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Our Revised Catalogue of New Books sent

AN OPEN VISION.

BY JOHN WETHERBEE.

Our exuberant brother, John Wetherbee, has had a dream, which blossomed under the influence of his waking pen into a bunch of verses. He has a humorous way of telling his experiences, whether real or imaginary, and this instance is peculiarly his; he need not have put his name to it for the has nevertheless a profound respect for the "shadows" that pass over us from the spirit-world. This effort being somewhat mixed, he printed it in the "Commonwealth," from

John Cox and I were on the crowded street, Seeing the people passing to and fro; He was expecting, so was I, to meet A Mrs. Plummer, whom I used to know.

She had emigrated to parts unknown; I had not seen her for many a year; Cox said she most bewitchingly had grown, And told me, also, she was staying here.

When I knew her, her name was Fanny Fox, She married Plummer twenty years ago-And now, as widow, had her eye on Cox, And he was willing that it should be so. -As maiden she was slim and rather fair,

Of ready speech, and bright as morning sky She had some drawbacks, such as reddish hair, And slight strabismus in her soft blue eve. She had some property, but not enough To neutralize with me her hair and eyes,

For I was made of sentimental stuff— Lucky for her that some thought otherwise. I let her slide; so others seemed to, too, And she was maiden twelve long years an

When close on thirty, but labelled twenty-two, She took with Plummer, who was fifty-four. He died and left her rich—just then said Cox,
"Look! here she comes!" I saw, with some

surprise, A splendid woman, scarce a trace of Fox, Or reddish hair, or strabismatic eyes.

A score of years had turned her red hair gray, In correlation silver-set her face: ---Thus placed in better light her features gay Shew the strabismus as an added grace.

Has one ne'er seen an eye so slight oblique It gave a coaxing look to beauty's pride— An added fascination, so to speak? Well, such was Fanny's from her autumn side.

Time usually makes its mark on women's faces. Its record, also, otherwise than there-Wilts the ripe fruit, or wrinkles it in places;

But this fair woman was exception rare. Treading on the heels of the harvest moon Comes the joyous time, called "Indian summer," Surpassing oft the balmy air of June-

It now seemed present—as Mrs. Plummer. Her skin was soft, her face was full and fair, So lighted up with hope and pleasure; In short, so youthful, fresh and debonaire, I envied Cox this double treasure.

Her hair, I said, was glossy silver-grey, Hanging down in curls, in rich profusion: With braids and twists, some carelessly astray, But all her own hair—no substitution.

She wore it short in front, carelessly curled, As present fashion and taste had taught her It glistened in bunches, the way 't was twirled, Like moonbeams reflected in rippling water. Now, having seen Mrs. Plummer's tresses—

The silver-setting to a face so fair— Insipid seemed young girls and their caresses, And spoiled my taste for cheaper shades of hair.

The experience which is here related. When I awoke, I found was but a dream: But based on facts, in part, as they are stated, And fancies too, which may be what they seem. It was a dreary place, all sand and rocks; How I came there this record does not tell; But I was talking with the late John Cox—

The grave had closed on him, I knew full well. How "sand and rocks" became a crowded street, How other changes that in dreams occur, How one without surprise the dead can meet As things of course, 't is needless to refer.

It did not seem irrational or queer To thus confabulate in common speech With this old friend, who had been dead a year— Strange things these dreams, and sometimes

wisdom teach. Cox spoke of death as one would emigration; Told me of people living "over there;"
Advised me to quit this rough location,
But adding, "I was safe most anywhere."

In this connection, many things he stated, Did time permit and my mem'ry recall; But Mrs. Plummer's story, here related, Has interested me the most of all.

For she, as well as Cox, had long been dead; Her flesh and bones were turning into clay; That radiant face and silver-mounted head Seem now her portrait as she looks to-day.

A spirit-picture that this dream unrolled; Spirit-ladies, then, are elegantly dressed, And very handsome there as they grow old.

SPES EST VALES.

BY JOHN G. SAXE.

There is a dogma of the ancient sages——
No noble human thought, However buried in the dust of ages, Can ever come to naught.

With kindred faith that knows no base dejection

I see, afar, the final resurrection Of every glorious hope.

I see as parcel of a new creation. The beatific hour When every bud of lofty aspiration

Shall blossom into flower. We are not mocked; it was not in derision God made our spirits free; Our brightest-hopes are but the dim previson

Of blessings that shall be, When they who lovingly have hoped and trusted, Despite some transient fears, shall see life's jarring elements adjusted.

And rounded into spheres. The rays of happiness, like those of light, are

colorless when unbroken.-Longfellow.

Spiritualism Abroad.

National Jubilee Conference of Progressive Spiritualists at Darlington,

The London Medium and Daybreak-J. Burns, publisher—comes to us for Sept. 6th, increased to double its usual size, and giving a full report of the proceedings at the above-named place, held in the Lecture-Room, Central Hall, on Tuesday and Wednesday, July 30th and 31st.

The opening session commenced with the singsake of recognition. Our brother is addicted tolevity, but he ling of a hymn by the audience, and an impressiye invocation by G. R. Hinde, after which the Secretary, Mark Fooks, read the call for the meetwhich we copy it, for the sake of some of the spiritual ing, and N. Kilburn, jr., of Bishop Auckland, was points in it, which are good, and we wish they had appeared elected Chairman by acclamation. An address in a more sober setting; but in that case it would hardly followed from the President, in which he favored organization for the promulgation of the centra idea of spirit communion on which all were agreed, and desired Spiritualists to show the good of their faith in their daily example.

Mr. James Burns then delivered an address, reviewing the progress of the spiritual movement in the United Kingdom during the last seven years. He referred, in introducing his subject, to the gradual development of knowledge in the various departments of Nature-such as astronomy, geology, physiology, phronology, etc. - which had been the necessary precursors of the coming of Spiritualism among men. He then proceeded to trace the development of spirit communion in England, and its lessons, under nine distinctive headings, or stages. After recurring to the fact that "two or three ages ago" the manifestations of spirit intelligence "were regarded as witchcraft, and carefully stamped out" by cruel persecutions, he said the first difficulty to be assailed in disengaging from the dominion of authority the facts of man's spiritual existence, and establishing them upon the basis of their own inherent validity, was the foregone conclusion of science with its self-sufficient postulates as to the law of gravitation, the properties of matter and natural

"The levitation of a table, the spirit-rap, explode the infallibility of scientific opinion; a which event the rejoicing is mutually participated in by the Spiritualist and the Religionist. The latter rejoices to see his old enemy, science, come in for his share of defeat, and looks upon Spiritualism as a useful ally of religion, if kept in proper check and leveled exclusively at the hard head of materialistic skepticism.

"This is the first stage of Spiritualism, and the ground upon which it was almost exclusively advocated seven years ago. The man who admitted the facts, even though he was insane enough to attribute them to the 'Devil,' was considered a useful ally. * * * * The second stage of investigation discovers tests of identity, and arrives at the certainty of continued individuality. rives at the certainty of continued individuality after death. This stage opens up a much wider field, and leads to other important questions more revolutionary in their character, and therefore more tenaciously opposed by conservatism and superstition, and less likely to be faithfully investigated and freely endorsed. * * * No sooner is an inquirer satisfied by adequate tests that he is in communion with a near and trusted friend, than he is desirous of gaining some information relative to the spirit-world and those who inhabit it, and thus he enters upon the third stage of the subject. Even the seemingly trivial question, 'Are you happy?' leads behind it queries of the gravest importance: In what does happiness consist? and what are the circumstances that conduce to it? What is heaven and what is hell? This enlarges the matter into a fourth stage -the progressive life of spirits after death."

After speaking of the revelations of spirit intelligences concerning the after state, that they are human still, and accordingly subject to all the influences and means of growth which distinguish man as a rational and finite being, and that the church ideas concerning salvation and kindred subjects are erroneous, he says (as reported) that the religious party, now feeling the wound, which they so gladly hailed when inflicted on the scientific, at once denounce the Spiritualist as an

"infidel," an "atheist," "the anti-christ," etc. "A fifth stage is now reached, and the Spiritualist lays hold of the religious records and points out that he is the legitimate successor and true follower of the religious chieftains of the past, and is engaged in performing the same duty for his age and country as the former Spiritualists did for theirs. He denies that this spiritual power is peculiar to any dispensation or sect calling themselves after any presumed leader or suppose dispensation, but that the spiritual powers of man are universal, as are his other powers, manifest ing themselves in time and degree in accordance with the law of development. * * * At this point of development-the Spiritualist begins to feel the want of association, and hence he organizes religious meetings, Sunday services, and convenes lectures for the maintenance of the truths of Spiritualism, and to rebut the errors and insinuations of his religious opponents. Those who have been enabled to travel thus far have almost lost sight of the physical phenomena as an end, yet regard them as valuable means—as the necessary first stage by which minds of a certain class, utterly ignorant of the subject, must approach the higher truths of Spiritualism. Having taken such a bold stand, and found that the vexed problem of 'Salvation' means progress, growth, unfoldment, the Spiritualist is ready to enter upon the sixth stage, and discuss the knotty point designated in theological language by the term 'Sin.' This is, in other words, the relations of earth-life to spirit-life, or the spiritual consequences which man contracts during his sojourn in the flesh."

The inquirer, pushing further his explorations for knowledge and scientific facts of various kinds, now reaches the seventh stage of investigation as a spiritual student:

"The theorem may be thus stated: the condi-tions of earth-life as congenial or otherwise to spirit-growth. To work it out, he is forced to become an anthropologist, and study man scientifi-cally. * * * The laws of marriage and parentage, of diet and hygiene, of work and reflose, of thought and action, are eagerly canvassed by him, and he is carried onward to the eighth stage of his progress, and becomes a philanthropist and reformer. He finds that the Creator, in forming the universe, has supplied man with all he re-quires for his development and consequent happi-ness, and that all should enjoy such opportunities as they require for knowing the truth and practicing it in their lives. But this position, however desirable it may appear at first sight, is a most uncomfortable one. Having assumed it, the Spirit-ualist is not only scorned by the scientist and per-

against class, interfering with lucrative trades and tory, presenting results which few could have

as some would phrase it, the wisdom and goodness | phenomena as fact, which is the first and indisas some would phrase it, the wisdom and goodness of God—for supplying everything that the human soul can require in its eternal pilgrimage. This kind of Spiritualist knows no other God, and appeals to no other revelation; but, in a spirit of true humility, bends all his purposes in harmony with the divine will as expressed in the laws and constitution of being. * * * Thus presented, Spiritualism is not only a science, a philosophy, but a life the details of which each man must work out for himself; and hence the necessity for tiousness, and this faith evaporate into fanaticism, unless the principle of reason also held sway."

After referring to the "boisterous scorn" which greeted the first convention, seven years ago, even from Spiritualists themselves, he says: "British Progressive Spiritualism was founded on the immovable rock of truth; and, having inherent vital ity, it grew in strength as it struggled with opposition, like a young oak consolidating its fibres as it wrestles with the winds. It is now the form in which Spiritualism makes itself most prominently

visible in this country." the nine degrees of Spiritualism as a veritable fact in the working of the movement, and the effort has been so far successful. Seven years ago the battle was for principles—freedom, truth; now our tional, and demands cooperation, mutual aid, organization."

He then gives a rescript of the services of Emma Hardinge in England, saying, among other things: "Her great work on 'The History of Spiritualism' has been universally read, and a committee placed over one hundred copies in public libraries, port Brothers have visited our shores, and demonstrated incontestably the fact of spiritual manifestations. The Children's Progressive Lyceum movebut in all parts of the country, have since become suitable eash-book. phenomena attending the sittings of Messrs. Herne and Williams are familiar to all. Mr. Morse has assumed a position in intellectual mediumship of

After referring in high terms to the work accomplished by Dr. Willis, Miss Lottie Fowler, Mrs., Jennie Ferris Holmes and other American media, the Secretary of the Institution. and the results attending the course of lectures at | During the discussion, the following pithy senfirmly established movement might be proud," agreeing with some of the ideas advanced or meth-Mr. Burns remarks, in passing, that "a countless ods followed by him, which have the true ring in number of lectures have been delivered under the them: auspices of the Spiritual Institution in almost every

section of the country," and says, in conclusion: which it unreservedly belongs. It is a kind of weekly parliament, in which all who have anything to say for the benefit of the movement have

expounded in the foregoing remarks, are the 'Spiritual Magazine,' established in 1860, and a continuation of the 'Spiritual Telegraph,' published at Keighley in the early days of the movelished at Keighley in the early day ment. It has done a very important work in con-nection with Spiritualism. The 'Spiritualist' was established nearly three years ago, and is a month-Spiritualist' is now in its second year, and its nature may be surmised from its title.

secuted by the Church, but he is denounced by the | Such is a brief and therefore imperfect review | world as a dangerous innovator, setting class of recent progress, but withat eminently satisfacprofessions, and even fomenting social discontent hoped for seven years ago; nor should we over-and revolution. It need not be a matter of sur- look the labors which have been undertaken by prise that but few Spiritualists reach this stage, those who claim to be outside of the pale of our or have intellect and courage enough to maintain movement. The onerous investigations of the Dithe fearful contests which it involves. * * * alectical Society's Committee constituted an epoch United with these eight features of Spiritual- in the progress of the movement. The Commitism, and yet overarching, enriching, and directing the whole to useful issues, is a ninth 'stage—that of reason, liberty and faith. It embraces religion in its highest meaning, being absolute and trusting and others. By these auxiliaries the well-informreliance upon the institutions of the universe-or, ed public generally have been led to accept the

but a life, the details of which each man must made by Messrs. John Chapman and — Meredith the widest freedom of thought and action. But for Liverpool; the Chairman for Bishop Auckland, this freedom would soon degenerate into liven- and Messrs. Spencer and Cameron for Leyburn, after which the meeting adjourned.

> The afternoon session was devoted to the consideration of an article of the regular business arranged for the Convention, which read as follows: "Official moral approval of the Conference of the conduct of public mediums relative to charges for admission to séances, and the manner of conducting the same." The following resolution, introduced by D. Richmond, was, after remarks by Dr. Anderson, J. Burns and Messrs. Richmond, Kilburn and Meredith, unanimously adopted:

"That under existing circumstances, this Conference is in duty bound to extend, and hereby "The history of the last seven years is a spiritual history. It is not to be counted in events, dates, and chronological phenomena, but is read in the onward roll of spiritual life and energy. Which, though invisible, underlie and create-all sion to stands of the counter that a fairly sion to stands of the counter that a fairly sion to stands of the counter that a fairly sion to stands of the counter that a fairly sion to stands of the counter that a fairly sion to stands of the counter that a stands of the counter that the counter that the counter that the counter that a stands of the counter that the counter that the counter that a stands of the counter that external manifestations and phenomena. The conducted seance, that is, according to custom or progress gained has been an attempt to establish stipulation, whatever may be the result, removes

business is to discuss means. We have become cussed by the meeting: first, consideration of the quite practical, so much so that there is no desire present standing of the "National Progressive to refute principles, but an eminent wish to apply them to the enlightenment of the people and the progress of our movement. Our work is educaance. The importance of the Institution and the good work accomplished by Mr. Burns were borne witness to by a majority of the speakers, and the following series of resolutions passed, providing ways and means for the aid of the Institution, and its organ, the Medium and Daybreak:

and her lectures in London were printed weekly and disseminated throughout the empire, thus giving her an audience of thousands. The Daven-Institution in London, including the Medium as

1st, That collectors of funds be nominated by ment has found rootage amongst us, and has proved the Secretary of the Institution (volunteer collectthe most durable, interesting, and useful of all ors may be accepted) in any and in every district forms of organization. Mr. J. M. Peebles came to on the earth; and that collectors so appointed are us and showed that Spiritualism could supply authorized to receive weekly or other contribu-Sunday exercise and religious teaching of the high-est order. Sunday meetings, not only in London, which funds should be recorded under date in a

a feature of the movement. British mediumship 2d, That remittance to the order of the National has achieved some of the grandest results which Institution be made as frequently as prudent, have occurred in the history of Spiritualism. The which, on receipt, should be recorded under date to the credit of the sender.

3d. That the Secretary of the Institution report quarterly, (or oftener, if he think it best,) through which the learned and gifted are glad to avail the medium, or privately, the amount or total of themselves. The visit of the great healer, Dr. funds raised or received from all voluntary sources, Newton, gave an impetus to that form of medium-ship, which is quietly being exercised all over the land, and more publicly in London by Mr. Ash-man, Mr. Perrin and others."

Industraised or received from all voluntary sources, and such other items of information as he might deem right, which would enable the collectors to meet their subscribers and donors, and to inform them of the prosperity (or otherwise) of the National Institution.

4th, A guarantee fund of annual subscribers may also be established in correspondence with

St. George's Hall by Gerald Massey, the poet of tences fell from the lips of Mr. Burns, regarding dation of the movement. the people, "of the success of which the most | the strictures laid upon his course by-those-not-

"It seems very curious that I should be made answerable to people who hold so little 'stock' in "In this rapid summary one agency must not the concern. Who amongst you was it that planned be overlooked which has turned to advantage all this Institution and gave me the distinguished the others. The Progressive Library was an in-experienced but promising child—a babe in arms —at the date of our first Convention, seven years with the aid of my spirit friends and a few private ago. Its first public work was to promulgate the helpers I have done all this myself, and to them report of that convention, and in due course alone and my own conscience am I to any degree the second, from which sprang 'Human Nature,' amenable. Those who have got their eyes only a like Minerva armed out of the brain of Jupiter. few inches above the church or chapel pew find This monthly magazine gave expression to the fault with the Spiritual Institution and the Mevarious grades of spiritual truth which came under dium because the half-and-half views of those who the notice of liberal writers, more particularly re- are more sectarians than Spiritualists are not adcognizing Spiritualism as a department of Anthropological Science, and studying it in connection with other views of human life. On the departure of the venerable J. M. Spear for America, it was suggested that the 'London Spiritual Institution.' To such I have to say that neither Spiritualism nor its agencies are the product of either church or chapel, or of Christianity even, but the work of the angel-world. I am their servant, not the servant of sectarianism, even in its most diluted forms. The whole plan and work-Progressive Library. The removal of that Insti- ings of the Spiritual Institution have been im-The desire for inter-communion and organization | tion is just like any other spiritual manifestations. became so urgent that upwards of two years ago The spiritual ideas imparted are of no avail un-'Daybreak,' a monthly paper, was turned into a less there are the necessary conditions whereby weekly under the title of 'The Medium and Day-break.' It has been the most successful and wide-ly circulated of any publication devoted to the portunities, health, and self-respect even—so that subject in this country, and exercises a marked I-have nothing more to sacrifice, and I am ready to and beneficial influence on the movement to call round on my better situated brethren, bare-

full liberty to speak. News are promptly recorded, and the facts and teachings of Spiritualism heralded abroad with accuracy and dispatch. The career of the 'Medium' has been more particularly characterized by its efforts in leading to organization, and for the encouragement it has extended to all who work for the consolidation of the movement.

The other publications, which do not so particularly identify themselves with the movement as gain wealth. If I had £10,000 per annum I would

On the evening of Tuesday, two scances ocly publication recording facts as they occur at se- curred, one in the lecture hall, at which all attendances, and publishing a careful selection of matter | ing the Conference were present, many mediums calculated to establish the facts of Spiritualism in being controlled; and the other a smaller one, held the minds of non-Spiritualists. The 'Christian after the adjournment of the first, at the residence of Mr. Hinde.

At the Wednesday morning session, after singing and an invocation, the Secretary stated that he was in receipt of letters from Rev. Fred. R. Young, of Swindon, regretting his inability to be present, owing to the occurrence of his church festival, and from R. H. Fryes, of Laneport, and Mrs. Lavinia Jones, of Bradford-on-Avons-giving expression to the same feeling at being obliged to remain away. The following was then unanimously adopted by the meeting:

Resolved, That this Conference earnestly calls the attention of all Spiritualists to the paramount importance of private and family-circles, believing that, to all who desire to arrive at a knowledge and realization of spiritual truth, the family and private circle are as necessary to success as are the class-room of the scholar and the laboratory of the chemist, in their respective departments of

During the discussion previous to its adoption, remarks were offered by Messrs, Kilburn, Richmond, Shackleton, Burns, Meredith, Stones, Cameron, Gardiner, Fooks, Hinde, Mrs. Fawcett and Mrs. Makdougal Gregory - much valuable information regarding the spiritual experiences of the parties being related by them.

In the afternoon, after due deliberation, the Conference adopted severally the following series as its view concerning the matters embodied:

Resolved. That, as the next step in progress after the family circle, this Conference earnestly recommends the order of weekly conferences as as means normally to develop and unite Spiritualists. By eanyassing and conversing about the facts and the principles of Spiritualism, etc., the mind is developed and the power of expression incremed, preparatory to more practical cooperation or lesiness efforts to support and extend the cause in the

Resolved, That, as a third degree of societary. progress, the Conference most cordially approves and recommends to every district services in publie halfs or meeting-rooms, open to attendance by the general public.

Resolved. That this Conference with great pleasure calls the attention of all Spiritualists to the subject of healing mediumship as a most desirable gift to be sought after and cultivated, not only for the blessings which it affords to the efflicted, but! also as a means of extending a knowledge of Spiritualism to mankind.

Resolved, That this Conference most cordially approves of Lyceums and picnics for the young and for adult Spiritualists.

Resolved. That this Conference calls the aften ! tion of Spiritualists in every district to the greet importance of establishing branch-progressive-libraries, and book stands, or depots, for the sale of Spiritualist literature.

The report, which certainly exhibits a hopeful view of the activity of liberal sentiment in England, ends as follows: "After a public tea, a scance took place in the

Lecture Hall, at which some, physical manifesta-At eight o'clock a numerous and attentive audience met to hear Mr. Burns deliver a lecture

ABOUT SPIRITUALISM. -Syllabus: - Spiritualism as a Matter of History -Its Origin. Spiritualism as an Element in Na-

ture—its Facts and Phenomena. Spiritualism as a Science—its Means and Methods. Spiritualism as a Reform—Its Tendencies. Spiritualism as a Philosophy—Its View of Existence. Spiritualism in Relation to Religion—Its Influence on the Individual. The lecture seemed to be received with great at-

tention and respect; and as it-presented a general review of the whole question, its influence was likely to be of a beneficial nature.

The utmost harmony and good will prevailed during the whole course of the conference, and many excellent observations were made by the speakers, which a report of a practical limit could not contain. All felt that it was a well-spent effort; and highly enjoyable and profitable to 11 o epresent, and it is hoped that the perusal of the report will in some measure contribute to the instruction of others, and the progress and consoli-

The question of holding a conference next year was opened by Mr. Chapman, when it was considered appropriate that if the Liverpool friends, thought well of it, they should call a meeting at their convenience."

The above is but a meagre abstract—when the amount and character of the literary matter spoken and business transacted are taken into consideration-but is all our space will allow. The Medium and Daybreak offers in connection with its report a brief editorial commendation of the movement, from which the following (and closing paragraph of our summary) is an extract:

"The proceedings at Darlington are of the most suggestive description, and the most advanced and useful directions for the development of the movement that have ever been offered. If acted upon. the cause of Spiritualism must be greatly and permanently promoted."

Recreation.

A great neglected need of our day is that of recreation. Play is the counterpart of work. It is a recuperative process. We are too apt to think tution to 15 Southampton Row, soon followed, parted by the spirit-world to aid them in effecting that play is appropriate for children only; though which gave Spiritualism a home, and an open their benevolent designs on mankind. Our duty in fact it is a fault of those who have the care of door through which have since streamed thou-sands of inquirers to ask questions, procure docu-means of paying for the necessary accessories in ments, and witness phenomena of various kinds. working out their plans. The Spiritual Institugirl to be a lady, when they ought to be nothing but children, to have their childlike ways and thoughts encouraged rather than repressed. The girl and the boy at twenty should be playful, hilarious, childlike; and, indeed, this should be the case with persons at thirty and forty and fifty years of age. A youthful, playful spirit imparts elasticity and vigor to the body, adorns the character, and keeps the heart young; and such spirit can be cultivated. They who never take pains to have cheerful society, to find occasion for a laugh, or for engaging in amusements and recreation, will necessarily grow demure and sedate, if not morose, and be old before their time. It would be vastly better for all concerned, if it were customary with us for the old and young to mingle together in their social recreations. The former would thereby be made younger and happier, and the latter would be saved from many mistakes and follies which harm them.—Dr. II. N. Austin.

> The strongest argument in favor of the coeducation of the sexes is afforded by the way in which the young women acquit themselves in the colleges to which they have been admitted. Oberlin, Antioch, and Michigan Universities, all bear testimony to the good scholarship, modesty and fidelity of their female pupils, and their excellent influence upon the manners and morals of the other sex. A single fact like this outweighs a world of fears.

THE HARMONIAL CYCLOPEDIA: Repository of Useful Knowledge Concerning Things and Ideas

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

BY ANDREW JACKSON (DAVIS) ARTICLE V.

Conception.-This term is applicable to the formation of a distinct thought within the mind. You first feel; then you perceive, or intellectually recognize the feeling; lastly, your mind develops a definite idea. In this process nothing but the final act is entitled to be called a "conception." And considering the vast sum of feelings which never attain to perception, and considering also the thousands of millions of perceptions which never grow into a definite existence within the mind, one may say that the human brain frequently commits the sin of abortlon. A conceptualist is a person gifted with mental productiveness; one who forms distinct, positive, radical ideas; inclined to aphorism and epigram, impelled to write become sentiments and proverbs, and to provoke

definite thought in others.

