VOL. XXVI.

{WM. WHITE & CO., Publishers and Proprietors.

BOSTON, SATURDAY, NOVEMBER 20, 1869. {\$3,00 PER ANNUM,}

NO.

The Pecture Room.

Spiritual Ethics.

A LECTURE BY MRS. CORA L. V. TAPPAN, In Music Hall, Boston, Sunday, Oct. 24th, 1869

> Reported expressly for the Banner of Light. NATURE AND ART.

Perfect Nature is perfect art. We have said, in the lessons of two Sunday afternoons, that spirit has no reference to matter, and bears no relation to it except for the purposes of expression; and that no form of matter can remain forever beau tiful and unchanging, but that every form of spirit can reach further and further on the road to perfection. They who sit close to Nature, who listen to her voice and are not ashamed; they who, wearing the mantle of sage and seer, fear not to lay their heads upon their mother's bosom, and seek not to wander away; they who are mindful that every art is but the most perfect expression of the soul of being, and whatever falls short of that expression is not art but a gross imitation; these are the inspired ones of every class of minds, and these are they who lead the nations of the earth to the ever-flowing fountain of the Infinite, and have led the masses to Olympus in their highest flights of poesy; these are they whose brows have been crowned with laurels, and from whose tongues and inspired songs the world has never departed, but continued to follow more and more closely each day.

We have said that every atom of matter is dependent upon the penetrating spirit for whatever of life it may manifest; and we now say that every form of art, every attainment of science is but the outgrowth of the same spirit, and is more or less perfect as the students and men of science. are more instinct with Nature. By Nature we mean your mother-that great Spirit that exists in the universe and expresses itself in every form of being. By Nature we mean that past, not whose lifeless form has been incarcerated for ages in tombs and sepulchres, but whose living image has awakened every form of inspiration, every thought of poesy. By Nature we mean that mother from whose tender arms you should not turn entirely away to scorch your brows with the burning bands you vainly call science and intellect; that mother who is ever kind to those who love her, and even to those who have wandered astray: we mean that Nature which bears relation to your spiritual and material being here, and which, when the hereafter comes, will crown your souls as divinely as your aspirations then can seek.

In all the early forms of human government, among the aborigines of every country, there is a close clinging to the Divine Mother, and you term them savage, and the ancients barbarous; and, today, those who differ from your civilization are remere individual strife, have missed the one perfect | principles of the universe-spirit and matter. But thought which comes to the untutored savage and

to your own children alike.

Art is the circle of civilization, which, after a few thousand years, becomes so impenetrable in its exterior that nothing can enter it, and you are unable to find the good that it does contain. Look at the Chinese Empire, for example, which has given nothing to the world for ages, of its immense and wondrous stores of knowledge; growing smaller and smaller in its mental vision, and more and more attenuated in its intellect, until its highest conceptions of art are expressed only in the delicacy and diminutiveness of its repetitions. Is this the empire of Confucius? the source from which sprung the wondrous facts of the cosmic universe? No. It has become a circle, and all its knowledge is but a repetition of the knowledge of the past, daily diminishing the range of its powers. You western savages (relatively speaking) have pierced their circle with the sharp point of republican ideas; the shell yields to you all that it can give, and you give to the Chinese Empire that which it has not had for five or six thousand years one sharp point with which to pierce the heart of Nature and unseal her treasures.

The Roman civilization borrowed from the Egyptian its splendor and height of culture, but did not appropriate its laws, and consequently became lost in a circle of corruption and shame. Then poured down the Northern hordes, all destructive as their ravages might seem to enlightenment and progress, and probed its corruption, leading to the discovery and perpetuation of natural worth. From thence you may follow it through all the successive periods of civilized life, and you know how many points in earth's history have been necessary to cleave in twain the circles of monarchic and theocratic thought, the fictitious power of individuals, and the divine right of kings. You know of this, but you heed it not; and today, in New England, savages as you are combeen unlearned, and pore over the pages that are he attainment of knowledge; and this you call | veiled, but only concealed because you are igeducation.

In the wilds of the West, beyond the Mississippi and the Rocky Mountains, there are natives

any modern improvements, never dreamed of a steam engine or the power of machinery, who know more about the essential principles of Nature's law than you do with all the volumes of ages piled in your libraries to aid you-you who have become thoroughly conversant with the utterances of Humboldt, Agassiz and Cuvier; you, even, who have, in progressive thought, escaped the committal of those lessons which others have been obliged to unlearn. Are you not afraid of Nature? Ask of the American Indian concerning the approach of a storm, and days before it comes he will give you its indications; ask him about the weeds that grow in the forests of the United States, and he can tell you of them allwhich will sting you with death, and which will bring you the blessing of physical health. Ask him of the formation of the earth, and he gives you what you consider to be a wild guess, but it is as reasonable a solution of the question as the varied answers that come from the several schools of theologians, scientists and speculative philosophers. Ask him concerning the spirit, and he gives you an answer that is at once a revelation: the Great Spirit is his father; he knows him well, for he holds communion with him constantly in all the departments of Nature; he sees him in the glimmering sunlight, he beholds him in the cloud and tempest; he knows that he is there, and requites no prophet or priest to tell it. His after life, his simple hunting-ground, his far-off island of the blest, is so simple and involuntary a religion that you feel, that it must be true; and yet, in the regular condition of culture, you attain only the first point of this problem, and then, robed in doubt, you cannot apply it. The difference between the Indian and yourself is that he has the sharp point of truth, and you have the circle made up of many truths, but you cannot get at them. You cannot afford to lay aside instinct, and in its stead place intellect; nor that cultivation shall take the place of this unreason to which, when it crops out in poesy, you involuntarily bow down and yield your homage. You cannot afford that this force, which is a part of Nature, shall be wholly left behind, while you whirl on in civilized life, repeating external forms. Why, the whole world, and its history, is but a succession of imitations, where nations have parted from Nature; yielding their all of health and mental vigor to the debasements of a too intense cultivation, a too morbid civilization.

The Egyptians sat close to Nature, owed their perfection as a nation to this fact, and only lost the spirit of that perfectness when they had no longer the angle of a natural existence with which to pierce the circle. Had the Alexandrian library been preserved, you would know more of them than you now do; what you do understand is not one half of what could be told; there life and art, Nature and civilization, cultivation and intuition. science and religion, went hand in hand. Though the Egyptians have been termed idolators they were not so; there was no idolatry in those forms of worship, which but expressed the two living if history affords you no solution to those mysterious existences which have gone hand in hand in the past, there remain a few architectural monuments which if rightly interpreted will aid you. The Chinese Empire has no architecture; living where the sunlight pours its life-giving and renovating powers upon man and nature alike, the inhabitants have no necessity for such laboriously reared structures as Egypt and Rome. have left, and the Orient is prolific in the finer works of art, which but exhibit the condition into which they have fallen and from which they cannot escape without assistance. The Egyptians first pierced this circle, and, as we said in another discourse, the triangle was formed. Here, doubtless, the organization of Free Masonry originated. To preserve the mysteries of science this secret order was formed, and in the caves its mys tic rites were held, that the populace might be kept in awe, and the tables and instruments of science preserved. You will recognize in the rituals and symbols of Masonry the religion of the ancient Egyptians; the All-Seeing Eye was the sun-since thought to be Jehovah, but it was Osiris; Isis was the veiled image which could only be revealed to those who were willing to obey; all the varied symbols of Free Masonry illustrate the different principles of life which they worshiped; and all the ideas embodied in these forms have been handed down through the ages, tinctured only with a few of the dogmas of Roman and Jewish theology. The after degrees of the order, introduced since it was first formed, have been more extracts from the Christian religion than anything else; but every one familian knows that the essential principles of Masonry are contained in the first five degrees, and that the "Blue Lodge" comprises nearly all of its original forms. This being true, any one familiar with the records of the Egyptians and their relation to these rites and ceremonies, becomes aware pared to the Chinese, whose finely sharpened that they were rescued from perishing by the senses can hardly understand a flower when all strong hand of Remeses or Moses, who, knowing put together, you are in danger of traversing the they would finally perish with the Egyptians, insame circle, and drawing the same fine lines of troduced them among the Hebrews. The system intellectual attenuation till you will lose eight of became finally established and fully perpetuated your Mother Nature. Are you not afraid of it? at the building of the Temple of Solomon. And Even to day, in this modern Athens, the sight of though the necessity no longer exists for the proan untutored savage fills you with horror and tection of individuals (members of the sacred amazement, and the tangle of the wildwood is brotherhood) or the preservation of the symbols unknown to thousands of your people; while the of science, this is certain: that whenever Free breath of the wild flower and the soaring of the Masons understand the mystery and truth which bird, to you, are as new and full of curiosity as to the order contains, it will make them wiser than the little child who has never seen them. In all the savans of the earth, and they will hold the crowded lecture rooms, churches, schools and keys of a knowledge of all things. Free Macolleges you learn the lessons that have long since | sonry has preserved the symbols upon which it is founded, and these, to-day, though seldom emgrowing dead every day. You still pace over the | bodied in any temple or form, remain the endursame ground which a century ago was passed in | ing monuments of a life whose purposes are not

In the varied forms of architecture-from Tuscan to Composite-we may trace the ideal of the who have never seen a house, never witnessed builder, as in the sharp points of Gothic art which | your priests and sages.

norant.

clearly represented the Gothic mind-the beauty of the Corinthian, Ionic and other styles of the Hellenic period, the Pyramidal of the Egyptians, and the light, circular pagodas of the Oriental na-

But it was left for Rome to gather all these forms of art-all these unwritten records of nations beneath her overshadowing pinions, alas, not to perpetuate them in their full beauty forever, for that solendid monument of all art-Michael Angelo's plan-which would have placed a perfect temple on the earth, was refused because it was not understood; his name is immortalized in St. Peter's, but his plan was not the grosser minds could not understand it, and a substitute was chosen, which shows harmony of art, but it is not, as was the original plan perfect. You have in your own city a temple, small, but unique, and so perfect in its expression that its architect could not survive its completion. We mean the Masonic Temple. Within, though not wholly without beauty, it is a bungling imitation, but without, it is perfect; and he who planned it must have went in that high place whither he has gone, that he could not have finished the whole. Treasure it, then, for beside all the unshapely domes, projecting turrets and unsightly spires, it remains a wonder of beauty and perfectness.

Whoever achieves a deed of completeness, or a perfect work of art, has not lived in vain, but has filled the cycle of this one life, and can do no more. If it was Alexander's gift to conquer a world, he compassed it and passed away; but it were a mightler achievement to conquer art, and place before the world a form so perfect that it is a reflection of the Nature from which it was taken. The composer of a perfect poem-whether of volumes or only four stanzas or lines-has filled the cycle of being which even a Methuselah

There is in the old school books a poem, as perfect of its kind, as was the plan of St. Peter's. It begins thus:

"Oh thou Eternal One, whose presence bright All space doth occupy, all motion guide."

It is by Kretchnau-a Prussian unknown to fame, save in these lines; but had Shakspeare, Milton, Byron, or Shelly composed them, they would have been handed then with high enco-niums to posterity. Then eight, there are the perfect works of art which Angelo planned, but could not paint, because his mind was full of new images. Among the imperfect works produced by Raphael, a few are found which were really inspired. Rembrandt, whose chief excellence was in coloring, and who gave to the dark and shadowy hues of earth a seeming reality-these and the hosts of imitators could have been content to have laid down their brush forever had one perfect image remained to reward them.

In governments this is true. Wherever a perfect code of laws has existed, it crops out through all the ages, and to day is the highest standard human government. The Spartan law-giver Lycurgus, who, having obtained from his own mind and his counselors (as he supposed) a perfect form of government, asked that it should be obeyed for a hundred years, or until his return, and then, after consulting with the oracle at Delphi, and finding it as perfect as his people could have, went into voluntary exile and ordered his body to be burned at death, that the return of his form even might not be made the pretext for laying aside his laws. Imperfect as they may have been, they were perfect for the time, and if we had such an one among us-if this generation could raise up a Lycurgus, how different would it ing evidence of the existence of the law of life, be Instead of corruption, bribery and shame, and can demonstrate its operation on the face of we should have a simple standard of law, so ner feet that it could not be evaded or misunderstood.
We fear there will not be one at the present day, but whoever in the future shall be the introducer of such a system will be crowned

with immortal fame. Whoever has framed a perfect system of ethics or religion has accomplished a life work. Take from the Hebrew law everything that is essentially tinetured with the peculiarities of the Jews and their selfish claims to the true Jehovah, and you have as good a code for each person to follow as any you can possibly attain to day; we mean that part of it that bears especial reference to physical health. Take from Christian law all that refers to priests and ecclesiastical religion, you have the epitome of the moral and reliand you have the epitome of the moral and reli-gious ethics of the world. Take from the common haw all that is bigo ed and narrow-minded, and you have as good a code of laws as can be con-ceived, because the common law is handed down through every age, and the most perfect minds in every government have helped to fashion and preserve it; but he who can compile all these into one system will be the saviour of the nine-teenth century. Take from science that which is merely technical, local or transcendental, and you have the key to the mysteries, however dark, and find that it bares the secret of Nature's laws, that they may be plain to every nation. So take from every book of song and poesy that which is imitative, and, if there is a line in which a thought is expressed, you have a book (robbed of garishness and glare) of inspiration unequaled in the world; and, take from all the volumes which you put be-fore your children that which is mere trash and rubbish, and behold! the essence of all truth is the same, inspiration is the same, and your Bible will become a book of poems, your books of poems will be Bibles, and both will be standards of the highest science, art and religion.

If mind can grapple with the Infinite, and solve the mysterious processes by which suns move in their orbits, and foretell the approach of storms or eclipses, mind can eventually achieve the creation of a flower, and make a tree, and cause a world to move.

No life is complete that has not created some thing, and if you live on a thousand years and have not thus presented a thought in a perfect form, then you must try and try again. This is what you live for; this is why your souls are incorporated in physical forms, and pass through all the scenes of life and sorrow, not to imitate that which some other mind has done, but to tenes of poese, a marble image or building, or some defeate creation that shall stir in zephyra breath, and is thisbed, then your life is consum cated. Again and again will be represented the mutations of the earth, but they who like gods grapple with and solve the mysteries of being, shall be your teachers and guiding lights,

PROF. DENTON AT MUSIC HALL.

On Sunday afternoon, Nov. 7th, Prof. William Denton addressed a very large audience in Music Hall, Boston, on "The Origin of Man," an abstract of which discourse we give below:

The lecturer said we were living in a world swarming with life-animal and vegetable. Man observing all these forms inquires, whence are they? and how came I into existence? This query was the first which visited the mind of the lisping infant, and obtruded itself upon the consideration of the sage. All the answers that have ever been given to this important question range themselves into two grand classes: Man came here either by the operation of law, or by the exercise of miracle, There was (said the speaker) nothing so firmly impressed on the mind which considered natural science, as the universal and constant operation of law. To day, those minds best qualified to give an opinion of the subject, believe that this planet itself came into existence by the operation

planet itself came into existence by the operation of law, and not by the exercise of intracle.

The speaker traced the origin of the earth, as described in the nebbloous theory of La Place, and said that it assumed its rotundity from the original nebulous ring is obedience to the law of gravitation; so we had first the law of gravitation, bringing the spheral shape; then the attraction for laws of colosion, binding the particles to tion (or law) of cohesion, binding the particles to-gether; then chemical additive, uniting the unlike particles into new combinations; then the law of crystallization, giving to some of the minerals their beautiful forms. Look (said the speaker) at that crystal of quartz; did the Almighty lapidary come down, with an angel to turn the wheel, that he might polish its gleaning sides?

Law had formed the planet, and was traceable in all mineral and vegetable existence, and it was but a brief step from thence to the lowest order o animal being; for if law brought forms beneath into highest perfection, why could it not take the next step, without calling in the aid of miracle to

There was a time (said the lecturer) when, in the belief of earth's children, God roared in the thunder, and the lightning revealed the glare of his angry eye; when the tornado was his mighty breath, and the earthquake a warn-ing of his destructive power; but to-day, all these phenomena told only of the operation of law; the thunder and the lightning spoke of the work of the mysterious agent, electricity; the tornado, of the action of atmospheric changes; the carthquake, of the cooling crust of the globe. Everywhere law—northere miracle. Law governs the planet in all its manifestations, and no one dreams of anything clase; why, then, should it be thought necessary, at any time, to call in the aid of miracle to obtain an origin of life? Only on account of ignorance. If he were asked what evidence there was on the fore of the casts. of ignorance. If he were asked what evidence there was on the face of the earth, to-day, to prove that life ever came into existence by the force of law, he would answer: there was plenty of it. the cited the law of vital force, which, under proper conditions of heat and moisture, gave birth to certain living forms. He proceeded to quote from various authors the results of experiments wherein hay and other vegetable matter being inserted in glass bottles with water, and subjected even to greater heat than the boiling point, had in a few days greater descent which the wife of the process of the control of the contr in a few days produced a scum, which the interescope revealed to be swarming with animal life.

To the objection that the cir was filled with living germs and that the animaleules obtained their life from thence, he stated, in answer, the experients of a French naturalist who made artificial air by the combination of the gases, and found the same results to follow his investigations, as from the natural air, proving that the germs must bave their birth from somewhere else. He referred those who objected to experiments so far away from home as France, to those of Prof. Wyman of Yale College, who produced the same results by some thirty-seven experiments with the infee of beef and mutton, sugar and gelatine-taking every precaution to destroy any life principle which might exist in the air which came in contact with the articles experimented on. He also quoted from Prof. Clark of Harvard College, he proof of the same facts

We have then (said the speaker) absolute, livthe planet to-day. Although it was not a settled question in the scientific world, yet those mos entitled to be received as authority had declared their belief in the existence of this law of life, and the possibility of producing animal forms without any germs. In the history of the world we could go back to where there was no life; and in the primal oceans find the first simple, forms of aniund and vegetable existence. There matter, as fluely subdivided as those of the professors in their beef, soup and hay tea, was produced by the rushing of waters and the grinding of rocky beds. and the law of life found plenty of material to operate on. If this law were the only one in force we should soon have had an ocean ing with infusorial life; but there was another law—that of variation—by which animals possess the power to give birth to others in some manner differing from themselves. The sayings "like produces like," "like father like son," were often proved false in our day, when the father or mother, viewing their offspring, are led to exclaim of one in particular, "I wonder who he takes after!" This variation, observable in human life. This variation, observable in human life, could be found also in animal and vegetable ex istence. Dr. Hooker said "the element of muta tion pervades the whole veget ble kingdom." The speaker then referred to a remarkable deviation among a flock of sheep in this country, where one was so peculiarly formed that it was called the "otter" sheep, and it having been noticed that, by reason of its short legs and heavy body, it was left behind when the others jumped the fences, its owner conceived the idea of raising the breed and did so with eminent success, and had not the merino sheep with better fleeces supplanted it, we should have had a breed of these animals among us, the origin of which could not have been accounted for on any other supposition than this law of variation. Darwin had related the history of two flocks of sheep in England, reared carefully from a peculiar breed, who presented in a few years the appearance of two distinct varie ties, notwithstanding the purity of blood had never been departed from. Now if this deviation from the original stock had gone on for fifty thousand years there would have been perhaps a new genus. Nature has been breeding for millions of years, and the lower types of life have felt the in-fluence of this law; as soon as animals begin to propagate they begin to deviate from the original stock. These changes could go so for even and stock. These changes could go so far, even, as to change the skeleton of an animal. This the speaker proved by a description of the various species of pigeons which are in existence to day, and which derived their origin from the wild rock pigeon. This peculiarity of variation from the parent stock applied to man as well; in proof of which the lecturer described the birth of a child in England, in the last century, with semi-horny excrescences all over his body, and stated that the peculiarity was handed down to the third genera-

This law of variation would be of little avail | being.

were it not for another law—that of hereditary transmission. If the variation perished with the first one there would be an end of it; but it was nrst one there would be an end of it; but it was transmitted to the offspring—children sometimes bearing so strongly marked a resemblance to the parent as to be recognized thereby by entire strangers. The lecturer spoke, in proof of this law of transmission, of the case of a gentleman, who, having six fingers and six toes, married a lady who had the usual number, but four out of six of their children were marked with the father's extra fingers and toes. So in the course of time we tra fingers and toes. So in the course of time we had first variation, then new species, then new genera or new families.

But there was another law-that of modification. This law governed vegetable and animal life. In those parts of the world where the cliniate was rigorous the same vegetation was shrunk to diminutive proportions which in warmthink God made all things as we find them, but the lecturer thought otherwise. For instance, God made the crab-apple, but man, by cultiva-tion and scrutiny, produced the delicious fruit of to-day; and from the choke pear, which no one could eat, had been brought forth, by human experiment and labor, the delicious Bon de Jerseys and Seckles, with which we regale our palates. God made the wood of which the table before him was composed, but man made the table. The lecturer here quoted from Sir Charles Lyell, who, referring to the cabbage and cauliflower, spoke of them as being derived from a bitter plant with waving green leaves, growing near the salt water. By this law of modification the plant had lost its saltness, and was now cultivated in two forms, each differing from the other. The speaker referred to those inhabitants of South America who people the high ranges where the air is rare-fied, and who, in consequence, had gradually become enlarged in the lungs, lengthened in the trunk and shortened in the legs, by the operation of this law. From the earliest silurian times the earth has been constantly cooling, its atmosphere has felt the effect, and Nature has gradually sur-rounded plants and animals with modifying cir-

cumstances to fit them to the change.

The lecturer here spoke of the modification of species to suit circum stances, as seen in the blind fish of the Mammoth Cave, Kentucky. It would not do to say they were born blind at first by the command of God in the far distant past on purpose to people that rayles abyss, for on catting the skin the germ of an eye was perceptible, and the optic nerve leading to the brain. This caye was produced by the washing of a river charged with carbonic acid gas, which were away the lime-stone; the fish (the original inhabitants of the river) were borne into the deaths, and, as in the case of the miners' horses in England, 'who grow blind in three years,) the organ of sight was gradually outgrown, in each generation the eye coming smaller, then skin covering it, then the scale covering the skin.

There was another important law here to be

considered—that of natural selection. The speaker referred to the immense amount of animated offspring produced on land and sea, and said that were it not for the grand struggle for existence by which some, possessed of greater means of preservation, were able to consume or outdo others who had them not, the world would be crowded to excess. Now, of one species there might arise a single individual possessed of peculiar advantage—such as a wolf with longer legs than his fellows; this advantage bringing him success where the others failed, would be transmitted to his offspring, and while others gradually faded away, the long-legged wolves, would spring produced on land and sea, and said that ally faded away, the long-legged wolves, would multiply, so that after a time all wolves would have the same distinguishing feature

The same was true of the grouse of Scotland, who were red-a provision of Almighty God, say some—so that they cannot be distinguished from the heather. But the lecturer thought it was owing to the action of law—the law of variation might have brought a red grouse, if the rest were white; that red grouse, by the law of transmission, could give the color to its offspring, and by the action of the laws regularly following after, while the white grouse were killed by the eagles and hawks who hunt by sight, the red ones

would be preserved till all were red.

But some might inquire, Did the action of these. laws produce thought?—the speaking tongue?—the reflective brain? The lecturer said no—he did not believe man to be the result of a million accidents. Man lived by eating drinking/breathaccidents. Man lived by eating, drinking, breathing, sleeping; but if any said this was all, he (tho speakers denied it, for there was a spirit in man bich helped him to rear the fabric of existence. While he would enumerate these laws, in summing, up the powers combined to produce human life, he would affirm that there is a spirit to this universe, just as much as in man, and that that that spirit works by law, and in the process of that law came thinking man on the scale of being. Of this great Spirit of the Universe we had comprehended but a single step—but we had eternity in which to increase our knowledge. The man who thought he knew all, was foolish, but not more so than he who said we could know nothing, and must blindly depend on miracle for the existence of life on this planet. The speaker referred to the production of all

animals from eggs, and said that there was a period in each when it was impossible to decide whether the germ was to produce the highest or lowest grade of existence. In this connection he spoke of the birth of the mosquito, the circumstances in the early life of the moth, and the metamorphic growth of the frog; and said that as fish existed ages before reptlles, every reptlle, in its development, went over the same ground, and was first a fish. This gradual change was not confined to the embryo of animals; by quotations from Agassizand others, the speaker demonstrated that the human embryonic brain first assumed the shape and proportions of a reptile; then the brain of a fish; then that of a bird; then that of the mampiferous quadruped, in its march to the fully developed human brain; thus comprising, —in its feetal progress—an epitome of geological history, and proving man to be akin to every creature that lives. Another point, in this connection, was the similarity of forms, not so much difference between man and a cod as was generally imagined; both had two eyes; both had a heart, with blood circulating therein. The fish was balanced with four fins; man with two legs and two arms. The reptile, bird and quadruped presented the same general points of resemblance. This was also discernible in the fingers of man's hand, the claws of the lion, tiger and other animals; the number of bones in the neck of a pig was as large as that in the neck of giraffe, who, from its lumense length, is ena-led to reach the tons of trees for its food. Just oled to reach the tops of trees for its food, the same number (seven) were to be found in the human neck. There was a much greater semblance than difference between animals and

But it might be objected by somebody-" Man can think." So could animals, as any one would can think. So could animal, as any one would be convinced of who watched minutely the actions of the horse and dog, or the labors of the ant. The speaker closed by eloquently describing the earth as having been pregnant with man, and that all past ages had been the period of gestation; man was the trunk of the tree of life. chose roots extend down to the lowest order of

Written for the Banner of Light. NOT GONE, BUT EVER NEAR.

MT VIOLET.

While I sit in twilight gloaming, And my thoughts go heavenward roaming 'Mid the bright angelic band, To my soul from shores elysian. Comes a beatific vision Of the loved in Summer-Land.

Close beside me stands dear mother. Next, my sisters and my brother-Smiling on me as of yore ; There my father-yes, I know him, Though to heaven the angels bore him, Ere my weeks had filled a score.

Ah I my neck soft arms are twining, On my breast bright heads reclining, Once beneath this heart ye lay-Darling chorubs, early given-Buds on earth, bright flowers in heaven, There to bloom in endless day.

Now, strong arms my form seem raising. Tender eyes in mine are gazing, Loving lips to mme are pressed; Husband, children, sisters, brother, Kindest father, dearest mother-

All are numbered with the blest, All are there-not one is left me! Cruel Death bath thus bereft me ! Oh, this heart! how sad and drear! But there comes an angel whisper. Soft and low as summer zephyr-" Gone they are not—they are here."

Blessed light this truth revealing. All around loved forms are stealing. I'm alone, no, nevermore; To my soul from shores clyslan, Comes this beatific vision, Gleaming from Heaven's ovened door.

The Lyceum.

A DIALOGUE BETWEEN AUNT CHLOE AND HER NIECES.

Written by Mrs. Louisa Shepard, of Genera, Ohio, for the Benefit of Children's Progressive Lyceums. We are indebted to Dr. Child, of Philadelphia, for the manuscript copy.

AUNT CHLOE.-Well, girls, what of these reforms that are making so much stir in the world? I am told that the world is to be reformed; that the ball is set in motion, and all who do not take hold and help roll it along, or run before it, will surely be crushed by it,

MARY .- Aunt, what reform is it that you are talking about?

AUNT C -Oh, there are many reforms. There is the land reform, the temperance reform, the woman's rights reform, the school reform, and

SARAH.-Well, what would you have us do here in this back corner of creation?

AUST C .- We must lay hold of some wheel, and push or pull, and try to keep out of the way; for they say this car is drawn by the current of attraction of no less power than Almighty God, and stop it we cannot, for it is destined to cover the whole world. The multitude now clog the wheel, and often raise it off the track, but by some unseen power it flies back again, and on it goes right over them.

SARAH.-Well, if the reform must be begun, where can we get hold to do the most good? It occurs to me that self reform would be the most effectual. That is propelled by the power of the will, and we can keep a share of that ourselves.

AUNT C .- People are getting to be mighty generous these days. They give away all their reforms. There is neighbor T., who talks of land reform; but how shall we get at it? If you give young men all their land and they have nothing to do to earn it, it will encourage them in being idle. Neighbor T. is honest in thinking they had better work and get it as he did, so he must be reformed. Another looks at the school reform, and thinks it would all be well enough if it would do any good; but learning is so cheap now, and the manner of instruction so easy, and all paid at public expense, that time seems worth nothing to them; they idle it away and when it becomes nec essary to write a letter, they must go to their grandmother to know how to spell it. He thinks if they had to do as he did-roll up their log school house, and go to work and raise grain to pay their teacher, and study their lessons nights: by firelight, they would prize their learning more; so he is behind the times, and must reform. Mr. B. talks of woman's rights reform, but thinks the women have all the rights they ought to have now; if they had any more, there would be no living with them. Miss A, says she has all the rights she wants, and don't know but everybody else has as many as she has-at any rate, she do n't trouble herself about her neighbors' affairs: it is enough for her to take care of herself. So, you see, they are in the wrong, and must be reformed.

MARY.-Well, aunt, what else have you learned about these reforms?

AUNT C.-Oh, the country is all alive about them. The women have got so that they know more than the men; wives more than their husbands; children more than their parents, and negroes more than white folks. When I was young there was n't, such a fuss about woman's rights. The women cooked the victuals washed the clothes, spun and wove, tended baby, obeyed their husbands, read the Bible and usalm book, went to meeting on Sunday, helped pay the preacher, and that was enough. They didn't think for themselves, as they do nowadays. The preacher told them what to do, and they did it. They have forgotten the savings of the good old anostle who said if women would know anything, let them ask their busbands at home.

SARAH.-Aunt, don't you think there is need

of a reform in that respect? AUNT C .- What kind of a reform?

SARAH. - A religious reform.

AUNT C.-A religious reform! A new religion! An improvement in religion! Horrible! How shand! Religion is the same yesterday, to day, and forever. There is no new thing in religion: but there is need of a revival.

MARY.—You mean a revival of the old religion, do you? What do you call a revival?

AUNT C .- Why, repent of your sins; get reli-

gion and prepare for heaven.

SARAH.—Aunt, where do you suppose heaven is? Jesus said, "The kingdom of heaven is within you.

AUNT C .- I never see nothing like it. How inquisitive people are getting to be nowadays. They must know all the whys and wherefores about everything.

SARAH.—Yes; that is reform.

AUNT C .- What! everybody think for themselves, speak for themselves and act for themselves! That would be a mighty reform. What would become of the priests? They would have nothing to do.

MARY.—Oh, yes, aunt, enough to do if they only had a mind to do it.

AUNT C .- What would it be? MARY.-Work in Nature's garden-sow the seed of love, pull up the weeds of discord, and

gather the fruit of harmony. AUNT C .- That is very appropriate business for the servant of the Lord; but who would do it? MARY.-All true reformers and ministers of

Jesus. AUNT C .- That's kinder rational, after all. The lion is turned into the lamb. I know we are told that the time would come when the lion and the lamb would lie down together, and not one be afraid of the other.

SARAH. - That is the millennium that the church has prayed for so long.

AUNT C .- What! the millennium come and the church don't know it? All reforms meet and harmonize together. Is that the millennium, and no judgment beforehand?

BARAH -- Yes; every one judges themselves. You know Jesus said, "Out of thine own mouth will I judge thee."

AUNT C.-But there 's the work of saving souls. That is the work of the church. That cannot be dispensed with. They have been laboring and praying, these hundred years, that God would, in his own set time, favor Zion and bring all to a knowledge of the truth.

MARY.-I should think their God would be angry with them for teasing him so long to do what he has told them to do.

AUNT C -But we must pray with submission, and wait God's time. He will, in his own good time, favor Zion. The church must do the work. if it is done at all. Other societies may be good in their place, if they have any place; but God will be inquired of by the house of Israel to do these things for them, so says the servant of the Lord.

SARAH -If they have been laboring and praying for hundreds of years and have not liberated one poor sinner from his past sins, I am afraid it will never be done, and the poor sinner will die n his sins, and where God is he never will come. AUNT C.-Don't you suppose God loves the

SARAH.—Yes, his church.

AUNT C.—Who do you call his church? SARAH.—All that love to do good to their fel-

low men, and do unto others as they would have others do unto them: AUST C.-What! without signing any creed?

That would be a strange church. (Scene second omitted.)

SCENE THIRD. MARY.-Aunt, have you heard anything more

about those reforms? AUNT C.—Yes; they have got up a reform in religion, and thrown away the Bible, which is all we have to gulde us in this world and fit us for the next, for it teaches us how the world was made, how God created man and woman and all things,

and pronounced them very good. MARY.—But it also says that it repented God that he had made man, and it grieved him to his

heart. AUNT C -- You must not doubt the Bible. Remember, he that doubts is damned. You must not query with the Bible, for it is God's word. Were it not for that we should all be heathen.

SARAIL - Aunt, who are heathen? AUNT C.-Those who do not worship the true

SARAH -- Who does worship the true God? Who knows what God is? Who can comprehend him? Are we not, then, all heathen?

AUNT C-The Bible says God is a spirit and dwells in light, and no man hath seen him at any

MARY .- Jesus says, "They that have seen me have seen the Father, and those that love me dwell in me and I in them."

AUNT C .- So God dwells in all humanity, does he? That is your belief, is it? MARY -Yes, aunt, that is the teaching of this

new religion of which we have spoken.

AUNT C - What do you call it? MARY -Spiritualism

AUST C .- Spiritualism! What is that?

MARY -It is a religion that embraces the whole domain of mind, including God, angels and mortals. It is a philosophy that explains the conditions of spirit-life and the relations existing between mortals and all the higher states of existence. It comes to demonstrate immortality, and the future life, and the eternal progression of all; that our departed ones still live to guard and guide us over the highway of life, and that death is but the door to eternity, where our loved ones wait to welcome all earth's wanderers home,

AUNT C .- Has Spiritualism done any good? MARY -- Most certainly it has, for it has brought heaven down to where we can understand it, and has brought hell up to where we can comprehend it. It unlocks the recesses of the human heart, so that we can discern whether good or evil resides there. It makes the knave an honest man, the oppressor a humane man, the egotist an humble man, the cross and unkind husband and father a kind and affectionate man, the child loving and obedient to its parents. It makes the drunkard a soher man, the had good, and the good better. In fact, it makes one universal family of all of God's children, and inspires every one to seek another's good as his own, and requires us to deal justly, love mercy and walk humbly. In short, it brings beaven down to earth, and raises earth up to heaven. Is not that doing good?

AUNT C .- Well, if it does all this, I will join you heart and hand. Let your motto be free and fraternal with all, responsible for none; conscience your creed, truth your search, the inculcation of spiritual graces your aim, the world your church, angels your monitors, God your great high-priest, and the dawn of this harmonious age your hope for humanity. Stand up for the right, come what will, regardless of sect or party, name or fame, heeding only the voice of God within you, though friends forsake and the whole world frown with indignation. .

