistant Librarian, Henry Stone; Decorator, R. Peasice; Guards—Luther Stone, J. M. Foster, T. L. Ratjow, W. T. Gardner, Geo. W. Folsom, G. W. French; Group Leaders—Geo. W. Folsom, G. W. French; Group Leaders—John S. Hancock, A. Danforth, Mrs. G. W. Bragdon, Mrs. Godon, Carrie, W. Sullivan, G. W. Bragdon, Mrs. Hayward, C. W. Sullivan, G. W. Bragdon, Mrs. Hayward, Mrs. Augusta Downs, Mrs. Ella Sarah Stone, W. T. Gardner, Mrs. G. W. Folsom; Supplementary Leaders—Mrs. Ella Lovejoy, Mrs. L. R. Hatch, Miss Holon Malvin. Supplementary Leaders-Mrs. Ella Lovejoy, Mrs. supplementary Leaders—Mrs. Ella Lovejoy, Mrs. I. B. Hatch, Miss Helen Melvin, Mrs. Lizzie Foster, Mrs. L. Bacon, Mrs. Anna Barlow, Oliver La-Gross, Mrs. H. H. Carr, Mrs. L. A. German, Mrs. Daniel, Mrs. L. A. German, Mrs. Emma French.

Emma French

Temple Hall.—H. W. Sargent writes that, for the last two Sabbaths—Sept. 22d and 29th—Miss! Nickerson, a young medium of much promise—residing at No. 82 Dover street, Boston—has given very satisfactory addresses and tests of spirit presence at this hall. Our correspondent highly recommends her to the consideration of the Spiritualist publ'c.

To Correspondents.

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

J. H. C., PORTLAND, ME .- We are unable to give you the desired information. Write to our Agent in San Francisco Mr. Herman Snow, 319 Kearney street.

Donations in Aid of our Public Free

Circles. Since our last report the following sums have been received for which we tender the donors our most sincere thanks: Friend I. G. Fosgate..... 1,00 H. Anderson

Spiritual and Miscellaneous Periodicals for Sale at this Office:

THE WESTERN START—Published in Boston.—Price 35 cts.
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and Intelligence. Published in London. Price 25 cents.
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Each line in Agate type, twenty cents for the lrst, and afteen cents for every subsequent lu-SPECIAL NOTICES.—Forty cents per line, BUSINESS CARDS.-Thirty cents per line, Payment in all cases in advance.

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

Advertisements to be renewed at continued rates must be left at our Office before 18 M. on Monday.

SPECIAL NOTICES.

Dr. SLADE, Clairvoyant, is now located at 210 West 43d street, New York.

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, 4 Clinton place, New York. Terms \$2 and three stamps. Money refunded when not answered. 05.—tf

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CHARLES H. FOSTER, TEST MEDIUM, can be seen at No. 16 East 12th street, New York; Wheeling, Va. November 111, 711, 711 6th; Cleveland seen at No. 16 East 12th street, New York; Wheeling, Va., November 4th, 5th and 6th; Cleveland, O., 8th, one week; Cincinnati, O., 16th, one week; Lexington, Ky., 23d, one week; Louisville, Ky., 30th, one week; St. Louis, Mo., December 8th, 10 days; Chicago, 111. 19th, one week; Evansyille, 1nd., 27th, 28th and 29th; Nashyille, Tenm., 30th one week; Memphis, Tenm., January 6th, one week; New Orleans, Lar, 45th, four weeks. If S28.

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BUSINESS CARDS.

THROUGH THE FOREST. Through the forests winds are sighing, Telling that the Summer's gone; Strewed around the leaves are lying, Far and wide mon the lawn: All of winter months remind us, Season which so many dread, And we look to see behind us, If provision we have made; The Boys are thinking of new "CLOTHES," That they may dress both warm and man,
Which they will have at Ground Far No's,
Corner of Beach and Washington street.
Oct, 12.—Iw

SAN FRANCISCO, CAL. At No. 319 Kearney street (up sta sale the BANNEROF LIGHT, and a ger it untist and Rolling Rolling Also Adams, & Co., College Also Pontive and Negative Also Tree Calabatus Appence shocod etc. Cardonees and Specials No. Anti-Tohocod etc. In U. Scurress and post two Compounts (allees, Herman Snow, P. O. free, L. C. Remilliance, Samps received at paf, 117, San Francisco, Cal.

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-D. S. CADWALLADER, 241 North 11th street, Philadelphia, Pa., keeps constantly for sale the HANNER OF LIGHT, and a general assortment of SPIRITUAL AND LIBERAL BOOKS, Papers and Pamphlets, Space's Positive and Negative Powders, and Dr. Storer's Nutritive Compound. Also, Library free Connecting Link Library; a Circulating Library of Spiritual Books.

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AUSTRALIAN DEPOT For Laboral and Rectorm Books, and for the Banner or Light. No. 96 Russell street, Melbourne, Australia, has for sale all the works on Spirit trailism. Linear, LAND REFORM WORKS, published by William White & Co., Boston, U. S., may at all times be found there.

ADVERTISEMENTS.

Mrs. A. E. Cutter, M. D.,

WOULD inform her friends and the public that as she intends spending the coming winter at the South, she has disposed of her Vapor Bath Business to MRS. M. I. DRESSER, whom she heartly recommends to her patrons as a person well qualified to give Medicated and Electrical Vapor Baths.

Dr. Cutter will remain at 72 Essex street until November ist. All persons; particularly those suffering from Cancer, wishing to consult her, can do so previous to that time. N. B.—Mrs. C, will fulfill all her Obstetrical engagements. Oct. 12.—4w*

> DR. J. R. NEWTON, OF BOSTON, MASS.,

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sive basis of mand disorders of this life are regarded as serve. The collidicts and disorders of the economy of unfolding and large the best purposes in the economy of unfolding and large the purpose of the economy of unfolding and large the economy of unfolding and savending life, and so are in harmony with the highest wisascending life, and so life pages is an excellent rade meann upon those subjects while so agliate the scientific and religious world at the present time. The appendix is wholly devoted to an exposure of the weaknesses and failacles of materialism. Frice is cents, postage 12 cents, price is cents, postage 12 cents, for sale CO., at the BANNER OF LIGHT BOOKSTORE, WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, iss Washington street, Boston, Mass.

JUST ISSUED: GOLDEN MEMORIES

oF

AN EARNEST LIFE.

A BIOGRAPHY OF A. B. WHITING: TOGETHER WITH BELECTIONS PROM

His Poetical Compositions and Prose Writings. COMPILED BY HIS SISTER,

R. AUGUSTA WHITING. Introduction by J. M. Peebles.

" His years, 't is true, were few; His life was long." " We live in deeds, not years;

in thoughts, not breaths.

The work is published in response to the general demand for a reliable resume of the life, labors and wonderful mediumistic experiences of our arisen fellow-laborer in the cause of himan freedom and progress. It has been carefully pre-pared by his sister, from his own journals and letters; and from her intimate personal knowledge of all the important facts, embodied, cannot fail to be accurate in every particular. It is embellished with a find steel portrait of the holividual whose life it portrays. F. T. Stuart, of Boston, being the artist. The flattering reception she has met recently as his successor upon the restrain, makes her assumption of the task still more appropriate, white it gives promise also of ability to perform it well.

The book is one that will be of foterest to every Spiritual-

lst, and to all who are interested in rare and curtons develop-ments of mental phenomena, with the travel and adventure of seventeen years of public life furnish incidents both instructive and amusing for the general reader. Part second of the work contains a number of beautiful poems, including the words of many of his songs, both published and nepublished.
With this exception none of the poems have ever before appeared. Mr. J. M. Peebles furnishes a characteristic introduction, which needs no higher praise to make it appreciated.

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3. School-days; Temporary Withdrawal of the Clairvoyant.

First Hereavement; The Mystle The.

3. School-days; Temporary Withdrawal of the Clairvoyant
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6. Second Appearance in Boston; The Harvard Protessors; Professor Felion Scheets Subjects for improvisation; Extracts from the Boston Press; First Trip to the Far South; Return Home in April, 1888.
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trainee and Weary Journey Home; Convalescence; Debut as an Anthor.

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11. Chicago Spiritual Convention of 1864; His Postition Therein; Political Views; Lectures in Chicago during the Sessiptiof the Democratic National Convention, Trip through Camada; The Campaign of 1863; Pist Appearance in the Palitical Arena; Kentneky in November; Not Captured by Guerrillas; Abandoned Projects.

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hate which did not come office of the state of the last Birthday; A New Year's 6ft; and is Louisville; The last Birthday; A New Year's 6ft; and is Usefulness; Days of Suffering.

17. Feelicuess of Rody and Strength of Spirit; Las Lectures at Chiefmant, Ohio, and at Port Huron, Farmington and Mifford; Mich.; Home and Rest; On the Threshold of Permitty; Farewell Address; The Great Transition; Emigral Services at Albion, and Homors to Ills Memory Elsewhere. To which are appended - Selections from Press Oblinatics, Memorial Sermon of J. M. Peebles, at Louisville; Memorial Sermon of J. M. Peebles, at Louisville; Memorial Sermon visits, Peebles, at Louisville; Memorial Sermon of J. M. Peebles, at Louisville; Memorial Sermon visits; His Lectures and Improvigations; Favorite Subjects.

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Wheels; From Hope to knowinge; Amuni lands, the class of Helshazzar,

'Unpublished Songs—The Banner of Peace; Strike Boldly, and Fear Not; Come, Bright Menona; Welcome, to Praco, 1985b.