The term, however, is more frequently applied to the first formation of a fetus in the womb. Nothing can be more wonderful than such a conception, unless it be the more interior mental conception which perceives and comprehends the perfeet naturalness of the constantly recurring miracle. In religion a monstrosity is taught called " Miraculous Conception "—that is, as theologicalby defined, a conception " without sin "-which, to conception. For is it not written (see Gen. iii ?) "I will greatly multiply thy sorrow and thy conception?" What, then, shall we say of these many Christian women whose family consists of husband and relatives, having children adopted from the community or hospital? Do not these lady Christians perform the miracle of sin without conception? The Romish dogma'ls solemnly proclaimed "Conception without Sin?" which is miraculous, beyond parallel, unless we except the greater miracle of popular eredulity. For what can be more absolutely wonderful, incredible, astounding, miraculous than the fact that intelligent men and women in the nineteenth century profess sincerely to believe in a doctrine so contrary to everything known in thousands of generations of human experience? A theology which needs such a prop is weak in its very foundation. But here eare called to remember that Nature

"Counts nothing that she meets with base, But lives and loves in everything."

In the light of which principle we conceive of a conception that is perfectly "sinless"—namely When the human heart conceives that its love is the foundation of the kingdom of righteousness; or, when the human mind conceives that wisdom is the practical form of love; or, when a human being conceives that the harmonial growth and practice of love and wisdom is heaven, here or hereafter.

And there is yet another "miraculous conception" to which I would call your feelings and perceptions—namely: When a true-hearted, faithful, . well-balanced woman reproduces the divine image and likeness in the physical constitution and mental attributes of the offspring. Anything less than this perfection manifested in reproduction, must be defined and denounced as a sin without conception, and as an abortion, also, if not physieally: it-surely is in the grand pses_to_which_the principles of love and wisdom incessantly point," and in which they sublimely converge and concen-

Creation.-The human mind is obedient to the inherent laws, both physical and moral, uponwhich its existence is founded. These laws incurrente neither beginnings nor terminations in the realms of the infinite.

The postively knowable is, that the mind constitutionally rejects all ideas of creation-or, the elaboration of something from nothing. True, in a popular religious work, it is recorded: "I form the ught, and T-create darkness; T-make peace and I crette evil; I, the Lord, do all these things." But who does not at once perceive that this language is employed by a medium who believed himself inspired to declare the mind of God? What ·mind, true and obedient to its own inherent laws of reasoning, can admit that an Almighty maker "created cell" out of nothing? Or, that He 'created darkness?" Or, who believes that a wise and a good Deity would create either darkness or evil? Light, darkness, cold, heat-these are not creations; are not entities or things-they are strictly different forms or conditions of motion among atoms. I'We are thus forced to reason against the theological doctrine by fundamental laws fixed in the constitution of the mind. There is a law of necessity which insists upon philosophical opposition to the theory of special

"It must be so, Plato; thou reasonest well; "I sthe Divinity that stirs within us."

And yet the fuind begins! Its reasonings start from a point of departure; from an assumed foundation, behind or beneath which all thinking is impossible. Thus we begin, so to speak, from the confines of the infinitude of the "unknowable." and thence reason ourselves, into an education. which positively precludes the doctrine of special creation.

Why the mind cannot think of something procreding from nothing is, because themind itself is substance, and therefore obeys the laws of substance. To hear a sound consumes one-fifth of a second; to see an object, one-sixth of a second; to feel, one-seventh of a second. By experiments it has been ascertained that, on an average, no mind can think a thought in less than one-twentysixth of a second; while one-seventieth of a second is the average time consumed in the act of willing. This rule is not without exceptions.

The chemical and mechanical laws and conditions under which the mind exists and acts, render all conceptions of "something from nothing" impossible, simply because it is absolutely unthinkable. Persons can learn the absurdity thoughtlessly, and can as thoughtlessly impart it through schoolbooks and Bible classes to their children, and so perpetuate the hypothesis of a supernatural creation from generation to generation. But the inherent laws of mind-"the Divinity that stirs within us "-incessantly proclaim the eternal existence of those antipodal entities called Mind and Matter.

Calumny.-There are social cynics who think evil, "and that continually," of persons concerning whom they secretly see something either to envy or covet. Jealousy and malice are the guests of their unhappy hearts. And there are social assassins who delight 'in stabbing the character of persons who are faithful to their obligations and successful in the pursuits among men. Your integrity and success constitute the chief offence in the sight of your enemies. The slanderer is a calumniator of the most dangerous type. To neutralize his poison within you, and to overcome the evil he has done you in society by living a rightcous life, is the hardest trial as it is the truest answer. Anything less divine in your spirit and

reatment will make him glad and you sorrowful. Books.-No production of the human mind is

ance the feelings, the thinking faculties, the curi- starry homes. They are remembered as the osity, the intuition, and the religious sensibilities. The great work of Bunyan, "Pilgrim's Progress," is also exceedingly popular because it possesses and | And they do return! They assist in the rise, proexcites many of the same elements.

Books, written without true inspiration, are is a revelation, it makes a fresh-disclosure of life and truth to/the common factings and reason; heaven will never be closed again; that the heauand sincerely reading it, is like drawing a deep freath in the sweet atmosphere of good souls.

miscellany, has fascinated and fed simple reli- a change unaccountable and unwelcome-a sort of gious natures for centúries. So Shakespeare has been the fountain-source of literature to the poetical and the scientific. The cultivated Chinese cling to Confucius; the spiritually minded of all nations to Plato; the rigidly religious of the East to the Koran; because, to explain in a word, in sive. the writings of these dwell that wonderful influence called "inspiration."

Sweet harmonies and the personal magnetisms of inhabitants in celestial lands, constitute the in- is a position in the heavens most remote, physitescribable charm which seizes upon you like enchantment. Oh! the glory and beauty of inspired books! They are the sunny streams which burst from diamond fountains; they are forest trees full d song-birds, or love-letters, written by the imnortal hand of truth. The classic streams and tranquil groves, haunted by spirits from the starry calms, are like books of inspiration. There is no tell the plain truth, is no better than sin without, loftier sphere than that where thought is free to verse never ebbs-if there be no aphelion" as

riminal to waste hours and memory over pages ssential spirit which giveth life. Avoid books When you meet a person, although your best eighbor's friend, who darkens your hopes, who plores your generous attempts, and who depoplates your brain of thoughts—then beware! Beware, also, of books which save you the labor of thinking. Shakspeare, Milton, Bacon, Spencer Huxley, Darwin—thèse men make you feel and hink; therefore they are your friends in books they do for you what sunshine, seed; storms, tools, industry, do for the gardens and harvest-fields. Have certain hours and seasons dedicated sacredy to reading and growth. Go to your best book as to an angel full of speech; open your heart, swing wide the door of your reason; and welcome whatever of good you find in the white leaves of

Aucestry .- Geneological trees usually flourish most luxuriently in poor soil. It is hazardous to sound the stream of families. The source is frequently too near the discoveries of Darwin. Famly and personal pride, resting on the foundation of ancestors, is destitute of principle. It is well, or scientific ends, to look into the past, as it may justifiable in order to settle property questions lispage, but never to establish one's title to respectability. Let blood "tell" in present merit, of in the reputation and success of a long-depart d progenitor.

The investigations of anthropologists have already exposed the flimsy foundations of family encologies. Manhood is preceded by youth and hildhood, and the whole superstructure rests on infancy and the protoplastic cells of yet earlier months; so the present races of the human family come from barbarians and savages, our only an restors in the far past, about whom the least that is said the better, except for the advancement of science and the equal distribution of common

f -a, disgrace as to be known as one who, "never worked." To be received in society as worthy because of those who bore you, is as false in principle as to expect a-situation in paradise because of your belief in the catechism's definition of a releemer. False foundations are crumbling befor the Darwinian army; and wee to all family pride and ancestral trees which pray for recognition and fresh fertilization. There's a long spine within he constitution of animal life—an extension of vertebre far down the back of human history which is too remote from the head of the race to rear organization, to speak candidly, is the main ing Rouen: equently strongly enforced by the facts of Dar-

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

Ancestral halls begin to smell mouldy, because he minute animal formations of progress are reeping out from the stale blood of royal families. It will soon be more essential to have a character than to have had a regal grandmother. I think personal excellence will pass for more than the received opinion that you are really the son of your own father. It is now vexatious to proud persons to be referred to as the husband of the celebrated Madame G— T—; or as the wife of the distinguished General W— J—; because individnalized existence and intrinsic merit have steadily appreciated in the value, until the long-looked-for right has come "uppermost," compelling the pride of ancestry to die " amid its worshipers."

Aphelion. spiritual. - In astronomy this erm signifies, the opposite of the word perihelion -" the point in a planet's orbit which is most distant from the sun." Here, however, the phrase is employed to embody a rather startling thought: that there is a point in the orbit of humanity which is most distant, as there is in its orbit a point of closest proximity to the sunshine and warmth of the spiritual universe.

In this vast orbit, let it be remembered, mankind revolve and evolve until they approach the point of perihelion. At this place, and at this moment, the heavens are opened. Its inhabitants are seen and regarded familiarly as are our nextdoor neighbors. There is a consequential floodtide in the religious world. The kingdom of heaven seems to be at hand. Prophetic tongues say, "Verily, this generation shall not pass away until all these things be fulfilled," . A Pentecostal era is upon all susceptible souls, flooding them with songs, exhortations, healing, and power to speak in unknown tongues. Bright and powerful ambassadors of God's overshadowing grace float, in with every breath. With Charles Wesley, the happy ones sing-

"Angels, where'er we go, attend Our steps, whate'er beilde; With watchful care their charge defend, And evil turn aside."

The spiritual flood rolls on, on, and on, until even the cold and indifferent of society awake and kidney difficulty. shout for joy: Visions, trances, inspirations, rev elations become frequent among the nuns in convents, and great excitement prevails wherever there are impressible religious souls. The convico universally read as "The Arabian Nights' En- | tion becomes universal that the "Second Coming"

tertainments." Why? Because its sumptuous is at hand; that the "Great Day" is soon, to holl ness of imagination in the realm of beauty, its over the horizon; that old things are to pass away, simplicity of style, and its opulent suggestiveness | and "all things become new." Prophet and paof spiritual things and invisible beings, excite at triot, saint and sage; are now called from their

"Leaders of men who bore the world Onward, through eras dark and fell."

gress, development and expansion of Spiritualism. The times of ancient miracle, the holy season of ephemeral. Afrue book, whether novel or bible, sacred inspiration, have at last returned. And so it seems that now the wide-open windows of tiful shower will forever continue, attended with flowers and rainbows innumerable; but, lo! a The Bible with all its details and desultory change comes quietly erceping over the feelingsautumnal and winterish scusation, spreading like, a dumb chill over the soul, excluding spiritual enjoyment, lessening the frequency of angels' visits, closing the eyes of seers with slumber profound, rendering finest sensibilities obtuse and unrespon-

> What cause produced all this change? The auswer is, that mankind in their orbit have rotated and thus advanced to the aphelion point; which cally and mentally speaking, from the central society of the Summer-Land. Already the dark internal period produces sad poetic questionings:

"Why came not spirits from the realms of glory
To visit the earth, as in the days of old—
The times of intelent wit and story?

The housen more distant T. Of has earth grown cold!"

We would now ask: If, as many believe, the thood-tide of intercourse with the spiritual uniar and mingle with what is eternal and divine, well as perihelion on the orbit in which the race Read a book that compels you to think. It is revolves around the zone of the Summer-landthen, why do all branches of history, and espefilled with words without inspiration. A fable cially of religious history, refer to eras of, "genthat will make you think, is better than a fact eral materialism," to "dark ages," when the mechanically told, or than a sermon, full of kingdom of God seemed to "shut up?" to an age gammon and artificial graces, but destitute of that of, "broken lights?" to periods "dark and fell?" Why do we find in the religious history of every and shun preachers who exhaust your fancy, nation this aphelion state in spiritual experience -pointing to a previous period of remembered and worshiped brightness and glory-when angels were literally seen, when miracles were openly performed, and when heavenly wonder were volved and multiplied on every hand?

In the Divine Drama of History and Civilization, (by Rev. J. Smith) the existence of a thicklypopulated spiritual world is acknowledged; and also it is admitted that there is a heavy dark well hanging between the spiritual world and mankind. The angels, he confesses, are not seen as in ages ago, and simply because the great obscuring veil is hanging there, which of necessity renders the future a mere matter of religious faith or intellectual conjecture. In view of this condition of the world, he asks: PIs it not a fair and reasonable supposition to believe that it is possible for that vell to be withdrawn at any moment, when it may appear fitting to the Creator?" This gentle suggestion of the bare possibility of such a future return of spiritual intercourse, gives emphasis to the thought under consideration. Look, for example, into the religious history of the Egyptians, Chaldeans, Persians, Chinese, Japanese Greeks, Romans, Spaniards, French, English, Americans. You find a period of greatest general spiritual illuminination—of which there are in all ages, individual examples and links-succeeded by a subsidence of the experience into a period of general spiritual darkness and groping-which-isthe aphelion state of mankind; or rather of some particular portion of the race, which had been in peribelion as regards general religious awakening and manifestations of spirit-power.

Delightful and fascinating as is the conviction that a present blessing will always abide with us. in full blossom, nevertheless, is it not wisdom to anticipate and provide for the approaching seasons of autumn and winter, when no man sow-The time is coming when to be known as the desecth, when birds fly southward, and when flowers scendant of so-called "nobility" will be as much | refuse to grow in our beautiful gardens? | Perhaps a sincere belief in the possibility that our present riches might "take unto themselves wings and fly away," may have the effect to make us more wise and respectful in the use and enjoyment of our present celestial possessions and privileges.

" La. Pucelle."

We have received from Mrs. H. Bernard Burton, under date of Guise, France, Sept. 16th, an account of her voyage from New York to Havre, (which we have not room to publish,) and her subsequent journeyings in the new Republic, from admit of fashionable adornments. This great, which we make the following extract concern-

root of your ancestral tree. Humility begins with this fundamental discovery, made partially palatable by the scriptures of Wallace, and subsequently strongly enforced by the facts of Daragement's strongly enforced by the facts of Daragement and in the pulse was served at six o'clock p. M., and after our regions and in the pulse was little our little o d'hote was served at six o'clock r. M., and after our repast, and in the pale moonlight, our little company visited the statue of Jeanne d'Arc. In the centre of a square called 'La Place de la Pucelle, stands that monument as witness of spirit communion, spirit guidance and spirit-power. As we looked upon the saintly form of the woman with the sword in her hand, and the fagots at her feet that were to be the instrument of her new birth and passage to the 'better land,' her spirit seemed to be near us, and we felt the 'thrill of her immortal eyes,' that seemed to shed tears for France. The place seemed filled with angel pres-ence; we felt that we were indeed on holy ground."

Troy, N. Y.-Commendatory Resolutions.

DEAR BANNER EDITORS-Having just given the last of a course of ten lectures before the Spirtualists in Lyceum Hall, and feeling the utmost satisfaction because the same have been delivered according to agreement, the subscriber and his wife held a meeting immediately subsequent to the last speech, and the following resolutions were considered and unanimously adopted:

month after month, for several successive years, listened to a succession of our most talented and inspired speakers, of both sexes; and Whereus, During the delivery of our ten discourses, they did neither sleep in their pews nor leave the hall until the last song was sung, giving

Whereas, The Spiritualists of Troy having,

respectful attention at every meeting, whether in-terested or not; therefore,

1. Resolved; That our gratitude and best wishes go out toward these patient, long-suffering and kindly citizens from this date henceforth; and, 2. Resolved, That, after they have lived longer and listened to others who shall succeed us, and ifter we have sojourned for a time in the foreign country of the native Jerseyman, it will be our pleasure and privilege, if circumstances permit, to return to Troy, and still further reward these people by delivering in their presence a few more of the same sort. A. I. Dayles Chairman A. J. Davis, Chairman. of the same sort.

MARY F. DAVIS, Secretary of Our Meeting. Troy, N. Y., Sept. 29, 1872.

CUT THIS OUT .- A tea made of chestnut leaves, and drank in the place of water, is said to cure the most obstinate case of dropsy.

A tea made of ripe or dried whortleberries, and drank in the place of water, is a sure and speedy cure for a scrofulous difficulty, however bad.

A tea made of peach leaves, is a sure cure for a

If you look daily into the matter, it will be seen that whatever appears most vagrant and utterly purposeless, turns out in the end to have been impelled the most surely on a preordained and unwerving track.-Hawthorne.

Free Thought.

RECKONING WITH MY REVIEWERS.

EDITORS BANNER OF LIGHT-In your paper of the date of August 10th, my Definite Proposals are rather freely assailed by a New York correspondent whose nom de guerre is Justitia. The erson who therein attempts to subject my propositions to the ordeal of critical analysis, evidently writes in the private interest of certain individuals, and with but slight reference to principles and progress. With what propriety he assumes to deal justly, either with the undersigned or with the subject, will appear in this review of his contribution to your editorial columns. In such a case what are the simple demands of justice? Accord- perus may shine alone in her glory? Mrs. Haring to Webster commutative justice consists in fair dinge-Britten certainly has strong claims to pubdealing in our mutual intercourse; impartiality lie consideration. Among her friends it is unnecof judament between man and man; equal distribution of right in expressing opinions; fair repescutation of facts, respecting merit or demerit in criticism, narration, history, or discourse. As your correspondent does not appear to respect hese principles he employs a misnomer in his personal appropriation of Justitia.

After a brief introduction, expressive of the faint praise that, in the poet's conception, has Spiritual Historical Society on the American connothing to do with our salvation. Justitia proceeds to enumerate a number of spiritual and other pro- in support of this remarkable assumption is the gressive publications, all of which were long since well-known facts that Mrs. Britten has not only suspended. The extinction of most of these oc- published the initial volume of her "Modern curred from fourteen to twenty-three years ago: and your correspondent is not only exercised respecting the causes of their untimely departure, but he cannot discover either the necessity or the have to do with my proposals, it will puzzle ordipropriety of supplying their places. The implied hary readers to discover. I cannot see how it is inference appears to be, that if all these early periodicals died for want of tangible means of support, all others are likely to share the same fate, with the possible exception of the Banner of Light. But this conclusion does not necessarily follow; a Scientific Association, composed of a learned and precisely here Justitia is unjust in neglecting multitude of living men and women, assembled to recognize the difference of time, the change of circumstances, the vast increase of numerical strength, and the relative measures of moral and material means at command in the earlier and later stages of our movement. It is a well known fact, that most of the periodicals named were started with little or no foundation in the shape of financial securities. It is not such an experiment that we propose to repeat. It is also to be remembered, that a number of the papers mentioned lived and died when there may have been one Spiritualist where there are now believed to be one hundred. With these facts in view, with what show of reason can Justitia infer, from the early mortality among spiritual perjodical publications the inevitable doom of all that shall come

iereafter. If I clearly apprehend the ultimate drift of your correspondents' reasoning, it leads to the singular conclusion, that since the early periodicals devoted to Spiritualism are dead and buried, we must never have any others of a similar but improved character. Hereafter, in respect to all similar conceptions of the human mind, we must take care that they never reach the crisis of parturition; or, otherwise see that they are born in a state of asphyxia. Now as I have no personal interest in strangling new enterprises at their birth, especially when they promise well, I cannot reason after the fashion of Justitia. In my judgment the fact that many good things are either lost, stolen, broken or worn out, is the best possible reason for supplying their places with other things adapted to the same or similar ends. The trongest incentives to the continued propagation of the domestic animals naturally spring from a lesing to perfect the several species, and from the nown limitations of individual usefulness and fact that men and women keep on dying if required to furnish the most forcible reason for re- truth. On the contrary, such a series would inev-

peopling the world. I do not believe in the recognition of any such Eastern center or depot from which they would be claims at the sacrifice of the public interest. Nor distributed throughout New England. The novolving an assumed priority of individual rights | Library, covering all the phases and aspects of cal and visionary. In saying this, let me not be un- tant, or diminish the circulation of any weekly All honor to Messrs. White, Colby and Company, ing course, the fraternal spirit and the untiring inmay not hold in less estimation the services of very likely contribute to its success. nany who cannot be named in this connection: and the writer must still cherish the memory of several risen souls, whose living thoughts and toble services appear to have been quite generally orgotten, even before the grass had become green ipon their graves. I cannot number those who nave boldly stood by "the truth against the world." But honor to all who, from first to last, have labored unselfishly for any just cause.

In saying this, in all sincerity, I do not propose o stuitify myself. A sane man will never pluck out the eyes of his understanding that he may grope in darkness and stumble over other people's dols. No one who unites intelligence and moralcourage will refrain from the exercise of a just discrimination in whatever most concerns the well-being of society. Painful as the duty may he, it is sometimes the function of justice to condemn. The relative merits of persons, in their public relations, and the comparative value of things, call for the fearless and constant exercise of an honest judgment. And shall the righteous claims of reason and conscience be disputed in the interest of morbid sensibilities and an empty unbition? Justitia plainly intimates that, in the dissemi-

nation of truth and the diffusion of light, certain individuals possess "prior claims" and exclusive privileges. This is not a fact; it is a shallow but mischievous heresy. No one can show a divine commission, or justly claim a royal charter for monopolizing this business. Many a man has quitelaimed his interest in God's moral vineyard; but we know of no one who has a warrantee deed phatically, no! Every branch of business—book-of the whole estate. It follows, therefore, that making included—must take its chance in an open of the whole estate: It follows, therefore, that no one is guilty of trespass because he ventures to go to work therein. It is true that selfish people have largely monopolized the surface of the earth, thus inflicting a deep and lasting injury on the race. In the hot pursuit of the interests of national ambition, they may have placed temporary injunctions on the sea; but no one has been crazy enough to set up claims to the exclusive possession of the more ethereal elements of the world. Yet one may as well attempt to bottle up sunbeams and peddle them out to his neighbors, as to assume the possession of "prior claims," the exercise of exclusive rights, or the just inheritance of superior privileges within the realm of mind. Here, at mask!

least, the rights of all are equal. The emphatic exhortation of the great Spiritual Teacher is addressed alike to all-"Let your light shine before men, that they may . . . glorify your Father."

Your correspondent desires to know if I am unacquainted with the new enterprise of Mrs. Emma Hardinge-Britten," which he innocently presumes to "cover the whole ground" I have in view. My answer is, that, in respect to the matter referred to, I am fully informed, having not only purchased a copy of the first edition of the history of "Modern American Spiritualism," but I am also a subscriber to the Western Star. But does the existence of that luminary make it necessary to place every other light under a bushel? Must we put an extinguisher on the rising stars, and annihilate all the old constellations, that Hesessary to speak a word in their defense; but if they require to be vindicated anywhere, she had better not trust the business in the hands of so unwise an advocate as Justitia. It is distinctly assumed that it can neither be

necessary to institute an American Association for the investigation and advancement of the taboord sciences, nor proper to establish a National tinent. Strange to say, the only reason assigned American Spiritualism," but also, that she has the second volume in course of preparation, and a third in contemplation. Precisely what these facts that the publication of/a single historical' treatise can forever supersede the necessity of further research. Much less can a rational man comprehend how a book shall be made to fill the place of from every part of the country to interrogate Nature, and to deliberate on the most significant developments of the age. With about as much propriety one might assume that, because somebody is already running a grist-mill, there can be no rational demand for an insurance company; or that I must not grow an oak in my door-yard because my neighbor has planted a corn-field.

Now there are several reasons why we may not presume that the work referred to will be the ultimate history of Spiritualism in this country. Some of these I do not care to discuss; nor is it necessary, since one alone will amply justify my conclusion. While the future historian may be materially assisted by the labors of Mrs. Britten, it is certain that the Spiritual Movement in America will not terminate until long after she will have completed her task, and we shall all have finished our earthly career. It will be perceived, therefore, that in proposing the organization of an American Society for the collection and authentication of looking merely to the present and the immediate future. On the contrary, the work I have in view can not, in the nature of the case, be a creation of to-day. The d'Aubigné of the Spiritual Reformation is probably not born, and certainly will not write before the next century.

The apprehension of several of your correspondents that the success of the enterprise, I have projected must inevitably ruin all the other parties engaged in the publication and sale of Spiritual papers and books, has no solid foundation either in fact or reason. Such a conclusion is not sustained by common experience in any other department of business. The publication of an uninterrupted series of choice books, of wider scope and variety, and covering all the principles and proife. I should most certainly cite the self-evident cesses of reform, could not possibly interfere with the interests of any one except the enemies of itably find many readers who at present pay little It is no part of my business to consider the or no attention to spiritual literature; and the personal claims of any one in this relation, since | Banner of Light office would naturally become the is it proposed to waste words on any question in- tion, therefore, that the publication of a Standard in an open field, masmuch as the existence of any progressive thought and redeeming labor, would such superior prerogatives is altogether hypotheti- limit the sale of any valuable books already exmindful of the just claims of the least of all my paper, must be classed with the vagaries of illogprethren. Whether in the relations of public or leal minds, or take its place among the phantoms private life, I would neither intentionally disre-that haunt the presence and disturb the repose of gard the greatest nor the smallest service of the the most timid natures. When Dr. Underhill righest or the humblest man, woman or child, assumes that success in the measures I have pro-Posed, involves, as a "logical sequence," the cerfor the deliberate purpose, the calm and undeviated tain "suppression" of existing books and periodicals, he assails the character of those publications lustry they have uniformly displayed. Among in a most vital sense, by boldly assuming that they the true friends and honest representatives of do not now exist upon their merits. If this is the Spiritualism, I know of none who have more Doctor's peculiar method of defending the claims faithfully followed their highest convictions. W_0 of his friends, his opposition to our project will

In my brief reference to the imperfections of our literature, I certainly never had Dr. Underhill in my mind—indeed, I did not know that he yet remained in the flesh; but his letter, in your issue of August 24th, happily settles this question and relieves my mind. That the Doctor should wholly misrepresent the essential spirit of my remarks occasions no little surprise. I am quite unconscious of any "tirade," or violent declamation against the persons with whom he is pleased to classify himself. Where is the evidence that the undersigned has denounced any one; that he graduated from the high school of Billingsgate, or that Definite Proposals involve a proposition to muzzle the press? So long as S. U. thus runs wild in his passion for hyperbole he should never think of criticism except as a cheap amusement.