"Credo" on Spiritualism.

EDITORS BANNER OF LIGHT-On page 221 in Uredo," a recent consultation of "Old Theology,"

Paking for granted only what is claimed by

occurs the following:

apiritualistic leaders, what is published in their journals and practiced in their daily walk, should not all moral and patriotic citizens, in order that the community may live in peace, that the citizen may feel safe in the bosom of his family, that our streets may be safe to walk in, and that our Spiritualism, with all its legion of nameless crimes? And then, if persisted in should it not be punished by the enactment and enforcement of rigorous and wholesome laws?"

This work abounds with perversions and numerous outeroopings of that ancient Diabolo, bigotry. How the author-whose name, by-the-way, does not appear-would rejoice to roast a few Spiritualists Thank God, the advance of science guards free thought from the bloody hands of superstition.

But hear him: "Is there not evidence that a well-organized plot has been instituted against

society, morality and religion?"

Is not the author to be pitied? Hold him, somebody. Charity, hide him in thy silver wings from the phantom conjured by his steaming E. J. S.

Washington, D. C., Oct. 27, 1869.

Written for the Banner of Light

BY JULIA M. FRIEND.

FRANKY AT THE WINDOW.

Passing along our quiet street, One morn, two years or more ago, A sound I love fell on my ear-A baby's prattle, soft and low; And looking up I spled the child, Seated upon his mother's knee: (She at the open window sat.)

And smiled his cunning ways to see. Months came and went. The baby grew, A lovely, dark-haired, rosy child; And often when I passed that way, He bowed his little head and smiled ! I grew to love the artless child, And watched to see his smiling face; And of I paused-to mark how full

His motions were of childish grace.

At last one morn, when roses bloomed, And shed their fragrance on the air, I looked in vain for his sweet face, Framed in its wavy chestnut hair! Oh, gaily sang the little birds, And bright the fields with summer bloom But o'er my spirit at that hour, There fell a dark'ning shade of gloom-

As at the gate I paused to hear The sad, sad tale a neighbor told, How the fair child, so fondly loved, In death was lying still and cold! Oh, nevermore the sweet, sweet voice, Will greet my ear in childish glee-No more the little dimpled hand In greeting be outstretched to me!

Do ir Franky, in thy home above, Whence angels bright have taken thee, Wilt thou not still with smiling face At Heaven's bright window watch for me? Still greet me with thy tender eyes, As I pass along life's weary way, And with thy pure and gentle hand, Point me to the Eternal Day? Boston, November, 1869.

OLD RECORDS.

Editors Banner of Light:

In the "Memoirs of Sir James Melvil," written under the reigns of Queen Elizabeth, Mary Queen of Scots and King James, there are some curious items worth recalling. About the time when the Duke of Alva and the Duke Maurice were exercising much influence in European affairs, and the King of France was involved in trouble with the Dutch, "the Bishop of Valence was at Paris. He was desirous to have some knowledge in the Mathematicks; and for that effect he found out a great scholar in divers high Sciences, called Cavatius. This Cavatius took occasion frequently in conference, to tell him of two familiar spirits that were in Paris waiting upon an old Shepherd, who in his youth had served a Priest, and who at his death left them to him. The Bishop upon the King's return from Germany, introduced the said Cavatius to the King. Who to verifie what he had said, offered to lose his head, in case he should not show the two spirits to his Majesty, or to any he should send, in the form of Men, Dogs, or Cats. But the King would not see them, and caused the Shepherd to be burnt, and imprisoned the said Cavatius.'

"The Bishop had another learned man to his Master, called Taggot, who had been curious in sundry of the said Sciences, and knew by the Art of Palmestry, as he said to me himself, that he should die before he attained the age of 28 years. Therefore, said he, I know the true Religion to be exercised at Geneva, there will I go and end my life in God's service. Whither accordingly he went, and died tinger, as I was afterwards in-

Captain Ninean Cockburn stated before the Constable of France, in presence of Sir James Melvil, "that the Bishop John Hamilton had been dangerously sick, so that his speech was lost without all hope of recovery. That the Queen Downger of Scotland had taken occasion hereof, to prevail with the Governour so effectually, that he had resigned the Government to her. * Then he proceeded to shew that when the (said) Bishop of S. Andrews had recovered his speech and health, by the help of Cardanus, an Italian Magician, he cursed, and cried out, that the Governour was a very Beast, for quitting the Government to her, seeing there was but a Skittering

Lass between him and the Grown." When the Constable of France was on his way with sixteen thousand men to oppose the King of Spain, then entering the frontiers of France, or perhaps the day before his departure, "there came a man in grave apparel following him on foot, crying for audience for God's sake. Whereupon the Constable staid, willing him to speak. Who said, The Lord says, seeing that thou wilt not know me, I shall likewise not know thee, the glory shall be laid in the dust. This strange language put the Constable in such a rage, that he strook the poor man into the face with his horse rod and threatened to cause him to be hanged. The man answered he was willing to suffer what punishment he pleased, seeing he had performed his commission! When further questioned by Melvil he replied That the Spirit of God gave him no rest till he had discharged his mind of that commission given him by God." The Constable was defeated, wounded, made prisoner, and the King of France was reduced to so great straits, that he was compelled to accent of a very hurtful peace at Cambray.

Sir James Melvil, in one of his journeys from Scotland to France, fell in company with an Englishman who was one of the Gentlemen of the Queen's Chamber: a man well skilled in mathematics, necromancy and astrology. "He shewed me," says Sir James, "sundry secrets of the Country, and the Court. Among other things he told me that King Henry the Eighth, had in his lifetime been so curious as to enquire at Men called Diviners, or Negromancers, what should become of his Son King Edward the Sixth, and of his two daughters, Mary and Elizabeth. The answer was made unto him again, that Edward should dye, having few days and no succession: and that his Two Daughters should the one succeed the other. That Mary his eldest Daughter should marry a Spanlard, and that way bring in many strangers to England, which would occasion great strife and alteration. That Elizabeth would reign after her, who should marry either a Scottish man or a Frenchman. Whereupon the King caused to give poison to both his Daughters. but because this had not the effect he desired (* * *) he caused to proclaim them both bastards."

When the Queen of Scots fled to England. seeking that protection and friendly aid which had often been promised her, and she was, instead, made prisoner there, it put Sir James in mind of a tale told him by his brother. Sir Robert: "The time when he was busiest dealing betwixt the two Oneens to entertain their friendship and draw on their meeting at a place near York, one Bassintoun, a Scotsman who had been a Traveler. and was learned in high Sciences, came to him and said, Good Gentlemen, I hear so good a report of you, that I love you heartily, and therefore cannot forbear to show you how that all your upright dealing and honest travel will be in vain: but I knew that for every tear I cause others to of much account without its tender.

do but lose your time and your travel: For first they will never meet together, and next there will never be anything else but dissembling, and secret hatred for awhile, and at length Captivity and atter wrack to our Queen from England. My brother answered, he liked not to hear of such devilish news, nor yet would he in any sort credit them, as being false, ungodly, and unlawful for Christians to meddle with." Bassintoun defended himself against the implied slur and said, "God gives to some less and to others clearer knowledge, by the which knowledge I have attained to understand, that at length the kingdom of England shall of right fall to the Crown of Scotland. * * * But, alas, it will cost many their lives, and many bloody battles will be fought, * * * and by my knowledge, the Spaniards will be helpers."

While the Earl of Arran was chancellor of Scotland-holding the castles of Edinburg and Sterling-very few felt that their estates or their lives were safe. "He shot directly," says Sir James, "at the life and lands of the Earl of Gaury. For the Highland Oracles had shewn unto his wife, that Gaury would be ruined, as she told to some of her familiars. But she helped the Prophesie forward, as well as she could. * * * His Majesty also dreamed a dream, that he saw the Earl of Gaury taken and brought in prisoner belands and died upon the scaffold.

When the King of Scotland was negotiating a marriage with the daughter of the King of Denmark and sent embassadors therefor, "tempestuous winds drave them upon the Coast of Norway. * * * Which storm of Wind was alledged to he raised by the Witches of Denmark, as by sundry of them was acknowledged, when they were for that cause burnt. That which moved them thereto, was, as they said, a blow which the Admiral of Denmark gave to one of the Bayliffs of Copenhaven, whose Wife consulting with her associates in that Art, raised the storm to be revenged upon the said Admiral."

Soon after the marriage of James VI. with the King of Denmark's daughter, "many witches were taken in Lauthian, who deposed concerning some design of the Earl of Bothwel's against his Majestie's person." After some account given of meetings at which the devil presided, the historian goes on to say that, "Among other things some of them did shew that there was a West land man called Richard Graham, who had a familiar spirit, the which Richard they said could both do and tell many things, chiefly against the Earl of Bothwel. Whereupon the said Richard was apprehended, and being brought to Edinburgh and examined before his Majesty, he granted that he had a familiar spirit which showed him sundry things; but he denyed that he was a witch." Upon further examination it seemed that he had had something to do with a medium named Amy Simpson in connection with the Bothwel affair, so "he was burnt with the said Simpson, and many other witches. This Richard alledged. That it was certain what is reported of the Fairies, and that spirits may take a form and be seen though not felt."

Thus it is seen that in the age of Elizabeth the angels were manifesting themselves to mortals; that the latter, not fully comprehending the naturainess, the beauty, the import of these revelations, mixed them often with so much that was absurd and unnatural, with so much of their own imaginings, with so much of ancient superstition, and with such phenomena as doubtless came ofttimes from evil or undeveloped spirits, that they were in part to blame for, or rather they were par tially the cause of, the persecutions that ensued. I, for one, recognize the constant effort of the immortals to wing their way to our midst, to permeate society with celestial waves of thought, to win us with loving and genial influences to their glad spheres, and make the frontiers of the placid land of unshackled souls like flowery archways along triumphal and festive processions.

G. L. DITSON, M. D.

REFLECTIONS ON READING EMERSON BY MOSES HULL.

EDITORS BANNER OF LIGHT-I have to-day picked up an old volume of Emerson's Essays, which I read five years since. Upon re-reading it, I found it almost entirely new to me; but judge of my surprise, when I got to the end of each chapter, to find comments written by myself, which were as new to me as anything in the book. My usual custom, in reading interesting works, is to write reflections on what I read. As I look over these reflections. I almost wonder who could have written them. With your permission. I will copy them for your readers.

At the end of the first essay, devoted to histo-

ry, I find I have appended the following: "A great deal of truth well expressed. The leading fact, that the history of one man is, when all is said and done, the general history of all others; that the forest exists in the acorn; that all nations exist in the brains of every man in the nations; that, in fact, all the world exists in the active and latent life of each individual, is worth considering. It is true that we can only understand history in proportion as we put ourselves in the place of the actors. Finally, how vivid the truth, that we know but little about history. Could we get into the minds of rats and mice, of toads and snakes; could we read the secret history of the animal and vegetable kingdoms, it would probably lead us to a revision of all our knowledge of history."

The second lecture is on "Self Reliance." At

the close of that I find my pencil has said: "All good! Man is what he makes himself. Man knows not his own power until he has tested it; even then he does not know it, for every test gives additional strength, so that at another time a greater obstacle can be overcome. How necessary that we should bring ourselves to see and feel God within ourselves; rely on the power using us, and not be content to gather our wisdom and inspiration from others. It matters but little to me what God said to Daniel, Isaiah, or Jesus, so long as I can know what he says to me I know I am as small as the smallest; as weak as the weakest; yet I am as great as the greatest. Why, then, should I put my 'trust in princes, or in the Son of Man, in whom there is no help'? I will not. Henceforth I walk alone, trusting my own manhood. When that fails, all is gone; while that stands by me, my bark will weather all the blasts of life." Emerson's third essay is on "Compensation."

At the end of that my inspiration led me to say: "Thus it is. Sin and punishment mature on the same stem. I cannot afford to sin; it is too expensive. Out of the sum of my own happiness must be subtracted the pay for sinful pleasures. I have none to spare; I must husband 'my little all' in the line of happiness. Pure selfishness—if nothing else—steps forward and tells me that sin is too expensive; I cannot maintain it.

My tears are precious to me—if to no one else—

For whereas you believe to obtain advantage for shed, my cheeks must be scalded by my own; as your Queen at the Queen of England's hands, you I would not have my own tears chase each other, I will be tender of the feelings of others. As every secret act tells either for or against me, I will ever watch myself closely when shut away from the world, lest, even there, I may do something that may testify against me, and cause me unhappiness."

At the end of the essay on "Spiritual Laws," the inspiration follows with: "So it is. The world has been injured by look-

ing after theological problems-' mumps, measles and whooping coughs of the soul'-rather than watching the soul itself. Why go outside of our own selves for truth? In our spiritual nature all concentrates. God exists as the soul-the centre of the universe. He (or she) is the fountain whence all true actions spring. When man tries to act outside of his spiritual nature—his 'high calling'-he finds his hands 'glued to his sides,' Yes-could each one get into his or her place, and not hinder the work, 'the good time coming would soon be here. When will man learn to follow his own soul? I will take that which attracts my attention; will go to the door when one knocks, though a better man may be passing my window, unobserved by me, at the same time. I will not go out of my way to hunt for the best, but will take that which gravitates to me. Mine will find me; I will give myself no trouble. I feel the spirit; let me exhort. Live thus-in harmony fore him." The Earl was taken prisoner, lost his with Nature-and the secrets of Nature are yours. Soul will read soul, and detect even the latent hypocrisy in those you meet. Yet few understand this. How hard to understand that which is notfor you. Fill the hut of the Hottentot with volumes containing the lore of all ages, and he is none the wiser. The truth is, he has no affinity for that, nor have I for his mode of life, and nothing is more severely punished than the neglect of our affinities.' The question is, how shall I cultivate my spiritual nature, and thus enlarge my circle? I answer, Pick up little duties. You have no right to converse with even the President of the United States if your child is cold and hungry, until you have attended to his wants. See to your kitten and canary bird; do all your little chores, then enjoy yourself."

The essay on "Love" is followed by only a few

words. Here they are: "Then 'let love be without dissimulation.' 'Love worketh no ill 'either to the lover or the loved. Love is soul-growth. No soul after loving can ever get back where it was before it leved. When one tells me he never loved I tell him, Poor creature, you are deformed! a part of your nature has never been called into active life. I do not pity the blind and deaf more than I pity you. I have loved to insanity, and been cruelly deceived by my love, yet I am glad. Better love a thousand times and be deceived every time than never to have loved. Oh, the sweet pain, the miserable happiness of love! Lead me to its fountain and let me drink more deeply."

At the end of the essay on" Friendship," I have only added the words of Oliver Goldsmith:

"What is friendship but a name, A charm that hills to sleep, A shade that follows wealth and famo, And leaves the wretch to weep?" At the end of the essay on "Prudence" my pen

"Here it is again. I am not a prudent man, yet how I love to read and preach of prudence. We say so many things are only known by contrast. A man full of pain preaches eloquently of health; a thief reflects more on the evils of stealing than any hundred of his honest neighbors. So Emerson writes as though he were the most prudent man in the world, yet all of his writings testify to his lack of that very element. Who else in the world would dare say some of the things he has said? Of one thing I am sure: no prudence can quite make all things right. Prudence will clothe a man, but it will not keep a man from freezing if he is caught out in the cold storm, or from drowning if his vessel is wrecked in the middle of the ocean. True it is that the greatest men are least in the kingdom of prudence; great men are often consummate bores. A writer has said, 'Nature never had stuff enough to make a perfect man.' If a man is great in one direction how sure he is to fall short in another. One thing all must learn, that everything goes by 'Luck' should be blotted cabulary of words. Prudence and industry will

bring wealth of soul and hody." The next essay is on "Heroism." At its close

the inspiration said: "I have no desire to do a heroic deed for the purpose of being called a hero, but I do despise public opinion when it would trammel my actions. I will be free, and talk and act for myself.

'Yea, let men rage, since then wilt apread Thy shadowing wings around my head.' Let a person act from within outwardly. Let him have the approval of his own conscience, and do regardless of the smiles of friends or frowns of

foes, and future generations will write him among the world's heroes." After the lecture on the "Over-Soul" I have

the following: "The foregoing has called my attention from the external to the internal. There is a larger field for me within than without, yet without chart, compass, or even a rudder, how can I explore the realms of my own soul? I would pray for some one to take me by the hand and lead me, but I am persuaded that all guidance, like everything else, must come from within. I will coast around the shores of my own soul; perhaps after ages of studying the boundaries of my own inner self I shall be able to venture further. One thing is sure: if I am lost I am lost at home within myself, and so long as I am in my own circle, what matters it whether I have my latitude and longitude or not? 'Launch out' shall be my watchword."

The essay on "Circles" called out the following: "Unless I enlarge my circle so that others cannot see its boundaries, I shall fail to gain the attention of the world. If I succeed in thus enlarging my sphere the world will say: 'He is without bounds,' and so I will be to it, for what matters it whether the ocean has a shore or not to the poor shipwrecked mariner who is in its midst on a plank, without the ability to reach either shore? Get out of the basket if you would lift it; so, if you would change public sentiment or otherwise, educate humanity, get out of the basket of popular opinion and lift as for dear life." The essay on "Intellect" called forth the fol-

"Truth and intellect cannot be had without a sacrifice. Would you purchase the field in which the treasure lies? Sell all; the renouncing of all else is the price of truth and intellect. Is it not cheap enough at that? The mind can feed itself, and with a large store of mind-food one hardly knows whether the body is clothed and fed or

Beecher wants the Chinamen to vote, "pigtail and all," which is a queue-rious way of expressing it.

Why is a beefsteak like a locomotive? It is not

LITTLE VOICES.

BY GROUGE HOWLAND.

Do you ever fancy, mother, 10 you ever landy, mother, Little volces in the air, Sweetly mingling with each other, All around your easy chair, For the moment half forgetful of the change, till regretful Shadow on your face appears, Thinking of the vanished years?

When alone at evening sitting, when more at evening sitting.
When no other sound you hear.
Do you sometimes cease your knitting.
Rancying some one is near?
And your eyes an instant closing.
From your busy cares reposing.
Do you, startling, e'er behold
Little forms there, as of old?

One, the little wretch! it may be One, the little wretch! It may be,
Who, with bold, determined front,
Pitiful, conceited baby,
Launched at you his plain "I won't,"
And was quietly conducted
Where he was soon reconstructed;
As by touch of magic wand,
Made obedient and fond.

Or whom ence you sought with weeping.

And, beneath a half-telled tree. And, beneath a half-felled tree, Found him on his hatchet sleeping, As we men may napping see, And—poor child who like fate misses— Caught and covered him with kisses Wonderous in their quick relief To each childish pain and grief,

When the early morn is breaking,
Is your voice still ever heard,
As when it, from slumber waking,
Told us of the early bird?
And forgive our thunkless seeming,
If we sometimes, while half dreaming,
Failed, then only, to rejoice
At the music of your voice. At the music of your voice.

Happy they who in their gladness shall no worse awkening find!
Happy they hay or sadness
Who recall that voice so kind,
And that changeless love rememb
And will still till life's December,
If so for the current flows. And will still till life's December, If so far the current flows, Keep it fresh beneath the snows.

KANSAS.

Spiritualist Convention.

At the meeting of the State Convention of Spiritualists, which mot in Topeka, Kan., Oct. 1st, Dr. F. L. Crane, the President, made some remarks, of which the following is the substance:

SPIRITUALISM AND ITS ENDORSERS.

MY PRIENDS-As President of the State Society of Kansas MY VATENDE—As President of the State Society of Kansas Spiritualists. I have great pleasure in welcoming you to the third State Convention of the Spiritualists of Kansas—the second in our goodly city—and as the President of the Frest Society of Spiritualists and Friends of Progress of Topeka, and in their name, I welcome you to our hearts and homes. At our last fall Convention the Society was made a legal organization under the laws of the State; as stated in the charter, "to assist the local organizations in the State to promote the month, moral, hybrical educational and relipromote the mental, moral, physical, educational and religious condition of the human race." It will thus be seen glous condition of the human race." It will thus be seen that we have important duties to perform, which we cannot well avoid if we would, and I am sure we would not if we could. In our deliberations let us endeavor to make an organization effective for the objects stated. At our last Convention subscriptions to the amount of \$175 were made by individuals present, for the purpose of employing a lecturer or lecturers to canvass the State, and the officers of the Association had the "whole subject placed in their hands" by 'resolution.

control and the whole subject in their limits by resolution.

Ourrespondence was immediately opened by them with several able lecturers, but they could not see their way clear to employ any until about the first of July, when Bro. M. E. Taylor was employed to take the field. According to Bro. Taylor's reports to us up to the 14th of September, he had at that time given sixty-two public lectures and seventeen circle lectures in the following named places, viz: Maryaville, Irving, Manhattan, Louisville, Silver Lake, Topeka, Tecumsch, Lawrence, Clinton, Twin Mounds, Franklin, Rock Greek, Black Jack, Baldwin, Gartiner and De Seto, for which he had received in all \$102.55, and says: "I find the country full of liberal souls who have outrun the Church as it is, and State too as it now is, in its political fixtures.

the country full of liberal souls who have outrun the Church as it is, and State too as it now is, in its political fixtures, &c., and who are desirous to learn of the immortal theme of Spiritualism: and if the people were only able to meet the wants of speakers, Kansas would outrival any other State in the Union in its spiritualistic unfoldment and strength."

Efforts have been made to encourage reading by the circulation of spiritual papers and the establishment of an Ectectic Library, nombering upwards of one hundred volumes. This is but the commencement of what we hope will become a valuable library. Being celectic, it will receive accessions of meritorious books, whether religiously Spiritualistic, Materialistic, Orthedox, Heterodox, Mahometan or Pagan. We have been opposed somewhat during the past year by the se who have undoubtedly conceived it their duty to warn their people against what they conceived to be error. A personal who have undoubtedly conceived it their duty to warn their people against what they conceived to be error. A personal investigation of facts—that was avowedly never had—would probably have prevented the opposition. We invited public discussions, that both sides might be heard by the people, but such were declined, and we were not enabled to obtain a hearing. We have, however, the satisfaction of knowing that a religion based upon humanity and science is continually becoming more and more popular; that it is gaining in the affections of the people with unexampled randity, makally becoming more and more popular; that it is gaining in the affections of the people with unexampled rapidity, making them happy in the knowledge which it gives—yes, knowledge. The clequent Bishop of Rhode Island "halls this influx from the spirit-world as a gift of the Father, sent in his own good time to his children to wean them from doubt, to confirm them in faith, to take away the sting of death by the knowledge that immortality means no gauzy abstraction, but real human life."

Epos Sargent, in the proface to his recent work, the "Despair of Science," any onergrising critics appire to put a

Epos Sargent, in the proface to his recent work, the "Despair of Science." says enterprising critics aspire to put a powerful leading articles and inguitous feats of irony. A snear at gravitation would have about as much effect as their clever writing has been in a small their clever writing has had in arresting progress. Criticism has done its worst, and still the facts are irrepressible. May we hope that what is now the despair of science may one day be its key to much that is obscure in the duplex nature of man, its clew to a complete rational assurance of

his immortal destiny.

The letters that I have received from strangers in the The letters that I have received from strangers in the State, and the persons from a distance who have inquired after and called upon me, together with the information which I obtained from them, cause me to believe that the number of those in the State who are with us in southment exceed what is generally supposed. It is comparatively few of those who are Spiritualists in fact, who come into an organization, even when they have an opportunity of doing so. They are glad to see us prisper, but do not seem to think it necessary for them, as individuals, to come up to the help of the truth against the mighty. I suppose such persons can reconcile it with their duty to remain inactive in this great work, but I am free to admit that I cannot do so with mine. While the angel world seems so willing, and even so anxious to do for us, we should certainly devote a reasonable portion of our time and means to and for the benefit of our follow man. neflt of our fellow man. We see in much of the poetry and literature of the day

that our cause is progressing. A friend leaned me a recent poem of Whittler's, from which I extract the following:

"So sometimes comes to soul and senso, The feeling which is evidence That very near about us lies The realm of spiritual mysteries. The sphere of the supernal powers, Impinges on this world of ours. The low and dark horizon lifts; To light the scenic terror shifts: The breath of a diviner air Blows down the answer of a prayer; So to the calmly gathered thought, The innermost of truth is taught, The mystery dimly understood, That love of God is love of good, And, chiefly, its divinest trace In Him of Nazareth's holy face: That to be saved is only this: Salvation from our selfishness. From more than elemental fire,
The soul's unsanctified desire,
From sin itself, and not the pain
That warns us of its chafing chair That worship's deeper meaning lies In mercy, and not sacrifice, Not proud humilities of sense And posturing of penitence, But love's unforced obedience But love's unforced operations; That book and church and day are given To man, not God—for earth, not heaven—The blessed means to hollest ends, Not masters, but benignant friends; That the dear Ohrist that dwells not far, The king of some remoter star, Listening at times with flattered ear

To homage wrung from selfish fear.
But hore amidat the poor and blind,
The bound and suffering of our kind,
In works we do, in prayers we pray,
Life of our life, he lives to-day." In a poem clipped from the Now York Independent, Mrs. Harriet Brocher Stowe thus writes her clairaudient experiences in Spiritualism:

"Those halting tones that sound to you Are not the tones I hear;
But voices of the loved and lost Now greet my longing ear.

I hear my angel mother's voice;
Those were the words she sang;
I hear my brother's ringing tones,
As once on earth they rang.

And friends that walk in white above Come 'round me like a cloud, And far above those earthly notes Their singing sounds aloud."

I ask permission to make three or four further extracts

Rev. G. W. Skinner says: "No matter what explanation we give thereof, the facts of what is called modern Spiritualism have ever been in existence. To deny them is idle; to

Ignore them is trifling; to ridicule them is to exhibit our own weakness. What shall we do with the facts? The records of all times mention them; the Bible is full of them; they are said to be happening about us to-day."

The movement of modern Spiritualism, by some, is supposed to rest solely on these phenomena. This question of Spiritualism will yet be a greater disturbing element in the religious world than, it is at present. These wonderful facts will interest the curious and engage the attention of the candid; and from them much light may be shed on obscure natural laws. The intelligent masses of America want more natural laws. The intelligent masses of America want mor rational ideas about God, of the soul, and of our future

He. Rev. H. Elkin says: "Spiritualism comes to the aid of the church, and they reject it. It supplies to the Athe-ists and Infidels the lacking evidence of immortality, and they receive it. It thus resembles Christianity in its first movements, which was rejected by professedly religious

The dectrine of immortality must ultimately rest upon

healing, &c., in ancient times, &c., &c. Rev. H. W. Beecher, in one of his practical sermons; says, Roy H. W. Beecher, in one of his practical sermons; says, "I confess to you, there is something in my mind of sublimity in the idea that the world is full of spirits, good and evil, who are pursuing their various errands, and that the little we can see with these bat's eyes of ours, the little we can decipher with these imperfect senses, is not the whole of the reading of those wast pages of that great volume which God has written, "There is in the love of God more than our philosophy has over dreamed or,"

The great mathematician, Prof. De Morgan, of London, although not an avowed convert, affirms "that the Sufritual-

The great mathematician, Prof. De Morgan, or Louton, atthough not an avowed convert, affirms "that the Spiritualists, beyond a doubt, are in the track that has led to all advancement in physical science, and their opponents are representatives of those who have striven against progress." Equally interesting quotations might be continued almost indefinitely from clergymon, authors, and men of science, but time will not permit, and it is not necessary to make them.

them.

In our deliberations, my friends, let us respect the sentiments of all, at least to the extent of not denouncing any who honestly dissent from our views. We do not expect to always agree among ourselves in regard to minute, and do not desire to, for we are not constituted alike. We claim to have truth for the foundation of our action, and can afford to

differ in regard to details.

Those who believe that their most secret actions may be

dilier in regard to details.

Those who believe that their most secret actions may be known to their departed relatives and friends, may be supposed to have excellent reasons for acting their part on this securic stage to the best of their natificity; especially, if they also believe that they must suffer the consequences of their mistakes, misdeeds, and sins of omission, and cannot by repentance transfer them from themselves to another.

What an incentive to a scrupulous morality, would the facts of psychometry be if rightly pondered! They show that all nets and thoughts of our existence are forever reproducible, for correlves and all spiritual intelligences to scan at pleasure; that the warp and the woof of our spiritual substance include all that we have desired, done, and thought; that God's judgments are recorded against us, or in our favor, as fast as our acts are performed. There is no waiting for rewards and punishments. Foretastes of heaven may be had oven here by every righteous, loving, and aspiring spirit. All the good we do, all the pure happiness we enjoy, are happiness and good forever. All the acquisitions in knowledge, in art, in virtue, are made forever, and shall be the vantage ground of even new attainments.

we enjoy, are happiness and good forever. All the acquisitions in knowledge, in art, in virtue, are made forever, and shall be the vantage ground of even new attainments.

On the other hand, the hell of the evil-deer yawns for him even new; and in one sense, it is eternal; for though the signer may forsake his sin, (and in every soul there is a redeeming principle antagonistic to everleating wrong,) the sin will not forsake him. Its record, which is lifelf, is forever plain to the psychometrist of the spirit-world, and the sinner's own memory will not let it go. The pressure of God's laws is upon us every moment, spiritually as well as physically. We can no more violate his law of right without a simultaneous penalty, than we can thrust our finger in the fire without injury. We have but imperfect conceptions of the powers of our own souls.

Clairvoyance and the facts of Spiritualism give us here and there a glimpse of them. We there find the foundations of Spiritualism deeply laid, and we can but consider it a privilege to labor for the spread of this great Gospel, which is glad tidings to the people.

It will be necessary to revise the Constitution of the Society at this seesion; or perhaps to frame a new one, for I believe we have no copy of the first.

It will be necessary to settle with the State Missionary for the time be has been in the field, and to determine what further service is required, if any; and whether to put additional determine with the fold, and to determine what further service is required, if any; and whether to put additional determine with the field.

for the time he has been in the near, and to determine what further service is required, if any; and whether to put ad-ditional lecturers in the field. I hope it will be found feasi-ble to continue the employment of one or more lecturers to disseminate throughout the State the glad tidings brought to us by the angels, to assist in effecting new organizations, and the establishment of Children's Progressive Lycoums.

SECOND DAY'S PROCEEDINGS.

The Convention Saturday morning was more numerously, attended than on Friday. Quite a number of prominent speakers came in on the mon-train and took part in the proceedings in the afternoon.

proceedings in the afternoon.
The following officers were chosen for the ensuing year,
viz: President—F. L. Crano, of Topeka: Vice Presidents—
O. H. Wellington, of Ottawa County; Mrs. E. B. Danfaoth,
of Lawrence, and H. Taylor, of Johnson County; Treasurer
—Samuel Hall, of Topeka; Secretary—Miss Jennie Crowe,
of Topeka of Tonek

of Topeka.

The Committee on By-Laws reported in the morning, and they were under discussion all the forencen and fully adopted about three o'clock in the afterneon.

The Committee on Resolutions then reported a series of Resolutions, which we publish below. Some of these called forth much debate, and elequent arguments were made by Mrs. Thomas, Mrs. Danforth, Mr. Danforth, Mr. Thomas, Orangles Mrs. Thomas, Mrs. Danforth, Mr. Danforth, Mr. Thomas, Wrs. Danforth, Mr. Danforth, Mr. White.

Mrs. Thomas, Mrs. Danforth, Mr. Danforth, Mr. Thomas, of Douglas, Mr. M. E. Taylor, the State Missionary, Mr. Whitney. Mr. Wellington, and some others.

The following are the Resolutions as adopted:

"Wherea, It is apparent that there are spirits who assume to be teachers, whose religious, moral and intellectual status is inferior to that of the medium whom they seek to teach therefore.

to teach; therefore,

Be it resolved. That justice to the spirits and the medithat those spirits should be kindly but firmly admonished to take the position of scholars, rather than that of teachers; that it is the secred duty of all the filends of Spiritualism to that it is the secred duty of all the hieras of spatitudings against their children against the stullifying and demorally ling tendency of all theology, and to inspire them with more rational and practical ideas of God and immortality; the evident progress of the human mind in all things it this life, both practical and intellectual, virtually denies and discourse the development. shis life, both practical and intellectual, virtually deales and disapproves the doctrine that "as the tree falls, so it lies;" that the bondage of creeds, and a requirement of the performance of certain religious rites, and ceremonies, is montal and spiritual slavery, and the greatest impediment to human progress; that as order is one of the highest laws of the universe, and organization indispensable to development, we do most carnestly recommend to Spiritualists, everywhere, to organize into associations, not of creedbound or radical character, but for mutual protection, growth, representation and financial order.

Reselved. That the ministration of angels and suirits has been a favorite idea in all ages of the world, but that it was never fully actualized until the advent of modern Spiritualism.

ism.

Resolved, That the people of this world are incapable of claborating a true philosophy or a rational religion without assistance from the spirit-world.

Resolved. That we perceive in the teaching of spirits a system of philosophy that, when accepted by the world, will go far to establish "peace on earth and good will to all men."

Resolved. That the rights of minorities are in no wise com

Resolved. That the rights of minorities are in no wise compromised by the acts of majorities, and therefore all resolutions of this Convention, embodying a declaration of principles or purposes, are to be interpreted as responsible opinions of those only who vote in the affirmative.

Resolved, That we recognize the necessity of the entire separation of religious creeds from political organizations, and that we will oppose by our voices and our votes the entire that we will oppose by our voices and our votes the entire that we will oppose the control of th

and that we will oppose by our voices and our votes the en-grafting upon the constitution of these United States the recognition of any particular God, Bible or Saviour, and tha all attempts to do this by any convention or ecclesiastics combination should be denounced by every lover of religious

liborty.

Resolved, That Spiritualism is a religious eelecticism, embracing universal truth; that it includes all the facts and phenomena of Nature, and interprets them to human consciousness; that, as a demonstration, it takes away the feat of death, adds new significance to this present life, and presents to the world the only system of religion compatible with the facts of human history and the principles of science. ence.

Resolved. That all punishment for crime which does not aim at the security of society, reparation for the injury done, and reformation of the criminal, is wrong in principle and pernicious in practice; hence the death penalty, being destructive of each of these ends, should be abolished, and houses of correction and hospitals, instead of prisons, should be established for those unable to govern themselves.

Resolved. That the age demands the individualization of woman, politically, religiously and socially; and therefore demands her thorough and practical enfranchisement.

lemands her thorough and practical enfranchisement. Resolved, That the property owned by all ecclesiastical and other associations should be taxed the same as that of

and other associations should be taxed the same as that of individuals, to prevent the establishment of an untaxed monopoly, which may hereafter overthrow the heat institutions of the country, and prove, as in times past destructive to civil and religious freedom.

Evening Session.—In the evening an address was made by Mrs. Danforth. of Lawrence, in a trance condition. Mr. Taylor, the State Missionary, made his report.