'Published Songs—Group!, "Three Heart Offerlings"—Levande 1 Corme; By the Side of the Murmarion Stream; Traight the Late Gently, and Will Sparking Genes, "Added Levander Late Gently," and Will Sparking Genes, "Later From ourse; by the Side of the Murmarion Stream; Traight the Late Gently, and Will Sparking Genes, "Later From ourse; by the Side of Genes, "And of Glenove, Group 3, "For Hell not Sheet Decal; Mall of Glenove, Group 3, "For Hell not of Fields of Glory; The Wind Is in the "Whelm'eff Pride of Eishnore, Group 4," Golden Memoil 198, "Whelm'eff Pride of Eishnore, Group 4, "Golden Memoil 198, "Whelm'eff In Steep the Eyelids Close; Sweet he thy Dreams Alida, Group 5, Spirit of, Light, Love and Beauty; "Andrew Hellings, Abetter Henry Strike the Harp in Sature's Fralse; Watting, Only Watting, Only Watting, December of the Young Men's Levander Company of the Steep Company of the Steep Company of the Strike Watting, Only Watting, Only Watting, Michigan, February 25, 1850, on "The Jode and the Real," Price \$1,50, postage 20 cents.

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PROF. LISTER, (real) Astrologer, can be con-sulted at 74 Lexhigton avenue, near 26th street, New York City. For terms, please send for a Circular. Oct. 12. MRS, NEWELL, Trance Medium, Medical and Rushness Clairvoyant. Magnetic Treatment and Medicated Baths. 12 Tremont street, Boston. 4w*—Oct. 12. MRS. L. A. SARGENT treats successfully all

vous and Inflammatory Diseases by Manipulation at No. 16 Dix place, Boston. THOMAS MARSH, BOOKSELLER AND STATIONER,

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Message Department.

Excit Message in this Department of the Ban-ner of Light we claim was spoken by the Spirit whose name it is as through the instrumentality of

MRS. J. H. CONANT, while in an abnormal condition called the trage. These Messages indicate that, spirits carry with them the churcheristics of their earth life to that beyond, whether for good or call. But those who le ive the earth-sphere in an undeveloped state, eventually progress into a higher condition.

We ask the reader to receive no doctrine put forth by spirits in these columns that does and comport with his or her reason. All express as that hof trath as they leterice no more.

The Banner of Light Free Circles.

These Cardes are held at No. 188 WASHINGTON STRIEF, Room No. 1, one stairs, on Mannay, Telesbay and Taurisbay Alternoloss. The procket services commence at precisely three clo k. after which time no one will be admitted. Seats reserved for strangers. Donations solicited

Miss Coxaxt regelves no visitors on Mondays. Theolitys, Widnesdays of Thursdays, until latter six o'clock P. M.—She gives no private sittings. "Donations of flowers for our Circle-Room

are solicited.

The questions answered at these Scances are often proposition by individuals among the audience. Those read to the controlling intelliaudience. Those read to the controlling intelli-gence by the chairman, are sent in by correspond-

SEXIAD LETTERS .- Visitors at our bree Gircles have the privilege of placing scaled letters on the table for answer by the spirits. First, write one or two proper questions, addressing the spirit questioned by his or her full-name; then put their or an envelope, seal it, and write your own ad-tress on the epichope. At the closelof the scance of Chairmer will return the letter to the writer, § [1]t should be distinctly understood that the an-

swers to questions propounded by writers must incressarily be brief, the spirit addressed always writing its answer or answers upon the envelope confaming the question or questions. Questioners should not of one letters for answer upon our circle table expecting lengthy replies, otherwise they will be disappointed.

WILLIAM WITTE, Chairman.

Invocation.

. Thou Great Spirit, with whom abideth the issues of life and death, we are here to thank thee for all thy blessings, and to ask thee for more. Be dieving that thou knowest our needs, it would seem useless that we come to thee through prayer; and yet, through all the scriptures of thy Nature. thou hast taught us to ask for what we need, to put forth the powers of our being for what we Would receive. As flower sturn their faces to the Smilight, that they may gather strength and new life, so we turn our faces toward thee, Great Spirit, that we may gather of thy wisdom, of thy power, of thy life. Turning our backs upon our own ignorance, we would by baptized with thy wis-dom, and leaving behind the shadows of the past, we would walk straightway into the sunbeams of the present; and, we would understand, Great Spirit, what thou requirest at our hands. We would know thy laws, and obey them. We would read thy volume of life well, and profit thereby, We would become ministering spirits of love to those who are spiritually or physically sick. We would become teachers after thine own divine right, unto those who are spiritually ignorant. We would go down into the lights of life; to resene from thence thy sons and thy, daughters, in thy name, oh Lord, and we would perform all those rathy, many mighty works that the gods in past ages have performed, all in thy name and for thy

Questions and Answers. Contractions Spinite-I am ready to listen to

your queries, Mr. Chairman. Ques .- (From a correspondent.) M. Plantamon, a celebrated astronomer at Geneva, Switzerland. has recently calculated the approach of a new comet, which he deglares to exceed in size any heretofore known; and that its velocity is prodigious, and its heat intolerable; that its course is directly at our globe, and unless by deflectionnot now prognosticated-it will come in contact with it on or about the 12th of August. Is there a spirit astronomer present who would take pleasure in giving us some information on the subject 2. If so, what is its size and density? Has it ever approached our hemisphere before? Is its direction toward our planet? and what are the probabilities of its fulfilling Plantamon's calculations? Any further information concerning it that you may choose to give would probably interest the public as well as myself.

ANS .- Persons in our life who are best acquainted with these things, will tell, you that this astronomer, is entirely mistaken; that this monstrous comet of which he speaks, is the same that put in an appearance among you in 1859; and why he should have exaggerated its proportions, as he must have, is a mystery to them, Time, with its ever exact circumstances; will prove which is right, the astronomers in our life, or the Swiss' astronomer in yours

Q.-I think it is now believed by astronomers that the asteroids are the fragments of an exploded planet. That which has happened may happen again. Now, if this or any other inhabited globe should be blown to fragments, what effect would such catastrophe have on the spirits who dwell close torit, and in the vicinity of the earth?

A .- Since such a catastrophe never did occur; it is not-worth white to be looking for such an occurrence. When your astronomers look deeper into the science of astronomy, they will determine that the asteroids are but a cluster of stars that have but recently-in comparison with eternityemerged from a state of helmla: If it were possible for a planet to explode, there would be no safety in any system-not at any time; but a wise Providence-or God, if, you please-has provided against such a disaster, has rendered it an impos spillity. It could not be done except by breaking natural daw, which never was done, and we do not expect it ever will be.

Q .- It has been stated by astronomers within the past two years that the star San Corona was disappearing from sight, either by receding from the sun or being consumed by fire, and that the star Sirius was also recedling from our sight at the rate of twenty-nine and a quarter miles per second. Please give us some information as to these stars, and the cause of the sudden disappearance of the one and the receding of the other, and what effect, if any, their disappearance may have on our planetary system.

A=These children of the sun, when they attain their majority, pass out of the solar system, beyond its limits, and are called upon to form systems of their own, heavenly families of their own. This is the law: therefore there is nothing miraculous in the fact that Sirius or any other star is receding from the parent sun.

QTIB it believed by spirit astronomers that the electro disturbances now going on in the sun have any connection with the cause of earthquakes and tornadoes on this planet? And is it not : fact that the terribly destructive earthquakes, volcanoes, tornadoes, and kindred phenomena, so prevalent within the last three years, all over the globe, import a great and important change going

on in its history? A .- The sun, being the ruling power, all of the

planets belonging to its system, must, of necessisible for the use we make of the talents thou hast sity, affect each planet according to its own condi-bestowed upon us. We will use our best endeavtion. These electrical disturbances which have ors to put forth these talents to the best use of thy penetrated through the luminous atmosphere sur-rounding the sun, and have produced what astron-omers are pleased to term "spots on the sun," are hereafter; and that when we hang as ripened really only openings in its luminous atmosphere, fruit on thy wondrous tree, we may be satisfied Mars experiences the spinor-nearly the same- the kingdom of heaven. Amenfrom the san that the Earth experiences, because she holds a similar position to the sun that the Earth holds. It is a known scientific fact with . Ques,-(From Mrs. M. E. Lewis, Santa, Cruz, astronomers in the spirit-world, that whatever (cal.) What caused the pictures of rivers and tends to produce disturbances in the centre of press to be dagnericotyped several feet through Earth and of Mars, and other planets holding a rated, it seems to be of a very soft-grained matesimilar position, thus producing earthquakes, and | rial. all the various convulsions of Nature that belongto that family.

opaque body, is it not inhabited, as well as the

A Certainly it is, by a race of beings every way superior to those inhabiting your Earth. Q .- Can you give any reason why the sun has a huninous atmosphere?

frawn to the surface. That which has been in its interior is now on its exterior, thus forming a lunetic: from that comes your heat, your light, your life-giving powers.

Q .- Is this atmosphere far, from the opaque body of the globe, or connected with it?

A .- It is connected with it, as your atmosphere is connected with your earth.

O .- I have been told by a spirit, that embodied and disembodied spirits mingle freely and associate together on the sun. Is this true?

A .- Yes; that is a truth. -May 27.

Margaret Burke.

I am Margaret Burke, of Yarmouth, Nova Scotia. I came here with a hope to reach my son James, who is in Boston. Thyed here sixty-seven years, and 1 died not knowing that I could return again to earth. Now, what I want is, that my son of speaking to him directly. Good-day, sir. May 27.

Joseph Westcott.

My name was Joseph Westcott. Lam from Litleton, N. H! I want my tolks to know that there s some truth in these things. I can't feel happy in this new life while they are in such ignorance. I want them to know that religion do n't consist in belonging to the charch, in going to meeting. and in making prayers, but it consists in living an honest upright life-in obeying the God within you. No matter what you believe, so that you do right, and every man's standard of right is neenelse. I should be glad to open a way of commu nication with my folks if I could, so I thought 11d come here and try. Good-day, sir. May 27.

Lucy Harris.

My name was Lucy Harris. I used to live on Clark street, Boston. I was six years old. I have been gone four months. I want to tell mother I ve been and found father, and if she writes a letter to him at Stockton, Cal., he will get it. Aunt Julia has taken his lefters. She'd better not do it any more; because if she does I'll, come and tell all about it, every time. She don't like my mother. She's my father's sister; and she has faken my mother's letters, and she's kept them, and she's kept all the money, too. So my mother thought my father was dead, because she did n't hear from strongest possible terms. him. Aunt Julia is just as wicked as she can be. [Rather'a serious act for her to do that.] Well. she did it; and if she does it any more, I'll tell my mother how she can find her out, and just eatch her; so, she'd better not do it any more. (She should make restitution to your mother. | She' spent it all. She's an ugly thing. She gets drunk sometimes. [You don't want to tell that/do you?] 1-don't gare. [Had n't you better leave it out?] No, because it's true; she does get drank; she's no business to. She will say, if she has taken mother's letters, she must have done it when she was drunk. I do not believe she did. She did it when she was solve, and got drunk afterwards with the money. I know her pretty well. Good-

William Sparark.