Now I never meditated any arbitrary restraints upon the freedom of those who are proficient in spoiling stationery. No one expects to prevent the publication of poor books, and we have no power to suppress even bad ones. The freedom of the press is secured by the laws. What more does Dr. Underhill want? Does he demand special protection for medicerity? Must ignorance cial protection for mediocrity? Must ignorance and egotism be tenderly fostered? If some people tramp round among the graces of polite literature and the fine arts, as a dromedary would tread down pinks and violets, must we express our admiration? If one man makes poor shoes, we never think of discharging a respectable workman. If the textile fabrics of one manufacturer prove to be coarse and rotten, we are not accustanted to shot up every first-class establishment. tomed to shut up every first-class establishment that the poor products of unskilled labor may find a sale. In short, shall we put a premium on fustian and celebrate the reign of

market, and everything rest at last on its merits.

As my other proposals are not suspected of endangering any private interest, they elicit no notice from the correspondents who have found a place in your columns. Perhaps Justitia will allow me to question him briefly. Should we have the good fortune to find liberal Spiritualists and the good fortune to find fiberal Spiritualists and Reformers enough in the country to take up the stock of the proposed company, may I ask your correspondent if he would be willing to have it done? If he is willing, what good end does he expect to secure by throwing cold water on the enterprise? If he is not willing, pray what evidence have we that he is a friend of the cause?

It occurs to me that what Justitla knows about justice most distinctly appears at the very close of

justice most distinctly appears at the very close of his letter.—He knows how to wear the name as a S. B. BRITTAN.

[Under this head we shall print, from time to time, brief accounts of the life experiences of prominent Spiritual

> HUDSON TUTTLE. BY MRS. H. F. M. BROWN.

In 1830, the parents of Hudson Tuttle purchased a tract of wood-land in Northern Ohio. They cleared and fenced a few acres, and rolled together logs for a house. In this log cabin, in 1836, Hudson was born.

Mr. and Mrs. Tuttle were, and are, honest, earnest souls, endowed by nature with the rare commodity-common sense. Save these virtues they. had but little for their children-and the children needed nothing more.

Hudson was a frail boy; sensitive and reticent. His timidity kept him apart from those who came to visit his parents, and he never mingled in the sports of the rough and rollicking boys of his own age. The result was a life of isolation-of selfdependence, He spent much of the summer time blandly informed that "Spiritualism is dying in among the trees; the birds and flowers were his the world." This is so far from being true that loves and his teachers. One might well say he still the spirit commandeth me to refute the statement by some notes by the way, which doubtless corand wisdom. Hudson's first year among books was workers in the spiritual vineyard. passed in a house of unhewn logs; the benches hewn upon the upper side. The second year he was sent to a frame schoolhouse, that had sometory, grammar, mathematics; but he was not consouls-questions not answered-problems not yet solved. Some thought the boy dull, because of his signs, a rarely gifted soul.

medium. The angels/saw in the tall bashful boy mies, if the succeeding meetings are any evidence. the prophet, poet, seer; henceforth they were his The third Sunday the new hall was dedicated, teachers, he their patient pupil. When the fact of and we all stood, as it were, in the gateway of his mediumship was no longer a matter of doubt, heaven. Many Odd Fellows and strangers were he entered into a compact with the angels. He spirit, that the Odd Fellows presented their thanks was to be educated by them, and then teach as he for the address through the beloved President of was taught. That the contract has been kept, his the Society, Isaac Frazier-thanks that crowned works testify.

Tipping was his first phase of mediumship, movements of their earthly coadjutors. painting and then writing followed. I think all The Odd Fellows may well be proud of their his books have been written by impression. His new hall. It seats eleven hundred; yet every while the author was yet in his teens. While the public were reading and wondering over that strange story of the Beyond, Hudson was busy | itualism continues to die at this alarming rate, no How, when, where the Arcana would go out to the world, the author did not know; but he did know. The seats in our new hall are covered with scarworld, the author did not know; but he did know world, the author did not know; but he did know let leather, (like the new ones that/have so suddenly transformed staid. Tremont/Temple into a A voice out of the cloud said, "Write on, the way miniature, theatre) the windows are arched with will open." He did write in hope and trust. When the work was ready for the printer, Mr. Datus ral angle provokes angularity in the soul; the walls are paneled in the delicate contrasting tints Kelley, of Kelley's Island, came forward and now so prevalent, while above there is a perpetual proffered the needed assistance. In 1860 the first volume was published. The first and second editions were soon exhausted. The advanced minds in Germany saw in the Arcana the solution of problems for which the thinking world had long figures of children with festoons of flowers paintbeen looking. The work was at once translated into German, and has had a good circulation in that country. Buchner, in his popular work on the side of the ceiling at the end of the hall. "Matter and Force," quotes largely from it. In Beautiful frescoes surround the central lights, and

the preface of this work, Mr. Tuttle's experience seems repeated. The author says: "For years I have been led through the paths of science by invisible guides, who have manifested the earnest zeal of a father for a feeble and truant child. They have upheld my faltering footsteps; they have supported my weary frame, and in darkest hours vine by a precious religion so natural, pure and thrown their sacred influence around me. Like the readers of these pages, I am a student in their portico, receiving my mental food from their hands. From these invisible authors I draw the concealing veil, and to them dedicate this volume."

The second volume of the Arcana was Mr. Tuttle's next work. Those who read the first made haste to follow him still further into Nature's secret places. In 1866, he published "Physical Man," a work of great merit. In conjunction with his wife, Mr. Tuttle published "The Blossoms of Our Spring," a poetical work, containing as its title implies, their early poems.

[He has recently issued three volumes of profoundest interest, which have called forth lavish praise from free-thinkers and sharpest criticism from religionists. These are "The Career of the Christ-Idea in History," "The Career of the God-Idea in History," "Career of Religious Ideas; their ultimate, the Religion of Science."
His last publication is the "Arcana of Spiritualism; a Manual of Spiritual Science and Philosophy"—wherein he has condensed the study and
the best communications of fifteen years of mediants.

Ideas; their ultimate, the Religion of Science."

quonnock, \$5; and the following subscriptions:

John Goodrich, Plainfield, \$1; Miles Barnes,
Unionville, \$1; Fayette C. Clark, Hartford, \$1;
Walter J. Lamberton, Poquonnock, \$1; Samuel
Thrall, do., \$1; E. F. Thrall, do., \$1; J. A. Hun-Ideas; their ultimate, the Religion of Science." the best communications of fifteen years of medi-

To all this literary labor must be added his editorial labors, as editor of the American Spiritualist for some three years, contributions to different journals, a voluminous correspondence and constant lecturing before various societies.]

He has written many fine poems; but he excels as a writer of prose. His words are few and well chosen, his sentences terse and philosophical. When he writes or speaks his reader and listener know just what he thinks—he is without dissimulation. Mr. Tuttle is not only a poet, author and editor, but a farmer. He knows as much of the who was addressed as Aaron, gave us greetings in voice were heard blending with mine; and as I outer world as of the world within, and he gives far more time to his flocks, flowers and vineyards than to books. It is frequently asked why such a man devotes his energies to growing fruit and feetly surprised at the daily throng of visitors to grain, when the times demand the work of his brain. The reasons are obvious. He is a child of Nature. She is to him a priestess, law-giver; her altars are his altars; her many voices sweet benedictions. The fern, flower, trees and grasses are his teachers; from them he learns the living, loving gospel that will help humanity heavenward.

Miss Emma Rood, a lady of rare poetical and artistical powers. It has been said, "her poetry itself is music." A great number of her inimitable songs have been set to music by eminent composers, among the best of which are the "Unseen City," "My Lost Darling," "Meet us at the Crystal Gate," etc. "Gazelle: A Tale of the Great Rebellion," was published near the close of the ment. conflict which furnishes the theme of its changeful and airy narrative. The "Lyceum Guide," which has so rapidly become a universal favorite, owes much of its excellence to her musical talent and literary taste. The quiet dignity of her manners and her fine appreciative powers fit her for the place she occupies—the queen of the home at "Walnut-Grove Farm." We read of united lives, of love-linked souls, but these happy hearts usually live in the poet's dream-land; but Hudson and Emma are real entities. They work-hearts, vicinity, deem the following an imperfect expresheads, hands—in perfect harmony. They often sion of the high appreciation in which they hold write on the same poem, one commencing the Bro. G. W. Morrill, who has just closed a six write on the same poem, one commencing, the other finishing; they are interested in like reforms, solve the same problems. With their two | moral worth, and genial harmonious character as | proceeding from them, in clear and distinct tones,

tant from their home six miles, to attend the Children's Lyceum. No persons are doing more, by words and works, than Mr. and Mrs. Tuttle are doing for our humanity. [The favor with which their stories in prose and verse have been received, has induced them to make a collection, especially designed for the "children of Spiritualists and reformers," of their choicest "stories for our children," with the laudable object of supplying a book free from any allusion to creed or Mogina.] They are yet in their thirties; but a vast amount of mental labor has been accomplished. Hudson has written more than Agassiz or Mugh Miller had written at his age. A quarter of a century lience the world will hear from Hudson Tuttle; his translations of the unwritten gospels in the rocks, trees, waters, will gladden and humanize the world.

Banner Correspondence.

Massachusetts. SPIRITUALISM IN LYNN. - Miss Jennie Leys writes Oct. 3d, as follows: A week ago I was respond with the experience of all the faithful

The first month of the new year of labor has were of like material; they were, however, rough- ended, and I wish to tell the people how Spiritualism died in Lynn during September. As the new Odd Fellows' Hall was not finished, we occupied Music Hall the first two Sundays. It is time known red paint; the third year he graduated at a very respectable sized academy. In these years he had learned something of geography, hisnumber of seats was not sufficient, and numbers stood up during the entire service. Granting that tent with the simple assertions book-men made, he many came out of curiosity, yet there, in the city asked the whence and why of stars, tides, men, of Lynn, on Sunday, when Dr. Chapin, of New York, was the attraction in one quarter, and the opening of a new Congregational Church was the magnet in another, more than fifteen hundred odd questions; while others saw, by these same people attended a Spiritualist meeting; and if there were those who did not applaud as friends, At the age of sixteen years, Hudson/became a there were none who made counter-demonstrations as enemies. Neither were they made ene-

> no earthly head, but sped on to their true place, the great bands of spirits who are conducting the

first work, "Life in the Spheres," was published | night all the seats were full, all the standing room occupied, the entrance filled, and many standing on the stairs and street were obliged to go away because there was no room. And really, if Spir-

Nature's line of beauty, so that no sharp, unnatued in glowing colors. A group of musical instrueverywhere is the beneficence of rich, harmonious

This hall is to be the home of the Spiritualists during the year-a home where, instead of death are new life, hope, strength and union. Is it not glorious! The light is breaking into thousands of souls; the way homeward is brightening and shortening in the glory, and life here is made ditrue, we may well call it divine.

Brothers, sisters, unknown but beloved-you are God's angels of guidance and comfort to the world, and the world needs you. Let us not faint nor despond, for God and his ascended ones are infinitely able to support us all—and then—oh, joy of the "well done" in the Eternal Home.

Connecticut.

WEST WINSTED. - The State Missionary writes, Sept. 26th, as follows: Once more it seems necessary for me to lift the pen to communicate to your readers a few thoughts, make a few sugges tions, and also to report progress of the cause

which should lay nearest our hearts. At the late annual meeting of the Connecticut Association of Spiritualists, I tendered my resignation as the Agent of the Association, which was accepted, and I was elected to fill the office of President for the year ensuing. I have worked early and late, for the last four years, for the good of the cause in our State, and have succeeded in putting in the treasury the sum of \$118,00 over salary and expenses. I have to report in addition one collection at a pichic, of \$6; one lecture at Po-Norwich, \$2. Total, \$21,00.

So much by way of missionary report. Now for a few words concerning my recent visit to Boston. It chanced to be my good fortune, while attending the late Convention of the American Association of Spiritualists, to be the guest of the celebrated test medium, Mrs. Mary Hardy, and a pleasant, genial time we had there. Mrs. H. is a mild, sweet little woman, treating all her visitors alike, taking each in their turn, and showing favors to none. Mr. Hardy we found to be a pleasant, agreeable man, waiting upon visitors handsomely, giving the spirits and their medium their way in all things, which probably accounts for Mrs. Hardy's wonderful success in giving tests. A familiar spirit the hall by loud and decisive raps, and came also at meals, responding to questions by distinct raps which never failed to please and gratify the company assembled. As for ourselves, we were perher rooms, from all directions, persons whom we did not expect to meet there seeking tests, as we knew them to be bitter in their denunciations of

Spiritualism when at home. We had a very satisfactory sitting with Mrs. H. many spirits identifying themselves, some relatives, and others that were not. Many spirits whose funerals I had attended manifested themselves, and sent messages to the living, and gave In 1857 Mr. Tuttle was united in marriage to information, in many respects, of which Mrs. H.

could have had no previous knowledge.
In conclusion I wish to say that I should like any one, who feels any disposition to do missionary work, to correspond with me, make their prop-ositions, and they shall be speedily laid before the Executive Board, and as prompt a consideration given as can be obtained. I wish also to say that I shall still spend some time in the State, lecturing occasionally in behalf of our Missionary move-

Any one wishing my services, in or out of the State, can address me at West Winsted. Conn. E. ANNIE HINMAN, President Conn. Association of Spiritualists.

California.

TESTIMONIAL TO DR. GEO. W. MORRILL AS LECTURER.—At the close of Dr. Morrill's last lecture, at Windsor, Sonoma Co., California, Sept. 22d, 1872, the following was unanimously adopted as the sense of the meeting: .

The friends of religious reform in Windsor and months' lecture engagement with us. It is but just to the Doctor to hear testimony to his high children, they go every Sunday to Milan, O., dis- a man. As a lecturer he is an inspirational speaker these words: "Won't you please play and sing Lake, Lowell, Mass.

of high order-an instrument attuned to spiritual 'Over the River'?" A lady from New Orleans harmonies; he conveys the rich treasures of the complied with the request, and the spirits bade us spiritual to the mortal plane, with rare attractiveness and inexhaustible variety. A non-combatant, he avoids controverted points, or touches them wisely, drawing together discordant elements | dark circle were similar to those witnessed at the and earrying harmony wherever he goes. Few speakers address the heart, stir the religious nature and arouse the spiritual intuitions, as Dr. Morrill does. He has endeared himself to a large circle doors swung open, and an Indian squaw, full of friends here by his gentlemanly deportment, pure | length, was seen standing in the doorway, dressed character and rare abilities, and we commend him in full Indian costume, her long, straight hair fallto the friends of reform everywhere, assuring ing over her shoulders. She was visible about one them that the cause will not suffer in his hands, Ordered, that a copy of this testimonial be presented to Dr. Morrill; and that copies be forwarded | Then the spirits called for music, by showing a to the Banner of Light and Religio-Philosophical Journal for publication

E. P. MYERS, President. JORDAN Cox, Secretary.

PRAIRIE HOME, SALADO, BELL CO. -L. A. Griffith writes, Sept. 15th: From different correspondents in this State you have been correetly informed that Spiritualism is slowly making its way among the people, and seemingly without much effort on the part of its friends. It comes By natural influx, and is permeating the creeds and the pulpit, and wields a perceptible influence in politics; and there are thousands who have seen none of its phenomena who are believers in its philosophy, from the deductions of their reasoning faculties and intuition. Those who are free from the influence of creeds would readily accept our faith if one of its able, self-sacrificing advocates would come and labor among us this fall and winter. Who will come and labor in this vineyard, and sow the seeds of a glorious and beautiful philosophy?

Salado has been recently visited by Dr. Peirce and lady, from Waco, Tex. The Doctor seems well versed in the spiritual philosophy, and is in the lecturing field. Mrs. P/ is a psychometric reader of character and clairvoyant physician; also, a good test medium. She gave us some untives and friends long since passed away, of whom she could have known nothing; often giving their themselves of their services.

Nevada.

Quite a number here believe in its principles, but from some cause keep quiet about it. A rather ened us briefly/on the spiritual philosophy. If mediums passing through here would stop and leeture, it would stir up the thinking portion of our people, and, I/believe, do much good.

AUBRY. + Mrs. Margaret P. Henderson writes, September 27th: I am in the field, and working for the cause of Spiritualism here, as an inspirational speaker, magnetic healer and prescribing physician. * * /* * The cause is spreading in this State, and many of the best minds in the community are investigating-the claims of our philosophy.

Spiritunt-Phenomenn.

SPIRIT MANIFESTATIONS AT MORA-

cate to the public what I saw and heard at Moravia. In the month of March I visited that place | portance and need of a Children's Lyceum is felt with a view to investigate the phenomenon of the appearance of spirit faces. I had heard much coming wealthy. It is a pleasure to observe money about it, but did not give credence to all I heard, flowing into the right hands. Quite confident I preferring to see for myself." On Sabbath morn- am that the large benevolence and philanthropic ing a circle of six persons (myself included) met [hearts among the Spiritualists of Los Angeles will um. The room was darkened at first. We had flourishing Lyceum for the children. ter part of the chorus—"As his soul goes march-kindred subjects. ing on," the spirits rendered it, "As we return to you." Then we sang "Sweet Home," and immediately I felt three taps upon my lap. Knowing office, in Boston. that "Sweet Home" was one of my mother's favorite pieces, it occurred to me that it might be her who had touched me, and I inquired. Again dition—audiences intelligent and large. three taps were given, and immediately my mother's voice joined in the singing; and she would pat her hand upon my lap almost every moment. I became much affected, and shed tears. My mother-in tones so like her that I could not mistakesaid, "Be calm, my dear child, be calm!" She room heard the singing and the talking, thus proving it was not imagination on my part.

What appeared to be the voice of a spirit, said, in masculine tones, "Strike a light." This being done, Mrs. Andrews took a seat in the cabinet. and the door was closed and fastened on the outside. Again we sang "Sweet Home," and spirit voices joined with ours. The last verse I began alone, but the clear, sweet tones of my mother's was singing the words, "I feel that my mother now thinks of her child," the cabinet door swung open, and an arm and right hand, resembling a woman's, floated out from the cabinet toward me, and immediately-disappeared. Spirit voices then

bade us good-night, and the scance closed. Monday morning we met again. Mr. Eaton and wife, of Rochester, and Mr. Jones and son were added to our number. In two minutes after taking our seats, we were again fanned and sprinkled with water, and several were touched upon the head and knees. A light was then produced, and Mrs. Andrews took her place in the cabinet, and the door was fastened on the outside. Immediately the door was thrown open, and the head and shoulders of a man were plainly seen, but soon disappeared. Then the figure of a lady was seen; she looked at me and bowed smilingly, then van ished. Another female figure was seen bowing and smiling to Dr. Sherman, but was not seen distinctly enough for recognition by the Doctor, who asked her to come again; and again he failed to recognize her, as he could not see the face clearly. She came the third time, and was more distinctly seen by others, who described her dress, which the Doctor admitted was like his mother's; still he was not satisfied, but said, "Mother, if that was you, can't you give me a little more light, that I may know it is you?" Instantly the same face appeared again, brilliantly illuminated by one bright flash of light-not produced by mortalsand the Doctor readily recognized the face to be that of his mother. Next appeared the head and face of a man; the lips moved, and we all heard

good-by.

At our next scance, the manifestations in the previous séances. In the light, a few moments after the medium had entered the cabinet, the minute, and then disappeared from our view. half-dozen hands at the window, imitating the act of manipulating the keys of a plano. The reques being complied with, we could hear the invisibles dancing, keeping in perfect time with the music; the whole room was shaken, and even the chairs on which we sat were swayed to and fro.

This ended the scance, and I left Moravia, satis fied that there was no humbug or deception in the manifestations I had witnessed.

EMMA L. GATES. Rochester, N. Y., Sept., 1872.

CA/LIFORNIA.

Progress of Spiritualism.

EDITORS BANNER OF LIGHT - Perhaps you would like to know how Spiritualism flourishes among the orange groves and under the ever-smiling skies of Southern California. * . . .

Two weeks ago, I left the southern part of the coast for San Francisco, where I am now lectur-

In San Bernardino, eighty miles from Los Angeles, a pretty/town nestled under the wide-spreadmistakable evidences of the identity of our rela-ling wings of the Sierra Nevada Mountains, Spiritualism has, like its inhabitants, a healthy, vigornames, incidents in their lives, and personal ap- ous growth. A good hall, built about two years pearance, that were all we could ask in the way ago by the Society, and an excellent Lyceum speak of tests. As they intend traveling this fall in the volumes for the zeal and earnestness of the Spir-State, I mention these facts that others may avail itualists of San Bernardino. During several months, one or other of the members would go twelve miles for the writer of this letter, (going CARSON CITY .- H. Fulstone writes: Spirit- | for her/Saturdays, and returning on Mondays,) ualism in Carson City is pretty quiet, as yet but I that they might have her to lecture for them, and think it will, after a while, break out and shine. Onite a number here believe in its principles, but

I believe, in a former letter, I told you that the think trade has something to do with such/a policy. | Spiritualists here, with a few exceptions, have Dr. Hoadley was here a short time, and enlight been Mormons. They are English people generally. They left their homes and their country, crossed the Atlantic and thousands of miles of desert, exposed to many and terrible dangers, full of carnest zeal and bravery, their faces turning ever to "Zion." They found it not in Salt Lake but to-day they find it in Spiritualism and their own souls. And it only remains, for me to add that vines and fig-trees, orange groves, lemon groves and Spiritualism grow side by side luxuri-

In Los Angeles, about the 7th inst., I gave lectures to large audiences in a new hall kindly lent for those meetings, and to be used in the futurelength of time indefinite. Here is a large Society of Spiritualists, who are resolved to own a hall of their own, and intend next year, if possible, to put up one of the finest halls in the place.

Very desirous they are to commence a Children' -DEAR BANNER-I have a desire to communi- Progressive Lyceum. It is an excellent indication of growth, in any person or society, when the im-

Many of the Spiritualists of Los Angeles are bein the circle-room with Mrs. Andrews, the medi- very soon manifest themselves in a good hall and

sat about three minutes, when we were all fanned I might here speak of the beautiful orange by what seemed to be one great immense fan; we groves of Los Angeles that I visited, one of which were also sprinkled with water, yet there was no contains two thousand trees, and each tree never water in the room. During all this we were sing- | yields less than twenty dollars worth of oranges. ing "John Brown," and the spirits sang with us; A beautiful sight, for they were laden with fruit. and when we sang "the Stars in the Heavens are I might speak of the vast number of orange groves kindly looking down," etc., the beautiful stars just planted-of the beauty of the city, which has (lights) were seen shooting over our heads and grown rapidly since I saw it two years ago; but falling at our feet. We could hear four distinct there is not room in this hasty sketch. Southern voices, which seemed to be in front of us, but California is evidently destined to become the near the ceiling; then as though the spirits were great fruit bearing section of California. The floating toward us, as the voices appeared to climate cannot be surpassed, I believe, in the whole come nearer to us. We could distinguish two male | world. Here, we intend to make our home if we and two female voices, singing soprano, tenor, alto live to old age. Meantime my work will be in the and bass—so sweet, loud and clear that our voices | lecturing field. Themes: Spiritualism, Psychomseemed of little account. When we sang the lat- etry, Spirit-World, Children, Woman, Homes and

I am now on my way East, lecturing as I go and hope in due time to greet you in the Banner

Perhaps I ought to say that the Spiritualists of San Francisco are in a beautifully flourishing con-Yours truly.

ANNIE DENTON CRIDGE. San Francisco: Sept. 25, 1872.

LIST OF LECTURERS.

[To be useful, this list should be reliable. It therefore used frequently to make use of those words while behooves Societies and Lecturers to promptly notify us of in earth-life, when I was troubled or excited. I appointments, or changes of appointments, whenever and consider that a good test. Every person in the wherever they occur. This column is devoted exclusively to lecturers, without charge. If the name of any person not a lecturer should by mistake appear, we desire to be so in-

JAMES MADISONALLEN, trance and inspirational speaker, MARY A. AMPHLETT, Inspirational, care Dr. C. Bunkley, Dayton, O:
Mrs. N.J. Andreoss, trance speaker, Delton, Wis.
C. FANNIE ALLYN speaks in Lynn, Oct. 13, 20 and 27; in Springfield during November; in Lowell during December

MRS. M. A. ADAMS, trance speaker, Brattleboro, Vt. MRS. M. A. ADAMS, trance speaker, Brattleboro, Vt. MRS. EMMA HARDINGE-BRITTEN lectures in Manches ter, N. H., during October; in Brooklyn, N. Y., during November; in Boston, Dec. I and 8. Mrs. Britten cannot visit the West or South this season, or take more distant engage ments than Washington. A few Sabbaths of the winter months still free. Address care of Mr. Thomas Ranney, 251 Washington street, Boston, Mass. REV. J. O. BABRETT, Glenbenlah, Wis.