The Gloucester Telegraph states that a fish dealer ordered a box of haddock from Boston, and it came marked C. O. D., whereat he indulged in extreme profanity, because he had ordered haddock and not codfish.

neither speak nor walk, were to be seen running about the streets cursing and swearing.

There are now more than 1,000,000 people on the Pacific slope. San Francisco, not twenty-five years old, has 150,000 inhabitants.

Correspondence in Brief.

ALBANY, N. Y .- J. M'Clure writes: Please ad-ALBANY, A. 1.—3. M Gura writes; reaso advise those mediums and lecturers going West to give us a call, as we are perishing for spiritual food in this stronghold of securian theology. It is too had for the capital of the Empire State to be given up without an effort to shed light on the benighted minds of its inhabitants.

BROOKVILLE, OHIO. - Alphens Dove writes: We are living in a region of country that has been priest-ridden for the last fifty years, and it seems the people have stultfied themselves so much that it is considered sacrilegious for them to let that it is considered sacrifegious for them to let their minds go beyond the narrow limits of the ology. Why do not some of our able speakers, when traveling West, stop over with us and give a lecture or two? It might awaken theology.

LOUISVILLE, KV., Nov. 3.—G. H. K. writes: The Davenport Brothers exhibited here a week hast month to large audiences. I think they have awakened the public mind from its lethargy. This is a good locality for a reliable test medium. There are none here to which the friends can send truth-seekers that desire to investigate our philesophy of a continued existence after the change realled death. It seems to me that mediums are afraid to come here. They need not be, if they are genuine. If a good medium would come here, he or she might reap a good harvest from the seed the Davenport Brothers have sown.

A. C. R., (hox 202) writing from Barre, Mass., says she is not ashamed to testify to the fact that she has received satisfactory evidence that there is a living soul which continues to exist after it leaves the earthly body. She feels very grateful for the happy privilege afforded by angel-communion. Although popularity seems to be the standard of worth at present, the time is coming when goodness and conscientionsness will be counted more than show. If Spiritualism were popular its adherents would then be numerous; but it is better to be on the *right* than the popular side. All the bitter lessons of life will be found as servants unto us for good in the better land.

DANBERRY, CONN., Nov. 3 .- J. II. Mills writes: We left Eimira on Tuesday, Oct. 26th. We-meaning J. William Van Namee, the clairvoyant and trance speaker, and your humble servant— stopping in New York several days, met old friends and gra-ped hands with new ones, scattering seeds of truth wherever opportunity afforded. We reached this place Saturday, and Bro. Van We reached this place Saturday, and Bro. Van Names is doing a good work in giving the people proof of angel ministration and spirit power—his room being crowded with eager searchers after truth, and his spirit-guides speaking words of hope and consolation through him to the world weary and oppressed. He lectures in Temper-auga Hall Thursday evening and a good time is ance Hall Thursday evening, and a good time is

MONTGOMERY, ALA .-- A correspondent adds a MONTGOMERY, ALA.—A correspondent adds a postscript to a business letter, as follows: I think if you could send a good lecturer and a good test medium (a lady) to Montgomery, Ala., this winter, during the session of the General Assembly of the State there, a fair opportunity will be found to increase the number of adherents to your very attractive theory of philosophy and religion. Let the lecturer and medium be first rate, if such can be lad. The General Assembly meets early in November. During that season the climate is delightful, and cheap and good heard can be had in a very nice family for a small party at one-half the hotel charges. It is said that the Governor of the State, his private Secretary (Col. Dalton), and one of the justices of the Supreme Court, are touched with a strong leaning to the new theory. At Boston prices for tickets large audiences could be secured.

A. S. H., M. D., writes: Will your correspondent, Milton Rathbun, or whoever can, please answer a few inquiries naturally arising from his "Requisites for Medlumship," dated Feb. 7?

1st, What is a "spiritual nature" or "life" to an

lst, What is a "spiritual nature" or "life" to an earth-bound mortal?

2d, He says our "natures should be freed from all that is gross and heavy." What is a "gross" nature, and what is it about us that is "heavy"?

3d, What step or steps can we take to throw off all this gross impediment lind this encumbering weight, and thereby reach the desired end?

Without more precision, such lax directions do but perpetuate the ancient gray bage of beforged

but perpetuate the ancient gray haze of befogged precepts we are trying with scientific certainty to brush away. We have heard it said "the prayer of the righteous availeth much," but when we consider how next to nothing this "much" is that has been obtained, isolated, or set apart to be identified as the essential "much," the conclusion is apt to fellow that none are righteous, or the statement is not worth much.

E. SPRAGUE, writing from Lincoln, Neb., Oct. 11th, says: I have to inform you of a fact which is a perfect demonstration of man's being on this continent millions of years since. As the ma-sons were preparing rocks taken from the upper red sandstone formation to place in the founda-tion wall of Gov. D. Butler's house, a plece of brass or bronze metal was taken from the rock. Ten men saw it, and are ready to testify to the fact. I received it from a Mr. Nethercust, who saw it I received it from a Mr. Nethercutt, who saw it taken from the rock. This must establish man's history for millions of years. Darwin maintains the world to be more than six hundred and thirteen millions of years old, and I admit his data are formidable, though I don't believe his development theory. The superincumbent strata are eight thousand feet above the new red sandstone. The rivers of the earth, solled to their utmost and their banks full, could not make a foot of rock in their banks full, could not make a foot of rock in a thousand years; but they are not a fiftight part soiled, nor a fifth part filled. Consequently, it would take more than four hundred millions of years to form the strata above this metal. If so, how old is man?

LOOKOUT MOUNTAIN, TENN.—Homer Brown writes as follows: I have been wandering in this part of our country for nearly a year, and have not yet found even the first person that acknowl-edged himself a reformer of any kind. Were I a writer I might tell you and your readers many things that would no doubt interest you, about things that would no doubt inferest you, about the people and scenery here; but this is not my profession; I am simply an old tramping jour. mechanic, "sight seeing," and in search of "bread and butter," and congenial associates. The latter are few and far hetween, I assure you, for I am a tolerant Naturist, claiming to be just right, and helieving everybody else to be just right, too, though we differ as far as the east is from the west. I cannot advise nearly to come to the west. I cannot advise people to come to the South to settle in isolation, unless they fancy the life of a recluse, or can readily conform to the customs here. But for a few, or more, that would find cheap land, a warmer and healthful climate, I know of no place equal to the mountain lands around here in Tennessee, Alabama, Georgia, North and South Carolina. But this has been a hard year. Very little rain, and of course but lit-tle produce or fruit, only wheat, and that was a good crop, hetter than usual, and I believe it is now only one dollar or so per bushel.

The Honesty of Anti-Spiritualists.

The following paragraph, which is going the rounds of the press, is a good illustration of the fair dealing Spiritualism has met with. Notwithstanding its facts are so potent and clear, and can be ascertained only by spending a little time, those who assume to be the teachers of the people refuse to do, and the great majority of the papers, both religious and political, ignore everything and circulate misrepresentations and falsehoods continually. The article is a precious specimen of the truth and honesty of those we have mentioned, and reads as follows:

"THE MECHANICS OF SPIRIT RAPPING.—The Pall Mall Gazette says:
Those who have been in the habit of listening

with awe and adoration to the solemn utterances of domestic furniture, will read with some surprise a letter in the Standard, from Mr. W. G. Faulknar philosophical instruments. Faulkner, philosophical instrument maker, in which he states that for many years he has had a An itinerate, preaching on the "Depravity of the Age," said that the little children who could in cupboards, under tables, and even for the intein cupboards, under tables, and even for the interior of the centre support of large round tables and boxes. He has supplied also quantities of prepared where to be placed under the carpets and cilcloth, or under the wainscot and gilt beading around ceilings and rooms. All these, he says, were obviously used for spirit rapping; and the connection to each rapper and battery was to be

made by means of a small button, like those used for telegraphic bell-ringing purposes, or by means of a brass-headed or other nail under the carpet at particular patterns known to the Spiritualist. at particular patterns known to the Spiritualist. These rappers, he adds, when carefully placed, are calculated to mislead the most wary. Then there are spirit rapping magnets and batteries constructed expressly for the pocket; and these, he tells us, will of course rap at any part of the room. He has also made drams and bells which will beat and ring at command; but these two latter are not so frequently used as the magnets are because they are too ensity detected. We are, because they are too easily detected. We quite believe Mr. Faulkner, but we should like to know who gave him the order for all these wires, magnets and batteries."

Now the author of the above is a dupe, and the philosophical instrument maker, Mr. Faulkner, a knave, as arrant an one as ever stood in a pillory. The ridiculousness of the statements is amazing, and the credulity which puts them before the public is scarcely short of criminal. "Spirit rapping magnets!" "batterles!" "prepared wire!" " small button!" " brass headed nails!" Verily, here is a Solomon, but one who can lie worse than Ananias and Sapphira altogether. Is it not strange that such utter perversion of the truth can be ventured? It would not be so were not the public steeped in bigotry, and posited creed above truth. So simple a matter as are the "raps," and heard too under such conditions: as give the lie to the above so palpably that the author or circulator of such absurdities must he recorded in the category of either a knave or a fool!

The editors of papers should know better than to suffer such stuff to disgrace their columns.

And a few words by way of improvement. Do not Spiritualists owe it to themselves and their cause to refuse support to a press which is so craven, cowardly, mean and bigoted as to set afloat articles like the above? This is no proscription advised, only justice. When a paper so far departs from rectitude as to sin thus egregiously, it deserves no support at the hands of Spiritualists. If they choose to argue against Spiritualism it is their right; and so much the better, if they will allow free discussion. But discussion and false statements are two essentially diverse things. And again, do not Spiritualists owe a duty to the cause in sustaining distinctive, outspoken spiritualistic papers? Many who are Spiritualists neglect this, and thereby neglect an important means of advancing their cause. Every professed Spiritualist should be a subscriber for a Spiritualist paper. The Banner of Light, to-day, should have, I was going to say, a hundred thousand subscribers, but I will drop half, and say fifty, though if the Spiritualists of the country had half the zeal of the sects it would reach that number. But fifty thousand would make it a strong paper, and it would become a mighty power. Can we not do this, or at least try? Good friends, wherever you may be, do come up to the full activity of the occasion, and energetically push on the work. Support our papers, circulate our literature, and in all proper ways cooperate with the angel world in uplifting the race above the mists of error, the fogs of superstition, and the thick clouds of bigotry. W. Foster, Jr.

Providence, R. I., Oct. 23d, 1869.

LIST OF LECTURERS.

[To be useful, this list should be reliable. It therefore behaves Societies and Lecturers to promptly notify us of appointments, or changes of appointments, whenever and wherever they occur. Should any name appear in this list of a party known not to be a lecturer, we desire to be so in-formed.]

formed.]

J. MADISON ALLEN, Terre Haute, Ind., box 547.

C. FANSIE ALLYN will speak in Marblehead, Mass., diring November: In Salem during December: in Fall River, Jan. 2 and 9; in Williamstie, Com., Jan. 16, 23 and 30; in Philadelphia during February; in Charlestown during March; in New York (Everett Rooms) during April. Address as above, or Stonehau, Mass.

J. MADISON ALEXANDER, inspirational and trance speaker, Chicago, Ill., will answer calls East or West,
HARRIFOS' AKELY, M. D., 194 South Clark street, Chicago, Ill., Jectures on Laws of Life, Temperance, and Reform and Progressive subjects.

MISS. N. A. ADANS, inspirational, box 277, Fitchburg, Mass.
HARRIFON A four, Charles City, Iowa.

Progress v. A. Adams, inspirational, box 277, Fitchburg, Mass. Harrison At Gir. Charles City, Iowa. Miss. N. A. Adams, inspirational, lowa. Miss. N. K. Andross, trance speaker, Delton, Wis. Dr. J. T. Amos, box 2001, Rochester, N. Y. Many A. Amphlett, care J. Stolz, M. D., Dayton, O. Rev. J. O. Barrett, Glenbeulah, Wis. Miss. H. F. M. Brown, P. O. box 452, san Francisco, Cal. Miss. Adam N. Burkham, inspirational speaker, 112 Hudson street, Boston, Mass. Miss. Sarah A. Byrkers will speak in Salem, Mass., Nov. 21 and 23; in Lynn, Dec. 19 and 26; in Stafford, Conn., during January; In Marbichead, Mass., during February. Permanent address, 67 Spring street, East Caribridge, Wass., Miss., Miss., Sellin J. T. Bingham will speak in Minneapolis, Minn., during November. Permanent address, Elin Grove, Colerain, Mass.

21 and 23: 10 Lynn, Dec. 19 and 26: In Staford, Conn., doring Juniary: in Marticle 19:03, 20 suring February. Permanent address, 55 Suring Street, East Cardirdige, Mass. Miss. Selling J. 77 Billing May will speak in Minneapolls, Miss. Scholary J. 77 Billing Miss. Miss. Scholary. Permanent address, Elm Grove, Coleralo, Mass. Miss. Action of the Misses of the Misses

Pine, Nevada.

Sarah Graves, inspirational speaker, Berlin, Mich.

Mr. J. G. Giles, Princeton, Mo.

Dr. Gammagr, lecturer, 134 South 7th st., Williamsburg, N.Y.

Dr. L. P. Grigos, inspirational, box 409, Fort Wayne, Ind.

John P. Gullo, Lawrence, Mass., will answerealls to tecture.

Mrs. F. W. Gade, inspirational speaker, 35 Greenwich ave
ug, New York.

Wichman L. L. ue, New York. Krrrey Graves, Richmond, Ind. Mys Julia J. Husband will lecture in North Scituate, 1ass. Nov. 28: In calem. Feb. 6 and 13. Permanent address, 'ortsmouth', N. II., box 455

Ortsmouth, N. H., Box 455 Mrs. Jr. Hillom, inspirational, Owensville, Cal. Dr. M. Henry Hongaron will speak in Norwalk, O., during November.
MRL. A. L. HAGER, inspirational, Mount Clemens, Mich.
CHARLES HOLT. Warren, Warren Co., Pa.
MRS. F. O. Hyzer, 122 East Madison street, Baltimoro, Md.

Mas. Emma Hardinga will lecture in Philadelphia, Pa., during November: in Hosten, Mass, during December and April. For lectures during other months, address cure of Mrs. J. M. Josekson, 797 East 160 between Vew York, or M. B. Dyott, Eng., 114 South Second street. Philadelphia.

E. ASSE Hinds, Agent Connecticut State Association of Spititualists. Permanent address, Falls Village, Conn. Mosses Hill Like Joeak in Washington, D. C., during April. Permanent address, Botart, Ind.

D. W. Bylla, insolaristonal and normalspeaker, Robart, Ind., will lecture in Staff ad Springs, Conn., during November, Will answer calls in the East for December, January and February.

Will misswer calls in the East for December, January and February.

Mrs. M. S. Townsend Hoadler, Bridgewater, Vt.
JARYS H. Harris, how 99, Abington, Mass.

WM. A. D. Hive, West Side P. O., Clevelland, O.
Zella, S. Havyson, inspirational, North Granby, Conn.
J. D. Hase ett. M. D., Waterton, Wis.
I YMAS C. Howe, inspirational, how 99, Fredonia, N. Y.
Amos H. S., Haller, speaker, Cold Water, Mich.
Dr. E. B. Holder, inspirational speaker, No. Clarendon, Vt.
Dr. J. N. Holmes, trance, Steins street, Lowell, Mass.

Miss Starp M. Johns on with speak in Washington during
November, Permanent address, Milford, Mass.
Water, JAMIKOS, editor of Spiritual Rustrum, drawer No.
2006, C. Seago, III.

November, Permanent address, Millood, Mass.

Was P., Jamksons, editor of Spiritual Rostrum, drawer No. 3966, C. Jeang, Ill.

Abitao And James, Pleasantville, Venango Co., Pa., box 34.

B. S., lose S., Esq., Chicago, Ill.

Hanvky A. Jones, Esq., can occasionally speak on Sundays for the friends in the vicinity of sycamore; Ill., on the Spiritual Philosophe and retorm movements of the day.

W. H. J. Jonesons, Corry, Pa.

Dr. P. T. Jonesons, Lecturer, Ypostanti, Mich.

Dr. C. W. Jackeon, Corry, Ca.

Dr. P. T. Jonesons, Lecturer, Ypostanti, Mich.

Dr. C. W. Jackeon, Oswego, Kendall Co., Ill.

George Kates, Dayton, O.

O. P. Kellong, Lest Trambuil, Ashitabula Co., O., speaks in Monroo Centre the drst, and in Farmington the fourth Stinday of every month.

George K. Hitshider, Haffalo, N. Y.

Mass, M. J. Kutz, Hosstwick Lake, Mich.

CEPHAS B. LYNN, inspire donal speaker, Cleveland, O., caro American Spiritual (A. Charlesinon, Mass.

MARY E. LONGEYS, Inspiractional speaker, So Montgomery street, Jersey City, N. J.

M. S. Lovelland, Monmonth, Ill.

Miss, P. A. Louis, Milmenpolls, Minn. care E. P. Boyd, Miss, A. L. LAMBERT, trance and inspirational speaker, 399

Washington Street, Hosston, Mass.

B. M. Lawberker, M. D., & Darimonth place, Boston, Mass.

B. M. Lawberker, M. D., & Darimonth place, Boston, Mass.

B. M. Lawberker, France and inspirational speaker, Charless, Wone-woo, Juneau Co., Wh. Washington, D. C., P. O., box 607, Dr. Gut, Dr. Gut, Mass.

Dr. John Marker, Grane speaker, Vellow Spring, O. Charles S. Maissu, vend trance speaker, Address, Wone-woo, Juneau Co., W. Washington, D. C., P. O., box 607, Dr. Gut, Dr. G. W. Monstlett, June end Inspirational speaker, Dr. Gut, Dr. G. W. Monstlett, June end Inspirational speaker, Dr. Gut, Dr. G. W. Monstlett, June end Inspirational speaker, Dr. Gut, Charless, Wone-woo, Juneau Co., W. W.

oe, diment Co. Wis. Dr. Johns Mayhew, Washington, D. C., P. O. box 697. Dr. G. W. Mongiell, Jr., trance and hispirational speaker

osion, Mass. Phos. R. M. M'Cond., Centralia, III. Евиа М. Makiis, inspirational speaker, Birmingbam, Mich. James. B. Mormson, inspirational speaker, box 378, Haver-

Discussion of the control of the con

haston.

REV. Dr. WHERKLOCK, inspirational spenker, State Center, Is
WAIMER WOOLSON, IT THE SPECKER, Hastings, N. Y.
S. H. WOUTMAN, BRIDAIO, N. Y. DON 1444.
J. O. WHITNEY, Inspirational spenker, Bock Orove City, Ployd Co., Iwa.

Ployd Co., Iwa.

Mas. E. A. Whiliams, Hambal, Oswego Co., N. Y., box 41.

Elliam Woodwon'ru, inspirational speaker, Leylle, Mich.

A. C. and Mas. Elliza C. Woodbript, Eagle Harbor, N. Y.

Mas. Julituris Yeaw will Speak in Lowell, Mass. Dec., 5

and 12; in Sorth Scituate, Jun. 9. Address, Northboro'.

Jass, Mrs. Farmie T. Young, trauce speaker, Address, Maren-of, III, care Mes H. H. Carlion, C. Minay Mis. Wit. J. Young, Boise Guy, Idaho Territory.

Passed to Spirit-Life:

From Chikaming, Mich., Oct. 31st, 1868, at the residence of her son-fu-law, Mr. S. Sawyer, Mis. A. Adams, wife of Bax-

her son-in-low, Mr. S. Sawyer, Mis. A. Adams, which I Raxter Adams; aged Silyears, inter a long Briese.

She possessed a fine in effect, and was a kind companion and devoted mother. When disease came anon her it was had to say trievell. I was requested to deliver her inneral sermon the first sunday in the New Year, 1969. In Hamilton, Mich, forty melos east. The ose of the bindling where the Methodists wooship was given, and the choir kindly voint-terred their voices. A crowded house greeted inc. Many for a the first time listened to a spiritual discourse. The agest companion, 91 years old, chadren and trienos obtained consolation in the works given in evidence that she was not dead, but lives. When at the home they miss her in the vacant chair, yet oft by mental and physical demonstrations she has proved she was with them.

FANNIK T. YOUNG,

From Reading, Vt., Oct. 4th, 1869, Merrica Amsden, aged 71

years.

The deceased was drowed by being carried away with a bridge that was was hed off by the tearful flood of that time. He was one of the first to embrace the Sairfund Philosophy, and has been a true and faithful follower or list holy teachings, though opposed by friends and relatives. stany years ago he requested me to attend his foncera, should be pass before the to the "Better Land." On Sunday, bet. 24th, Mrs. Tanner was lecturing at Windsor, and I went to hear her, not knowing that any toward discourse was to be given, and found that his funcial was to be attended in the P.M. I was invited to assist in the services, and thus was his request granted.

M. S. HOADLEY.

From Winchester, Mass Nov. 2d, the spirit of Justina Clark, aged 13 years, passed over the river to Join the angels, and three hour, later her sister, Evelyn Clark, aged 18 years and 7 months, followed her, to be united, never to suffer more the pains of disease.

the pains of disease.

Their addicted parents are comforted by the blessed truth-which Spiritualism affords, and enables them to say God in his wissom does all things well. The services over their remains were aftended at East Cambridge, in the Universalist Church, by the pastor and the writer.

Samuel Groven.

[Notices sent to us for insertion in this department will be charged at the rate of twenty cents per line for every line ex-ceeding twenty. Those making twenty or under, published gratuitously.]

Married:

In this city, Nov. 8th, 1969, by Rev. William R. Alger, Mr. John T. Hancock of Jamaica Plain to Mrs. Nancy Wilson of Boston.

Convention of Mediums and Speakers at LeRoy, N. Y.

A Quarterly Convention of Mediums and Speakers will be held at Starr Hall, LeRoy, N. Y. Saturday and Sunday, Nov. 20th and 21st, commencing at 100 clock each day, and holding afternoon and evening assalons. A cordial invitation is extended to all true workers and sympathizers with this great religious revolution to attend and participate in the joys and blessings derivable from such harmonious and progressive convocations. Our last Convention, held at Johnson's Creek in May, was a senson never to be forgotten by those who were so fortunate as to attend—a most perfect and constant impitism and henefiction from the Henveuly Fountains of Inspiration. Let tols one proved its peer in the progressing series. Bro. Chainberlin of LeRoy wilts sus: "We can entertain the Mediums' and Speakers' Convention to good acceptance, and will therefore make preparations to entertain all that will come." Let us see cpt their generous proposal, and test its limit by greeting them with a numerous and fraternal assemblage.

Pated Oct. 14th, 1869. P. I. Chym.

NEW YORK SPECIAL CORRESPONDENCE.

PROGRESSIVE EFFORTS OF WOMEN IN NEW YORK CITY.

The "Woman Question" is beginning to agitate all classes of society, and women of high social position are well nigh ready to join hands with hitherto proscribed reformers, in giving form to movements which will tend to elevate and improve both sides of the human family.

The restlessness and disaffection which have been for many years felt by those women who have been in a condition to suffer from the injustice of law and social customs, have at last taken hold of thoughtful and humaire women who movein a sphere of life exempt from the hardships of their misplaced or unfortunate sisters. Through sympathy, they, too, become sufferers, and by breadth of perception they discover the evils. which oppress the world, in consequence of the oppression or inaction of woman; they study the science of society, and devise schemes of amelioration more or less radical, according to their own status in the line of progress. As a somewhat. conservative middle movement there has been recently started in New York a Society prospectively named

THE WOMAN'S PARLIAMENT.

Pursuant to a call issued by Mrs. Jennie June Croly, about seventy five ladies met at Packard's Rooms, on the 21st of October, to take preliminavy steps for the formation of this Society. Mrs. a series of able and popular articles in the Atlantle Monthly on "Cooperative Housekeeping," was present, and gracefully presided. Though disclaiming any connection with the "Woman's Rights party," she presented a plan for " Womanvoted for a mong themselves, and, in fact, institute that now existing in this country among men. Thus they could legislate as a moral power on all questions of vital import to themselves and their children; and in all cases where means or authority were lacking, to carry out the results of such legislation, they might appeal to the governing power already in existence for legal endorsement of their claims. "The proposed object of this organization," said the Committee, "is the association of women among themselves, for the development of their own economical, educational and moral interests, and by this means to accomplish woman's work in woman's way."

It has been decided to form a "Woman's Council' in New York city; and it is hoped, by the movers, that this example will be followed by other cities and towns throughout the States, in order that at no distant day the "Parliament" may be formed by representatives from these local bodies.

Mrs. Pierce recommended the appointment, by the Council, of standing committees; for instance, on education, on household reform, on health and social reform, on the charities, on taste, on encouragement of fine arts, on out-door gardening, and on newspapers and magazines for women. Papers were read, at the second session, by several ladies who had been invited to give their views on various branches of reform. Miss Elizabeth Peabody, of Boston, spoke on the subject of primary education, giving an interesting account of the object of the "Kindergarten," the principles upon which it was founded, and the methods of teaching pursued. Dr. Anna Densmore read an able paper on "Hygiene and Sanitary Reforms." Mrs. Croly presented a valuable essay on "Work," in which she took the ground that women should be paid equal wages with men for equal accomplishment. She said, "The destitution of women is not because they do not work, but because their labor is not acknowledged-in other words, is not paid. Women as wives work harder than the members of any other class or profession, and yet are precisely in the condition of girls bound out. They get their board and clothes and no more; they have no acknowledged share in the income, no voice in the disposition that shall be made of it. This is necessarily the case so long as no provision is made for wives by

York teacher, on "School Reforms," in which the writer complained of the injustice done to female teachers by the wide difference made between their salaries and those of male teachers for the same kind and amount of labor. For instance, the male principal of the New York grammar school receives three thousand dollars per aunum; the female principal, teaching the same studies with equal success, receives but sixteen hundred dollars per annum. Another just cause of complaint stated by this writer is the withholding of a higher education from girls." "We now come forward," said she, "and claim as a right, long and unjustly withhelf, that our daughters be admitted to the New York College on the same equality with our sons: that they, too, may choose that line in life which is most agreeable to their tastes, best adapted to their capabilities; that their lives may be as large, as full, and as free in all the honorable pursuits of life, liberty and happiness as their fathers', their brothers' and husbands'." Miss Marwedel presented an interesting sketch of "Industrial Schools for Girls." Mrs. Celia Burleigh read an admirable essay on the Rights of Children," and the New York correspondent of the Banner of Light spoke on " Reform in Prison Discipline. [Her remarks were printed in our last issue. - EDS.

Matters in Baltimore.

DEAR BANNER-I again address you in behalf of Lyceum No. 1. We are still progressing, and our Groups are well filled each Sunday with happy children, who benefit each and every one by the answers given to questions propounded by their leaders. With our worthy Conductor, Mr. Levi Weaver, nothing but success will mark our progress. We are now preparing for a Lyceum exhibition, of which I shall endeavor to give you the proceedings in a future letter.

The State Society has been in a very prosperous condition since its organization last August; Our worthy brother, Thos. Gales Forster, is still lecturing for us, to large and intelligent audiences, and will remain during this month. Miss Nettie Pease lectures for us in December, and other lecturers for the succeeding months.

MRS. E. J. WILHELM, Guardian and Secretary of Lyceum No. 1.

Baltimore, Md., Nov. 3d, 1869.

Troy Children's Lyceum. DEAR BANNER-On the second Sunday of Oc-

tober the Children's Progressive Lyceum of this city, moved their quarters from Harmony Hall to Apollo Hall, corner River and Congress streetsentrance from Congress. A. J. Davis and Mary were with us upon the occasion, and assisted us to inaugurate the hall to its new use. In our new locality we are doing well. Our groups are fast filling up, and we think the move was a good one. Tenly yours. B. STARBUCK, Conductor. Troy, N. 1., Noc. 4, 1869.

J. BURNS, PROGRESSIVE LIBRARY, hampton Row, Bloomsburg Square, Holborn, W. C., London, Eng., KEEPS FOR SALE THE BANNER OF LIGHT AND OTHER SPIRITUAL PUBLICATIONS.

The Banner of Light is issued and on sale every Monday Morning preceding date.

Bunner of Light.

BOSTON, SATURDAY, NOVEMBER 20 1869.

OFFICE 158 WASHINGTON STREET, ROOM No. 3. UP STAIRS.

THE AMERICAN NEWS COMPANY, 119 NASSAU STREET. WILLIAM WHITE & CO., WILLIAM WHITE, LUTHER COLBY, ISAAC B. RICH.

For Terms of Subscription see eighth page. All mail natter must be sent to our Central Office, Boston, Mass.

All business connected with the editorial department of this paper is under the exclusive control of LUTHER COLBY, to whom letters and communications must be addressed.

The Bible in Schools.

The Cincinnati Board of Education, after several weeks of animated discussion, have finally decided that the Bible should not for the future be used as a text-book in the public schools of is little doubt that it will be met just as it has been in Cincinnati.

Now it would be a sorry mistake for any over tender-hearted brother or sister to conceive that such a decision bodes any harm to the cause of religious faith, for it is but its more perfect release from the poorly disguised restrictions which Orthodoxy is quite as eager to impose upon it as Romanism is. If they would take the trouble to look into it, they would find that it is not the Catholics who want the Bible driven from the public schools. They prefer to keep it there for the present, to make a handle of it for parading their grievances before the public respecting the oppression of Protestant Boards of Education. They say that they want the Bible read in the schools, but that it ought to be read in the version most acceptable to themselves. To this Protestants will not consent, because they will have only the King James version. Then seeing that there is no possibility of carrying their point in this way, the Catholics make it a matter of conscience, and complain of their children's being taught the Scriptures in the common schools, after a method which they emphatically condemn. If the Bible is to be taught at all, they demand that it shall be taught after the Catholic form and spirit. Their object is simply this: to assert that the reading of the Protestant Bible is an infraction of the fundamental principle on which our common school system is founded, and to bring about their darling project of dividing up the public moneys and having Catholic schools supported by the taxation of the people. Without doubt their pretensions are just as good as those of the Protestants who only insist, on their side, that the Protestant Bible shall be read and taught in the public schools. Whereas, the establishment of common schools was for anything but religious instruction, whether of the dogmatic, the liberal, or any

And this dispute over the school moneys would probably have proceeded indefinitely, as it has for years been going on in New York, threatening the integrity of the free school system and arousing the bitterest blood of opposing ecclesiaswholly new and powerful element, for the first time making itself distinctly recognized as a public influence in the country, We mean the Germans. They have not inherited the memory of plowed so deeply through their souls as a nation of independent men, that they learned to abhor ecclesiastical tyranny in all its forms and disguises from the date of that memerable experi ence. When they come to this country, therefore, they bring with them that determined love of religious liberty which burns so brightly in the heart of the greater portion of that vast nation. They come in between the disputants over Bibles, and declare for their true principle of freedom from all forms of ecclesiasticism where religion is not to be inculcated as a dogma. They insist, with a striking consistency of conduct and argument, that the Bible shall be excluded as a textbook, or reading book, from the schools altogether. That is their simple solution of this otherwise ugly problem, and they have succeeded after much and carnest effort in carrying their point. They say that if parents wish their children instructed in the dogmas or doctrines of religious faith, there are other and fitter places for the work, but that the common school, where children of all beliefs are gathered, ought not to be used for such a purpose. And their position has the more force because of its being a practical settlement of a conflict which must otherwise result disastrously to the whole system of free schools. It is not because they are irreligious that they take this trong position, but because wrangling over dogmas in the schools is sure to result in the destruction of the schools themselves.

The Poor Working-Girls. "No class of our modern society has such pathetic demands on it as the working-girls. They earn but a pittance, oftentimes under circumstances as barsh as those of the worst form of slavery, and on that they are often expected to support themselves and dependent parents. What wonder that so many of them despair, seeing no rift in the clouds above their heads, and take in a sudden impulse to practices which promise temporarily to supply their pockets, but ultimate in their ruin? While laboring so hard themselves, none are more poorly clad than the most of them. Working among costly fabrics that are to be displayed on the forms of their more fortunate sisters, it is not at all surprising that they pause in the intervals of industry to contrast the condition of the latter with their own, and do so not always to strengthen their own good purposes, either. Our large cities, where so many are made wealthy by their ill-paid and self denying industry, should lose no time to provide for them commodious homes at cheapest possible rates, where they may he encouraged to help themselves and lay even

the slenderest foundations for a happier future.

Cabinet Scances at Mercantile Hall. On Saturday evening, Nov. 6th, Prof. Cadwell and Horatio G. Eddy gave another of their popular entertainments at Mercantile Hall, Boston. The usual phenomena occurring in the presence of Mr. Eddy were presented. The committee chosen by the audience-Mr. Lewis King and Dr. Grover -reported everything to have been conducted in a reliable and satisfactory manner. Dr. Grover stated that he wrote inside a sealed envelope: "Will you show a face to night?" This he put inside the cabinet, and an answer was written thereon: "Most assuredly I will," which was done during the evening. Mr. King recognized in the playing of the violin the style of his brother who had gone before him and who was very fond of such music. He also received a peculiar shake of the hand which convinced him of his brother's presence. [On Tuesday afternoon, Nov. 9th, Mr. King presented a sealed letter at our Free Circle, requesting information as to whether his brother had played at the Cadwell-Eddy scance, and received an answer direct and to the point, "Yes." Mr. Eddy also sent, at the same circle, a sealed letter to a similar relative in spirit-life, and received a satisfactory answer signed by his brother's name in full.] During the evening W. H. Mumler exhibited his spirit-pictures, and Prof. Cadwell greatly amused the large audience assembled with his exhibitions of psychological

On Monday evening, Nov. 8th, Prof. Cadwell and Mr. Eddy commenced their fourth week in Boston with a good house. In addition to the Charles S. Pierce, of Cambridge, Mass., author of that city. The discussion drew into its influence usual exhibition a pair of handcuffs were brought nearly every person of intelligence who claims to by a policeman and put upon the medium's be a citizen of Cincinnati. The decision was wrists, after which the door of the cabinet was reached by the majority vote of the Board, which closed; in a few seconds, the door being opened, is constituted of men of all religious modes of be- Mr. Eddy's coat was found removed and a solid llef. There are many timid persons who think iron ring put upon the cross-bar of the handcuffs. hood Suffrage," whereby women could vote and be they see in such a conclusion the downfall of The officer was much astonished, and stated to everything like free religion, if not of all religion; the audience that he could not account for it, as it a thorough governmental scheme, parallel with and they must be left to their present unhappy was impossible for the medium to extricate his belief until they discover from experience how hands without unlocking the irons, and that he narrow their views now are and how poorly they (the officer) had the only key in his pocket at the were founded. We find that in Wisconsin pre- time. Prof. Cadwell, during this evening, influcisely the same proposal has been made, and there enced many in the audience without asking them upon the platform,

Death by the Gallows.

