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The Pecture Room.

Spiritual Ethics.

A LECTURE BY MRS. COBA L. V. TAPPAN, In Music Mall, Boston, Sunday, Oct. 81st, 1860.

Reported expressly for the Banner of Light. THE DUAL UNITY OF SOUL, AND SPIRITUAL PA-

RENTAGE. Those who have been present on the three preceding Sunday afternoons, will remember that we have attempted to prove the existence of spirit as coëval with matter through all eternity; that the exact individuality of each human being possessing extraordinary powers of mind, or rare gifts called genius, has been worked up in preexisting forms to a completer harmony than that of the masses; and that all great minds of the world must have been embodied in some perfect form wherein they expressed the germ of consecutive thought, which culminated in their lofty attainments. Else we cannot understand why the gifts of human life are so unequally divided, and shall be unable to reconcile them with that spirit of justice which rules the world.

It is generally conceded in the world of science that there are two principles-not opposite to one another, but especially distinct-pervading every form of animate and inanimate life; that the atom contains no less the germ of one form of being than it does of the other; and that the combination of two or more principles in matter constitute the development of the function called motion: it is evident that these two forces are couxistent, and must be contained within the smallest portion of matter, as in the largest sun. These opposite forms, not opposite in power, but really opposite expressions of the same principle, must of necessity outwork themselves in every form of life. By some men of science they are termed electricity and magnetism; by your own Doctor Franklin they were called the positive and negative electricities; and by various men of science they have been termed the opposing forces of the great nower, Nature.

However atheistical or materialistic the mind may be, there is no scholar or student of science who does not admit the necessity of the existence of these two forces. Now if the atom contains within itself two powers that by any method of combination or motion may produce a third power, that is creation, and the beginning of all the grades of life manifested in the universe. If those principles are primal, then there is no necessity for traversing the universe to find a First Cause, or to endeavor to ascertain the precise power which should give rise to differing forms, when you know that there is one power; one combination pervading the whole. And if this be true in matter-as is evidenced by the gradual process through which the aspiring forms of Nature rise, from lower to higher, along the chain of being till they reach the goal of perfection-it must be true of every atom, of every world, and the interstellar spaces of the universe; the same principle must interpenetrate all forms of being, producing life of every kind, and introducing new forms, as the result of gradual growth. Now, by this power within the universe, cosmic as it seemed to Plato, every mystery is unraveled; we find the key to every secret which Nature holds; and you and I, with careful and inquiring minds, may, through the investigations of science, distinguish these principles, and learn of the process of growth in all the phases of Being. Growth is one thing-Being another. Growth is conditioned in darkness; all germination is fish, reptile, beast or man-and occurs in darkness, but is not withheld from the keen, penetrating eye of the mind. Being is existence, perfection, fruition, that state when completion has taken the place of growth, light of d irkness, the absolute of the relative. The merging of these forces must, therefore, take place within the soil, in which the germ of the plant may be deposited; hence the earth, rugged and rude, with its dark depositories, wherein these silent powers, must hold them in its warm bosom until they are wakened by the breath of being. Hence the slimy pool, seemingly but the source of damps and miasmatic vapors, is the downy hed from which the lotus with its tongue of eloquence springs into bloom. Hence the dark bed of ocean, concealing from the light the atoms, the smallest germs of organic life, was the resting place from whence the first orders of being a bed of forest leaves, becomes, in turn, the restpine, and from thence they rise, tall and beautiuntil this opposing force awakens them. It has forest is destroyed, an oak forest springs up in its place, and vice versa. The winged seed of the pine cannot find immediately its opposite in the soil, but the acorn, having slept perhaps for ages, finds its opposite, and awakens to its mission. growth is but the expression of which being is the until it attains that period when fruition can take er does not expect fruit from the young apple form of matter, and that there must be a gradual words, until the two principles which contain its life can reproduce themselves in its own likeness.

how heat and cold are both necessary to growth in any form. Crystallization cannot take place without intense heat or cold; no form of life can exist without the presence of these two forces. Heat is diffusive, but cold also may be so; and there is a point where they interblend-intense heat producing the effect of intense cold, the circle of life in traversing which even these opposites must meet, the day and night interblended in the twilight, and alternately holding sway over the earth

Thus we perceive that these two opposite forces of Nature produce their effects upon every form of matter. If we were to say heat was spheral, and cold the point or an angle, we might be better understood; for the intense heat of the tropics is penetrated by the arrows of the north wind; both are tempered thereby, and we perceive the effect upon every form of life-even upon the mind. The races inhabiting the temperate zones, as Buckle affirms, not only possess the most physical vigor, but also the greatest mental power and strength. It being true in the world of matter-true respecting the rays of sunlight, the dowdrops, the winged seed of the pine, the grand forest tree-that this dual form is never perfected until being is completed in this married life of Nature, revealed in her fruition, spoken from the lips of wedded roses, and unveiled in the mysteries of that soul to which matter makes an approach; before you can understand the laws by which spirit can reproduce itself, you must travel to that height from whence the soul obtains its powers of being, where stands revealed the Godhead. Plato conceived of these principles, dis. covered that they seemed to permeate all Nature, and that soul itself was like the Infinite in its divine relations; but the world has lost the perfection of his brilliant philosophy, and you stand abashed to day before the centuries, unable to explain the first step in the course of being; but the poets have dreamed of this, and, in their highest flights of song, have presented the Divine Mind in his fullest glory, by picturing the ultimate of the human soul.

The object of every form of being is its perpetuation. In Nature it is the completion of the great circle of physical life, which culminates in man; and without this constant procreation. life would become extinct, and the earth a barren waste. The comprehension of this subject constitutes the first step in the progress of the world. Those nations who live close to Nature, and observe her laws, understand something of its workings. The Egyptians embodied it in their temples, tables and mathematical angles, all symbolizing the germs of procreative life; and, as we have said in a previous discourse, even the signs of the zodiac owe their names and positions to the same fact. Guided by a knowledge of this growth, they understood every question relating to human life. The same beautiful process results in the perfection of the soul; after its period of growth comes fruition-theultimate. The spirit which pervades your organism to day, stretching out its arms to the source of being for strength and life; that mind those infinitesimal globules of matter which fill which penetrates every mystery of material being, wrests from the atmosphere the secret of its breath, and from organic life the law of its continuation; that mind which overleaps the faroff distance, climbs to the summit of mountain peaks, and by the eye of mathematics discovers the distant stars, can, with the magnetic needle of thought, steer toward the pole of its being, but alas! that to day is wrapped in the darkness of mystery. You have found the sublime laws controlling physical nature. The magnetic pole has revealed you one of the two forces in matter, and you by electricity have spanned the globe with a circle of living flame. You have unchained silent, secret, unconscious; the meeting of these the elements, and made them the servants of your twofold powers in the small globules constitutes human needs; you have made of the undulating the germination of life-whether in plant, tree, bed of the ocean a highway of glass, over which your floating palaces with wings of snow, or flery breath, can bring you the products of every land; you have made the seething vapor, steam, a steed, who, with frame of iron and flaming nostrils, traverses the highway of the world to bear your burdens; you have made of heat a tame and obedient servant; you have even borrowed the subtle magnetism which pervades the earth and your own being, and made it the winged angel of healing-hending above the couch of sickness and lie concealed from the too glaring eye of day driving away the shadows of disease and death. But beyond this science has not gone. Into that secret temple of the spirit where the soul holds most supreme sway, it has not entered. Harvard remains silent here; while her Agassiz can tell you of the class to which a fish, reptile or bird belongs by the merest fragment of its remains, he cannot tell you of a human soul, or what is the subtle substance that pervales this being and gives it life. The scientific school of Paris have sprang. Hence the earth's surface, covered with compromised the matter by endowing you with a sixth sense, called intuition, and this is as far as ing place for the acorn and the winged seed of the they have gone. But we must go further. The soul is the life of the universe-in the globule as ful, into actual being; but they must rest there in the whole-and if you have a sharp point with which to cleave it in twain, then science demands often been a subject of wonder, how, when a pine that you shall truthfully unfold the mystery. You are twain-man and woman; and in every age, under every form of government, school of theology, religious worship or system of social ethics, the same conditions are requisite to human existence. Now if we said to you that though So it is in the Darwinian theory, teaching that twain in body there is in reality but one soul, and that that soul is divided as are these opposite full fruition. For instance, the tree is growing principles of heat and cold, light and darkness, magnetism and electricity, carbon and oxygen, place; during the first two or three years the farm- for the express purpose of perpetuating existence, it will not surprise you, for we have already introtree, but waits in patience till it passes the period duced you to a consideration of these subjects. It of growth - then it possesses being. You can it is true that the soul, fashioned like the Infinite clearly understand how this can apply to every Mind, is a perfect sphere, which can only be divited by matter, into which it is infused for the change of form before it attains to being; in other express purpose of revealing its true relations and perfecting the circle of its being.

order of creation in the various stages of being; complete. From the Infinite Being, these glob-; thought, to preside in her councils. May the day ules, or souls, like the coruscations of a perfect soon dawn, when the mother, as well as the sun, are sent forth, and these opposing human father, may be able to take her part in the makforces take their germinal existence for the ex- ing of the laws, and speak in all matters pertainpress purpose of outward consciousness, " and ing to the good of her race; and, as the Catholics they are made a little lower than the angels"that is, being divided, one taking the form of man and the other of woman, the forces of the spirit, or mind, make a lesser existence than that of a complete soul, or angel. Thus divided, they enter these human organisms, and as the winged seed flies over continent and sea to find a resting place and an opposite principle which shall give it life; as the mother bird expels the eaglet from the parent nest that it may learn to fly alone, but ever dives beneath, with outstretched wings, to catch it should it fall, until, grown strong, the young bird cleaves the mountain air to build its home amid those snowy heights—so the soul, pushed out from the Infinite, feels forever the sustaining hand, and seeking for its mate hears the the spirit into another and higher stage of growth, volce of its beloved calling through the dim mists of outward life, until at last united they attain completeness, perpetuation. If the union of certain principles in material life is necessary for physical being, the laws which govern the spirit. truth; then shall you find the earth a Garden of ual are just as positive to insure perfection. Shelley, in his beautiful poem, "Epypsichidion," expresses this completeness of spiritual being, thus:

resses this completeness of spiritual being, th "Spirit in two frames, oh I wherefore two? One passion in two hearts, which grows and grow, Till, like two meteors of Wrpanding flame, Those spheres instinct with it become the same, Touch, ningle, are transfigured, ever still Burning, yet ever inconsumable; In one another's substance flucting food, Like flames too pure and light and unimbued To nourish their bright lives with baser prey, Which point to heaven and cannot pass away; One heaven, one hell, one timbereath, Two evershadowing minds, one his, one death, One heaven, one hell, one immortality."

And this each soul, whether borne on the wings of loftiest song or the inspiration of purest poesy, deems to be its highest estate.

It is true that, physically, you may be harmonious; it is true that you may wear the social honors of life, and wear them nobly, and apparently attain the perfect image of the divine; but it is also true that when it was asked of the Nazarene, to whom should the woman who had many husbands in this life, be married in the spirit-world, he said: "They neither marry; no, are given in marriage, but are as the angels "--- to you, a vague and unsatisfactory reply, but perfectly true, for a spirit after a certain growth cannot belong to any other than that which is its counterpart; and this Jean Paul Richter, Guthe, Schiller, and all the German poets have foreshadowed in their writings, that somewhere there is a spirit so like yours that every fault is there made perfect, every perfection there finds its recognition, and that at some period in the remote, distant future, your souls will be one; and having attained that, your being will be complete-the period of growth, the problem of existence will be at an end, and then and there his condition be high or low. Man is a religious angels must have their birth; then, and at no animal; it is his religion that separates him from lesser stage, could spirit by any possibility be cre- the brute creation. As the brute is separated ated; in no intermediate state of being could mind from the vegetable, and that from the mineral some than others in the present condition of life, which is like the carboniferous period of the earth; you could not have existed when rank vegetation covered the ground, and gigantic monsters and hideons creeping forms crawled and walked over its.surface; so in the world of spirit. If there be more intellectual monsters, any hideous forms of thought, or great evils introduced into secial and political life, you may know that it is now but the period of growth-that by andby, in perhaps some happier and nobler state, the soul shall have passed the period of growth, and attained that of being: shall bask in the sunlight of perpetual life, growing brighter and brighter in each cycle of existence, till it is crowned with the grand fruition which is its destiny. Better-as we have sometime said-that those who feel themselves unloved and unmated, shall continue while on earth in such a state, than to cloud the spirit by wearing the badge of disappointed hopes, in the unsatisfactory relations of an unnatural marriage. But if. perchance, there is recorded on the pages of history one instance of this perfect union, it is the harbinger of divine possibility to the human race. Our Saviours must have been born of such unions; and if it be true, as recorded of Jesus, that his birth, though secret and unknown, was heralded by the star of the morning as the dawn of Love on Earth, then his parents must have been counterparts in soul. Napoleon might have been the Saviour of France, and even Europe, but he relinquished a perfect marriage for the sake of paltry ambition; the results you know, for upon them hinged the destinies of France, perhaps the world. Your own republic had a Saviour, in the immortal Washington, who, without having been endowed with any special greatness, was the embodiment of perfect social worth, and only lacked the condition of parentage to cause him to know that a government should be a parent to all its subjects. When you shall have in any form of government on earth-monarchical or republican-a ruler that shall represent such an union-a perfect man-a perfect woman-the father and the mother of the true system of life, you will then have a government to which, as to a father and a mother, you can turn for protection, counsel and advice. England, with her vast system of laws, which the giant intellects of centuries have produced and a past experience endorsed, has given you -what? A nation of paupers, and the very worst social status that it can be possible to give. Columbia, with all history, and the republics of Greece and Rome to guide her, with the example way, her children weeping in de-pair because their sons have been slain on the field of contention. She has failed because there has not been

worship the Virgin Mary, as the Mother of Truth and Christianity, so you shall worship Nature as your mother, united with the other principle you call God, the Father, combining the two in all the relations of life, until from your hearths and homes shall go forth, not deformed, diseased children, but the robust, healthful, spiritually developed, divine offspring of perfected being. Then gladness shall fill the air, and the songs of little children resound in places that now are desolate; then prisons and churches shall give place to higher temples, adorned with art, and dedicated to wisdom; then life shall be represented by immortality, and death no longer overshadow your world as an angel of darkness; then the birth of shall be hailed as gladly as you now hail its birth too often into misfortune and misery, here; then the garment of past ignorance shall be cast aside for the golden knowledge, wisdom, love and Eden, and the literal Adam and Eve shall abide here; then shall the golden era fully come, and all the children of God-your Father and Mother -gather beneath the trees of love, wisdom and purity, and partake of the fruit of knowledge and not be ashamed. As Shelley again says:

not be ashanned. As Shelley again says: "The splenders of the firmament of time May be cellpsed, but are extinguished not : Like stars to their appointed height they elimb, And death is a low mist which cannot blot The brightness it may vell. When lofty thought Lifts the young heart above its mortal lair, And love and life contend in it, for what Shall be its earthly doom, the dead live there, And move like winds of light on dark and stormy air."

E. S. WHEELER IN CHARLESTOWN.

On Sunday evening, Nov. 7th, E. S. Wheeler addressed a good andience at Union Hall, Charlestown, Mass. We give below some of the principal points of his discourse, from the notes of our reporter:

The lecturer announced as his subject," The March of Science toward Spiritualism." The facts of Nature are the hieroglyphs of God engraved on the walls of the universe; science is the golden key which translates the inscriptions of a million ages. The more we know the less we believe, The smaller learning destroys faith; the larger education imbues the soul with devotion. From the past came that development of which the age in which we existed was a part. There was a time when humanity was controlled by terror and the force of authority-by the fear of what they could not understand. Far back into the bosom of a past that was old when history began, we must look for the development of that religious faith which is an instinct of man, whether ated; in no intermediate state of being could mind reproduce itself; and until you attain that rela-tion your being is not complete. All may hope for this, but it must be more nearly attained by there. It was only essential that we should conthere. It was only essential that we should consider the powers of our own minds, for among mankind there always would be those who rise above the masses as the mountain towers above the plain. While he (the speaker) would not positively affirm, with the old Hindoo philosophers, that in some previous existence these minds acquired their spiritual preëminence, yet the fact was patent upon the pages of history that such minds, who had been the saviours of the race. had existed in all ages, who could perceive at a glance that which others must toil a lifetime to comprehend. They had spoken in years gone by " as those having authority," and their utterances were received as the foretelling of that which was to come. They told that the sun rose not only to mark the limits of the day, but to shed God's love on all; and these souls, from the Olivets and Galvarys of their lives, let fall the fruits of truth upon the multitude below-the truth which came to them by inspiration. They belonged to that eternal priesthood which shall never he extinct-" the order of Melchizedek which is without beginning or ending." And yet, in the nast, this order of men came forth to the world and taught by authority, because mankind could not be moved by anything but a dogmatic style of instruction. Therefore they pointed men to the sun, as their God, and when they could not comprehend that, hade them behold their deity in a ruler or king, and led them to recognize in physical power the attributes of God; and the struggles for the mastery on the fields of war in the past were the natural outgrowth of this belief. As the sun was the type of beneficence to the multitude, so to this inspired priesthood of the ages was the spirituality of Nature-and It was the God they worshiped. Among the Grecian temples, (said the speaker,) where were to be found altars to every known deliv, was also reared one " to the unknown God." In process of time came science into the world, and by its teachings and the friction of life, there arose a system of individnal thicking—a higher grade of reasoning was developed in human beings. Men learned to comparet things, and to consider effects and causes; and then obliosophy was deduced. Facts are the first things we observe, from earliest life; and it is only after a careful observation and experience that we are possessed of discretion in the discharge of our functions, the use of our powers. The young child supposed it could catch with its hand objects far off as the range of its vision—experience in the fact that it could not, was the teacher which led to the first attempt to judge of distances. far as our development in the senses extended heyond that of the child, was the possibility of our further development; just as far as the cultivated and reasoning man of our day surpassed in Greece and Rome to guide her, with the example faculty the common, unreflective mass of human-of the divine. Lycargus in memory, if, not before ity, so should we be surpassed by men of the faher eyes, has stumbled and wandered from the ture years that are to be, way, her children weeping in despair because. Looking for back toto the realm of primitive knowledge we could trace the progress of science and see the gratual development of that spirit which, to-cay, was leading men everywhere to re-

faith. A small mind is always able to perceive the unbellef of a greater mind, but never to com-prehend its belief. So we to day, are called Infidels, not that we are all great minds, but because we have grasped at the ideas of which great minds have become possessed. The majority of sectarians, now that we no longer had faith in their God, their particular heaven, their located bell, could not understand our now hellef; we were anathema maranatha to them; they could not conceive that we worshiped a God as much beyond and above theirs, as elemity is longer than the tick of a clock; they could not comprehend is for lack of development; they could not understand that our hell of remorse-kindled in the spirit awakening on the further shore, to the fack of neglected advantages, and a wasted life-was far more torturing than material fiames; they could not understand that the spiritual dry-rot of thereas was a curse, which, piercing the centre of the soul, carried with it the penalty visited by sternal law upon the transgressor, whose "way is hard." They knew no more of our heaven and our God, than they did, of that Nature whereon we have based the structure of our new found faith

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There came into the world an era of thought as man swept round the cycle of existence, and the race gradually rose; till spiritual emancipation became the common condition. Men were no longer ready to worship a (lod whom they could not understand. This era was the foundation for the philosophy of the future. Science, while was but a name for positive knowledge, while it rebut a name for positive knowledge, while it re-jected all useless relies of the past, retained what-Jetted all useless relies of the past, retained what-ever was imbued with the principles of truth. Once we were targht that science and religion had nothing in common with each other; and sci-ence and spirituality were divorced from each other. We had been told that religion was a something with which a nan became inoculated, or which was "caught," like a disease, amid the excitement of some crowded, unventilated praver meeting or revisal. Some a religion had prayer meeting or revival. Such a religion had no basis in science—but that religion which is natural and positive, and which is but another name for Spiritualism—the science or ism of all that is spiritual—is developed from science, and takes in all the Goodness, Truth and Reauty of the world off that the imagination of monome takes in all the Goodness, Truth and Reauty of the world; all that the imagination of man ena-bles him to conceive. Toward this Spiritualism Science is marching on. With the inception of science on earth the foundation of that templo was laid, whose walls we are rearing to day with fongs and rejsicings. They who tolled in the old days, "builded better than they know," When the earth had been prepared, and its atmosphere etherealized, so that it was possible for men and women to live who could comprehend it, then the new era dawned, the bending heavons moved down upon the earth, and

The airy plain of demonstration men's heads And the brains of men't association in still

resorts, "see thoughts."