REV. JOHN B. BEACH, Bricksburg, N. J. MRS. SARAHA, BYRNES, Wollaston Heights, Mass., box 87. MRS. NELLIE J. T. BRIGHAM, Elm Grove, Colerain, Mass., MRS. NELLIE J. T. BRIGHAM, Elli Grove, Colerain, alassi, will lecture October, November and December, In Troy, N. Y.; January, April and May, Hartford, Ct.; February 2d, 9th and 23d, in Music Hall, Boston, Mass.; February 16th, in Portland, Me.; March, in Philadelphia, Pa.
MRS. A. P. BROWN, St. Johnsbury Centre, Vt.
REV. WILLIAM BRUNTON will speak in Albany, N. Y., during November and December. Permanent address, No. 5

oplar Place, Boston, Mass, MRS. ABBY N. BURNHAM, Inspirational speaker, No. 553 Main street, Charlestown, Mass. MRS. E. BURR, inspirational speaker, box 7, Southford, Ct DR. JAMES K. BAILEY, Chicago, Ill., care of Religio-Phi ADDIE L. BALLOU, inspirational speaker, Chicago, Ill. care R. P. Journal.
WILLIAM BRYAN, box 53, Camden P. O., Mich.

MRS. E. T. BOOTHE, Milford, N. H. MRS. PRISCILLA DOTY BRADBURY speaks in Bingham, Me., one-fourth of the time. Address, North Madison, Me. MRS. EMMA F. JAY BULLENE, 151 W. 12th st., New York ANNIE DENTON CRIDGE, Wellesley, Mass., care William WARREN CHASE, 614 North Fifth street, St. Louis, Mo.

REV. DR. BARNARD, Battle Creek. Mich.

ALBERT E. CARPENTER, care Banner of Light., Boston, Ms. DR. DEAN CLARK, Sheboygan Falls, Wis., care Dr. A. Clark. A. B. CHILD, West Fairlee, Vt. ANNIE LORD CHAMBERLAIN, 160 Warren ave., Chicago, Ill. JAMES M. CHOATE, inspirational, 5 Poplar place, Boston.

DR. J. H. CURRIER, 39 Wall street, Boston, Mass.

MRS. BELLE A. CHAMBERLAIN, Eureka, Cal.

MRS. J. F. Coles, trance speaker, 737 Broadway, New York GEORGE W. CARPENDER, clairvoyant and inspirational MRS. LUCIA H. COWLES, Clyde, O. A. E. DOTY will attend funerals in Herkimer County, N Y., and vicinity. Address, Illon, Herkimer Co., N. Y.
DR. J. R. Doty, Covington, La.; address during October,
Lancaster, Texas, care L. H. Baker.

Lancaster, Texas, care L. H. Haker.

WM. DENTON, Wellesley, Mass.

MISS LIZZIE DOTEN, Pavilion, 57 Tremont street, Boston.

DR. E. C. DUNN, Rockford, Ill.

MRS. AGNES M. DAVIS, Rock Bottom, Mass.

J. HAMLIN DEWEY, M. D., will answer calls for Sunday lectures on the scientific phases of Spiritualism and reform.

Address 200 Ellot street, Boston, Mass.

MISS NELLIE L. DAVIS will speak in Plymouth, Mass., Oct. 13; in Plympton Oct. 20; in East Abington Oct. 27; in Fall River during November. Address box 323, care A. P. Lake Lowell, Mass.

HENRY J. DURGIN, inspirational speaker, Cardington, O. MISS S. E. DICKSON, Inspirational, Vineland, N. J., box 291. MRS. L. E. DRAKE, normal speaker, Plainwell, Mich. MRS. L. E. DRAKE, normal speaker, Plainwell, Mich. MRS. E. DESMONDE, M. D., 509 8th avenue, New, York. MRS. M. A. ELLIS, Inspirational speaker, Indianapolis, Ind. REV. R. G. ECCLES, Kansas City, Mo. MRS. EMILY DRARBORN EWER, inspirational speaker, 769—Broadway, New York

Broadway, New York.

JOHN W. EVARTS, inspirational speaker, Centralia, III.

JAMES . ORAN, M. D., Hygean Home, Florence, N. Y.

ANDREW T. FOSS, Manchester, N. H.

J. O. Fish, Avon Springs, N. Y. TROMAS GALES FORSTER, 28 West 12th street, New York. MRS. CLARA A. FIELD, 111 Middlesex street, Lowell, Mass. CHARLES D. FARLIN, Inspirational, Decrifeld, Mich. MRS. M. LOUISE FRENCH, trance and inspirational speak-MARY L. FRENCH, Townsend Harbor, Mass. GRORGE A. FULLER, inspirational, Natick, Mass. MISS ALMEDIA B. FOWLER, inspirational, Sextonville,

Richland Co., Wis., care F. D. Fowler, DR. R. P. FELLOWS, Vineland, N. J. DR. H. P. FATRFIELD will speak in Salem, Mass., during October. Address, Ancora, N. J. J. WM. FLETCHER, Westford, Middlesex Co., Mass. REV. J. FRANCIS, Ogdensburg, N. Y.

MRS. M. H. FULLER, Elk River, Minn. BRYAN GRANT, No. 134 East 112th street, New York. KERSEY GRAVES, Richmond, Ind. IRS. M. L. S. GILHAMS, Inspirational, Brighton, Ind. N. S. GREENLEAF, Lowell, Mass. ISAAC P. GREENLEAF, 27 Millord street, Boston, Mass. MISS HELEN GROVER, inspirational speaker, Blooming-

IRS. LAURA DE FORCE GORDON, Washington, D. C. MR. J. G. GILES, Princeton, Mo. DR. GAMMAGE, lecturer, 134 S. 7th st., Williamsburg, N. Y. OR. L. P. GRIGGS, Inspirational, box 409, Fort Wayne, Ind. ARAH GRAVES, hispirational speaker, Berlin, Mich. MRS. HETTIE CLARK-HARDING, trance speaker, 24 Dover Mrs. A. HULL, trance and inspirational speaker, 1716 Park avenue, Philadelphia, Pa.

Slowe and one-half in Hyde Park, Vt., for one year, Address, MOSES HULL, 27 Milford Street, Boston, or Vineland, N. J. MRS. ELVIRA S. HULL, Vineland, N. J. D. W. HULL, inspirational and normal speaker, Hobart, Ind. LYMAN C. HOWE, Wankegan, Lake Co., 111 MRS, S. A. Holtron, East Saginaw, Mich., care K. Talbot MRS. M. S. TOWNSEND-HOADLEY WIll speak in Providence, R. L. during October; in Washington, D. C., during November (address care Dr. John Mayhew, box 607); in

DR. M. HENRY HOUGHTON WIll speak one-half the time in

Springfield, Mass, during January; in Lynn during February. ANNIE HINMAN, West Winsted, Conn. CHARLES HOLT, Warren, Warren Co., Pa. SIDNEY HOWE, Inspirational, 14 Chester Park, Boston, Ms. DR. E. B. HOLDEN, inspirational, North Clarendon, Vt. DR. J. N. HODGES, trance, 9 Heavy street, East Boston, Ms. MRS, A. L. HAGAR, Inspirational, Mount Clemens, Mich. MRS. L. HUTCHISON, Inspirational, Owensville, Cal: DR. P. T. JOHNSON, lecturer, Ypsilanti, Mich

MRS, F. O. HYZER, 433 East Baltimore St., Baltimore, Md. MISS SUSIE M. JOHNSON, 64 Grand Riverst., Detroit, Mich. WM. F. JAMIESON will speak in Detroit, Mich., during Ocober -- address, 110 Mianti avenue. W. Lindsky Jack, M. D., Beyerly, N. J. S. JONES, ESQ., Chicago, Ill. MARVEY A. JONES, Esq., can occasionally speak on Sun-itys for the friends in the yieldity of Sycamore, III., on the ritual Philosophy and reform movements of the day.

ABRAHAM JAMES, Pleasantville, Venango Co., Pa., box 34. DR. C. W. JACKSON, OSWEGO, Kendall Co., III. MRS. S. A. JESPER, lecturer, Bridgewater, Vt.

MRS. FRANCES KINGMAN, New London, Conn. O. P. KELLOGG, East Trumbull, Ashtabula Co., O. MRS, FRANK REID KNOWLES, Breedsville, Mich. MRS. DR. H. R. KNAGGS, box 201, Traverse City, Mich. JOHN R. KELSO, Springfield, Mo. J. W. KENYOX, Deansville, Dane Co., Wis,

JOSEPH B. LEWIS, Inspirational, Yellow Spring, O. during January; in Providence during February; in Manchester during April; in Plymonth during May; in Lynn during June: Permanent address, care Dr. B. H. Crandon,

MRS. F. A. LOGAN, Genesce, Wis. DR. GEORGE W. LUSK, lecturer, Eaton Rapids, Mich. IRS. ELIZA H. FULLER MCKINLEY, San Francisco, Cal.

F. H. MASON, inspirational speaker, No. Conway, N. H. MRS, A. E. Mossor will lecture in Albany, N. Y., thuring betober; in Philadelphia during November. Permanent ad-MRS. ANNA M. MIDDLEBROOK, box 778, Bridgeport, Conn. MRS. SARAH HELEN MATTHEWS, Springfield VI., care D.

FRANK MCALPINE, inspirational, Downglac, Mich. REV. A. K. MACSORLEY, San Francisco, Cal.

NASH, inspirational speaker, Deerfield, Mich.

J. M. Nonris, trance, Rock Island, Ill. YDIA ANN PEARSALL, Inspirational, Disco, Mich. A. A. POND, inspirational speaker, Rochester Depot, Ohio.

OR. L. A. PLUMB lectures upon "The New and True Idea God," at convenient distances. 110 Hanover st., Boston. WILLIAM C. PIKE, Boston, Mass.

MRS. E. N. PALMER, trance speaker, Big Flats, N. Y. MISS NETTIE M. PEASE, trance speaker, Chicago, III. MRS. J. PUPFER, trance speaker, South Hanover, Mass. DR. P. B. RANDOLPH. 89 Court street, Room 20, Boston, Ms. DR. H. REED, Chleopee, Mass. MRS. S. A. ROGERS, trance and inspirational, Cambridge. WM. ROSE, M. D., inspirational speaker, 340 West Jefferson

AUSTEN E. SIMMONS, Woodstock, Vt. ALBERT E. STANLEY, Lelester, Vt. DR. O. CLARK SPRAGUE, Rochester, N. Y. MRS. S. J. SWASEY, Inspirational speaker, Noank, Conn.

DR. J. D. SEELY will lecture on the Science of the Soul at any distance not over 100 miles from home. Address; corner Main and Eagle streets, Ituftalo, N. Y. MRS. H. M. SHAW, trance speaker, Jollet; Will Co., III. HENRY STRAUB, Downgiae, Mich. MRS, LAURA CUPPY SMITH lectures in Springfield, Masso during October; in Worcester during November and December; in Albany, N. Y., during January; in McLean, N. Y., during February; in Moravia, N. Y., hist two Sundays in March, and in that vicinity the remaining Sundays of March;

in Lynn, Mass., during April. Permanent address, 179 Temple street, New Haven, Conn. JOHN BROWN SMITH, 812 North Tenth street, Philadelphia, Pa. JAMES SHOLL, inspirational speaker, 241 North 11th street,

JAMES SHOLL, Inspirational speaker, 241 North 11th street, Philadelphia, Pa.

O. L. SUTLIFF, Ravenna, Portage Co., O. M. L. SHERMAN, trance speaker, Adrian, Mich.

MRS. C. A. SHERWIN, Townsend Center, Mass. MRS. ADDIE M. STEVENS, Inspirational, Claremont, N. H. MRS. CARRIE A. SCOTT, inspirational speaker, 10 Chapman street, Boston, Mass.

MRS. L. A. F. SWAIN, inspirational, Union Lakes, Minn. SELAH VAN SICKLE, Greenbush, Mich. MRS. J. H. STILLMAN SEVERANCE, M. D., Milwaukee, Wis. MRS. J. H. STILLMAN SEVERANCE, M. D., Milwaukee, Wis. MRS. NELLIE SMITH, impressional speaker, Sturgls, Mich. J. W. SEAVER, Inspirational speaker, Byron, N. Y. MRS. M. E. B. SAWYER, Manchester, N. H. ARRAM SMITH, ESQ., inspirational speaker, Sturgls, Mich.

ABRAM SMITH, Esq., inspirational speaker, Sturgls, Mich. MRS, MARY LANSTON STRONG, 70 Jefferson st., Dayton, O. MRS. ALMIRA W. SMITH, 55 Cumberland st., Portland, Me. DR. H. B. STORER, 137 Harrison avenue, Boston, Mass, MRS. CORA L. V. TAPPAN, care Messrs. Redpath & Fall, No. 36 Bromfield st., Boston, Mass. J. H. W. TOOHEY, Providence, R. I. HUDSON TUTTLE, Berlin Heights, O.

MRS. E. R. T. TREGO will speak in South Stockton and Benus Point, Pa., during October, Address St. Charville, N.Y. F. L. H. WILLIS, M. D., Willimantic, Conn., box 362. N. FRANK WHITE can be addressed during October, Washington, D. C.; will speak in Port Huron, Mich., during November and December. JAMES WHEELER, Litchfield, N. Y.

V. Wilson, Lombard, Ill. E. S. WHEELER, care Banner of Light, Boston, Mass. J. G. WHITNEY, inspirational, Rock Grove City, Iowa.

MISS R. AUGUSTA WHITING, Inspirational, Albion, Mich.
MISS R. A. WILLIAMS, Oriskany Falls, N. Y.
S. H. WORTMAN, Buffalo, N. Y., box 1454.
MIS. S. E. WARNER, Appleton, Wis., box 11.
LOIS WAISBROOKER, box 945, Battle Creek, Mich.
Prograf Witting R. Chelo O. PROF. E. WHIPPLE, Clyde, O. E. WHEELER, semi-trance and inspirational, Utica, N. Y.

DR. E/B. WHEELOCK, Pleasanton, Kan. WILLIAM H. WILLAHAN, Albion, Orleans Co., N. Y. ELIJAH WOODWORTH, inspirational, Leslie, Mich. A. C. and MRS, ELIZA C. WOODRUFF, Eagle Harbor, N. Y. WARREN WOOLSON, trance speaker, Hastings, N. Y. MRS, MARY J. WILCOXSON, Chicago, Ill., care of Religio-

Philosophical Journal.
M188 Susie A. Willis, 249 Broadway, Lawrence, Mass. MARY J. WENTWORTH, Newport, Me., box 40. WARREN WIGHT, Inspirational speaker, Waterloo, N. Y. N. M. WRIGHT, inspirational speaker, will answer calls to ecture in the New England States. Address, Boston, Mass., care Banner of Light. MRS. VICTORIA C. WOODHULL, 44 Broad street, New York. DANIEL WHITE, M. D., Carlinville, Ill. MRS. MARY E. WITHEE, Marlboro', Mass., P. O. box 532.

MRS. SOPHIA WOODS, trance speaker, Burlington, Vt., care MRS. N. J. WILLIS, 94 Windsor street, Cambridgeport, Ms. A. A. WHEELOCK, New York City.
GEORGE C., WAITE, trance and inspirational, Leeds, Me. MRS. JULIETTE YEAW will speak in North Schuate, Oct. 22. Address, Northboro', Mass. MRS. FANNIE T. YOUNG, Centre Strafford, N. H., care Dr. MR. and MRS. WM. J. YOUNG, Bolse City, Idaho Territory.

REV. JOHN S. ZELLER, Burlington, N. J.

Contents of this Number of the Banner. First Prop., Poems "An Open Vision," by John Wethand "Sees Est Vales," by John G. Saxe; " National A poller Conference of Progressive Spiritualists at Darling ton Log. (? "Recreation." S cond "The Harmonial Cyclo-pe ha." by Andrew Jackson Davis, "La Pucelle; "Troy, A. -Commendatory Resolutions:" "Reckoning with mi Bislewers," to S. B. Bilitan, Third: Blographical-" Hudson Tuttle," b. Mrs. H. F. M. Brown; Banner Corresponds cace; "Spirit Manifestations at Morayla," by Emma L. Gates; California Progr Ss of Spiritualism," by Annie Deuton Todge: Lot of Spiritualist Lecturers. Fourth and Fifth: Usual editerral department, etc., etc., Serik: Spirit Messages Sew York and Breoklyn Lyceum, Grand Union Picule; Obstavles, Prospectus, Seenth: Bushiess automicements Miss. "El ional Correspondence," by Warren Chase thing as I See Them," by Lols Walsbrooker; "God in the Constitute 6. a Priestly Scheme," by W. Foster, Jr.; " Maine-Megnorial Scivices by the Children's Lyceum."

Vanner of Light.

BOSTON, SATURDAY, OCTOBER 19, 1872.

Office in the "Parker Building," No. 15 WASHINGTON STREET, ROOM NO. 3, UP STAIRS.

AGUNCY IN NEW YORK,
THE AMERICAN NEWS COMPANY, 119 NASSAU ST WILLIAM WHITE & CO. EDITORS AND PROPRIETORS.

WILLIAM WHITE, LUTHER COLDY, ISAAC B. RICH. Fig. All letters and communications appertaining to the Editorial Department of Bis Edifor must in order to receive prompt attention by addressed to LUTHER POLITY. All BUSINESS LETTERS should be addressed, "HANNER OF LIGHT, BOSTON, MASS."

In quoring from the BANNER OF LIGHT, care should be taken to distinguish between editorial articles and the communications condensed or otherwise of correspondents that columns are open for the expression of free thought when not too personal; but of course we cannot undertake to endorse the varied shades of opinion to which our correspondents give afterance.

The "Conditions" of Communion.

So-called scientific men are in the easy habit of succeing at the imposition of certain strict conditions on which alone the invisible intelligences are willing to communicate. They profess to think that, if spirit communion is a possibility, i should therefore be such at all times and under all circumstances. If you were to apply the same rule to their own scientific operations, by which undentable results are accomplished, they would scorn you for your obvious ignorance. "No know that there are fixed large for these things? would be their sharp exclamation. They would will you that you had not yet learned the alphabet. If this be true for the ordinary pursuits of science, where the laws and principles are sub stantially matter of demonstration, it ought to be infinitely more so in respect to the processes of thought and, sympathy, and their communication with mortals. But the conceiled scientists shut their eyes whereit comes to this limit, and refus to believe a step beyond what they can make good by experiment. Now nothing could well be more unre isonable; and if unreasonable, then unscientific. We all know that, in our experiments in any department of human knowledge whatever, the first thing requisite for us is to discover the seeret pathway, the clue, the condition. Having found that, the rest is comparatively easy and certain.

The very object and meaning of science is to collect a mass of ascertained facts, or truths, into a body or system, and impart an intelligent meaning to them by revealing the secret laws which run through and under them. We then un derstand that when we witness certain phenome na. We are witnessing the regular operation of cerain laws. The discovery becomes but the expres-sion of the mode in which Nature works in he different departments. Every field of research is beset with its own peculiar conditions, and it is or should be the object of the investigator to find out what those conditions are; not to sneer at them for having an existence, and certainly not to label as bliots those who persist in their efforts to learn what there is to be learned. We may safely assert, in respect to these dogmatists, that when they refuse to give hospitality to any and all pheiomena, facts, laws and suggestions, but peremp forily rule them out as of no value and deserving of no consideration, without giving them any sort of attention, that they cease to be loyal to selence, but have presumptuously set up a little petty system of their own. They have lighted each their farthing candle, and-begun to call on the world to recognize their light as the sun. Science should emanelpate the human mind from the thralldom of all such littleness; and it invariably does when pursued with a mind ever open and re ceptive to the endless influx of truth.

It is not yet claimed for Spiritualism that all its facts and phenomena have been so thoroughly collected, classified, sifted and digested that they make a body perfected according to the conceptions of the devotees of science; but they are themselves very largely in fault for this, in conse quence of refusing to do what the case demands of them equally with the rest of us. And they must also understand that it is out of the question to approach the solution of a mental problem in the same spirit with which they address their attention to a chemical test or a physical discovery The laws in each case are to be accepted as occu liar to that case. What the world most yearns for is a better disclosure of the laws that govern the relationship of the seen and unseen worlds. It is not possible to find them out by first allowing so much time for the work, and then denying their existence because they have not been fully dis covered within that time. Patience, and a prayorful patience, is requisite in this work. It is not we who make or operate these laws, and therefore we have nothing more to do with them than to watch their manifestation. As fast as the phenomena present themselves they are to be faithfully reported, with all the accompanying circumstances. This is the Baconian system, and only in this way is Spiritualism: to be found out in the whole depth of its mystery. This is the true way to bring it to light, and to make the light illumine the world.

Meetings in Charlestoyn.

It gives us pleasure to announce that Mr. Mose A. Dow, the proprietor of the Waverley House has fitted up a hall, which will seat eight hundred persons, in that building, for the express purpose of holding Sunday evening-lectures on Spiritual isin. Speakers of note will be engaged. Mr. D. takes all the pocuniary liabilities incident to thes contemplated public meetings upon himself, and will only charge ten cents admission in aid of de fraying the expenses. The place of meeting is fine, and it is to be hoped that good audiences will from week to week assemble there, giving an outward sign of the known inward activity of the cause in our sister city.

Newspaporial.

Mrs. Lois Walsbrooker has issued a prospectus announcing a new spiritual paper in the West. The more the merrier. Go ahead, noble workers. Hope Spiritualists will support the new "Age." Mrs. W. is a terse writer, and no doubt will make an acceptable sheet. The press is a mighty lever of reform, and should be fully sustained.

" Go Thou and Do Likewise,"

We are in receipt of a small card, of a pale blue tint, whereon we find the statement of the action of the Congregational Church at Enfield, on the may be received by its officers-in-collections, etc., ing rendition of the musical selections. during the year. On the reverse side appears this

cerely believes in the verity of the church system: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him. Each man, woman and child is requested to give something.

We mention this fact that our liberal-thinking readers may once more come face to face with a recognition of the immense and varied labor which is being put forth by all the churches to sustain what we hold to be a fading shape of the past out of which the soul long ago fled; and with a hope that those Spiritualists who have given but little thought on the subject—who, stretched at ease, now that for them the great question of human destiny is settled, are apt to lose sight of the thousands who are yet buffeting the flood to gain the shore where they supinely rest-may be awakened to a comprehension of the demands which the cause of Spiritualism rightfully makes upon them for pecureach and irradiate the darkened souls of the earth, alphabet—the first four letters of which were given and be led to an imitation of the activity exhibited | in the progress of the discourse. The speaker beby the disciples of creed.

There are indeed many minds in the Spiritualist ranks who seem to consider all attempts at organization for work in the promulgation of our philosophy as abortive. Such are ready to ery at each failure alike on the part of the sincere and practical, or the reckless and visionary: "I told you so; Spiritualism can never be organized into a sect." But such is not, in the main, the desire or drift of such movements. Have no fears, good brothers and sisters, who hold this view. There is no such danger, as long as the tongue of angel direction is aflowed to make known to attentive listeners the behests of the spirit-world, under whose auspices our Philosophy was inaugurated among men, and through whose effortsunseen while making, but clearly traceable in after effects—the cause has been chiefly advanced to a strong footing in the estimation of millions all over the inhabitable globe. There is no fear that the deadly blossom of sectarianism will burst into flower among the leaves of the beautiful Trees of "Knowledge" and "Life," which rise beside the clear waters of the Euphrates of inspiration as it rolls through this new "Garden of Eden" planted by the skies, unless the old-time serpent of mortal ambition and the lust of nower creeps within its borders, and by cunning sophistry closes the ears and eyes of those who have accepted the facts and phenomena of spirit returns to the claims of the very basic principles of their belief. As long as spirit manifestations of physieal and mental types continue to-be cherished among Spiritualists, the life and power of the system will be retained; if, in a mistaken desire for "respectability," its followers endeavor to shut them out, then, like ancient Christianity, from which the essence was forced when churchmen began to wear the Bishop's mitre, Spiritualism will "settle" in opaque rigidity, devoid of all use to man, and, like its prototype, crumble into the dust that covers the plain of human forgetful-

If, on the contrary, obedient to the call of the spirit-world, carnest labor is put forth to render the best conditions—financial as well as mentalfor its practical working among the masses, the friends making it will be astonished at the great results which will follow comparatively small causes. Let us renewedly resolve to guard the phenomena against the attacks of those, whether within or without the citadel of our hope, who would throw discredit upon them. Such a course does not call upon us, however, to abandon the use of reason, or to endorse fraud whenever discovered. Our duty is owed to truth, wherever found, and in its service there is no discharge. Let the friends of free thought rally in primary and local meetings with a thousandth part of the vigor exhibited by the churches, and grasp brotherly hands in pecuniary as well as social, col- or the rhombold. Advancing still further, from lective as well as individual efforts for the advancement of the great cause we all espouse, and the reward is sure. "Blessed is that servant curved lines, spirals, ares, ellipses and circles; whom his lord [the Spirit of Truth] at his coming shall find so doing."

Over a Monument.

The people have been having a lively time of it in Stockbridge, Mass., for several months past, in view of a design entertained by the numerous descendants of the once famous Jonathan Edwards to erect a monument to his memory in that place. There was a deal of trouble over the sturdy Orthodox preacher while he was in the flesh, and now that he has been so many years in the spirit former malignity. Considering how great a preachthese fends was, it is more than singular that the perpetuated so much longer than the influence of his writings. If he was famous for his," Will," it seems that the people of Stockbridge are determined to be equally famous for their wont.

The opposition was directed against the erection of the Edwards monument on the "town Square," and a vote of the town actually forbade its location on that spot. Yet the monument committee, headed by Rev. Mr. Hooker and Hon. J. Z. Goodrich, persisted in their purpose, and succeeded in setting it upon the Square, knowing pretty well that they could command influence enough to make the matter go off at the beginning, however it might finally end. As a reply to the monument itself and the eulogistic character of its inscriptions, some zealous opponent of Edwardsism has been at the trouble to have printed seasonable extracts from Edwards's "fire and brimstone," "helf and fury," "infant damnation" sermons, and he old church members are greatly scandaland by this timely revival of the good old doctrines for which he is now remembered.