A wretch of a murderer was hanged at Concord, N. H., the other forenoon, confessing his guilt, protesting his sorrow, and expressing the hope that he was forgiven on earth and in heaven. We, of course, should call this only circumstantial repentance, because it has never yet had a chance to ripen under the ordinary and recurring influences of his daily life. It is piety under pressure. No doubt the wretch is just as sorry as he can be, but whether he would feel the same sorrow in case he were free and unsuspected today, is a question not capable of being answered even by himself. But he died a penitent, and the gallows took its revenge after his cure, and after there was any further need of more punishment than that of mere restraint. The event has suddenly started up a very general discussion in New Hampshire as to the propriety of abolishing the death penalty altogether. In spite of logic and law, precept and preaching, there is a deepseated popular feeling against this continued practice of choking a criminal to death. They are having a rather exciting, if not more than ordinarily thorough discussion of the question in Michigan. Judges, governors and clergymen are participating in it with marked earnestness; and what proves the advanced state of popular opinion, they have about reached the conclusion that there is really no further use in going ahead with this bloody business; or, as the New York Tribune happily expresses it, "like most lawyers of our day, brought up at the foot of the gallows, they have been wise enough to see that nothing can give to a performance essentially murderous, even when operated by the hands of the law, the dignity of decency." There is a growing public opinion in opposition to hanging, and we hope soon to see this murderous alternative suppressed

Father Hyacinthe and the Boston Clergy.

Well, the Boston ministers, having Rev. Mr. A paper was read by the President from a New | tical factions. But at this juncture steps in a Fulton at their head, have sent on a herald to Now York to heat up some fresh and reliable tidings concerning the expected visit of Père Hyacinthe, and the report of the sub-committee has just been rendered to the original body. The that terrible Thirty Years' War for nothing. It whole project was a decided flash in the pan at the best, and many of the ministers took themselves quietly out of the way for fear of being covered with ridicule. It was indeed a subject for a smile, to see that coterie of clergymen debate, at their first meeting, over the prudence of sending on a welcome to the excommunicated monk, not as yet being well assured of his actual views. If he would come out squarely against the Catholic religion and for Protestantism, it would be a thing greatly to be wished by them; but standing as he did in the shadows of his former faith, they were in doubt whether, in offering him a welcome to Boston in behalf of Protestantism, they would not be proffering a welcome to downright Catholicism. Well again, they sent on a clergyman out of their number to Father Hyacinthe, and have received his reply. He is frank enough to assure them that he is still a firm Catholic, although he entertains genuine sympathy for them as Protestants. He begs them affectionately to believe that he is still a Catholic, and ever expects to remain one; in fact, he will not consent to be driven from the Church on any consideration. Of course the ministers have now a good sized flea in their ear, and it will buzz there until the Father comes on to visit Boston. The old maxim comes in again here with antness-" Be sure you're right, then go ahead.'

Simple Living.

The late Mr. George Peabody died in a friend's house in London, never having owned a house in his life. He always ate and drank frugally, having a plain mutton chop brought him at the table when he made a great banquet, and his expenditures for himself were frugal in the extreme. He took little or no medicine, being extremely adverse to calling in physicians, who said of him that he was a "most unsatisfactory" patient. If they left their preparations it was but seldom that he would take them. He did not like to have his health inquired about, nor would be permit any fuss whatever to be made over him. With all his wealth he lived himself as simply as any laboring man, and would not have been happy if he could not have done for others.

The New York American News Co.

This enterprising firm, located at 119 Nassan street, New York city, it should be remembered by our friends in that locality, are the agents for the sale of all our publications. By patronizing them you aid us. Retail dealers in newspaners and periodicals can purchase the Banner of Light at the News Company's establishment by the quantity.

Spiritualism in Boston and Vicinity. On Sunday morning, November 7th, the Bos-

ton Children's Progressive Lyceum met at Mercantile Hall, and went through their usual exercises. Many good answers were given to the question: "How far should we be controlled by public opinion in our daily acts?" After singing several pieces the session closed.

In the evening this Lyceum gave one of its justly celebrated concerts, which occur on the first Sunday of each month. The programme consisted of singing, recitations, etc. It is hoped parents will take an increased interest in this organization. In the language of a late appeal its officers say:

"The First Children's Progressive Lyceum meets every Sunday, in Mercantile Hall, 32 Summer street. All persons are invited to attend and witness the beautiful exercises. Parents are requested to bring their children to join the Lyceum. Donations of money or books for the library are solicited. Spiritualists and liberal thinkers are urged to assist in sustaining the only unsectarian Sunday-school in Boston.'

Charlestown.

On Sunday morning, Nov. 7th, the Charlestown Lycoum met at their hall—Washington, Main street, No. 16-under the Conductorship of G. W. Bragdon. A good number were in attendance, and the answering of questions and reading of selections were very interesting.

In the afternoon Mrs. Fannie B. Felton, of Malden, addressed the First Spiritualist Association of Charlestown at Union Hall, (Main street, near Reed's corner). Subject, "The Home Influence of Spiritualism." Her remarks were listened to with marked attention by a good audience. In the evening E. S. Wheeler spoke at the same place. Subject, "The March of Science toward Spiritualism," a brief synopsis of which we shall print hereafter.

Chelsea.

The Chelsen Children's Progressive Lyceum held its usual morning session at Banquet Hall. Granite Building, on Sunday, Nov. 7th, J. S. advance, and promises much in the future.

In the evening Prof. William Denton addressed the Spiritualist Association, in Granite Hall Subject," Shall not the Judge of all the earth do right?" which question was answered in the lecturer's peculiar style. A large audience greeted the Professor, and he is evidently doing a good work in that city.

A Square Challenge. We observe, from her card in the daily papers that Miss Jennie Collins has challenged Rev. Mr. Fulton to a public discussion in this city of the Woman Suffrage question and its related interests. We do not, as yet, understand whether he accepts or declines the proposal. He has had more than one raking down from the sex already, and maybe he cares for no more. The debate between himself and Rev. Mr. Haven, in Tremont Temple, was caustically sketched in the Springfield Republican by "Warrington," who character ized the former in terms which few people could fail to understand. As a man of intellect, " Warrington" evidently rates the pastor of the Tremout Temple very low. He declares he has not the least conception of the proper framing of an argument; that he deals in nothing but slang; that he is at best but a wretched "slang whanger, and that all he attempts to do in his part of the discussion, is to recite cheap anecdotes to excite prejudice against the female sex. And this description of what Mr. Fulton misconceives to be argument he has been complacently repeating, and will probably get off somewhere in lecture form. Now Miss Collins boldly proposes to meet and answer him. We can tell her she will fail of her plan. It is no easy matter to answer a discourser who offers nothing to be answered; or, as the Maine legislator expressed it about a wordy opponent in debate, "it's dredfle hard to kick against nothing!" Yet we trust the gentleman of Tremont Temple will accept the invitation extended to him, as his opponent is a well-known champion of the workingwomen, and will easily overwhelm him with her array of facts and power of reasoning.

aura V. Eilis in Providence.

The first scance of Miss Ellis in Providence—as we learn by our correspondent—was attended by a class not usually seen at spiritual séances. The audience contained several from the "court circles," (skeptics withal,) and the manifestations were received with astonishment and a general acquiescence in the opinion that the girl did not perform the feats. The following fair and candid account of the matter is from the reporter of the Evening Press, and is in marked contrast with the treatment Spiritualists usually receive at the hands of the political, and, we may say, religious press. The following is the account from the

Press : "CABINET MANIFESTATIONS.-There was peculiar and most interesting entertainment given in Musical Institute Hall last evening, by Miss Laura V. Ellis, a young lady about seventeen years of age. The entertainment was similar to one given in this city by the celebrated Daven-port Brothers a short time ago, but was made considerably more attractive, on account of the rapidity with which the many mysterious changes took place. The advertised programme was most faithfully carried out, and the most skeptical mind could not be otherwise than filled with amazement, if not convinced of the working of a mysterious and unseen power. The young lady, on taking her seat in the cabinet, was se-curely bound, under the direction and supervision of a committee appointed by the audience Knots were untied, rings were placed in any place the audience wished, and the sounds of music were heard. Conversation, singing and whistling were distinctly heard, while the girwas bound and gagged—Mr. Ellis addressing the audience all the while. Several other equally wonderful manifestations of the unseen power were made. The audience dispersed at about nine o'clock, many of them who had never wit nessed the like before, giving expression to their amazement and satisfaction. Miss Ellis will again appear this evening at the same hall."

Help the Poor.

We have in our midst a society, formed among the Spiritualists, for the laudable purpose of looking after and aiding the poor and destitute. It is called the "Boston Lycoum Aid Society." Until this winter it has met at the residences of the members, but as their labors increased, it was found necessary to have one permanent place of meeting as beadquarters, where the liberalminded can drop in and learn for themselves the good work that is being done, and make what donations they choose in money or in cast-off clothing. The inclement season is close upon us, and hundreds are without sufficient food and scarcely any clothing, who must be helped or perish. If all who can will do a little, much suffering can be avoided. Don't forget this duty, but act at once. The Society is in session for work every Wednesday afternoon and evening, in the hall at 544 Washington street (Odd Fellows Block). Gentlemen are invited to be present in the evening. Riches do not bless us unless we dispense blessings to the needy.

National and State Thanksgiving.

The President baving appointed Thursday, Nov. 18th, for a National Thanksgiving, the Governors of most of the States have selected the same day for a day of thanksgiving in their respective States. The President in his proclamation says:

The year which is drawing to a close has been free from pestilence; health has prevailed throughout the land; abundant crops award the labors of the husbandman; commerce and manufactures have successfully prosecuted their peaceful paths; the mines and forests have yielded liberally: the nation has increased in wealth and in strength; the nation has increased in weath and in strength; peace has prevailed, and its blessings have advanced the interests of the people in every part of the Union; harmony and fraternal intercourse are obliterating the marks of the past conflict and estrangement; burdens have been lightened and means increased; and civil and religious liberty is secured to every inhabitant of the land whose soil is trod by none but freemen. It becomes a people thus favored to make acknowledgement to the Supreme Author, from whom such blessings flow, of their gratitude and their dependence; to render praise and thanksgiving for the same, and devoutly to implore a continuance of his mercies."

Governor Claffin, of Massachusetts, in his proclamation uses the following language:

"In accordance with the custom of our New England fathers, and with the usage now becoming national, I invite the people of Massachusetts to consecrate Thursday, the 18th day of Novemher, to acts of thanksgiving, prayer and praise; to assemble in their houses of worship, and lift up their hearts with fervent gratitude to Almighty God, and to thank him for the blessings, both temporal and spiritual, bestowed on us in the year that is past. Let us praise him for continued peace, for abundant harvests, for unusual health, for prosperity in all material enterprises, for the continued advancement and increased usefulness of our benevolent and educational institutions, for the spread of those principles of morality and religion which exalt a State, and constitute its true glory. Let us thank him for those influences which have led us to raise the fallen, encourage the weak and shield the tempted, for the associations and endearments of home, and, when gathered around the domestic fireside, or around the social board, let us remember the less favored, and let each resolve to gladden some sad hear Dodge, Conductor. The exercises consisted of singing, marching, &c. This Lyceum is on the with substantial tokens, and thus realize that the advence and provides much in the future. needy, that 'it is more blessed to give than to receive.' Let us recognize anew our obligations receive. to Almighty God for his preserving care vouch-safed to us as a nation, whereby out of great peril and suffering he has brought us into the enjoy-ment of such freedom as has been given to no other people. 'Let the people praise thee, oh God, let all the people praise thee.'"

New Subscribers.

Since our last issue our old patrons who are each endeavoring to obtain one or more new subscribers to the Banner of Light, have added to our list forty-nine new names. A good increase. We continue to give the names of our friends and co-workers in spreading the truths of our glorious gospel: J. Lorain sent one new subscriber; Charles E. Tobey, one; T. C. Baker, one; A. W. Hoyt, one; F. L. Crane, one; George E. Smith, one; Dr. N. Needham, one; S. C. Crane, one; J. J. Dickson, one; Samuel W. Graves, one; Ruth Ann Johnson, one; Mrs. Thomas Roberts, one; Horace Green, one; Mrs. K. Edgerly, one; I. P. Cheney, two; A. E. Carpenter, one; L. Barlow, one; Chas. O. Floyd, one; P. P. Leilous, one; Mrs. B. Sumner, one; Mrs. D. S. Davis, one; Mrs. M. E. Skinner, one; D. B. Gardner, one; George Crouse. one; George K. Dill, one; William Z. Thatcher, one; Dr. H. B. Wright, one; Mrs. N. Brewster, one; Sewall Lancaster, one; W. Wood, four; Agatha Erskine, one; D. U. Pratt, one; Dr. H. Scott, one; George T. Remington, one; F. B. Gilbert, one; A. Rigby, one; Dr. J. H. Rhodes, one; M. Weeks, one; Mrs. A. Moulton, one; James Athey, one; E. Greer, one; H. E. Lepper, one; E. H. Raymond, one; J. B. Armstrong, one; Charles J. Higbee,

Silver Wedding in East Cambridge.

On Wednesday evening, Nov. 10th, the twentyfifth anniversary of the marriage of Mr. and Mrs. James Blodget was celebrated in Sons of Temperance Hall, in the above named place; the ceremonies being conducted by Dr. and Mrs. A. H. Richardson, Charlestown; Mr. and Mrs. J. B. Hatch, do.; Mr. and Mrs. J. H. Cushman, Somerville: Dr. and Mrs. S. Grover, Cambridgeport; Mr. and Mrs. Plummer, East Cambridge; Mrs. T. Robinson and Miss M. Badger, do., as Committee of Arrangements. After a few introductory remarks by Mr. Hatch, a song by Mrs. Lowe, of Boston, and a beautiful invocation by Mrs. S. A. Byrnes, the marriage ceremony was performed by Dr. Grover, the gifts were presented by Dr. Currier, and received in a speech by Mr. Blodget, remarks were made by Mrs. N. J. Willis, Mrs. Fannie B. Felton, Judge Ladd and Dr. Richardson; Mrs. Lowe and Dr. Grover favored the audience with songs, and after a bountiful collation the party separated, feeling that an occasion had been particinated in which would always remain a pleasant picture on the walls of memory.

Decease of Jabez C. Woodman, Esq.

We learn that Jahez C. Woodman, of Portland, Me, passed peacefully to the spirit-world, on Sunday, Nov. 7th, at the age of 66 years. This event was not wholly unexpected, as Mr. Woodman has been gradually failing in health for some time past. He was a lawyer by profession, and was gifted with more than ordinary acumen and ability. His sterling character is best known in his works and words. A few years ago he published, in pamphlet form, "A Reply to Rev. Dr. W. T. Dwight, D. D., on Spiritualism," which is admitted on all hands to be a masterly effort, and the ablest defence of Spiritualism yet given to the public. It will continue to be read with increasing delight and instruction by believers and investigators. He was ready for his final translation, and his ascended spirit is now enjoying the real life beyond the vail, but more fully appreciated on account of the knowledge he obtained of it while in earth-life. The Spiritualists of Portland will miss his presence and influence among them, for he was a strong and efficient supporter of the cause which they love.

The Banner of Light in California.

HERMAN SNOW, bookseller, 319 Kearney street, San Francisco, is authorized to take subscriptions for This Paper. He also keeps the Banner for sale at retail. In fact, all our publications may be found at his establishment. Friends of the cause in California and Oregon would do well to order books from him, as they may be assured of his reliability, and promptness in filling orders.

Music Hall Spiritual Meetings.

Prof. William Denton will continue his course of lectures in Music Hall, Boston, Sunday after noon, Nov. 21st. The very large audiences that listened to his interesting lectures the last two Sundays were very much gratified. His subject next Sunday will be "The Antiquity of Man, and his Early Condition."

"The Spiritual Harp."

Societies everywhere should have this appropriate work. It contains matter and music of a superior order.

Bilious People.

The experiment of endeavoring to please everybody has been pretty extensively tried, but the grand idea has never been realized. The habit of grumbling and fault-finding is to some individuals a chronic disease; their bilious fancies impart a jaundiced hue to everything which comes within the line of their distorted visions. No matter how much you may aid such people, they will, nevertheless, the moment your back is turned, be sure to misconstrue your motives and attribute your good deeds to selfishness. Beware of such people as you would wasps. They are sure to ating whenever they approach you. You can always tell when they are round by their peculiar buzz. They prefer hell to heaven, and gleefully gloat over the downfall of their fellowmortals. Yet we still pity them, because they are God's children, and therefore are sure to receive the fullest compensation for every deed done in the body. Nature asserts her rights always. That ye mete out to your brother shall be meted out to you in return. Love begets love; hate begets hate. As ye sow so shall ye reap. Study the law, and derive wisdom therefrom.

Books! Books! Fresh from the Press of William White & Co.

Examine our catalogue, read the advertisements of our new books, and select. This is just the season of the year to fill the mind with a knowledge of the here and the hereafter. Money expended in this direction pays a large interest. The long evenings should not be frittered away in idle amusements when they can be spent in gaining useful information. The one is lasting, the other not. Readers, friends, circulate the documents that bear "tidings of great joy to all people." So shall you be compensated in the after life. Catalogue sent to any address free.

"The Stellar Key,"

One of the latest and best works of its gifted au- brilliant in its illustrations and fashion plates. It has its thor, Andrew Jackson Davis, should be in the usual variety of reading matter. hands of every Spiritualist in the land. Sent from this office to any address on receipt of price.

ALL SORTS OF PARAGRAPHS.

The time is rapidly approaching—is even now-when the people of earth, of all religious persuasions, will acknowledge the direct power of the spirit-world in the affairs of mankind.

Miss Fannie Crossman, pianist to the choir of the Music Hall Sunday afternoon meetings, will give lessons to a limited number of new beginners on the piano, on reasonable terms. Apply at this office.

PENNSYLVANIA.—We are pained to learn, by a note from Henry T. Child, M. D.—enclosing a report of a meeting of the Board of Managers of the Pennsylvania State Association of Spiritualists, which we shall publish in our next issuethat Dean Clark has resigned his position as State Missionary, on account of ill health. J. G. Fish has been appointed his successor.

By a notice in another column, it will be seen that the State Society is to hold its semi-annual meeting in Philadelphia, Dec. 15th.

A country paper advertises for sale a pew which "commands a view of the whole congregation."

On passing from a dry goods store to her carriage, one day last week, a wealthy lady in St. Louis recognized in a wretched looking woman in tattered garb her youngest sister of whom she had heard nothing for many years. The poor creature had been passed free over the railroad from Kansas, where she had been widowed and and the public generally. left penniless. This meeting was sympathetic, and the tearful sisters rode off together.

Why is fashionable society like a warming-pan? Because it is highly polished but very hollow.

A young man who was sent to Maine to examine the condition of a mill after the late freshet. reported by due course of mail as follows: " I find a dam by the mill-site, but no mill by a dam site." Digby thinks this is the most concise report he ever heard made.

The editor of a country paper says: "Wednesdressed us thus: 'You brute!'"

What a little child!" said a friend. "Ah," replied Hood, "his parents never made much of his reaching the depth to which he was directed him."

A Western settlement recently led the Tract be going on there, from its demands for tracts. tracts were not sought for to arouse sinners, but ties. to paper log cabins with.

A woman whose ruling passion is not vanity, is superior to a man of equal faculties.

A Hibernian, entering a menagerie, was asked if the pony he saw there was not a very small one? "Ah, faith," said Pat, "I've seen many one in swate Ireland as little as two of him.'

Major General Wool died at his residence in Troy, N. Y., at half-past two o'clock, Wednesday morning, Nov. 10th, in the presence of his family, Hon. J. A. Greswold, and James, his colored servant, who has been with him upwards of forty years. He died without a struggle. His age was 86 years.

No more toll-paying over the Chelsea Bridge and Salem Turnpike. They have at last obtained

Do n't put your pens to your mouths, girls. A Cincinnati school-girl has been in the habit of doing so, and was recently nearly poisoned to death by the ink.

"Kindness, justice and forbearance toward others, beget love toward us."

The Mayor of New Haven "stoops to conquer." In his walks about the city, a few days since, he came upon a barefoot boy on the pavement, crying over a recently "stubbed toe." His Honor stopped, did up the toe, and then went on his way, a true hero.—Boston Journal.

Had the Mayor given the poor boy a pair of shoes to keep his bare feet from the cold ground, he would have been more deserving of the title of

Never rely on information got through a keyhole. Such apertures were never invented either for seeing or hearing.

"You ought to acquire the faculty of being at home in the best society," said a fashionable auut to an honest nephew. "I manage that easy, enough," responded the nephew, "by staying at home with my wife and children."

A LARGE RING.—At a recent lecture, Professor - stated that Saturn had a ring six thousand miles broad. "Be jabers!" exclaimed an Irish- is Richmond, Ind. man who was present, "what a finger he must havel"_____

New Publications.

The Hartford Publishing Company issue a bulky octavo volume, entitled "THE COURT CIRCLES OF THE REPUBLIC," embellished with numerous and excellent portraits of the ladies of the Presidential mansion, and others well-known in the circles of Washington society. It makes a very handsome volume, and is filled with admirably graphic sketches of the ladies who give it its title, together with anecdotical illustrations that make it still more valuable to the pessessor. It is, as a whole, a most attractive and beautiful volume, and cannot fail of the wide popularity it deserves.

We have from Charles Scribner & Co., New York, GREAT HUNTS; Adventures of the Great Hunting Grounds of the World-one of the popular series of the "lilustrated Library of Wonders," and a capital book for exciting boys minds healthily during the approaching evenings of winter. Four volumes of this interesting illustrated library have been published previously to this, and the "Great Hunts" will be found a worthy fellow to the others. It is illustrated with twenty-two wood cuts, and the author is Victor Meunier. Besides being exciting it forms really instructive reading for all classes.

THE PROSTIER SERIES: "Planting the Wilderness," by J D. McCabe, Jr., and "Cabin on the Prairie," by Rev. C. II. Pearson, are two new and pretty volumes from the prolific juvenile press of Lee & Shepard, and offer entertaining reading for youth in the shape of attractive stories. They are fit for presents for boys and girls, for which they are specially recommended

"FROM THE CRIB TO THE CROSS;" a life of Christ in words of one syllable, and "Pilgrim's Progress," in the same style and manner, by Mrs. E. A. Walker, are simply attempts to reduce a well-known story and a famous allegory to the canacity of the childish understanding. Published by Geo ge A. Leavitt, New York, and for sale by Lee & Shepard, Bos-

THE SUNSET LAND; or, the Great Pacific Slope, is the name of the Rev. John Told's record of his recent visit to California, in which he describes what he saw and what be fell him in that once new, but even new strange, country. Leo & Shepard publish it.

THE BOY FARMERS OF ELM ISLAND, by Rev. Elliah Kellogg, is another of the popular Eim Island series, which is issuing from the press of Lee & Shepard. It is a very interesting tale for the juveniles. PETERBON'S LABOUR NATIONAL MAGAZINE for December is

The "ARCHITECTURAL REVIEW AND AMERICAN BUILDERS

Journal " for November. Published by Claxton, Remsen & Haffelfinger, Philadelphia. A valuable publication of its

Movements of Lecturers and Mediums. E. S. Wheeler is to speak in Charlestown every Sunday evening in November. He can be engaged any other part of the month in this vicinity. Mr. Wheeler would be willing to speak the forenoon and afternoon of any Sunday in November, at any place from which he could reach his evening appointment.

W. F. Jamieson has just closed a four weeks engagement at Des Moines, Iowa, and is engaged to speak at Warren, Ill., during the three last Sundays of November, and in the vicinity during week evenings. He will receive calls to lecture upon the following subjects: "Do the American People want to recognize God, Jesus Christ and the Christian Religion in the Constitution?" Thomas Paine-the Author-Boldier of the American Revolution, and the most misrepresented and best abused man that ever lived."

D. O. Payne, a trance speaker, late of El Dorado, Mo., is going to California, and will make his home at Sacramento. His wife is also a trance medium.

The "Mystic Water."

MESSRS, EDITORS-In calling attention to the Mystic Water," advertised in another column of your valuable journal. I am confident that in giving a concise history of this remarkable water, would be most acceptable to your many readers,

Several years ago, Bro. David B. Taylor, of this city, was impressed, through a spiritual influence, to purchase a farm near Bristol, Bucks Co., Penn., which was in a very dilapidated condition at that time. He hesitated some time before purchasing, but was compelled through the force of his impressions to buy the farm, upon which he was promised he would find something of great value to mankind. But as soon as he purchased he was directed where to bore the well, (which has since received from him the name of David's Well,) and the exact depth—one hundred and one feet six inches day's post brought us a letter addressed 'Rev.' in order to secure the mineral water which he was another 'The Hon.,' another 'Col., one 'Mr.,' and impressed he should find. In due time he comthe last 'Esq.' On the way to dinner we acci- menced boring, strong in the faith that he would dentally stepped on a woman's train, and she ad- be successful in his undertaking. Weeks passed, and months passed, still the boring went on, as Bro. Taylor had the means to spare for that purpose, when at last his faith was made perfect in to go, and down went the drill some three inches. which at once conveyed the intelligence to him Society to suppose that an extensive revival must that his labor was to be recompensed in the good which his firm faith in divine revelations would Upon inquiry, however, it transpired that the confer upon mankind in their physical infirmi-

Little has been done, until lately, toward introducing this remarkable medicinal water to the public notice, not withstanding many persons have been strikingly benefited by its use; and the discoverer now feels that the proper time has arrived when the public should at once know of the curative powers of this water, skillfully impregnated by nature with various combinations of iron, lime, magnesium, carbon, sulphur, chlorine, &c., forming valuable sulphates, carbonates, chlorides and oxides, for strengthening the system. When the faith of man in spirit communion and influence is as strongly exemplified as it was in Bro. Taylor's case, then will the world be much wiser, better and happier. All the impressions which he has had, from the very beginning, in reference to this discovery, have proven entirely correct; and his strong impressions regarding the benefit to be derived from the use of the "Mystic Water," in a numerous class of diseases, are about being realized. May the result of his strong faith prove a blessing through him to thousands of his suffering brethren.

Bro. Taylor is now in his seventy-sixth year, and is enjoying remarkable good health, with all F. B. GILBERT. his faculties unimpaired. Philadelphia, Penn., Oct. 8th, 1869.

In the Lecture Field Again.

DEAR BANNER-I have again entered the field as a vocal laborer, and my labors thus far have been crowned with eminent success. I am in good spirits and high hopes, and desire the friends everywhere throughout the State of Indiana to apprize me of every locality where a lecture is needed or could be appointed with any prospect of success, or where an audience of any size could he had. Having, in compliance with the urgent solicitation of several friends, accepted the appointment of State Missionary, I desire to visit every available locality. What do you say, friends? Will you respond or not? Indiana is in the rear of the reform movement. Let us arouse her sleeping energies and get her on duty. I have thirteen appointments ahead in Hamilton, Montgomery and Fountain counties. My address

K. GRAVES, State Missionary. Richmond, Ind., Nov. 1, 1869.

Boston Music Hall Spiritual Meetings. THE DOCTORS AND THE SPIRITS.

Nov. 21st, Lecture by Prof. William Denton. The third course of lectures on the philosophy of Spiritualsm will be continued in Music Hall—the most elegant and popular assembly room in the city-

SUNDAY APTERNOONS, AT 21 O'CLOCK.

until the close of April (29 weeks), under the management of Lewis B. Wilson, who has made engagements with some of the ablest inspirational, trance and normal speakers in the lecturing field. Prof. William Denton will lecture in November, Mrs. Emma Hardingo in December, Miss Lizzie Doten, Jan. 9 and 16. Thomas Gales Forster, Jan. 23 and 30 and during February. Other announcements hereafter. Vocal excreises by an excellent quartette.

Season ticket, with reserved seat, \$3.50; single admission. I5 cents. Beason tickets can be obtained at the counter of the Banner of Light Bookstore, 158 Washington street, and at the hall.

A season ticket without reserved seat, for the convenience of those who do not like the trouble of paying a fee at the door every Sunday, can be obtained as above for \$2,75-a less price than single tickets will cost for the course.

Spiritual Periodicals for Sale at this

THE LONDON STIRITUAL MADAZINE. Price 30 cts. percopy.
HUMAN NATURE: A Monthly Journal of Zoistic Science
and Intelligence. Published in London. Price 25 cents.
THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published in Chicago, III., by S. S. Jones, Esq.
Price 8 cents.
THE LYCEUM BANNER. Published in Chicago, III. Price
10 cents.
THE AMPRICAN GALLERY

THE AMERICAN SPIRITUALIST. Published at Cleveland, O

THE JOURNAL OF THE GYNECOLOGICAL SOCIETY OF BOS Devoted to the advancement of the knowledge of the cases of woman. Price 35 cents. DAYBREAR. Published in London. Price 5 cents.

Business Matters.

Mrs. E. D. MURFEY, Clairvoyant and Magnetic Physician, 1162 Broadway, New York. 4w.O23.

JAMES V. MANSFIELD, TEST MEDIUM, answere sealed letters, at 102 West 15th street, New York. Terms, 85 and four three-cent stamps.

ANSWERS TO SEALED LETTERS, by R. W Filint, 105 East 12th street— second door from 4th avenue—New York. Inclose \$2 and 3 stamps.

MRS. ABBY M. LAPLIN FERREE, Psychometrist. Psychometric readings, \$3.00; Directions in development, \$3,00; Personal directions, \$5,00. Address, San Francisco, Cal.

SUDDEN CHANGES OF WEATHER are productive of Throat Diseases, Coughs, Colds, &c. There is no more effectual relief in these diseases to be found, than in the timely use of." Broom's Brondehal Troches." They possess real merit, and have proved their efficacy by a test of many years, having received testimonials from eminent men who nave used them.

HONOR.

Such honor as is often sought Is a very worthless thing;

Is a very worthless thing;
It is often sold or bought
At the highest price 't will bring.
For it some have sold their peace,
Bartered everything that 's dear,
While their conscience, ill at ease,
Robs them of all comfort here.
The Boys all honor GEORGE FENNO,
Because he sells them "CLOTHES" so lote,
Hat Coat, Panta, Vest and Shoes complete. Hat, Coat, Pants, Vest and Shoes complete, Corner of Beach and Washington street.

Special Notices.

WARREN CHASE & CO.,

No. 827 North Fifth street, St. Louis, Mo., Keep constantly on hand all the publications of Wm. White & Co., J. P. Mendum, Adams & Co., and all other popular Liberal Literature, including all the Spiritual Papers and Magazines, Photographs, Parlor Games, Golden Pens, Sta-

Herman Snow, at His Mearney street, San Francisco, Cal., keeps for sale a general variety of Spir-lunlist and Reform Books at Eastern prices. Also Pinuchettes, Spence's Positive and Negative Powders, etc. The Banner of Light can always be found on his counter. Catalogues and Circulars mailed free. May 1.—tf

Notice to Subscribers of the Banner of Light.

-Your attention is called to the plan we have adopted of placing figures at the end of each of your names, as printed on the paper or wrapper. These figures stand as an index, showing the exact time when your subscription expires: i. e., the time for which you have paid. When these figures correspond with the number of the volume and the number of the paper itself, then know that the time for which you paid has expired. The adoption of this method renders it unnecessary. expired. The amount of this necessity the paper continued should renew their subscriptions at least as early as three weeks before the receipt-figures correspond with those at the left and right of the date.

Each line in Agate type, twenty cents for the first, and fifteen cents per line for every subsequentinsertion. Paymentin all cases in advances Arst, and Afteen cents per line for every subse-For all Advertisements printed on the 5th page, 20 cents per line for each insertion.

MY Advertisements to be Renewed at Con-12 M. on Tuesdays.

Nature's Great Remedy!

DISCOVERED Inspirationally through David B. Taylor, of Philadelphia, Pa. This water, which is drawn from the celebrated "David's Well," near Bristol, Bucks Co., Pa., is steadily increasing in reputation, as its remarkable quittes have become known, and is now of assured and standard value.

THE GREAT BENEFITS FROM THE USE OF THIS
WITER.
The effect of this water in all cases of Debilly, general or functional, arising from long continued over-exercison, inhight dependent through every large of the property of t The effect of this water in all cases of Debilly, general or functional, arising from long continued over-exertion, inherit, ed constitutional weakness, or from the prostrating eff. ets of allegases, is magical. It acts as a tonic and stimulant, eving tone and strength to the whole system, stimulanting the digestive organis and assimulating processes. The cures are markable and astonishing, in

General Debility, Prostration, Dyspepsia, Chronic Diarrhea, Diseases of the Kidneys, Liver, Diseases of the Skin, and as a General Tonic in Ohronic Diseases of Females.

EXTRACT FROM A LETTER OF ANALYSIS BY PROFESSOR CHARLES S. GUASTT, M. D.

"From the chemical composition of this water, I should regard it as a superior general totle and alterative, and would recommend its use in all cares of general debility said prostration, arising from an impoverished condition of the blood. Its use will invigente the appetite and promote the digestion, and in this way improve the health; hence it would be a valuable renedy in Digensia. Inchronic darcheo, and in many diseases of the bowels and kidneys, its use would be attended with hence letal results. In the chronic diseases of conales, especially annemia, chlorosis, in disturbed or suppressed menstruation, amenoratea, lencerthea, prolapsis uterl, norfly in clerations of the ostiteri, this water might be used with great advantage. In some farms of scrothous and cutaneous diseases, arising from defective assimilation, this water would be highly useful. I would also advise the use of this water in nervous diseases, as Chronic Neurolym, Chroca, Epitepsia and Hysteria. An advantage possessed by this water over feetly free from seld, sallue or nauseous taste, so that it is nerfectly free from acid, sallue or nauseous taste, so that it is nerfectly free from acid, sallue or nauseous taste, so that it is nerfectly free from seld, sallue or nauseous taste, so that it is nerfectly free from seld, sallue or nauseous taste, so that it is nerfectly free from seld, sallue or nauseous taste, so that it is nerfectly free trom seld, sallue or nauseous taste, so that it is nerfectly free from seld, sallue or nauseous taste, so that it is nerfectly free from seld, sallue or nauseous taste, so that it is nerfectly free from seld, sallue or nauseous taste, so that it is nerfectly free from seld, sallue or nauseous taste, so that it is nerfectly free from seld, sallue or nauseous taste, so that it is nerfectly free from seld, sallue or nauseous taste, so that it is nerfectly free from seld, sallue or nauseous taste, so that it is nerfectly free from seld, sallue or nauseous taste, so that it is nerfectly free from seld.

PRICE: 30 cents per quart bottle, or \$3.00 per dozen in cases. Sent to any part, per express. All orders addressed, F. B. Gillib BT, Grankan Ankar. 630 Race street, opposite Franklin: Square, Phi adelphia, Pa. will be promptly attended to: also letters of multisls will be forwarded to any wishing further information, who accompanied with postage stamp.