(Not afraid, are you?] (The spirit hesitated some time before speaking.) I never feared anything when I was here. I'd be foolish to begin it

My name, here, was William Sparark, I am fresh from Sing Sing. Does it make any difference? [Not the least.]. I have an aged mother in New Jersey, I would like to reach. She is a Christian; and thinks me in hell. Fortunately for such as I, God is better than man makes him out to be: and, therefore, the sinner is safe in his hands, though he suffers for the commission of sin, yet not eternally. [You were taught so, were you not?] Yes Juit I never believed it. I considered fly doctrine for cowards, and never had much tode with it.

with it.

I would say to my mother, it is as well with me as I deserve; and by the goodness of the powers in command, I expect, by and by to be redeemed from evil. No one here tells me that I shall be onsigned to endless torment. No one here beleves in any such existence. Everybody knows better. The soul only wants time and conditions to shake itself free from evil, and it will do it. Here, through organic circumstances. I was constantly forced into evil, There, it is different, and I shall be forced into good, and my mother may dry her tears, and pray for herself, not for me. I must pray for myself by my good deeds. She can do nothing for me, except to be content, and leave me in the hands of God. I shall ask my mother's friend, Mrs. Fowler, who receives your good journal, to place it in my mother's hands, when my message appears. ... May 27.

Capt. John Eldridge.

Capt. Harvey Thomas asks if his old friend, Capt. ohn Eldridge, communicated with him on the 2d day of May, 1872. Yes, I did, and you need not begin to wayer in faith, nor to feel sorry that you followed my advice. Wait until circumstances develop themselves, and you'll see I was right. You will be a few hundreds out of pocket, but you will retain the use of your body a little while longer, which, if you had n't followed my advice. on certainly would not have done. May 27,

Oh Life, beautiful Life, in thee we live and move live in. Well, I shall grow up, and I shall give and have our being; and unto thee we are respon- her a nice place here. When she gets ready to

showing its dark, opaque body. This is but one, with ourselves-we may hear from thy kingdom of the conditions through which, by reflex action, of wisdom that we have done well with what thou certain disturbances upon the planets holding hast bestowed upon us. Then, we shall be well a certain position toward the sun must pass, worthy to become inhabitants of the celestial life,

Questions and Answers.

your system, or of any system, produces corre-rock that is found in the State of Nevada, as the sponding disturbances with all these lesser worlds, seemery of that part of the State where it is found Violent electrical and magnetic action in the sun does not bear any resemblance to the scenery repwould call loudly upon the central fire of the resented in the rock? Wherever the rock is sepa--Ass .- These picture rocks are, some of the re-

cords which Nature has left, felling us what she Q .- (From the audience.) If the sun is an has been. All rocks were once soil, and the most natural conclusion with regard to these picture rocks that we can arrive at, is this: that whatever we find impressed upon them, must have been done when they were in a state of soil-a plastic state. The water and the winds pressed the ferns and other conditions of vegetable life upon them; A. Because its internal fires are extinct, or then, in the processes of Nature and time they were hardened, and became rock, and these pecufiar indentations remained upon them. It is not minous atmosphere intensely electric and mage to be supposed that they have been produced wholly by the action of the sun or light. That is a theory which Science readily explodes, and the only one that Science admits is, that these conditions of vegetable life were impressed upon the rock when it was in a plastic state.

Q .- A lady states that she had a friend who committed spicide, and says he has since returned. and states that an uncle who committed a like act led him to do as he did. Is it possible for spirits to thus influence mortals? Do they not outgrow this condition in a short time after they pass on?

A .- Yes, it is possible, and not only that, but natural law sometimes acts in that way upon certim individuals. For instance, the suicide finds himself restless in the other world, disappointed and unhappy. He retraces his steps, returns to this life, seeks out some mediumistic form, and James, who is in Boston, will give me the privilege | for what? He hardly knows for what, but Nature and the law know-that he may east off his burden through this susceptible form-this susceptible mind-through the laws of psychology, if you please. When coming in contact with matter. the suicide, by law of nature, immediately reverts in thought to the last seems and acts of his earthly life. This is at once conveyed with terrible potency and force to the plastic mind and sensitive nervous system of a medium-an individual who is susceptible to that spirit. And now, unless some counteracting force can be exerted to annul this power, to throw it off, it will act in one direction, and one only; that is, by producing constant thought in the mind of that person tovard suicide, until at last certain organs of the brain break down, and then the poor wretch is completely within this power and cannot escape it. Now, then, the necessity for institutionsthat shall annul these influences-psychopathic

institutions for such persons. This age demands such institutions more than any other age, and why? Because your earth is flooded with returning spirits of all grades. They who are known to be mediums suffer, and they who are not known to be mediums suffer. There is need of the exereise of this branch of medical science, and you should be exceedingly thankful that one has recently been inaugurated in your midst, and should do all in your power to sustain, it, and to bring into operation others, for this age and the coming age will show you the need thereof in the

Q .- (From the audience.) Does the spirit soon beyond this condition?

A .- Sometimes it requires centuries or cycles of years ere it can outgrow it. Sometimes it is yery quickly done. That depends upon the power of the spirit to east out that which is inimical to its happiness.
Q.—is it not more gadily done by understand-

ing the spiritual philosophy? A .- Yes; because they who understand the

spiritual philosophy generally know the most direct means and methods to reach this desired

Q - Is the first relieved by easting his burden upon the second victim?

Q.-How much?

A .- Sometimes entirely -generally so. Q.—Is the second victim in as deep trouble as

the first? A .- Yes, the cross is transferred from the one to the other.

Q .- Is not that rather hard upon the second victim? Ought there not to be some regulation in the spirit-world to prevent it? A .- Yes, it is rather hard. It is a law of Nature

that we should bear one another's burdens. Q.—This second victim understanding the philosophy of Spiritualism, and outgrowing his con-

dition, will help the other, will he not? A .- Yes, There is a foundation for the doctrine of atonement-vicarious atonement: that foundation is in natural law. Religionists stumbled upon it, and made very bad use of it in supposing that a whole universe of souls could be delivered from their shortdomings by the death of one individual, and all that was necessary, according to the religious creed, was to believe on him, and they should be saved. If these religionists had wedded science to their religion, and had looked a little deeper into the causes of things, they would hardly have come to the belief that they did. They would have arrived at that point of law upon which their theory rested, and, instead of dragging it into a fabulous religious creed, they would have given it a place amongst the sciences of the day, and it would have been of great use to humanity. As it is, millions have thought to shirk their sins by putting them upon this scape-goat of a Jesus, But let us be thankful that the Spirit of Truth is not dead, and, because it is not, it will speak through the ages, and by-and-by will assert its superiority, will outlive and defeat all these errors. and bring mankind to a just understanding of themselves, and their relationship to Nature and May 28. Nature's God.

Johnnie Wilkins.

I am Johnnie Wilkins- Lam from Trenton, N. J. I want my mother to know I can come back. I was nine years old; I am ten now: I want my mother to know that, after she's done with this life, she will have a better time than she 's ever had here; and if she will only try and be patient, be just as happy as she can here, it'll be better Seance conducted by Rahmohun Roy; letters for her. I know it's a pretty hard way she lives, nawered by "Spring Flower." but just be thinking all the time of what's com-I used to tell her, when I grew up to be a

man, I'd give her nice things, and a nice place to

come, it will be all ready for her. Please tell her that; will you, sir? Good-day, sir.

L. Judd Pardee.

A friend of mine wishes me to come here and assure him, if he goes to Moravia, expecting to see wonders, he shan't be disappointed. He says, "Now, if you answer my queries, please do n't give my name, because, if I go to Moravia, I don't want my folks to know anything about it, because they will laugh at me," Jim, if you're afraid of your Jesus, you'd better keep a little further off from him. It won't do to handle the truth with gloves on. Take them off, and come out like a man. It matters not if father, mother, wife and children, all turn against you? the truth is better than them all. I cannot tell what you will see or what you will hear. Go; and if you seek honestly, I do not doubt that you will be satisfied.

You say you want to see me just as I was when I was here in life. Well, I should hope that you would be disappointed in that, because, to be just as I was here, would be to be in a suffering, miserable, unfrappy state. You may see the semblance of me as I was; perhaps that 's all you expect. If it is, I'll do my best to reward your coming; but I tell you now, as I told you before I died: "If this spiritual philosophy is worth anything at all, it is worth abandoning everything for; and if you can't do it, you'd better let it alone." L. Judd Pardee.

Daniel Staples.

I wish to communicate with my family, if I can. am Daniel Staples. I am from Exeler, N. H. J. have been gone nine years. I wish to convince my family that I live, and that I have the power of returning in this way, and that much of their faith in the future life is good for nothing. May 28.

Annie Henderson.

I was blind here. I had the searlet fever when was three years old, and it took away my eyesight. My name was Annie Henderson. I want my mother to know that I see in the spirit-land. used to tell her about a beautiful place I went to in dreams. Well, it was the spirit-land. When I got there, it was no new place to me: I remembered it all-1 had seen it all. Mother used to say, when I told her what I dreamed, "My dear, am sure I do n't know where you have been; I do n't know anything on earth, that 's like it." I want her to know that I went to the spirit-jand! and that I see, and that I am very happy there. Good-day, sir.

Seance conducted by Thomas Paine; letters anwered by "Vashti."