Married:

In Boston, Mass., at the South Congregational Church, Union Park street, on Tuesday evening, Oct. 8th, 1872, Martin V. Lincoln, a prominent Spiritualist, and publisher of the "True Flag," of the existence of the principals to this union be as pleasant to their mental and spiritual natures as was the generous supply of cake to the physical of those who in this paragraph acknowledge its

Dr. R. P. Fellows, of Vineland, N. J., says in the course of a private letter: "The book entitled FLASHES OF LIGHT,' given through the mediumship of Mrs. J. H. Conant, is one of the finest spiritual productions on record, and should be read by everybody."

Re-opening of the Music Hall Spiritualist Free Meetings in Boston

Last Sunday afternoon, Oct. 6th, the Spiritualist Free Meetings were resumed in the above subject of Contributions for 1872, in which five fa- named hall under most favorable auspices. An vorite Missions and Societies are specified by vote | audience of over two thousand was in attendance. as to become the recipients of such charities as The excellent choir on the occasion gave a charm-

The lecture by Miss Lizzie Doten was marked call-binding to the person bearing it who sin- for originality of thought and clearness of expression, and the audience gave evidence of satisfaction for the instruction received. The lecturer began by reading a poem by Saxe Holme, entitled" Draxy's Hymn," and probably familiar to many of the audience, commencing:

"It cannot be but God must know. About the thing I long for so."

Its describes the agonized longing and reaching out of the soul for light and strength and love from the great fountain of knowledge; and for pathetic rendering and intensity of expression, it is rarely the good fortune of Spiritualists to listen to so beautiful a reading.

The lecture itself was entitled the "Celestial or Spiritual Alphabet," or, more properly, a new scientific spiritual departure, wherein it was indicated by the speaker that the world, being now ripe for it, was to have a new revelation in science, nfary as well as social countenance in its efforts to and as in all systems of education was to learn its gan by giving her recent experience, saying that during a visit to the Catskill Mountains this summer, after a most disturbed and sleepless night wherein her soul, taking the language of the liymn called with all its force upon God, Spirit or Lawwhatever it might be that held the fountains of wisdom in its grasp-to enlighten her mind and give her knowledge; that the next day she wandered out on the mountain alone, and, sitting at the foot of a great pine tree overlooking the valley, she received the assurance of her guiding spirits that she should be led in the way of her earnest desire, and should drink of the fountain

of wisdom and truth. Later, at home, she had at night been taken by these same guides to a place in the spirit-world where the wiser and higher intelligences meet for giving and receiving knowledge, which, for the sake of a name, she termed the "Hall of Mysteries," and there received an initiation into the form of wisdom which should be the basis of the

new scientific philosophy. The first lesson which was taught her was the 'celestial or spiritual alphabet." This, she was informed, was embraced in the elementary principles of creation, and is the true foundation of all scientific knowledge. Instead of letters which represent vocal sounds, and a language which only erves to cover and mystify ideas instead of cluck lating them; every letter in this alphabet contains an-idea in itself, with an ever-increasing area. The first letter is a point, which is the centre of every circle, the beginning of every line, the incipient condition of all things. It possesses the powers of attraction and repulsion, of radiation and extension. It is vital, full of life and magnetic force. Whence that life proceeds, or what is its source, the highest and most advanced spirit cannot tell. This letter can be traced throughout creation, from the infinitesimal atom as presented in the theory of Faraday, to the sun, the great centre of our solar system, which, to the Infinite, s but a shining atom in space. The point is, of necessity, the initial letter, as a line cannot be drawn without beginning at and with the point. The second-letter is a straight line, or a continuous series of points, the relationship of which establishes the great law of polarity. This letter, the

erious forces. The third letter, following the forms of crysallization in the minéral world, is a triangle, composed of points and straight lines. This letter is of great significance, both in the history of natuhe revelations of science in the present day. The fourth letter is formed by the union of two friangles, and may be represented either by the square the mineral into the organic world, the letters in this great Book of Life begin to take the form of and finally the alphabet is completed by the perfeet sphere, sending out its radiations in all direc-This, with the first letter, represents the Infinite Mind -" the Alpha and Omega, the beginning and the end, the first and the last."

straight line, is represented by the bar magnet,

with its positive and negative poles, manifesting

in itself one of Nature's greatest and most mys-

In the use of her letters, Nature never makes a mistake. Out of the gaseous chaos came crystallization, when Nature in crystal angles wrote her alphabet, which every inquiring soul may read. Every crystal has its specific angles. Taking up a piece of Iceland spar, the speaker called attention to the rhomboidal form-the fourth letter; break it up, and every piece represents a rhombold; divide it the old troubles break out again with all their into atoms by its lines of cleavage, and examine each atom under the microscope, and each atom er and how famous a "divine" the subject of is a rhomboid; put it into solution-mix it with whatever material you please, and when it crysevil influence of his life and character should be tallizes out again, it is the inevitable rhombold. The speaker then drew attention to the cubical form of a crystal of iron sulphuret, and showed that, under all legitimate conditions, it was alwnys a cube.

Why it is that Nature never makes a mistake, never alters the specific angles of a crystal-out of her enormous heterogeniety, no crystal ever forgets its own form, never mistakes its own letterwe cannot tell; we only know that the law of life, the supernal wisdom, evidenced in the monad as an atom, in the world, or the human being-most complex of Nature's works-is the instinct of the crystal, and causes it to assume its form and know its own through all the varieties of the universe.

The speaker closed her discourse with an Allegory, representing one-sided, prejudiced beliefs, coming up to the Hall of the Higher Teachers and demanding more light, according to or in the direction of their own particular dogma-the Brahmin with his Vedas, the Persian with his Zend-Avesta, the Mahoinetan with his Koran, the Jew with his Talmud, the Christian with his Bible, the Materialist with his books of science, all demanding the truth as told in the volumes of their life's study-and, finally, a child, who only asked for some one to love her and teach her what was right. The teacher pointed to a rosebud, close bound in its green calyx, on which a beam of sunlight had and Elizabeth 'A. Severance, a well-known and just rested—the calyx unloosed, the petals unfoldhighly successful medium and estimable lady. A ed, and the open rose, in its perfect beauty, filled large company of friends lent their good wishes the air with perfume. "Thus," said the teacher, and smiles to the occasion. May the future path "with the light, which is wisdom, and the warmth, which is love, shall the fountains of knowledge be unfolded to all, who, laying aside dogma and creed, shall begin with the true Alphabet of Science, and receive the kingdom of heaven as a little child."

It is quite impossible, in the restrictions of n brief abstract, to do anything like justice to this lecture, which held the audience with almost breathless interest from first to last. We are pleased to be able to say that the subject will be carried forward later in the season on the same platform; and we only echo the general feeling

when we say we trust we may have the satisfaction of hearing the gifted speaker many times during the coming winter.

The exercises closed with a poem given under progressed rapidly in the wisdom of the "Kingdom of Ideas." The poem was entitled:

THE CALL OF THE ANGELS.

Far up the crystal heights of Life, Where lines of living beauty fall, The white-robed messengers of Peace, To pilgrims in the valley call-Come, children of the Spirit, come, The souls you love and trust, will show A way of peace unknown before, To all ' the things you long for so.'

Soft hands to wipe the mourner's tears-Palms for the souls that seek to rise-Love for the fainting, famished heart-And Heaven's own light for longing eyes. Come, children of the Spirit, come;

The fiving souls who passed before, Have left the golden 'gates ajar,' And light streams through forevermore

No sin can blight, nor death destroy, The living soul's immortal part; Nor chance, nor change, the links divide. Which bind it to the Central Heart. Come, children of the Spirit, come, And learn the Truth which makes you

Through Life and Death, through Chance and Fate, Work out your glorious destiny.

The Hand that never wrought in vain. Hath traced His alphabet of Love In wondrous forms of life below. In stars and flaming suns above. Come, children of the Spirit, come, From false and faithless records turn

And Life's immortal Science learn. The firmament is set with stars-The countless homes of countless souls-But one great law of Life and Love The boundless universe controls.

Come, read the Everlasting Name,

Come, children of the Spirit, come, Life's deepest depths repeat the call; Press onward to the Source of Light, And seek the Central Soul of All."

Next Sunday Afternoon Mr. William Denton will speak on one of his fa vorite themes. "The Revelations of Geology regarding Man," and continue the same subject the succeeding Sunday afternoon.

The Fire in the Escurial, and Brief

History of the Edifice. Though the late fire in the Escurial, twenty-four miles from Madrid, Spain, was subdued before its ravages were complete and the entire series of structures destroyed, yet it is certain that two of the towers and a portion of the roof have been the cost of this ill-starred visitation. Three hundred and seventy-five thousand dollars of our money will repair the entire damages. The world will rejoice to learn that the great bulk of the rare treasures so long consigned to the keeping of this strange edifice has been saved intact. The royal in every mind aware of the interesting associations connected with that stately and venerable Built by the austere and bigoted monarch steak Club, was indeed the real martyr. But, dewhat discordant objects of the edifice, he suc- run through diseased human organisms. ceeded in producing a structure which, though not meriting its Castilian panegyric of the eighth wonder of the world, was singularly appropriate to the character and purposes of its founder. Indeed, its vast and sombre magnificence aptly typified the gloomy pride of the monarch who governed the world from its throne.

The foundation of the Escurial was commenced on St. Lawrence's day, April 23d, 1563. Its site among the mountains of the Guadarrama, about twenty-four miles northwest of Madrid, harmoscenery, as well as with the stern character of the political and religious despotism which it comthe edifice to the Spanish architect, Juan Bautista de Toledo-who designed it-was a frequent visitor to the scene of his labors, and took as deep an interest in the building as in the affairs of government. It was his desire that the materials of the structure should, as far as possible, be collected from his own dominions, and his wishes were largely gratified, both in respect to its external and internal construction. A neighboring quarry furnished the gray stone of its walls. The jaspar, porphyry and delicate marbles of the interior, came from various parts of the peninsula, and the proficiency of native art was shown in its costly and elegant fabrics, the damasks and velvets of Granada, and the curious metallic ornaments of Madrid, Toledo and Saragossa. The foreign possessions of Philip also largely contributed to the internal decoration of the edifice, and the wilds of American forests furnished to their Spanish ruler their variety of richly colored woods for embellishing a structure which was adorned with the exquisite workmanship of Italy and Flanders.

It took twenty-one years to complete the Escurial, which, with its twelve thousand doors and windows, its forty chapels with their altars, its magnificent mausoleum, where all the sovereigns of Spain since Charles V. are buried, its galleries of works of art and its splendid library, has long been regarded as one of the most interesting memorials of the vanished glory of the land of Ferdinand and Isabella. There is a singular fatality in the destruction which at various times has threatened this historic structure. While it was so far advanced toward completion that Philin and his courtiers were enabled to use it as a summer residence, a bolt of lightning, such as has just been the means of again setting the Escurial in flames, struck one of the great towers, and in a was in a blaze. The monarch, who was then re- soul.

siding in the palace, was a witness of the destruetion caused by the fire, and saw the fall of the upper portion of one of the towers. He was particularly saddened by the loss of some inestimable the inspiration of Anna Cora Wilson, of whom it relies, but the historian tells us that his sorrow was said, that since leaving the earth-life she had was mitigated when he learned that a bit of the true cross and the right arm of St. Lawrence, the martyred patron of the Escurial, were rescued from the flames. The fire lasted from eleven in the evening till six in the morning, but, owing to the solidity of the structure and the efforts used to suppress it, comparatively little damage was done.

When the French invaded the peninsula, in the early part of this century, they ravaged the monastery and destroyed many of its valuable decorations, in revenge for the defeat of their arms. which the Escurial was designed to commemorate. In 1837 the apprehension of similar violence from the Carlists, caused the removal to Madrid of its most valuable paintings. For years afterwards, the gloomy yet stately pile, deserted by the living, was tenanted only by the dead. In their dreamless sleep the monarchs of the royal line of Castile reck little of the ravages which the flames have made in their last resting-place. The blackened walls of the Escurlal teach the same lesson of the instability of worldly greatness and national prosperity that are not based on justice and right, which has long been enforced by the spectacle of misgovernment in Spain.

Small Pox Again.

The city authorities have issued an order dividng the municipality into twelve sanitary districts. to each of which is duly assigned one or more 'regular" physicians, who are directed and paid to go around to every family resident in the same and administer the horribly impure rite of "vaecination." The matter is no wise commended to the popular sense by the assurance so emphatically made, that the vaccine virus will in all cases be as pure as it is possible to procure. It will of course be as impure as it is possible to imagine. When is this dreadful deceit to be terminated? What saviour of the human race will make it his special mission to explode it forever? Who can tell of the diseases that have been imported into the human system, corrupting blood that was never taint_ ed before, and entailing disease and misery to a late posterity? The whole theory of vaccination is based on the Allopathic falsehood, a stupendous one in its way-which is this: that one allment must be excited or introduced in order to countervail another. The regular physicians have never studied the source and pathology of small pox itself as a distinct disease, nor indeed do they know enough of its laws to comprehend the proper method of treating it; all they have to say about it is, that if you allow them to introduce a worse disease into your system, it will negative the dreadful power of this. In order to drive out one devil, they let in seven more, each as bad as the one displaced. The spirit-world revolts at the practices of our physicians in this respect, and counsels entirely different treatment. We have met with the following suggestions

relative to the management of small pox, which may be of special interest at the present time. According to one writer, it is ascertained that, inasmuch as the presence of light is known to produce a certain chemical action on the health, the sensibility of the skin is much increased in those parts of the body which are always exposed to it. library was more or less injured, but the countless. In the case of small pox, it has been actually astreasures of art are safe. That this magnificent certained that the severity of the skin disease is structure of the Spanish monarch, which was visibly augmented if the patient be not confined in erected by Philip II. for the combined purposes of a dark room. A paper recently published on this a monastery, a palace and a tomb, has, with all subject, by Dr. Waters, asserts that if the room of its treasures of art and taste, been ravaged, if not the patient be so darkened that not a ray of light destroyed, by fire, must awaken emotions of regret | can enter it, the effect is to arrest the disease at the papular, or vesicular stage; it never becomes purulent; and the skin between the vesicles is never inflamed or swollen; the liquor sanguinis is not in fulfillment of a vow made at the time of the changed into ous; nearly all the pain and itching are great battle of St. Quentin, that, if victorious, he labsent, and the offensive odor is greatly diminwould erect the most magnificent monastery in ished if not entirely removed. The medicines adthe world, it was designed also as a mausoleum ministered are also aided in their effect, as the abral combinations throughout all the past, and in for his parents and their royal descendants, a pal-sence of light increases the excretory powers of ace for himself, and a religious house to commem- the skin. A remedy coming from California, wi orate his devotion to the faith. Indeed, this last the authority of Paris, is as follows: Sulphate of object, as Prescott tells us, was the predominant | zinc, one grain; foxglove, (digatalis,) one grain; idea in his mind. Dedicated to St. Lawrence, the half a teaspoonful of sugar; mix with two tablemartyr, on whose day the victory was gained, the spoonfuls of water. When thoroughly mixed, add Escurial perpetuated in its form the shape of the four ounces of water. Take one spoonful every gridiron on which he was broiled; which has led hour. The disease will disappear in twelve hours. a critical foreigner to say that the architect, forced | Smaller doses for a child, according to age. This to lower his genius to a plan worthy of the Beef- recipe is vouched for by a correspondent of the Stockton Herald, who says it is as unfailing as spite the difficulties imposed upon the artist, not fate. At all events, there are other ways than to merely by the form, but by the varied and some- poison a person with cow pox, which has had its

The Little Bouquet.

We learn from the Religio-Philosophical Journal, that the above entitled work will be a monthly magazine, (usual magazine size, thirty-two pages of reading matter) with an illuminated cover of uncommon beauty. The whole work will be richly embellished with illustrative cuts, and replete with well written articles based upon the philosophy of life, and spiritual-facts adapted to the tastes, capacity, mental and moral culture of the nized with the severe grandeur of the surrounding children and youth of the present age, both in and out of the sphere of Progressive Lyceums. This rare work, first of its kind ever brought before the memorated. Philip, who entrusted the erecting of public, will be put before the Spiritualists of the

world at its actual cost-\$1.50 a year. The proprietor of the Religio-Philosophical Publishing House is impelled to look to other means for sustaining his House than profits from this work. The object is to place the magazine in the hands of the children of all Spiritualists at least, in a form so attractive as to banish the prejudice that so generally prevails among the youth against the truth of spirit-communion. The wellknown ability of the proprietor of this house to execute whatever his angelic friends impose upon him, is a guarantee that The Little Bouquet will be a permanent institution of the country and a credit to Spiritualism. A general invitation is given to friends of the enterprise everywhere to not only write for its columns, but to secure subscribers for the work. Mr. Jones assures us that the work is a fixed fact, and he earnestly appeals to the friends of the cause to forward their subscriptions to The Little Bouquet, 150 Fourth avenue, Chicago.

"The Mastereon."

This work on Mind and Metaphysical Phenomena-from the press of S. S. Jones & Co., Religio-Philosophical Publishing House, Chicago, Ill.-by Marcenus R. K. Wright, author of "Life and Moral Axioms of Confucius," etc., etc., is received, and for sale at our counter. The subjects treated by it afford a wide field for thought to those interested in the investigation of the abstruse principles which underlie the basic points of our phidosophy, and the book should have a large circu-

Any one can drift; but it takes principle, earnestness of purpose, to combat the evils of this

Nature has in her vast storehouse ample means short time the whole upper part of the building to gratify the laudable desires of every human

New Publications.

DR. DOLLINGER'S FABLES RESPECTING THE Popes in the Middle Ages. Translated by Alfred Plummer. Together with Dr. Dollinger's Essay on "The Prophetic Spirit and the Prophecies of the Christian Era." Translated for the American Edition with an Introduction and Notes by Henry B. Smith, D. D., Professor in Union Theological Seminary, New York. Dodd & Mead, publishers. For sale in Boston by A. F. Graves. This is the comprehensive title of a series of essays by the famous Dr. Dollinger, excommunicated of late, by the Pope, and a strenuous defender and advocate of Old Catholicism; essays which, like Max Muller's "chips," were thrown off flying during the pursuit of his more serious studies into the History of the Papacy. We need not here amplify on the merited fame of the learned and venerable author of these essays in Europe. His Discourse on assuming the Rectorship for the second time of the University of Munich, his Letter in reply to the sentence of excommunication by the Archbishop of Munich, and his "Declarations" on the subject of Infallibility, which he pronounces the most menacing evil to all civil government and institutions, will give him a ready introduction into all circles where free-thinking on historic-religious questions finds willing readers. Dr. Dollinger is almost up to the Protestant standard, and has got so far already as to be an earnest eulogist of Luther and his influence on the German people. All of these present writings pertain to the current religious myths of the Middle Ages, which were closely associated with progress of the Papacy as a power. In his appended essay, which is at once exhaustive and popular, on the Prophetic Soirit and the Prophecies of the Christian Era, Dr. Dollinger records many speculations as well as historical facts which will closely engage the attention of Spiritualists. A discussion of Prophecy, in respect to its history and genius, from such a man as the author, is something richly worth the reading. This "Nestor of the German Catholic Theology," as he is styled, could not but open to every attentive mind a new realm of knowledge from his untiring and trained research into an era of which. religiously, little enough is known at the present day. Spiritualists will find all along through these pages most unexpected suggestions relative to those very matters which are uppermost in their thoughts, and in respect to the associated history of which they can none of them be too well in-

THE LITTLE SANCTUARY, and Other Meditations, by Alexander Raleigh, D. D. New York: Dodd & Mead, publishers. For sale in Boston by C. F. Graves. These are all pleasing, though never profound, meditations, of the mildly Orthodox, or "Evangelical" stamp, from one whose soul seems attuned to healthy religious influences; written with a smoothly running pen; inculcating the indwelling of the Christian temper in the human heart; and generally preaching views of life calculated to make men better, more contented, and more happy. The noticeable negative merit of this handsome volume is, that it is not theological, but practical and personal.

in my Business Life. By Edward Garrett, author of "Occupations of a Retired Life." New York: Dodd & Mead, Publishers, For sale in Boston by A. F. Graves. Like the preceding, this is an English book, published by arrangement in this country. It contains a brief series of sketches of an old man's actual experience in life, under the following titles: 'A Well without Wator; Wheat and Tares; The Wisdom of Fools; The Gain of Loss; A Sin of Omission; A Good Situation; An Israelite Indeed; and The Crackling of Thorns. These are accompanied with twelve striking illustrations. There is a good moral taught in every one of these familiar experionces, which is presented in an attractive style and the most amiable of tempers. The writer indulges sufficiently in pure sentiment, but that may be a matter of personal temperament. His reflections are sound and sweet; he seeks to induce to be some excellent materials in the character of men to make a profitable use of their time and opportunities; while in reference to man's common duties he lays down none but practical and thoroughly sensible suggestions. The book will be plunder a market-woman's basket. Why don't need by a large class to whom such apposite redailed in the enaracter of these people which is embittered by the curse of slavery, carried on by "protected English subjects." These Africans, even in war, will not be some excellent materials in the enaracter of these people which is embittered by the curse of slavery, carried on by "protected English subjects." These Africans, even in war, will not be some excellent materials in the enaracter of these people which is embittered by the curse of slavery, carried on by "protected English subjects." These Africans, even in war, will not be some excellent materials in the enaracter of these people which is embittered by the curse of slavery, carried on by "protected English subjects." These Africans, even in war, will not be some excellent materials in the enaracter of these people which is embittered by the curse of slavery, carried on by "protected English subjects." These Africans, even in war, will not be some excellent materials in the enaracter of these people which is embittered by the curse of slavery, carried on by "protected English subjects." These Africans, even in war, will not be some excellent materials in the enaracter of these people which is embittered by the curse of slavery, carried on by "protected English subjects." These Africans, even in war, will not be some excellent materials in the enaracter of the enarch materials in the enaracter of the enarch materials in the enarch materials in the enarch materials in the flections on the conduct of life come with a gentle impressiveness, that searches them as summer showers penetrate the soil prepared for them.

THE AMERICAN ODD FELLOW for October is on our table. Its contents are varied and interesting, and even the "uninitiated" may read them with pleasure and profit. Among its attractive features we notice several finely illustrated articles. There are also interesting stories, sketches of travel, choice miscellany, excellent poetry, etc. S. A. Law Post, Box 4217, New York City.

"THE ADVENTURES OF A MARQUIS" is the title of a large octavo volume from the pen of the great French novelist, Alexander Dumas, who is found by the speaker to be much more Christian as well known throughout the world as any writer of modern' times, not only from the number of novels he has written, but from the peculiar attractions which commend his works to the public esteem. The popular publishers, T. B. Peterson & Bros., No. 306 Chestnut street. Philadelphia. Pa., have thus reissued to the reading world another work by the author of "Monte-Christo," Which cannot fail of receiving liberal circulation.

THE NATIONAL QUARTERLY REVIEW for September-(Vol. XXV, No. 50,) Edward I. Sears, editor and proprietor, 65 Bible House, Astor Place, New York City-is received. Among its varied table of contents may be traced the following themes: "The Evolution of Intelligence"; "Sir William Herschel and his Discoveries"; "Ancient Engraved Gems"; "New Catechism for Young Ladies - Gods and Goddesses"; "The Jews in Spain"; and "Logic as an Agency of Re-These, together with notes and criticisms. index to Vol. XXV, etc., make up a standard number of this excellent and well established review, which in its prospectus declares that it will fearlessly discuss all subjects of public interest. ever welcome talent and culture to its pages, and favor education in every form, but undauntedly criticise all that tends to vitiate it, be it "under the name of a text book, a painting, a seminary, a gallery, or a college."

Correction.

The reader who has analyzed Lysander S. Richards's article No. 10, on Cosmography, printed in our last number, will please re-peruse the opening sentence. It should run as follows (instead of the wording in that issue):

"When the rosks are uplifted or folded over by the earth's contraction or some internal convul-sion, fissures or cracks are made, and these open-ings, when not filled with motten or melted rock called trap dike, metallic ores fill the place, and hence we find most of the ores running through the rock in veins."

The English newspapers are just now congratulating themselves over the decrease in pauperism shown by the midsummer returns. As the number of professional paupers is still nearly a million, and includes one in every twenty-seven of the population, the ground of this congratulation is not very apparent.

demporture entre or the control of

ALL SORTS OF PARAGRAPHS.

An article is going the rounds of the papers, headed "Spirit Paintings on Glass," which paintings, it is said, have been seen in the vicinity of 'St. Johns," "on the windows of the Union School-house, in Maple Rapids, fourteen miles distant," which is unquestionably a canard, The statement that "a Methodist minister attributes their appearance to a spiritual lecturer, who has for some time past been holding forth in that vicinity," etc., is enough to condemn the author as a humbug, if nothing else.

Thanks are tendered to Mr. J. A. O'Connor Mrs. Lyon, and Mrs. M. Chamberlain, Roslindale Mass., for bouquets of beautiful flowers for ou Free Circle table.

By reference to our advertising columns it will be seen that B. F. Richardson, the blind medium, has located at 69 Dover street, Boston. Public circles held on Tuesday and Thursday

Do n't vote for God-in-the-Constitution Washburn at the coming November election. See to it that his name is scratched, and a more liberal man's inserted.

E. D. Babbitt, D. M., whose Magnetic Cure is now established at No. 42 East 12th street, New York, has secured the services of Mrs. Dr. Towns, an excellent medical clairvoyant and magnetizer, and reports fine progress in healing diseases which, without spirit aid, have proved entirely incurable. He claims to cure the disease of intemperance, and other perverted appetites, in which we wish him God-speed.