2w*-Nov. 20.

RHEUMATIC AND NEURALGIC

THE recipe for this invaluable dreparation was git through Mrs. Stasts, by a band of colonent physicians. has been tried in a great quimber of cases, both of Riem than and Neuralgia, and in every instance gave smooth indicate relief, ending in perfect cure. Price 63.00 per host sent to any address upon receipt of price. Orders must directed to L. T. STAATS, 83 Amity street, New York... Nov. 20.

CURE FOR CRAVEL AND WEAK KIDNEYS.

AND WEAR KIDNEYS,

A RISING from irritable conditions of the arrets and bladder, from the presence of atone or gravel, and to change the character of lithic arine. The rec'ne was given through Mrs Stants. It is purely vegetable, and has been used in some of the most obstinate cases with marvelous results. Price 3310 per hottle; sent to any address upon receits of price. Orders must, be directed to I. T. STAATS, 33 Amity street, New York.

SPIRITS TRIUMPHANT!

TARIE following extract is taken from a letter written by MRS. MARY A. STODDARD, of Kouts Station, Porter Co.

Ind.:

"I have lately been called to take and treat several patients whom the M. D.s had falled to cure. I will here mention one the case of a young woman who was very sick. Her friends called one of our Boctors first, and then the other. They both called her disease Lung Fever, treated her three weeks, and left her worse than they found her. Her friends then called me. I examined her case, and found her in the last stage of Quick Consumption. After I had had her under they knew that she had the consumption, and could never be cured. Some two weeks afterwards, the learned Dr. UNDER-BILL of Chicago was here, at my house, on a visit. He examhied her, and he too said that she was in the last stage of Quick Consumption, could not be cared, and he would not be surprised if she did not live but a few days, 'Mrs. Stoddard,' said he to me, 'she cannot live; have you any hope of curing her? I answered, The spirits say that they will cure her if we obey their orders.' In the first three weeks after I commenced treating her, she had three large ulcers in her lungs break and discharge an almost incredible amount. But at the expiration of eight weeks she calls herself well. She will work all day, go to a party at night, dance until the small hours in the morning, take a short map, and then get up and be as gay as a hird all day. Allowing herself to be the judge, she is well, has not an unpleasant symptom in her systeni, and has taken only six boxes of Mrs. Speciec's Positive Powders. I gave her no other medicine. To the Positive Powders, God and angels we give the oraise of saving her life and restoring her to health." For further information, the reader is referred, to an adverthement of the Positive and Negative Powders in another 2w.s-Nov. 13.

FOUR MONTHS SENT FREE OF

THE BEE-KEEPERS' JOURNAL AND NATIONAL AGRICULTURIST.



It is a large Hustrated, double quarto, eight page paper, containing Five different Departments, viz. the Keeping, Aggleithure, Home and Firesde, taddee' and Youth's Departments, additionally paper in America, for only \$1 and year. One sample copy Sent Free to every applicant and to all enterpoising Boe-Keepers. Address.

Nov. 20 - 1w* 37 Park 260w, New York.

THE ELECTRO-MAGNETIC

WRITING PLANCHETTE

WITH metallic plates. It is astonishing how many can operate this wonderful instrument. Price \$1.50; without the partes \$1.60; portage 50 cents A bo., 'History and Revelutions of Planchette,' 'a spicy book of 88 pages, 28 cts. Sent to any address upon receipt of price by C. HOWE & CO. 43 Belliond St. Address P. O. Box 2800, Boston, Mass. Nov. 13.—is

DR. SHELTON'S CELEBRATED PILE SALVE

Is prepared from the extract of six different plants, and its merits are vouched for by the hundreds of cases that have been cured by its use. It is undoubtedly a severelga remedy in all cases of Piles, and also splendid for Ulcers, Sores, Burns and Chapped Hands. Price \$1.00 per box; sent to any address upon receipt of price. Address I. T. STAA'18, 33 Amity street, New York.

MRS. MOORE,

RELIABLE MEDIUM. Seances at her residence, Chelsea street, South Shalden, Mass., second home from Main. Hours, 9 A. M. to 8 P. M. Circle Monday evening, 8 P. M. Admission 28 cents. 8 feances, 4 100. Parton Extratations revery Wednesday evening, commencing Nov. 11th, at the series of the Commencial Commencia

MRS. J. L. PLUMB, DERFECTLY Unconsflous Physician and Business Clairwoyant. Also, a good Assistant Writing Medium, at 206 Tremont street, (two flights,) Boston. Don't ring. Answers all kinds of letters. Terms \$1,00 each sitting, and \$1,00 and stamp for each letter. Residence, 63 Russell street, opposite head of aden street, Charlestown, Mass. Circles: Friday evenings, medium, A. Hodges.

MRS. A. JESMER, MAGNETIC, Healing and Developing Medium, delineates disease and character by lock of hair or picture, heals ky laying on of hands or prescription, describes spirits, an-swers letters, at 17 Indiana place, Boston, Mass. Nov 20.-4 w

MRS. S._J. STICKNEY,

TYEST, Business and Medical Medium, examines by lock of bair; terms 41,00 and two three-cent stamps; heats by hying on of hands. Cheles Monday and France centings, No. 16 Salem street, Boston. 1w*-Nov. 20

DR. A. SMITH,

A STIEPENDENT Charvoyant, may be consulted on all discusses at his office, 20 Charch street, Boston on Wednes days and Saturdays, from 9 a, m. to 4 p. m. — [48] - Nov. 20.

25,000 TO BE GIVEN AWAY.

SENT free to all who will send their address to M. NELSON, 444 Broome street, New York. Nov. 70.-2w DLANCHETTES at Manufacturer's prices: No. 1, Olled Walnut 35 sectors No. 1

1. 1, Offed Walant, 75 cents: No. 2, Pollshed, 90 cents. Sent by mail postpaid. Address F. C. CROSS, Montague, Mass. Nov. 20.—2w

AN INTERESTING BOOK.

EVERYBODY SHOULD READ IT.

SELLING RAPIDLY.

THE MYSTIC WATER, Just Published by William White & Co.,

DAVENPORT BROTHERS,

THE DAVENPORT BROTHERS,
THE DAVENPORT BROTHERS,
THE DAVENPORT BROTHERS,
THE DAVENPORT BROTHERS,
THE DAVENPORT BROTHERS, THE DAVENPORT B TOTHERS.
THE DAVENPORT BROTHERS.
THE DAVENPORT BROTHERS. THE DAVENPORT BROTHERS, THE DAVENPORT BROTHERS, THE DAVENPORT BROTHERS

THE WORLD-RENOWNED

SPIRITUAL MEDIUMS:

BIOGRAPHY,

Adventures in Europe and America.

ILLUSTRATED WITH NUMEROUS EXGRAVINGS. REPRESENTING VARIOUS PHASES OF

SPIRITUAL PHENOMENA. THE BOOK

IS ELEGANTLY PRINTED. MAKES 426 PAGES,

And is divided Into THIRTY CHAPTERS.

STARTLING PHENOMENA

AND

THRILLING INCIDENTS IN EUROPE AND AMERICA,

Nurrated in a Concise Manner.

Price \$1.50; points 20 cents.
For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston; also by our New York Agents, the AMERICAN NEWS COMPANY, 119 Nassau street.

COMPLETE WORKS

J. DAVIS.

ARABULA; or, The Divine Guest. This fresh and beautiful volume is selling rapidly, because it supplies a deep religious want in the hearts of the people. \$1,50, nontage 25.

postage 3cc.

A STELLAR KEY TO THE SUMMER-LAND. Part I. Illustrated with Diagrams and Engravings of Celestial Scenery. The contents of this book are entirely original, and direct the mind and thoughts into channels little to wholly unexplored. \$1,00, postage 16c.

nels lither to wholly unexplored, \$1.00, postage loc.

APPROACHING CRISIS: Being a Review of Dr. Bu-hoell's Lectures on Supernaturalism. The great question of this age, which is destined to convulse and divide Protestantism, and around which all other religious controversies must necessarily revolve, is exegetically forestandowed in this Better, which is composed by all forestandowed in the Better, which is composed by all forestandowed in the Better, which is composed by all forestandowed in the Better, which is composed by all forestandowed in the Better of the Better

ANSWERS TO EVEL-RECURRING QUES-TIONS FROM THE PEOPLE: (A Sequel to Penetralia.) The wide rame of subjects conference can be inferred from the table of contents. An examination of the back itself will revent the clearness of style and vigor of method char-acterizing the replice. \$1.30, postage 200.

acterizing the replies. \$1.50, postage 20c.

CHILDREN'S PROGRESSIVE LYCEUM.

A Magnal, with threetions for the Organization and Management of Sunday Schools, Adapted to the Bodies and Minds of the Young, and containing Rules, Methods, Exercises, Matches, Lessons, Questions and Answers, Invocations, Silver-Chain Rochaltonis, Hymas and Songs 70c, postage 8c: 12 copies \$500; 50 copies \$50,05; 100 copies \$50,00.

Abridged Edulon, 40c, postage 4c: 12 copies \$4.00; 50 copies \$16.00; 100 copies \$25.00.

DEATH AND THE AFTER LIFE. This litork contains eight Lectures, and a Voice from the ier-Land. Paper 50c, cloth 75c, postage 10c. GREAT HARMONIA: Being a Philosophical GREAT HARMONIA: Being a PhilosophicalRevelation of the Suhrad Spiritina and Celestial Universe, in five volumes, Vol. I. THE PHYSICIAN, \$1,50, posting 20c. Vol. II. THE TEACHER. In this volume is presented the new and wonderful principles of "Spirit, and its Culture;" also, a comprehensive and systematic argument on the "Existence of God," \$1,50, postage 20c. Vol.
HI. THE SEER. This volume is composed of twentyage 70c. Vol. IV. THE REFORMER This volume containstrinths eminently serviceable in the elevation of the race. It is devoted to the consideration of "Physiological Vices and Virtues, and the Seven Phases of Marpiage, \$1,50 p. stage 20c. Vol. V. THE THENERE, This volums is by momerous residers pronounced the most comprehensive and best sustained of the zeries, \$1,50, postage 20c.
HISTORY AND PHILOSOPHY OF EVIL;

HISTORY AND PHILOSOPHY OF EVIL: With Suggestions for More Ennobling Institutions, and Philosophical Systems of Education. New edition. Paper 50c, cloth 75c, postage 12c.

HARBINGER OF HEALTH; containing Medical Prescriptions for the Human Thaty and Mind. It is a plain simple guide to health, with no quackery, no humbug, no universal panacea. \$1,50, postage 20c. HARMONI/L MAN; or, Thoughts for the Age. Those who know Mr. Davis's style of treating blo subjects, will not need to be informed that this fittle book is full of important thoughts. Paper 50c, cloth \$1,00, postage 16c.

MAGIC STAFF. An Autobiography of Andrew Jackson Davis. "This most singular biography of a most singular person." has been extensively read in this country, and is now translated and published in the German language. It is a complete personal bistory of the ciairvoyant experiences of the author from his earliest childhood to 1856. \$1.75, postage 24c.

b86, 41.75, postage 24c.

MEMORANDA OF PERSONS, PLACES,
AND EVENTS. Embracing Authentic Facta, Visions,
Impressiona, Discoveries in Magnetism, Clairvoyance, and
Spiritualism. Also, Quotations from the Opposition. With
an Appendix, containing Zschokke's Great Story. "Hortensla," vividly portraying the difference between the Ordinary State and that of Charvoyance. 41.50, postage 20c. MORNING LECTURES; Twenty Discourses, MORNING INSUITABLE TO THE TOTAL THE TOTAL PROBLEMS OF PROGRESS, in the city of New York, in the winter and spring of 1863. This volume is overflowing with that peculiar inspiration which carries the reader into the region of new ideas. The discourses are clothed in language plain and forethle, and the arguments and libertations convey conviction. This volume of plain lectures is just the book to put into the hands of skeptles and new beginners in Spiritualism. \$1,50, postage 26c

PHILOSOPHY OF SPECIAL PROVIDENCES, AND FREE THOUGHTS CONCERNING RELIGION Northy hound together. 60c, postage 12c; also in paper, 20c, cach.

PHILOSOPHY OF SPIRITUAL INTER-

COURSE. The Guardianship of Spirits: The Discernment of Spirits: The Stratford Mysteries; The Doctrine of Evil Spirits: The Origin of Suirit Stounds; Concerning Sympathetic Spirits; The Formation of Circles; The Resurrection of the Dead; A Volce from the Spirit-Land; The True Religion. Paper 60c, postage 8c; cloth \$1.90, postage 16c. ligion. Paper 60c, postage 8c; cloth \$1.00, postage 10c.
PRINCIPILES OF NATURE; Her Divine Revelations, and A vote to Mansind. (in Three Parts.) Thir teenth Edition, just p libshed, with altheness of the author, and containing a family record for marriages, birtles and deaths. This brook contains the basts and polosophy on which the whole structure of spiritualism rests. It embodies and condenses the fine amendal principles of human life and human progress up to and beyond the present, and has a steady and constant sale. \$3.50, postage 8c.

PENETRALIA. This work, which at the time was styled by the author "the wisest book" from his pen, deserves to be brought prominently before the American public, 31.5, postage 2b. SPIRIT MYSTERIES EXPLAINED. The

TALE OF A PHYSICIAN; or, The Seeds and Fruits of Crime In three Parts of the Secons and Part 1-Planting the Seeds of Crime; Part II-Trees of Crime In Foll Bloom; Part III-Reading the Finits of Crime. \$1.00, postage Be.

200 Price of Complete Works of A. J. Davis, \$26,00. For sale at the BANNER OF LIGHT BOOKSTORE, 358 Washington street Boston

An Extraordinary Book. BY ANDREW JACKSON DAVIS,

ESTITLED. A STELLAR KEY

THE SUMMER-LAND.

PART I.

ILLUSTRATED WITH DIAGRAMS AND ENGRAVINGS OF CELESTIAL SCENERY.

> 4 CHAPTER 17 OF THE SAPPRAL AND SPIRITUAL UNIVERSES. CHAPTER II. IMMORTAL MIND LOOKING INTO THE HEAVENS

CONTENTS.

ченартик пи. DEPINITION OF SUBJECTS UNDER CONSIDERATION. CHAPTER IV. THE POSSIBILITY OF THE SPIRITUAL ZONE. CHAPTER V.

THE ZONE IS POSSIBLE IN THE VERY NATURE OF TRINGS CHAPTER VI. THE SPIRITUAL ZONE VIEWER AS A PROBABILITY.

CHAPTER VIL EVIDENCES OF ZONE-PORMATIONS IN THE HEAVENS. CHAPTER VIII.

THE SCIENTIFE CHRTAINTY OF THE SPIRITUAL ZONE. CHAPTER IX. A VIEW OF THE WORKING PORCES OF THE UNIVERSE. CHAPTER X.

PRINCIPLES OF THE FORMATION OF THE SUMMER-LAND. CHAPTER NL. DEMONSTRATION OF THE HARMONIES OF THE UNIVERSE.

CHARTER XII

THE CONSTITUTION OF THE SUMMER-LAND. CHAPTER XIII. THE LOCATION OF THE SUMMER-LAND. CHAPTER XIV., A PHILOSOPHICAL VIEW OF THE SUMMER-LAND.

CHAPTER XV: THE SPIRITUAL ZONE AMONG THE STARS. CHAPTER XVL TRAVELING AND SOCIETY IN THE SUMMER-LAND.

CHAPTER XVII.

THE SUMMER-LAND AS SEEN BY CLAIRVOYANCE. CHAPTER XVIII. SYNOPHIS OF THE IDEAS PRESENTED.

Price 31: postage 16c. Liberal discount to the trade. For sale at the BANNER OF LIGHT BOOKSTORE, 156 Washington street, Boston.

TRACTS! TRACTS!

NOW ready, a series of short, pointed articles, "Pehhles," In the form of four page Tracts, prepared expressly for general distribution. By Lots Waisbrooker. Terms, 45,00 per single. 1,000 485,09 " 8,008 850,00 " 12,000 12,000 " 25,000 "

50 cents extra on each 1000 when sent by insil.
For sale at the BANNER OF LIGHT BOOKSTORE, 158
Washington street, Boston. Photographs of A. J. Davis. JUST r. colved a fine photograph libeness of the author and seer. A. J. Davis. Price 25 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 159 Washington street, floston.

MONEY MAUE WITHOUT RISK.—
Nend for an Agency of the Positive and Negative Powders. See advertisement of the Powders in another column. Address PROF. PAYTON SPENCE. M. D.,
ROX 5817 NEW YORK CITY.

Each Message in this department of the Banner or Lieut we claim was spaken by the Spirit whose name it bears, through the instrumentality of

Mrs. J. H. Counnt. while in an abnormal combition called the trance. These Massages indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or oil. But those who leave the earth-sphere in an undo-veloped state, eventually progress into a higher condition.

We sak the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive

The Banner of Light Free Circles. These Circles are held at No. 158 Washington Street, Boom No. 4, (up stairs,) on Monday, Tursday and Thurs-day Apternoons: The Circle Room will be open for visitors at two o'clock; services commence at precisely three o'clock after which time no one will be admitted. Beats reserved when which time no one will be similted. Bents reserved for strangers. Donations solicited.

Mas. Comant receives no visitors on Mondays, Tuesdays, Wednesdays or Thursdays, until after six o'clock r. m. Bho gives no private sittings.

Donations of flowers for our Circle-Room are solicited.

Invocation.

Thou light of the world, thou goodness beyond all human goodness, thou justice beyond all human justice, thou wisdom beyond all human wisdom, we would learn of thee, and shaking the dust of our ignorance and weakness from our garments, we would enter thy temple and become students at thy feet. And yet thy temple is everywhere; thy dwelling place is in our souls and in all things created. Every form of being holdeth thy life; thy wisdom hath written scriptures for as that are so plain that we ought not to mistake them, yet, oh Infinite Spirit, we often do—in our ignorance we often fall in the way of knowledge; mistakes in life. Oh grant that the way of knowledge; we often misunderstand then, and make gross mistakes in life. Oh grant that they may be less and less. Grant that as we wade up the shining steeps of eternity our feet may be strengthened and all our senses alive to the right way. Our and all our senses alive to the right way. Our Eather and our Mother, teach us of love, that di-rine, that sacred attribute that meets us on every hand, and which we so little understand. Oh teach us to know of that divine love as it exists in heaven, in that sphere of life apart from bu-man life. Oh Spirit of Life, Power Divine, give unto us of thy being till we shall be well-filled; elemnse our garments till we shall be shining lights, and make us, oh Lord, what thy wisdom would have us. We ask, our Father, that our work may be plain before us; that then wouldst write meen every duty thy word, and make it so plain that we cannot inisunderstand it; and if we fail, oh scourge us, Tulinite Spirit, till we shall the light of the glorious Spirit, and well. Grant, our Father, that the light of the glorious Spiritual Philosophe may shine in every heart, and may it bring forth fruits such as the angels may well enjoy. Oh grant that Spiritualists may be such in heart. May they not only pronounce the name on their lips and de-clare their faith in its philosophy, but oh, may it onter their souls and bear good fruits in their outer life. Our Father, grant that thy gospel, in onter their soms and content that thy gospel, in all its purity, may be preached in every land. Oh grant that thy sons and daughters everywhere may be inspired to talk concerning thy truths. And may thy kingdom come here in the midst of the content of of And may thy kingdom come here in the union of human life, and thy will be done as it is in heav-Oct. 7.

Questions and Answers.

CONTROLLING SPIRIT - Your propositions, if you have such, Mr. Chairman, I am ready to consider

QUES - At what age of the world was the age of man changed from hundreds of years to threescore and ten years?
Ass.—Natural changes are of gradual growth.

It would be impossible to determine at what age of the world this particular change took place, for it is certain that it has been gradual. Centuries and eyeles of years have been used up in making the change: "When man possessed a cruder and more substantial material body it withstood the elements of external nature better than the bodies of to-day can withstand them. It remained as a human body in objective life much longer, be-cause it was of coarser material. To prove that it was of grosser material. To prove that it was of grosser material you have but to compare the literature of the present day, the mental power of the present day, with that of the past, and you will see that at that time the spirit could not give such fine effusions through human bodies as it can give to day. I know there are many who idolize antique sayings, who seem to have a love of the past, who find their heaven there. But if we look the case fairly in the face we shall see that these physical bodies the face we shall see that these physical bodies were incapable of being used by the spirit as the bodies of to-day are. And by slow degrees these physical bodies have been changed, growing as fast as the planet upon which they exist grows, and no faster, unfolding toward the better, the higher, the more perfect; still very gradually, so much so that you can hardly tell that any change to take the solve of the second o is taking place. You do not know it only as you compare the present with the distant past—then the change is very apparent.

Q -Is it true that all things are foreordained? If so, does it not take away our free moral agency

and responsibility?

A.-I believe it is true that all things are foreordained, but I do not define the term as many do. ordained, but I do not define the term as many do. I believe that there is a power taking charge of all things in life, and by life I mean all things everywhere. To me there is no place where life is not. No, it does not take away our responsibility. It only changes our position toward it, You might as well say because we believe in a supreme divine power that will ultimately save us. and redeem us from all our innorfectness, there is no use for us to make any effort, in the matter.

We shall be saved whether we will or no. This same power implants the desire within us for salvation, the desire to progress, to overcome the lesser good with the higher. This same power ordains that we shall be responsible to that digher law which is within ourseless and outside of our law which is within ourseless and outside of our law which is within ourselves and outside of ourselves. It is very foolish to suppose that because there is a divine power superintending all things we have no free agency; and that we are not at all responsible to anything for whatever we may do. I tell you we are responsible; there is a judge within every human soul that will hold that soul responsible for its acts. You cannot perform a wrong deed without being instantly arraigned, at the bar of divine justice for it; and you cannot go out from that hall of judgment without paying the penalty, and dearly too. I know that sometimes justice seems to be long delayed, but I law which is within ourselves and outside of ourometimes justice seems to be long delayed, but I tell you the criminal does not pass out of the jadgment half till the penalty is paid; he remains there, even if it be thousands of years. So do not suppose that there is no judge that will hold you accountable, because there is an influite God taking care of you, for I tell you there is.
Q.—What are we to understand by the providences of God?

A.—The providences of God. The incidents of life. Change the term and perhaps you will understand it better—the incidents of life. Perhaps they come in the shape of railroad accidents or in preservation from the same, premonitions in dreams, in cases of sickness, or in restoration from sickness to health—all the incidents in life. The providences of God and the incidents in life.

sickness to health—all the incidents in life. The providences of God and the incidents of life are synonymous. You cannot separate them.

Q.—Is it good for a person to live like a beggar, and to give like a prince?

A.—No: a certain amount is due to one's self, and that is just enough to satisfy all the legitimate demands of the outer and inner life. He or she who has more than that role that it is patchlor. she who has more than that robs their neighbor; he or she who gives to the beggaring of their own soul or body robs themselves—is guilty of sin. What I mean by sin is not the best course. There is a better way. "Render unto Casar the things that are Crosar's, and into God the things that are Crosar's, and into God the things that are God's." That is, render unto yourselves the things that you have need of, that you can rightly use, but appropriate all the rest for others, Q.—Where is the spirit of Sir John Franklin,

that he does not give to the world some account of his Arctic explorations?

A.—The spirit of Sir John Franklin is in what A.—The spirit of Sir John Frankin is in what you call the spirit-world, and he has given on several occasions very elaborate sketches of his explorations. He has given them in this country and in others. Your correspondent had better seek a little further, and he will see that we are correct

Q.—Of those who have been in search of him. A.—We cannot answer that question, because

we do not know:

Q.—Will you give us light about him and his party, his suffering and death?

mals on the earth increased within five thousand

A .- Yes, the variety is very much larger, owing to amalgamation. There was a very limited variety a tew thousand years ago compared with

what there is to day, Q.—Can you, in the spirit world, see clearly so Q.—Can you, in the spirit world, see clearly so as to judge correctly whether we should have a foreign war during the present presidential term?

A.—For my own part, I do not believe that you will, and for this reason: the causes which would produce such a war will not have grown large enough. They are in action. The seed has been sown, but in my opinion it cannot by, any possibillty bear fruit in war during the present presi-

Q - What is the rate of speed at which light

travels through space?

A.—What if I should tell you light does not travel at all? "Ah." you say, "but that is contrary to science." No, it is not. We believe in the reflection of light. We do not believe that it travels. I know it is said that a very long period elapses before the light of the furthest distant star can reach this planet. But I know also from spiritual observation that it reaches it instantly. Its reflection is produced by a corresponding spiritual observation that it reaches it instancy. Its reflection is produced by a corresponding power within the planet Earth. If there was no light in the earth, if it was to all other heavely bodies opaque, it could receive no light from any other heavenly body. It must depend from any other heavenly body. It must depend upon itself for all its licht; heat, and magnetic and electric influences. Light does not travel, not according to spiritual science. There is a German scientist who is about to issue a work upon this subject—not from our side, from yours—and in that work he proposes to prove that light does not travel. He lays down the case so plainly that a child can understand it. The work will probably be in existence some time during the coming year, and is entitled, I believe, "The Philosophy of Light." I would advise all who are interested in the subject to obtain it.

Q—Has the sun any side motion like the pendulum of clock, and is the earth nearer the sun than it was a thousand years ago?

than it was a thousand years ago?

A.—Yes, it is nearer the sun—The sun bas cortain vibrations, astronomically called oscillations, but they are dependent upon the central force, the central power, and also dependent upon the whole solar system, each child of the sun having whole solar system, each cond or recognition a specific influence upon the sun, causing these Oct. 7. oscillations.

Ozias Gillett.

How do you do? Since you do n't know me, I must introduce myself. Mr. Gillett. [You are quite a stranger.] Yes, because the way is n't always clear for me; any more than it is for any one else. We may want to come, but we have to wait our time, you see; and when that time comes wait our time, you see; and when that time comes there can't anybody else use it. Well, I am here on a sort of an uncomfertable mission. But it is a work I 've taken on myself to do, and I suppose I must do it as best I can. You will excuse me if I do n't talk just as would become a disembodied spirit. I must be myself, and can't be anybedy else. [Go on] Well, some eight or ten years ago, my son, my only son, was brought under the influence of Spiritualism. He had been pretty wild, led a pretty rough kind of life; and I 'm not going to say he did n't come naturally by it, for he did. So I could n't have the face to say much about it. Done the best I could with to say much about it. Done the best I could with it. Well, a class of spirits saw fit to take his case in hand. They appealed to his reason. They told him what they were able to do for him if he would make the trial to start on a new track. in hand. Every promise to him has been fulfilled. He was then without a single dollar, no credit; could not command a nine-pence worth without my name. To-day his credit is good for any amount, and he is worth his thousands, and tens of thousands. But I am ashamed to have to come here and say that the ungrateful dog has forgotten the hand that thinks of those who called him out of darkness into light. And he is n't alone. There are thousands in the same boat with him. But they may sands in the same boat with him. But they may as well look out, because, if I am not mistaken, their hoat will swamp. Let the hand that has aided these persons be withdrawn, and where are they? Why, they are gone to hell. Excuse me. I told you I was going to talk plain. But they are spiritually there now. It only wants the other string to be cut, and away they go drifting about without compass or moder. It is a fact. Now I come with this warning to my son, and let him heed it, because, so sure as he don't, this same band of spirits that have guided him with all the care of a father, and more than that—they have done more for him than I could have done

have done more for him than I could have done—they have guided him, had patience with him till patience has ceased to be a virtue; and now they say he is spiritually dark, he is in midnight darkness. If he should come to us this way we darkness. It he should come to us this way we would be ashamed of him. So what will they do? Why, if they see that he disregards this warning they will take away his worldly wealth, and, if that does n't answer, they will take his wife and children next. These things are hard to tell, but they are truths, and I'm glad I've got Parker—the stern old battle-axe—to back me up in what I say, I love my son, and I don't want any disaster to befall him. His interests, in one disaster to befall him. His interests, in one sense, are mine. I've lived with him ever since I died, and I don't want the last string to be cut, for he will go down, down, and I can't tell where he will ever find bottom. I want him to change his tactics before it is too late. I want him to turn his attention to those who have lifted him to where he is, and to turn his midnight darkness into spiritual light. I want him to learn something of what is going on about him in the spirit world. He will have plenty of time to attend to business then, and to know all there is in the market about to bacco. Yes, I love my son, and don't want distobacco. Yes, I love my son, and don't want disaster to befall him. And I have talked with many spirits, and they have advised me to return and warn him in this way. I should have come privately if I could, but you see I had n't the

My son is n't alone. There are hundreds in the same way, and they will all get a lashing in due time. I could point out men in your city who owe to spirits everything they have got. And how grateful are they? Why, they wouldn't give a dime's worth to aid these spirits who have done so much for them. They wouldn't give a loaf of bread for the caus. My son wouldn't give a tely came after it, oh, yes; but they wouldn't give a loaf of bread in the name of this spiritual cause which has raised them. As mean a set as ever welked the earth! ever walked the earth! It is true. And they will get it, too, every one of them. They have friends willing to show them their folly, as I am ready to show my son.

(To the chairman:) Mr. White, I don't know but

(To the chairman.) Mr. White, I don't know but you think I am a little rough, but I've heard all that has been said, pro and con, in regard to all this business. Many have been raised to where they are by spirit power, are now stinging the hand that raised them. [I've had similar experience myself.] Yes, I know you have, and spirits ought to speak in thunder tones for you. Never mind, though. If the mills of God grind slowly they grind devilish spall:

y grind devilish small! Rather disagreeable for a father to have to talk

Hessage Department. A.—No, he could better do that himself. In- up with a round turn. I know, as I before said, deed, no one else could do it but himself. In that this band of spirits think it is going to be Q.—Has the number of different kinds of anl- greatly to my son's disadvantage to allow him to go greatly to my son's disadvantage to allow him to go on as he does, and that they shall be called to account by the God of their own souls if they do n't check him up. As his pockets are a most sensitive place, they will touch him there; and if that do n't do the work, they will touch one still more sensitive, and that is the little nook where his children are. Oh, I would n't have him go through what I know he will have to if he doesn't heed my warning not for all my house of heaven! They my warning, not for all my hopes of heaven! They are not much, to be sure, but worth a good deal to

me. Good day. Hope next time I come I shall be a little more jolly. [I hope so. You have spoken earnestly to-day.] Yes, yes, and I shall come again. The word has come. The blow will come next, sure. No praying it off! no escaping, only by turning square round and recognizing the hand that has raised and sustained and done everything for him. The same power can take away just as easy as it gave. Good day, good day. God bless you! Oct. 7.

Nathan Harris.

Ah, a little steamed up on the old gentleman's vim! [Perhaps you will have to make less exer-tion.] I don't know. I may have to make an exertion to overcome it. That old chap is in earnexertion to overcome it. That old chap is in earnest. Well, I am very glad it is n't my lot to return on any such mission. My friends do n't know much about spirit-return; so if they have been aided by parties on our side they do n't know it, and are not to be held accountable of course. I have a mother, a brother and sisters I am very desirous of reaching. I have been gone from them since '65. I went into the army in '12. Got broke down, was wounded twice, and returned to die after lingering some months. Nathan ed to die after lingering some months. Nathan Harris, my name. I claim New Hampshire as my native State. I was born in Portsmouth; lived there when quite small. Went into New York State, and from there went to Ohio, and then, after the death of my father, came back to New after the death of my father, came back to New York State; went into the army from there and died from there. Were you ever at Cherry Valley? [I think so] That is the last place I called home here on the earth.

I desire, if I can, to reach my mother and let her know that I have met my father here, and that he is not "insane in heaven," as she has often recordered. He have the here the last the statement.

that he is not. "Insure in heaven," as she has often wondered. He has told me that the time passed by him in a state of insurity here he has no recollection of. It is a blank to him, entirely so. As a spirit, he left off acting in this world from the time he commenced to be insure, and began to act again as a spirit clearly on the other side. He was n't aware that any time had passed till he was told of it by those who were watching over him. My mother will be surprised to meethin, not, as she has supposed in some for of him, not, as she has supposed, in some far off heaven, if she ever met him at all, but in a home heaven, if she ever met him at all, but in a home which he has got all nicely prepared for her; and, instead of there being any vagueness about it, it will be so real and tangible that I doubt if she can for a time bring herself to believe that she has passed away from earth. I am sure I could not. When I first awoke to consciousness of this life I said," Well, I feel as if I was in a new world; but I am not dead—I cannot be dead!" and really I could not believe ttill I may sure yourded.

world; but I am not dead—I cannot be dead!" and really I could not believe it till I was surrounded by persons whom I knew were dead.

My mother's name was Hannah, and her religious ideas are rather strict. She was born in Connecticut and brought up under the blue laws of that State, and has never got entirely over the feeling that was engendered by living there. You knew in religious restreys the people of Cornection. know, in religious matters, the people of Connecticut are generally pretty rigid, and her family were very much so. But I see a way by which she can be enlightened, and I am going to travel that way till I am sure I cannot do anything would make the trial to start on a new track.
They told him they could give him wealth, prosperity on every hand, and in a very short time too. But he must abide by their teachings, and not forget the hand that raised him. Well, it was a novel idea to him. He seemed very singularly impressed by it, felt that there was something strange about it, and in fact it throw such a power over him that he had faith in what they told him, and seemed to come right out into a better way of living. They held him with a firm grasp, and never suffered him to take a single step without their knowledge. In everything that pertained to his business welfare they exercised great power.
They were determined to see what they could do for him, and to make good their promise to him, hoping that in the end he would be a valuable acquisition to their cause, and a light to the world.