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED,

Monday, June 3.—Invocation; Questions and Answers;
Alice Carter, of Murray Hill, N. 75, to her mother; Thomas
Bennett, Of Boston; Jaines Dugan, of Bostom to his brother,
Tuesday, June 4.—Invocation; Questions and Answers;
Samuol Persons, of Boston; to his son; Alex, Réinhardt, to
friends in New York (Riy; Laura S. Stearus, of Boston, to her
husband and ribidren.
Thorsday, June 5.—Proceeding; Questions and Answers;
Millaustown, Vt. 1987; Henry C. Wright; Charles Eberle,
Williamstown, Vt. 1997; Henry C. Wright; Charles Eberle,
of Boston, to br. Derby; and Questions and Answers;
Thorsday, June 11.—Invocation; Questions and Answers;
Thorsday, June 13.—Invocation; Questions and Answers;
Thorsday, June 3.—Invocation; Questions and Answers;
Jack Harbey of Galveston, Texas; Ellen-Grossgravg, of Boston,
to her brother and stster; Gapt, John Samson, of Briston, to her brother and sister; Gapt, John Samson, of Briston, to her brother and sister; Gapt, John Samson, of Briston, to her brother and sister; Gapt, John Samson, of Briston, to her brother and sister; Gapt, John Samson, of Briston, to her brother and sister; Gapt, John Samson, of Briston, to her brother and sister; Gapt, John Samson, of Briston, to her brother and sister; Gapt, John Samson, of Briston, to her brother and sister; Gapt, John Samson,
Samson, of Briston, to her brother and sister; Gapt, John Samson,
Samson, John John Samson, John Sam

Boston, "the control of the Brown, of Lawrence, amass, to act mother, to his son't Annie Brown, of Lawrence, and Answers, Thursday, "bane 20.—Invocation; Questions and Answers; William Thackeray, to his friends; Jade Samson Peters, of William Thackeray, to his friends; Jade Samson Deters, John Connielly, of Boston; Charife Eames, of Yarmouth, N. S., to his mother.

"Monday, June 24.—Invocation; Questions and Answers; Robert J. Clarkson, of Liverpool, Eng.; Catherine Connolley, to her husband, of Dorchester; Annie Galway, to her father, of Rock Island, Hi.; C. C. Hovey, of Boston; Hannah Adams, Tassday, June 25.—Invocation; Questions and Answers; David, G. Aillston, of Boston, to his son, in New York; Capit, Robert J. Peel, of the brig "Marion," from New Bedford, Mass.; Ashton E. Smith, to his parents; Shenandoah; Hannah Taylor, of Bath, Me.

Thursday, June 27.—Invocation; Achsa Sprague, to felends in Windsor, VI.; Willie-Phillips, of Hartford, Conn.; Edward, Connolley, of Boston; John Stevens, of Tartford, Conn.; Edward, Connolley, of Boston; John Stevens, of Jericand, Louis brother in this country; Archbishon Darbow, Felonds in

his product. Sept. 21.—Invocation: Questions and Answers; Tacadali. Sept. 21.—Invocation: Questions and Answers; T.J. Willitch. of. Portsmouth, N. II.; Annie Louise Spart, J. Willitch. Sept. John Caladan; Questions and Answers; Taurston, Sept. John Caladan; Walter Carmel; Mark Ablanta, V. The and Maine Regiment.

SPIRITUALIST MEETINGS.

ALBANY, N. Y.—" The First Society of Spiritualists" meets every Sunday. President, Dr. G. L. Ditson; Secretary, Bary rington Lodge, Esq.; Treasurer, Dr. Ditson. ADRIAN, Mich.; - Regular meetings are held on Sunday, a [0]₂ A. M. and 7 P. M., at Berry's Hall, opposite Masonic Tem-ple, Manmer street. M. Tuttle, President. Communications should be addressed to C. H. Case, Secretary, Box 164, Adrian Mich.

Mich:
ANDOVER, O.—Children's Progressive Lycenni mecis at
ANDOVER, O.—Children's Progressive Lycenni mecis at
Moriey's Hall overy Sunday at 113 A. M. J. S. Moriey, Conductor: Mrs. Tr A. Khapp. (Ganrilan; Mrs. E. T. Coleman,
Assistant Ganrilan; Harriet Dayton, Secretary,

BOSTON, MASS.-See fifth page.

Assistant Guardian; Harriel Dayton, Section of Spiritualists Boston, Mass.—See fifth page.

BATTLE CREEK, MICH.—The First Society of Spiritualists hold meetings at Suart's Hall every Sunday, at 16½ A. M. and 7); P. M. A. H. Averill, President; J. V. Spencer, Secretary; William-Merritt, Treasurer,

BALTIMORE, MD.—Lyrie Hall.—The "First Spiritualist Congresation of Baitimore" hold meetings on Sanday and Westigm Hall, So. 12; W. Haltimore street.—The Harmonial Little Margin Hall, So. 12; W. Haltimore street.—The Children's Printing President; Levil Westigm Into President; Julius Leonaus Fresident; Levil Westigm Into President; Julius Leonaus Fresident; Levil Westigm Into President; Month Progressive Children's Progressive Levil Wester. Conductor: Mrs. Machel Walcott, 9 o'clock. Levil Wester. Conductor: Mrs. Machel Walcott, 9 o'clock. Levil Wester. Conductor: Mrs. Machel Walcott, Guardian, Device of Machel S. Armstrong, Librarian; George Broom, Musical Director.

BROOKLYN, N. Y.—Brooklyn Institute.—The Children's Progressive Lyceum meets at the Brooklyn Institute, corner Washington and Concord streets, every Sanday at 16½ A. M. A. G. Kipp, Conductor: Mrs. Ada E. Cooley, Guardian of Groups. Lecture at 3½ P. M. by Mrs. E. F. J. Bullene.

CHELSKA, MASS.—Gronite Hall.—Regular incettings of Spiritualists are held every Sunday evening at Grante Hall. The inest of Jalent has been engaged. All communications for the Association should be addressed to Dr. B. H. Crandon, 4 Tremont Temple, Boston.

Bustlemanners of the Machel The Willia Chelstin Spiritualists

D. I. Pearson, Assistant do.

Charlestown, Mass.—Meetings are held at Evening Star Hall each Sunday at 7½ p.m. All communications should be addressed to C. B. Sharsh.

Clewelland, O.—The First Society sounday at Lyceum Hall, gradists hold regular meetings everyones, morning and evenings superior street, opposite not-rate, President; — Lown, ing, at the usual hours. D. U. Frest, President; — Lown, ing, at the usual hours. D. U. Frest, President; — Lown, ing, at the usual hours. D. U. Frest, president; — Lown, ing, at the usual hours. D. U. Frest, Beat of the Massier, Joseph Galbon, Vice President; — Lown, ing, at the usual hours. Every Frest, Joseph Galbon, Vice President; — Lown, ing, at the usual hours. Every meeting at the morning at hall superior street, Miss. S. J. File, Guarw. H. E. W. Olss, Watchman; George W. Wilsey, Treasurer; — Chies, Outs, Watchman; George W. Wilsey, Treasurer; — Chies, Cano, I.L.—Spiritualist meetings are held every S. D. day evening at 19 West Bandolph street. S. J. Avery, J. D. day evening at 19 West Bandolph street. S. J. Avery, J. D. G. Cushman, J. L. Hjut, A. H. Williams, Secretary; Dr. Ambross Dayls, Treasurer; Mr. Collins Eaton, Dr. Ambross Dayls, Treasurer; Mr. Collins Eaton, Dr. Collins Eaton, Dr.

Trustees. In same half at 10 A. M.
CINCINNATI, O.—The Society of Progressive Spiritualists hold meetings every Sunday morning in Thomas's Hall, Central avenue, between 4th and 5th streets, at 11 A. M. The Lyceum meets at 53, A. M. G. W. Kates, Conductor (Box 586); Mrs. Mary Graham, Guardiau; Dr. T. C. Fahnestock, Treasurer; H. D. Thomas, Secretary.
CLYDE, O.—Progressive Association hold meetings every Sunday in Willis Hall. Children's Progressive Lyceum meets in Kline's New Half at 11 A. M. S. M. Terry, Conductor; J. Dewey, Guardian.

DES MOINES, IOWA.—The First Spiritualist Association will meet regularly each Sunday at Good Templar's Hall Will meet regularly each Sunday at Good Templar's Hall West Side), for lectures, conferences and music, at 193.4 M. and Jr. M.; and the Children's Progressive Lyceum at 134.4 M. DELAWARE, G.—The Progressive Lyceum at 1/2 1-18.

DELAWARE, G.—The Progressive Association of Spiritualists hold regular meetings at their hall on North street Severy Sunday at 7/5 pr. Children's Lyceum meets at 10% N. Wir. Wiffs, Conductor, Mrs. H. M. McPherson, Guardian, DEANSYLLE, N. Y.—Sadatasat, H. M. McPherson, Guardian, DEANSVILLE, N. Y.—Spiritualist meetings are held the first and third Sunday of every month.

Foxboro', Mass.—Progressive Lyceum meets every Sunday at Town Hall, at 10½ a.m. C. F. Howard, Conductor; Mrs. N. F. Howard, Guardian. Mrs. N. F. Howard, Guardian.

GENEVA, O.—Meetings are held every Suiday in the Spiritanials: Hall. at 10½ A. M. and 1½ P. M. B. Webb, President; E. W. Ezgleston, Scarciary. Progressive Lyceum meets at Guardian; Mrs. N. S. Caswell, Corresponding Secretary; Martin Johnson, Librarian. Hingham, Mass., Children's Lycoma meets levery Suinday afternoon at 2 o'cheek, at Temperance Ball, Lincoln's Building, E. Wilder, 2d, Conductor and A. Clark, Guardian.

Harwigh Porr, Mass., The Children's Progressive Premiumeets at Social Ball Baker, Assistant 123/2 p. S. Cremiumeets at Social Ball Baker, Assistant Progressive Premiumeets at Social Ball Baker, Assistant Progressive Premium meets at Social Ball Baker, Assistant Progressive Progres

HAMMONTON, N. J.—Meetings held every Sunday at 101 A-M., at the Spiritualist Hall on Third street. Mrs. J. M. Per-bles, President; M. Parkhurst, Secretary. Lyceum at 1124 A. M. Merrill Parkhurst, Conductor; Mrs. J. M. Peebles, togerdian. Guarman.,

KALAMAZOO, MICH. — The Spiritualists hold meetings
every Sunday in Burdlek Hall, Main street. J. C. Moody,
president; Mrs. H. M. Smedley, Secretary; L. S. Winslow,
Treasurer.