New Books.—Dr. Hayward, of Boston, has been visiting this place, and has brought before the public the system of healing invalids by the laying on of hands. It is said that this system has been successful in Boston and vicinity, and Dr. Hayward is frequently called to treat distant patients. He is exhibiting a set of volumes, three in number which there is a set of volumes, three tients. He is exhibiting a set of volumes, three in number, which treat on interesting topics, all closely connected. One of these is the "Mental Cure," by the Rev. W. F. Evans, of Boston. Another is the "Vital Magnetic Cure," by a "Magnetic Physician." The third is "Nature's Laws in Human Life." These volumes are new to this community, and can be had at \$1,50 each, and postage, 20 cents, by sending to the Banner of Light Bookstore, 158 Washington street, Boston.—Amsterdam (N. Y.) Recorder.

Wisdom and truth, the offspring of the sky, are immortal, but cunning and deception, the meteors of the earth, after glittering for a moment, must

Courage and modesty are virtues which every sort of society reveres, because they are virtues which cannot be counterfeited; also they are known by the same hue.

It is a sign of true manhood where one, though all the selfish instincts of his nature impel him to do otherwise, thinks mercifully, and waits to be gracious, and, if he cannot form an opinion without severity, withholds his judgment till he can form one that shall have more mercy in it. Take PREMIUMS PAID TO EXPERIENCE; Incidents care of the secret thoughts-of the inward judgments which you form of men.

Fortune does not change men; it only unmask them.—Madame Riccoloni.

A poor young man remarks that the only advice he gets from capitalists is to "live within his in-come," whereas the difficulty he experiences is to live without an income,

Joseph K. Harvey writes from Absecon, N. J -"We think the Message Department the corner stone of the Banner, and take the paper for that reason, and hope to help it some in the future."

Dr. Livingstone says that an African tribe, when led off as slaves, sing a wild song of despair to the effect that when they die they will wear no yokes, but that they will return and haunt to death their captors and taskmasters. This is a curious belief in the power of the returning spirit. There seems to be some even land matter the states.

"Christianity and Heathenism."

A lecture was delivered Monday evening, Oct 7th, at the rooms of the Boston Young Men's Christian Union, by Rev. L. W. Aldrich, of Revere, upon "Christianity and Heathenism as seen in India." Having just returned from India, the speaker had much practical knowledge to draw from, and he succeeded in interesting his hearers Throughout the evening. The view taken of the subject was rather different from the usual one heard in missionary meetings from returned preachers to the heathen. The heathen were than many Christians, and the efforts to convert them were found not to be confined to the methods supposed to be regular methods in use in Eastern countries, but the necessities of the natives were found to be taken advantage of in their so-called conversion. One of the greatest religious seasons was stated to have occurred during a famine, when converts were obtained by proffers of the food necessary to life, body and soul thus being saved together. The conversions were stated to be made in the lowest caste of the Hindoo natives, while those of the upper classes looked with suspicion upon all Christians. The reason of this was stated to be the anything but Christian acts of the foreign residents. Idolatry did not appear worse to the speaker than the unbending observance of creeds and dogmas among the Eastern nations; and on the whole, while he found much Christianity in heathenism, the speaker thought there was a great deal of heathenism in the Christianity exhibited by the missionaries in

"Foster."

Mr. C. H. Foster, of New York, the celebrated "test medium," will visit this city on the 23d of November, and will remain one week. Mr. Foster has many acquaintances here, who esteem him highly for the control of the highly for his many noble traits of character, and who will be glad of this opportunity to meet one whose genial manners and large heartedness have won for him so many and warm friends. It is in response to many and urgent requests that Mr. Foster has consented to come West.—Lexington (Ky.) Press.

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.

MRS. M. P. H., AUBRY, KAN.-We refer you, for an answer to your query, to Dr. C. C. Beers, Boston, Mass.

N. K., WAVERLY, N. Y .- Your communication was con densed, the same as many others are, simply for the reason that our space is limited, and we wish to give as many of our correspondents a hearing as possible. When-as we have sald many times before—the thousands of Spiritualists all over the land who have never subscribed to any of our papers are ready to patronize us sufficiently to insure it, we will gladly enlarge the dimensions of the Banner. Then all our correspondents would have a hearing. But, until the class al-luded to becomes less selfish, we shall be obliged to leave out altogether, or condense, according to circumstances, many favors sent us for publication.

....

Movements of Lecturers and Mediums. Mary L. French will lecture in Groton and West Townsend, Mass., and Mason Village, N. H., for

the present. She is ready for engagements to speak or attend funerals. Address her, Townsend Harbor, Mass. Annie Denton Cridge, who has lately been la-

boring in California, is on her way East for the purpose of lecturing, and will answer calls to speak from places en route. She will go via Denver, St. Louis, Cincinnati and Baltimore. Her. address is San Francisco, care of Mr. H. Snow, 319 Kearney street, until Oct. 25th; afterward, care of her brother, William Denton, Wellesley,

N. Frank White spoke at Music Hall, Taunton. with great success during the month of September. He can be addressed, Washington, D. C., through October, and will speak in Port Huron, Mich., during November and December. All applications for week evenings sufficiently in advance will be attended to. He will attend funerals when desired. Address as above.

Rev. A. J. Fishback spoke in Sturgis, Sept. 29th, to large audiences. Prof. Graham, President of Hillsdale College (Michigan)-a Freewill Baptist institution-was present, and, on being called out, commended the utterances of the speaker. Prof. Graham said that he held to Orthodoxy; that he took exceptions to some of Mr. Fishback's statements; but that, on the whole, he was well pleased with what he had heard. Mr. Fishback has an engagement with the Spiritualists of Norwalk (Ohio), and with the First Spiritual Society of Clyde (Ohio), for one year. The friends in Northern Ohio should keep our brother active in the rural districts week evenings.

Cephas B. Lynn has again entered the lecture field. He has an extensive acquaintance throughout the West, and we predict for him an active season on the rostrum the coming fall and winter. He speaks in East Saginaw, Mich., during October. Permanent address, Sturgis, Mich.

Mrs. M. S. Townsend-Hoadley announces her engagements for the next five months as follows: Providence, R. I., October; Washington, D. C., November; Philadelphia, Pa., December; Springfield, Mass., January; Lynn, Mass., February.

A correspondent writes: "Mrs. Clara A. Field of Lowell, Mass., has recovered from a severe illness, and is now prepared for work in our spiritual ranks. She is one of the most logical and eloquent trance speakers in the field, and wins golden opinions from all who have heard her able discourses. Societies in need of an earnest worker and an efficient speaker, would do well to employ the services of this lady."

J. William Flotcher, of Westford, Mass., lec tures at South Easton, Mass., Oct. 13th; at Westford, Mass in Unitarian Church, Oct. 27th.

Benjamin Todd is doing a good work in Michigan, by his, well-directed efforts to advance our cause. Mrs. Todd is also winning many laurels as a public speaker.

A. E. Carpenter is lecturing in Washington, D. C., during October, and would be glad to make week evening engagements anywhere in that vicinity. Address for the month, A. E. Carpenter, Washington, D. C.

Miss Flora E. Holt (sister of Mrs. M. S. Townsend-Hoadley) is ready to enter the field as a speaker on spiritual and reform topics. She may e addressed, Stoneham, Mass, care of Joseph

To the Friends of Progress.

In the spring of 1870 a few friends of free thought met in the city of Boston to consider the expediency of forming an organization for the publication and dissemination of liberal ideas. This meeting resulted in the calling of a public meeting in Mercantile Hall, and the formation of the "American Liberal Tract Society." the declared object of which is the "publication and dissemination of radical, spiritualistic and reformatory tracts and other publications, to advance free thought on religious, moral, an which tend to the elevation of humanity." The Society at once commenced operations, and has continued them to the present time, and has published and distributed about one and a quarter million pages of tracts. These tracts are printed on electrotyped plates, of which the Society owns about one hundred.

Thus far the expenses have been borne by a few individuals. All the labor of preparing and distributing the tracts has been done gratuitously, not one dollar ever having been, paid for salaries every cent contributed having been put into print ed matter. Feeling the want of means to multiply its publications and 'to supply the constantly inereasing demand for radical literature, and believing the system of tract publishing one of the most effective means for the dissemination of liberal ideas among the people, the Society is desirous of enlarging its field of operations, and to this end invites the cooperation of every friend of progress.

The Society has also undertaken the publication of the celebrated work "The Age of Reason." by Thomas Paine. Though a poor man, Mr. Paine declared "he would never put it in the power of any printer or publisher to suppress or alter a work of his, by making him master of the copy, or give him the right of selling it to any other person, or treat as a mere matter of traffic that which he intended to operate as a principle." He made a free gift of his works to humanity. He dedicated the "Age of Reason" to his fellow citizens of America, and put the work under their protection.

The Society accepts the trust, and, in discharge of its duty, will publish and sell the work at an unprecedentedly low price. No man has been more bitterly hated by Christians than Thomas Paine, and no work more feared by the Church than the "Age of Reason.". Every effort has been made by the pulpit and the religious press to blast his character, thus hoping to destroy the influence of his theological writings; and to a great extent they have succeeded in keeping his works out of the bookstores and public libraries, thus virtually suppressing them. In order that this book may have a general circulation the Society has determined to issue it in the best style of the typographical art, and at a price so low as to put it within the reach of all. In order to do so it will be necessary for the Society to raise, by private subscription or donations from the friends of the movement, an amount sufficient to defray the ex-

pense of the electrotyped plates (about three hundred and fifty dollars).

The book will contain, in addition to the first and second parts of the "Age of Reason," a sketch of the life and public services of Mr. Paine, and will refer the public services of Mr. Paine, and will refer the public services of Mr. Paine, sketch of the life and public services of Mr. I'alie, and will make a work of about two hundred and twenty-five pages; and if the friends of the movement respond promptly to this appeal, the Society will be enabled to sell the work for about one-third of the price of works of uniform size, thus ensuring a large circulation. Shall we be sustained? Let your liberal contributions answer. Remember "the power to do imposes the obligation."

Address American Liberal Tract Society, P. O. box 518, Boston, Mass. JOSION, MASS,
WILLIAM DENTON,
M. T. DOLE,
GEO. A. BACON,
WM. A. DUNKLEE,
JOHN WOODS,

Committee on' Publication.

At No. 319 Kearney street (up stairs), may be found or sale the Banners of Light, and a general variety of repir-itualist and Reform Books, at Eastern prices

Spiritualist Lectures and Lyceums. MERTINGS IN BOSTON.—Music Hall.—Free admission.—The Sixth Series of Lectures on the Spiritual Philosophy In the above-named elegant and spacious Hall, every Sunday afternoon at 22 precisely, (except Dec. 18, Jan. 28 and Feb. 16) until the last of May. Speakers of known ability and elequence have been spragged. Minging by a quarterte of artists. Cards securing reserved seats for the term, at 50 each, can be procured of Mr. Lewis B. Wilson, Chairman and Treasurer, 188 Washington street. Oct. 13 and 20. Win. Denton speaks on "The Revelations of Geology regarding Man;" Oct. 27, Giles B. Stebbins; Nov. Miss Jennio Leys; Dec. 1, and 8, Mm. Emma Hardings-Birthen; Dec. 22 and 29, Win. Denton; Jan. 5 and 12, Miss Lizzle Doten; Jan. 19, Dr. F. L. H. Willis; Feb. 2, 9 and 23, Mrs. Nelles J. T. Brigham.

John A. Andrew Hall, corner Chauncy and Essciotrects.—Lec-

John A. Andrew Hall, corner Chauncy and Essentreets.—Lec-ture by Mrs. S. A. Floyd, at 2½ and 7½ r. N. The audlence privileged to ask any proper questions on spirituality. Ex-cellent quartetto singing. Public invited. The Children's Progressive Lycoum, 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. Temple Hall, 18 Roylston street. The Children's Lycoundets every Sunday at 1 P. M.

BOSTON.—John A. Andrew Hall.—The Children's Lyceum heretofore assembling in Eliot, and lately at Hampshire Hall, held its first meeting at this new place of abode on Sunday morning, Oct. 6th, the attendance of officers, members and spectators being larger than at any previous session for some time past. All seemed to feel that prospects were improving for the winter's work. In addition to the regular exercises, an work. In addition to the regular exercises, an original article was read by Georgie Cayvan, Misses Stone, Sawyer, and Hattie C. Richardson sang, a brief address and an improvised poem were given by C. Fannie Allyn, and music of a high order was furnished by an orchestra of six pieces, led by T. M. Carter, Musical Director.

Mrs. Floyd's Services .- On the afternoon and evening of the same day, good audiences convened to listen to the remarks of this carnest worker. In addition to the lectures, the usual amount of questions propounded by the people present were answered without hesitation by the medium. The quartette furnished fine vocal selections.

Temple Hall: Lyceum Report. — At the semi-annual meeting of officers and members, held Oct. annual meeting of officers and members, held Oct.
1st, the following persons were chosen to fill the
various offices for the next term: Mr. N. H. Gray,
Secretary; Mrs. M. J. Mitchell, Treasurer; Dr. C.
C. York, Conductor; Mrs. Lizzie Bell, Guardian;
Mrs. C. Chandler, Assistant Guardian; Leaders,
Mr. T. E. Moon, Mrs. Mitchell, Mr. N. H. Gray,
Mrs. Alexander, Miss Putman and Mrs. Packard;
W. Brown, Guard. The whole number attending
during the past six months, one hundred and fifty;
average number, thirty. Our donations and contributions have amounted to \$33,92. We have replenished our books and equipments to the amount plenished our books and equipments to the amount of \$33,85. To-day our Lyceum is in a good and harmonious condition. We tender our thanks to those who have visited us, for their kind attention and liberal contributions. N. H. GRAY, Secretary.

*Boston, Mass., Oct. 1st.

Public Scances.—Mrs. Mary M. Hardy, whose services as a channel of communication with the spirit-world are too well known to require culogium at our hands, gives public séances weekly—on Sunday and Wednesday evenings—at her resi-dence, No. 4 Concord square, Boston, Mass.

dence, No. 4 Concord square, Boston, Mass,

EAST ABINGTON.—Phomix Hall.—The Guardian reports as follows: "On the Sunday preceding our anniversary we all, doubtless, recalled the three years of prosperity, and prophesied greater things for the future. After the usual song and Silver-Chain recitation, the following gave declamations: Nellie Dunn, Harry Fish, Idella Gurney, Arthur Wheeler, Minnie V. Lowell, Ira Lowell, Alfred Brown, Belle Holbrook, Fannie Brown, Louise, Perham, Mrs. Susan Wheeler, Fannie Merrill, Nellie Shaw, L. J. Holbrook.

The wing movements were improved by the

The wing movements were improved by the presence of one of our musicians, after a long absence. L. J. Holbrook, Ira Lowell and F. J. Gurney considered the question—'Is a good cause always advanced by a public discussion?' The Rev. I. Oliver Best, upon an invitation from I. Lowell, offered some pertinent remarks upon the question. The grand and target marches aim to be more sedate in character. Closed by singing 'Summer-Land.'"

Summer-Land."

The Outcast, and Other Poems, by J. W. Watson, author of "Beautiful Snow," is in press and will be published author of "Beautiful Snow," is in press and will be published in a few days by T. B. Peterson & Brothers, Philadelphia, in a few days by T. B. Peterson & Brothers, Philadelphia, in a few days by T. B. Peterson & Brothers, Philadelphia, treats its subject with originality and feeling at once delicable and children, is depleted with true artistic effect. All the other goems in "The Outeast" possess great interest, and display a lively and pleasunt fancy, as well as a genuine, hearty sympathy with all the joys and sorrows of humanity. This volume will take strong hold of the heart and memory, and will live and last like "Beautiful Snow," because the possible it touch many chords of human sympathy. It will be published in one large octavo volume, uniform with "Beautiful Snow," being printed on the finest finited plate paper, and bound in morocco cloth, with gilt top, and side, and beveled boards, price Two Dollars, and will by for sale by all Booksellers, or advance copies will be sent at once, by mail, to any one, free of postage, by the Publishers, on receipt of price.

Spiritual and Miscellaneous Periodicals for Sale at this Office:

THE WERTERN STAR. Published in Boston. Price 35 cts.
THE LONDON SPIRITUAL MAGAZINE. Price 36 cents.
HUMAN NATURE: A Monthly Journal of Zoistic Belence
and Intelligence. Published in London. Price 25 cents.
THE RELIGIO-PHILLOSOPHICAL JOURNAL: Devoted to
Spiritualism. Published in Chicago, III. Price 8 cents.
THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL
CULTURE. Published in New York. Price 20 cents.

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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, 85 and four 3-cent stamps. Register all letters.

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zer, skillfully applies the electro-magnetic bat ery when required, administers medicines to his attents with his own hands, has had forty years experience as a physician, and cures nine out of experience as a physician, and cures nine out of experience as a physician, and cures nine out of experience as a physician, and cures nine out of experience as a physician, and cures nine out of experience as a physician, and cures nine out of experience as a physician, and cures nine out of experience as a physician, and cures nine out of experience as a physician, and cures nine out of experience as a physician, and cures nine out of experience as a physician, and cures nine out of experience as a physician, and cures nine out of experience as a physician, and cures nine out of experience as a physician, and cures nine out of experience as a physician and cures nine out of experience as a physician and cures nine out of experience as a physician and cures nine out of experience as a physician and cure as a vilion, 57 Tremont street. Room C. CHARLES H. FOSTER, TEST MEDIUM

can be seen at No. 16 East 12th street, New York: Wheeling, Va., Nov. 3d, 4th, 5th and 6th; Cleveland, O., 8th, one week; Chichmati, O., 16th, one land, O., 8th, one week; Chemiati, O., 10th, one week; Lexington, Ky., 23d, one week; Louisyille, Ky., 30th, one week; St. Louis, Mo., Dec. 8th, 10 days; Chicago, Ill., 19th, one week; Evansville, Ind., 27th, 28th and 29th; Nashville, Tenn., 30th, one week; Memphis, Tenn., January 6th, one week; New Orleans, La., 15th, four weeks. tf.S28.

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Also Adams & Co.'s Goldon Pens, Planchettes, Spence's Positive and Negative Powders, Orton's Anti-Tohacco Preparations, Dr. Storer's Nutri-tive Compound, etc. Catalogues and Circulars malled free. 137 Remittances in U. S. currency and postage stamps received abpar. Address, HERMAN SNOW, P. O. box -117, San Francisco, Cal.

THE GREAT AGITATION. The people trying to decide Who next shall "rule" the nation We cannot say who we expect We cannot say who we expect
Will be the "rictor" in the race;
But hope whoever they cheet,
Will be the best man for the place.
The ROYS, we hope, if they need "CLOTHES,"
In which they'll be both ward and neat,
Will purchase them at GEORGE FENNO'S,
Corner of Beach and Washington street.
Oct. 19.—1w

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H. A. GRANT & CO., 383 Lartmer street, Deaver, Col., keep for sale a supply of the Softed Guid Reform Books published by William White & Co. Also the BANNER OF LIGHT,

J. BURNS,

Progressive Library, No. 18 Southamptott-Row, Bloomsbury Square, Holborn, W. C., London, Eng., keeps for sale-the BANNER OF LIGHT-and other September 12 tribites tions.

AUSTRALIAN DEPOT For Liboral and Reform Books, and Agency for the BANNER OF LIGHT.
W. 11. TERR RY,

No. 96 Russell street, Melbourne, Australia, has for sale all the works on Septerition 11860. LIBERALAND REFORM WORKS, published by William White & Co., Boston, U. S., may at all times be found there.

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ad phenomena.
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The Manufacture of contains a fine lithographic likeness of the author.

Price \$1.50. nosfage 14 cents, 1200, half fillers a CO, at the author.
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BANNER OF LIGHT BOOKSTORE, is Washington street,
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6631-2 Washington Street, Boston, Mass.,
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Who may favor her with a call, needing her services,
'Mrs. D. treats all diseases heddent to the human race.
Her guides are eminently qualified to give all counsel on all
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without price. All are welcome to the great blessings that
the angels may bestow on the poor and needy.
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Oct. 19.—3m

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WILL continue her practice at her residence, 46 Beach street, Boston, Mass. She has secured the services of a good Medical Claircoyant, who will diagnose disease, MODES OF CHRE.—Magnetic Treatment, Medicines, Electricity, Balls, &c.

Patients at a distance examined by lock of hair. Examinations \$1,00; by hair, when written, \$2,00. Patients accommodated with rooms and board, if desired. 2w*-Oct. 19.

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Oct. 19.

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Frice \$5900. Terms easy. Address or call on Dr. L. K.
COONLEY, on the decides, Vineland, N. J., or Mrs. A. I.
HORTON, Merrimac House, Newburyport, Mass.
Oct. 19.—dw /

B. F. RICHARDSON,

THE Blind Trance, Test and Healing Medium, has taken room at 69 Dover street, Boston, where he will attend to the public daily. He also holds Circles on Tuesday and Thursday evenings, and will answer calls to fecture on Sundays. Office hours from 10 to 6. 2w-Oct, 19.

SPAULDING'S PILE CURE. T never falls to cure every case of Piles in existence. I guarantee to return you your money if not cured. Enclose \$1,00 to A. V. SPAULDING, Crown Point, N. Y. Oct. 19,

MRS. CARLISLE,
NO. 94 Canaden street, hoston, Mass, Hours 9 to 6,
the Scance Wednesday and Sunday evenings, at 7:3
Oct. 19.—13w

MRS. MARKS, From Philadelphia, CLAIRVOYANT, Trance, Healing and Business Medium. Letters answered. 543 Fulton street, Brooklyn, N. Y.

M. R. AND MRS. MORSE, at the Spiritualists' Home, 46
M. Bleach street, will be happy to entertain their friends
and others desiring a home while in the city.

Oct. 19.

TEST MEDIUM. Circles Sunday evening at 124, and Thursday at 3 p. M. Office hours from 11 A. M. to 6 p. M. Medical examinations given. No. 36 heach street. One 10 - 10s

MIN. DUNNING,
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hours 9 to 4. Other hours will visit the stek. Circles
Wednesday and Sunday evenings at 7:30. 663; Washington
street, Boston.

MRS. ELDRIDGE, Test, Business and Medical Clairvoyant, No. 1 Oak street, Buston.
Oct. 19.-2w* A GENTS WANTED. Good pay. I. Bride's Enclose stamp. H. G. DEANE, NEW BEDFORD, MASS. Oct. 19.—26w

\$57.60 AGENTS' PROFITS per week, patented July 18. Samples sent free to all. Address T. W. VALENTINE, Box 372, Jersey City, N. J. 4w-Oct, 19. MRS. SARAH GREEN, Clairvoyant Physician and Spirit Medium, 18 Prospect st., Lyan. Hours 10 to 5.

MRS. HETTIE CLARK-HARDING, 24 Dover street. Hours from 8 to 8. Public Scance Sunday and Wednesday evenings, at 7½ o'clock, 4w*-Oct. 19.

remains under the green sod, and to redebrate his higher town at will, we mounted that his affects additional and the source of by hillsouply and the source of the mortal form. For the first most at the west feet of the mortal form. For the first measure the spectra of solutional source in all paness, under all effective out remove in all paness, under all effective the control and to some on all paness, under all effective the control and the source of additional solutions are ever ready to account to some an enoughly world and to additional and the source of a solutional solution and the source of the solution and the source of the solution and the solution a Grand Union Plenic. Zew York and Brooklyn Lyceum

hearts in a tremble in contemplation of a storm We arrived on the day mentioned with our II. Dickinson and A. Calder, of Brooklyn. and E. C. Townsend, of New York; A. G. Kipp, -attributable mainly to our excellent committee, such a success was never known among us defore York and Midland railway, Sopt. 10th. The realat Wortendyke Station, New Jersey, on the New of the Spiritinglists of New York and Brooklyn

which consisted of C. I. Thacher, Titus Merrill ities of the occasion can hardly be expressed, for blad almaif noint thommem-nyelbasedimmi saw

The grandest exhibition of the unity and power

that we had need of, and therefore kindly pro-

James Dugan, respond thoughtr.

are switch deprived me of my body, and sent me passive media for the inflat of others? Should we by or your forth and even from a siek- viduality in the pursuit of truth, or by decoming gratic great success. We had an extensive pa-How do you do?! I am very well just now, ment of our destiny-by retaining our own indithemselves of the usual means, Ushall be glad to [call the natural world, the world of efreunstance desire to hear further from me, if they will avail the world of real substance, and this, which we like to say, but not in this public way. If they I tial evidence? That is, is not the spiritual world 1 'ye a good deal on family matters that I would been opened, solely of dualitate of circumstanbe better for you when you come to leave this life, matural world, to a man whose "eyes have not as you go along. That's my advice, and it will the existence of the spiritual world within the to food s poor are, do what you can for all. A. From the audience.) Is not the proof of

Now, instead of spending too much time to find | vided for us.

that would n't father the whole of us—all the poor | dition of life; such as our Heavenly Father knew

off . I should hardly be willing to worship a God as the idealist pictures, but a real, substantial conif all the poor aint God's poor, they are very had pleasure and improvement. It is no heaven such do n't know who God's poor are. It seems to me, i there is everything that the soul can desire for its to be singling out God's poor, or trying to, for you featious conditions that go to make up "Nature; their money here. It is n't hiways the best way There is water; there are trees, flowers and all the disposition of their time and their talents and soll here, not to tlesh and sense, but to spirits. in this life, after death, they must make a good planet contains. There is soil as tangible as the Hoft. Speaking from knowledge, I would say to please. That spiritual planet contains in a them if they desire peaceful, confortable quarters beautified, highly exalted condition, all that this them. of them by law, and some of them by will) what spirit body, its corresponding spiritual planet-it kindred who still remain here, who inherit (some its spirituality. Now, then, this planet has its and Third advised to desire to benefit some of any little and 10, 40, 11 to 10, 11 to 12 t a little way above the South Church, on the other every indural body, whether it be of this table,

while in an abnormal condition called the trainer while in an abnormal condition called the trainer them therebeares indicate that spirits carry with beyond evolutioner for zood orevil. But those who cover the carth-sphere in an undersloped state, formed whether the carth-sphere in an undersloped state, formed the carth-sphere in an undersloped state, formed and a state, when the deciding the formed to be seen to deciding the angle of the careful to be seen to deciding the end out to montried d sint mi season, work with high soft yet using sew mints on their to rot to the first factor in the factor

Anexage Acpartment.