Every promise to him has been fulfilled. He was it was spirits, of course not. But the real truth is they can come to her in that way, and not in any other way; but there are plenty willing to take up with any means of coming, whether sleep-

ing or waking.
I heard of this man Mansfield, in New York, trotted into his place the other day, and looked over the operation. There was an old gentleman there, on your side, and he had brought a letter that the ungrateful dog has forgotten the hand that raised him. I speak the truth. I don't like to, but I am obliged to do it, and I will tell you why. This same class of spirits feel that they have been ourraged. I do not blame them. For while they have heen raising him, step by step, guarding his interests, watching over him, and over his wife and children, and doing everything that could be done by spirit power for mortal, he has been denying the hand that raised him. Believes in the philosophy of Spiritualism; oh yes, but that is all. Wouldn't give a dime to the cause unless he was solicited, and hardly ever the operation. There was an old gentleman, there, on your side, and he had brought a letter to be answered, and he had brought a letter go out of his sight. He didn't doubt it could be answered in a pretty satisfactory way if he left it long enough, but he didn't mean to let it long enough. but he didn't mean to let it way?" "Oh, yes; just as well, and perhaps a little better "So I got as near as I could and ing; she, announced herself to be a relative—I think a daughter. I am not sure but it was a granddaughter—one or the other, at any rate—and thinks of those who called him out of darkness. grandaughter—one or the other, at any rate—and she, with the aid of two other spirits, answered the letter. The old gentleman said: "How did you get at it?" "Ahl that is more than I could tell. The good angels done it for you, not me." "Well, it's very strange, very strange." I was tell. The good angels done it for you, not me."
"Well, it's very strange, very strange." I was
looking on, and if other spirits could do it. I
thought I could, if I could bring my mother or
sisters or brothers, some of my family, where I
could do the same. If they are in New York I
wish they would seek out this individual and
abide by the conditions which are necessary, and abide by the conditions which are necessary, and I will see what I can do for them. They won't be sorry. At all events, I shan't. I am very much obliged to you, sir, for your kindness. When you get on this side I hope I shall be able to do a great deal more for you. I never like to receive a favor without rendering an equivalent, and I shall look you up on this side and tender you all the service in my owers. in my power; everything I can do for you that would be acceptable to you, I shall do with my whole soul. [Have you given your age?] Oh, no; heg your pardon. Well, I should be thirty-no. I forgot so much time had elapsed. At the time of my death I was a month short of thirty-two years of age; glad you reminded me of it. [These little things are important to your friends.] Yes, I see; and we are just as apt to overlook them as can be. Coming here we sometimes forget the very things, the spirits tell me, that we come for. [Do your mother and sister live together?] Olive lives with my mother. The others are married and live away. [In Cherry Valley?] My mother and sister, yes.

Annie Leach.

Annie Leach. I lived here seventeen years, I died of congestion of the lungs and brain, last July. My father was Capt. William Leach, and he sailed from New York. He died of ship fever four years ago. My mother never recovered from the shock of his death, because he died away from home and very suddenly, and she followed him in a little less than eight months. I have a sister Maggie who is left alone now I am gone; and I have tried ever since I went away to come back, but never could till to day. She sometimes wishes she could die. I think she really desires to die. She is obliged to work to earn a living, because all that my father left after his affairs were setall that my father left after his affairs were settled was not enough to carry my mother through her sickne s and take care of us. The last few weeks of her sickness we were obliged to do something to earn money to take care of her and ourselves. And now Maggle is left alone it is very hard. She thinks the world is very cold, and wonders why God was so unjust as to take father and mother and sister and leave her alone. Two weeks ago the subject of Spiritualism was made known to her. She saw one of your papers for the first time, and she said: "I know if it is for the first time, and she said: "I know, if it is true, some one that I bave on the other side would make the effort to return when they know that am so distressed here in this cold world." Well we have always been making the effort-I know father has, and we all have; and now if she can only recognize our coming, and feel that we are near her, just as near as if we were in the body, we shall be able to do a great deal for her. And I want to tell her that before spring her uncle, who went to California, my father says in '51, will return, and by spirit guidance will seek her out so sharply to his son, but he better take this from me than to have his wealth all go, and his wife perhaps, and his little ones. I tell you what 't is, compensation is very active just about these times, and you can't tell when you will be brought

us to ask aid; we would rather work. But he will hear from Mr. Paine, who has gone out there. He will meet him and tell him, and then father will keep close to him and keep impressing him and influencing him till he gets him so uneasy that he will come and look up Maggie, and father there was a hand guiding me through that he will come and look up Maggie, and father the darkness. But in that other life—that which belongs to the soul proper, we learn wonderful that what the darkness. wants her to do just as he wants her to, and her things, and life will change, and flowers will bloom in her that. So, a pathway, and where now she has faded cheeks I am here.

Invocation.

Infinite Spirit, divine and perfect Life, from the cold, dark plane of mortality we presume to praise thee, and attuning the harp of our being in harmony with all that thou hast made, we lift up our song of thanksgiving because we are. We praise thee that the breath of thy divine life is we praise thee that the breath of thy divine life is upon us; that in thy strength we live; that in thy love we are secure. And oh our Father, and our Mother, too, while we seek to read thy Scriptures, grant that we may read thee rightly and well. And may we so live in our higher and better life, that when another change comes we may find the words written upon the tablet of our souls, "Well done. Come up higher." Oh thou Almighty Spirit, whom we cannot analyze, whom we cannot measure, whom we may never fully understand, we feel that we are in thee, and that thou art in us, and whether we change or no, we shall ever abide with thee. Thou who liveth in the heavens and on the earth, and dwelleth in temples not made with hands, and yet condescendeth to abide with those made with hands also, thou eternal Spirit of Love, we know thou dost not eternal Spirit of Love, we know thou dost not need our praises, and we cannot change thee by our prayers, however much we may complain to thee; thou art ever the same, changeless forever. Oh, grant that we may so clearly understand our duty that we may make less mistakes in the fu-ture. Grant that when crosses are laid upon us we may steadily mount the steeps of Calvary, rejoicing in thy love. And when darkness is upon us we may see thee in the pillar of fire, we may hear thee in the midst of darkness, saying to our souls: "I am here! I am here!" Thou knowest we are weak, thou knowest we doubt, and thou knowest, our Father, that we have need to be constantly strengthened and alded by thee. May the mantle of thy holy spirit this hour rest upon us, and may these thy chilthis hour rest upon us, and may these thy children, as they go out from hence, feel that they are strengthened in thee. May they feel, our Father and Mother, that they are somewhat nearer to heaven and rest. May the promised land, with its green and flowery shores, seem so near to them that there is scarcely a step between their souls and it. And may thy kingdom come to every heart, and thy will be done, by each one of thy children, for thou art holy and perfect and true to day, as thou hast ever been. Amen. true to day, as thou hast ever been. Amen.

Questions and Answers.

Oct. 11.

QUES. - Is not the sun the medium through which the inhabitants of earth receive every prin-ciple of life? therefore, life itself? Could any-thing, animal or vegetable, exist without its influ-

Ans.-No, surely not; because every planet in the solar system is dependent upon its centre-the sun—for physical light, warmth and strength, for a certain kind of magnetic and electric life, which alone can call into action the latent powers of planetary life which are so near akin to those ossessed by its centre.

Q.—Does the controlling spirit know the origin

of the name of "Staten Island," given to the island in the neighborhood of New York? A.—No. I have it not in mind; but presume there are those who know it well. If I am able to ob-tain such information I will report accordingly.

Q.—Are reverie and thought the same?
A.—I consider reverie to be one of the conditions into which thought passes. It is not thought itself, but it is a condition of thought. It is closely allied to it, but to my mind it is not thought.

ly allied to it, but to my mind it is not thought.

Q.—Is dreaming another condition of thought?

A.—Yes; dreaming may be said to be an aggregation of incidents in sleeping life. They come to you in the external or natural waking senses in broken fragments—and why? Because the spirit, or mind, or thought, during the hours of sleep, retires from the sensorium to a great extent; sometimes comes out absolutely into the spirit, world; takes county agency of agents that are spirit-world; takes cognizance of events that are passing there, and nockes a record of what it sees passing there, and makes a record of what it sees and hears and does, upon the tablet of the mind, but cannot represent or evolve thought into your external life clearly—can only do so in broken fragments, so that dreams are generally vague and unsatisfactory.

Q.—We are told in Scripture that "your old men shall see visions, and your young men shall dream dreams." Are not those dreams supposed to be inspired?

A .- They are, certainly. Sometimes disembodied spirits can approach media only in that way, When the spirit has partially retired from the sensorium they can come into communication with the media, and the result is a vision. Some-

with the media, and the result is a vision. Sometimes they are very distinct.
Q.—What is the meaning of the expression,
"born of the spirit," as used in Scripture?
A.—To my mind it refers to the second, or spiritual birth—the birth from the physical body to the spirit-world. You call it a death—we call it a birth. "Except ye are born of the spirit," says the author, "you cannot enter the kingdom of heaven."

Q.—Did Christ use the words in that sense? A.—He might have understood it in that sense, or he might not. Media at the present time often utter what they cannot comprehend—are acted upon by spirits outside of themselves, and speak wiser than they know. Thus it was with him. We claim for him a mediumship of high degree, but in claiming that, we do not claim that he had a perfect understanding of all that he taught. On perfect understanding of all that he tanget. On the contrary, I do not believe that he always knew wherefore he spoke as he did. It is not to be sup-posed that when a little child of twelve years, he could know of all the wise sayings that were given through him to those with whom he was in conversation. He was the mouthpiece of angels who had passed on long before him, and only a mouthpiece. And in later years he doubtless was educated by the spirits. Being largely in-tuitive, he received and made use of that wisdom which descended upon him from the higher life.

Q.—Does the spiritual body grow old, as the physical body does? physical body does?

A.—No; it does not. Age, decay, are circumstances belonging to physical life. The spirit does not grow old—knows nothing of decay.

John Gillespie.

I visited you, or rather those who occupy the place which you now occupy, in the early days of your paper. I came for the sake of my brother and other family friends I had left on the earth. To-day I come again, for the purpose of showing that same brother how this thing is done, and to satisfy him that it can be done. He, not being strong enough, or of sufficient will to experiment himself, I do so, that he may see and know that it can be done. He tells me that all along these years that have elapsed since he received that message from me, he has tried to believe—sometimes thought he did, but never felt sure. He came to us a few days ago—dled, as all must die, and I lost no time in rousing him to a clear, die, and I lost no time in rousing him to a sensible state, and to-day I have brought him

seusible state, and to day I have brought him here.

We are all pupils in this school of life, and if we cannot see through a problem when it is first presented to us, we must be reasonable, and expect that by-and-by we may understand more clearly, and we must rest assured of one thing; we can never know the truth or falsity of a thing by denouncing it, or by keeping clear from it, by saying, "I know it is false, and won't have anything to do with it." If you want to know, positively, take hold of it, handle it with all your senses, throw it into the scales of your reason, weigh, measure, analyze it. When you are fully senses, throw it into the scales of your reason, weigh, measure, analyze it. When you are fully satisfied, never make up your mind upon what anyholy else may say, but be sure yon are right, and then take a step forward. When I was here in this life I had no positive belief in a hereafter—almost my last words were, "We take one step to the tomb, and beyond it—where—oh, where?" I knew not where I was going; I had no hope of immortality; I saw the flowers die, and I saw that my friends died. That seemed to be that of them. Other flowers bloomed in spring.

not that there was a hand guiding me through the darkness. But in that other life—that which belongs to the soul proper, we learn wonderful things, and the mysteries of this life are solved in that. So, my good friends, you know wherefore

she will have roses. Thank you. Oct. 7.

Séance conducted by Theodore Parker; letters answered by L. Judd Pardee.

I am here.

I died in Quincy. My name, John Gillespie, My brother, Joseph Alonzo Gillespie, died in Cambridgeport a few days ago. He is here, right by my side, to be sure that I do return and take

positive possession of a body not my own, that I can speak, and that I will know it when I pass out and go to him again.

Farewell. Having accomplished my work, of course I have nothing further to stay for. Good

Belle Patch.

this month, and she must n't try to know why, because it will only make her feel more unhappy. hecause it will only make her feel more unhappy.
You tell her, won't you? [Yes.] I know you, only I forget your name—what is your name?
[Wilson.] Oh, yes, I know you now.
I am Belle Patch. I heen here just a little while ago. [I heard you were here last week.]
Grandmother is here, and she told me what to say. Good bye.

Oct. 11.

Stephen Frazier.

Ah, ah, hullo, hullo! Well, I never could do anything slow. Well, what's the day? what's the hour? [Monday, Oct. 11th, half-past three.] All right; Monday, Oct. 11th, half-past three. According to that—let me see—I have n't been dead

cording to that—let me see—I have n't been dead hardly nine hours.

My name is Stephen Frazier. I was shot Sunday night, in New Orleans. I knew of these things, and said I would come back before the body gets cold. I don't know as I've done that, but come as much within it as I could. I want Daniel Hartwell to receive my message. He will be looking out for it. Don't be afraid of spirits, because he was n't afraid of me when I was here. It all right I went out as I did; it was natural and satisfactory to me—was soon upon the road and satisfactory to me—was soon upon the road and in the way of coming back, as I supposed. Pretty hard work to-day, but I have will enough to go through a stone wall—more than that, I think I could go through the sun, if it were neces-

day of my death, so the record says.

I was born in Orange, N. J.; spent quite a while in Massachusetts, and some years in Louisians. I ran across this method of return in Baltimore—saw something of it again in Philadel-phia four or five years ago, and saw it again in phia four or five years ago, and saw it again in New York three years ago; got pretty well convinced, and was quite anxious to make others believe. I shall come again as soon as I can, with a clear account of my death and the whys and wherefores of it, and with some account of the life I have come to—I hardly know what it is now. It is misty, hazy, something like a foggy morning in July or August. Farewell.

Oct. 11,

Michael O'Brien.

Faith, it is all the time we are learning. It's a mystery to me how the likes of that chap ever found another side at all, without any church, without any kind of religion, and without anything except a pretty wild way of living when he was here. Faith, I don't know. It's about the same here in this life that it was on the earth: all carts of faiths live and at along some way. But was here, Fifth, I don't know. It's about the same here in this life that it was on the earth; all sorts of folks live and get along some way. But by gracions! I don't see how that chap come back so quick. Oh Lord! it was—it was like a shot out of a gun. Faith! I think he took a straight line from his own body right here without anybody at all to clear the way for him. Well, I don't know at all; I suppose the Lord God have it all in his keeping, but it's no use for us to be bothering ourselves about it. Well, he very nigh upset me. I was to come myself just next in order, and off he rushes past me like a comet. Yes, I would think he was always in a hurry. I suppose he was born in a hurry. He died in a hurry, according to his own story, and come back in a hurry, and he has gone off in a hurry, and I suppose the next we see of him he will be astride of the sun. That's just like some people.

Well, I come back to see if I could u't get some message to my brother. My own name is Michael O'Brien, and his name is James, and I suppose he is here in Boston—I don't know. But what I want is to tell him he better go love our own.

he is here in Boston—I don't know. But what I want is to tell him he better go home to our own country, and make things straight there. There is a little property that was my grandfather's, and it was to be settled when the last grandchild and it was to be settled when the last grandchild was gone. I do n't know how it was fixed in that way, but you see I am the one, and he better go and settle it up before it is all gone this way and that, and make it straight, and come back to this country. That is what I come here for; and more than that, I come to let him know I can come, that I live here, and that I got a leave to come back when I like. I got nothing to say agin the Church, or agin anybody at all. I know very well my brother has very hard feelings against some of our acquaintances for some things be thought they ought not to do, but I have got nothing of the kind. I feel all right toward them; and would give them a shake of the hand if they were would give them a shake of the hand if they were here to-day, and I'd like him to stand just where I do, for it's a very bad feeling to be all the time riled up about what somehody else does. We all have enough to be riled up about our own had leeds—as much as we can do to take care of

I've been gone since last March. I not learn a reat deal about this life, but what I have learned I am pretty well satisfied with. I was just going into my fortieth year when I died. Died? that is a word that sounds very cold. Good-day, sir. [Will you see that your brother gets your letter?] Faith, I will, then. I will watch it very close. Oct. 11

Oct. 11.

Samuel Wiggin.

Will you be kind enough to say, through your paper, that Samuel Wiggin, of Portsmouth, N. H., desires to communicate with the friends he has left? I have been gone quite a number of years—
eighteen years, I think. I have never communicated, but am very auxious to, on matters of importance. Samuel Wiggin. Good day, good day.

Oct. 11.

Betsey Hallett.

Say that Betsey Hallett will communicate with her husband by Mr. Mansfield. I have been gone nearly eleven years. What I have to say I would not wish to say here, but if a letter is sent to me which I can answer by Mr. Mansfield, I shall be very glad to do so. Farewell, sir. Oct. 11.

Harry Fishbough.

I want to send a letter to my mother, if I can. She was near Montgomery, Alabama, when I died. I presume she is there, or near there, now—Mrs. Ann Fishbough. I am Harry, her son—her only son. I was killed at the battle of Kensard Mountain. I was only fifteen years of age. I was not quite fifteen when I entered the army—about fourteen years and eight months. If it is possible for my father to communicate, also, he will. She must not think at all strange because I come here. This is the only place that is open for us. I want her to know that I received the clothes she, sent me, and the package of letters—there were five of them—that had been delayed. there were five of them—that had been delayed. I received them before I died. Say to her it was not possible to take me off the field, because I almost my last words were, "We take one step to the tumb, and beyond it—where—oh, where?" lad no particular friends there to do it, and I was furner and the most my friends died. That seemed to be the last of them. Other flowers bloomed in spring, Flowers bloomed on the graves of my friends, yet they were not my riends. In vain I tried to peer beyond the dark veil that hung be-

be able to see better where we are. I suppose there will be no objection to my coming again. I may have need to, you see. [You will be welcomed.] Thank you. Perhaps some day I shall be able to do as much for you. Second Alabama Cavalry.

Oct. 11.

This scance was conducted by Theodore Parker; letters answered by L. Judd Pardee.

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

Tuesday, Oct. 12. — Invocation; Questions and Answers; Elisha B., Williams, died in New Routh Wales, to his friends; Edgar Wilkinson, of Hoboken, N. J., to his mother; Margaret Kelley, of Boston, to her daughters.

Thursday, Oct. 14. — Invocation; Questions and Answers; George Barrows, a slave, to his former master; John White, of Boston; Johnnie Joice; Agnes Phelpa, of New York.

Monday, Oct. 18. — Invocation; Questions and Answers; Annue C. Taylor, of Hiewster, Mass.; Hans Heinrich, to his brother John, in New York; Mrs. M. A. Pearson, of Hoston; Zeke Moore, of San José, Cal., to his friends.

Tuesday, Oct. 19.—Invocation; Questions and Answers; Sarah A Rawyer, of Blath, Me.; Theodore Woods.

Thursday, Oct. 21.—Invocation; Questions and Answers; Albert Winslow, 2d Onlo Cavalry; Josephine II Carter, of New York City, to her pareris; John A. Rawins; Reading by News ko-le-ta, an Indian girl; Annua Cora Wilson (Birdie).

Monday, Oct. 25. — Invocation; Questions and Answers; Edward C. Tyler, of New Jersey, to his biother; Samuel Johnson, to his brother, in Texas; Maria Elizabeth Foye, of Northfield, Vt., to her mother and friends.

Tuesday, Oct. 26.—Invocation; Questions and Answers; Eliza Ashley, to her friends in England; Elisha Evans, of New Orleans.

Thursday, Oct. 28.—Invocation; Questions and Answers; Caroline Shieds, to her friends; William Cook, to friends; David Sawyer, of New York City, to kis son.

Monday, Nor. 1.—Invocation; Questions and Answers; Edward A. Lee, of Richmond, Vn., to his family; William Thomas, of Boston, to his friends; Tanio Perkins, of Befast, Me., to her sister.

Tuesday, Nor. 2.—Invocation; Questions and Answers; Capt. Calch Green, of Augusta, Me., to his family; William Thomas, of Boston, to his friends; Tanio Perkins, of Befast, Me., to her sister.

Tuesday, Nor. 4.—Invocation; Questions and Answers; Samuel Haris, 5th N. H., to his wife; Fannie Bullard, of Roxbury, Mass., to his friends; Frank Wales, of Boston, Mass., to his friends; Frank Wales, of Bos

Mediums in Boston.

MRS. A. C. LATHAM,
MEDICAL CLAIRVOYANT AND HEALING MEDIUM,
292 Washington street, Boston. Mrs. Lathan is eminently successful in treating Humors, Rheumatism, diseases of the
Lungs, Kidneys, and all Billous Complaints. Parties at a distance examined by a lock of hair. Price \$1,00. 40-Nov. 6.

DR. MAIN'S HEALTH INSTITUTE, AT NO: 226 HARRISON AVENUE, BONTON.

TYNOSE requesting examinations by letter will please enclose \$1.00, a lock of heir, a return postage stamp, and the address, and state sex and age.

13w*-Oct. 2.

MRS. N. J. ANDREWS, ELECTROPATHIC and Magnetic Physician, 1061 Washington Street, Boston. Especial attention paid to Rheumatic and Neuralgic Diseases, and all Nervous Affections.
Oct. 9. - 6w*

Oct. 9.-6w*

MRS. LIZZIE ARMSTEAD,

TEST and Business Medium, 554 Washington street, Bos ton, some entrance as the Parker Fraternity Rooms Circles Wednesday and Sunday evenings at 74 o'clock, and Friday atternoons at 3 o'clock.

1w*-Nov. 20.

AURA H. HATCH will give Inspirational unstead Seances overy Monday, Wednesday, Thursday and Friday evening at 8 o'clock. No. 10 Appleton street, first house on left from Berk-ley, Boston, Mass. Terms 25 cents. For sale, the following pleces of inspirational music: Zeplyr Waltz; Fairy Land Polks; Mozart's March of Triumph; Merrly Sing; March D'Amour-each 30 cents; and Battle of the Wifetness, 15 cts. Sent to any addresson receipt of price. Nov. 20.—1w*

MARY M. HARDY, Test and Business Medium, No. 34 Poplar street, Boston, Mass. Sealed letters answered by enclosing \$2.00 and two red stamps. Circles every Thursday and Sunday evening. Admittance 25 cents. Aug 28.—13w*

M RS. F. C SILSBEE, Chairvoyant, Business and Test Medium. Examines persons by a lock of helr, feels by aveng on of hands. Price \$1.00 No 3 Irving, corner Cambridge street (first flight). Hours, 8 A. M. to 6 P. M. Nov. 6 - 4w*

MISSES SEVERANCE AND HATCH— TRALOA, TEST AND BLAIRESS MEDITUS. Medical exam-inations given. No. 268 Washington street, Boston, room No. 6 Hours from 9 to 12, and 1 to 6. 13w*-Sept. 11.

HODGES, Test Medium, holds circles Sunday and Wednesday evenings at 7, Thursday 3 P. M. Office hours from .0 A. M. to 6 P. M. No. 36 Carverst., Boston. Nov. 20.-1w

RS. N. L. STEWARD, Electric and Magnetic Physician, No. 14 Avon street. Hours from 9 A. M. to 4w*-Nov. 13. MRS. OBEDGRIDLEY, Trance and Test Busl-ness Medium. 41 Essex street, Boston. 4w*-Nov 20.

MRS. R. COLLINS, Clair covaint, Physician and Healing Medium, 19 Pine street, Boston. 12w*-Oct. 2.

Miscellaneous.

SPIRITUAL CLAIRVOYANCE, AND MEDICAL PRACTICE.

DR. H. B. STORER, (Principal Office, 120 Harrison Avenue, Boston,)

By request of many friends and patients,

MRS. JULIA M. FRIEND. Widely known throughout New England as one of the most remarkable Mediums and Spiritual Clairvoyants of the age will visit

WORCESTER AND PROVIDENCE

One day of each week, as follows: Worcester on Thesdays, at 75 contareet: and Providence on Wedness days at 478 k. Potter's, 26 Union street. Medical Examinations, 41: when written through the hand of the medium, 81. Our practice is eelectic, as directed by physicians in sulati-life, whose identity and ability to minister successfully to hoodily a demental disease, has been theroughly tested during more to an eight years practice. Letters, with lock of hair for examination, must enclose 82, and should be directed to our Prhenmal Office, 120 diarrison Avente, Boston, where patients will be received on Mondays, Thursdays, Friday, and Saturdays.

SOUL READING,

Or Psychometrical Delineation of Character.

M RS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities or disposition; marked changes in past and future life; physical alsease with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and blats to the inharmoniously married. Full delineation, \$2,00; Brief delineation, \$1,00 and two 3-cent stamps Address.

Oct. 2 No. 402 Sycamore street, Milwaukee, Wis.

PSYCHOMETRY AND CLAIRVOYANCE.

MR3. CARRIE B. WRIGHT proposes to employ the meand benefit of those who may desire her services. A thorough analysis as d singules of character will be given from sealed communications, from a lock of hair or from a picture, and full written delhar a lone given. Correspondence promptly attended to and faithful returns transmitted. Personal in erview, with verbal selineation, \$1.00; full and explicit written delineations, \$2.00. All communications should be addressed to MR3. CARRIE B. WR.GHT.

Nov. 13.—44*

304 Main street, Miwaukee, Wis.

J. WILLIAM VAN NAMEE, CLAIRVOYANT, will, on receiving a lock of hair, with the case, make a chairvoyant examination and give tall directions as to means of core. Examination 82,00, which will be tions as to means of care. Examination 82,00, which will be applied on medicines if treatment is desired. Address, Oct. 9—13w J. W. VAN NAMEE, Elmira, N. Y.

JOHN PEAK & SON FUNERAL AND FURNISHING UNDERTAKERS,

WAREHOUSE, 146 FRIEND ST., BOSTON.

P. & SON have the largest and best assortment of Cas. kets, Codins and Grave Clothes to be found in the city. They manufacture all their work themselves, and warrant them stronger and better made than any other work in Boston, and will sole them at the lowest prices. All duttes and services in the Undernaker's line, with the best of hearses, at prices warranted satisfactory. All orders in city or neighboring towns promptly attended to.

JOHN PEAK, Residence 72 Green st. BOSTON. Res. 36 Union Park st. Nov. 6.—3m

Nov. 6.—3m

WANTED—AGENTS—\$75 to \$200 per month, overywhere, male and female, to introduce the GE VI-INE IMPROVED COMMON SENSE FAMILY SEWING MACH NE This Machine will stitch, hem, fell, tuck, quilt, cori, bind, fraid and embroider in a most superior manner. Price only \$18 Fully warranted for five years. We will pay \$1000 for any macnine that will sew a stronger, more beautiful or more elastic seam than ours. It makes the "Elastic Lock \$31000 for any macnine that will sew a stronger, more beautiful or more elastic seam than ours. It makes the "Elastic Lock \$31000 for any macnine that will sew a stronger, more beautiful or more elastic seam than ours. It makes the "Elastic Lock \$31000 for any macnine that the cloth cannot be pulled apart without tearing it. We pay Agents from \$715 to \$200 per month and expenses, or a commission from which twice that amount can be made. Address, \$E-COME & CO., PITTSHURGI, PA.: ST. LOUIS, MO., or 32 Washington street, BONTON, MASS.

CAUTION.—Do not be imposed upon by other parties palming off worthless cast-iron machines, under the same name or otherwise. Ours is the only genuine and really practical cheap machine manufactured.

Miscellaneons.

PAIN KILLER,

THE universal remedy for Internal and External Com-plaints. At this period there are but few of the human race unacquainted with the merits of the Pain Killer: but while some extol it as a liniment, they know but little of its power in easing pain when taken internally, while others use it internally with great success, but are equally ignorant of its healing virtues when applied externally. We, therefore, wish to say to all that it is equally successful whether used internally or externally, and it stands alone, unrivaled by all the great catalogue of Family Medicines, and its sale is universal and immense. The demand for it from India and other foreign countries is equal to the demand at home, and it has become known in these far-off countries by its merits. Davis's Pain Killer is a purely vegetable compound, and while it is a most efficient remedy for pain, it is a perfectly safe medicine, even in the most unskillful hands. For summer complaint, or any other form of bowel disease in children or adults, it is an almost certain cure, and has, without doubt been more successful in curing the various kinds of Cholera than any other known remedy, or the most skillful physician. In India, Africa and China, where this dreadful cisease is ever more or less prevalent, the PAIN KILLER is considered by the natives, as well as European residents in those climates, Sold by all medicine dealers.

MERIT SOON NOISED ABROAD.

It is but six years since

ALLEN'S LUNG BALSAM

WAS first offered for sale. Its good qualities were soon made known at home, and very soon its fame was noised far and near; now it is solid in nearly every brug Store in the United States—North, East, South and Wast. No similar medicine stands higher with the people, it is well known on the Pacific coast, and is in liberal demand in San Francisco, Sacramento in California, and Portland, oregon; even from Australia large orders are received for it, and throughout Canada it is well and favorably known, and sold everywhere.

Rend what Capt. Foster writes:

PORT BURWELL, March 23d, 1869. MESSRS. PERRY DAVIS & SON: MESSUS. PERRY DAVIS & SON:

NIT—I am pleased to notify you of the benofit which I have received from ALES'S LUNG MALSAM. Having been troubled with a cough for several years past, the Balsam was recommended to me. I immediately produced it, and found it to relieve my cough more readily than suything I ever tried. My wife has also used it with most satisfactory results.

Yours very truly, CAPT. D. FOSTER.

CAPT. FOSTER Is a ship owner and builder, residing at Port Burwell, Canada.

Sold by PERRY DAVIS & SON, General Agents.

THE AMERICAN SPIRITUALIST.

Phenomenal and Philosophical. DUBLISHED overy other week by the American SpiritLaist Publishing Company, Office 47 Prospect street,
Cleveland, Ohio. Hedden Title, Editor.
E. S. Where Englishing Company, Office 47 Prospect street,
Geo. A. Bacon, Associate Editors.
J. O. Barrett.

J. O. Barrett.

Devoted, as its name implies, especially to Spiritualism,
the paper is addressed to the advanced Spiritualism,
the paper is addressed to the advanced Spiritualism,
the paper is addressed to the advanced Spiritualism and
thoughtful investigator alike.

The American Spiritualist has received the highest commendation. The best in quality and the lowest in price "
las been the expression regarding it.
Terms one dollar per volume. Address,

AMDRICAY, COLDITILATED BUBLICHIVE CA

AMERICAN SPIRITUALIST PUBLISHING CO., 47 Prospect street, Cleveland: O. Nov. 13.—tf

IUNTER'S GUIDE" AND TRAPPER'S COMPANION—The ONLY cheup book. Tells how to hunt, trap and CATCH ALL animals, from Mink to Bear. 810 Tanning Secrets, all kinds. How to make traps, boats, &c., &c. Every boy, hunter and furmer needs it 22,000 sold last year. A neat book, 61 pages, well bound Price only 25 cents, post-paid Address HUNTER & CO., Publishers, Hinsdale, N. H. 4w—Nov. 6.

4w-Nov. 6.

STAR SPANGLED BANNER"—The old favorite seven years notabilished. 66 STAR SPANGLED BANNER"—The old favorite, seven years established. Each number contains 40 long columns and 8 pages overthowing with Wit. Humor, Poetry, Sense, Nonsense and real genuine FUN. It exposes all swindles, and is the cheapest paper ever published. The new and elegant steel plate engraving, "Evangeline," is sent Gravits to every subscriber. This is a 83 apgraving, 1924 inches. You can get the "Hanner" a whole year and this superb work of art for only 75 cents. Note is the time. Specimens 6 cents. Address STAR SPANGLED BANNER, llinsdale, N. H. 4w—Nov. 6.

WANTED --- AGENTS --- TO SELL THE ANE BRA-CHINE. Price \$25. The simplest, cheapest and best Kult-ting Machine over invented Will kuit 20,000 stitches per minute. Liberal inducements to Agents. Address, AMERI-GAN KNITTING MACHINE CO., 332 Washington street, Boston, Mass., or St. Louis, Mo. 12w—Sept. 11.

PHOTOGRAPHS OF ONIETA. Indian control of J. WILLIAM VAN NAMEE, as seen in spirit-life by Weila v. Anderson, Artist for the Summer-Land

mer-tann Price 25 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston.

MEDICAL Charvoy and and dealing Medium. Ho will diagnosis diseases in person or by letter. Give name and residence of pitients. Examination and pr scription, 81,00 and two stamps. Address, Chatham, Licking Co., O. Nov. 13—2w

ANNIE DENTON CRIDGE continues to make Psychometric Examinations. Terms for metals, oil, &c., \$5.00; for character, (sometimes obtaining glimpses of the future.) \$2.00. Address, No 16 Phil Row, Ilth street, East, Wasnington, D. C. Sena for Circular. 4w*-Nov. 20.

MRS. MARY LEWIS, Psychometrist and Healing Medium. By sending autograph or lock of bair, will give psychometrical readings of character, answer questions, &c. Terms \$4.00 and two three-cent stamps. Address, MARY LEWIS Morrison, Whiteside Co., Ill. 8w*-Oct. 2.

OF THE SARLY SACRIFICE OF THE INNOCENTS. Send 6 cents to Dr. Andrew Stone, of Troy, N. Y., and obtain this great book. 1y-Aug. 7. JOB PRINTING of all kinds promptly exe-cuted by EMERY N. MOORE & CO., No. 9 Water street, Boston Mass.

Oct. 2.

B CHILD M. D., has returned to the busiNov. 6.

CARTE DE VISITE PHOTOGRAPHS

Or the following named persons can be obtained at the HANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, for 25 CRETS & ACHIEV. JOHN PIERFONT, JUDGE J. W. EDMONDS, EMMA JARDINGE, ANRAHAM JAMES, ANDREW JACKSON DAVIS, MRS. MARY F. DAVIS, MRS. MARY F. DAVIS, MRS. J. H. CONANT. J. M. PEEBLES, T. D. D. HOME.

PINKIE. the Indian Malcen 50 cents.

THE THREE BROTHERS.

BROWN BROTHERS AMERICAN AND FOREIGN PATENT OFFICE,

46 School street, opposite City Hall, BOSTON, MASS. EDWIN W. BROWN

ALBERT W. BROWN. (Formerly Examiner at Scientific American.)

A LL Documents relating to Patents prepared with promptness and ability. Advice gratis and charges reasonable.

Aug. 21.—1f

COLORADO.

VOUR attention is called to the HOONIER LODE MINING COMPANY. It is generally known that the subscriber has given considerable time to Colorado, visiting its seven times, and has made it a speciality for five or six years. Any one inclined to take a triffing risk for almost certain gain, and has from fifty to a few hundred dollars to invest, had better send for his "Letter on the subject," which can be had on application, by mail or otherwise, to JOHN WETHERBEE, Othce, Phoenix Budding, Boston.

\$200 to \$300 PER MONTH made by any man in any town Manufacturing and Melling Rubber Moulding and Wenther Strips for Doors and Windows—fastructions and Price! List of Materials furnished. REA BRADSTREET, Boston, Mass. Nov. 6.—4w

HOLIDAY JOURNAL FOR 1870.

CONTAINING a Fairy Story for Christmas, Plays, Puzzles and Wonders. 16 large pages, illustrated. Sent FREE on receipt of 2-cent stamp for postage. ADAMS & CO., 25 Bromfield street, Boston, Mass.

LITHOGRAPH LIKENESS OF A. J. DAVIS.

A N excellent portrait of the celebrated writer on Spiritualism, Andrew Jackson Davis. Price \$1.45.
For sale at the BANNER OF LIGHT BUOKSTORE, 158 Washington street. Boston. Lithograph Likeness of Dr. Newton.

WILLIAM WHITE & CO. will forward to any address by mail, post-paid, a beautiful Lithograph Likeness of Dr J. R. Newton, on receipt of 50 cents.

JUST ISSUED.

THE SUBJECTION OF WOMEN.