KANSAS CITY, Mo.—The Society of Progressive Spiritual-ists meets regularly Sunday mornings and evenings in Mo-chanics' Institute Hall, Main street, between 6th and 7th Streets. J. L. Morton, Corresponding Secretary.

LYNN, MASS.—The Spiritualist Society holds meetings every Smulay at Odd Fellows' Half. I sage Frizier, President; Isaac Winchester, Viet President; A. C. Robinson, Recording Isaac Winchester, Viet President; A. C. Robinson, Recording Secretary; Sarah G. Todd, Corresponding Secretary; J. Otis Secretary; Sarah G. Todd, Corresponding Secretary; J. Otis Marshall, Treasurer, The Children's Progressive Lyceum meets at 1 o'clock. meets at I o'clock.

Lot ISVILLE, Ky.—The Young People's Spiritual Association meet in their Hall, corner of 5th and Walnut streets, Lectures every Sunday morning and evening at 11 and 72 o'clock. Children's Progressive Lyccum every Sanday morning at 9 o'clock. Regular meetings of the society every Thursday evening at 7t. R. V. Snodeffish, Recording Sections of the Society every Mary Jewell, Vice President; L. J. Benjamin, Secretary; B. Fiby, TreaSurer of the Lyccum; L. J., Benjamin, Conflictor, D. J. Dingman, Assistant Conductor; R. V. Snodgrass, Secretary; D. Secretary; B. Secretar

Secretary.

Lowell, Mass.—The First Subtracted Society meets in Wells Hall, Lectures at Proceedings of A. B. Dynamian, President John Marriott Flores, Progressive Lycerotary, N. M. John Marriott, Horsen Fronteste Lycerotary, N. M. Green, Trassurer, Conductor, Mrs. Mary J. Performance of A. M. John Marriott, Jr., Conductor, Mrs. Mary J. Perform Guardian.

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La Porcent Progress of the Landal Hall of Spiritualists hold.

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Librarian, San A. Jones, M. A. Cher Spiritualist Association holds incerlings every Sunday afternoon and evening, at Music Hall, A. W. Cheney, President; W. E. Thayer, Secretary.

Hall, A. W. Cheney, President; W. E. Thayer, Secretary,
— MILFORD, MASS.—Children's Progressive Livesum meets
at Washington Hall, at 11 A.M. L. E. Felton, Conductor; Mrs.
Cardellar Wales, conservery,
Cardellar Wales, Conservery,
O'l Henry Apartic Milford Spring Hall (Association hold meetor; Henry Apartic Milford Spring Hall (Association hold meetThose Reful.—Hall the first and third (Association hold meetlongs at Town Hall the first and third (Association hold meetlongs at Town Hall the first and third (Association hold meetmass at Town Hall the first and third (Association hold meetlongs at Town Hall the first and third (Association hold meetmass at Town Hall the first and third (Association hold meetlongs at Town Hall the first and third (Association hold meetmass at Town Hall (Association hold meetmeet (Association hold meetmeet

wery other Sunday at 113 and 615 P. M.
MILAN, O.—Soelety of Spiritualists and Liberalists and Tuttle,
MILAN, Thousand Tuttle,
Spiductory Lama Tuttle, Gardian. NORTH SCITUATE, MASS.—The Spiritualist Association hold meetings the second and last Sanday in each month, in Good Templars' Hall, at 2 and 6 r. m. Progressive Lycenin meets at the same hall, on the first and third Sanday, at 1½ r. m. D. J. Bates, Conductor; Mrs. Sarah J. Marsh, Guardian; Mrs. M. C. Morels, Secretary, Speakers engaged; J. P. Greenleaf, Oct. 183 Mrs. Juliette Veaw, Oct. 27.

Greenleaf, Oct. 13; Mrs. Juliette Yeaw, Oct. 27.

New York City.— Apullo Hall.—The Sorleiv of Progresstve Spiritualists, hold meetings every Sanday in Apollo Hall,
every Front of Progress of Sanday in Apollo Hall,
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every Front of Progress of Sanday in Apollo Hall,
every Front of Sanday and Sanday in Apollo Hall,
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relay.

Newbury Port, Mass.—The Children's Progressive LyNewbury Port, Mass.—The Children's Progressive Lyremm meels in Lyceum Hall every Senday at 2 P. M. T. C.
remm meels in Lyceum Francisco (Guardian; J. T. LorCarter; Conductor; Mrs. F. N. Landford, Guardian; J. T. Lorling, Secretary; A. Lane, Treasurer; D. W. Green, Librarian,
N. Artico.

ing, Secretary; A. 1800; 14 (South Ed.)

Natick, Mass.—The Friends of Progress Intel Overy Sulfacy, at Teniplars' Hall, at 2 and 6 r. m.

New ORLEANS, Lot.—The Central Association of Spiritualists of Louislam hold-regular meetings every, Sunday, morning at 11, and evening at 71, o'clock, at Minerxa Hall, on Chostreet, between 81, Charles and Prytania. Good speakers may always be expected; seats free. Thursday evenings are devoted to conference and dehate. Library and reading-room at the same place. U.R. Miner, President; George W., Kendall, Vice President; Dr. S. W. Alme, Treasure; T. W. Winn, Secretary.

Secretary.

Notwark, O — the Prist Spretonner Association hole
Notwark, O in the prist Spreton To enter P. M., at St
med loss figh. Main Street J., Vredenburgh, President, A
mediag figh. The Lake, Treasurer,
mediag figh. The Lake, Treasurer,
mediag Secretary; Pri Lake, Treasurer, OSSEO, MINN: Children's Progressive Lycom meets at osseo, MISA.—uniter Sunday, at 10½ A. M. Mrs. Mary J. Singer's Hall every other Sunday, at 10½ A. M. Mrs. Mary J. Colburn, Conductor; Mrs. Susie Thayer Curtis, Guardian of

Colburn, Conductor; Mrs. Susce Univer Curts, Guardian of Groups
OMAHA NEB.—The Spiritualists hold infectings in the rold—
OMAHA NEB.—The Spiritualists hold infectings in the rold—
Congregational Church, under Rédick's Opera House, encongregational Church, under Rédick's Opera House, et 2 p. M.
Congressive of the relational form of the relation of the same field every Southern Market of the same half every Southern Sublay Institute Hall, President, Miss Ett Ventre.

M. Joseph B. Hall, President, Miss Ett Ventre.
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Mrs. Thomas P. Beals, The Spiritualist Assorbit.

Mrs. Thomas P. Beals, The Spiritualist Assorbit.

M. Joseph B. L. L. Bulland, President, L. L. Bulland, Presidence and Market of The Spiritualist.

relary.

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SPRINGFIELD, MASS.—The Spiritualist Association meets every Sunday at the Opera House, at 2 and 7 b. M. Spiritualist description during November. Harvey Lynan, Secretary, Spiritualist, and Libertains, Society Spiritualist, and Libertains, Spiritualist, Mrs. 1, Mrs

der Underenst event Fourth street.

The Sunday at 2 octock, in Ploneer Hall, 7th street. Mrs. P. Sachamento, cale - Spiritualists hold meetings every Sunday, at 2 octock, in Ploneer Hall, 7th street. Mrs. P. Stephens, speaker.

STONEHAM, MASS.—Children's Progressive Lycenin in every Sunday, at 1 p. M. E. T. Whittier, Conductor; Ella every Sunday, at 1 p. M. E. T. Whittier, Conductor; Ella every Sunday, at 4 p. M. Sycanone. Illowing the church, every Sunday, at 4 p. M. Harvey, A. Jones, Contested to Society; Curits Smith, First Verland, Agrippi Down Treasurer; Mrs. Sarah D, P. Jones, Corresponding and Recording Secretary.

TOPEKA, KAN.—The "First Society of Spiritualists and

iresident and The Secretary.

Ing and Recording Secretary.

Topera, Kan.—The "First Society of Spiritualists and Friends of Progress" meet every Sunday morning and evening. Lyceum meets at 95 a. M.; lectures commence at il a. M. and 7 p.M. President, Dr. F. L. Grane: Vice President, Irof. C. H. Haynes; Secretary, Wm. N. Peck; Treasurer, John Y. Byron; Organist, Miss Alice Hall; Lecturer, T. B. Taylor, A. M. M. D. Place of meeting, Old Constitutional Hall, on Topeka avenue.

Toledo, O.—Meetings are held, and regular speaking in Old Masonic Hall, Summit street, at 7½ p. M. All are invited free. Children's Progressive Lyceum in same place, every Sunday, at 10 a. M. W. M. Smithers, Conductor; Mrs. Smithers, Gondactor; Mrs. Smithers, Gondact

Thoy, N. Y-The Progressive Solutionist Society hold meetings every Sunday, at Lyceno Itali, No. to Third street, at 102 A. M. and 71/2 P. M. The Children's Progressive Lycenom Italian at 102 A. M. and 71/2 P. M. The Children's Progressive Lycenomy

Association should be addressed to Dr. B. H. Crandon, 4 Tremont Temple, Boston.

Bushlorn-street Chapel.—The Bible Christian Spiritualists hold meetings every Sunday in Hawthorn-street Chapel, lieral Bellingham street, at a and 7 F. M. Mrs. M. A. Ricker, regular speaker. Sexis free. D. J. Ricker, Sup't.

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CHARLESTOWN, MASS.—Meetings are held at Evening Star Halleach Sunday at 7½ P. M. All communications should be addressed to G. B. Marsh.

CLEVELAND, O.—The First Society of Spiritualists and Liberton, D. Cheveland and Conductors of Spiritualists and Liberton, D. Cheveland a

NATES CITY, III. The First Society of Ser itualists and Friends of Progress meet for conference Symbols at 21/2 p. M.