The lecturer referred to the power of intuitive inspiration, and said that while grand thoughts inspiration, and said that while grand thoughts continually visited the earth and were perceived by *intuition*, enunciated by its seers and poets, science, of necessity, lagged behind, and *reason* crept along a difficult path for a generation, to de-monstrate the revelation the poet saw in a mo-ment of inspiration. He referred to Kepler's vision, wherein he heard the music of the spheres, and that mysterious voice which told him that the interstellar snaces were to each other as the the interstellar spaces were to each other as the intervals in musical notation. For thirty years did he study to establish to his reason that which intuition had given him in a moment, and when he had accomplished his task astronomers were be not accomparate the time that his teachings; so blind and could not comprehend his teachings; so the closed his secold saving that if God had wellshe name of Kepler, the visionary, among the benefactors of the race. So when the new era dawned, there were those who cried out that the world was swarming with spirit-life and forms, but mankind were no more receptive than in the case of Kepler; but hy and by, by investigation and demonstration to each in his own-individual diere, a gradual advance became perceptible, till many were lifted above the sphere of mere comprehensive thought the plan of the grand structure they were building. Science was once wholly material; it knew only " fire, air, earth and water," But step by step its theory has been refined . Scientific, men. of tho past had recognized nothing impalpable or imponderable, but at last, they, became aware that the invisible was above all. The lecturer referred to the discoveries made one after another, by scientific investigation, in the realm of the imponderables; how it looked up with the tele power in all, till we recognize that the lowest creation is thrilling (could we but hear it.) with the music that rings in the courts of heaven. Sci-ence was now unknowingly treading on the very threshold of that sublime temple wherein all men. in coming time, shall bow and worship. All forces are correlated, are conserved; nothing is lost. Spiritualism came none too late. It requirlost. Spiritualism came none too late. It required all that the past could give to fit the earth for its reception. One degree less of knowledge of intuition, and it would have made the whole world mad. The new Pentecost is close upon us —the experience of a religion which shall enforce world mad. its propositions, as those of Euclid enforce them-The propositions, as those of Fuend enforce them-selves, by scientific demonstration. The speaker, quoting from Faraday, Tyndal, Huxley, Meyer, Yonmans, and others, said: The latest discoveries of science are steps on the undefinable line which is supposed to separate the demande into which is supposed, to separate ind material and spiritual, organization, from life, force from mind. We were taught of a primi-tive energy as a probable origin of all forms of force, of protoplasm and jellies which procro-ate, of slime which has sensition, and of a universal aether, developing spontaneous vibrations, which are the cause of "physical phenomena," and capable of influencing mind and transmitting thought, thus producing spiritual communica-tions, inspiring Planchette and annulling theologles. Thus," building better than they know," the men of science make the admissions and demonstrate the laws which are the basis of spirtualistic philosophy, the proof of an absolute religion. A God in Nature-what is it? Science says it is a princitive energy to which all manifestations can be referred; a diffusive life; a universal aerber which thinks. What is this energy which is above all forms? The God which we by invition forred all things is the God which we by inuition had perceived. In the future which is before us there is to be another era in which new shall track demonstration for the will affirm that teach doguatically - for they will affirm that which it is possible for them to demonstrate, From fact to knowledge, from knowledge to setence, from science to philosophy, from philosophy to religion-this is the order in which our jumple is to be created; the true church, broad as the ant-verse, in which, God himself is the graind high priest forevermore, and the sector of the prime regulation of the close of this lecture Mr. Wheeler delivered an inspirational poem, improvised from a sul et chosen by the audience; "The Marriage of Science and Religion."

Matter is always growing-mind always had And here you have an expression of the perfect an existence. Matter is fragmentary-spirit is any single united will, combined with strength of ject dogmatic teachings, and ask a reason for their

free Thought. "THE RIGHTS OF THE MEN."

2

A supplement to the Boston Traveller was sent me a week or two since, which contained an article under the above heading, that commenced with the following idea, that "there were two sides to the woman question "----to which I readily assented-placing her on the one side and the man on the other; I concluding at the same time that the writer had presented himself, as in duty bound by the law of courtesy and civilization, to become her champion; but, reader, please judge for yourself what must have been my surprise when I came to the sum total of his remarks, from which give I you some quotations.

The writer goes on to state that " in the primitive ora of semi-barbarism, there grow out of its surroundings and circumstances a chance being called a composite unit, which was head and manager of the woman." Well, there let him stay, for, thank heaven, this enlightened age could make no possible use whatever of such an incubus; so he is dead, as a decoy duck, for these regions.

But, brother, notwithstanding there exist some differences of opinion between the sexes, still we are a brother and sisterhood, and are bound togother by love, the God-given element of our nature, and naught but this same love can satisfy its domands; nor can these chords be rent asunder while the earth revolves and human nature endures; neither can shadows or any middle ground be accepted as its substitute; nor should either creed, Protestant or Catholic, representing the socalled religion, interrupt it, when well founded, for are we not commanded to "live together in pence and unity "? It has been wisely said that time works very slowly upon the mind, from the cradle to the grave; even though it lives through its appointed years of three score and ten, still its slightest change is hardly perceptible. And yet we may believe that God's mills grind surely, but if slowly they will in time right all our wrongs.

Brother, I ilo not object in the least to your phraseology of head and husband, when applied to the ship's use, for though figurative language it he, still it is appropriate for the vessel which is made of wood and timber, and nailed together expressly for management, but when it makes your wife up out of such materials, for you to worship, and so totally incapable of self-government, then I am indignant, for surely she has a God-given head of her own, and one fit for using, as has been proved, much to your discomfort. But, brother, did you love blindly, as seveneighths of the people have and are still doing, and with the feeling that your chosen one was absolutely necessary to your happiness here and your salvation hereafter? and, in course of time, did daylight dawn, and the ministering angel deseend upon you like a dove, to point out yourmistakes and tell you of the realities of life and their meaning? If so, then neither sorrow nor disappointment is a cruel fate, for you have met with the right discipline. Hence let no one rail at destiny, for it framed man's mind and marked out his course before he was born; and does he not reap what he has sown? and shall not his works follow him?

But in no wise, brother, can I look upon the enactments of the law as you do, in connection with the woman; they simply state that she, possessing money, either by labor or inheritance, it matters not which, should have and hold it as her own; and for this reason, that during the period of her natural existence she may never have another opportunity to accumulate money, for she has given her time to you as a gratuity, while hitherto she was as free and unencumbered as a bird of passage. She is now in full possession of her youth, vigor, strength and beauty, and just commencing to be useful to herself and parents, but nevertheless she listens to your charming logic and promises for the future, so becomes infatuated: the die is cast: she decides to labor hi your matrimonial vineyard. I am asked if she is not remunerated for her services, in giving birth to your children, rearing them, attending to the duties of housekeening, and for the performance of many other labors, too numerous to mention here. Why, yes, I besitatingly reply: she has her food raiment and home furnished her, but not a shilling at command, were she dying to leave to her child. At her decease another wife and a number of children are quickly installed in the departed's place, much to the detriment of the former heirs. Hence I see the wisdom of the law in making assurance doubly sure; for though a man, by over trading and speculating, becomes a bankrupt, so much more is the need that his wife hold her property in her own right. Moreover, the law gives us to understand that a man has no right to be idle, and leaning back on his wife's great-great-grandfather's property for the support of himself and family, but rather that he should live in the exercise of his own faculties, if any he has, as by agreement in the marriage contract, while the woman lives within the four walls of home by day and night, and, too, without expectation of big dividends coming to her every quarter. But you further state "that you are bound to support the woman." Here you have assumed a false position. I will ask if she is not self-sustain. ing in your home?-where you furnish the comforts for servants or housekeeper, and give them generons hire besides. Are not your wife's services, in rendering you happy at all times, more incalculably valuable to you? But if you feel so shockingly aggrieved and distressed at the expenses of a home-a place which is yours by necessity-why not cease multiplying its inmates, which you have been so instrumental in producing, whether for weal or woe, and without their consent? This course would soon lessen your expenditures at home-for the cost of children, at the present day, is perfectly astonuling. But why this insatiate and inordinate love of gain, which undermines the health and all domestic comfort?for the man thinks every dollar he adds to his capital is so much added to his well being. Better were it for him to curb this sensual appetite by self-control, ere every propensity of his nature runs into self; for wealth is not riches, though men work, fight, steal and die for it. Why should not woman put forth herenergies in pursuit of it? It is the heart that maketh rich, so that one is rich or poor according to what he has, and he that carries about him nothing but gold, will sometime pine and grieve for something of a more enriching quality. As you go on, brother, you state that " a wife may live in a husband's house to which she refuses him access." Such, you may be assured, is not the case, so long as his conduct is irreproachable. But her course is a truly justifiable one if he has the habit of visiting club houses, or dens of vice, and after midnight straggles home, as did the man in New York City, probably, of whom you speak, and who demanded admittance to his wife's apartments, there to carry infection and consequent death. Most equitable judge for thus sustaining the woman in this her hour of peril, 1 ity.'

for neither the law of heaven or earth gives license to a man to sin with impunity; nor will be be held guiltless at God's tribunal any more than a woman who does evil. For whatever is immoral and self-debasing in one sex, is equally so in the other; and surely, man, who is so exalted in his own estimation - having dominion over earth and sea and all the inhabitants thereof, and wearing so conspicuously his badge of superiority -should be truly exemplary and free from sins of omission and commission.

Says an able writer: " Every act we perform is seed which we cast into the field of time; and every blessing we enjoy, and every ill we suffer, is the harvest which the world turns up from the seed we have sown." What andeniable truth is here laid down to the believers, of which I am one, in the doctrine that retributive justice inflicts punishment sooner or later on the individual who is on earth, as well as on those who have gone to the other world.

But, brother, let nie ask what can be the cause of your present dissatisfaction in the matrimonial partnership."? Does n't the composite unity work well together, and confer upon you the desired kingship? Don't your wife worship you in blind belief that all you do is right? Or does she laugh at you in secret, as heart and head proponderates in character? Does she tell you in deeds that the parable of the ten talents was meant for woman as well as for man, and that whatsoever God has fitted her to do, he demands back with usury?

You affirm that " the law will not allow you to sell a house or an inch of land unless your wife's signature is affixed to the deed." and, moreover. that," she do n't contribute a penny to the household expenses." Very well, she did not agree to. for you stipulated another course of hard labor for her which shut her off from all speculations however much she may have desired to enter into

In the foregoing remark, brother, I think I have attacked some of your weak points, and have placed you in the balance where you exclaim, as did the king of old, " mene, mene, tekel upharsin," which being interpreted, as we all know, means tried in the balance and found wanting. But nevertheless, we will hope in your usefulness, your sympathles, and your activities in the good reformatory movements of to-day-liberty and allegiance to its cause.

A word to the wise is said to be sufficient. Then o you, my sister, I must say, that you ought to consider yourself the founder of the next generation, in the education of your daughters; and if you lament that no wise mother educated you for any other place than that of a speculator in the matrimonial market, see that you correct this lamentable position with your daughters. Devote the same time and money to sow the seeds of goodness and greatness into your little immortal's plastic mind. Some parents do this for outward adornment. But such a course ends in vanity, vexation and destruction to the whole organiration. Have a higher ambition than to propare your offspring to become a poppet-show for street exhibition. The sight is hideous. Instill into the youthful mind of your daughter the necessity of becoming self-reliant, and of learning the art of self maintenance and self-government. Influence her sufficiently early in life on this subject, and I will insure her success, happiness and character, notwithstanding the base and false charges which are now heaped upon woman's innocent head.

Sisters, we will submit to no discouragements whatever in the glorious cause in which we have enlisted; and though we never were a fighting sex, by hand or musket, we will yet do some execution with a war of words, which is by far the E. B. H. best weapon for our use.

Written for the Banner of Light." THE WORKINGMAN'S DREAM OF THE FOUNTAIN.

BY E. R. PLACE.

This is the dream I had, one day, Working, working, working away; The worker, though no flaming poe', Among his tools not found the pen; He has fine dreams, like greater men, Even though fame nor critics know it.

Original Essays.

PAYMENT OF THE PUBLIC DEBT.

EDITORS BANNER OF LIGHT-I have recently had placed in my hands a new proposition for the early payment of the public debt, and I should be inclined to look upon it favorably if I could believe that the payment at present was either necessary or desirable, upon any terms which our present condition would render possible.

I know that almost all writers and speakers lwell upon the importance of an early provision for payment, and the dominant political party, to which I have belonged from the first, finds in this idea, an excuse for enormous taxation, and the imposition of duties upon foreign imports so large that many of our wealthy people who can afford to make the trip bring from abroad purchases of clothing, and other merchandise, to such an amount that the difference in prices paid and those at home where we purchase will in good part pay their expenses.

This sort of genteel smuggling is on the increase, and with the present high duties and enormous taxation on domestic products continued, we shall soon see, if we do not already, that the rich are growing richer and the poor poorer.

Let the laboring men and women of this country remember that, whatever such men as Horace Greeley and Henry C. Carey may say about it, excessive duties and high taxation, to enable us to pay the debt, are not what we need. Let us be wise in season.

You will ask, What shall we do then? I reply, that a young, enterprising, growing nation should, like smaller communities, corporations and individuals, first see that no false steps are taken which will weaken the confidence of the lender in our good faith and capacity.

No individual or corporation certainly would ever expect to purchase labor and its products at fair prices, in exchange for irredeemable, inconvertible, non-interest paying notes, measured by no standard and subject to no limit in their issue. The man who should offer such paper in the market would be called a fool; and supposing he had the power to compel his then creditors to take such paper, and should exercise it, he would get another name still less complimentary.

No one who knows anything of business, or has any claims to the possession of ordinary good sense, will dony the truth of what I have said : nor can it be denied that they who managed our financial affairs at Washington, during the war, were guilty of just such folly, not to say wickedneŝs.

In spite of the protestations of honest, clearheaded men, the legal tender act was passed, and the standard, which had value of itself, known ail over the world, was abandoned, and paper issued which had not even the representative character which belongs to a commercial note but which must depend for its payment or final convertibility into something of real value, upon the faith of the Government, which, by the passage of this act, had authorized repudiation. We are now, as we have been for years, reaping the bitter fruits of this repudiation policy, in the high prices we have paid for means to prosecute the war, and the consequent enormous amount of our debt, which is at least fifty per cent. larger than it would have been with anything like a decent finaucial policy.

Any one can see, who chooses to look at the juestion, that compound interest notes extending three or it may be four years from the date of each monthly issue, would have paid for all the labor and supplies we needed, like so much money and then become investments, without the aid of Jay Cooke and his minions, and without cost or loss in the hands of those who received them, or others better able to hold them for maturity, payment of interest and conversion of the principal uto larger notes on longer time.

The issue of such paper was advised by more than one or two persons, at an early date; and at the instance of Hon, Amasa Walker, while he was a member of Congress, a limited amount was put forth, payable, however, like the 7-30s, in currency, but afterward converted into gold bonds, so as to increase, as much as possible, our gold interest debt, the payment of now have to provide for by the sale of our commodifies at specie, and not at currency prices. Tois is one of the contrivances by which Congress lins been made to add unduly to the burdens laid upon labor, as if, forsooth, they are not already sufficient. But we have the debt, and more than two thousand millions of dollars of this is in bonds bearing gold interest, which, I believe, must be paid in full by the specie standard, when due, The legal tenders are no more due in gold than any private currency debt, and the effort of the Secretary of the Treasury or any other persons to raise these by official, or legislative action, to the gold standard, should be frowned down, not only because it is a gross wrong to labor generally-which must suffer-but because by our false action in their issue we have made them our monetary standard, and measured, for years past, all our contracts by them. Just so far and so fast as the value of these notes is increased, so far will the amount due from those who owe some thousands of millions of dollars be increased, they having to pay the same number of dollars as before, though they cost one-third more than was promised. The change which has already taken place in a comparatively short time, has shown what will happen if the pressure is continued. Neither real estate or merchandise will sell, and enable the dentor to pay, because he to whom money is due will hold it for a further decline in prices. Hence the multitude of borrowers, and enormous rates for loans, which are more and more difficult to effect, even at the high rates offered. For this state of things our business men have to thank the individual who has undertaken to pay off the public debt early, and resume specie payments by the first of January, 1870. We shall see what we shall see, In conclusion, I propose in regard to the debt, that the legal tenders shall be placed on compound interest, at their value in specie-as they should have been originally-and then funded from time to time in larger bonds, payable at convenient future dates.

same sum annually that they received on the consols. would take the balance.

We need now, at least, one thousand millions of notes, which would pay four per cent. and that would balance the interest on nearly one-half our debt. The other half could remain permanently, and the funded legal tenders we could pay readily. But we must first fund them, and return to the specie standard, and that can be done safely and promptly, if we will but be honest, and treat the currency debtors fairly. Otherwise we cannot. JUSTICE.

SPIRITUALISM AND THE DEVIL. BY F. V. POWERS.

There is so much said nowadays about the devil and an "angry God," in connection with Spiritualism, that I cannot refrain from writing a word or two about it, with your permission. It must be manifest to a person of ordinary sagacity and a fair understanding of our cause, that the manner in which our enemies try to explain the phenomena of Spiritualism requires double the stretch of the imagination that it does the manner in which Spiritualists themselves account for them. With our enemies there must be some, or almost any other cause, for these wonderful modern phenomena, than that attributed to them by ourselves, namely, the action of immortal spirits. And they cannot more conveniently find a cause for these things, and one in which they are so much in sympathy, as the action of the devil.

Now we sincerely ask our brotherly opposers to reflect a little, and see if they have not been too long alaudering the devil. Do not lay any more to the "devil's door " than he deserves. That 'the devil " may sometimes be a little treacherous we will not deny. But for goodness sake do not abuse the poor, despised wretch by loading his shoulders with all the supposed evil there is in the world. We are one of those that are willing to give this imaginary fellow a fair hearing, and his rights, if it is proved he has any. If Spiritualism is of the devil, or eternal wickedness and sin, it must be acknowledged he is pretty smart in some respects, if not in others. He has more sensible men and women as converts than all the rest of the universe together. And the older the world becomes, and the more wisdom and knowledge it possesses, the greater becomes the number of those converts. It was the "devil" that induced Columbus to discover America. It was the "devil" that influenced Fulton to make a steamboat, to cause Franklin to discover the power and uses of electricity, and to cause our forefathers to conceive, to plan, to suffer and die for human freedom. It is this same "devil" that is now instigating the great movements of popular education throughout the entire world. The devil" greatly assisted Martin Luther to stir up Catholic bigotry, and to issue a new order of things. The "devil" was a boon companion of George Fox and William Penn. The devil has ever been closely associated with all the great reformatory and philanthropic movements of all ages of the world. If he has been seemingly deceitful and treacherous, it is because he has not been understood. So, when Spiritualism came up. this dishonored and despised "devil" had to take a "double dose " of slander, hatred and malignity. All the valuable mechanic arts which have been under his supervision in the past, and some of the attainments of mental science, must now be dropped by a necessity, and Spiritualism be obliged to run the gauntlet of this imaginary, religious "devil."

Everything in the past has been stigmatized as devilish," that has in any way been valuable to the human race. And it seems to us that it is now high time for men and women of enlightenment and common sense to drop, once and forever, this " devillsh " question, and take up something of more consequence. If this devil is what it is said he is, all evil and no good, why in the name of all virtue do people have so much to say about him and to do with him? A tree is known by its fruits so a man by the company he keeps and the talk he makes. When we hear people continually talking about somebody stealing or somebody lying or slandering, it looks a little susnicious, and we had better be on our guard when associating with such people, for it may be they

• NOVEMBER 27, 1869.

THE BABY'S DRAWEB.

There's a little drawer in my chamber. Guarded with tenderest caro, Where the dainty clothes are lying. That my dariing shall never wear.

And there, while the hours are waning. Till the house is all at rest. I sit and fancy a baby, Close to my aching breast.

My darling's pretty, white garments! I wrought them, sitting apart, While his mystic life was throbbing Under my throbbing heart.

And often my happy dreaming Breaks in a little song, Like the murmur of birds at breeding, When the days are warm and long,

I finished the dainty wardrobe, And the drawer was almost full With robes of the finest muslin, And robes of the whitest wool.

I folded them all together, With a rose for every pair, Smiling, and saying, "Gem fragrant, Fit for my prince to wear."

Ah, the radiant summer merning, So full of a methor's joy i "Thank God, he is fair and perfect, My beautiful, new-born boy !"

Let him wear the preity, white garmonts I wrought while sitting apart; Lay him, so sweet and so helpless, Here, close to my throbbing heart.

Many and many an ovening sit, since my baby came, ing. "What do the angels call him ?"

Saving. "What do the augus." For he died without a name ; Sit while the hours are waning, And the hours is all at rost, And fancy a baby nossiling Close to my aching breast. —Putnam's Magazine.