BY JOHN STUART MILL. PRICE \$1,50; postage 16 cents. Paper 50 cents; postage 4 cents. For sale at the BANNER OF LIGHT BOOK-STORE, 153 Washington street, Boston.

Aew Books.

		<u> </u>	
ı.	00000	VVVV VVVV	EEEEEEE
.L	0000000	VVVV VVVV	REFEREN
ıL	000000000	vvvv vvvv	REFERENCE
L .	0000 0000	VVVV VVVV	EEEE
L	0000 0000	VVVV VVVV	EEEE
L	0000 0000	VVVVVVV	EEEEEEE
L	0000 0000	VVVVVVV	REFEREE
L	0000 0000	VV VV VV	EEEE
L	0000 0000	VVVVVV	EEEE
LLLLLL	000000000	VVVVV	EFFERERE
LLLLLL	0000000	V VV V	EEEEEEEE
LLLLL		VVVV	EEKEEEEE
			*

ITS HIDDEN HISTORY.

" Hearts! Breaking hearts! Who speaks of break-

A BOOK FOR

WOMEN, YOUNG AND OLD; FOR THE LOVING: THE MARRIED; SINGLE; UNLOVED, HEART-REFT PINING ONES; A BOOK FOR

UNHAPPY WIVES, AND LOVE STARVED ONES OF THE WORLD WE LIVE IN!

By the Count de St. Leon.

THE statements contained in this book are indeed startling.
Its exposures of simulated and morbid love and the monster crime of this age are withering, and will go far toward changing the current of the thought of the century upon matters affectional, social and domestic, for a

FIRM, VIGOROUS HEALTH Pervades Every Page.

APPEALS FOR WOMAN, Consolements of Wounded Spirits. Are tender, pathetic and touchingly true and eloquent.

ADVICE TO WOMEN, So often the victims of misplaced confidence and affection, is sound to the core, and withat it gives

Direct, Explicit and Valuable Counsel Concerning the Great Chemico-Magnetic Laws of Love,

As to render it on that branch of the subject undoubtedly THE BOOK OF THE CENTURY!

Especially is this true of what it says concerning the true method of regaining a lost, wandering or perishing affection. But no advertisement can do justice to this MOST REMARKABLE BOOK

ON HUMAN LOVE

EVER ISSUED FROM THE AMERICAN PRESS. Price \$1,25, postage 16 cents.

Frice \$1,25, postage to cents.

For sale at the BANNER OF LIGHT BOOKSTORE, 158
Washington street, Boston, and also by our New York Agents,
the AMERICAN NEWS COMPANY, 119 Nassau street.

THE FUTURE LIFE: As Described and Portrayed by Spirits.

Through Mrs. Elizabeth Sweet. WITH AN INTRODUCTION BY

JUDGE J. W. EDMONDS. CONTENTS.

Chapter I.—The Holy City.
Chapter II.—Spiritual Message.
Chapter II.—Powers and Responsibilities of Mind.
Chapter V.—Powers and Responsibilities of Mind.
Chapter V.—Powers and Responsibilities of Mind.
Chapter V.—Spirit-lide.
Chapter VII.—A Picture of the Future.
Chapter VII.—A Picture of the Future.
Chapter VII.—Margaret Fuller.
Chapter VIII.—Hargaret Fuller.
Chapter XI.—New Desires.
Chapter XII.—Interview with Pollock.
Chapter XII.—Interview with Pollock.
Chapter XIII.—Interview with Webster XV.—A Second Visit.
Chapter XVI.—Reformation.
Chapter XVI.—Reformation.
Chapter XVI.—The Path of Progression
Chapter XVII.—Valler City Shadow of Death.
Chapter XVII.—Valler City Shadow of Death.
Chapter XVII.—The Path of Progression.
Chapter XVII.—The Book of Lite.
Chapter XVII.—The Book of Lite.
Chapter XVII.—The Description.
Chapter XVII.—The Progression.
Chapter XVIII.—The Mechanic.
Chapter XVIII.—The Man of Ease and Fashion.
Chapter XVIII.—The Second-Birth.
Chapter XVIII.—The Bischilden of the Soul.
Chapter XVIII.—The Bischilden of Spirit-Land.
Chapter XIII.—The Bischilden of Spirit-Life.

Chapter XI.III — Inschillence of Man.
Chapter XI.V — Capabilities of the Soul.
Chapter XI.V — The Skeptle.
Chapter XI.VI — Realities of Spirit-Life.
Chapter XI.VIII — The Convict.
Chapter XI.VIII — The Oping Girl.
Chapter I.I.—The Inner Temple.
Chapter I.I.—The Profils Mother.
Chapter I.I.—The Ploshedhent Son.
Chapter I.III — Cardinal Richellen.
Chapter I.III.— Inner I can dinal Richellen.
Chapter I.VI.— I metten Nature of Spirit-Life.
Chapter I.VI.— Word from Voltaire.
Chapter I.VIII— Word from Voltaire.
Chapter I.VIIII— I word from Voltaire.
Chapter I.VIIII— Appendix.

Price \$1.50; postage 20 cents.

Price \$1,50; postage 20 cents.
For sale at the BANNER OF LIGHT BOOKSTORE, 18 Washington street, Boston.

THE QUESTION SETTLED A CAREFUL COMPARISON

BIBLICAL AND MODERN SPIRITUALISM.

By Rev. Moses Hull, FORMERLY A NOTED SECOND-ADVENT MINISTER.

The reputation and ability of this author are so well known, we need only announce the Issue of the work to insure it a wide circulation. The subjects discussed are treated in a concluse, masterix and convincing manner. It is a consplete and triumphant vindication of the Spirituar Philosophy.

For sale by the publishers, william will the CO., 18
Washington street, Boston, and also by our New York Agents, the AMERICAN NEWS COMPANY, 119 Nessan street.

THE GOSPEL OF GOOD AND EVIL. "I CREATED LIGHT AND DARKNESS, AND I CREATE GOOD AND EVIL, SAITH THE LORD."

BY JAMES S. SILVER.

THIS book treats in an able manner of Physical and Moral Evils, and the Religious Aspect of Good and Evil—authects of great interest to the whole human family. The reader cannot well help following the author to the end of his book, for his illustrations are apt and foreble.

Price 81,951 pastage 20 cents For sale at the BANNER OF LIGHT BOOKSTORE, 153 Washington street, Boston. ew NEW EDITION. The Night-Side of Nature:

GHOSTS AND GHOST-SEERS. BY CATHERINE CROWE. Price 81.25; postage is cents. For sue at the BANNER OF LIGHT BOOKSTORE, 188 Washington street, Boston.

MORNING LECTURES. Twenty Discourses DELIVERED BEFORE THE FRIENDS OF PROGRESS IN NEW YORK IN THE WINTER AND SPRING OF 1863.

BY ANDREW JACKSON DAVIS.

1 vol., 12mo., price \$1.50; postage 20 cents. For sale at the BANER OF LIGHT BOOKSTORE, 159 Washington street, Boston ew AFTER DEATH;

Disembodied Man.

THE Location, Topography and Scenery of the Supernal Universe; Its Inhabitants, their Customs, Habita, Modes of Existence; Sex after Denth; Marriage in the World of Souls; The Sin against the Holy Ghost, its Fearini Pensities, etc. Being the Sequel to "Dealings with The Dead," "Ravalette," etc. Paper \$1,00, postage 8 cents; cloth \$1,25, postage 18 cents.

For sale at the Banner Of LIGHT BOOKSTORE, 189 Weshington street, Boaton.

New Books.

THIRD EDITION.

THE SPIRITUAL HARP, The new Music Book for the Choir, Congregation and

Social Circle. By J. M. PEEBLES and J. O. BARRETT. E. H. BAILEY, Musical Editor.

By J. M. PERBLES and J. O. HARRETT.

E. II. BAILEY, Musical Editor.

This work has been prepared for the press at great expense and much mental labor, in order to meet the wants of Spiritualist Societies in every portion of the country. It need only be examined to merit commendation.

The growing interests of Spiritualism demanded an original singing book. Everywhere the call was loud and earnest. The authors have endeavored to meet this demand in the beautiful gift of the Spiritual Hair.

Culled from a wide field of literature with the most critical care, free from all theological taint, throubing with the soul of Inspiration, embodying the principles and virtues of the Spiritual Philosophy, set to the most cheerful and popular music, it is doubtless the most attractive work of the kind ever published.

The liary contains music for all occasions, particularly for the social relations of life, both religious and domestic. Its beautiful songs, ducts and quartets, with piano, organ or me lodeon accompaniment. If purchased in sheet form, would cost many times the price of the book. These are very choice, sweet and aspiring. Among them may be mentioned "Spark ling Waters." Dreaming To-night, "Nothing but Water to Drink," Heart Song. "The lient and the Hearth, "Make Home Pleasant," "Sail On," "Angel Watcher's Seronade," "The Song that I Love," "Majernity," "Translation," "Build lim a Monument," "Where the Roses ne'er shall wither," Gentle Spirits," "I Stand on Memory's Golden Shore," &c. The Harp, therefore, will be sought by every family of liberal thought, irrespective of religious association, as a choice compilation of original and eclectic songs for the social circle.

Attough not specially prepared for the Lyceum, yet its musical claims have been hearthly supplied with a rich variety of music appropriate for children. Let its heavenly harmonies be suug in all our Lyceums throughout the country. The authors have been hearthly supplied with a rich variety of music appropriate for children. Let its heavenly harmo

When sent by mail 24 cents additional required on each copy.

When it is taken into consideration that the Spinitual Harp is a work of over three hundred pages, comprising some of the choicest music and poetry ever put in print-such as SONGS BUETS and QUARTETS, with PIANO, ORIGAS or MELODEON accompaniment—none, we venture to say, will demur at the above figures.

Send in your orders to WildLAM WHITE & CO. Publishers, (Hanner of Light Onlee,) 158 Washington street, Boston, Mass.

ton, Mass.

For sale also by J. M. PEEBLES, Hammonton, N. J.; J. O. BARRETT, Scennore, Ill.; E. H. BALLEY, Charlotte, Mich., and by Liberal Booksellers throughout the United States and Europe. THE STUDENT'S MANUAL

MEDICAL ELECTRICITY.

SHOWING its most Scientific and Rational Application to all forms of Acate and Chronic Disease, by the different combinations of Electricity, Galvanism, Electro-Magnetism, Magnetor-lectricity, and Human Magnetism By PROF. WILLIAM WHITE, M. D., formerly of Philaselphia.

This is an invaluable little book of 191 pages. It is should be in every household. Proc \$2.00; postage 12 cents.

For sale at the BANNER OF LIGHT BOOKSTORE, 185 Washington street Boston. New York Advertisements.

THE GREAT SPIRITUAL REMEDY. MRS. SPENCE'S **POSITIVE AND NECATIVE** POWDERS.

THE magic control of the POSITIVE AND NEGATIVE POWDERS over discusses of all kinds, is wonderful heyond all proceedent. They do no violence to the system, causing no purging, no natisementing, no vomiting, no nareotizing. MEN, WO-MEN and CHILDREN and theme after but sure

Bronchitis, Coughs, Colds; Nerrofula, Nervoussess, Steeplessness, Ac.
The NEGATIVEBoure Paralysis, or Palsy, whether of the muscles or of the serges as in Blandness, Deafmers, loss of taste, anell, feeling or molon; all Low Fevers, such as the Typhoid and the Typhois; extreme nervous or masular Prostruction of Rein xation.

Both the PONI IVE; AND NEGATIVE are needed in thitls and Fever.

PHYSICIANS are delighted with them. AGENTS and Druggists find ready sale for them. Printed terms to Agent, Druggists and Physicians, sent free.

Fuller lists of discusses and directions accompany each Box and also sent tree to any address. Send a brief description of your discusse, if you prefer special written directions.

Mailed 1 Box, 44 Pos. Powders, \$1.00

Mailed | 1 Box, 44 Pos. Powders, \$1.00 postpaid | 1 44 Neg. 1.00 i.00 at these | 0 Boxes, - - 5.00 p.00

Send money at our risk. Sums of \$5 or more, if sent by mail, should be in the form of Money Orders, or Drufts, or else in registered letters. OFFICE, 312 St. MARKS PLACE, NEW YORK, Address, PROF. PAYTON SPENCE, M. D., Box 5817, New York City. If your drugglet hasn't the Powders, send

money at once to PROP. SPENCE, as above directed. for sale also at the Banner of Light Office, No. 158 Washington street, Hoston, Mass

OUR AGENCY

AMERICAN NEWS CO NO. 119 NASSAU STREET.

NEW YORK CITY.

THIS WELL-KNOWN FIRM KEEPS FOR SALE ALL OUR PUBLICATIONS

THE COMPLETE WORKS OF

ANDREW JACKSON DAVIS.

The Works of JUDGE J. W. EDMONDS,

MRS. EMMA HARDINGE. WILLIAM HOWETT, HON. ROBERT DALE OWEN, D. D. HOME. PROF. WILLIAM DENTON, MISS LIZZIE DOTEN,

J. M. PEEBLES, MRS. J. S. ADAMS; PROF S. B. BRITTAN, HUDSON AND EMMA TUTTLE. HENRY C. WRIGHT. WARREN CHASE, CHARLES 8. WOODRUFF,

DR. A. B. CHILD, MRS. LOIS, WAISBROOKER, P. B. RANDOLPH, WARREN S BARLOW. MRS ELIZA W. FARNUM, OEORGE STEARNS, ETC., ETC., ETC.

THE AMERICAN NEWS COMPANY ARE ALSO OUR WHOLESALE AGENTS

POR THE BANNER OF LIGHT.

Company for the sale of all our Works, we have no bestancy or anyling to our friends in New York and vicinity. that all orders sent to the above-usued establishment will be prompt by attended to, a Department having been especially assigned us for the sale of our Bogas and Perlodicals, for which there us for the sale of the breacht time is a growing demand at the present time.

WILLIAM WHITE & CO.,
Publisher, and Booksetlers,
158 Washington street, Buston, Mass.

Hew York Advertisements.

THE NEW DISCOVERY IN CHEMICAL AND MEDICAL SCIENCE. Coughs, Colds, Consumption, Catarrh,

CURED! DR. E. F. GARVIN'S SOLUTION,

COMPOUND ELIXIR

PHIST AND ONLY SOLUTION ever made in one mixture of ALL THE TWELVE valuable active principles of the well-known curative agent,

Pine Tree Tark CURES WITHOUT PAIL

TAR.

CURFOM WITHOUT FOATI.

A recent cold in three to six hours.

Dolle, F. G. GAVIN'S new docovery dissolves and wolsetilizing, for the first time, the remoty caired Thre. It contains twelve neetive-Fr inciples, but in its official use
only two have eyer to on employed. This is the only remedy
ever acanowledged by any profession to have a direct action
upon these diseases. In liquid to run for internal use, Equid
Gas for inhaling the vapor to the Langa, and the Tar and
Mandrake Pills, form a reliable treatment to relonaumytion, and specific for Catarrh, Bronchitts Heart Disease, Emptions,
and all forms of Sciotita, Pile, Female Diseases, &c.,

I am at liberty to use the following names:

CURED OF CONSUMPTION:

Mr William H. Depuy, 15; 17th street, Brooklyn, N. Y., at-

Mr William H. Depuy, 15: Tth street, Brooklyn, N. Y., atter using all the popular remedies of the day, and given up, was cured by the New Solution of Thu.
Mr. D. W. Wood, Esq. 36 Washington street, Boston, was given up to die, and was cured by the Tar.
Mr. J. B. Secor, Singer's Sewing Machine Office, Chicago, 111, was cured of Hercoltuny Consumption. BRONCHITISE Mr. William Sherwood, New York City, Cataerh, Brom-chitis and Consumption of the Blood. E. Tripp, 331 indiana street, Cilcago, III, Dyspepsia and Bronchitis of Tweete Lakes, stasbists.

Mr. W. A. Loing, Clerk American House, Boston, Mais, Heart Blacuse.
Mr. D. E. Justice, 452 Broadway, New York, Itching: Ecupation and Conscipution, New York, Scruding, Mr. Elisworth, 261 Prondway, New York, Scruding, UTBERS CAN BE REFERENT TO. ONE TRIAL CONVINCES.

The First Solution and Compound Elixirof Tar; price \$1.00 per Bottle. First Solution and Volatized Tar, with Inhaler for I month's use-Package complete-\$5,00.

This carries the vapors of tar direct to the Throat and Lungs: First Solution of Tar and Mandrake Pills; 25 and 50 cents per Box. Is the best Family and Liver Pill known containing no Horoury,
FOR SALE BY DRUGAISTS GENERALLY.
Prepared only by L. F. II VDE & CO.,
Nov. 13. -*

Nov. 13. -*

PACIFIC RAILWAY GOLD LOAN.

MESSRS. DABNEY, MORGAN & CO.,

M. K. JESUP & CO.,

No. 53 Exchange Place,

No. 12 Pine Street,

Offer for sale the Bonds of the

NEW YORK CITY,

KANSAS PACIFIC RAILWAY. These bonds pay

Seven per cent. in Gold;

have thirty years to run; are Free from Government Taxa tion; are secured by a Land Grant of

THREE MILLION ACRES

Finest Lands in Kansas and Colorado. In addition to this special grant the Company also own Three Millions of Acres in Kansas, which are being rapidly sold to develop the country and improve the road. They are

dan, Kansas, to Denver, Colorado. The road in operation,

OF THE

NOW EARNS MORE THAN ENOUGH NET INCOME TO PAY THE INTEREST ON THE NEW LOAN.

There is no better security in the market-this being in

some respects better than Government Securities.

Principal and Interest payable in Gold.

Price 96, and accrued Interest, in Currency. Pamphlets, Maps and Cheenlars furnished on application. 3m -Sept. 18. HENRY WARD BEECHER'S

IN PLYMOUTH PULPIT, ARE being read by people of every class and denomination. And over tale conject was Larrane. They are not of events have the conject was Larrane. They are not of events beautiful religious thought and feeding. Phinoidh Palpul la minished weekly, and contains Mr. Beecher's Secunos and Privers, in farm suitably for publication and binding. For safe by all Newsleaters. Puber 10: Yearly subscriptions received by the publishers, \$3 giving two hundsome volumes of over 100 pages each. Half yearly \$1.75. A new and superbised Portrait of Mr. B. each resemble to all vestly subscribers. Sized Portrait of Mr. B. each resemble to all vestly subscribers. Extra schemy 10ther. PLYMOUTH PULLETT (50), and THE COLERISTIAN UNION (8), 50; an Union for the contraint of the scheme Room Talks and Ellocated Articles by Mr. Beegher seen to one address for 52 weeks for four dol aris. Specimen exples postage free for Sc. J. B. FORD, & CO., Publishers, 39 Parg Row, New York.

SERMONS

BUST OF ANDREW JACKSON DAVIS. NEARLY Ble-size. In Plaster of Paris. It is acknowledged to be one of the best likenesses of the Seer yet made. Price \$7.00 -Boxed. \$8.90. Sent to any all trees or receipt of the price, or C. O. D. Alberal.discount to agents. Address, MacDoNALD & CO., May 15. 697 Broadway, New York City.

May 15. 697 Broadway, New York City.

1) R. G. W. SMITTIL,

WEST 2010 STREET, NEW YORK, cures all diseases without medicine. Will be at his office on and after Tuesday, 0ct 12th. Other hours, 10.A. M to 3 P. R. Refers to clizens in this city and the country, who have been cured by thim of every known disease after all other methods had falled.

10.8 - Oct. 9. MRS. H. S. SEYMOUR, Business and Test Medium 136 Bleecker street current Bleecker at the

Md dium 136 Bleecker street, corner Bleecker and Laurens streets, third floor, New York. Hours from 2 to 6 and from to 9 r. id. Circles Tuesday and Thursday evenings Nov. 6—6w MRS J COTTON, Magnetic Physician, No. 247
East flat street, thetween Second and Third avenues, New York | \$11 tell all patients, on examination, whether she can relieve or cure them, and SOCASES TAKEN which she preceives cannot be successfully treated, Her cures have been, many of them, truly wenderful—to which she will be happy to refer. Patients attended at their residence, if desired. | 3m-Oct. 30.

MRS. A: HULL, Clairvoyant and Test Medium, has returned to New York, and may be seen at 423 fourth asenue, corner 29th street.

A PAMPHLET, 'Philosophy of Spirit Likenesses,' Sept. 25 -16w*

MRS. MYERS, Trance, Business and Test Me-dium, 81 Third avenue, New York. 3m-Oct. 30.

FURTHER COMMUNICATIONS FROM
THE WORLD OF SPIRITS,
On subjects highly important to the human family, by
Joshua. Solomon, and others, given through a lady.
Price, bound in cloth, 75 cents, postage 12 cents; paper, 59 Price, bound in cross, as censes, recents; postage in cents; cents; postage in cents.

For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston.

Banner of Light.

EDITORIAL CORRESPONDENCE.

..... WARREN CHARK. No 827 North Fifth street, St. Louis, Mo.

AN EXCURSION.

By the politeness of the Superintendent of the Iron Mountain Railroad and the kind invitation of a few friends, we had a pleasant evening ride to De Soto, about forty miles from St. Louis, where we found our old and esteemed friend, J. J. Squier, finishing his extensive fruit-canning and wine-making establishment and extending his beautiful fruit farm. In company with Bro. Anderson, of St. Louis, he is preparing for a very extensive business in this line. The pleasant evening at his home was spent mostly in the narratives of the family about the blessed evidences they have of the continued existence of their two beautiful little children, who had been called away from their, sight a few months before, and the superiority of this evidence over any Christian consolation.

In the morning we left the happy home, and while waiting the train at the station climbed the rocky hill near the village and took a look at the surrounding country, and from Bro. Squier learned that a rich and excellent country surrounded it and Vineland, which is the next station, three miles beyond. But oh how sadly this. country lacks the Yankee taste, enterprise and industry, and how quickly it would enrich and ropay its inhabitants if they had these ingredi-

We saw Bro. White formerly of Decatur, Ill. at the Vineland station, but had no time to see his home, as we were engaged beyond. Met an old Ceresco friend in the cars, who was drifting Peter Diltz in Ironton, who has read the Banner of Light in Missouri, California and Kansas, for several years, and whose business is over a widesection of country, selling fruit trees. At 3 P. M. we were sitting on the top rock of Pilot Knob, from which the birds that sought the pure upper air and sheltering cliffs tled at our approach-all alone, with the old hickory stick beside us that had been our traveling companion for years, in city and country, on mountain, on ocean and lake. Around and almost beneath us and the mossy granite cap of the rich iron mines, we could distinctly hear the hammers of the miners, as they slowly drove the steel into the rock to make room for the blasting powder, and in the distance were the rattling cars on their slow descent, with their loads of ore for the furnace and the railroad; and still further down, the busy hands of the carpenters, who were preparing more homes for miners, as the business is rapidly increasing and seems largely profitable.

It was a beautiful day, although cold, as we sat there, several hundred feet above the live and busy world, with only the angels about us, and mused on scenes below. To the west lay the beautiful plain on which stands the village of Pilot Knob, with about two thousand inhabitants, on a smooth, rich soil of several bundred acres, surrounded by hills and the remains of the old fort, which was built and abundoned in the time of the war, when the enemy's guns were planted on the hills beyond. It was sad to refleet upon the distraction and destruction of those years, and the cessation of the profitable mining business, now so rapidly increasing; but such is life and such is history. Slavery and the war have ceased, but the blighting effects are still visible as the curse of the country, to be slowly re-

Pilot Knob and the other places all lack almost entirely the taste, economy and industry of more Northern and Eastern villages, but have superior natural advantages to most of them.

This branch of the railroad terminates at Pilot Knob, but one mile beyond is the more beautiful village of Ironton, with its Court House, where we were invited to lecture, and did, to the hearty acceptance of our friends and grief of the Christian enemies of Spiritualism. Still another mile beyond is another beautiful village of Arcadia; and these two on one large, rich plain, in full view from the rocky top, spread out as they are, and the farms around them make one of the richest and most beautiful scenes we have met with in many years of travel, and made us wish ten thousand of our Eastern friends could view it with us for an hour. No doubt it would result in bringing here and into this section of the State, at least one thousand enterprising families, who would do what these present inhabitants never have done and never will do, in developing the resources and beautifying the country, for which Nature has done so much and man so little. Many will ask, is it not sickly? We answer NO. it is as healthy as any section of country for all who will observe the rules of diet and regimen necessary to secure health. The old inhabitants ruin their constitutions by the use of tobacco, and many add whiskey and are doubly ruined-morally and physically. Swine flesh, too, is too extensively used for food, and is extremely injurious in this climate, if not in all. But the worst effect of tobacco, which is inordinately used by both sexes, is the injury and often fatal results on the children. They are almost invariably rendered by it nervous, irritable, debilitated generally, and often die wholly from the effects transmitted to them from the parent by the use of tobacco. It is a great promoter of laziness, also, and its rulnous effects may be seen all over this region of country.

The resources of this Iron Mountain region cannot be developed in a century. The iron-magnetic iron of best quality, for steel-and place lead, are in inexhaustible quantities. Tin and copper are less abundant, and gold may yet be found, although there are no flattering prospects of it. The soil of the valleys is rich, but on the bills is full of ledges and loose stones, and useless except for wood, which has been mostly cut off for charcoal for the furnaces. Lying at a distance to the south and west of Pilot Knob and Ironton is a vast region of native, old growth pine timber-which has not yet been penetrated by railroad nor scarcely by any road-the soil of which is said to be rich but almost wholly uncultivated, although a scattering population of idle, lazy, ignorant, dissipated white men, have inhabited this whole southern part of Missouri for half a century, who have neither improved the country nor themselves, and who must be brought out and their children educated by strangers with entirely different habits. The Egyptians of Southern Illinois, of which we, as well as others, have often written, are of about the same degree of intellect and enterprise. This is one of the finest and healthiest localities in the world, occupied by some of the laziest and most stupid of the Caucasian race. We will not here speculate further on the causes, but only add our belief that tobacco is the principal one.

We do not wait till we die before we see hell. I see persons in hell every day .- Beecher.

CAN LECTURES BE SUSTAINED?

or otherwise, pander to and play upon the passions, and arouse the curiosity rather than address the reason, cultivate the intellect and enlighten the understanding, and as there were in very few places enough persons to keep up audiences and support lectures, who required intellectual food, the managers were obliged to engage such as could and would bring in the curiosity seekers, who are always more free to spend their money for that which amuses and excites than for that which instructs and enlarges the intellect. Theatres are always patronized better than lyceums and lectures, and churches that are nearest like the theatres—as the Roman Catholic for instance -are the best patronized; and as human nature is the same everywhere, we can see it plainly in spiritual lectures. For a long time we were dependent almost entirely on the curiosity-seeking and wonder-loving audiences, and in many parts of the country we are yet dependent on them for support; but in other places the cause is not dependent on them, while many are in a transition, and the lectures fail between the support of the curiosity seekers and those who feed on intellectual food. We have many speakers who supply both in part, and some are so controlled by spirits as to adapt themselves to the audiences that can be collected. But the time has come to make Spiritualism more a practical work and to found societies on a basis that can support work if not lectures. There is certainly enough to do that is around these diggings. Made our home with of real use to mankind, and when Spiritualists get done "sowing wild oats" and done with gossip and scandal and picking and prying into each other's personal affairs that are of no importance to the public, they can take hold of work, organize and support societies and lectures on a basis of intellectual improvement.

BUNKER HILL, ILLINOIS.

This beautiful little village of about two thousand inhabitants, located about thirty miles from St. Louis, and one of the pleasantest and best located villages in the State of Illinois, has had the quiet and dozy sleep of its Orthodoxy at last disturbed by Spiritualism. It has somehow escaped till the last day of October, (Sunday), when, by the invitation of a few friends, we visited the place and gave two lectures to two of the most attentive, quiet and interested audiences we have addressed for a long time. Found several old friends there, one of whom, at least, has known much of Spiritualism for many years, both East and West, and had some remarkable evidencewhich he has not given to the public, nor even to his neighbors, a part of which he related to us-in which he was saved by spirit infinence from being on the ill fated train of cars that went down the Norwalk drawbridge, some years ago. He now occupies a very prominent public position, and we are not at liberty to use his name. The awakening at this point, and others in the vicinity of St. Louis, is truly encouraging to the old pioneers of the cause. We are invited in all directions to lecture, and the inquiry after mediums is constant, and we have some of the best, in St. Louis. of which Mrs. Getchel, Mrs. Amesbury, Mrs. Corwin and Mrs. Kershner, are prominent.

MARTIN MITCHELL.

One more of our old tried and esteemed friends. whose name stands at the head of this notice, has gone to dwell in the Summer-Land and add one more to the many dear friends who precede us to that sunny and happy clime, to us, as to him, real and marerial as this life and world. Our brother was born in Chester, Conn., in the year 1794, and moved, in early manhood, to Northern New York, where he was extensively known as among the first and ablost advocates of temper- Lycus Mills (Conductor; Mrs. Mary Lane, Guardian, Marting and Press, Children's Lycus meets at 2) p. M. H. D. Fitzgerald, Conductor; Mrs. Mary Lane, Guardian, Marting Research, Conductor; Mrs. Mary Lane, Guardian, Marting Research, Conductor, Mrs. Mary Lane, Guardian, Marting Research, Conductor, Mrs. Mary Lane, Guardian, Marting Streets, Mrs. F. O. Byzer speaks till further notice. Children's Progressive Lycum meets every Sunday at 10 A. N.

Howard and Baratoga streets. Mrs. F. O. Byzer speaks till further notice. Children's Progressive Lycum meets every Sunday at 10 A. N.

Howard and Baratoga streets. Mrs. F. O. Byzer speaks till further notice. Children's Progressive Lycum meets every Sunday at 10 A. N.

Howard and Baratoga streets. Mrs. F. O. Byzer speaks till further notice. Children's Progressive Lycum meets every Sunday and the sund hours.

Howard and Baratoga streets. Mrs. F. O. Byzer speaks till further notice. Children's Lycum meets every Sunday and the sund hours.

Howard and Baratoga streets. Mrs. F. O. Byzer speaks till further notice. Children's Lycum meets every Sunday and the sund hours.

Howard and Baratoga streets. Mrs. F. O. Byzer speaks till further notice. Children's Lycum meets every Sunday and the sund hours.

Howard and Baratoga streets. Mrs. F. O. Byzer speaks till further notice. Children's Lycum meets even and the sund hours.

Howard and Baratoga streets. Mrs. F. O. Byzer speaks till further notice. Children's Lycum meets even and the sund hours.

Howard and the sund hours.

Howard and Baratoga streets. Mrs. F. Children's Lycum meets and the sund hours.

Howard and Baratoga streets. Mrs. F. Children's Lycum meets and the sund hours.

Howard and Baratoga streets and the sund hours.

Howard and Baratoga street ance and anti-slavery, which he maintained to Battle Creek, Mich. The First Society of Spiritualists the last, and of which he was an able public advocate. He moved to Wisconsin in 1852, and settled in Fond du Lac, where he was connected with the press, and published several valuable local records. Four years ago he moved to South Pass, Ill., where he became a still nearer neighbor to our home, and where he lived with two of his daughters, and where, on the 12th of October, he took his departure for the home of the angels He was a man of strong intellect, firm in his principles, and invincible in his argument; and although his spiritual nature was not fully or largely opened to the new philosophy, yet his intellect saw and realized the new truths, and the beauty and order of the barmonial philosophy, and from his organization we should expect him to take an active part in opening the spirit-world to the recognition of this

OUR NEW PUBLICATIONS.

Opinions of the Press.

From the New York Sun, Nov. 3d.

In these days of gold speculations and such like earthly business, it is well, perhaps, that men's minds should be called to the scenes of another aphere by one who is entirely conversant with its mysteries. As Andrew Jackson Davis says, there are many people who really (strange as it may appear) have no practical knowledge of the gen eral question of immortality, and it is to such that he has addressed eight lectures on "Death and the After Life," published by Wm. White & Co.

There is every reason to suppose, we are told. that astronomers; when their instruments are more perfect, will be able to discover the Summer-Land, the goal to which tend all disembodied spirits from the solar system. A soul, when liberated by death, goes from the southern extremity of our planet in a sidewise direction toward this region; but those who have fallen on the alter of discovery are extried through the northwest pas-This class of individuals can scarcely have a comfortable time of it, however, after they reach the spirit world, for there the impulse of inquiry leads them to continue their wanderings, Humboldt is still roaming around and making discoveries. As for astronomers, they keep on finding new planets.

The beauties of the Summer-Land, which is situated in the Milky Way, are indescribable. "Sometimes," writes Mr. Davis, "I have visited the scenic transformations as exhibited in the New York theatres. I once went to Laura Keene's to see if I could, by witnessing the representation of fairy lands, get something like a hint of that better country." But even the glories of Laura Keene's were insufficient to represent that land. And well they might be, for a colestial garden which the seer had the opportunity of contemplating, in 1854, was such a vast conglomeration beauties that he was overwhelmed, and could not but ask the extent ln a few moments s cerebro-telegraphic despatch came into his head would reach from here to Scotland—nearly four thousand miles in length, five hundred miles in width." They have evidently an excellent set of surveyors in the Sum-

For a detailed description of the different parts of the country we must refer our readers to the

CAN LECTURES BE SUSTAINED?

This question has been so often asked and answered both ways, that we feel disposed to give some reasons which, in our opinion, operate to produce the varied angwers. We have often been asked in New York and elsewhere why the oldest, ablest and most thoroughly convinced Spiritualists did not attend or support the lectures, and, as we have often heard their answer, we prefer it to our own. It was because in a majority of cases speakers were employed who would, purposely or otherwise, pander to and play upon the passions.

book itself. The account includes, of course, several communications from Margaret Fuller, Mrs. Hemans, Henry Clay, and other intimate associates of Mr. Davis at the end of the volume. Mr. Wilson, we hear, is growing stout in his present tavorable conditions. He appeared in handsome clothes, and gave his friend a glowing description of his new home. Intermingled with the account are many words in the spirit language, which, if they had not been uttered by Mr. Wilson, we should be strongly disposed to call gibberish. In the island of Akropanamede, he informed Mr. Davis he was instructed by an Apozea, or teacher:

"My Apozea's lifted intellect scenared to shed sunlight, I book itself. The account includes, of course, sev-

"My Apozon's lifted intellect scened to shed sunlight, mingled with mystery, upon everything be alfuded to, or touched. Field, form, flower, bird, spring, tree, temple, even my fellow-beings, were both brilliant with uses, and blurred with a sad-like shadow of undefinable mystery. He comprehended my condition, as I stook without the wing of the temple, and said cheeringly, 'Advance, my baskatelia (bird), for thou art our beloved opeatheles (student), and the time future is white to become whatse then will for the time future is thine, to become whatso thou wilt, for thou art even now fit to stir within others the power of thought, and to meditate with the lappy Paralorella. The distant pantrello will invite and teach thee to comprehend thy God, hid within the fragrant zoralla and the musical portleon.'"