Passed to Spirit-Life:

From Cambridge, Mass., Sept. 16th, Arthur J., only son of From Cambridge, Mass., Sept. 16th, Arthur J., only son of J. A. and Mary L. O. Comors, aged 5 months.

The first blosson from their earthly garden is transplanted to more congenial soil. On Tuesday, Sept. 17, after a few remarks by the writer, the little casket was tenderly laid in its copy with the emission words. It the however that the constitution of the towns. marks by the when, the into casker was remorn and at a tomb, with the consciousness, by the bereaved ones, that even here they shall yet often feel the angel presence of their darling child.

From Cambridgeport, Mass., Sept. 8th. Mrs. Lizzlo T., who of J. E. Hall, aged 36 years and 7 months.

Thrice during the period of two years having on the strength of the control of the control of the strength of May, youngest

From Worcester, Mass., Sept. daughter of T. Walter and Ann M. Deming, age and 12 days.

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Office at his South al. Reform and Liberal Bookstore, old North Fifth street, St. Louis, Mo. to read the day of the Basiner of Fight, including back from to read the day volumes from always be had at his office.

ADVANCE OF SCIENCE.

At the opening exercises of the College of Physis chais and Surgeons in Kansas City, Mol. Dr. 818. Todd delivered a very able and carefully written paper on Matter and Soul, and their relation with Psychological Medi inchin which he came fully up to our philosophy of the two elements uniting impressible life of what we call mind and matter. and also sustained the theory of the eternity of att germs of being, both of soul and body, which of course covers pre-existence, as we advocate it, in the germs of being. In fact, his whole subject seemed to be almost identical with our views often expressed on the germs of being or of eternal life.

"It is a common belief that of the soul we know little, of mutter, much. Now if this be applied to the essence of the soul and the essence of matter, the conclusion is manifestly wrong, for it is certainly true that we know nothing, of the actual substance, either of the one or the other. Matter, as generally understood, is that in nature of which the senses may take direct cognizance; that which is demonstrable to the senses in itself. Soul is the intelligent principle in nature, and is manifested by self-consciousness, and to the senses through its effects upon matter. That these definitions are faulty may be seen at a glance, for if matter were divested of the soul principle, would it the to the senses what it now seems? and if soul were separated from matter would it be what soul now appears to be? The truth is this: All things of which we have knowledge, either through con-Sciousness or through the Scuses, are both mate-rial and psychical. That which appears to be matter is, in part, soul, and that which seems to be soul is partly matter. As we have never known matter and soul to be separated; and do not know that they can be separated, it is clear that we must study all things in nature as compounds, made up, if the famey can conceive of such things, of pure-🗠 intelligence and inert matter.'

This is clearing away the rubbish of theology and preparing for action on a rational and natural, basis, and the Doctor carries on his argument with at force of reasoning that semuot be set uside excoept hydioguatic authority.

AN UNBELIEVER IS A MISCREANT.

One of the leading Christian papers of the coun-

The word iniscreant is universally employed to designate a base and detestable person—one of the most abandoned and wicked of markind. Yet this word miscreant, as a reference for any good dictionary will show, means, in virtue of its deriyation and in its earlier use, simply a mis-believer, -one whose religious belief is wron j ! The transition by which the change in the use of the word in the common speech of men has been brought about shows, as almost nothing else could, the unconstitute yet all the more deep and universal conviction of men of all classes that conduct and belief are inseparable—that he who begins with mis-belief will end with being a miscreant.

And yet every student knows, if he understands the subject at all, that belief is involuntary, and of course the writer of this article knows it; but he must support the Scripture, which says: "He that believely and is paptized shall be saved, and he that believeth not shall be damned," and of course if dammed, is a "misercant," for which he would try to hold each one guilty. No person is more guilty or accountable for belief or unbelief than for having red or black hair, and as well might every person who happens to have red hair be called a miscreant, as every one who does not happen to believe in any of the creeds of Christendom. We have in our lifty years' experiencein life found more miscreants who believed the Christian religion than of those who did not, and, In fact, it is a very rare occurrence to find a miscreant who does not believe it and hope through its atonement at some day to be rescued and saved. Those who have no atonement at their service to be applied when solicited, are much more likely to behave too well to merit the name of miscreant.

L. U. REAVIS.

The following well-written and well-deserved. compliment to our old friend and his new book meets our hearty approval:

ANOTHER MARK FOR GENIPS AND ENERGY.—We have received another interesting work recently from the press, which was written by the facile pen of our old friend and, former protege, L. U. Reavis, Esq., of St. Louis, who, in days gone by, was as well and favorably known in this locality for his high literary and scientific attainments, as for his energy, indomitable perseverance and 'eccentricity. This work is entitled, '2St. Louis, the Future Great-City of the World,' and, although somewhat high-sounding in name, is nev-ertheless a work of great merit; and, aside from reflecting credit upon its author, it places the geography, topography, resources, advantages, etc., of the city of St. Louis before the world in a better and more favorable light than most any other man is capable of doing; and if any city ever had a self-sacrificing benefactor, St. Louis has, in the person of L. U. Reavis, who, without exaggeration, has done more to place that city on the great sure high-road to eminence and world-wide reputation than any half-dozen millionaires that ever resided within its purlieus. Whether the magnanimity of that city will ever properly reward him for his valuable and ceaseless labors, is a question for the future to solve. It is said that virtue has its own reward; but talent, and genius are frequently beggared by their votaries, and benefactors starved amidst those upon whom they have heaped blessings.—Courier, Virginia, Ill.

CA Christian brother (S. Baldwin) in the faith, writing from Iowa to an Advent paper,

says: "I feel that I am in the straight and narrow path that leadeth unto life. I love my Saviour with all my heart, and the way grows brighter every day of my life. The grand truth that Jesus is soon coming to ransom his dear children-from the power of the grave stands out in such amazing glory that it cheers me on my way, and makes my heart bound in the bright anticipations of soon meeting with loved ones who have fallen asleep in Jesus, whose memory is still dear to us, and whose society we miss so much.

This evidently honest and earnest brother has no idea of meeting these friends till Jesus comes to judge the world, resurrect the dead, and burn up the wicked. If he has to wait for that event, his hope will never be realized; but we can assure him he will meet them under widely different circumstances, and that, too, before long, and in a life where those he calls wicked will be as really alive as himself, and as likely to live as he is: Jesus will not come, Bro. Baldwin, but spirits

We sometimes find something sensible in the Advent papers, as witness the following

from the Advent-Christian Times, under the head of "Preparation for the Last Days.". We have not been able yet to discern wherein our Advent brethren are any ahead of those they condemn,

and whose errors they so plainly see:

"Now, though the children of this world are
wiser in their generation than the children of
light, yet surely the latter with begin to make some
preparation for the dreadful days which are coming. It cannot be denied that it is the period of

disintegration. The millions are drifting away | Le Concile De La Libre Pensée comes with its from old moorings into unknown seas. Old races usual freight of good things. Mr. Pierart, the ediand institutions, old thrones, altars and creeds from in automorphisms weeks, that must be of are caught like chaff in a whirlwind, or blown and Positivism, Ritualism and Rationalism! and how earnestly any man with reverence in his soul desires to escape from the turbulence of all the hear the whisper of God. The hishops of a wornsuperstition have gathered together in the 'eternal city' to decree the infallibility of a poor old man, and, the Assumption of the Virgin; while apostles of an insurgent science are seeking in council for an ape ancestry and a universe without a God."

Prepared expressly for the Banner of Light,

BY DR. G. L. DITSON!

Stista, of Madrid, have come, with their burden of good for the public, Thave been entranced good things; but I have space for only a casuall fliree times recently, but all that has been revealed review. The discussion of Spiritualism between to me is of the most alarming character, even Padre Sanchez and Viscount Torres-Solanot is frightful. Three years of trouble in the interior, continued in the Universal. The former assumes then a general crisis that is to endure with greater that our doctrine is only a recapitulation of the or less severity till the end of this century. 🕟 🕟 history of superstition; that in evades precision. During my last sleep 1 saw many inferior spirits have, and that there is no value in their effusions." Upon these assumptions Padre S, enlarges; but | thrown into prison, where he still remains. He is the respondent shows very clearly and satisfactorily the errors of his position. "The reading of ter of the earthquake, for if any trouble is to come his letter makes manifest, how entirely the padre has avoided the issues in question; confessing, in fact, that he had but examined and combated a book-by no means doctrinal-of Allan Kardec.

We have nothing to add to what the Criterio has published, which only confirms: that P. Sanchez at one time does not know what he says. and all another, that he does not say what he

No. 6 of this able magazine contains a valuable uselessness of war, "Blood, fire, devastationhow horrible are the spectacles which war unfolds to us; destroying in a moment of rage that which has cost ages to rear. Men who never did any harm to each other, human brothers, are arrayed the United States, France, in her late humiliating struggle, set on, foot by the Jesuits to arrest the her saddening decrepitude, are brought under review, the pen that appeals so forcibly for a reign of peace on earth and good will to man has not reached the source of the evil. Religious intolerance is accountable for nine-tenths of all the Frimean war, so little understood, was the work of the Jesuits to arrest the advance of the Ruso-Greek Church. The French expedition to Mexico rose from fear among the Catholic hierarchy that their power in that country would be annulled if the United States should (as appeared probable from its previous advances) overrun it, and establish freedom of the press, freedom of speech and least, as the time of the decree that liberated the slaves in Jamaica. How much Jesuitism was brought to bear upon the aristocracy of England in the consideration of the proposition that the Northern and Southern States should be made to

useful to us as lessons of wisdom," must be read padre selzed the leader, and hurling him among by the glare of blood-stained torches. Spiritualsin is the flame of affection destined to illumine hill-top and valley of the world's future, if the unsandalled feet of our dear children are to walk earth's ways unthorned and unbruised......