"The Science of a New Life,"

EDITORS BANNER OF LIGHT-Some time since I saw an editorial notice in the Banner of a new book called "The Science of a New Life." by John Cowan, M.D. Since then I have obtained the above book, and am highly pleased with it. I make a few extracts from the above work, and would be glad if you would give your renders the benefit of them. The author says: What God, in the might of his wisdom and the greatness of his love, has created, no man or woman need be ashamed to read, talk of, learn and know; for it cannot be that he has so ordered that knowledge, so essential to the well-being of mankind, can be destructive to moral purity." The author also says in his preface: "Since the creation of man, there has been no subject that so immediately concerns the life and happiness of the individual, the love and harmony of friends, and the stability and prosperity of States and kingdoms, as does that of reproduction of the best, most beautiful and original forms of humanity for this world and the next. To this end have I recorded in these pages, in a plain, essentially practical, and thoroughly systematic way, my thoughts as to how this great desideratum can be reached by all classes-high and low, rich and poor; beginning with the requirements necessary to a perfect union of the man and woman; the importance involved in the right use of the social faculties; the glorious and perfect manhood that comes of a chaste and continent life; the positive and immense influence of the mother in the health, character, capabilities and beauty of the new life, and the preparations necessary to this end. A child is born-a child that, if originated under the conditions herein involved, must embody perfection of body, brightness of intellect, and purity of soul. In proportion as these principles are observed, just in that proportion will this earth be freed from sin, and happiness unalloyed prevail; and in no other way that I know of, can it be done so promptly and effectually. If ever the reformation of the world is to be accomplished; if ever the millennium of purity, chastity and intenso happiness reaches this earth, it can only do so through rightly directed pre-natal la wa "

I can sincerely recommend the above book to Very truly yours, your numerous readers. ALEXANDER KING.

Americus, Ga , Nov. 6th. 1869.

"Love and its Hidden History." MESSRS. EDITORS-I have just perused a work nublished at the Banner of Light office, and advertised in your columns, entitled " Love and its know something about such things themselves, hidden history; a book for man; woman, wives

And so I dared, one day, to dream, Working, working, working away; Dreamt that I stood where fountain spray Pictured the rainbow's prophet gleam Amidst the park, where flower and blade Gave the rare scene its glory-shude. I heard a voice-a wild, sad sound ! It came not from the throng around. I east about a startled gaze-It centred on the dropping haze, As now the weeping Fountain broke Forth into speech. "I was thus it spoke : Water1 water1 Oh, give water1 Water, oh, give to Neptune's daughter! Fire surrounds me, fires infase mo: 'Mid powers of life, hot death pursues mot Water around, above, beneath me With pain doth gnaw, in horror seaths mo ! Nentune's daughter. Neutune's daughter. Perishes, athirst, in water ! -My gentus plauned these pleasant shades, My hand redeemed these everylades: These images of bronze and stone Are my creation, mine alone, While these ye praise with glistoning oyes, In want and woe their maker dies !"

This was the Four tain's walling dirgo, As stood I on the grassy verge, Listening, wondering, starting, gazing, To hear the h ding cries anuzing. Lol as I looked-'t is strange to say-A change came over jot and spray; No longer water, but a rain Of tinted brown or golden grain Clouded the sun, is if the drops Of sparkling water straight were made Children of Plenty's ripened blade. To pour around the harvest crops; Or, o'er the scene of beauty born, Enraptured Ceres poured her horn. Daughter of Neptuno's voice was still, But there arose, as wild and thrili, From out the cloudy spray of grain, This woful plaint of want and pain :

- "I'm Pienty's child, yet am not fed I I'm Plenty's child, yet die for bread f Food to the right and food to the left, I sink. I die-of food bereft : A shower of bread o'er hill and los, And not a crumb, one crumb, for mel
- Without my strength and sweat and toll, Lean were your bones, and lean the soll; My faithful hand, through century years, Hath brought the harvest of full cars;
- This wondrous rain, this golden rain M skill hath made your wealth and gain ;
- Of all the store, my only share, My only part, is blank despair! Pienty around-above-below-
- Brothers! I die of hunger's woe!" And this the dream I had, one day:

What does it mean ? Oh, wise men, say i

Aristotle, on being reproved for giving alms to a bad man, made the following noble reply: "I did not give it to the man, I gave it to human- notes by depositing consols, and paying out of

The 5 203 and 10 40s should both be withdrawn, as they can be in reasonable times, with means raised by the sale or pledge of new consolidated bonds, at four per cent. per annum, payable in specie funds in London, quarterly.

These bonds should be like the English consols, not payable, and only to be had by purchase in the market, whenever the government, by economy or increasing revenue, should have a surplus. The demand for such bonds in this country alone, on the part of trustees and other permanent investors, would soon reach one thousand millions, and our banks, if authorized-as they should be, under a free, general law-to issue the profit on the circulation of their notes the

It is somewhat so as regards this matter with the lay everything to his lordship, the devil. It looks to us that what they conceive to be evil and hurtful to mankind, they know all about, and have considerable to do with.

The same obtains in regard to an "angry God." For our part we have no trouble with God, for well we know he is inconceivably great and good. and has arranged all things well for his children. So when we hear people continually prating about the "devil" and an "angry God," we feel to say, "Let your 'evil' devil alone, and he will let you alone. What you regard as such a tre mendous evil, why, dismiss it from your own beings, and you will not be so likely to see so much of it in your neighbors."

A Singular State of the Atmosphere.

A correspondent of the New York Tribune, writing from Lima, Peru, says:

"In my last letter I mentioned the extraordinary henomenon, near Locumbia, which causes the death of all animals that approach the fatal shot. I am now enabled to give you some par-ticulars. An American gentleman, who passed over the locality, confirms the previous reports. On the Locumbia road, about twenty-two leagues from Tacna, there exists what is termed a dru arroyo, but in fact is the bed of a former river, in to which from time immemorial no water has quakes which destroyed Arica and partly Tac-, the shocks were strongest in the neighborhood of Locumbia and the Arrisros. A mule driver reported that one of the mountains near the arroyo had been split open, and a small stream of fetid water was oozing out of the mountain into the No attention was at first paid to the arroyo. No attention was at new pain to the des-nor to the mortality among the animals that visit-ed the neighborhood. It was only when the peo-ple began to leave Tacna, and flee from the scourge of the yellow fever, which was devasfating the cities of the valley of Locumbia, that they became aware of the fatal effects upon their animals, at a distance as much as eight and ten miles from the arroyo. 'The stench,' says my informant, 'I can compare to nothing else than old bilge water, of the smell of which you become painfully conscious. Within twelve miles from its source, my horse dropped down_under me, and in five minutes he was dead. He vomited three or four times a black substance, similar in consistency and appearance to black vomit. I was thus left to walk fifteen miles to the nearest house, two thirds of which I may call a mules grave-yard, so thickly was the old road covered with them. The cause of this singular freak of nature is unknown: but it seems that the gases which have impregnated the atmosphere produce the yomit and death of the animals that inhale it. What these gases are composed of science alone can solve.' A Commission has been or-dered by the Government to examine into this extraordinary matter, and report upon it."

To describe a quarrel among dolls what Christian name would you pronounce? Adolphus.

A corn extractor that has never been patented -the crow.

1

and husbands," by the Count de St. Leon. The devil. It looks a little suspicious to hear people gratification and benefit derived from its perusal prompted me to express my satisfaction and testify to the value of so worthy a book, whose object seems devoted to the repression of vice, to give light on a much misunderstood subject and unmask the growing charlatanry of the present day. The author is especially severe on abortionists, the slavers of the innocents. He handles his subject with a masterly hand: his thoughts are skillfully and graphically portraved, and his expressions are given in a lucid, concise manner which cannot fail to carry conviction of the facts unfolded to the mind of the reader and thinker, at the same time giving the subject treated of an intense interest; hence no doubt of the wide popularity of his book among Spiritualists, and especially is it commendable to all persons about entering the married state. It is certainly a treasure in the hands of everybody having an ounce of common sense. The second part, on clairvoyance and somnambulic vision, abounds in much to interest and instruct the reader on this somewhat abstruse subject. Very respectfully,

" A SUBSCRIBER,"

West Chester, Penn., Nov. 7, 1869.

Correspondence in Brief.

SHERIDAN, ILL, NOV. 8th, 1869 -Robert Rowe says in a note: In my answer to Mr. Harper, in the Banner of Nov. 6 h, there occurs a typograph-ical error which mars the sense. The word less in the fourth line from the bottom should be left. It should read, "Goue, not a fraction of it left."

MILWAUKEE, WIS -Mrs. A. B. Severance says: Our Orthodox friends are trying to get up quite a our orthonox friends are trying to get up quite a, stir in our little city, and Spiritualism has its share of attention. Elder Knapp is laboring hard to get up an "old-fashioned revival," but with poor success thus far.

WEST PENSAUKIE, WIS.—R. B. Yeaton writas: Last August the Methodists held their quarterly meeting here. They haptized oue woman, which was the fruits of a year's labor. They employed the Spiritualists' choir, and, as a matter of course, they used the "Spiritual Harp," (both words and music), and you may well imagine the difference between the preaching and singing. The Spirit-ualists here continue, their meetings regularly with good attendance, but a test medium is greatly needed. needed.

IDAHO, COL. TER - Chas. C. Bangs writes: There are several Spiritualists in this place, and quite a desire is manifested to investigate the philosophy of splrit return, or the ductrine of pro-gression. All that is wanted to set the hall in motion is a visit by some good test or physical me-dium. We have had some manifestations, through a lady clairvoyant, which have convinced several of the fact of spirit return. People here are free, and easy, and not at all creed bound, and a good work can be done. My house and rable are free to any good medium that would like to visit Col-board on this matter it. New Washers orado-or this part of it. Mrs. Brown was here in the early part of the summer.

The New York Express thinks a good " lay delegate" is a " hen."

From London Human Nature. LONDON DIALECTICAL SOCIETY AND SPIRITUALISM.

BY JNO. JONES.

In the number of Human Nature for June, there In the number of *Human Nature* for June, there was a statement as to the leading characteristics of this society. The majority of the members, consisting of men well known to be rigidly op-posed to Christianity, and to the existence of an-gels or devils, the subject of spiritualistic plu-nomena, therefore, taken up by them with reluct-ance, as being unworshy of their serious exami-nation a wigocous domulitation for subject moments. nation, a vigorous committee of some thirly mem-bers it was expected would soon expose scientifically the monstrous delusion so rife in society that miracles were not only possible, but they were of frequent occurrence."

were of frequent occurrence." Dr. Cameron has the merit of bringing the sub-ject before the Dialectical Society, and by his narrative of facts forcing attention to Spiritual-ism. An east end of London weekly newspaper, called the *Eastern Post*, has the merit of giving clearly and fully the evidence tendered to the committee by persons of well-known standing as to phenomena superior to that produced by the ordinary laws of Nature. Extracts from that provided by the ordinary laws of Nature. Extracts from that pa-per have been occasionally given by a portion of the London and provincial press. The evanes-cent character of the newspaper press, a passing panorama of events, has suggested that the evidence given before the committee be collected and published in Human Nature, so that at leisure and in a convenient form, and for future reference, the testimony of the witnesses may be secured, who have frankly come forward, and, through a cross fire of strange questions, been able to prove " that spirits exist." This is the more needed, as possibly when the committee make their report, there may be as little correctness and system shown as there has been in the manner of handling the witnesses. So many thousands of volumes of religious theories have been published by church and dissent, that we shall avoid them as much as possible when put by members of committee, or given by witnesses. FACTS are what is needed given by witnesses. FACTS are what is nervous, Gather facts as flowers in the garden of the su-pernatural, and classify; then will be revealed the mystic pattern of beauty, which, blending with earth wonders, will, by the perfection of proof, show that MAN IS IMMORTAL.

EVIDENCE. The Committee of the Dialectical Society, engaged in the investigation of spiritual phenomena, met at 4 Fitzroy Square. There were about twenty members of the committee, a number of

twenty members of the committee, a number of visitors, and those who had consented to give ovidence as to the facts they had witnessed. Mr. Daniel D. Home, the celebrated medium, was invited to give his testimony. He said that the did not come prepared to give evidence; he had seen the phenomena, many of which her to the source of the phenomena many of which her to the source of the phenomena many of which her to the source of the phenomena many of which her to the p had seen the phenomena, many of which had ac-curred when he was unconscious. But he would very glad to answer any questions that might be nut to him.

Dr. EDMUNDS.—Can you state the conditions

DR. EDMONDS.—Can you save the conditions under which manifestations take place? MR. HOME.—You never can tell. I have fre-quently sat with persons and no phenomena have occurred; but when not expecting it, when in another room, or even sleeping in the house, the manifestations took place. I am, I may say, ex-tremely nervous, and suffer much from ill health. I am Scotch, and second sight was early devel-oped in me. I am not imaginative; I am skepti cal, and doubt things that take place in my own for the mind would become partly diseased if it

was suffered to dwell on them. I therefore go to theatres and to concerts for change of subject. THE CHAIRMAN.—Will you give us some in-formation relative to external physical manifest-ations, such as the lifting of tables or persons? Do you go into a transport Do you go into a trance? Mr. HOME.—Certain things only occur when I

am in a trance. But the trance is not necessary am in a trance. But the traice is not necessary for all the phenomena; the only thing necessary is that the peeple about should be harmonious. The "harmonious" feeling is simply that which you get on going into a room and finding all the people present such that you feel at home at once. At times I have been awakened at night by a presence in the room, and then the spirits would dictate what was being done absorbed would dictate what was being done elsewhere. I wrote it down, and found it always correct. A MEMBER.—What are your sensations when

in a trance?

MR. HOME -I feel for two or three minutes in MR. HOME.—1 feel for two or three minutes in a dreamy state, then I become quite dizzy, and then I lose all consciousness. When I awake I find the feet and the limbs cold, and it is difficult to restore the circulation. When told of what to restore the circulation. When told of what has taken place during the trance, it is quite un-pleasant to me, and I ask those present not to tell me at once when I awake. I myself doubt what they tell me. I have no knowledge on my own part of what occurs during the trance. Man-ifestations occur at all times—during a thunder-storm, when I am feverish or ill, or even suffering from hence of the upper lines. from hemorrhage of the lungs. Skepticism is not a hindrance, but an unsympathetic person is, Sex has not any influence. As for mediums they are generally very nervous. For years after I was born I was not expected to live. At the age of six I was not able to walk. I have been given over by Dr. Louis, of Paris. The spirits told me I should get better. I found the manifestations beneficial, if not overdone. It is calming. At the time of the lawsuit with Mrs. Lyon I had congestion of the brain. I was paralyzed; my memory left me. They told me I would get well again, and it has been so.

grees. Then a hand was seen to come. It was a very beautifully formed hand. There were pen-cils on the table. It lifted, not the one next it, but one on the far side. We heard the sound of but one on the far side. We heard the sound of writing, and saw it writing on note paper. The hand passed before me, and went to the Emperor, and he kissed the hand. It went to the Empress, she withdrew from its touch, and the hand follow-ed her. The Emperor said, "Do not be frightendefiner. The Emperor shift, "Do not be trighten-ed, kiss it;" and sho then kissed it. It was disap-pearing. I said I would like to kiss it. The hand seemed to be like that of a person thinking, and as if it were saying," Shall 1?" It cause back to me, and I kissed it. The sensation of touch and pressure was that of a natural hand. It was as unch a material hand band band band band much a material hand, seemingly, as my hand is now. The writing was an autograph of the Em-peror Napoleon 1. He had a beautiful hand. Mr. Gordon has been lifted in the air. In the house of Mr. Bergheim a smelling bottle on the table

began to tremblans if some one with a very shaky hand had taken hold of it, and then it began io spin round on the table; it spin a minute at least. There were three witnesses who say that, I went into a trance immediately afterwards, and told them that a spirit named James was present I learnt afterwards that Mr. James had a very I learnt alterwards that Mr. James had a very shaky hand. The Emperor of Russia, as well as the Emperor Napoleon, have seen hands, and have taken hold of them, when they seemed to float away into thin air. I have never seen mate-rial substances brought into a room when the doors and windows were closed. Flowers have been brought in from a parterre, but the surfits always asked for the window to be open. When other witnesses were present they have seen heads. One witness will testify to having seen heads in her lap at night. They were luminous;

there was quite a glow from them. MR. DYTE.—As to future rewards and punish-ments? Mr. Home said that bad spirits see the continuous results of the wrong they have done, and in some instances have endeavored to repair and in some instances have endeavored to repair it by declaring where concealed papers were. Spirits retained or showed special marks of iden-tity, scars, &c. When the "Henry Clay" was burnt in America there was a case in polut. I saw Jackson Downing standing before me with a deep-scar on his forebead. I said, "Jackson Downing is lost!" "No," said Dr. —, "he is saved; he swam on shore with Mrs. Downing." Mrs. Down-ing was at the lotel, but she becaue uneasy when she found that her busband did not appear. She is ald she had, seen him on shore after he swam said she had seen him on shore after he swam with her. It was then found that he had swam out again to assist some one, and a mast falling

A MEMBER - Do you over see the spirite of par-sons who are living? MR. HOME.-NO; that pertains to second sight, quite a distinct thing. Then I see the individual himself, and not his spirit. A deadly tremor comes over me, and there is a film on my eyes, and I not only see persons, but hear conversation taking place at a distance.

A MEMBER -- Have you effected cures? MR. HOME -- I would prefer that those who were

cured should answer that question. Mrs. Cox, of Jermyn street, was then called, and she stated that she had seen levirations. She

saw Mr. Home rise gradually in the air, and make a cross on the ceiling with a pencil. She saw him carried out into the garden. She had seen a him carried out into the garden. She had seen a card table lifted on to a table, and then removed to a couch, no person touching it. That was at her own house in Jermyn street. She had felt the spirit form of her baby, and could believe she was still nursing hin the flesh. She corroborated Mr. Home as to the existence of spirit hands and forms. She was cared by a spirit touch. Thirteen years ago she had a constant unit in her side: years age she had a constant pain in her sile; a spirit hand was placed on the spot, and then went to Mr. Home for more power. She then used a decostion of hops by direction of the spirits, and she was completely cured. She had seen the ac-cordion played, and the plano, when locked, was played by the spirit of her shift. There was very elevated tong in the instruction of the spirits, and she believed she was a better person un der their influence. The Counters de Pomar said that she had seen

a burning coal placed in the hunds of a lady, who was not in the least burnt. The lady deposited the coal on a piece of paper, which lighted and a bala may burnt in the hole was burnt in it.

Signor Damiani, in addition to the evidence as narrated in the August number of Human Nature, said: I am not a medium, and know nothing whatever about a medium's state during spirituwhatever about a medium's state during spiritu-al influence; but I can give my personal testimo-ny as to a variety of phenomena that have come under my notice. I have been present at two hundred scances, and have seen tables rapped, tilted, and lifted into the air. In Italy I have seen the table rise bodily like the piston in the cylinder of a steam engine. Spirits will not gratify curlosity, and I have seldom, if ever, been able to get the information I wanted. In the town of Bristol, while I was taying there, there was a murder, and I thought I could get the there was a murder, and I thought I could get the name of the person who had committed it from the snirity, and put the police on the track. I went to Mrs. Marshall, and asked the spirits to read my thoughts. They said they could do so. They did so, and advised me not to inferfere, and that they would not tell me. They said. "We are not detectives, and the arm of God will surely reach the murderer." I have been in contact with a large number of mediums. A MEMBER.-Are there any wicked spirits? A MENBER.—Are there any wicked spirits? SIGNOR DAMIANI.—Yes, and lying spirits. I know a remarkable case in point connected with Dr. Livingstone. You will remember that for a period of some two years it was supposed that Dr. Livingstone was dead. I went to a scance at Mrs. Marshall's, and I asked, "Is the spirit of Dr. Livingstone here?" A spirit answered, "Yes; I am Dr. Livingstone," I then asked him how he had here killed and he related all the particuhad been killed, and he related all the particu-lars. He said that a native had crept up behind him and given him a blow of a club on the back of the head, and killed him outright at once. asked what happened then, and the spirit said that the savages boiled his body and ate it. I said, "That was horrible! You must have been great I horrified by your body being holled and eaten?" He said, "No; I was not horrified at it, for we must all be eaten!" Well, as you may imagine, I was greatly struck by this. I wrote out an ac-count of Livingstone's death, and of his body. being boiled and eaten, and I enclosed it in a pa-per and gave it to a gentleman, with injunctions that he should keep it, and only open it when I should tell him on the discovery of the facts of the doctor's fate. But we all know that Livingstone was not killed at all, and the spirit was simply lying.

Mrs. Hubbard, Boston, From friends, names not given, at Walden Picnic, Do., at Semi-Annual Meeting, Contributions at Dr. Will, Storer's lectures, From admission to Exercises in Tremont Tample, Semi-Annual Meeting, Coach for the target and and the first of the set 3.00 23 46 99.15

Cash for tickets presented by Horatio G, Eddy to Exhibition of Cabinet Manifestations,

\$106,30 The total expense of rent, advertising, &c.,

 $11,\!62$

STGG (M

incident to the Semi-Annual Meeting, in, Tremont Temple, Oct. 20th, Cash paid Dr. Storer for lectures, \$126.28 Paid over to Treasurer,

The Society is indebted to the generous coper-ation of Prof. William Denton, Mrs. Cora L. V. Tappan, and the First Children's Lycenum of Bos-ton, for the interesting intellectual exercises, which constituted the entertainment at Tremont Temple on the occasion of our semi-annual meet-ing. It was expected that the well-known ability Temple on the occasion of our scaling inter-ing. It was expected that the well-known ability of these lecturers, and the intrinsic interest of the Lyceum exhibition, would have attractive a large audience, especially from the Spiritualists of this city and vicinity, and thereby have contributed a much needed sum to the treasury of the Asso-ciation. In this remeat we ware discussed as clation. In this respect we were disappointed, as this report will show, and the treasury of our So-clety is still empty. H. B. STORER, Scoretary, Mark 1990 Nov. 1, 1869.