From Monmouth, Ill., on the morning of Sept. 10th, Ernest Quiltey, son of James Madison and Sarah Spanding Allen,

orator of the day, Warren Sunner Barlow, whose bled crowd, and concluded by introducing the Mr. J. A. Avilson, who in an eloquent manney, M. Y., on Saureds and Sunday, Oct. 19th and 20th, comannusements and speaking. The services were opened with an address by the Grand Marshal. willon erected for the occasion, with a stage for the the programme of exercises was earried out having supplied the wants of the "inner man, istying the demands of appetite, which the ex-ercise of the journey had quickened. After the attention of all was at once fixed upon satdestination after a pleasant ride of an hour; and flags and appropriate emblems. We reached our with our lecomotive, beautifully decorated with lowing at intervals, we started on our journey spiritual freight on the first train, and others folto favor us, and with eight car-loads of human which the clouds indicated; but the gods saw fit

ceubs; and then our beautiful, useful calisthenics Brocklyn Lyceum, Again, singing by the Lymirably recited by two young gentlemen of the illustrative dialogue, which was written by Mrs. Ada E. Cooley (acting Grand Chardian), and ad-Then came singing by the Lyceum; next, an fundity of its noble author. address was characterized by the purity and pro-

Let me remark, at this point, that the New York Both authors and actors merited and received unductor and Secretary of the New York Lyceum. Marriage of the Lyceums," written by the Conwas introduced a unique drama, entitled "The ingly beautiful, and was much applanded. Then and tith of October, 1872. All Spiritualists are invited to the Lyceums throughout the meeting was exceedsung, and gave pleasure to all. The shiging of York Lyceum) followed. The duet was skreetly and Mrs. J. E. Adams (Musical Director of New glady performed. A duct by Mrs. A. E. Choley of New York Lyceum), which were ably and elewere introduced by Mrs. A. E. Merritt (Guardian

osneidde popunoc

noble a man and efficient worker as G. I. Thasher. His indefatigability is beyond all praise; and he Lyceum is peculiarly blessed in the services of so

truth among ust Bro. Forster ably defended us THE THORE SO GOOD A MAIN AND SO BOOD AND S at Apollo Ifall, New York. God, be praised that The drama was followed by an address by our na an ahle co-worker in Mr. E. C. Townsend

mother year, if not longer.

reigned among the assemblage; some twelve hun-Then came the dance. Oh! what harmony faction, and we indulge the hope of retaining him present engagement. He has given entire satisfrom our rostrum before the expiration of his to listen to Bro. Forster for some months longer spiritual faith. I am gratified to state that we are of the subirthan Journals, and proved to the assemblage the great truth, beauty and grandeur of from severe and undeserving criticism from one

dred people either engaged. In the torpsichorem exercise, or busied themselves with enjoying the brilliant scene before them. Dr. E. F. Townshend,

of passengers returned to the city, yet they were infinitly missed, so great were our numbers. On which the dance. Were the motio for all, and the west the motio for all, and were the motio for all, and were the motio for all and were the motion with the dance. Were really aware of it, indicated by on white so is brilliant an occupation will go with us through life, even to our eternal homes, where no doubt we shall reconnt the many pleasures of so brilliant an occupantitie with the many for the consummation of a world's convention of the consummation of a world's convention of eternal life broaders and the motio truth of eternal life broaders, so that the little seeds that are now sown may grow to gigantite forests that are now sown may grow to gigantite forests discharged by him. At eight o'clock five car-loads of passengers returned to the city, yet they were ind the works, both of which duties were finely Editorial and sections succession - Subjects of by the surrounding entertainments—Mr. Thacher and Sormal Speakers, point in an according sophical and solving the works, both of which duties were find: he surrounding entertainments were doubly paid REPORTS OF SPIRITUAL LECTURES.—By hundred guns to celebrate this our grand festival; officer of the day, acquitted himself nobly in his limits of the day, acquitted himself nobly in his limits of the enjoyment of dancing, our attention is called in another direction—the fring of a first of the called in another direction—the first of the called an another direction and formally translation is an another direction and formal form

On Sunday, the Md. wo wore called to place his mortal ceipt of the popers containing the advertisement, marked.

From Slaterville, N. Y., where but a few days before he had

The Hitch beyond, N. H., Sept. H., Garrie Wood, son of Vright and Angusha Wood.

The Hitch beyong at from the one well-distributes of a finite boy was a from the bone with a finite was the marged of death. In the woods with older beyong the well well and the state of the bone well described was the property of the control of the beyong the bone well described was the property of the bone well described with the woods the beyong the beyo

From Ashnelot, N. H., Sept. 14, Garrle Wood, son of Wright

: olid-tiride ogbossnT

that are now sown may grow to gigantic forests of practical work in this, the cause of justice, in the cause of justice, in love and truth.

Fraternally,

To rise upon a fairer shore, And bright in heaven's immortal crown They shine forevermore,"

From Middleboro', Mass., Sopt. 19, Mr. William Carter, | 11ed to a copy of the BANNER OF LIGHT one year, without send-

ing theirs in return. It will be forwarded to their address on re-

spective journals, and call altention to it editorially, thall be enti-

-or riests in tutosquart broods ods trospectus in their re-

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MEM ENGIVAD MEMS COMBYAK 41 COMPS STROCK, BOS-

AMERICAN NEWS-COMPANY, 121 Massau street, New MELEUCVA REME CONTOUNT A CONTENT DOS.

CHAND AFTER AGENTS:

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it compose a volume. Thus we publish two-volumes specimen copies sent free.

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PACE YOUR SHOUTHS 1500 MINE STATES SHOUTHS 1500 MINE STATES SHOUTHS 1500 MINE STATES SHOUTH STATES SHOUTH STATES SHOUTH STATES SHOUTH SHOUTH STATES SHOUTH STATES SHOUTH STATES SHOUTH SHOUTH STATES SHOUTH S

TERMS OF SUBSCRIPTION, IN ADVANCE.

All which features render this fournal a popular Family much the same time the Harbinger of a Giornion.

ORIGIAAL CONTRIBUTIONS from the most

MESSAGE DEPARTMENT.—Spirit-Messages from the departed to their relends in entil-file, given the departed to their relends in entil-file, given the departed to their relends in the Mundane and departed file from the Mundane and departed file for their relends in the Mundane and supersymmetry for the file for the file

ettes of reformatory tendencies, and occasionally transla-

WILLIAM WHITE, LUTHER COLBY, ISAAC B. RICH,

Editors and Proprietors, Andrens.

WILLIAM, WHITE & CO.,

NO. 188 WASHINGTON STREET, BOSTON, MASS,

In the " Parker Bullding,"

ROBLISHED WEEKLY

NINETEENTH CENTURY.

SPIRITUAL PHILOSOPHY

AN EXPONENT

The Fifth Amplial Convention of the Minnesota State As-

Annual Convention,

meeting will assemble at old Constitution Hall, No. 133 Kan-sas arenne, at 2 o'cleck p. 3t., Friday, Oct. 25th, 1872.

present, and a good and pleasant re-union is expected. The

attend, whether delegates or not, as good speakers will be

Will hold its Annual Meeting at Topeka, on the Mil, 26th

The State Society of Kanens Spiritualists

Will be present as one of the speakers. He stonid like to speak the reference of the mouth in Michigan. Those desired to meet a fine mouth in Michigan. Those desired to the fine the result of the mouth in Michigan.

cle will be held at Bangor, Med. b. Saturday and Sunday. Nov. 2d. and/3d, 1872. The first session to commence at 2 o'clock P. M. On Saturday. Rev. R. G. Eccles, of Januars Chy.

The next Quarterly Meeting of the Van Buren County Cir-

Good board and lodging can also be had at the Madison street House for one dollar per day.

J. E. E. Beals, President,
J. E. E. Beals, President.

Onelda will care for visiting friends as much as possible,

place on Saturday. All the members of the Association are Pequested to be present. J. H. Harter, of Amburn, and others, predicts. A good and profidible thus is seried. A confliable invitation is given to all. Spiritualists of Onelica years for yishing telefar as messible of the design of the conflict and present the cleichs as messible.

Will hold their Annual Meeting in Deverenux Hall, Onelda,

The Central New York Association of Spirit-

PUBLIC/ MEETINGS.

Too good and pure for earth as it is, he has rised to the thing of the form in the transmer the state in the first in the wings of loves, and such as the wings of loves.

Joseph presence: ever be with us!

Joseph presence: ever be with us!

A father's place to fill. Companion, friend, and brother. Will love us, bless us still.

And when the hours of twillght Filing shadows o'er the hill, Ite'll meet the dear home-circle,

wheel at years and 2 monuss.

We shall miss a kind brother and friend. A wife and three children will often sigh for the light of his genial confidence and his works of commercing affection; and the works of commercing affection that he still lives, and the progrect for all meeting "wherefule to see and the plorasmit prospect of all meeting "wherefule to see and the plorasmit prospect of all meeting "wherefule to see and the plorasmit prospect of all meeting "whereful the roses and the plorasmit prospect of the licant even in deepest sortiow.

From Lawyence, Mass., Sept, 24th, Benjamin W. Rines,

Colices not exceeding threnty lines published graduitously.

aged I year and fo months.

ged 43 years and 2 months.

one, come all.

HARRIET, E. POPE, Secretary.

EXXX S. PILLSBURY, M. D., President.

chorn to another, must always give the name of the form to another, must always give the name of the pame of the pame of the pame of the factors of the pame of the factors of the pame of the pame of the factors of the pame of the pame

YORK CHE, Philadelphia, Pa.
A. WINCH, Philadelphia, Pa.

frust, will now lay down some of their opposition Trotto inderstand that as individuals, you will be surprised to hear of any death, and old years old. I have triends in New York who is not positively wearing out, decaying, aithough it hope, of recovering iny health, I was twenty-Ass.—Spirite boiles change places with reform 1 died five hours since, in Paris. My name—

and said that was another of my foolish spiritual so wrote to my triends; they scouted the idea, are necessary to its another as a splitt-that that I should never return to America again. Januar all after arriving out on the continent the soul gains ascendency over matter, it requires to this spiritual faith. It was my life; I lived by

Alex. Reinhardt.

earn it honestly, and see to if he does good with it

with his condition as it is; if he wants more,

ting take the wholet then have something

has recently met with. [Has he followed in your

at least, as comfortable as I did about the loss, he

way or the other; and I'd recommend him to feel,

notine, to persevere until he is satisfied either one

investigate these things, I would advise him, if he

of enoixing they is not ben is really anxious to

the best I could—and when I died I was n't so

1 was defrauded-no matter by who-and lost

Now, my son Benjamin, I suppose, had n't any

my cheek was honored for any amount, I was Mr.

the anybody that would bire me, I was Old Sam

shoots with my saw-horse on my back, doing jobs

money-Mr. Samuel Persons before I lost it-Old

Sam Persons, I used to be called after I lost my

раус сурт соще раск. 1 раус-реец gone twenty-

this Spiritualism is true, he'd like to know it, but

II seres off an oron in Protein. He says, II

Samuel Persons,

A.-You should be, so far as you are able to,

9 səfəriqəsər sylising to səlifilər andəsnos-flər əd

O-How do we best promote the accomplish-

A .- Yes, that is a truth beyond all question.

or mere phenomena?

ing back into a human body kind o' brought all

that up to me, and I thought I'd speak of it.

to growl about in good carnest; better be, satisfied

dissolution as those who have never passed through repeatedly incarnated, subject to the same law of they will be honest in the matter-deal honestly Q.-Are the spirit bodies of souls who have been message to my skeptical triends. I only ask that

Laura S. Stearns. nels, accord to me the paim of being ahead with he news shall reach them through the usual chanwith their own hearts—that is all I ask; and when ideas. But I am dead—separated from the body—and here in fine old Massachusetts, sending a

annoy you, he patient, be firm, be loving, and by-and-bye all the little clouds that are now in your grow, strong against evil, and rise triumphantly above all that would darken your life here and hereafter. Heunenber, my son, I expect that you will strugtle against all besetting sine, and that you will finally conquer, and he a joy to your triends here and in the higher life.

To Emily: Whatever cares and trials beset and annow you he paints the firm he trials here and here and annow you he patient here. politer's wish, and while you remember it, To my oldest son: Remember, oh remember tal nature: It rises through both. The mission of possible ways; to strengthen you in all good deeds. M.-Yes, it has a moral indure as well as a men-shall be with you to aid you to bless you in all shine, and your last days will be your happiest. I Q-II as the soul a moral, as well as a mental say, Cheer up; the clouds will break, the sun will and was not disappointed. To Oliver, I would children. I was a believer in this glorious faith, I want to send a message to my bushand and

To Anna: My dear child, be a light to your fahorizon, will pass away, and the sun will shine

the fining vents; strongthen him when he is week; he in all respects like a faithful oblid, and your nother week; the in all respects you from her spirit-home. To Testice, John Anna, in all good works, lor to week with the spirit-home.

and happy here, your mother will be happy in your father, and remember that, as you are good

coming to you.

To my youngest son: I expect much of you.

Carry out the bright young visions that have been born in your soul; be strong in goodness, and boverless to do evil; and elt your tour in their from ther spirit home. See in you a bright and shining light here on earth.

Tow do you do, Mr. White, [addressing the Chairman, and shaking hands with him.] You know me.—Langa Stearns, and with him.] You

Senne conducted by Theodore Parker; letters answered by ". Vashti." man always existed as an individualized entity, Q.—(From a correspondent.) Has the soul of

Thursdow, June & Throcation; Questions and Answers; Charles Cleveland, of Devoland, or bis son; Jennie Williams, of Williams or Williams of Stay of Devoland, of Devoland, or MESSAGES TO BE PUBLISHED.

herico.

J. Invocation; Questions and Abawers:

J. Invocation; Questions Beliefs of Plainfield in the Marker in the Parish of Plainfield in the Parish of Marker in Pa Q.-(From the audience.) What is the nature of massing, to the reaching of massing and thends.

To this wife and thends.

Allah Venice, Jone (Indication) and Answers:

Allah Venice, Annies Sanusolury, of Boston.

Joneda, James Sanusbury, to her son, Stephen Warver, of Boston.

Joneda, James Sanusbury, to her son, Stephen W. Balley; L. will be constantly changing. We cannot say that A.-So far as individualization is concerned, it Q.-Then will it not have an ending?.

Thomas Bennet was the name I had when I a real condition of happiness and unhappiness, in his was the name I had when I a real condition of happiness and unhappiness, in his was the name I had men I here is a spiritual body corresponding to port, hisse, to his will species, Boston, There is a spiritual body corresponding to port, hisse, to his will species, Boston, There is a spiritual body corresponding to here. I lived on Washington street, Boston, There is a spiritual body corresponding to A.—It is by no means a mythical state. It is a real condition of happiness and unhappiness I this planet is tending? of the future goal or state to which the humanity

-And may aid in gathering greater experi-

A.-No. Still the desire is none the less legiti-

different, we cannot go beyond the limits of the

Q.—Then, however much we might desire to be

for what it shall say and what it shall do. '\$Thus far and no farther," says the law of physical life,

sti timped to they ofther preyent or permit its

human organization; but the germs of all power

characteristics of the soul are dependent upon a

All that you as humans can know of the

eith.

Q.—Are the different mental and moral characto a part of the different of the particular, to regular or the particular of the par

ob of belooks od glbrait blues it stutin from

the soul is, to overcome evil with good. Without

nature, or what are its pocular characteristics?

C .- Is the soul of man of a progressive mature?

Q.—Does the soul finally attain to a state of ex-

rally, and inkes upon itself another, better fitted

company with that body-leaves it easily, natu-

earr de dien to it as a spirit; and then it parts

and yhod one to stowed out lin que sosu at the

new conditions, new elements through which to

not always retain one body in spirit-life, for, as

nox and in or snorogana study and you by

A za, Spirit, boiltes Change places with refor-

duman body?—or what is the cause of its final

Questions and Answers.

ised land in celestial life, Amen, June 4.

and guide us all to that haven of rest, that prom-

your wisdom, with your strongth, with your love,

tion for that which will quench the light of rea-

eighly near unto the drumkard; quench the appe-

ogs off , soyloger boog at moth notificaties, ite

anto diose who are slaves of various appetites,

here in the conditions of a mortal life. Be nigh

their friends have gone, and thou which they are

ye ministering spirits who go up and down the

and bringing his one step nearer to thee. And oh,

ing out all the bats and owls that live landarkness,

Truth, to baptize us with thing own love and wis-

ospead pine roant differential prayer and praise.

with. If he We give me the chance, I'll very soon

The formate a falk with thin. There's some

down oof guiden fir it is in a shing too much,

ny brother will make things as easy as be can for

little loss than three weeks. What I want is, that

earried to the dsland. I've been gone, in all, a

propared; but, I rather take it, it 's about as well

-an His (Idguod) I sa) blyow rodto odi Qui guideny

"nuswA". Aq paramsm

Invocation.

and we ask thee this hour, oh Holy Spirit of Samuel Persons.

ody grow old, wear out and decay, similar to the

QUES, -(From a correspondent.) Does the spirit- as he goes along; that's the best way. Good day,

ourselves, come unto us with your blessings, with [did., Better not make too much tuss about what 's

ge Alio are wiser and stronger and better than to growl and croak over it when he s lost all, as I

noods in battling with this great cell. And, finally, ters-good for thin, though-time enough for thin

susip qiray tanu. Almaaar suq ay 'Saf X - f As dalstoof - Qanur os ay qaliya qibitay qiyit miq aafi puulynos

bib—bill high prighting so that land whithy properties need not be been an honest life—did

Is not known. Be also muto those who mourn, off in the other life than Lever expected to be a sind point them away from the darkness of the place and point them away from the darkness of the place much faith in any laid of religion

in which steknoss comes not, where physical paint. And now I want him to know that I am better

gase depart. And to those who are hopelessly afterwards. Ben early denyif; he's as deep in

specially kind to those who are physically sick. The loss. It was n't that, to those who are in bodies of suffering. Oh, my money that now they friends I had—that's it, was not never the normal substitution with heart neither in your tenders. By own children and wife want the same to me

Tit singin And, beredier saw I bing year the fed of nov very for all we replied thoy under drive

drom. Let it enter into our conscious lives, driv- lider that I was coming back in this way; but com

Our Faither and Sour Mother God, forever and Persons-did a't amount to auxthing but wither

Scanbe conducted by Aderson Phillips; letters sand Persons after 1, lost it. That's the way it motion of the first t

squaire them up. Matthew 1s his many /Good- dure years. My manne was Samuel Persons. Old

things that 's troubling me, I d like to have out he don't believe, it is, because none of his folks'

smill pox. \ \ \ was laken from Moon street, and \ your Father, so far as you are able to, yourselves, I wont. My hims was James Dugan, I died of self-conscious activities, performing the work of

Does it krow in knowledge and greatness?

A.-Yes. The soul is dependent upon the body

Q.—(From the atulience.) Does not the organi-

and the soul renders obedience to it,

usie and or use.

Panoijnisolinam

reside in the soul.

such transitions?

Thomas Bennet.

want to say it—small pox. [Did both of you die it will have an ending. It as hateful old thing to die with. I don't came to Boston, and he said he would. Well, you believe it had a beginning. from. I wanted him to take me, the next time he always existed, but as an individualized entity we here, I thought here was the place where he went A.-We believe that the soul, as a principle, has mother a good deal about it. When I first came were poing to have the water works; and he told conscious individuality and experience have a ne had been to Chestinit Hill, to see where they previous to its incarnation in desh; or does its

ting of what father said to mother one time after why I made that mistake, was because I was thinkwhen I passed away. Yes, I know, (Speaking

see, he died, and I died, and mother's left all

he came here-he 'd been here to Boston. He said aside again.) Father says he supposes the reason I was nine years, one month and two days old, Lain going to learn all I can. Tell her I am glad

cept it and go. Tell mother I am going to school.

which he expects she will have, she 'd better ac-

has an offer to go West with her brother, this fall,

Eather, says he 'd like, to' tell mother that it sho

will say that 's just like me. It she sont me for a quart of milk, I was sure to get a pint.

to leave that in and not correct, it, because mother

mistake-it 's Just like me. 14411 be a good thing

ne. Uniont Murray IIII. Pathersays I made a

ing aside, as if to a spirit. Well, that's Just like

And father sends his love. Did 12 did 12 (speak-

Annt Annie Phave seen, but I don't live with ber.

Joe is with me, '[18 that your brother?] Yes, sir,

comes, how mice we will live. And, ledt little

Alice Carter.

by biblical distory, which carries so much of un-

place to such a picture, than the one described

it could: Surely, the soul would inneh rather give but it would hardly apply, or take the place rather, to that old record. I should be give that of

A - A vory profit transcendental pleture, surely,

perished from the moral earth, in the soul or spirit earth by an event of that kind, truth may have

off to sont off mort trong to nothern selves the

tith for our histraction, namely, as it do-

Merally occurring, bears within its boson a spirit.

that the bibligh record of a flood, although not ourl od ton it yak (concidence, May it not be true

hinl si doidy traft hid move bib it of succelean

the marter, since such an event as is laid down in the biblical record never did becar. Something

A.—It is impossible to give any clear version of

fon ob I that yis grod from gely, all is an atmon

bult apall and all the arm of the state of t

orad? "horozoo oxon anhamom od do sqot od.

bun dievery stoke out bib shreequ bun stidue

bits high was the ark?" (Gen. vil: 20,) " Fifteen या प्रमाति " (दि।: (५ ताम)) अविविध भी वर्ष वर्षा मान्त्रमास्य स

Den dent einem gurwolfor odt fratt bunter dam I

possibility. Q.— From D. H. Thronss, Long Island, Ala.)

and an od bluow Judy osoqque, ob od bluow altrob

Seord s buil authresorder man r—tradf nwo s boo.

1911); man is need earld hot blues of ylaighter court

sada; 2: Dayld is not ascended into the gibt; 2: Yo man tath ascended up to degree when he said; 2: Yo man

God's own heart,) what did Peter mean when he

ingled it field, "It was their enstorn."

tolla man a may gone to heaven, (a man after-

noxions to the Jows, and therefore they denom-

do saw ileoque hillo to and sidi tail besoridas

od of stall subbind to Assod a to guid mound a

Quilita to configurative at the or attained

Jours, were denominated "hellish," considered as

rubbish and offal was east, outside of Jerusidem.

questions III von have such a turperdy to hear events — Prom as correspondent, with is de-terment of the Valley of Ben Hinnon, a place where

тоу дангий тК-льну-охилонго).

Questions and Answers.

id sololei, voyo. Hiw ow-soslard and gale voyo Hiw bun vodgid su slovot daidw tadi to tdgildans odi

ow, thirt To thos do thee, oh Soul of Truth, we

-dripped most reveal depart forever from the dark-

Two only it spines the nother stilled but it bints

Good as thy law so plainty that we shall ander-

Σομμα, δρότε όταν κόπου άπειφο από χίμο κότη 101 Tour su' μίφτος (μας Gou) όταις όπος ότ su τομίας

articular chuchiga and every people, to thee we pray,

Trovo mod was thous spirit of Truth, whom every

will be disappointed.
With the William William (Thurman

monthing notice, contact that rotato sat Valentous up, the name that rotate and property of the series of the seri

sing with the property of the

-puodsomio Ad in mas one unumuno one Ad omore -mone gamorinos one de processore, somonio -one guomi spundamia Ad populooloid, maro sur somoss osone in posoasun suoresunt one.

Simile always of the gives no private sitting and circle-from

Tipedays, Wolnesdays or Thursdays, until after

AVANOK no centra quantum tentra emit and modern and popular and modern and popular and modern and popular and applicable and a solution of the modern and the stooky to modern the stooky to modern the stooky to the solution of the solution

These Circles are held at No. LS WASHISGTON

The Banner of Light Prec Circles,

torth by spirits in these commer that does not compout with his or her region. All express as

and outroop on oxioon of ropers off Ast ow

Mrs. Coxxxr receives no visitors on Mondays.

. Invocation.

both thin saw offer, broth all tracolor most no.

si bivact man ont to brossi healthi ont if-A.

Tolla Vicinita ascend to heaven himediately after of princip of early very motor of the dark side

and in that biblied record never did occur.

"g noisisop anox om oxide chariston"

truth with it as to make it quite hideous,

of man, by an inundating flood of error?

I am Aliee Carter. I lived on Chestmit Hill, N. [197]

Mediums in Roston.

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. Catter will remain at 72 Essex street until November 1st. 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*

Office of Dr. H. B. Storer, 137 Harrison avenue, Boston. MANY PERSONS

as to the care of their health from the spiritual world.

MRS. GEORGE W. FOLSOM, An excellent Clairvoyant and Medium, at No. 137 Harrison avenue, on Wednesday, Thursday, and Friday of leach week, from 9 o'clock A. M. until 5 P. M. Sittings or examinations, \$1,00; when written, \$1,50.