This number of the Criterio continues also the discussion (Rationalism against Spiritualism) between Sr. Vinader and J. de H. Sr. V. says; "The elegatic or magnetic fluid is the motor, vital and volitional, in all animals," Again he affirms: " The cerebral electro or magnetic fluid is the intelligent or spiritual motor of all vertebrate animals and, all who have brains. Magnetizing or spiritizing a person augments the cerebral electricity. This we believe is the intelligence or its agent. When the serpent, the gimnoto, molested by a horse for instance, imparts his electricity to the beast, the latter is killed at once and the former soon dies. This demonstrates that the life and soul of the reptile consisted in his electricity. The same respecting the horse who perwhich was superior-the discharge of the gimnoto. If you seek to explain this by any spiritual agency, you cannot do it." (The effects produced by the tremielga are cited to the same end.) "Kill an animal, find the proper nerve, send along it a current of electricity, and the limbs move as if alive-With man it is the same. Cerebral electricity constitutes the imagination," etc., for several pages.

Response in brief: "Let us look at what Sr. V. presents and see if it is satisfactory. If the fluid clectrico-animal is the force of the will, without will it could not operate, and without will these animals are presented. Judge ye. Spirits hear. spirits talk, spirits are seen." &c.

"How luminous is the imagination! Of what color is the judgment of Sr. Vinader? . . .

"The spirit employs electricity as a medium, but the instrument is not the artist. . . . If electricity is me and is at the same time the imagination, why separate their results? . . . What difference does Sr. V. find between a wise man and one devoid of talent? between one dead and one crazy? Why is the conscience indivisible and permanent, when electricity, as matter, (materia) is divisible, is changeable, is exhausted and

another that magnetizes, that demagnetizes, that imparts or impedes the wings of the imagination? . . Magnetism is the tangible manifestation of the spirit, and is the precise consequence of the

re-produced? How can one electricity dominate

immortality and personality of the human soul." Another priest who, as a father in the church, a man who has suffered much, etc., claims to know things, love to our neighbor. A poor old woman, and hence declares that all this Spiritualism is superstition. "I am also a father," says the respondent, "not as Don S., but of three levely forehead, the blow rendering her insensible. The daughters and two sons. None of these, who constituted my only wealth, exist on earth; but I know that they come and call me to give me consolation... My children received in a college in

France the very best education. One daughter, eighteen years of age, was a writing medium. Whence came it that only one of these five possessed this sublime faculty? Was my angel child a witch or wicked? No, it could not be. The padre is not competent to judge of Spiritualism."*

*If the Catholic Church is infallible and the priests are flod's agents, why do these hold views so different from those in this country? Spiritualism is true, but of the devil, say the latter.

tor, in announcing some works (that must be of about like autumn feaves. What a din there is great value, and will, I trust, be translated into with Scenlarism and Spiritualism, Mormonism English) on which he has been engaged for eight years, gives in the Concile's splendid discourse (a som maire) on Jesus and his works. Any exisms into some quiet wilderness where he may tract I could here present would be like a triffing fragment from the grand prize of the Parthenon-

A lefter from Moscow of 41th May gives sad confirmation of predictions, or visions, that come to a medium there in a dream. "These triste prophecies are already partly realized in several villages of the interior, notably at Kazan and Karkoff, 1t is said that a hundred persons were massagered REVIEW OF FOREIGN JOURNALS, &c. in one of these places. The terrible deed was lone on Easter Day," A religious aspect was hence doubtless given to it. "The journals were not allowed to mention the affair; indeed they can Nos. 5, 6 and 7 of Vol. IV, of Et Criterio Espir-1 only publish what the authorities suppose to be

which is the light, and ensemble itself in vague-ness, which is darkness; that he a science, it is absolutely of no utility; that spirits do not say what they are supposed to say; that media are de-dicted a great-earthquake at Moscow on the 16th eelved regarding the inspiration they pretend to of July. It caused considerable excitement, and he was arrested, and as he would not retract was

> said to be crazy. I have no anxiety about the mat-I shall be forewarned of it.'

Sr. Damiani publishes in the Concile an extract from a pamphlet by the great, the earnest patriote Mazzini, which shows quite conclusively that he was a Spiritualist. In one paragraph Mazzini for cibly says: "The new formula of life effaces the dogma of grace, which is the negation of the capacity of perfectibility accorded to all humanity, while t destroys that of predestination, which is the negation of free will; and that of the eternity of but all-too-short article on the infelicities and the punishments, which is the negation of the divine element which exists in every human soul.

"This new formula substitutes the concention of a slow but continuous progress of the human ego (1) through an indefinite series of existences; for in lieu of a perfection impossible to accomplish one against another in a deadly conflict.". Though | In the course of one-short-existence, it presents a view absolutely new regarding the mission of man on the earth, and puts an end to the antagonism progress of German Protestantism, Poland, in which exists (we are taught) between heaven and

Sr. Damiani thinks that Mazzini was also a renearnationist. Concerning this the editor remarks in a note: "We must not misunderstand the import of the word here given. It seems from the bloodshed our fair earth has witnessed. The long true sense of his article that he admitted of a series and terrible wars that have devastated Europe of progressive re-incornations through the worlds, and Asia, the massacres that have appalled hu- (a travers les mondes,) (our opinion, the editor manity, have had their birth in the blinding big- adds;) but not re-incarnations in terrestrial huotry or ambition of a selfish priesthood. The manity, where man comes to explate the faults of a past life of which he has no recollection," etc.

Scandalous stories concerning the priests come from France, not only like that which recently caused a husband to shoot one of these holy men at Panama, but such as are more provocative of public scorn. A stranger at Nimes had a darling daughter buried, but because he had not known that it was customary to make an offering to the freedom of religion. Our own recent fratricidal behaveh, he and the corpse were as grossly insulted contest was planned in Europe, as long ago, at as was possible, by words, by jests, by hootings. and even by stones from the clerical rabble who attended the church services, went to the grave, and returned to the habitation of the bereaved fa-

At the little commune of Avenir du Var a destroy each other, is not possible to tell; yet there poor man kept a school, and his wife taught the is reason to believe it was not slight nor unimport- girls sewing. Some difficulty arose with a priest egarding attendance at his church; so one day "The history of all time, which ought to be (the day of Pentecost) as the scholars entered, the the benches, bruised him so that he nearly fainted. The sister of the cure cried out, "Kill the miserable little beast!" "In the Church!" said the boy. "Yes, in the church," replied the curc.

In the village of Coted'Or the cure wished to prevent the young girls of his flock from going to a dance; so with a syringe he stood and squirted dirty water upon their nice clothes. Arrested for his mal-practice, he escaped with this reply, not less adroit than Jesuitical-"The water-was blessed, and it was to keep them from malign influences."

At a recent procession of the fête of God at Bordeaux, seven arrests were made of persons assailing the priests and procession. No wonder they were assailed, since we read that at the tri-bunal of Pamiers a young man was condemned to six months' imprisonment because he had made some light remarks about the Catholic religion.

The Phare of Nantes says, in some remarks about Christian charity, that a woman—a stranished when his electricity was neutralized by that ger suddenly taken with labor-pains, applied with her husband, near midnight, at the hospital Hotel-Dieu; but the sister-Saint Palemon-pushed them from the door-though it rained piteously -on the pretext that the "Maternite" was closed.

The Reveil del'Ardeche says that there are many who think the Inquisition has had its day but they are mistaken; only it is not by fire, but by famin, people are punished. Twenty-five workmen in a large establishment, known to belong to fervent Catholics, were turned adrift because they did not present their certificate of confession.

The Petit Lyonnais says that a woman residing at Brionde started a school to aid her to sustain her little household: but she had not the approval of the clergy. Ere long the cure presented himself and demanded that the establishment should be closed, saying: "Up to the present time my parishioners have not read; it is not necessary for them to begin now. These people-do they not already know too much? We wish the school closed; if not, the vengeance of the Church awaits you."

The special threat I do not give. When remonstrated with and told how good, honest, intelligent the husband was, &c., the cure replied "that he would move heaven and earth rather than allow a place of instruction in his parish."

The Progres du Nord relates a circumstance 'which denotes a hardness of heart and a lack of charity, the more remarkable as it appealed to those whose mission it is to preach, above all seeking the house of the cure of Grande-Synthe, fell upon his doorstep, cutting a deep gash in her rorenead, the blow rendering her insensible. The cure, going out at the time, coldly kicked the body away and went on, without offering the slightest succor. By and-bye the poor creature crawled a slight of two and leaned against the wall of the slep or two and leaned against the wall of the slep or two and leaned against the cold, damp house, where she was left through a cold, damp house, where she was left through a wher thus, night, though the cure returned and saw her thus, night, though the cure returned and swher thus, left through and suffering, and covered with blood, night, though and suffering, and covered with blood. The following morning the mayor had her kindly cared, for."

cared for." Spirite of Paris for August and Sep-The Revue Spirite of Liege; two magazines tember; Le Messayer of Liege; two magazines from Vienna on "Spirit, Matter and Force," with "Reflections" on the same; and the little Chicago paper (which I will endeavor to get analyzed) will be further noticed in my next! Albany, Sept. 27th, 1872.

SPIRITUALISM UP THE HUDSON.

BY PANDORA.

. Troy Spiritualists are properly called progressives. When they pray, they enter not into a day and Sunday, Oct. 19th and 20th, commencing at Loclock handsome little parlor closet. Instead, they re- P. M. The election of officers will take place on Saturday, invigorate their bodily health by wing-movements All the members of the Association are requested to be pres-io the Children's Progressive Lyceum, and smarty ent. J. H. Rarter, of Auburn, and others, are engaged as in the Children's Progressive Lyceum, and supply ent. J. H. Harter, of Auburn, and one is expected. A cordial speakers. A good and profitable time is expected. A cordial the wants of their souls by maintaining an inde-invitation is given to all. Spiritualists of duelda will-care for pendent platform, from which the freest inspira-tions are nonred forth from lins of eloquent wo-tions are nonred forth from lins of eloquent women and men.

officers and leaders, and about these faithful ones gather the beautiful girls and boys of Troy,

Under the voluntary instructions of one of the first-class musicians, Mr. Holcomb, the young men of the Society and Lyceum have organized a band. They thend the sessions of the Lyceum very Sunday afternoon, and furnish music for inging, the wing-movements and the marches.

The Society lectures are delivered in their new and spacious hall, every Sunday morning and evening, at which most excellent singing and instrumental music proceed from a quartette under the leadership of Mr. Marble.