MAINE.

Death of a Prominent Spiritualist. EDITORS BANNER OF LIGHT-I send you the following official proceedings of the Supreme Court of Maine, in regard to Mr. Woodman, because he belongs to the whole world of Spiritualists, and because many who are not of his faith will naturally look into some organ of the Spiritnalists to see what is said of so prominent a man. Such will see, by Judge Davis's resolutions, that he was not a weak-minded and ignorant. funatic. On Monday, November 8th, there passed from this to the Summer-Land, or, as I prefer to say, there disappeared from our physical vision the Hon, Jabez C. Woodman, distinguished as a lawver and as a business man, remarkable for intellectual nower and multifarious attainments; a learned theologian and philosophical politiciantoo lofty to be appreciated by the multitude, and too conscientious and pure minded to "stoop to conquer."

Mr. Woodman was one of the leading Sniritualists of the country. He was as well convinced of the truth of Spiritualism, as of any demonstrated truth in mathematics, in which he excelled. Hence his earnestness in his endeavors to propagate its glorious verifies by his money, his talents, his powerful logic and energetic eloquence on all proper occasions. But his lectures and conversations on the subject were the most valuable, as he enjoyed the wide-spread reputation of alwaye speaking the truth on all subjects. I should like to say more about Mr. Woodman, but the proceedings of the Cumberland Bar, herowith transmitted, will be more acceptable than anything 1 might further add, because the resolutions weredrafted by the well-known Judge Woodbury Davis, an eminent lawyer, and conspicuous leader of Orthodoxy, and probably of those who are as much opposed to the views of Spiritualists as was Dr. Dwight, whose public attack upon them was so effectually met and silenced by Mr. Woodman several years ago.

It is my duty to the deceased, and to Spiritualists as well, to state what was not expected from, and perhaps not known by the learned author of the memorial resolutions, viz.: that to his last breath he remained firmer, if possible, than ever in his belief of the doctrines he had so many years labored to diffuse. J. F.

Portland, Me., Nov. 10th, 1869.

PROCEEDINGS IN THE SUPREME COURT ON THE DEATH OF J. C. WOODMAN, ESQ. On the coming in of Court Tuesday afternoo

Judge Davis said in substance as follows : May it Please your Honor :- As we stand at this bar we are reminded that another of our members has been removed by the hand of death. Mr. Woodman was a man of unswerving honesty, of great learning and industry, and devoted himself to his elients most faithfully. During the string-gle of principles that finally culminated in the great civil war he was always found on the side of reform, and throughout his long life he always bore the character of a good citizen. The Comber-

Hartwell, Abbott Walker, Jr., Samuel S. Forney, of the corroborative evidences applied to the

wide field the support sought to sustain the proposition. To the Court he was always respectful, and to

his clients he was ever faithful. No cause of his suffered from inattention either in or out of Court, As a citizen, the impulses of both heart and head led him to the adoption of those principles of government which should secure to the human 10.00 races the highest and most perfect liberty. He has passed from the scenes of this to that of another 166,36 life; whatever may have been his views of their relation to each other, none doubt they were con-scientiously entertained, and while his immediate friends and relatives are paying their last tribute of respect to all that is mortal of him, it is woll that we should suspend the ordinary builness of this Court, and enter upon its records the testimony you bear of his public and private charactor and moral worth. Let the resolutions be entered upon the records and the Court stand ad-journed until to morrow morning at nine and onehalf o'clock:

Court then adjourned to Thursday morning at nine and one-half o'clock. -----

WISCONSIN.

Proceedings of the Southern Wisconsin Spiritualists' Association Convention.

Pursuant to a published call, the Spiritualists of Southern Wicconstructure at the Court House, in the city of Redue, on the 2d and 3d of October, 1969. The Convention was organ-ized by electing II. S. Brown, M. D., of Miwankee, tempora-ry Chairman, and S. U. Hamilton, of Beloit, temporary Sourceary

ecretary. On motion of J. M. Trowhridge, of Racine, it was *Registed.* That we, the Ryleitualists of Southern Wiscon-sin, form ourselves, into a body, to be known as the South-

orn Wisconsin Spiritualists' Association, A preamble and constitution was presented and accepted, dirensed and adopted.

discussed and adopted. On-motion, it was agreed to proceed to the election of per-manent effects of the Association; result as follows: *Pressilent*—Mrc. Fallon J. Reliefts, of flacine, *Vice.Presidents*—H. S. Ricow, M. D., of Milwaukee, *Secretary*—J. M. Trowbridge, of flacine *Transmer*—Mis, Mary A. Brown, of Milwaukee, On motion, a Business Committee for this Convertion was appediated, consisting of S.U. Hamilton, P. L. Foles and Mary J. Wilcayao.

Mary J. Wilcoxson On motion, a Committee on Finance was appointed-Mr.

Williams, of Barten, Mrs. Trowblidge, of Racine, and Mrs.

Wintens, or Dartien, Mrs. Trowbiologe, of Racine, and Mrs. Addle L. Ballon, A Committee on Resolutions was also appeinted--J. M. Trowholdze, of Barding-on Gorge S. Jones, and Mrs. Amanda Keyser, of Barding-on, On motion, adjourned to 2 o'clock r. M. *Afternoon Session*.—Met pursuant to adjournment. Presi-dent to the clock

ent in the chair. On motion, the following resolution was unanimously adopted :

Monthed: Resolved, That we appoint three delegates to attend the next meeting of the Northern Wisconsin Spiritualists' Convention

Mrs. Mary A. Brown, of Milwaukee, Mrs. E. C. M. Ladd, of

Mrs. Mary A. Brown, of Milwaukee, Mrs. E. C. M. Ladd, of Sugar Creek, and J. M. Trowbridge, of Racine, were ap-polated such delegates. The Committee on Resolutions reported several, which clisited a warm discussion, when they were adopted. Committee on order of business reported order of exer-logator the evanue. Advanced

class for the evening. Adjourned. Evening Session — Called to order by the President, S. U.

Bamilton read a point entitled, "The things that never die."
 J. M. Trowbridge was called for, and responded in his usual foreible style.
 B. U. Hamilton gave some very interesting facts of his varied experience.
 Eight o'clock having arrived, Mrs. Wilcoxson came for-ward and said she was not coing to give a better. but waits

Varied experience. Eight o'clock having arrived, Mrs. Wilcoxson came for-ward and said she was not going to give a lectore, but want-ed to have a good talk with the multitude present. She held the large andhence as with meanethe power, as she clo-mental endered some of her experience as a medium and

ecturer. Mrs. Ballon followed in the same very interesting manner, and thus fulshed one of the most intensity interesting monthly not often the lot of mertals to be allowed to partleinate lu

Order of exercises for Sunday morning reported. Adurned.

Sunday Morning Session - A funeral of the son of one of out bands a young was when was killed by falling from a building at Carlinsville, III, drew away many of our people, No conference was held. At eleven of Sock, the people hav-ing assembled, Mrs. Wilcoven distributed confers of some Ing assembled, Mra. Whenyyon distributed coules of some barmonial songs among the audience; one, "The Western Emigrants," by Whittler, was song by the andlence to the soulistirring tune of "Coronation," Mrs, Wilcoxyon be-coming curranced, spoke eloquently from the words, "In the midst of life we are in death." Site was listened to with marked attention and interest. Adjourned till 2 p. st. *Afternoon Section*—Met pursonnt to adjournment. On motion, the following resolutions were submitted and unanformely adopted: *Resolved* That we consider as members of this Association all Sphilumlists, and others who are friendly to our cause, residing within the precincts of the Association all Sphilumlists, and others who are friendly to our cause, residing within the precincts of the Association all sphilumlists, and enters who are friendly to our cause, residing within the precincts of the Association all sphilumlists, and enters who are friendly to our cause.

November, Permanert address, Multond, Mass.
Wu, F., J. AMIRSON, editor ed Spin Gual Kontram, drawer No. Spin, Chienzo, IL.
Anrata val Askes, Pleasantville, Venango Co., Pat, hog 34.
S. Jussis, F.-g., Chicago, III.
Harvey A. Jossis, E.-sg., can accessionally speak on Sunday for the friends in the vicinity of Sycamore, III., on the Spirit-im Philosophy and reform movements of the day.
W. J. Jonesson, Corry, Pat.
Dir, F. T. Jonesson, Corry, Pat.
Dir, F. T. Jonesson, Corry, Pat.
Dir, C. W. JACKSON, Osvego, Kendall Co., III.
GROUGE KARES, Dayton, O.
O., P. KELLOO, East Trumbull, Ashtabula Co., O. speaks in Monroe Centre the fits, and In Farmington the fourth Swinday of every pointh.
GROUGE F, KITHODOR, Buffalo, N. Y.
Mass M. J. Kitz, Bostweick Lake, Mich.
Chema Spectra et al., Robert et al., Parker, Cleveland, O., care American Spectra et al., Minn., care E. F. Boyd, Mass.
MARS M. L. LAMIRERT, trame and inspirational speaker, 60 Montgomery street, Jersey City, N. J., J. S. A. Dovska, Minneapolla, Minn., care E. F. Boyd, Mass.
B. M. Lawargnow, M. D., 6 Dartmonth place, Boston, Mass.
Mins A. L. LAMIRERT, trame speaker, Asiasa City, Mo.
H. J. Koward, M. Mass.
B. M. Lawargnow, M. D., 6 Dartmonth place, Roston, Mass.
Mass, H. L. Brokinsk, theore speaker, Kansas City, Mo.
H. T. LROKARD, trance speaker, Asiasas City, Mo.
H. T. LROKARD, trance speaker, Tameton. Mass.

that be considered as a mass meeting, and not a delegated body. Resolved, That when we adjourn it be to meet in quarterly

Resolved, That when we adjourn it be to meet in quarterly Convention on the first Saturday and Sunday of January, at such place as the officers may hereafter designate. The conference was opened by J. M. Trowfieldge reading a poem from Gerabit Massey. "Onward and Sanward." Dr. Brown and Mr. Hamilton made some very timely and appropriate remarks. Mr. Dewoy, a venerable man, told us of his leaving the dry, dead bucks of Orthodoxy for the living faith of Sydriu-alian. Illis remarks ware very instruction and hereafting

drv. dead husks of Orthodoxy for the living "aith of Spiritu-nilsm. Ills remarks were very betruetive and interesting. Mrs. Wilcoxon speke of the ligh bilanence of spirituality over the venth of our hand and related several incidents in-terestingly illustrating the statements. Mr. Trowbrodge speke of belief and its pro 54. Mrs. Chamberlain being entraced by an Indian spirit. "Silver Bow," gave a report of her son, who has recently suddenly entred the spid-bland. A song, "The Angels Welcome," was song, when Mrs. Addib L. Ballou ad freesed the large antience in a very elo-quent manner, giving general satisfaction. Adjourned to 7 F. M.

3

BRAN CLARK, Chicago, III, care R. P. Journal, Miss. J. CLARK, 155 Harrison avenue, Roston, Mass.
 Miss. J. CLARK, 155 Harrison avenue, Roston, Mass.
 Miss. J. CLARK, 155 Harrison avenue, Roston, Mass.
 Miss. A. R. Charwitz, Trance-speaker, Penville, Ind. Roston, Address (D Chart, trance, Hillsboro' Bridge, N. R. Dui, A. B. Child, Will feeture at convenient distances from Roston, Address (D Schoot street.
 J. P. COWLES, M. D., UTAWA, III, NOX 1374.
 Miss. A. B. Child, Will feeture at convenient distances from Roston, Address (D Schoot street.
 J. P. COWLES, M. D., UTAWA, III, NOX 1374.
 Miss. J. F. Cullex, trance speaker, 731 Broadway, New York, Br. Thomas Of Cosstastis, cheturer, Thornion, S. H. Miss. M. Cuatus, Champing, Henneyin Co., Mina.
 Miss. Entra C. Cusise, Insufrational speaker, Sturgis, Mich., Curo J. W. J. Custaw, Respirational speaker, Sturgis, Mich., Curo J. W. Charker, Belteionstaine, D., will fecture and take aubscriptions for the *Biomers of Logit.* Miss. Entra C. Cusise, Insufrational speaker, Brudford, Mass. Phoy. Will Destros, Weilesty, Miss.
 Miss. Entra C. Cusise, Insufrational speaker, Brudford, Mass. Curo J. W. Willers, R. Destructure speaker, Brudford, Mass. Phoy. Null Destros, Weilesty, Miss.
 Miss. Entra Cooper, Replicational speaker, Cardington, O. Boung Destros, W. M. Weils, Miss.
 Miss. Destros, Weilesty, Miss.
 Miss. Destros, Weilesty, Miss.
 Miss. Abolt W. Davis, dominant place, Boston, Mass.
 Miss. Destro, M. D., Weil Randolp, Nt.
 Miss. Destros, Weil, Will, Main street, Cambridgenorf, Mass.
 Miss. C. B. DANDARH, M. D., Itahase pleaker, formerly of Boston, Lawrence, All, M. M. D., Itahase pleaker, Guago, Miss. Charker, Powers, M. M. Mailson, Mills, Me., one-fourth of the time. Address, Kendaul'S Mills, M.
 Miss. C. B. DANDARH, M. D., Itahase pleaker, Gu

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 AUDERSERT, LOUER, MASS
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(Inc. Newada, Synta American, Son Marker, Berlin, Mich. Mar, J. G. GERNER, Princeten, Mo. Dir. G. vin vog. berturger, 131 South Thirst., Williamsburg, N. T. Dir. G. F. Ganos, ineplicational box Res. Fort Wayne, Ind. Johns P. Fu Lin, havenee, Mass., will answer constructed store Gard. Marker, P. W. GANG, ineplicational speaker, 25 Greenwich Accession.

ne, Jew York, KRINSY GRAVES, Richmond, Itid, MISB JULIN J, HULINARD WILL lecture in North Scituato, JANN, Nov. 28; in Salem, Feb. 6 and 13. Dynamentaddress, ort-mouth, N. H., Jony, 155

ortsmonth, N. H., DOX, 155 Mus. L. He tent-os, hispirstional, Owensville, Cal. Du. M. HESNY ROTORICS will speak in Norwalk, O., during

Dn. M. HESRY Hut Gartos will speak in Norwank, O., auring November Muss. A. L. HACKE, Inspirational, Mount Clemens, Mich. Charkes Holt, Warren, Warren Co., Pa. Muss. F. O. Hyzen, 122 East Modison street, Baltimore, Md. Muss. FMMA DARDEGE, will becare in Philadelphia. Pa., during November: in Roston, Mass. during Documber and April. For between during other months, address care of Mrs. J. M. Jarkson, 229 East bill street, Sew York, of M. B. Dyott, Edg. HI South Second street, Philadelphia. E. ASSIE HISMAS, Agent Connection State Association of Spiritualists, Permanent address, Falls Village, Conn. Mores Hirt, Mispick In Washington, D. C. during April. Permanent address, Mohart, Ind. D. W. Hirts, Inspirational and normal speaker, Hobart, Ind., Will Technical and normal speaker, Hobart, Ind., Will Dechner hy State Association of Sovimper. No. 1991 Network in Mashington, D. C. during April. Philoschild Sovimpers, Comm. Journal, Novimber, 101, 2001 Perime hy Ballord Spirings, Comm. Journal Sovimper.

If fecture in Stafford Springs, Conn., during November, ill answer calls in the East for December, January and Feb

MIRS, M. S. TOWESPERD HOADLEY, Bridgewater, VI.
GARES H. HARRES, LON 99, Abington, MASS.
WH, A. D. HUME, West Side P. O., Cleveland, O.
ZELL, N. HAST, SGS, inspirational, North Granby, Conn.
D. HASGALL, M. D., Waterbond, Jox 99, Fredomin, N. Y.
AMOS ID ST, France Speaker, Cold Water, Mich.
Dir, J. B. HOLDES, Explorational speaker, No. Currendon, Vi.
Du, J. B. HOLDES, Theorem of their street, Last Boston, Mas.
MRS, S. A. HOLDES, "In Waterbonal speaker, No. Currendon, Vi.
Du, E. B. HOLDES, THEORY MICH Street, Last Boston, Mas.
MRS, S. A. HORDES, "Theory of their street, Last Boston, Mas.
MRS, S. A. HORDES, "Theore, Strengther astrong theory street, Lowed Mass
MISS Strept M. JORS NON WILSpeak IN Washington during November, "Permanent address, Wildord, Mass.
Wy, F. JAMESON, editor of Spin thail Kontram, drawer No.

MRS. M. S. TOWSSEND HOADLEY, Bridgewater, Vt.

Mr. Atkinson asked witness the difference between manifestations in and out of trance.

MR. HOME -- In a trance I see spirits connected with persons present. Those spirits take posses-sion of me; my voice is like theirs. I have a particularly mobile face, and I cometimes take on a sort of identity with the spirits who are in com-munication with me. I attribute the mobility of my face, which is not natural, to the spirits, When I am raised in the air I am awake. I am told that when I am in a trance I frequently take a live coal in my hand. I was skeptical on that point, and on taking one in my hand when awake, I raised a blister. I have never been mesmerized and cannot mesmerize. I may say I am exceed-ingly sick after elongations. While in Paris I saw the figure of my brother, then in the North Sea. I saw his fingers and toes fall off. Six months afterwards tidings came of his having been found dead on the ice, his fingers and toes having fallen off through the effects of scurvy. Mr. Coleman said he had read a letter from Mrs.

Trollope, in which she said she received almost daily evidence of the presence of the spirits of her family, more particularly of her children. He also remembered sceing Mr. Home, while at his house, lifted from his seat, carried into an adjoin-ing room, brought back again, and laid on the table. Mr. Home knew he was so, hecause he asked for a pencil, and wrote on the ceiling.

MR. HOME — Yes, I recollect that perfectly. In the houses of several people I remember being lifted. On one occasion I was staying at the lifted. On one occasion I was staving at the chatean of M. Ducosse, the Minister of Marine. I was then half a foot in the air. The movement was so gentle that I had not observed it in the least. I moved back from the table to see if it. would occur when I was standing. It did occur. I was carried to the end of the room. The Count de Was carried to the end of the room. The Count de Bourmont, one of the senators, was staying there. I had evening dress shoes on. He took hold of the shoes when I was in the air; they remained in his hand, and I was carried up. One Suuday evening Lord Adare was called up. One Stituty Bide a window; we saw the dowers brought into the room where we were. The Master of Lind-say was present as well as Lord Adare. Instead f my body being lifest the dowers were taken of my body heing lifted, the flowers were taken from one window to another. I do not remember being taken outstone window and in another, for I unconscious, but numbers witnessed it. Once was elongated eight inches. A man was the floor, and Lord Adare had hold of my head, and the Master of Lindsay of my leet. The elon-gations were not confined to my legs, but I seemed to grow very much from the waist. I have seen a table lifted into the air with eight men standing on it, when there were only two or three other persons in the room. I have seen the win ow open and shut at a distance of seven or eight feet, and curtains drawn aside, and, in some cases, objects carried over our heads. In the house of Mr. and Mrs. S. O. Hall, a table went up so high in the air that we could not touch it. I have seen a pencil lifted by a hand to a paper and write, in the presence of the Emperor Napoleon. We were in a large room-the Salon Louis Quinze. The Empress sat here, the Emperor there. The table in a large room-the Salon Louis Quirze. The ham; Jaonie Manning, Salom; Caleb Bates, 2d, Empress sat here, the Emperor there. The table B. F. Fuller, D. L. Page, Lowell; Mrs. Walter was moved to an angle of more than forty-five de- Currier, Miss Mary Currier, Haverbill; M. E.

ea od

THE CHAIRMAN.-How can you distinguish be tween a medium who is an impostor, and a spirit that is a liar?

SIGNOR DAMIANI. — You cannot distinguish; but in that case it was the spirit that was lying. Mrs. Marshall would have had no object in telling me an abstrat would have about livingstone's being killed, and boiled, and eaten. And the explana-tion the spirits gave was this: "You came here," they said, " ont of curiosity, and you found an im-pertinent spirit who amused himself at your expense." It was simply the trick of a ragamufin spirit

Mr. Glover then described various phenomena which he had witnessed in the presence of Mr. Home. He had seen an accordion played, a table made so light that it could be lifted without effort and then made so heavy that lifting was impossi-ble, &c. He took up a pencil, and the spirit wrote the name of his grandfather. He also wrote a verse of a hymn to God, to the tune of "God save the Prince of Wales." Once when the hir of "The last rose of summer" was being played, he said that he thought the spirits ought not to play a protane air, and immediately a most magnificent hymn tune, which he had never heard before, was played.