Cancers are Curable. MRS. A. E. CUTTER, Electro-Magnetic Physician and Realing Medium, 72 Essex street, Boston, Mass., removes drawing blood, and with very little pain. Persons at a distance afflicted with Cancer, can have the remedies sent to them, with full directions for use, by giving a full description of their case. of their case.

All letters for advice must contain one dollar and stamp.

Office hours from 10 A. M. till 4 P. M. 3m*—July 27.

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

3m*-Oct. 5.

MRS. HARDY, No. 4 Concord Square, Boston. Hours, 9 to 4. Public se-ances Sunday and Wednesday evenings, admittance 25c. Aug. 17.—3m*

MRS. N. J. ANDREWS, ELECTRO-MAGNETIC PHYSICIAN, Spiritualists' Home, 46 Beach street, Boston, Mass. 11w*-Aug. 31. MISS S. F. NICKERSON, Business and Test Medium; also examines for disease, Circles Sunday and Thursday evenings, at 8 o'clock. 82 Dover street.

MISS SEVERANCE, 74 East Brookline street, medical doors east of Harrison avenue. Washington street light. Sept. 14.-8w*

MRS. M. CARLISLE, Test, Business and Clair-voyant Physician. Hours from 9 A. M. to 9 P. M. No. 94 Camden street, Boston. 13w*—Aug. 17. ATRS. FRANK CAMPBELL, Clairvoyant Phy-5, 616 Washington street, Boston. tf-Sept. 28.

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

MRS. NEWELL, Trance Medium, Medical and Business Clairvoyant. Magnetic Treatment and Med-leated Baths. 12 Tremont street, Boston. 4w*—Oct. 12. MRS. L. A. SARGENT treats successfully all Nervous and Inflammatory Diseases by Manipulation, at No. 16 Dix place, Boston. 3w*-Oct. 12. RS. F. C. DEXTER, Clairvoyant, Business' VI and Test Medlum, 494 Tremont street, corner of Dover.

MRS. MARSHALL, Spiritual Medium, 19 Temple place, Boston. Hours 10 to 12, and 3 to 5. MRS. J. M. CARPENTER, Clairvoyant for Disease, will be at 46 Beach street on Tuesdays and Wednesdays, Torms 52.00.

DR. F. HATCH, 35 Harrison avenue, Magnetic Physician for Chronic Diseases. Office hours, 9 to 4. MRS. M. A. PORTER, Medical and Business Clairvoyant, 21 Lagrange street. 13w - Oct. 12.

CUSHMAN, Magnetic Physician, No. 82 Dover street, Boston. Physician, No. 82

Miscellaneous.

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

Owing to ill health Dr. Willis has been compelled to give up his New York Practice, and go to a place where the wear of professional life is not as great, and takes this method of informing his immerous patients about the country that for the present he may be addressed as above.

From this point he can attend to the diagnosing of disease From this point he can attend to the diagnosing of disease from this point he can attend to the diagnosing of disease with keen and searching Clairvoyance.

All diseases of the blood and nervous system, Cancers, Scrofnla in all its forms, Epilepsy, Paralysis, and all delicate complicated nervous diseases the Doctor claims especial skill in are now under treatment, and to minierous parties who have Address by mail as above.

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DR. H. F. GARDNER, D. D. HOME, cabluct size, 35 cents.
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"GONE IS GONE, AND DEAD IS DEAD,"

Says an esteemed friend, quoting the words of inspiration used for another purpose in the poem. Our friend feels the loss of one that was near and dear; and who has "shuttled off the mortal coil" and gone out of his sight and hearing; and as he cannot see and hear his friend, as formerly, he believes him out of existence, never more to be recognized by him. It is a lonely and painful thought, and we pitied our brother; but he could not realize nor believe that his friend could possibly be inexistence and not reach hijn with evidence that he could recognize and accept. We endeavored to explain to him how some persons could be mesmerized and others could not, and the former see where and what the latter could not. He could admit all this, but it was no evidence of the existence of spirits, even though they were seen in this. superinduced condition; and even though the subject was not magnetized by any visible agency but by the spirits themselves, and the intelligence itself carried on the conversation, ever defending its spiritual origin. As for us, we have become familiar with this intelligence which, for over twenty years, has been assuring us that no other source or. origin but that given by it will ever be discovered, and to this time none has, neither by priest nor scientist r and yet our intelligent friend is too shepfical to admit what seems to us, now, as natural and consistent as the fruit following the blossoms on the trees. The essences that enter into and give flavor to the flower and fruit are utterly beyond the reach of the chemist, who may search the air, the water and the soil, but cannot find them. Why, then, should we be surprised because we cannot find the essences that constitute the spirit form, or the elemental covering of the mind after its separation from the body? We have a friend into whose presence spirits often come, with complete bodily appearance, and sit down in a chair, as formerly, and converse as freely as in life; They come not in obedience to a call, but always unexpectedly and when not thought of by the medium. Because we cannot enjoy this in our own person, shall we refuse the testimony of this friend, who can be believed on all other subjects, and who can have no motive or object in stating this, since it is not for pay nor for praise? We cannot refuse such testimony and are compelled to believe, even though, of course, we do not know the truth of the statement. But if this was an isolated case, or only one of several in which there might be collusion, we might reject it; but when it is only one of many, where there can be no collusion, and no object for deception, how can we deny or refuse to accept the testimony of so many to a sense or faculty we do not possess? We hive all our life seen persons do various feats we could not do, and often when we could not explain how they did them, and yet never thought of denying the fact, and we cannot yield our judgment on these spiritual phenomena merely because we do not know how or why they occur-us-they do, and where they do, and not as some skeptical friend would have them, for his conversion and satisfaction. Gone is not gone, and dead is not dead, with us.

A CONVERSATION.

An honest, carnest and intelligent friend asks us if we have dismissed the last doubt of spiritual and eternal life, and we frankly answer, of spiritual life we have. That our personal friends, whose bodies are in the graves, are as, much alive as they ever were, we are as confident as we are that they ever existed in this life, having all the evidence and assurance we require to remove the iast doubt on the subject. Of eternal life, or that the life they are in is eternal, we are not fully satisfied, and often have doubts that we cannot remove. In Nature around us we see the vegetable kingdom bud, blossom and fruit, and seem to perfect its rounds of seasons, and of life in accordance with a natural law of growth and decay that appears to be satisfactorily fulfilled. And in the animal we see the steps and stages of growth, the catterpillar going through the butterfly to death and decay, and various metamorphoses in different species, and each and all seem to go out satisfied when the life is completed and the cycle. fulfilled. Man is never satisfied, and never seems peternal. to have completed and perfected his existence here in the body and its life; but it may be filled out to our entire satisfaction in the life beyond, and even then not be eternal. We would not argue this point of eternal, individual, conscious existence, on either side, because we are not in possession of facts, and have not enough of philosophy to make up the case beyond doubt on the side to which we incline, but that side is the eternal life of each individual soul. As we have often said, it must run backward from this present life as well as forward to be eternal, because whatever has one end must have two, whether measured in time or

Here we leave our friend with his question divided and answered as well as we can now do it. Perhaps we can answer it better a century hence.

The following statement we clip from a St. Louis Daily, which, of itself, would be no evidence of its truth or falsehood, as our popular journals publish both facts and fiction of this character with such loose remarks of ridicule as a screen to protect themselves from the prejudiced readers, that they can usually turn the article either way to suit the taste or belief of such readers as they may chance to meet. This story seems to be reliable, since there are many real cases similar to it in many respects occurring of late in and faround our city, which are evidently designed to s, awaken the half-stupefied public mind to the fact of continued existence after death, of which fact it has been nearly deprived by the blind clerical preachers and creeds: .

A FEMALE SPIRIT APPEARS IN BROAD DAY-

A FEMALE SPIBIT APPEARS IN BROAD DAY-LIGHT.

The city workhouse is the last place which one would suppose a departed spirit would select for a visit to this mundane sphere. The immates are all so anxious to get out of that narrow prison-house that their very souls abhor the place. The Superintendent would not be there if he was not well paid, and why the ghost of any member of his family should come back to see what is going on. Is past our comprehension.

Yet we are solemnly assured that a veritable ghost has been seen at the workhouse. For some time past the domestics and guards have been annoyed by seeing two enormous dogs—one white, the other black—gamboling at night in the grounds separating the house of the Superintendent from the prison. One of these dogs appeared to be as large as a small mule, and both were very sprightly, running over the grounds at great speed.

Mr. Frank Fitzgerald, the superintendent, hearing the women, talk about seeing the ghosts of dogs and women, pald but little attention to them; but a day or two ago, as he and his wife were returning in a carriage to the rockbourge level.

but a day or two ago, as he and his wife were returning in a carriage to the workhouse, late in the spoken) through him, according to the record, and recording to the record, and recording to the record, and recording to the ulterior measures to end in a hierarchy.

His day of the dollar resisted, sternly and resolutely. If eventually carried, no one can predict what will be the next step, or the ulterior measures to end in a hierarchy.

the scenes of its earthly habitation.

Fitzgerala and his wife, the "woman in white" were tagain made her appearance. A woman engaged in housework at the Superintendent's residence heard a noise in the second story, called another woman and told her to keep watch below while she went up stairs to see what made the noise. She found one of the doors fastened, and went down to get assistance. While she was up stairs the ghost appeared at the window, and was seen the, the woman on watch. The sight so affected by the woman on watch. The sight so affected her that she fainted, and in this condition she was found by the woman who had gone up stairs. When the woman recovered from her swoon she told her companion what she had seen, and on

One woman who had been at the workhouse for several years professed to recognize the spirit as that of the deceased lady mentioned, but this may have been a mere faincy. We have no account of how the ghost looked, whether sad or cheerful, and it does not appear that any one has

The Superintendent's residence, during the oc-cupancy of the Luddlingtons, was frequently the scene of "spiritual circles," and many remarka-ble manifestations were reported as occurring

NOT FAR APART.

We clip the following Unitarian creed from the Christian Register, to show how slight the changes necessary to make it acceptable, so far as we know, to Spiritualists, Rationalists and Free-Religionists:

DECLARATION OF THE SCRIPTURAL PRINCIPLES OF UNITARIAN CHRISTIANS.

The following statement was prepared for the second Unitarian Society of Baltimore for circulation. We would multiply its readers by printing tin our columns: Unitarians believe in "One God the Father;" not in a Trinity of persons in the Godhead.

[So do we.] Unitarians worship "God the Father only," as ommanded by Jesus Christ; not the Virgin Mary,

[There can be no objection to this.]

Unitarians believe "God is good to all, and his ender mereles are over all his works;" not that dod has decreed the perdition of a single soul.

[So do we.] Unitarians believe "that Jesus is the Christ, the Son of God;" not that he is God the Son.

And we believe this also true of all other men far as it is true of Jesus.]

Unitarians believe "that, to love the Lord thy God with all the heart, and soul, and mind, and strength, and thy neighbor as thyself, is the ful-fillment of the law."

18o do we.l Unitarians believe of human nature "God has made us, and not we ourselves;" not that we are born totally deprayed, and incapable of goodness. [No objection to this.]

Unitarians believe "he that docth wrong shall suffer for the wrong that he doeth;" and "that every one shall receive for the things done in his body, whether they be good or evil."

[So do we, adding body or soul.]
Unitarians believe that "Jesus Christ came to live and die to save us from our sins;" not to suf-ler, in our room, and stead, for our sins.

(We believe Jesus came and went like other en, and for no different or special purpose-]--Unitarians believe in salvation, by the free and unpurchased grace of God; not by a mere profes-sion of faith, nor by the merits of good works.

[And we believe in salvation only by good works—quite a difference. [

And we believe in no forgiveness of sin, as is

stated above in the seventh item. Unitarians believe that the Bible contains the word of God; not that every word it contains is God's word.

We believe the Bible is like other books. Unitarians maintain the right and duty of free inquiry and of private judgment, and that no man has any authority over the consciences of other

386 do we.15 Unitarians believe that "God will not cast off foreyer," and that all punishment is remedial, not

THE DEVIL.

His Satanic Majesty is growing into importance. Kersey Graves's Biography of the old coon has had a large sale, and, as the plates were destroyed in the great fire, in which many Bibles went up, with holy water, holy relies, churches, and sacred things, in the Chicago holocaust, and as it had to be re-stereotyped, it has been re-written, greatly enlarged, and much valuable information added. to the advantage of all preachers, who need this work to go with the Bible in making out sermons in which both God and the Devil are referred to. Bro. S. S. Jones has issued this new edition in fine style from the office of the Religio-Philosophical Journal, and we are glad to learn it is having a large sale, as there are many persons who tak the old fellow's name in vain every day, and the ought to have a biography of the distinguished personage who has run the human machinery of this world, as well as its winds, ever since Adam was forced into the garden and left alone with Eve. Mr. Satan has ever been the fourth person in our Christian Trinity, and held about the same relation to the other three that the index finger holds to the other three. In many districts of our country, where the people are ignorant and superstitious, the devil is still used by the clergy to drive the victims into the church, and is as good for that purpose as the old black bear is in the family to scare the children in from the darkness. Bro. Graves thinks his snakish majesty has not been seen of late as frequently as in the days of Martin Luther and the Salem witchcraft; but he is not as well posted in the passing as in the past events of SACRED history. He is seen every day in some parts of our country in the entranced mediums, but, unfortunately, none but Christian eyes can see him, as probably none others could in Luther's time. If the clergy can be believed, he has never been as active and making so many en-

croachments on the churches as in modern Spiritunlism, which they suppose to be his last grand and final assault on the Lord's holy Zion.

This is not an autobiography, and we do not learn that any part of it was written by himself, nor even that Bro. Graves interviewed him, even though he has been reputed by his plous neighbors for a long time as one of his followers and friends. Satan is not much more of a writer than the other

afternoon, and before twilight, they both distinctly saw a woman dressed in white standing at the window of a room in the second story of their residence. Knowing that before going out they had seemely locked the door leading to that part of the house, they were surprised at seeing the woman there, and hastened to the room. The door was locked, and everything in the room was apparently in the same order as when Mr. and Mrs. Eitzeerald went out. Mr. F. began to now now. Fargerald went out. Mr. F. began to pay more race; not forgetting that we are indebted to Satan attention to the reports of the servants, and to for knowledge and clothes, as well as for the oaths think that possibly there might be such a thing as we administer in swearing people into office, and a ghost after all. He remembered that, about six ago, the wife of a former superintendent of the workhouse had died in the room, and the room preaching. We are also probably indebted to him the superintendent of the workhouse had died in the room, and the room preaching. We are also probably indebted to him the room of its matter that the respirit had returned to revisit for beef and pork, as death would not have come On Friday, at moon, during the absence of Mr. were taken off for garments, according to Holy to our world without his visit, and the first hides

THINGS AS I SEE THEM.

BY LOIS WAISBROOKER.

DEAR BANNER-The Spiritualists of Will Co., Ill., met as per notice in the Religio-Philosophical Journal, and organized under the name of "The Will County Association of Spiritualists." There are some good souls in Will County-some determined souls. The meeting was not large, owing looking up the second woman saw the apparition, and she also fell down in a swoon. Several other women now appeared on the scene, and seeing the ghost at the window they all ran away, screaming and invoking the protection of the saints.

In the inclemency of the weather, and also to the fact that parties opposed sent unauthorized notices to different parts of the county, saying that the meeting was postponed. But the object of the meeting was not defeated, and there are souls in Will County who will yet be heard from.

> VICTORIA C. WOODHULL. I have read her speeches in the National Convention as published in the Banner, and they are full of grand thoughts. I know nothing of the woman, as such. I have never met her; and as to common report, I have long since learned that it is a common liar, and that, to be respectable, oftentimes one must be characteriess, and that Spiritualists have too much to do to be running after their reputation. And I further know that there is a spirit of concession amongst us, to the claims of Old Theology, which robs us of half our strength; and if we fight that spirit, we are ignored or abused by "policy" people. I well remember attending a meeting within the past year, where I had to contend with the above spirit all the way through. The leading ones seemed determined to present Spiritualism to the people under "Christian" colors, claiming that we are "the real eyangelical Christians." The Secretary was my friend-or so I supposed; still, she utterly ignored me in the report of that meeting. Still, I would make all needed concessions in the name of humanity-poor, bleeding humanity. Concession is needed, but not in the name of Theology.

- WOMAN

Alone stood by the cross till the last, and woman has been nailed to the cross long enough. Now she is about to do what the Jews tauntingly said to Jesus: Come DOWN FROM THE CROSS AND SAVE HERSELF AND OTHERS.

Yes, Brother

I did take notice, and wish I could have been there to have seen for myself, not only the multifude, but yourself-to have taken your hand and looked into your honest eyes; to have heard your bold, brave words. I did not intend to criticise you particularly, my young brother, in my remarks upon the number attending the Hillsdale County Convention, but to point out the tendency to exaggeration - which -I-find-so-prevalent -I presume you heard it estimated as you stated. but we must learn to decide for ourselves in these as well as other matters.

Jollet, Ill., Sept. 30th, 1872.

God in the Constitution, a Priestly Scheme.

The design of the evangelical sects to remodel the Constitution in what is called the interests of religion has not been abandoned. Every now and then, the papers in their interests allude to it approvingly, and public speakers, in pulpit or convention, advocate it. The remodeling is to insert Unitarians believe "that, if the wicked forsake his way, he will be abundantly pardoned;" "and if we forgive, we shall be forgiven." "and the Christian religion," which would be tantamount to a union of Church and State. It would be a revival, or the stepping-stone to a revival of the regimen which prevailed in Puritan times, in those States where Puritanism was the ruling element. Take my native State, Connecticut, as an Illustration. There every man was born futo the "standing order"—the Orthodox Congregational Church—and was bound to pay for its support. compelled to do so, whether he attended or not, even if he disbelieved its dogmas, unless he "certificated," as it was called-withdrew, and attached himself to some other denomination, paying money thereto. This was compulsory; and if an independent man refused to pay his tax, the constable could levy on his property or imprison the body. A man was compelled to be religious by law-that is, so far as support of preaching was concerned. The law was similar in Massa-chusetts, I think; for I was told by my mother that the cow was taken from her mother, Ruth Chilson, then living in Mendon, by distraint, to pay the minister's tax. She was poor, but the inexorable priestly law took the cow, depriving her of a portion of the support for her family. The oppressions of this law in the interest of Orthodoxy were numerous, and the record is a warning to us never to let priesteraft or churchcraft bear

This attempt to interpolate Orthodoxy into the fundamental law is done to pave the way for a more decided policy to bring the nations under priestly dominion. It is a confession of weakness -an acknowledgment that the church has lost its hold upon the people-an admission of waning power. The matter to be interpolated is dogmatic entirely, and when once there, will be construed so as to cover evangelical theology in all its length. With God and the Christian religion in the Constitution, the next thing will be a test act, prescribing a form of faith to be subscribed before a citizen can hold an office. The proposition is pregnant with evil, and should not be lost sight of by liberalists. There is a persistency on the part of the interpolators, which indicates that they mean to perpetrate the outrage if possible.

Reason is proving too strong an opponent, and something must be done to curb and check it. Converts do not come in fast enough, and means must be taken to accelerate them. So God must be put in the Constitution yoked with the Christian religion. The attempt cannot but be futile. We have tasted liberty too long to return to theological bondage and the rule of priests, Protestant though they be. Persecution by no means has been confined to the Catholic Church. It is a concomitant of Protestantism, and runs parallel with its history. Blood is on its garments, oppression in its religious polity and intolerance in its heart. Priests who minister at the altar of a God who is angry with the wicked every day are apt to become transfused with the spirit of the God they worship. If he is angry, of course they must be. This is the philosophy of priestly and church proceedings, for it is an inculcation that we must be like God. This threatened interpolation is to be

MAINE.

Memorial Services by the Children's Lyceum.

Miss Abble H. Farrow. Secretary of the Port land Children's Progressive Lyceum, forwards the following account of the action of the Lyceum in egard to the recent departure to the higher life of one of its members:

September 25th, Miss Fannie E. Weston, a prominent member of the Children's Progressive Lyceum, was called by the angel death from the home that had been made bright by her presence for seventeen summers, to develop to full maturity with the angels in the bright summer-land. On Evidor the formers to develop to full maturity with the fungest manifement and the land was the first and the second best and t with the angels in the bright summer-land. On Friday the funeral services were held, and the beautiful form was laid in the casket to be conveyed to its last resting place. After singing, the "funeral service" of the Lyceum was performed. Some very touching remarks were then made by Rev. Samuel Longfellow—who is now speaking for the spiritual fraternity in this city. The closing service of the Lyceum, commencing "Dust to dust," was then read, and after singing again, the much layed form was consigned to mother earth. much loyed form was consigned to mother earth But the influence of her loving presence can never be taken from us. At the next session of the Lyceum, the succeeding Sunday, the following preamble and resolutions were read and unani-

spirit of our loved sister and companion of Liberty Group, Fannie E. Weston, has been called to lay off her material, and put on her brighter and more enduring spiritual body; and,

enduring spiritual body; and,

Whereas, By this bereavement the Lyceum has lost the presence and influence of a most valued member, and one of its brightest stars, whose heart was ever open to contribute of her beautiful gifts of speech, many times and often, for the success and benefit of our common cause; and,

Whereas, Our faith gives us the assurance that though absent in bodily form, she is still with us in spirit, and in shining garments walks with us, though unseen with mortal vision. Yet while we drop the tears of love and affection over all that is mortal, we mourn not as those without hope. we more not as those without hope knowing that our loss is her eternal gain; there

Nesolved, That we tender to the stricken fa-ther, the bereaved and loving mother, the lonely sister, and the afflicted friends, our heartfelt sym-metry in this the bour of trial assuring them that sister, and the afflicted friends, our heartfelt sympathy in this the hour of trial, assuring them that their sorrow is our sorrow, their loss is our loss, their grief ours; and while we freely mingle our tears with theirs, we have the blessed consolation of knowing that she is not dead, but only gone to be the the chining band of logal come into your the

The services of the Lyccum in memoria of the transit of our sister to the higher life were of an interesting character, and attended by a large circle of relatives and friends—for "Fannie" was one of our brightest stars.

Bryan Grant in Brooklyn.

DEAR BANNER-The progressive Spiritualists of Brooklyn assembled in large numbers at the Brooklyn Institute last Sunday evening. The Brooklyn Institute last Sunday evening. The lecturer was Mr. Bryan Grant, of Now York, the lecturer was Mr. Bryan Grant, of Now York, the new speaker in the reform field. His subject for the occasion was "The Theology of the Ages," which was discoursed upon in an exhaustive and the wind gradually disappear from the system. which was discoursed upon in an exhaustive and able manner. The lecturer analyzed with great depth that knowledge of God which is obtained from a study of Nature. Beginning with the lifeprinciple first manifest in the protozoan, its unprinciple first manifest in the protozoan, its unfolding was traced through its varying and successive stages, until it formed the superstructure for the immortal mind of man; and in this gradual and methodical development, he recognized illustrations of the true science of God. Reason lustrations of the true science of God. Reason and nature, the lecturer said, should ever be the orch-bearers of those in search of vital truths.

Mr. Grant is an eloquent and effective speaker, and will be found a valuable auxiliary in the lec-

The Record of a Worker.

has been stopping in this city since March last, la-boring in the Children's Lyceum, healing the sick and giving tests. She will leave this city about the 10th of October for Philadelphia, where her address will be 522 Pine street. She would like to make engagements during the fall and coming winter to lecture before progressive societies in the Southwest.

This lady is an estimable medium, an eloquent and able lecturer of many years' standing; friends of progress would do well to secure her services.

Yours for the triumph of Truth, JAS. II. MONCKTON. New York, Sept. 29th, 1872.

Married:

In Keeler, Mich., Sept. 22, at the residence of the bride's father, by Mrs. Frank Reed Knowles, Thomas J. Foster, of Downgiac, Mich., to Miss Beile N. Shearman.

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The book is one that will be of interest to every Spiritualist, and to all who are interested in rare and curious developments of mental phenomena, while the travel and adventure of seventeen years of public life furnish incidents both instructive and annusing for the general reader. Part second of the work contains a number of beautiful poens, including the words of many of his songs, both published and unpublished. 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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Whereas, By the beautiful law of unfolding, the cells, and form healthy tissues and fiesh. In Scrofula, the cells, and form healthy tissues and fiesh. In Scrofula, the cells, and form level sister and companion of Liberty food is imperfectly digested and forms grey, cheesey matter, a substance of LOWER organization than healthy fiesh, which Ac., forming masses of light grey color known as Tubercle

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

with Cough and Expectoration, and known as CON-SUMPTION; Diceration of the Brain and its membranes, known as SOFTENING OF THE BRAIN; Diceration of the Lymphatic Glands of the Neck, called SUROFULOUS AB-SCESS; Enlargement and Ulceration of the Lacteal Glands

CONSUMPTION OF THE BOWELS, &C. Remember This!

Scrofula, or Tuberculosis, is produced by diseased or imperfect nutrition, brought about by the use of improper food, want of cleaniness, similight and pure air, and is a disease of achility. In vigorous health, the food which we get is nexterly digested, and converted into health, in the second of the converted into health. of knowing that she is not dead, but only gone to join the shining band of loved ones just over the river, to whose loving care we commend each member of the stricken family, who will wipe away the falling tear and give them beauty for ashes, the oil of joy for mourning, and the garments of praise for the spirit of heaviness.

Resolved. That the members of the Lyceum, as a slight token of love and esteem for the dear departed, wear a white bow on the left breast at each session during the next three months.

Resolved. That a copy of these resolutions be forwarded to the family of the departed, and recorded on the books of the Lyceum; also a copy be sent to the Banner of Light for publication.

The services of the Lyceum in memoria of the

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