During the past month A. J. Davis has proclaimed the gospel to the people in his own stylefor there is perfect liberty of speech upon the spiritualists' platform in Troy-but owing to the physical prostration of his companion, Mrs. Mary F. Davis, the audience has not had the expected deasure of hearing her sweet voice.

The coming of Mr. Davis has disturbed the pulpitarians of Troy more or less every Sunday. Dr. Baldwin's people have not yet recovered from the antidote administered by Mr. Peebles under the title of "Witch Poison." Probably the disturbance will not terminate until these gentlemen shall return to earth dressed in the true garments of re-incarnation.

Rev. Dr. Irvin of the Second Presbyterian Church, as soon as he returned from his vacation upon the mountains and along the seashore opened upon the duty and the value of private prayer; and took as his text Matthew sixth chapter, sixth verse: "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly," He urged this text against Prof. Tyndall's recent proposed scientific test of the value of prayer, which the plous minister called a "scientific, sneer," and said, "It is too late in the history of the world to open that question; history is too full of answers to prayer to admit of a doubt as to its value."

It is exceedingly aggravating to clergymen to ncounter the teachings of our philosophy under the authority of great names. So long as Spiritu dism could be check-mated by slandering indididual Spiritualists, the clergy had an easy time if it; but now great men present our claims, and their arguments and tests must be met by argument, and hence the tremblings of the captains of sectarianism. Mr. Hamblin, pastor of the Woodpreached on "Prayer, and the arguments to be used in it." But his discourse amounted to little of the small intestine, or else than a "religious sneer" at the arguments or proposals of Prof. Tyndall.

The Spiritualists of our venerable old sister Albany have been fed and clothed and housed handsomely by the truly inspired ministrations of Bro. Brunton. This young gentleman is talented by nature, and he has a large amount of acquired information; so that, whether inspired or normal, his discourses are logical, eloquent and of high order in every important essential. His popularity is so great in Troy, where he lectured a month, that the Society sought to trade A. J. D. for him one Sunday; but neither the Albany Society nor the Poughkeepsie Seer would consent to in this way 'Trading on Sunday," and so the Trojans have engaged him for another whole month. Other societies can take a hint from this, and send for Bro. Brunton.

Troy is to be blest with the ministrations of Mrs. Nellie Brigham during the ensuing three months. There is a sort of rivalry between this Society and the New York Apollo Hall Spiritualists over the possession-of Mr. Forster. New York promises him \$2,500; Troy will pay him \$2,000 for a year's teachings from Mr. Dayton, who lives up aloft; and as living in Troy is less expensive than in Gotham, the last numed sum is a louder call" than \$3,000 would be from the Society in Apollo Hall. The result no man knoweth:

There are noble works of charity performed by the "Ladies' Aid Society," and by the "Moral Police Fraternity," which have been organized by the practical Spiritualists of Troy. Sept. 39th, 1872.

Remarks of Dr. H. T. Child.

Of Philadelphia, near the close of the Meeting o the American Association of Spiritualists.

Friends, the hour is approaching when we must separate, and go to our several homes. We have had a good meeting: many carnest words have been spoken, and, whatever differences there may have been amongst us, we, as Spiritualists, recognize this grand fact: that all are individually responsible for their utterances as well as their acts. Thelieve we have had more earnestness of expression and a higher tone of intellectuality in this meeting than in any former one. We had a right to expect this, being here in the Athens of America.

Permit me to return my sincere thanks to you for the uniform kindness which I have received at your hands. It is pleasant and profitable for us thus to meet together, to clasp each other's hands and look into each other's faces; and I trust we shall go to our several homes strengthened for the great work that lies before us.

I wish I could give utterance to the thoughts of some of our spirit friends who have been with us in this meeting. Father Pierpont, Henry C. Wright, Aleinda Wilhelm Slade and others are here now, telling us that Spiritualism is the work not only of these present lives of ourse but of all. not only of these present lives of ours, but of all not only of these present lives of ours, but of an eternity. It is the voice of God speaking through everything in Nature, animate and inanimate; and though it may be heard in all these, yet, like the prophet of old, we may learn more when all external excitement — comparable to the earth-quake, the storm and the fire—has passed away and, like him, we stand, as it were, in the cave of the mountain, and veil our faces in our mantles. and listen to "the still, small voice" that speaks in our immost souls. It is here that we shall real-

ze the grandest lessons of Spiritualism. Trusting that we may all be profited by our meeting, I bid you farewell, knowing that we shall all meet somewhere in the great future, where we may recount with profit and pleasure the remembrance of the scenes in the drama of life we are now acting.

The Boston Banner of Light commences its thirty-second volume with the date of Sept. 14th, and with the opening of the volume announces a number of added attractions. Mr. Andrew Jackson Davis, of this place, is engaged to contribute a series of articles upon subjects in conformity with the character of the paper, while many other inducements are set forth in their prospectus. The Banner ranks number one as an advocate of the doctrine of Spiritual Philosophy, and its earnestness in what it holds to be the truth, the ability with which it espouses those convictions, and the wide extent of its circulation and influence entitles it to the attention of thinking people of all classes.

The Orange (N. J.) Chronicle.

PUBLIC MEETINGS.

The Central New York Association of Spirit-HALL SACE

Will hold their Annual Meeting in Onelda, N. Y., on Satur-

Quarterly Meeting.

The Lyceum conductor, Mr. B. Starbuck, is The next Quarterly Meeting of the Van Buren County Circurrounded and sustained by a noble band of cle will be held at Bangor, Mich., on Saturday and Sunday, Nov. 2d and 3d, 1872. The first session sto commence at 2 o'clock P. M. on Saturday. Rev. R. G. Eccles, of Kansas City, will be present as one of the speakers. He would like to spend the remainder of the month in Michigan. Those desiring a good speaker should seeme his services at once,

J. H. TUTTLE, Secretary. R. BAKEI [Religio-Philosophical Journal please copy.] Annual Convention.

The Fifth Annual Convention of the Minnesota State Association of Spiritualists will meet in St. Paul, October 18th, 1872, continuing in session three days. E. V. Wilson will be there, and all who wish to know aught of Spiritualism, are cordially requested to attend. A cordial invitation to all liberal thinkers in Minnesota and adjoining States. Come ne, come all. HARRIET E. POPE, Secretary. Morristown, Minn. Sept. 18th, 1872.

NATURE'S GREAT ANTIDOTE Diseases of Debility!

Triumphant Success OF THE GREAT ...

BLOOD-NOURISHING Vitalizing Agent, DR. H. B. STORER'S Nutritive Compound.

In all diseases originating in impoverishment of the Blood, ad debility of the organs of nutrition, the NUTRITIVE COMPOUND is unsurpassed, as food and medicine

SCROFULA!

is a disease of DEBILITY of the ORGANS of NUTRITION, and an inability to convert the food we cat into healthy blood cells, and form healthy tissues and flesh. In Scrofula, the food is imperfectly digested and forms grey, cheesey matter, substance of Lowen organization than healthy flesh, which s often deposited by itself in the bones, brain, liver, lungs, &c., forming masses of light grey color known as Tubercle or Scrofula. These lumps, found in all parts of the bodies of scrofulous subjects, finally sorten, producing

Caries and Ulcerations of the Bones; Ulceration of the Liver; Ulceration of the Lungs,

With COUGH and EXPECTORATION, and known as CON-SUMPTION; Ulceration of the Brain and its membranes, side Presbyterian Church in Troy, has also known as SOFTENING OF THE BRAIN; Ulceration of the Lymphatic Glands of the Neck, called SCROFULOUS AB-SCESS; Enlargement and Ulceration of the Lacteal Glands

CONSUMPTION OF THE BOWELS, &C. Remember This!

perfect nutrillon, brought about by the use of improper for want of cleanliness, similar and nutre air, and is a disease, a debility. In vigorous health, the food which we eat is perfectly digested, and converted into healthy blood, holding is solution all of the elements of the human body, in their proper is multitude of blood cells, required to build upul of the tissue and organs of our bodies. Now if we violate these laws o conditions, which govern the process of healthy digestlon, we do not digest what we can and organized nutrition produce furred tongue, factured and breath, foul stomeof in the digestive causal, can be dispersed to the following the former of the following with the digestice causal control former than deep furred tongue, factured defending the many challenges and the following the ways, causes peneral density of the nane vital forces and the first ways, causes peneral density of the nane vital forces and Scrofula, or Tuberculosis, is produced by dise erfect nutrition, brought about by the use of Im in this way, causes general depand thin, and is not converted organist our blood becomes poor and thin, and is not converted in our, instead of forming healthy tissues, are deposited as foreign bodies, in the tissues of the lungs, bones, brain and other organs, forming grey masses of foreign substances.

TO CURE SCROFULA - In All Its Many Fórms!

We must invigorate the Constitution, and improve the general health, by personal cleanliness, free exposure to the sunlight, pure dry atmosphere, plain nonrishing front, and the use of such elements as are combined in the NUTRITIVE COMPOUND, which the system demands.

The Nutritive Compound Supplies the appropriate elements which are deficient in impoverished blood. The blood is regenerated and improved, the vital force augmented, and the life renewed, causing these masses of imperfectly organized cells, called tubercies, to dissolve and gradually disappear from the system.

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Both Sexes, All Ages, and All Diseases, the Compound is adapted, where the elements of healthy tis-sue are required.

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To use the NUTRITIVE COMPOUND—and let the OLD PROPIE, whose blood is low, and circulation poor, hands and feet cold, be made comfortable this coming Winter from its warming vitalizing influence.

Its warming vitalizing influence.
Let DEBILITATED WOMEN use it, and gain some elements of strength, to replace the fearful waste and some elements of strength, to replace the fearful waste and claim of the life force.

Let the SCHOPELLOUS and CONSYMPPIVE Let the SCHOPELLOUS and CONSYMPPIVE the ULCERATED and DEBILITATED of both the ULCERATER RESTORATIVE AT ONCE, and continue it sexes, use this great Restorative AT once, and continue it until the restored system needs its aid no longer.

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