MASSACHUSETTS.

Spiritualist Association.

The following sums, not before reported, have been received by the Secretary, for membership fees, and by contribution: One dollar each from L. S. Putnam, A. E. Giles, Mrs. Babbitt, John W. Day, Jeannette J. Clark, M. V. Lincoln, John Wetherbee, Mrs. J. H. Conant, Boston: Mary Hayward, Concord; John L. Souther, Quincy; Sidney Howe, Marlhoro'; Samuel Hudson, Need-

land Bar have drawn up the following preamble solutions, which they herewith present to your Honor:

Two months ago we lost and mourned the death of a love companion—the lawyer, the statesman, the scholar and the jurist—William Pitt Resenden. To day we are again called to the mournful daty of bearing our willing testimony to the to the mournful duty of bearing our willing testimony to the legal ability and virtuons character of another brother, Jabez C, Weedman, E-q., whose carthly labors are ended, who has gone to his reward, as an honest, upright, true-beauted man, deserving and enjoying the respective fusis com-munity. A man of firmness, be adhered to principle; a lover of liberty, he opposed slavery in every form; deter-mined to be just, he never surrendered right to expediency; and in all the relations of life "did as he would be done by." Be it therefore Resolved, That we witness with regret this sudden visita-

tion of Providence in removing from the basy haunts of men, and especially from our own ranks, a trub scholar, an able lawyer and an honest man, whose character, it was trans-pa ent to all, was pure and unblemished in all the relations

of file. Resolved. That the charactor of our brother is calculated to remind us that his acknowledged success in his profession for upwards of forty years, was owing no less to his studi-ous habits, his oxtensive legal acquirements and his love of learning, than to his sterling and sturdy honesty and plain-ness of speech in his intercourse with his fellow-men.

Resolved. That we offer our condolence to the family of the deceased in their sudden and sail bereavement, and that

the deceased in their sudden and and becavement, and that we owe it to ourselves, no less than to the memory of our departicl brother, to attend his functal. *Resolved*. That a copy of these Resolutions be sent to the family of the deceased; and *Resolved*, further, that the Resolutions be presented to the Court new in session, as a taken of our respect for the memory of the departed, with the request that they be en-tered upon the records of the Court. tored upon the records of the Court.

The resolutions were seconded by Warren H Vinton, E-q., who spoke to the ability and wonvinton, E.q., who spoke to the ability and woh-derful memory of the deceased, and was followed by James O'Donnell, Esq., and A. Merrill, Eq., both of whom spoke highly of Mr. Woodman's uprightness of character as well as his legal abil-

ity. Judge Tapley, in reply to the resolutions, spoke as follows:

Again we are reminded that this is not the only life we are to live, and again the inquiry as to the relation the "life that now is" holds to that "which is to come," is suggested. These moni-tions divert our reflections from things present to lings future, and serve, in some measure at least, to make our present acts subservient to our future good. As our professional relations become extended, and these occasions become frequent, there is danger that the services we now perform may become formal in offering, and weak in iu-fluence. We should not confine ourselves to re-grets for the loss of their modety, but form new resolutions to initate their virtues while striving to avoid their follies and mistakes.

The subject of your resolutions was a man of extraordinary powers of mind. With his social and business relations and habits I have no acquaintance. It is only as a member of the bar in this County that I knew him, and as such his arguments exhibit a research and analysis rarely guments exhibit a research and analysis rarely equaled, and still more rarely surpassed. He followed his convictions with an unyielding per-thacity. In the trial of his causes he had no pol-icy or end but to reach correct and legitimate re-sults. In patient, thorough investigation and exhaustive research he was a model worthy of imitation imitation.

While at times he has been regarded as prolix and diffuse, it will be found upon a careful ex-amination that it consisted in the multiplication

Econing Sersion -Mrs. Ballon opened the ression by read-

tag a poen. "There are increased in heaven." S. U. Hamilton spoke of the influence extended to and the imputs given their society from the Convention which met there two years ago, so that now it was established on a firm backet.

J. M. Trowbridge made some appropriate remarks in regard to the society in Racine, hoping that it might receive increased support from the influence of this Convention, Mrs, Ballou, as a delegate from the Northern Wisconsin Association, made a report of fraternal feeling and asking nineration

The regular lecture of the evening was given by Mrs. Wil-The regular locater of the evening was given by Mrs. Wil-cassen, in a trance and from the words, "The sun shall be darkened, and the mean turned into blood." making the Ap-plication to the present condition of our nation and people Most cloquently were existing errors pointed out, and in hurning words did she utter prophetic warnings, which, if bendue was save meet induce

heeded, may save much misery. Thus has ended this first meeting of the "Southern Wisconsin Spiritualists. Convention "In it we have an earnest of future good to be accomplished. We have have an earnest pentecostal season, and have received new strength to do battle bravely and unceasingly against error of every form and in favor of truth and right. Mas. PALINA J. ROBERTS, President. J. M. TROWARDOE, Sec'y.

LIST OF LEOTURERS.

To be useful, this list should be reliable. It therefore behaves because the second sec

BUTHORA, J. J. MADISON ALLEN, Terre Haute, Ind., hox 547. C. FANNE ALLEN, Will speak in Mathlehead, Mass., during November: in Salem during December: in Fail Hiver, Jan. 2 and 9: in Willimantic, Coun, Jan. 14, 23 and 30; in Fullauci-phila during February; in Charlestown during March; in New York (Evere it Rooms) during April. Address as above, or Stoneban, Mass. J. MaDison ALEY ANDER Insultational and tennes.

New York (Everett Rooms) during April. Address as above, or stonelis.n. Mass
 J. MADINON A.EXANDER, Inspirational and trance speaker, Chicago, III., will answer calls East or West.
 HARRI OS ARKET, M. D. 1948 Nouth Clark street. Chicago, III., lectures on Laws of Life, Temperance, and Reform and Progressive and heirs. Inspirational, hox 277, Fitchburg, Mass.
 MRS. N. A. ADAMS, Inspirational, hox 277, Fitchburg, Mass.
 HARRI OS ARKET, Glarbert Phy. Jowa
 MRS. N. A. ADAMS, Inspirational, hox 277, Fitchburg, Mass.
 HARRINON ALGIR, Charles City, Jowa
 MRS. N. K. ANDROS, trance speaker, Deiton, Wis.
 DR J. T. AMOS, hox 2001, Rochester, N. Y.
 MARY A. ANDROSS, trance speaker, Deiton, Wis.
 DR J. T. AMOS, hox 2001, Rochester, N. Y.
 MARY A. ANDITT, Glenberger, N. Y.
 MARY A. ANDITT, Glenberger, N. Y.
 MRS. A. BUROWN, P. O. 108 452, can Francisco, Call.
 MRS. ARBY N. BURNIAM, Inspirational speaker, 111 Hudaon street, Boaton, Mass.
 MRS. SARAB A. BYENES will speak in Stafford, Coun. doring January in Marchenead, Mass., during Ferruary. Permanent address, R7 Spring street, East Caribridge, Vass.
 Mun, during November. Permanent address, Eim Grove, Coverain, Mass.
 Rev. DR. BANNARD, Battle Creek, Mich.
 Dr. J. Bannarb, haulten Greek, Mich.
 Dr. A. D. BANNARD, Matting and Ker, Boaton, Mass.

Minn, during November, Permatient address, Eim Grove, Coverain, Mass. REV. Dr. Bakbard, Bartle Creek, Mich. Dr. A. D. Harton, Inspirational speaker, Boston, Mass. Joskpir Bakka, Janesville Wis. Mrs. E. Busk, Janesville Wis. Mrs. E. Busk, Janesville Wis. Mrs. A. C. Brown, N. Johnsburg Centre, Vt. Mrs. A. C. Brown, N. Johnsburg Centre, Vt. Mrs. A. P. Brown, N. Johnsburg Centre, Vt. Mrs. F. Jar Br LESK, Ibi West Eith st., New York, Dr. Jans K. Baltor, hos 23, Camden P. O., Mich. M. Buyan, hoz 33, Camden P. O., Mich. M. Buyan, hoz 33, Canden P. O., Mich. Brown M. D. Cacheville, Yono Cu., Cas. Addit I. Baltor, Inspirational speaker, Mankato, Minn, J. H. BickFord, Inspirational speaker, Charlestown, Mass. A. P. Bowan, Inspirational speaker, Charlestown, Mass. J. H. BICKFORD, Insurrational speaker, Richmond, Lows, A. P. Bowan, Inspirational speaker, Richmond, Lows, DR. J. H. CHRMER, 39 Wall street Bioston, Mass, J. M. CHRMER, 39 Wall street Bioston, Mass, rear 56 Puplar st., Bo-ton, Mass, care Mrs. M. E. Haitwell, WARREN CHARR, 27 North + 16, h street, St. Louis, Mo. ALBERT E. CARFESTER, care Hanner of Light, Boston, Mass, MRS, ANNIE M. CARVES, trance speaker, Cluciunati, O.

PROF. R. M. WOORD, Centralia, III.
 EMMA M. MARTIN, inspirational speaker, Birmingham, Mich. JAMES. B. MORRHON, Inspirational speaker, No. Convent, N. H. MANNE, LEARNER, MORRE, 13 North Russellist., Boston, Mass. Mill, F. H. MANON, Inspirational speaker, No. Convent, N. H. O. W. MANNEL, trance speaker, 35 Rutland Square, Boston, P. C. MILLS will answer calls to be ture in the visibility of New York Columns, Itanical Science, 13 Rutland, Square, Boston, P. C. MILLS will answer calls to be ture in the visibility of New York Columns, Itanical Science, 35 Rutland, Square, Boston, P. C. MILLS will answer calls to be ture in the visibility of New York Columns, MANNARO, White Plains, N. Y. Miss, BANNARO, Returner, Heyworth, McLeon Co., III. Dr. JAMES MORRISS, Jecturer, Heyworth, McLeon Co., III. Dr. JAMES MORRISS, Jecturer, Mellen, S. M. Column, B. R. Chole, O. DR. W. H. C. MARTIN, TA' Windsor street, Hartford, Conn. Miss, SARAH IELEN, MATTINEW, Cullery Mass. J. W. M. ANNARO, MARTIN, N. Y., Card J. H. Mills, A. L. E. NARI, Eventurer, Rochester, N. Y., Card J. H. Mills, A. L. E. NARI, Culler, Bartin, Chawa, B. C. Norwood, Despirational Speaker, Diston, Mass. J. W. M. PRERES, Unstructional, box 57, Auburn, Me. Euwann, Bartes, Inspirational Speaker, Diston, Mass. J. Event, Proc. M. Bartin, Conn. M. S. J. Brucket, Ind. Jox 160, Norwood, Despirational Speaker, Diston, Mass. J. Even Columna, J. C. Sontwood, Despirational Speaker, Diston, Mass. J. Even Columna, Bartes, Daton, Mass. J. Even Columna, Street, Boston, Mass. J. Even Enditer, Proceed Columna, Ind. J. M. PERERES, Hardfreide, Street, Boston, Mass. J. Even Columna, Street, Boston, Mass. J. Even Columna, Street, Boston, Mass. J. Even Columna, Street, Boston, Mass. J. Event, Bartine Street, Boston, Mass. J. Event, Mancele, Jul, Jox 100, North, Mass. J. Even Columna, Street, Boston, Mass. J. Event, Bartine Street, Boston, Mass. J. Event, Bartine Street, Boston, Mass. J. Event, Bartine Bartes, Pasce, Paster, Bartine, Street, Barton, Meb. Miss. A.

WASHINGTON AFFECT, ROSION, MASS. B. M. LAWIRKNEK, M. D., 6 DERTIMOUTH place, Boston, Mass. MIR, L. H. PERKINS, ITENCE Speaker, Kanses City, Mo. H. T. LEONARD, TRADEC Speaker, Taut-ton, Mass. JOSEPH R. LEWIS, Inspirational speaker, Yellow Spring, O. CHARLES, S. MARSH, semi-tranec speaker, Address, WODO-voc, Juneau Co., Wis. Di. Jonis, MAYBEW, Washington, D. C., P. O. hox 507. Diston, Mass.

ioston, Mass. – Рюд. R. М.: M'Courd, Centralia, III. – Емия М. Matrix, inspirational speaker, Birmingham, Mich. "Глява В. Монивор, inspirational speaker, box 379. На**уог** M. M'CORD, Centralia, III.

REV. DR. WHERLOCK, Inspirational speaker, State Center, Ia

ELIJAH Woodworth, unspirational speaker. Leslie, Mich. A. C and Was, Ediza C. Woodkirr, Easte Unr'or, N. Y. Mas Julierrs Fraw will speak lu Lowell, Mass. Dec. 5 nd 12; in North Scituate, Jau 9. Address, Northböro',

MRS. FANNIE T. VOLVO, trance speaker. Address, Maren-go, 111, care Miss II. II. Carlton.

J. BURNS, PROGRESSIVE LIBRARY, ton Row, Bloomsburg Square, Holborn, W. C. Longon, Eng., KEEPS FOR SALE THE BANNER OF LIGHT AND OTHER SPIRITUÄL PUBLICATIONS.

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The Prophetic in Man.

The last essay of the writer in the R ligious Mag azine, from whom we have already quoted many times into these columns, considers the question of prophetic influences, such as often possess a whole age, or generation, and are patiently waited on by those who succeed them, for their ultimate accomplishment. The writer sets out with showing the connection, spiritually as well as historically, between the Old and New Testaments, and so demonstrates that what was foretold so often by the ancient prophets was spoken entirely above the knowledge of the prophets themselves, and anxiously waited for in its fulfillment by those who came at a long distance after. The illustrations to his argument are decidedly interesting, and of true point. What he has to say further, however, of the prophetic faculty and its employment, and what he believes and states with such clearness in respect to the state of the popular mind, at certain periods, as peculiarly adapted to the reception of the influences which inspire prophecy, is of such present pertinence that we need make no apology for extracting freely from his thoughtful pages. It cannot but strike the general reader with a happy. surprise to discover the close relationship of prophetic moods in all ages of the world. The writer observes:

"A great crisis like the fullness of the time" is to be known of by mon thoroughly, only from some watch-tower commanding the stream of time. And so it is possible that Paul, as to the fullness of time, wrote by the Spirit more truly than he himself knew of.

" Four hundred years previously, Plato; had written that, in his view, there was no hope of deliverance for mankind, from the vile slough into which they had fallen, but through the intervention of that Power by which they had been created. And, as appears also from classical authors, there was, about the commencement of our era, in the Roman empire, a strange, wandering, prophetic sense abroad, that there was a crisis rising as to human affairs. In describing the capture of Jerusalem by Titus, it is said by Tacitus in his heathen way, 'Omens had happened, for averting which there is no rite practiced by a people who are opposed to all religion. though actually very superstitious. Troops were seen to meet in the sky, and arms to glisten, and the temple was suddenly illuminated by light from the clouds. The doors of the inner temple were suddenly thrown open, and a voice more than human was heard saying that the gods were going. These things frightened some people. But most persons were thereby more fully persuaded that what was contained in the ancient writings of the priests was coming true, that the East was about to be magnified, and people from Judea about to rise to power.' And Suctonius writes to the same effect and says, 'A certain ancient and persistent notion had overspread the East that. by fate, people from Judea would become supreme.' And, in the same way, Josephus wrote, fall of Jornsolum that what h boldened the Jews to resist the Romans was an uncertain oracle contained in their sacred books, that some of them about that time would rule the world. Very singular indeed was that expectant state of the public mind which there was among both the Jews and the heathen, during that century in which Jesus Christ was born. No doubt the world had grown tipe for a great change, and was also conscious of that ripeness, through the best intellects of the age. " Greece had yielded its best, is to intellectual preparation, for the world. And Rome had subordinated all mations to itself, from Britain to the borders of Persia, and, by permeation, had made thom like one people, and had tied them together with roads opening in every direction from the Forum. The Gentiles had been working for an and beyond their thought, and had unconsciously been fulfilling ancient prophecy and preparing the world for the new doctrine, that should proclaim the brotherhood of man. Rome had unconsciously been making ready with its work, and Judea, without knowing it, had been producing the man, against ' the fullness of the time,' and the fulfillment of the prophecy of Isaiah, 'The voice of him that crieth in the wilderness, Prepare ve the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain; and the glory of the Lord shall be revealed, and all flesh shall-see it together, for the mouth of the Lord bath spoken "Probably, it was as the earth answers to heaven, electrically; but any way, so it was, that the world, at its best, was as though expectant, about the time when Christ was manifested. This state of expectation may perhaps have been from what Plato had said, or it may have merely beenoccasioned by some Sibylline prophecy, such as every now and then got wandering about the world and exciting men's minds; or it may have been caused simply by the shadow of a great event, forthcoming from the gates of destiny. There is an eclogue of Virgil, which has always had a fascination for some minds, as seeming like what might have been written from inspiration at Jerusalem. And certainly it is a strange, singular poem; for it is in the spirit of Isaiah, rather than like the Muse of Theocritus. And it is as though in some high mood, while Virgil was thinking to express his best wishes for the newly born child of a friend, he had actually ween caught by the spirit of prophecy, and been lifted up like Ezekiel, and been made to shape his words, as though for a Messiah just born, And if any one should think that so this may have been, he might maintain his belief by many analogies, and instances. For, through being possessed and over-mastered by a mighty spirit, often a man has said grandly what he never thought, and been even like Ba- | all.

laam, who blessed sublimely, while wishing only to curse. But, however that may have been, there was, at the time of the birth of Jesus Christ, a prophetic sense abroad of something great about to happen, and not in Judea only. And so it was, now when Jesus was born in Bathlehem of Judea in the days of Herod the king' that the words of Haggai came true, which had been uttered five hundred years before, not out of his own mind but by the spirit of prophety, "And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hösts.

"This matter of prophecy is not for a man whose mind has been narrowed to the meremethods of science, nor yet for a bigot of Talmud, investigating author, through the preliminaries nor yet for a bigot of any Christian kind, because really it is the affair of human nature at its highest and truest. And indeed it is a subject for men not of mathematics merely, but of poetry and hension of a matter which has exercised, and is intuition, and of wide learning as well as modern sharpness; and who also have had personal expe- thousands. rience of the spirit, as dealing with them for sin and redeniption and hope. And for such men the being himself concerned to know more about the Old Testament is one long grand prophecy as to whole subject which might possibly contain much the 'desire of all nations,' and the manner of his that was profoundly true and significant, he coming.

"There is not an age of the ancient Church, but lives to day, by its influence, in every member of to be conducted by sound argument to whatever the Church of God. If faith avails me to day, for conclusion he must finally assent. All the theorighteousness or a hereafter, it is because I am ries set up in opposition to the spiritual influences blessed with faithful Abraham.' The heathen of Planchetto he proceeds in due course, and are the majority in the world as yet, and according to them, 'there he gods many, and lords amine. After getting through with these, he promany.' And 'the fool bath said in his beart, there is no God? And that everything is God, is what a student is liable to think, if he forgets himself, as a finite, limited creature, with whom sometimes inquiry must grow microscopic as it grows intense, and therefore must report less and less of the infinite and eternal. And if my soul has in it provision against its times of trial and agony, it ties which, in many minds, have been wont to s because of something in me which is like an instinct; it is because of spirit by descent; it is because of an inherited feeling from ages long before the commencement of our era, as to the God. of heaven and earth being the God of persons, the and the more so because of the perfect fairness God of Abraham and of Isaac and of Jacob; And it is because of great souls that were before Christ, because of the manner in which David agonized and had his spirit drawn, that myself, I can exclaim and plead. ' Oh God: thou art my God.'

"They were almost the last words of the last of the prophets, 'Behold I will send you Elijah the be seen by a glance at its contents. It first shows prophet, before the coming of the great and dreadful day of the Lord.' They had been pon- 1 and phenomena. Next it examines the different dered by the Jews for four hundred years. And the Christ, and if not the Christ, then if he were Elias. Both which things he denied. That the bient mentality-that it is moved by some prin-Christ was near him, he felt, but apparently without being certain as to who it was, 'And John] bare record, saying, I saw the Spirit descending from beaven like a dove, and it abode upon aside all these theories, one by one, the writer him. And I knew him not: but he that sent me proceeds with "Planchette's Own Theory," which to baptize with water, the same said unto me, | really constitutes the most interesting part of the Upon whom thou shalt see the Spirit descending treatise. He investigates the rational difficulty, and remaining on him, the same is he which bap- the doctrine of spheres, the moral and religious record that this is the Son of God."