There is one respect, however, in which we fear the Apozeas are neglectful. Constant communication with the spirit-land does not seem to have improved Mr. Davis's English grammar. Yet we shrink from believing that the elevated spiritual circles in which he moves are careless in this regard, and would be more willing to think that Mr. Davis has neglected this unimpor-tant point, in devoting his whole energy to descriptions of the Summer Land.

From the Argus and Spectator, Newport, N. H. We have received from the publishers, William White & Co., of Boston, a well-printed book of 235 pages, entitled

THE OUESTION SETTLED. A careful comparison of Biblical and Modern Spiritualism. By Rev. Moses Hull.

The contents of the work may be inferred from The contents of the work may no interrect from the titles of its several chapters, which are as follows: "The adaptation of Spiritualism to the wants of humanity"; "The moral tendency of Spiritualism;" "Bible dectrine of angel ministry;" "The three pillars of Spiritualism;" "The birth of the Spirit;" "Are we Infidels?" "Are we deluded?" "Objections answered."

From the same course we have also received a

From the same source we have also received a volume of 172 pages, the character of which is well expressed in its title-page, thus:

LOVE AND ITS HIDDEN HISTORY. A book for man, woman, wives, husbands, and for the lov-ing and the unloved: the heart-reft, pining ones. By the Count de St. Leon.

SPIRITUALIST MEETINGS. Alphabetically Arranged.

ADRIAN, MIGH.—Regular Sunday meetings at 10% A. M. and 7½ P. M., in City Hall, Main street. Children's Progressive Lyceum meets at same place at 12 M. Mrs. Martha Hunt, President: Ezra T. Sherwin, Secretary.
Astonia, Clarsor Co., On.—The Society of Friends of Progress have just completed a new hall, and invite speakers traveling their way to give them a call. They will be kindly received.

APPLETON, Wis.—Children's Lyceum meets at 3 P. M. every

Summy.

ANDOVER, O. — Children's Progressive Lyceum meets at Morley's Hall every Sunday at 11 M.A.M. J. S. Morley, Conductor; Mrs. T. A. Knapp, Guardian; Mrs. E. P. Coleman, Assistant Chardian; Harriet Imyton, Secretary.

Iductory Mrs. T. A. Kanapp, Gaardlan; Mrs. E. P. Coleman, Assistant Guardian; Harriet Imyton, Secretary.

Busyon, Mass.—Masic Hall—The third course of lectures on the Spiritual Philosophy commenced Sunday afternoon, Oct. 10, at 24 p. M., and will continue twenty-nine weeks, under the management of Lewis B. Wilson, who has made engagements with some of the ablest inspirational, trance and normal speakers in the lecturing field. Prof. Win. Denton will beture in November, Mrs. Emma Hardinge in December, Miss Lazzie Doten, Jan. 9 and 16, Thomas Gaies Forster, Jan. 23 and 30 and during February. Other announcements hereafter. Musle by an excellent quartette. Season tleket, with reserved sent, 35,30; single admission, 15 cents. Season tlekets can be had on application at the counter of the Banner of Light Hookstore, 188 Washington street.

Mercantle Hall.—The First Spirituanist Association meet in this hall, 32 Summer street. M. T. Doic, President; Samuel H. Jones, Vice President; Win. A. Dunklee, Treasurer. The Children's Progressive Lyceum meets at 16 A. M. D. N. Ford, Conductor; Miss Mary A. Samborn, Guardian. All letters should be addressed to M. T. Dele, Secretary.

Keans Hall.—The first riends of spiritual science of the golden care with hold meetings i Evans Hall, No. 58, entrance No. 3 Tremont Row, oppofare functions of spiritual science of the golden care with hold meetings i Evans Hall.—The first change in Sawyer's Hall, corner Fullen Avenue and Jav.

at 3 and 73 o'clock P. M. President, Dr. J. C. Chesicy.

Brooklyn, N. Y.—Sawyer's Hall.—The Spiritualists hold meetings in Sawyer's Hall, corner Fulton Avenue and Jay street, every Sunday, at 33 and 73 P. M. Children's Progressive Lyceum meets at 103 A. M. A. G. Kipp, Conductor; Mrs. R. A. Bradford, Guardian of Groups.

Camberland-street Lecture Room.—The First Spiritualist Society hold meetings every Sunday at the Cumberland-street Lecture Room, near De Knib avenue. Circle and conference at 103 o'clock A. M.: lectures at 3 and 73 P. M.

RIDGEPORT, CONN.—Children's Progressive Lyceum meets every Sunday at Ir. M., at Lyceum Hall. Travis Swan, Con-luctor; Mrs. J. Wilson, Guardian.

auctor; Mrs. J. Wilson, Guardian.

Baltimore, Mr.—Saratoga Hall.—The "First Spiritualist
Congregation of Baltimore" hold meetings on Sunday and
Wednesday evenings at Saratoga Hall, southeast corner Calvert and Saratoga streets, Mrs. F. O. Hyer speaks till further notice. Calidical's Progressive Lyceum meets every
Sunday at 10 A. 9.

and TM P. M. Lycenum at 2 P. M. Abner Hitchcock, Sec'y.

Bruvidere, I.L.—The Spiritual Nociety hald meetings in Green's Hall two Sandays in each month, forenoon and evening, at 10½ and 1½ o'chock. Calidren's Progressive Lycenum meets at 2 o'chock. W. F. Jamleson, Conductor; S. C. Haywood, Assistant Conductor; Mrs. Hiram Bidwell, Guardian. Chankertows, Mass.—Lino Hall.—First Association of Spiritualists hold meetings every Sanday in Union Hall, at 2½ and 7½ v. M. Mrs. J. Brintmall, President; A. H. Richardson, Corresponding Secretary. R. gular speaker for alternoons:—Mrs. Fannic B. Felton.

Washington Hall.—The Children's Progressive Lyceum meets every Sunday at Washington Hall, 16 Main street, at 10½ A. M. G. W. Bragdon, Conductor; Mrs R. B. Abbott, Ganrdian; N. G. Warren, Musical Director.

Chelses, Mass.—Grante Hall.—The Children's Progress-

Chardian: N. G. Warren, Musical Director,
Christa, Mass.—Grante Hall.—The Children's Progressive Lyceum meets every smalay at Grante Hall, Broadway,
corner of Fourth street, at his a. M. J. S. Dod. e., Conductor;
Ehen Plumer, Asst. Commetter; Mrs. E. S. Dodge, Guardian;
Mrs. Richardson, Asst. Guardian.
Free Charef.—The Bible Christian Spiritualists hold meetings every Smalay in their Free Chapel on Park street, war
Congress Avenne, commencing at 3 and 7 p. M. Mrs. M. A.
Ricker, regular speaker. The public are invited. D. J. Ricker,

CLYDE, O.—Progressive Association hold meetings every sunday in Willis Hall. Children's Progressive Lyccum meets in Kline's New Hall at II A. M. S. M. Terry, Conductor; J. Dewey, Guardian.

Dewey, Guardian.

Chygeand, O.—The First Society of Spiritualists and Liberalists hold regular meetings every Sunday at Lyceum Hall, 190 Superior street, opposite the Post Office, merning and evening, at the usual loars. Children's Lyceum at 1 P. M. Officers of the Society: D. U. Pratt, Freshert Street, George Rose, Vice President; Dr. M. C. Parker, Treasurer. Officers of Lycer. Lewis King, Conductor; Mrs. D. A. Eddy, Guardian; George Hose, Musical Director; D. A. Eddy, Georetary.

Officers of Lyceum meets of the Society of Sunday in Cr. 'o's Music Hall, at 10% A. M. and 7½ P. M. Children's Pro; essive Lyceum meets in the same hall immediately after the morning lecture. Dr. S. J. Avery, Conductor, Carthage, Mo.—The friends of progress hold their regular meetings on Sunday afternoons. C. C. Colby, President; A. W. Pickering, Secretary.

Dorresten, Mass.—Meetings will be held in Union Hallevery Sunday and Thursday evening, at 8 o'clock. Admit tance 10 cents.

Dover And Forger, Mr.—The Children's Progressive Dorresten, Dorresten, Mr.—The Children's Progressive Dorresten, Mr.—The Children's Progr

DOVER AND FOXOROFT, ME .- The Children's Progressive

Lyceum holds its Sunday session at 10½ A.M. A. K. F. Gray, Esq. Conductor; V. A. Gray, Assistant Conductor; Mrs. Julia F. Biethen, Guardian; Mis Anna B. Averill, Assistant Guardian; S. B. Sherburn, Musical Director; C. E. Ryder, Secretary.

DES MOINES, IOWA.—The First Spiritualist Association will meet regularly each Sunday at Good Templar's Hall (West bilde), for lectures, conferences and music, at 10½ A. and 7 P. M., and the Children's Progressive Lyceum at ½ P. M.

P. M., and the Children's Progressive Lyceim at 1½ P. M.

Du Quoin, Ill.—The First Society of Spiritualists hold
meetings in Schrader's Hall, at 10 o'clock A. M., the first Sunday in each month. Children's progressive Lyceim meets at
the same place at 3 o'clock each Sunday. J. G. Mangold,
Conductor: Mis. Sarah Plev. Guardian. Social Levee for the
benefit of the Lyceim every Wednesday evening.

Delaware, O.—The Progressive Association of Spiritualists hold regular meetings at their hall on North street every
Sunday at 7½ P. M. Calidren's Lyceim meets at 10½ A. M.
Wm Willis, Conductor: Mrs. H. M. McPherson, Guardian.

FONDORO', MASS.—Progressive Lyceum meets every Sunday at Town Hall, at 103 A. M. C. F. Howard, Conductor Mes. N. F. Howard, Guardian.

Mcs. N. F. Howard, Guardhan.

GREAT FALLS, N. H.—The Progressive Brotherhood hold meetings every Sunday ovening, at Union Itali.

GEORGETOWN, COLQUADO.—The Spiritualists meet three ovenings each week at the residence of H. Toft. Mrs. Toft, clairvoyant speaking medium.

HAMMONTON, N. J.—Meetings held every Sunday at 10½ a. M., at the Spiritualist Hall on Third street. W.,D. Wharton, President: A. J. King, Secretary. Lyceum at 1 p. M. J. O. Ransom, Conductor; Mrs. J. M. Peebles, Guardian.

HINGHAM, MASS.—Childran's Lyceum regets avery Sunday.

Hingham, Mass.—Children's Lyceum meets every Sunday afternoon at 24 o'clock, at Temperance Hall, Lincoln's Build-ing. E. Wilder, 2d, Conductor; Adn A. Clark, Guardian. HOULTON, ME.—Meetings are held in Liberty Hall (owned by the Spiritualist Society) Sunday afternoons and evenings, LOWELL, MASS.—The First Spiritualist Society meets in Weils Hall. Lectures at 23 and 7 p. m. Children's Progressive Lyceum meets at 10% A. m. J. S. Whitney, Conductor; Mrs

LEOMINSTER, MASS —The Spiritual Society hold meetings every second and fourth Sunday of each month, at Brittan Hall. Speakers engaged:—I. P. Greenleaf, Nov. 28; Dr. J. H. Currier, Dec. 12 and 26. W. H. Yeaw, Secretary. LANSING, MICH.—The First Society of Spiritualists hold regular meetings every Sunday at 10 o'clock, in Capital Hall. Rev. Dr. Barnard, regular speaker. The Children's Lyceum meets at 1 o'clock.

e Morton, Guardian

and the second of the second o

LOUISVILLE, KY.—Spiritualists hold meetings every Sunday at 11 A. M. and 74 P. M., in Temperance Hall, Market street,

between 4th and 5th octween 4th and 5th.

MILPOUD, MASS.—Children's Progressive Lyceum meets at
Washington Hall, at H.A.M. Prescott West, Conductor; Mrs.
Maria J., Buxton, Guardian; S. W. Glibert, Musical Director
and Corresponding Secretary.

MALDEN, MASS.—Regular meetings will be held in Pierpont Grove, every Sunday, at 24 p. M.

MARCHESTER, N. H.—The Spiritualist Association hold meedings every Sunday atternoon and evening, at Lyceum Hall. Stephen Austin. President: Joseph Nichols, Secretary. MILWAUKER, WIS.—The First Society of Spiritualists hold meetings every Sunday in Bowman's Hall. Social conference at 2 r. M. Address and conference at 72 r. M. H. S. Brown, M. D., President.

Industriant, N.Y.—First Society of Progressive Spiritual-ists—Assembly Rooms, corner Washington avenue and Fifth street. Bervices at 3M P. M.

street. Services at 3M P. M.

MILAN, O.—Spiritualists' and Liberalists' Association and
Children's Progressive Lyceum. Lyceum meets at 10½ A. M.
Hudson Tuttle, Conductor; Emma Tuttle, Guardian.

MARLBORO', MASS.—The Spiritualist Association hold meetings at Forest field. Mrs. Lizzie A. Taylor, Secretary.

NEW YORK CITY.—The Society of Progressive Spiritualists
will hold inectings every Sunday in the large hall of the Everett Rooms, corner of Broadway and Thirty-Fourth street.
Lectures at 10½ A. M. and 7½ W. M. Children's Progressive Lyceum at 2½ W. M. P. E. Farnsworth, Secretary, P. O. box 5679. ceum at 23 P. M. P. E. Farisworth, Secretary, P. O. box 8579.
North Scituate, Mass.—The Spiritualist Association hold meetings the second and fourth Sunday in each month, in Conhasset Hall, at 10 a. M. and 2 P. M. Progressive Lyceum meets at the same hall on the first and third Sunday at 1% P. M., and alternate Sundays at 12 M. Daniel J. Bates, Conductor; Mrs. Delia M. Lewis, Guardian; C. C. Lewis, Military Director; A. A. T. Morris, Musical Director.

NEWBURYPORT, Mass.—The Children's Progressive Lyceum meets in Lyceum Hall every Sunday at 2 P. M. D. W. Green, Conductor; Mrs. S. L. Tarr, Guardian; Mrs. Lumford, Musical Director; J. T. Loring, Secretary. Conference or lecture in same hall at 75 o'clock.

NEW ALBANY, IM.—The Society of Progressive Spiritual-

NEW ALBANY, IND.—The Society of Progressive Spiritualists hold meetings overy Sunday at 2 and 7 P. M. J. Kemble, President; Banc Bruce, Vice President; A. R. Sharp, Recording Secretary; A. C. McFadden, Corresponding Secretary; J. W. Hartly, Trensurer.

NEW ORLEANS, LA.—Lectures and Conference on the Philosophy of Spiritualism. every Sunday, at 10% A. M., in the hall, No. 94 Exchange place, near Centre street. William R. Miller, President; J. H. Horton, Secretary.

Miller, President; J. H. Horton, Secretary.

Oswego, N. Y.—The Spiritualists hold regular meetings at their new "Lyceum Hall." Grant Block, every Sunday at 11 A. M., and Th. F. M. John Austen, President. Children's Progressive Lyceum meets at F. M. J. L. Pool. Conductor; Mrs. C. E. Richards, Guardian; F. H. Jones, Musical Director. Portland, Mrs.—The "First Portinul Spiritual Association" noid meetings every Sunday in their (new) Congress Hall, Congress street, at 3 and The Colock F. M. James Furbish, President; R. I. Hull, Corresponding Secretary. Children's Lyceum meets at 12 A. M. Win, E. Smith, Conductor; Mrs. R. I. Hull, Grardian; Miss Clara F. Smith and Miss Incz A. Blanchard, Assistant Guardians.

Panskyller, C.—Progressive Lyceum meets Sundays at 10

PAINESVILLE, O.—Progressive Lyceum meets Sundays at 10. M. A. G. Smith, Conductor: Mary E. Dewey, Guardian. A.M. A. G. Smith, Conductor: Mary E. Dowey, Guardian.
PHILADELPHIA, P.A.—Children's Progressive Lyceum No. 1.
meots at Concert Hall, Cheatnut, above 12th street, at 34 A.M.
on Sundays, M. B. Dyott, Conductor; Mrs. Mary J. Dyott,
Guardian.—Lyceum No. 2, at Thompson street church, at 10
A.M. Mr. Shaw, Conductor; Mrs. Mary Stretch, Guardian.
The First Association of Spiritualists has its lectures at 11armonial Hall, corner 11th and Wood streets, at 33 and 8 r. M.,
overy Sunday. Speakers engaged:—Mrs. Emma Hardinge
during November; Thomas Galles Forster during December.
—"The Philadelphia Spiritual Union" meets at Washington
Hall, corner 8th and Spring Garden streets, every Sunday, at
10 M.A. M. and 17M P. M. Speakers engaged:—Notife M. Pease
during November; E. S. Wheeler during December; Mrs. A.
M. Middlebrook during January; C. Fannie Allyn during
February; Mosse Hull during March. Lyceum meets at 9
A.M. 1. Johns, Conductor; Mrs. Ballenger, Guardian; Miss
Hattle Balley, Assistant Guardian.

PUTNAM, CONN.—Meetings are held at Central Hall every Sunday at 1½ P. M. Progressive Lyceum at 10½ A. M. PLYMOUTH, MASS.—Children's Progressive Lyceum meets every Sunday at 11 A. M., in Lyceum Hall.

Quinor, Mass.—Meetings at 2% and 7 o'clock P. M. Progressive Lyceum meets at 114 p. M.

ROCHESTER, N. Y.—Religious Society of Progressive Spiritualists meet in Sclitzer's Hall Sunday and Thursday evenings.

A. L. E. Nash, President. Children's Progressive Lyceum meets every Sunday, at 23 p. M. Mrs. Collins, Conductor; Miss E. G. Beebe, Assistant Conductor.

ROCKFORD, ILL.—The First Society of Spiritualists meet in Brown's Hall every Sunday evening at 7 s clock. RIGHMOND, IND.—The Friends of Progress hold meetings every Sunday morning in Henry Hall, at 103 A. M. Children's Progressive Lyceum meets in the same hall at 2 P. M.

SALEM, MASS.—The Spiritualist Society hold meetings every Sunday at Lyceum Hall, at 3 and 7; r. M. H. Lake, Preddent; E. S. Stimpson, Secretary. Children's Progressive Lyceum meets at Hubon Hall, at 12; r. M. H. Lake, Conductor; Mrs. Libby, Guardian.

STONEIAM, MASS.—The Spiritualist Association hold meetings at Harmony Hall two Sundays in each month, at 2½ and 7 i. M. Afternoon lectures, free, Evenings, 10 cents. The Children's Progressive Lyccum meets every Sunday at 10½ A. M. E. T. Whittier, Conductor; Ida Herson, Guardian.

A. M. E. T. Whitter, Conductor; Ida Herson, Guardian.

87. Louis, Mo.—The "Society of Spiritualists and Progressive Lyceum" of 8t. Louis hold three seasions each Sunday, in Philharmonic Hall, corner of Washington avenue and Fourth street. Lectures at 11 A. M. and 8 P. M.; Lyceum 94 A. M. Charles A. Fenn, President; Mary A. Fairchild, Vice President; W. S. Fox, Secretary; W. H. Rudolph, Treasurer; Thomas Allen, Librarian; Miss Mary J. Farnham, Assistant Librarian; Myron Coloney, Conductor of Lyceum; Miss Sarah E. Cook, Guardian of Groups; Mrs. J. A. Coloney, Musical Director.

Sycamone, Ill.—The Children's Progressive Lyceum meets at the Universalist Church every Sunday at 4 v. M. Harvey A. Jones Conductor; Miss Agnes Brown, Guardian; Agrippi Dowe, President of Society; Curtis Smith, First Vice President and Treesarer; Mrs. Sarah D. P. Jones, Corresponding and Recording Secretary.

San Francisco, Cal.—Meetings are held every Sunday

SAN FRANCISCO, CAL.—Meetings are held every Sunday evening in Mechanic's Institute Hall, Poststreet. Mrs. Laure Smith (late Cuppy), speaker.

SAGRAMENTO, CAL.—Meetings are held in Turn Verein Hall, on K street, every Sunday, at 11 A. m. and 7 P. m. Children's Progressive Lyneum meets at 2 P. m. Henry Bowman, Conductor; Miss G. A. Browster, Guardian.

Conductor; Miss G. A. Browster, Guardian.

SPHINOFIELD, ILL.—The "Springfield Spiritual Association" hold meetings every Sunday morning at 11 o'clock in Capital Hall, southwest corner Fifth and Adams streets. John Ordway. President; A. A. Brackett, Vice President; W. H., Planck, Secretary; Mrs. L. M. Hanson, Treasurer. Children's Progressive Lyceum meets at 9 o'clock. R. A. Richards, Conductor; Miss Lizzle Porter, Guardian.

TROY, N. Y.—Progressive Spiritualists hold meetings in Apollo Hall, corner of River and Congress streets, at 10½ A. M. and ½ P. M. Children's Lyceum at 2½ P. M. Benj. Starbuck, Conductor.

Totrbo, O.—Moctings are held and regular speaking in Old Masonic Itali, Summit street, at 7½ P. M. Alf are invited free. Children's Progressive Lyccum in same-place every Sunday at 10 A. M. C. B. Eells, Conductor; Miss Ella Knight,

Guardian.

TERRE HAUTE, IND.—The Spiritual Society hold meetings every Sunday at Pence's Hall, at 11 A. M. and S.P. M. Lycoum meets at 24. E. G. Granville, Conductor; Mrs. Louisa Pence, Guardian; T. A. Madison, President; L. B. Denchie, Secretary of Spiritual Society.

tary of Spiritual Society.

TOPKKA, KAN.—The "First Society of Spiritualists and Friends of Progress" meet every Sunday, at 10½ A. M. and 7½ P. M., at Constitution Hall, No. 133 Kansas avenue. Admission free. Mrs. (1, T. Thomas, Inspirational Speaker; F. L. Grano, President; F. P. Baker, Secretary; Miss Alice Hall, Orenalist.

Organist.

Organist.

Plam-street Hall overy Sunday at 10\frac{1}{2} A. M., and evening. Presidents, C. B. Campbell: Vice Presidents, H. H. Ladd, Mrs. Ladd; Treasurer, S. G. Sylvester; Corresponding Secretaries, Mrs. Portia Gage, Mrs. Sarah Coonley. Children's Lyceum meets at 12\frac{1}{2} P. M. Dr. David Allen, Conductor; Mrs. Julia Brigham, Guardian; Miss Ella Heach, Musical Director; B. F. Tanner, Librarian. Speakers desiring to address said Society should write to the Corresponding Secretaries.

MALTHAM, MASS.—The First Spiritualist Society hold meetings every Sunday at Union Hall, at 24, and 74 r. n. Scattere. C. O. Jenison, President; Dr. W. Sherman, Mrs. E Wetherhee, Vice Presidents; J. Romington, Secretary; J. Lincoln, J. Mayo, J. Fessenden, Trustees.

WILLIAMSBURG, N. Y.—The First Spiritualist Association hold meetings and provide first-class speakers every Thursday evening, at Masonic Buildings, 7th street, corner of Grand. Tickets of admission, 10 cents; to be obtained of It. Witt, Secretary, 32 Fourth street. Dr. B. McFarland, President.

retary, 92 Fourth street. Dr. B. McFarland, President.
WASHINGTON, D. 7.—The First Society of Progressive
Spiritualists meets overy Sunday, in their (new) Harmonial
Hall, opposite Mctropolitan Hotel, Pennsylvania Avenue, between 6th and 7th streets. Lectures at 11 a. M. and 7½ r. M.
Speakers engaged:—Susic M. Johnson during November; N.
Frank White during December; E. V. Wilson during January; Emma Harding (expected) during February; Moses
Hull during April; Alcinda W. Slade during May. Children's Progressive Lyceum (George B. Davis, Conductor)
meets at 12½ o'clock. John Mayhow, Fresident.

YATES CITY, ILL.—The First Society of Smrituans: s and Friends of Progress meet for conference Sundays at 22 c. u.

The Semi-Annual Meeting of the Pennsylvania State Society of Spiritualists will be held at Harmonial Hall, (late Stockton's Church.) corner 11th and Wood streets, Philadelphila, on Wednesday, the 15th of December, 1869, at 3 and 7 r. M. The friends throughout the State are cordully invited to attend, or send reports from their different sections to HENNY T. CHLDI, M. D., or CAROLINE A. GRIMES. 634 Race street, Philadelphia. 1919 Walnut street, Phila. Sec. W. S.

or Caroline A. Grimes. 634 Rac 1919 Walnut street, Phila., Sec'y.

JUST PUBLISHED-FIRST ENLARGED EDITION.

DEATH AND THE AFTER-LIFE Eight Evening Lectures, on the Summer-Land,

BY ANDREW JACKSON DAVIS SOME idea of this little volume may be gained from the following table of contents:

1-DEATH AND THE AFTER LIFE.

S-SCENES IN THE SUMMER-LAND.

3-SOCIATY IN THE SUMMER-LAND.
3-SOCIAL CENTERS IN THE SUMMER-LAND.
5-WINTER LAND AND SUMMER-LAND.
6-LANGUAGE AND LIFE IN SUMMER-7—MATERIAL WORK FOR SPIRITUAL WORK-

8-ULTIMATES IN THE SUMMER-LAND.

9-VOICE FROM JAMES VICTOR WILSON.

This enlarged edition contains more than double the amount of matter in former editions, with but a small advance in the price. Bound firmly in cloth. 75 cents; in paper covers, 50 For sale at the BANNER OF LIGHT BOOKSTORE, 158
For sale at the BANNER OF LIGHT BOOKSTORE, 158 For sale at the BANNER OF LITTLE BOOKSTAND, Agents. It will be forwarded to their adare the AMERICAN NEWS COMPANY, 119 Nassau street. With the advertisement marked.

LA PORTE, IND.—The Association of Spiritualists hold most ings every Sunday at 101 A. M. and 3 P. M., at Concert Hall. Dr. S. B. Collins, President; F. A. Tuttle, Cor. Sec. THE CHESTER FAMILY;

The Curse of the Drunkard's Appetite, BY JULIA M. FRIEND.

Moderate Drinking is the Source of all Drankenness.

Tile following table of contents of the above volume will speak for the book, perhaps, all that need to be said of it. It is neatly printed, and we have no healtation in saying that is one of the most interesting Temperance Stories we have ever seen. It will reach the heart of every one who reads it and we hope it may find a welcome in every family and a reader in every friend of humanity and progress.

The authoress has given her life, for twelve years, as a CLAIRVOYANT PRYSICIAN, to the healing of the diseases that flesh is helr to. The various incidents of the story are taken from real life. Substantially they are facts. The authoress speaks as one who feels the subject on which she writes, and as one who cherishes what she has seen and heard. The friends of temperance will find the statistical tables invalu-ble. "Good Templars" and the "Sons of Temperance" could not use their funds more advantageously than in aiding

could not use their funds more advantageously than in along in the circulation of this invaluable work.

The authoress is deserving of thanks for having given to the world this hook as an illustration of that securge of all securges, the thirst for alconolic drinks, or, as the authoress has truthfully and appropriately designated it, "the drunkard's appeties." Bead the list of contents, buy the book, read it, and then read it to your children.

CONTENTS.

INTRODUCTION-A Letter from Henry C. Wright to Julia M.

Friend.
LETTER I.—Early Life of John and Mary Chester,
LETTER II.—The Drunkard's Wife; The Drunken Lover
saved by his Affianced Wife.
LETTER III.—The Drunkard's Children; Can Children love
and honor a Drunken Father? The Patient, Crippled
Child.

LETTER W.—The Christmas Story; Drunken Father stealing his Child's Money to buy Liquor; Surprise Party; Christ-mas Dinner; The Cripple gets her Crutches despite the Thet of her Drunken Father.

Theft of her Drunken Father.

LETTER V.—Death of Little Lizzie; Result of a Drunken Father's Neglect; A Drunken Father at the Death-Scone of his Child, and at the Burial of her body.

LETTER VI—The Rumseller and his Victims; The Drunkaru's Wife and Children face to face with the Rumseller; Demanding the Husband and Father; Made Drunk by him.

him.
LETTER VII—The Rum-Voter and his Victims; His Responsibility for Drunkenness and its Results.
LETTER VIII—Medicate Drinkers; A Father and Child drowned; All Drunkards come from Moderate Drinkers; The Gutter and Poor-house Drunkards come from the Parlor and Fashionalic-saloon Drunkards.
LETTER IX—Self-Sacrifice; Long-Suffering Patience of the Drunkard's Wile.

LETTER 1X—Relf-Sacrifice; Long-Suffering Patience of the Drunkard's Wite.

LETTER X—Pre-Natal Influences; A Mother consigning her Child to the Drunkard's Doom before it is born; A Mother getting rid of Disease by entailing it on her Child.

LETTER XII—Pirst Voyage to Sen; The Young Sallor's Welcome Home; A Son pleading with his Drunken Father to know and welcome him Home.

LETTER XII—Hopes and Plans of Johnny, to get a Comfortable Home for his Mother.

LETTER XII—Hopes and Plans Actualized; The Mother and her Children in their Now Home; Noble Conduct of Johnny; Beautiful Character of Ellen; Father too Drunk to share their Joy; Bilent Prayer and Agony of the Wife.

LETTER XIV—The Drunkard Redeemed.

LETTER XV—Conclusion; Cost of the Drunkard's Drink to National Wealth, to National Morals, to Human Life.

Appendix—Statistical Tables, showing the cost of the Drunkard's Drink to the Industry, to the Morals, and the Lives of the People. Drunkard's Wite.

Lives of the People.

Price \$1,00, postage 16 cents.
For sale at the BANNER OF LIGHT BOOKSTORE, 156
Washington street, Boston.

PROF. WM. DENTON'S WORKS

THE SOUL OF THINGS; OR PSYCHOMET-RIC RESEARCHES AND DISCOVERES. By William and Elizabeth M. F. Denton. This truly valuable and exceedingly interesting work has taken a place among the standard literature of the day, and is fast gaining in popular favor. Every Spiritualist and all seekers after hidden truths should read it. Price, 81,50; postage 20 cents.

LECTURES ON GEOLOGY, THE PAST AND FUTURE OF OUR PLANET. A Great Scientific Work. Sciling rapidly. Price, \$1,50; postage 20 cents. WHAT 18 RIGHT? A Lecture delivered in Music Hall, Boston, Sunday afternoon, Dec. 6th, 1868. Price 16 cents; postage 2 cents.

COMMON SENSE THOUGHTS ON THE BIBLE. For Common Sonso People Third edition-enlarged and revised. Price, 10 cents; postage 2 cents.

THE DELUGE IN THE LIGHT OF MODERN

BE THYSELF. A Discourse Price 10 cents, postage 2 cents.

For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston.

BANNER OF LIGHT:

AN EXPONENT

SPIRITUAL PHILOSOPHY OF THE NINETEENTH CENTURY.

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

WILLIAM WHITE, I LUTHER COLBY, 18AAC B. RICH.

THE BANNER OF LIGHT is a first-class Family News paper, quarto in form, containing FORTY COLUMNS OF INTER-ESTING AND INSTRUCTIVE READING. classed as follows:

LITERARY DEPARTMENT.—Original Novel-cttes of reformatory tendencies, and occasionally transla-tions from French and German authors. MESSAGE DEPARTMENT.-A page of Spirit-Messages from the departed to their filents in earth-life, given through the instrumentality of Mas. J. II. Conant, proving direct spirit-intercourse between the Mundane and Stuer-Mundane Weste.

EDITORIAL DEPARTMENT. - Subjects of General interest, the Spiritual Philosophy, Current Events, Entertaining Miscellany, Notices of New Publications, etc. ORIGINAL ESSAYS - Upon Spiritual, Philosophical and Scientific Subjects

REPORTS OF SPIRITUAL LECTURES -By Trance and Normal Speakers.

All which features tender this journal a popular Family Paper, and at the same time the Harbinger of a Glorious Sci-

entific Religion. TERMS OF SUBSCRIPTION, IN ADVANCE: Por Yoar......\$3,00

When drafts on Boston or New York cannot be procured, we desire our patrons to send, in lieu thercof, a Post-office noney order.
Subscriptions discontinued at the expiration of the time nd for. Subscribers in Canada will add to the terms of subscription

Subscribers in Canada will add to the terms of subscription 20 cents per year, for pre-payment of American postage. Post-Office Address and name of State.

Subscribers wishing the direction of their paper changed from one town to another, must always give the name of the Town. County and State to which it has been sent.

Subscribers are informed that twenty-six numbers of the Banner compose a volume. Thus we publish two volumes a ear.

ear.

ALVERTISEMENTS inserted at twenty cents per line for the first, and fifteen cents per line for each subsequent insertion.

The All communications intended for publication, or in any way connected with the Editorial Department, should be addressed to the Editor, not intended for publication, should be marked "private" on the envelope All Business Letters must be addressed:

"BANNER OF LIGHT, BOSTON, MASS.,"

William White & Co.

WHOLESALE AGENTS: NEW ENGLAND NEWS COMPANY, 41 Court street.

NEW ENGLAND NEWS COMPANY, 121 Nassau street, New York City.
WESTERN NEWS COMPANY, Chicago, Ill.
A. WINCH, Philadelphia, Pa. RETAIL AGENTS:

NEW ENGLAND NEWS COMPANY, 41 Court stroot, BOSTON.

A. WILLIAMS & CO., 100 Washington street, Boston.
C. W. THOMAS, 431 Fourth avenue, New York.
HENRY WITT, 92 Fourth street, Brooklyn, E. D., N. Y.
GEORGE H. HES, west end iron Bridge, Oswegs, N. J.
E. E. ROBINSON, 8 Market street, Corning, N. Y.
MRS, H. F. M. BROWN & MRS, LOU. H. KIMBALL, Room
21, Pope Block, 137 Madison street, Chicago, 111
W, B. ZIEBER, 108 South Third street, Philadelphia, Pa.
EDWARD BUTLER, Chestnut street, above Fourth, Philadelphia, Pa.

EDWARD BUTLER, CRESTING STROET, ASSOCIATION OF CHISAND, 20 Exchange street, Portland, Me. DAVIS BROTHERS, 53 Exchange street, Portland, Me. C. H. ANDERSON, 458 Seventh street (opposite the Postofice), Washington, D. C.

SUBSCRIPTION AGENTS:

ALBERT E. CARPENTER.
HERMAN S. OW. 118 Kearney atreet, San Francisco. Cal.
HERMAN S. OW. 118 Kearney atreet, San Francisco. Cal.
L. Fope Block. 137 Madison street, Chicago. III.
J. BURNS, 15 Southampton Row, Bloomsburg Squaro, Holbora, W. C., London, Lug.

Publishers who ensert the above Prospectus three times in their respective papers, and call attention to it editorially shall be entitled to a copy of the BANNER OF LIGHT one year. It will be forwarded to their address on receipt of the paper