" But it is asked, ' Why was that particular per- | ment is, and what is to come of it. son chosen rather than anybody else; and why As a whole, it is a capable, thorough, patient, was Christ manifested at that particular time, and perfectly candid investigation of a matter rather than a hundred years earlier or later?' which profoundly interests popular thought, and But it might as well be questioned, as to why has for some time excited it to active, if not sat-Miltor, should have been more of a poet, than all isfactory, speculation. And if the large number other men of his generation; and as to why some who are more or less familiar with the mysterious plant should flower certainly, and yet only once in a hundred years.

'When the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, that we might receive the adoption of sons.' The Jewish people were ripe for his production; and all nations were awaiting him, as their desire. And for the fullness of the time, it was as though the whole world were folded about by eternity, with forces and tendencies converging for a crisis. The air felt as though it had grown prophetic; and men-were 'waiting for the consolation of Israel, as Simeon did, before it that the cause of labor is rapidly coming up to was revealed to him about the Lord's Christ.

may have contributed, besides those which are unions in Europe, the labor leagues at home, the deducible from prophecy and history. The phi- congresses of workingmen and workingwomen losophy of what is called a revival of religion might, perhaps, he made to yield some information on this subject. Indeed, historically, it is evident that there are times of what the Scriptures call refreshing from the Lord: And to philosophers, who even have been irreligious, it has seemed as though, at certain emergencies, there certainly wore a force, excraneous to men, individually, which quickened and whirled them, and disposed of them by a will of its own, independent and irresistable "And perhaps, also, we mortals may be spiritually affected, for numbress or quickness, by conditions dependent on even the particular quar- public thought. Nor is this all going to termiter of the universe, wherein our earth may happen to be carrying us. It is common experience that we are dull or lively, with the state of the atmosphere, and especially as to electricity. Also, at present, we are borne, annually, through showers of what are called falling stars, but of which, anciently, there would seem to have been no knowledge. Men 'are fearfully and wonderfully made;' and as being possibly the children of God, they are the creatures not of a Commonwealth simply, nor a continent, nor even of a planet, but are natives of the universe. And a grand and worthy saying was that of Paul, as to crowded down out of sight. Capital has spent, the coming of Christ, and sounding like what he might have been taught of God-'The fullness of the time was come." "But why did not everybody know it, when the time was come? But further yet than that, why has not everybody_since Adam, known all that the heavens have been proclaiming; and why do so few people know even to-day what the best astronomers have caught? John the Baptist could scarcely believe in himself. He knew that he was the 'voice of one crying in the wilderness; but he did not know that he was Elias. As indeed how could be know that at a time, when all that he knew of the one behind him was, that himself he was not worthy to take off his shoes. By the Spirit, afterwards, he was shown that the Christ was Jouns. And Jesus subsequently was enabled to say of him, "This is Elfas which was for to come.' Truths from the highest are not readily subordinated by the earthly understanding; and the monitions of the Spirit are but slowly translated into the dialect of common life."

The Planchette Mystery.

A pithy and pregnant little pamphlet has been recently published in New York, by S. R. Wells, bearing the significant title of "The Planchette Mystery," and purporting to be " a candid inquiry into the nature, origin, import, and tendencies of modern signs and wonders." The peculiarity about this little treatise is that it is an inquiry, and thus designed to open, to elucidate, and to guide and direct the mind, rather than an advocate of a theory or a belief previously entertained. And in this view we think it will prove extremely serviceable to all such as are interested in comprehending what is this nameless mystery of Planchette, by leading them on, along with its of wonder and apparent ridiculousness, into the open understanding of its methods and its meaning, and a better, if not a wholly thorough, appre-

still exercising, the minds of thousands upon The author himself is an unknown person; but,

shows his perfect willingness to be guided by facts as they successively reveal themselves, and with exemplary patience and faithfulness, to exceeds to take up " Planchette's Own Theory,' and in so entirely original and fresh a way, that no reader of discernment and candor can refuse to become deeply interested, whether he assents as he goes on or not. The chapter under this title is devoted to a searching examination and thorough celaircissment of the mysteries and difficulsurround the spiritualistic theory.

The bulk of the essay originally made its appearance in the Phrenological Journal, where it excited wide attention and met with much favor; and candor-the want of every color of sympathy either one way or the other-with which it was drawn up for the popular consideration. It is in this respect that it is to be most sincerely com-

mended by all sides, and by truth seekers in particular. The exact nature of this essay may best what Planchette is and does, reviewing the facts theories respecting it-that it is moved by the so on his appearance, John was asked if he were hands laid upon it-that it is electricity-that it is the devil-that it is operated by a floating amciple of Nature not yet known-and that it is worked by the agency of departed spirits. At length, after examining, discussing, and laying tizeth with the Holy Ghost. And I saw and bare difficulty; and then undertakes to show, from what has gone before, what this modern develop-

> operation of the "little plank" are sincerely desirous of coming to a lucid and comfortable conclusion in relation to its significance, we could not commend to them anything yet written about the matter with more earnestness than we can this timely and exhaustive little pamphlet. It should be thoughtfully read wherever Planchette is known as a friend or companion.

The Labor Issue.

It cannot be disguised by politicians or others, the top of all public questions, and will soon be " For 'the fullness of the time,' other conditions in the ascendant everywhere. Look at the tradeson both sides of the Atlantic: look at th

Charity.

There is a subtle element in the human soultoo often smothered it is true by the great mass of the world-which ever and anon crops out in noble expressions and deeds toward the unfortunate and depressed in life. The exercise of a forgiving and hopeful spirit toward those in affliction by reason of violated law-whether human or divine; a spirit which seeks to palliate the offence and to build up the offender with new strength to resist temptation when it shall again assail: a spirit which seeks to reform our prison system and abolish the death penalty, is at work all over our land, and is to be traced in the unconscious utterances of many of the daily press who give birth to words "wiser than they know." Our cotemporary, the Boston Herald, for Nov. 3d. 1869, in its Municipal Court report, holds the following language toward one of the unfortunates there arraigned:

"Of these thirty-five there was one poor man God bless and protect him! through whose talents and literary qualifications many a family in America and all over the world has been made happy and instructed by his beautiful and wonderful story teachings. He stood up this morning to an swer to the charge of being a common drunkard Down comes the veil of charity, and it shall never be known by any information emanating from this desk who this good and kind, but unfortunate and wretched man is. His literary efforts have made every child and parent in our whole coun-try love him, and it is right that they should do so, but it was a terrible trial upon the feelings of his many friends to see this poor man in the dock this morning. When he stood up a silence like death reigned throughout the court room. Every-body, his Honor, officers of the court, reporters, spectators, and even his unfortunate companions in the dock sympathized with this unfortunate in the dock, sympathized with this unfortunate and unhappy man. Man is nothing in his own strength. It is only a firm reliance on Almighty nower that can lead us through the fires of temp tation unscathed. To that Almighty Power we commend our friend, and leave him there."

There is the true ring of the grand "good time coming" in the above paragraph. Led by our spirit-guides we are ever laboring to instill a feeling of charity among all-it is the keystone to the arch of spiritual progress-and we are glad to note such occasional words of cheer, pointing as they do to that mysterious germ which livesthough perhaps unconsciously-in all hearts, and which shall, in the "better land," blossom and bourgeon in good works forevermore.

Addie L. Ballou, the Lecturer.

Addie L. Ballou is coming East. She is lecturng in Cincinnati during this month. The Daily Inquirer gives a column report of one of her lectures, preceded with the remark that "she is a young and very pretty woman, is a 'clairvoyant,' speaks without notes, and has considerable elocutionary power." She lectured in Chicago in October. The Religio-Philosophical Journal speaks of her thus:" Addie L. Ballou lectured again at Crosby's Music Hall, in this city, on Sunday, the 31st, to a large and appreciative audience. Her eloquent remarks received that close attention which their merit deserved. She lectured in the evening on the "Immortality of the Soul," handling the subject in an able manner, and, to conclude the services, she delineated the character of one gentleman and two ladies, describing the spirits surrounding them, all of which were recognized. Her delineations and tests added much to the interest of the occasion. She desires to extend the fields of her labors to the Eastern States. Our Eastern friends who wish to hear a Western lady, with Western characteristics, on the leading topics of the day, will do well to secure her services during the winter months. She is one of the early pioneers of the West, and cannot fail to interest our Eastern friends-whether on the sub ject of Spiritualism, the Woman Suffrage Ques tion, or the various political topics of the day." Those wishing to secure her services on her lecturing tour eastward should address her at once at 13 Barr street, Cincinnati, Ohio.

A Discussion between Ministers.

Rev. Mr. Townsend and Rev. Mr. Alger met in public debate at Music Hall, a few evenings since, to settle, if possible, the question of Christ's divinity. The discussion was courteous, logical and satisfactory to those who were present and state the case for his opponent, and then to de- cooperative'store. For the artizan and laborer mand that he be required to make it out in that he puts the most faith in industrial partnerships. ments were couched in good English, which is enjoyable of itself. Mr. Townsend, however, did not really debate the question, but spont his time and energy in trying to force that part over on to his opponent, who was, of course, too wary to be caught in that way. Mr. Alger was ready to concede that Christ was divine, as we are all of us more or less divine; that he was divine in the largest measure known to man; but that he was the God-a part of the Godhead-he flatly denied, and called for proof. He said it was enough simply to know that when Christ lived on earth, God could exist outside of him.

Spiritualism in the Churches.

A wide awake correspondent of the Brooklyn Times reminds the editor of that journal that the subject of Spiritualism is visibly reviving in the churches of that city, several clergymen having recently taken it up for comment in the presence of their congregations. It appears that this correspondent of quick perceptions had been running his eyes down the column entitled "Religious," in that paper, and proceeded - as was natural-to make his deductions. Out of all the notices in that column he discovered that Spiritualism was alluded to so many times as to give it decided prominence. In the first place, he finds that, at the approaching (Ecumenical Council, the dogma of the Immaculate Conception is to be ruled out, and Spiritualism ruled in. And he desires, in all seriousness, to know why this religious "enidemic" should not have its run in the churches of Brooklyn as well as at St. Peter's in Rome. The inquiry is pertinent. He therefore finds that in three of the pulpits of Brooklyn, the topic of Spiritualism was interestingly referred to. on the Sunday evening previous. Rev. Hyatt Smith discoursed on "True Spiritualism" in a liberal and edifying manner. Rev. Mr. Mabin, Rector of St. Paul's, preached on the theme of 'The Holy Angels as Ministering Spirits." Rev. Mr. Porter likewise came out emphatically in the cause of " Progress," if not distinctly of Spiritualism. His new and magnificent church edifice is named from the Spiritualists in Brooklyn-"The Reformed Church." The writer regretted not to see present, at a union meeting called in the afternoon, the Rev. Moses Hull. And he pleasantly reaches the conclusion that the Spiritualists are only smiling on one side of their mouths, and their Orthodox friends on the other.

Liberal Ideas from an Orthodox Staudpoint.

Wonders never cease. "Brimstone Corner" (Park-street Church) liberalized! Their new minister, Rev. Mr. Murray, is really and indeed spiritualized. Orthodoxy, in him at least, is extinct. Here is an extract from his opening sermon in his Sunday evening course:

"Heaven must not be made to appear to my mind as a vast corral, into which souls are stam-peded. The motive of a horror of hell can never peded. The motive of a horror of hell can never furnish any well regulated mind with an impulse toward heaven. You might as well try to frighten a flower into lifting itself toward the suu as to frighten a man into lifting himself-toward God. Why, we cannot frighten a man, even in the in-clination of his appetite ... We cannot break down and disrupt by force even the bulwark of his sen-sations. And if man along the lower ranges of his network the defeat he income attempt to conhis nature thus defies the insane attempt to con-trol him, do you think you can manage him along the higher? If you cannot subjugate the lower faculties, do you think you can subjugate the higher immortal faculties of his Godlike usture? Not Our independence is God's glory, and the unforced, spontaneous character of our obedience and praise is what gives them their chief value in his sight."

The Bible Discussion.

Since the article in last week's Banner was written on the subject of reading the Bible in the public schools, the daily journals in New York and other cities have addressed themselves to it in earnest. There is a very deep-seated feeling in reference to the whole matter, and it shows how ecclesiastical teachings have so ingrained their influences into the human mind that the intensest passions are capable of being instantly excited by forcing this simple question to a direct and open issue. Mr. Greeley says, with impressive truth, in the Tribune, that "there looms upon our near horizon a tempest destined to rock our fabric of popular government to its foundations." He refers only to this opening discussion. Now if what assume to call themselves correct teachings of religion are liable at any time to lead to so deplorable a catastrophe, what value is to be attached to them, and who would, in his heart. pray for their continuation? Spiritualism feeds no passions, but teaches love and charity for all.

Industrial Partnerships.

That is the new name which Cooperation is taking in England, and on that basis is proving a positive success. A compiler of statistics there, speaking of cooperation, says that no collection listened. Mr. Townsend's trick seemed to be, to of one hundred workmen ought to be without a

"Spiritual Ethles."

In this issue of the Banner we print the concluding lecture of the series given inspirationally through Mrs. Cora L V. Tappan, in Music Hall, in this city, during October, on the above subject. We hardly used say a word in commendation of these fine discourses. The reader will readily discover their intrinsic merit. We feel a degree of pleasure in having been able to furnish them to our patrons in so complete and accurate a manner. They are worthy the careful study of

which the question of labor outers into that of emigration to shape and control it; look at the intimate relation between this matter of woman suffrage and woman's work; look at the close connection between emancipation from all sorts of bondage, and the plans on foot for securing work and its merited rewards! Just when political questions appear to be in a state of paralysis -their life and meaning having been exhausted for all practical uses-this broad and comprehen-

sive issue looms up greatly in the horizon, to challenge the general attention and compel the nate in confused talk. Underneath it lie wellconsidered plans of reformation, ramifying their direct influences into every part of the social system. We see no such interest excited about anything to-day as about the question of men's and women's right to work, and to receive adequate pay for the fruits of their labor. As labor is life, because it continually produces to supply consumption, and continually accumulates to create the stores on which the world draws for the furtherance of its schemes, it has every claim on the first consideration. It has hitherto been but labor has delved. The time has come for a new and better understanding between them. In Germany, Switzerland, France, England and the United States, this problem is to-day approaching its solution.

Our Lyceums.

The BOSTON CHILDREN'S PROGRESSIVE LY-EUM met at Mercantile Hall, on Sunday morning, Nov. 14th, in charge of D. N. Ford, Conductor. The usual order of exercises was gone through with, and music and declamations by the members (mostly misses) added to the interest of the occasion.

In the evening W. H. Mumler, the spirit-photogapher, delivered a lecture at the above hall, on he subject of his experiences, illustrating it with spirit-pictures magnified to life size by a magnesium light, half the proceeds being devoted to the benefit of the Boston Lyceum. His remarks were well received by all present.

The CHARLESTOWN LYCEUM - Conductor, G W. Bragdon-met as usual at Washington Hall on Sunday morning (14th inst.). Silver-Chain recitations, singing, declamations and the answers of questions and banner and target marches made up the order of exercises, which closed with wing movements.

The CHELSEA LYCEUM-J. S. Dodge, Conductor-held its Sunday morning session at Banquet Hall, on the 14th inst. In connection with the various exercises, much time was consumed in rehearsing for a promised entertainment, both children and leaders entering into the labor with a hearty good will.

Spiritualists of Massachusetts I

Would you sustain your workers in the field? See that they lack not for the motive power which turns the wheel of success-money. The missionaries of the State Association cannot do the work without means. Surely there are many Spiritualists in our ranks amply able to assist in extending the glorious natural religion of, which they have so full'a knowledge. Recollect that there are thousands of anxious ones seeking for the light-waiting for the elucidation of the momentous truths of our beautiful religion, as given through the lips of inspired lecturers. Give our agents, then, the means-which they are much in need of at this time-to enable them to carry on the work advantageously.

Mr. Carpenter, than whom no more active, truthful and sincere individual can be found, informs us that he is ashamed to so repeatedly solicit funds for the Association by applying personally to those who we all know should give less begrudgingly.

Under the embarrassing circumstances above alluded to, we would suggest that the friends who can, should send funds to either Dr. H. B. Storer or Mr. A. E. Carpenter, care of this office, without further solicitation.

Sacramento, Cal.

Our friend, L. Armstrong, an earnest worker in the spiritual ranks, remits \$15 for subscribers he has obtained for the Banner of Light. He has long been in the habit of doing just such good deeds. He delights in spreading the gospel of Spiritualism among the people. His good works have already won for him a crown of glory that will never fade. He informs us that S. J. Finney | per ton to reduce; and we are informed that the is lecturing at Sacramento to large audiences in the Metropolitan Theatre. The Lyceum is to be Mr. W. assures us that he can substantiate the reöpened soon, which will gladden the hearts of about 150 children.

form; but this Mr. Alger (Unitarian) promptly He looks to them as the right arm of the workdeclined to listen to, saying, with perfect truth, ingmen's redemption. His maxim is this-"The that on the side asserting the divinity of Christ fair consideration by the employer of the worklay the necessity of proving it-not on the side man's interest pays." The workman who is inwhich did not assert it-but simply called for the | terested in the profits is of course on the alert to proof. It was a sharp discussion, and the argu- make them. There is a signal instance of the success of this theory in the Whitewood collieries of England, and more than one manufacturing firm in this country is trying the plan, in the firm belief of its soundness in justice, and therefore of its permanent success. We could not do less than hope that these industrial partnerships may be numerous and established without further waiting.

The Council,

There is not so much real importance to be sttached to this assembly as might have been supposed. Instead of discussing any great or living question, the Council is expected simply to register, by its formal vote of assent, whatever the Pope may have previously decided on. For instance, if he declares to the Council that the doctrine of the Implaculate Concention is true and worthy of belief, it will be assented to and believed accordingly. If he says that he, the Pope, is infallible, the assembly will have to so vote him; but it is not generally thought that he will push this point to an extremity, for the good reason that there is such a division of sentiment on its propriety as to make it dangerous. No laity are admitted to this Council, which gives it less than its customary interest for the people.

Music Hall Spiritual Meetings.

Prof. Denton will close his present course of lectures in Music Hall, Sunday afternoon, Nov. 28th. His theme will be an unusually interesting one-"The Origin and Cure of Evil Geologically Considered." Prof. Denton goes to Indiana the latter part of December, and will not lecture again in Boston until March, when he will fill an engagement in the Music Hall course. The large audiences which have gathered each Sunday to listen to his eloquence, are ample testimony of the interest manifested in his liberal discourses. During December, Emma Hardinge is to give a course of her sterling inspirational lectures.

Silver Mining.

It is said that the Hoosier Lode Mining Co., of Colorado, promises to be a paying institution. We were recently shown, by Mr. John Wetherbee, of this city, some dozen or two of bright silver bars, of about \$500 value in coin, extracted from ten tons of ore, which cost about .\$12 ore from this mine is practically inexbaustible. facts in the case, by letter or otherwise, on application to him, Phœnix Building, Boston.

BANNER LIGHT. \mathbf{OF}

The Church of England.

A clergyman of the Church of England-Rev Chas. Voysey, rector of Halaugh, Yorkshirehas been preaching sermons so wildly heterodox in doctrine as to provoke the interference of the Archbishop, Free-thinking has already made everywhere, and Emma Hardinge's personal memorable inroads upon the church, but very few elergymen have taken so wide a range as to know that her long-expected work, "MODERN Mr. Voysey. It appears that he repudiates the AMERICAN SPIRITUALISM; or a Twonty Years' doctrine of salvation as held by the Christian Record of the Communion between Earth and Church, and speaks of it as "the most revolting the World of Spirits," is now rapidly passing of all the popular beliefs." He also denies that through the press, and will be issued to subthere was any need of reconciliation, or for the scribers during the coming holidays. And it will mediation and intercession of the Saviour. The Archbishop has instituted proceedings against gotten up that it may not blush to be seen side him, and the case will shortly be heard in the Chancery Court of York. Truly the dangers which threaten the Church of England arise from within rather than from without

A Good Institution.

The State of Massachusetts is proverbial for its philanthropic institutions, and has in consequence. done a vast amount of good in relieving the unfortunate; but there is a corporation here not so well known abroad as it should be, called an asylum for Discharged Female Prisoners. The Board of Managers state in their report that their faith in the beneficial influence exerted by the Asylum grows stronger every day. Not a year passes but many women are reclaimed from the paths of dissipation and vice. Many, after a residence at the institution for a time, were provided with places of service, and they have generally given the best of satisfaction. Since the asylum was organized two hundred and sixty seven women, outcasts in society, have received shelter and kind ministration, and ninety-three families have been furnished with excellent servants.

Out of Town Lectures.

On Sunday evening, November 14th, Prof. William Denton lectured in Chelses, (Granite Hall.) Subject: "Geology and Genesis," A crowded house (as is usual when the Professor speaks) assembled to hear, comprising people of various shades of opinion, who relished the lecturer's keen analysis of the book as compared with the science in proportion as their mental stomachs had become fitted for the strong meat dealt out on that occasion.

On Sunday afternoon, Nov. 14th, Mrs. Fannie B. Felton, of Malden, spoke on the "True Uses of the Beautiful," at Union Hall, before the First Charlestown Spiritualist Association. In the evening, E. S. Wheeler lectured at the same place. on "The Sacred Gospel of the Earthquake," an abstract report of which we shall give hereafter.

Additional New Subscribers.

It gives us pleasure to place, on record the names of those persons who from time to time furnish us now subscribers. It is evidence that they have the cause fully at heart. God bless such friends. We shall strive with all our might to be worthy of their confidence. The names of the friends who have favored us in this respect since our last are as follows: Mrs. E. Rackett, one; J. W. Bigelow, one; E. Bayley, one; Mrs. T. P. Allen, one; E. B. Holden, one; L. D. Williamson, one; O. L. Ballard, one; A. Randolph, one; A. S. Hayward, one; F. A. Combs, one; R. Brown, one; D. Billings, one; G. W. Ingalls, one; James Rabbeth, one; E. W. Watson, one; James Cutter, one; Ira Haggerty, oue; N. Sherman, one; P. W. Webster one; John Kruse, four; E. Nickerson, one; S. C. Wood, oue; A. S. James, one; L. S. Todd, one.

Lawrence, Mass.

The Sentinel states that Sunday afternoon and evening services are held in Schaake's Hall, in that city, by some of the most respected citizens of the place. On the previous Sunday evening, adds the Sentinel," Mrs. Susie A. Willis, of this city, the well known Spiritualist lecturer, spoke about forty minutes on the subject of religion. We must say, although we don't quite agree with her on some points in her religious belief, that we never heard a more eloquent, sound and instructive discourse on the subject she used-religionthan the one by this lady. As an oratress, Mrs. Willis surpasses any we ever listened to, and we have heard Anna Dickinson, Cady Stanton, Julia Ward Howe and others."

EMMA HARDINGE'S FORTHCOMING BOOK.

[LETTER FROM C. EDWARDS LESTER]

EDITORS BANNER OF LIGHT-Spiritualists friends-who are legion-especially, will be glad be a real holiday book, for it will be so chastely by side with other fine books on any centre-table, while its precious freight of historic wealth and spiritual treasure will be like "good news from a far country."

I can speak with confidence of the mechanical characteristics of the book, because it has been my privilege to look after all these details, which I have done with vigilance and pleasure. As for "The Record " itself, I have had no duty to perform. That sublime and noble labor has been committed to higher and better hands, seen and unseen. I have rejoiced only that I could help launch this great enterprise on the stream of time, which is so sure to bear it out on " the wide ocean which rolls round all the world."

Besides other necessary illustrations, the work will contain the portraits, on steel, of many of the most eminent persons who have participated in this mighty movement which forms the theme of the author. It was thought best to embrace the whole in one volume, in the library style, and fix upon it the lowest price-\$3.75 per copy, postage paid to any part of the United States. No work of this cost has ever been sold so low, but Mrs. Hardinge would not listen to any other price, for she says she will not put this history beyond the reach of those who may desire to know what has

been the record of this new dispensation to earth. One word on the character of the work itself, and the mode of treatment by the author. If my

long familiarity with historic literature enables me to judge, I have no hesitation in saying that no history on any subject has appeared in our times, which combines more happily the rare elements of interest, system and authenticity. The reader is captivated with it from the first page to the last, for it is bristling with all the elements which arouse the imagination and touch the heart. There is symmetry and order, combined with a wide sweep of observation, stretching over all the lands that lie between our two oceans, The wonder of every reader, on closing the volume, will be by what magic of genius has such a vast record of facts been compressed into so narrow a space, and any breathing holes left for the free air to circulate. It is a mountain range of authenticated annals; a cluster of a thousand

biographies of men, women, children and angels; a panorama of a lucid and yet bewildering spiritual landscape, where "the awfully vast and the elegantly little" astound and delight the spectator. Many other valuable, able and entertaining works have been written by the learned, the cultured, the true and the good, which have instructed and cheered the spiritualistic world. Each as a specialite has done and is doing its work. But this history sweeps the whole field. Its limits embrace the whole subject, as a record, brief of necessity, but clear, specific, and flashing with sympathy and genius.

One point especially will strike all careful readers of discrimination: how unconscious the author seems all the time to have been about herself; how, without an apparent effort, she brings all others forward, and never lets you know who is writing, except when she is compelled to speak of herself. This absence of egotism is one of the highest charms of the work.

Another point, hardly less observable, is the absolute impartiality of the record. . No personal pique, prejudice, like or dislike, seems to have swayed her feelings, her judgment, or her pen. She seems, on the threshold of her great task, to have looked down on the wide field she was to traverse from a serene height, which makes her speak like a historian removed by the lapse of time far from those influences and passions which the pre-rolly disturb the judgment of contempo-raneous annalists. She seems to have ante-dated the verdict of the future-to be writing for pos-

tus terity. It is Mrs. Hardinge's desire that the J

ALL SORTS OF PARAGRAPHS.

5p-"The Temple of Isis" is the title of the neatly printed pamphlet of sixty pages, the reading of which so stirred up the bile of Thomas Carlyle, the English philosopher and materialist, as to make him write the author a letter, (which has been widely copied by the press in all parts of the world,) in which he takes occasion to denounce Spiritualism as the "Liturgy of Dead-sea apes," &c. The letter of Carlyle is having just the opposite effect he intended, for instead of its stopping the sale of the painphlet an increased demand has sprung up. We hope it will continue, for the work is a good one.

The schism in the Mormon church threatens to become serious enough to revolutionize the social system of Utah.

A sound judge-a musical critic,

" Mother, I'm afraid a fever would go hard with me," " Why, my son?" " 'Cause, you see, mother, I 'm so small that there would n't be room for it to turn."

Nature is a book of sweet and glowing purity, and on every illuminated page the excellence and goodness of God are divinely portrayed.

MORMONS IN NEW YORK -- The New York Times says a Mormon tomple is to be orected in that city within the coming year. The building is to cost at least \$500,000, and is to be a house of reception for Mormon emigrants from Europe, and a resting-place for the traveling brethren of the United States. At present there are upwards of three hundred families of Latter-day Saints in Brooklyn, and as many, if not more, in New York. They have a church in Brooklyn which is open to all comers. It is governed by a Saint and several elders. Some of the ment it is in different parts of the city.

The "Last Sensation"-A tight shoe,

There are at this moment five hundred and fifty young American students at German universities, and upwards of one thousand American youths and girls attending the higher schools and ducational institutions.

Mr. Tourjee is making arrangements to have a musical convention of all the choral societies of the State, in Boston next summer.

An agricultural angle-a wheat-corner.

Absinthe, that pernicious drink which brings on insanity in a short time, it is asserted, is drank in New York city to an alarming extent, being as regularly sold as wine or ale.

The best board of health-a light diet.

A New York hoarding house keeper has adopt-A New York hearding house keeper has adopt- English language. Thus the ample space at the disposal of ed the novel expedient of putting a fifty cent the Conductors will comble them to treat uilly of all the topics stamp in the morning deposit of hash, which becomes the property of the fortunate chap who telepating for the future a continuance of the favor which has finds it in his mess. She has no difficulty now in working off that commodity.

Boston Music Hall Spiritual Meetings.

Nov. 28th, Lecture by Prof. William Denton.

The third course of lectures on the philosophy of Spiritualism will be continued in Music Hall-tho most elegant and popular assembly room in the city-

BUNDAY AFTERNOONS, AT 2 O'CLOCK,

until the close of April (29 weeks), under the management of Lowis 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 Novembor, 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 exercises by an excellent quartette.

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.

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ADVERTIBEMENTS. Each line in Agute type, twenty cents for the first, and fifteen cents per line for every subse-quentinsortion. Paymentinalicases in advances TP For all Advertisements printed on the 5th page, 20 cents per line for each insertion.

pr Advertisements to be Renewed at Conllaued Rates must be left at our Office before 12 M. on Tuesdays.

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The number for November completes the Thirty-ninth Volone of HARPER'S MAGAZINE. While no change is contemplated in the general character of the Magazine, the Conductors will not full to avail themselves of any suggestions which may add to its present interest or permanent value. Special and increased attention will be given to the depart nents of Popular Science and Industrial Arts. Papers of these subjects will be profusely filustrated. At is proposed that the various Editorial Departments shall give a complete resume of the times. The Easy Chair will comment upon topics relating to social life and manners. The Book Table will criticize the important books of the day. The *Monthly Record* will note all important political events. The *Draier* will present the facetia and anecdotes of the time.

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29" Nor Subscribers to either of Harper's Periods als butod from the present time to the close of 1870 for Four Dollars. HARPER & BROTHERS, NEW YORK,

Address, Nov. 27 -- 2w

KING OF THE ASTHMA. Boason ticket, with reserved seat, \$3.50; single admission, THE Positive Powders can do just what they please 15 cents. Boason tickets can be obtained at the counter of 1 with the Asthma. Ask the following witnesses if it is not so :

> "I have cured with Mrs. Spence's Positive Powders a case of Asthma which the doctors had tried in value $\label{eq:state} \begin{array}{c} \textbf{46} & \textbf{YEAR} \mbox{ ago Last June, I was on a visit to a sister of mine in lower, N, iI. While there she belormed me that there had been almost a minede wranght with her in a territory of the state o$ for twelve years. They have also cured every case of Neuralgin in which they have been taken."-(N. Cuunch, Ostaloosu, Imra:) ble case of Neuraldia by Mrs. Sinner's Positive Powders.

"I have cured FIX cases of Astlina with Mes. and she induced me to try them mase f -1 did so, Spence's Positive Powderst and Miss Barriet Lathderful success "-(M. II) STUDA, North Richmand, S. H.) rop, of North Adams, Mass., permits me to report that the

DELIVERY. MODERN AMERICAN SPIRITUALISM," A TWENTY YEARS' RECORD or the COMMUNION BETWEEN'

IN PRESS, AND ALMOST READY FOR

5

EARTH AND THE WORLD OF SPIRITS.

ONE VOLUME, LARGE OCTAVO, OF SIX HUNDRED PAGES. ENGLISH MUSLIN, BEVELLED EDGES SUPERBLY AND PROFUSEEY ALLUSTRATED WITH FINE PORTRAITS ETC., ON STEEL,

WOOD IN TINT, LITHOGRAPHY, ETC., ETC. PRICE, 88,75.

By Emma, Hardinge.

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TO whom all applications' for AOENCLES must be ad-

This work has been prepared by the author-

Under the Direct Supervision and Guidance of the Spirits,

who have imagurated the movement. It contains excerpts from rare pamphlets, private journals, periodicals now out of print, and various other, sources attainable only to the author.

The collection of these records has cost many years of incossant research, and altogether it forms one of the

MOST COMPLETE, ASTOUNDING, AND THRILLING INSTORIES,

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SUBSCRIDERS AND THE TRADE SUPPLIED BY THE BANNER OF LIGHT COMPANY

ORDERS AND SUBSCRIDERS' NAMES FOR THE FIRST ISSUE RECEIVED IMMEDIATELY AT THE BANNER OF LIGHT OFFICE, SO. MS WASHINGTON STREET, BOSTON, MASS.

FATHER AND DAUGHTER STRUCK BY LIGHTNING.

ON the 15th of July last, Mr. J. A. B. Blakeslee and his daugister, of Spartansburg, Clawford, Co., Penn., were both struck by lightning. They both bloated very much, and were perfectly benumbed, as d by in a stupper, insensible condition. There happened to be in the house, at the time, bu one half a box of Mrs Spence's Negative Powdets, which Mrs. Blakeslee administered to them, and which roused and revived them very speedily, so that Mr. Blakeshe was enabled to write to Prof. Spence for more Negative, Powders, While waiting for them they fell back into their flest state of stupor; but they were soon enced by the Powders when they received Softling else was done for them besides giving them the Powders

Secondertisement of Powders for Information. Nov 27.-- 2wis

MRS. MOORE.

MRS. J. L. PLI'MB.

D ERFLUIA Faces near Philodan and Bacness Chir-wayant Also, a good Assistant Writing Medunin at 206 Trement street, dwe flydds, beston Dociditing Answern bil kinds of lefture. Terms 54 000 each sit ing ann 64,06 and stamp for each lefture. Residence, 64 Russell street, oppo site head of fadeu street. Charlestown, Mass. Cardes Fri day evenings, mediani, A Hodges (W - Nov. 27,

ALMOST A MIRACLE

DOVER, N. H.

See advertisement of Powders for Information.

MRS. S. J. STICKNEY.

The World on Religion.

We remember that the New York World was started as a "religions" paper, and that must be why it arrogates its office of religious consorship, after its current fashion. With other things, it gives us a plussary of the text of Carlyle, and underfakes to show that Spiritualists are not religious, nor of pure characters, and that their belief, instead of exalting tends only to brutalize them. It further preaches Christ'as the only pattern and exemplar, which all true Spiritualists will do much better. Now as humility, and not a disgusting conceit, was the central element of Christ's character, there can be no two opinions on the subject of the World's utter unfitness to speak at all on the matter.

Remember the Poor.

We are ever grateful for favors bestowed, and feel happy when we have the power to render service to our common humanity in return. The bounteous gifts of the Father which are so lavishly showered upon his children of earth teach a lesson we all should heed, especially at this season of the year, when Nature has filled our storebouses to repletion with the necessaries of life. " The poor ye have with ye always," said Jesusmeaning those less favored by intellect to acquire this world's goods. To such the hand of charity should be extended, that their sufferings may be lessened, for peradventure these poor ones may return to bless the hand that succored them in time of need.

Dr. Coonley in New England.

Dr. L. K. Coonley called on us last week. We been in New England for a number of years, his permanent location being Vinelaud, N. J. He hus recently made a tour in Ohio, healing and by with hor consent, and furnishes with it some speciment lecturing. He goes wherever called, without any of letters sent her by admirers and professed "lovers," as stipulated price, leaving that to be decided by well as by other folk. It makes a pamphlot, and possesses those who employ him. He has gone to Newburyport, Mass., where he will remain for the present. Those who wish his services as lecturer or healer can address him there. His healing powers, we learn, were greatly increased during his sojourn in Vineland.

Dr. J. R. Newton in Troy, N. Y. Dr. Newton met with such success in Troy, N.Y. the three days he stopped there two weeks ago, that he has been earnestly solicited to return, and has consented to do so. He will therefore onen an office at No. 10 State street, Nov. 23d, for the purpose of treating the sick. The af-

noted healer.

Light Office should be the exclusive headquarters of her book for the New England States. For convenience the trade will be supplied in New York, and North, South and West, through your agents, "The American News Co., 117 Nassau

street, New York." Mrs. Hardinge is her own publisher, and all subscriptions and applications for agencies should be addressed to her, at 229 East 60ch street, New York City, or,

ork City, or, Faithfully yours, C. EDWARDS LESTER. New York, 87 3d avenue, Nov. 15, 1869.

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

Examine our catalogue, read the advertise ments 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 he compensated in the after life. Catalogue sent to any address free.

Stafford Springs, Conn.

Daniel W. Hull has been lecturing at Stafford Springs the past two weeks. He will also speak there next Sunday, taking for his theme " Religious Worship," and "The Devil," as revealed in the various systems of religion.

New Publications.

Lee & Shepard bring out Volume Five of the Rosa Abbott sories of story-books, with the exciting title of "The Young DETECTIVE." It will be sought after by the juveniles that have read so eagerly the previous numbers of this popular never saw him looking more robust. ' He has not series. One more volume will make the set complete. It has proved a decided success.

> IDA LEWIS has her life sketched by Capt. Browerton, cleara certain kind of interest for certain people. So much talk about a noble deed almost makes one want to turn and hear something on the other side of the subject.

THE AMBRICAN ODD FELLOW for November is an excellent number. It being the official organ of the Order adds to its desorvedly high character. Commencing with the new year, this magazine is to be greatly enlarged and improved, when the price will be \$2.50 a year, or \$1.25 a volume. Published by John W. Orr, No. 96 Nassau street, New York.

New Music.

Oliver Ditson & Co. have just published the following new musical compositions : " Parfum des Fleurs, grand valse brilliante," by Charles Wels, thirteen pages; "Prière, Pensee Religiouse," by Henri Sutter; "Half-past nine," words by Fred. Enoch, music by G. A. Macfarren ; "Voices Callflicted in that part of the country should avail ing," a sweet ballad by Virginia Gabriel: "E Pluribus Unum themselves of the opportunity of visiting this | March," dedicated to the Grand Army of the Republic, by J. W. Turner, with a fine lithographed title page.

Tice 6 Conts. DAYBREAK. Published in London. Price 5 conts.

Business Matters.

JAMES V. MANSFIELD, TEST MEDIUM, answere

ANSWERS TO SEALED LETTERS, by R. W. Flint, 105 East 12th street—second door from 4th avenue—New York. Inclose \$2 and 3 stamps. 030.

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AN ESTABLISHED REMEDY.—" Brown's Bron-chial Troches." are widely known as an estab-lished remedy for Coughs, Colds, Bronchitis, Hoarselished romedy for Couples, Colas, Bronchits, Hoarse-ness, and other troubles of the Throat and Lungs. Their good reputation and extensive use has brought out imitations, represented to be the same. OBTAIN only "Brown's Bronchial Troches."

ET ENTERPRISING.

Whene'er we see a man in trade Fast into public notice rising, Who in the world a stir has made, We speak of him as enterprising. When such a man we chance to meet,

When such a man we change to indet, Who, joined to neither clique or party, Who sells so lots none can compete, We greet him with a welcome hearty. Just such a man is GEORGE FENNO, Who sells the BOYS good "CLOTHES," so low, Coat, Pants, Vest, Hat 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, Stationery, &c.

Herman Snow, at 319 Kearney street, San Francisco, Cal., keeps for sale a general variety of Spir Itualist and Reform Books at Eastern prices. Also Planchettes, Spence's Positive and Negative found on his counter. Catalogues and Circulars mailed free May 1.--tf

Notice to Subscribers of the Banner of Light. Tour 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, show-ing the exact time when your subscription expires: 6. e., the spoud 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 for us to send receipts. Those who desire 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. MACNITIC, H-aling and Developing Medium, delineates disease and character by lock of hair or pictory, heals by laying on of hands or prescription, describes splits, an-swers letters, at 17 Indiana place, floston, Mass. Nov. 27.-1w² **5710 S200** per Mouth to Agents, salary or *Machine and right of the date.* Notice to Subscribers of the Banner of Light

THE LYORUM BANNER. Published in Chicago, Ill. Price der and lett two more fu her to take as ordered. Next worn ing 1 cathed again, and sie was paring and cutting replets. The American Brinitualist. Published at Cloveland, O. Price 6 conts. Debutched in London (Debus & conts). Tie-Dontoureux in the head, has been a pretty seed test of their efficacy and virtue in this neighborhood."-(BESJA-MIN MOORE, Shelby, Mich)

"Thin so troubled for Freath that I can't write: I have MRS. E. D. MURREY, Clairvoyant and Magnietic been front led for a week, and last nick with a se-Physician, 1162 Broadway, New York. 4w.O23. Vere pain in me side, "-(toris Rose treats field letter.) "I heve taken Mrs. Spence's Postive Powders accordhere taken Mrs. Spence's Postive Powders accord-Ing to directions, and throm h the morey of God and the Pow sealed letters, at 102 West 15th street, New York. ders I can breathe ag da quite casy. But old what distre s I Terms, \$5 and four three-cent stamps. was in before 1 took the Powders. I think it was the A+thmn; but I would not call in the Drug-Doctors hecause, they came so near killing me a number of times"-(Second letter of Jous BONESTERL, of Caltaraugus Station, N. FY

Nee advertisement of the Powders for Informa-2848-Nov. 27.

tion.

DR. H. B. STORER, MRS. JULIA M. FRIEND,

(Medical Chairvoyant.) will be in Boston, at their Principal Office, 120 Harrison Avenue, Mondays, Thursdays, Fridays and Saturdayst

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Of cach week. Medical examinations, when written through the hand of the medium, \$2:004 when spoken, \$1:00. Letters with tack of bair for examination must enclose \$2:00, and should the directed to our Principal Office 120 Harrison Avenue, Boston, Mass. If-Nov, 27.

W H.MUMLER, SPIRIT PHOTOGRAPHER.

To persons at a distance desirons. Coldaning a Spirit Pho-formaph. I would inform that it is not actually necessary for them to be present. For full inform vious a dress, with two 3-cent stamps. W. II. MUM ER. In West Springheld street, Boston, Mass. Scances Wechesday and Fri ay evenings. 2w*-Nov.27.

A PSYCHOMETRICAL VIEW.

THE distinguished Psychometrical reader, Mus. A. B. Sav BRANCE, of Milwaukee, Wis., volunteers the following "I have taken a Psychometrical view of Mrs. Spence's Pos the and Negative Powde s, and it seems clear to my mind that they will produce a wonderfully equalizing effect on the uman system, when properly administered See advertisement of Powders for Information

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DR. J. R. NEWTON Will heal in

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For two weeks, or until further notice. 3w-Nov. 27.

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TERT, Business and Medical Medium, examines by lock of bath is referred to a two three cent stam sy heads by hydro or firmas. Circles Monday and Friday evenings, No. 16 Salem street, Boston. Iw*-Nov, 21.

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WANNY 27, MRS. L. W. LITCH, Tranco, Test and Heal-Wednesday and Sunday evenings and Wednesday attenness. "A suddary street, room No. 18. Nov. 7, 4

A. HODERES, T. & Medium, holds circles Sun-diversity Vedex is evenings at 7 Puns of a r. M. Other hears Com. 0.8. at tables, N. No. & Carverst, Boston, Nov.2.- and

MRS. A. S. ELDRIDGE, Trance, Bush 688 and Medical California, 31 Lying street, Boston, Nov. 27-19

25.099 TO BE GIVEN AWAY. SENT free fo Clasho will send their address to M. NEL (ON, 44) Brogan street, New York, Nov. 20, - 324.

MONEY MADE WITHOUT BISK.-11. Send for an Agency of the Postilve and Nega-tive Powders, Sector transmitted to Powders in an other company of these PROF, PAVION SCENCE M. D. BOX 5-17 NEW YORK CITY ist-Oct 9

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P'A R'T_1. LLUSTRATED WITH DIAGRAMS AND ENGRAVING8 OF CELESTIAL SCENERY.

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CHAPTER XVII THE SUMMER-LAND AS SEEN BY CLAINVOYANCE. (HAPTER XVIII. SYNOPSIS OF THE INCLAIN PRESENTED.

Price \$1: postage life. Liberal discount to the trade. For sale at the BANNER OF LIGHT ROOKSTORE, 156 Washington street, Roston.

Back Message in this department of the Bannus or Lieux we claim was spoken by the spirit whose mane it bears, through the instrumentality of

Mrs. J. H. Conant,

6

while in an strongial condition called the trance. These Messages indo its distribution called the trance. These Messages indo its distribution called the trance. These Messages indo its distribution which is distribu-entities of their early distribution which is distribu-valoped state, eventually progress into a higher condition. We say the reader to receive no doctrine put forth by opirite in these columns that does not compart with his of her reases. All express as much of truth as they perceive -non nucle.

The Bunner of Light Free Circles.

The Bianner of Light Pree Circles. These Circles are held at No. 153 Wishington STREET. Boom No.4, up stairs) on MONDAY, TYEBDAY and THURA-DAY AFFERMONE. The Circle Boom will temper for visitors at two o'clock, services commence at precisely three o'clock, after which time to one will be admitted. Heats reserved for strangers. Donations solicited. Main covast receives no visitors on Mondays, Theodays, Weineslays or Thursdays, until after six o'clock r. M. Sho gives no orivate sittings. 25° Donations of flowers for our Circle Boom are solicited.

Invocation.

Invocation. Oh Lord our God, thou who art the one-God which weight recognize, it has been written that we shall have then with all our hearts and there only shall we serve. Now oh Lord, since it is hard to know how to serve the aright, will then theach us?. Wilt then inside our soils with the holy spirit of truth? Wilt then lay bisin the altar of our being hying coals of eternal justice, whederic and truth. And, now the lamb of inspi-ration never hum douby for its. May we ever know how to serve these. May we ever know how to serve the Lord our God ever be plain, and may the Lord our God ever be recog-nized as a present shift amongst us. May the mane be understood by us. May we recognize the in all forms in the theorem in the subject. theof in all forms in the division in the sunlight, in the skies, in night and product in all, that been that has been. We do not esk that we may fully, weigh and measure and weakly a life, or the suith of life, but we do ask that weaply know just, enough interface to understand, our dury, and to always choose the hottest and, our dury, and to weak school the hottest and. When ye are be-viled, may we not review gan. When darkness, aweeps werf our scale, for weaking that they are in the dark ness that when we hold, in the art in the darkness) and when we bask in the autilight of prespective near we know abat thou-art there. May we feel ever secure in their testing in thy promises, that are renewed in Nature every moment. May we read Nature as thy great volume given to human inte. May we set ashlo whime given to binnin the star we see as a all written volumes of these justice them under our feet if it he necessary and hearing of the only in that which them hist mode. Father, Shirit, Jehovah of the deviand flood of the Gen-tile, he arour prayers, and answer as it seemsthi-best unto thee. Amen. Oct. 12,

Questions and Answers.

COSTROLLING SPIRIT - As is your custom, Mr. Chairman, we are ready to consider whatever protosiblens you may offer QUDS -- What is the difference between animal

magnetion and galvanic electricity? Ass = G dvanic electricity is in its composition purely mineral, while animal magnetism is a compurely interval, while an instantial magnetistics a com-pound of inductial and vegetable, and therefore called minul. One is peculiar to minerals abso-lutely; the other is peculiar to vegetable and an instance. It is generated in the animal structure, and helps a compound of mineral and vegetable it particles of both. Anigoid magnetism is used by disembedied spirits in controlling mediums in this way. That animal magnetism that belongs this way. That animal magnetism that belongs to the medium is noted up on by the spiritual mag-netism which helongs to the spirit; for help un-derstood, that the spirit apart from animal or physical burean life bas no animal megnetism; that who but has is purely spiritual and that it is that entrode the modul, and yet it may be such to be the source of all physical sensitions. Animal life cannot exist without it. But there are other conditions, that are as necessary as these two forces. These forces art upon the conditions by which animal life is surrounded, and in acting upon them generates as power that assists animal upon them generates a power that assists animal life. Of course all life, of what we bind of grad ity, is in some way connected. There is a subth force, something which no spirit can sense which no mind can measure, which pervades all life and connects all form, making all nations of the earth

of one life. The record has it of one blood. It should be of one life. Q = 4s not the combination of hydrogen with $\mathbf{0}\mathbf{x}\mathbf{y}\mathbf{g}\mathbf{e}\mathbf{p}$ by electricity the source of all animal blo? A_{c} = 1 is the motive power of all vegetable life. It is the power which causes the vegetable to grow and mature to come forth in spring-time and risen in harvest. In this sense it may be

and ripen in harvest. In this sense it may be called the source, Q = What is the best food to eat to create thepower by which spirits control mediums?A -That which is best afapted to the individ-mal. Since no two are organized spiritually ormaterially alike, no two can thrive best on pre-cisely the same kind of food. What is meat andgood for one would be poisen for another. Thereare some media who are required by their spiritattendants to forego partaking of food for manyhours before the spirit desires to possess them.Others are required to partake liberally of thatwhich agrees best with the animal system. Soyou see there can be no general rule set up to fall.Bach one depands a sociality.

Edgar Wilkinson.

Margaret Kelley.

Margaret Keney. Good day, sir. It was a hard time 1 had when time? was here-very unconfortable all the time. I seemid to be bern in a sort of a bad way. I seemid to be bad way. I seemid to be bern was. I seemid to be born in a sort of a bid way, houses spiritual here in this life. All those crop-and Lwas always getting into trouble. But, thank pings out of the spirit which we see in the char-tiol, it is all over now, and has been for about acteristics of individuals, in their acts, in their, two years and a half. There n' a very good action words, in all that goes to make up their lives, count to give of myself when I was here—not a moral and mental, is carried into the spirit-world very good account. I was well was very unit and becomes a part of their existence there. fortunate, and that's about all you can say. Q —is our every action (good or bad) judged Might say a great deal, but it would amount to and controlled by the discribuided spirits of our wa*

one thing. I have two daughters, and I want them to know about people coming back, and want them is now had place to know that their mother is n't in any bad place on this other side. I died in a very bad way, and oh, it was quite a long time before 1 come to myself at all. There I was to the island, and I was druck—that's it. Yes, I was. But there's a good Lord that gares for us, and when we get away from the liquer be restores us and makes decent people of us--yes, sir. You see, the priest told me the last time I was to confession that if 1. ever got that way again he never would absolve me at all. I might go to the devil if I did get that way; and I did, and I had none of the con-forts of the Church. I wayn't absolved at all. And my daughters think I ain gone to some bad place. They have prayers for use, and all, and they feel bud all the time; and I want the pricet to tell them that I am out of the way of the bad thungs that wis around me and leading me of when I was here. I've got into a better way, bere in this life. The pricets, they are different. They don't absolve you at all. They tell you that that is not the way to do; that if you can't absolve yourself they can't do it for you. They advise you, and help you, and strengthen you all they can, and they say at the same time, they that way; and I did, and I had none of the com-

death, but was n't well, and was traveling in New South Wales with the object of regaining my health when I passed on. Have been gone a little more than two years. Farewell, sir. Oct. 12. sion for and have inhered hard to acquire them, and it would be a pleasure to me always to con-tinue in the pursuit of that branch of knowledge, but I am often led to inquire. Will a knowledge of different tongues be of any use to me in a fu-ture state, since spirits of all nationalities can un-derstand each other simply by the reciprocal read-ing of mind or thought? A_{-} -Language belongs to earth. It is the vehi-cle through which thought is expressed here in your life, but is not so in the spirit-world. There-fore the acquirement of all the languages known would avail the student but little in the future life.

Edgar Wilkinson. Hallos, missi Boundard Marker (How do you do') Pretty Well, My name is Ugar Wilkinson. Law from the pursult of thist branch of knowledge, hun fan often pursult of thist branch of knowledge, but fan often pursult of thist branch of knowledge, but fan often pursult of thist branch of knowledge, but fan often pursult of thist branch of knowledge, but fan often pursult of thist branch of knowledge, but fan often pursult of thist branch of knowledge, but fan often pursult of thist branch of knowledge, but fan often pursult of thist branch of knowledge, but fan often pursult of thist branch of knowledge, but fan often pursult of thist branch of knowledge, but fan often pursult of thist branch of knowledge, but fan often pursult of thist branch often pursult of thist branch often was been, you was to have mine. Two got a brather, and a sister. My sisters "Simo is Mary --"Men, we called her, My sisters "Simo is Mary --"Men, we called her, My sisters "Two got a brather, and a sister. My sisters "Simo is A hardber have nany name, and the breacher named him - Philo. (th, Mrs. Jeakins here, too. Sho died. Sho work of dia and sho has got thitteen here and de noth or sit was the bas got thitteen breacher and here brance-bring her low to the folks. Sho was awful fanvy adwars asylug funny things here the state show a study many this world where we live and we have dol me if i got a chance to come to see the one there is an if boat a fan of Food Thaller here, too, He died of the forward any ered bas and we have dol me if i got a chance is there is an intere was indicent animal from what he is more and we have do the folks. Sho was and the toth mether that I found Fred Thaller here, too, He died of the forwar shows when she waked up in this world where we live and we have foly innes. We do it a gord is barrer and we have to bear. And tell mother the she is hare there is an ille boat. And tell mother the she is any rever, and here that I found Fred Thaller here too, here i

 $Q \rightarrow Arconic every-day incidents and actions in-$ dictive of the future sphere to which our soulsshall gravitato by the force of magnetic attrac-

friends and enemies on this earth, in their re-spectice spheres?

A.—The question is very vaguely laid out. We hardly know what sort of an answer to give, because we do not see at what point your correapondent wishes to arrive. Any and all spirits can become self-constituted judges over others, but it is only in self, and, therefore, only in seem-ing. They cannot rightly judge another. We are all of us constantly doing it, but it is contrary to

The bighest law spiritual, $Q \rightarrow How$ do we enter spirit-life? $A \rightarrow You$ are there already. You have ever been there. It is impossible to tell when or where you enter, since in all past time you have been there, are there in the present, and, in all beschelitte a fill be in the future

been there, are there in the present, and, in all probability, will be in the future. Q_{c} —in the Lord's prayer is found the petition, "Lead us not into temptation" is it to be inferred that for any purp as the Father would ever lead his naturally erring children into error? Or is it to be presumed that any spirits, or other intelli-gences not mortal, can or would lead us into temptation to do wrong? A realisation of angels for

bere in this life. The priests, they are a different. They don't absolve your at all. They tell you can't absolve vour self they can't do it for you. They advise your and help you, and strengthen you all they can, and they say at the same time, they want as much strength and advising as you want yourself. Faith, and that's the way it ought to be here, but it aint. You see, we knew very well whatever we dot we can't absolve us, and we were all right again. Yee, sit. But here in this lifeit is not so. Here we can't absolve was and we were all right again. Yee, sit. But here in this lifeit is not so. Here we can't absolve was not mane sit, and I was a bard world. I am glad I an out of the dark places for all of us. Margaret Kelley was my name sit, and I was a bard world. I am glad I and out of the dark places for all of us. Margaret Kelley was my name sit, and I was a bard world. I am glad I and out of the dark places for all of us. My danghers' names is Mary and Margaret. They are neat goed, smalle girls, ind like my self at all-not at all. I make 'em a great deal of the mar they reave made me, Well, an better of now, and shall try to do all I can for them. Good day, sir. God bless you. Ort 12. This science was comducted by Gideon Lowen-thail, a dewish Rabbi; letters answered by Ludd.Pardee. greater good, who are so well acquainted with divine and natural law, that they are able to lead you. Jesus knew this; he recognized the power; he felt that his disciples and himself, were being led by a power direct from the great Infinite Spirit. He believed that the highest love and the Spirit. The behavior that the highest love and the bighest wigdom was gaiding him and guiding them. When he was taken up—so the record says ;—upon the mountain, and an evil spirit, came to him and says, "Fall down and worship me and I will give you all the kingdoms of the earth," —tempting him away, you see, from his own pure and holy and wise guides—Jusius felt that they were not what his own pure guides were; he felt their influence, he recordized their sphere that it. their influence, he recognized their sphere that it was the lesser good; so he said, "Get theo behind nie, Satan; it is written that, thou, shalt, worship the Lord thy God, and him only shalt thou serve." the Lord thy (ind, and him only shalt flow serve. Then the devil left him, and his guardian angels came and ministered unto him. Were they not directing him then, in his temptation? were they not lispiring him to the better way? Who shall asy they were not? Not you, nor I. Q -1s if good to love one's neighbor better than one's self?

in the spirit-world—that I meet him in every turn. I know that immortality does not depend noon black skins or white. How do, I know it? As we know all things—by observation, by study, by what we see, hear and feel. When I meet and talk with the negro in the spirit-world, he is as much a disembodied spirit as I am—I know he lives there; it is not a matter of speculation with where there is the number of a phonometry with use. If immortality, were dependent upon the white race, or way the result, as "Hiskenean" says, of phrenological development; I should pity the God that made us, for he would have made a most egregious mistake. Immortally dependent upon phrenological development! Then we must ro still forther. We must say our immortality

or out of the body human, would, come out from under his mask and tell us who he was when he lived here in this earth-life; tell us what his moral principles were; tell us what he was politically; tell us where he stood mentally; then we shall he able to mensure him; to know what he is worth, what his opinion is worth. If he still keeps under his mask, we cannot know. I never did like anonymous articles when I was here; I do not like them now. I come out and declare myself to he Theodore Parker-mobody else. I answered the article in question. Everybody knows, that knows anything about me at all, what I believed when here. Everybody knows, that knows any knows anything about me at all, what I believed when here. Everybody knows, that knows any thing about me as a disembodied spirit, that I hold very closely to some of my ideas that were born here. I have abandoned some, and have gained newer ones. But again let me dis-tinctly declare, for fear I should be misunder-stood, should be charged with again going round the subject and avading the point of have. 9 Has Atoon, should be charged with again going round the subject and evading the rount at issue: "Has the negro an immortal soul?" yes, he has, em-phatically. I know it, because I see him here in my life. I know it, because I come into spirituat *rapport* with him at almost every step I take. I labored hard to benefit him here in this life, and I still continue my labors in that that new call the still continue my labors in that that you call the spirit-life. God grant that I may long labor in that vineyard, for there is need of it. Oct. 14.

George Barrows."

I feel some reluctance upon coming here, since there are many, it seems, or some, at least, on the earth who believe that nobody lives after death only those of pure white blood. I cannot say how much white blood I had in me, but prohably about one half. My master, or one that was my master when I was here, is in a state to receive

 noont one nair. My minster, or one that was my master when I was here, is in a state to receive the somebody come to me " He has two orbitals, to ber friends; Cuestions and Answers; Eliza Ashiev, to ber friends; William Cook, to iriends; or orbitals, to irredue with a monther and father and a great many relatives, but none of them are able to come just now, so the lot falls upon me. I am very glad it does, hecause I like to learn all I can, and like to come back. I had so many master sign, Mort. — invection; Questions and Answers; but I suppose I must take the name I had lat. Therefore, of Augusta, Me, to bis family : Wildam that it is hard for me to select, but I suppose I must take the name I had lat. I had five different masters when I was here. Twas sold twice on account of my master's failing, and he was obliged to sell all he had, and ther is alwes were all sold. My last master, George Barrows, I took his name when he onghter la pervent like me, and hesadi to me, one day, "Lack, I had per ourse. First he used to call me heat nigger. So I received my master's name, and the was, not his formal to me, one day, "Lack, I har sold to me, and he sadi to me, one day, "Lack, I har sold to me, and he sadi to me, one day, "Lack, I har sold to me, and he sadi to me, one day, "Lack, I he heat nigger. So I received my master's name, and the war, and he heat nigger. So I received my master's name, and the war, and heat heat nigger. So I received my master's name, and the war, and the war, and the war, and the best nigger. So I received my master's name, and the war, and the war, and the war, and the bast nigger. So I received my master's name, and the shift ' harmen's day on the to the shift. There Eliven's bland, the the shift ' the shift. There heat and the master's name, and the sade to many master's name, and the sade to many master's day on the sold to the shift. There the shift ' the strends is an the George, I know what you mean. I want you to serve me. I do n't ask you to carry a unsket; I do n't ask you to shoot a Yank; I do n't ask you to do military duty any way, only to serve me." So I went. The shell that wounded my master killed me, so I am here in this spirit-world... I do as I please; I go and come as I please; I learn here, I have been under a course of education ever since I came here. I wanted to learn very much, but could only do so from observation when much, but could only as so from observation when
 I was here as a slave. Now I have as many masters as I want, as many to teach me. I don't
 serve any one of them; they serve me.
 My master is a part of the time in Georgia, but
 the most of his time, I believe, he spends in Virginia. He is now engaged in some speculation in land, I cannot certainly say how, but he is trying to build up what the war broke down. And he has become lately, I don't know how much, in-terested in this return of spirits. I know he has terested in this return of spirits. I know he has said, " If it is true that they can come, I'd like to have somebody come to me." So in answer to, -that wish I have come, and I hold myself ready now to be his teacher. He once said to me, "George, I should like to educate you, but you know I cannot." I ventured to ask him why. " Why," he said, "our laws forbid it." I know that all the while. Now there are no have in this spirit-world that Now there are no laws in this spirit-world that forbid the negro to return and educate his master this way. My master knows nothing about the life I have gone to, and I stand ready to educate him and inform him about that life as well as I can, and if he wishes to know more than he knows now, if he will answer my coming, I will do my best to come again and enlighten him on the points that he wants to be enlightened upon, the points that he wants to be enlightened upon, and by that time, no doubt, some of his own fam-ily and friends will come. They would be very glad to, but he, somehow, is too far away spirit-ually from them just now. What I want is a re-cognition. If he says, as perhaps he will, "It cannot be true, because George had too much ne-gro blood in hin, to be an inmortal soul," why, that ends it—I can stay in my life and he can stay in his till death says, "Come," Then he will have to change, and then I shall be sure to meet. him, and, of course, unless he goes back on his own senses, he will have to believe that I live. Good day, sir. Good day, sir. Oct. 14.

stood; since I failed to make myself understood in the former article, I hope to be understood now. First, then, I would plainly and distinctly declare that I know that the negro possesses as much im-mortality as I do I know that he has an existence in the spirit-world—that I meet him at every ture. I know that immortality does not depend noon I know that the mow it? As we know all things—by observation, by sindy, by what we see, hear and feel. When I meet and talk with the negro in the spirit-world be is as have to give my name. Oct. 14.

NOVEMBER 27, 1869.

Agnes Phelps.

Agnes Phelps. I lived here twenty-one years and five weeks. I have a mother here who is bitterly opposed to spirit return. I once said to her when she was talking against it. "Mother, if while race, or was the result, as "Hiskenean" says of phrenological development. I should pity a mather is a second to spirit return. I once said to hiterly opposed to spirit return. I once said to biterly opposed to spirit return. I once said to biterly opposed to spirit return. I once said to biterly opposed to spirit return. I once said to biterly opposed to spirit return. I once said to biterly opposed to spirit return. I once said to biterly opposed to spirit return. I once said to biterly opposed to spirit returns on the save "I want all loce to spirit returns on the save "I want all loce to spirit returns on the save "I want all loce to spirit returns on the save "I want all loce to spirit returns on the save "I want all loce to spirit returns on the save to contend that even matter was as such, shift was loce return also that spirit is dependent upon matter for expression, but not for being: I contend that more tally sould descal very for hous a white skin or a black thou the phrenological device the save merein for henge or the white man or woman Why. I should descend very for down the steps of human science; I should for that need a white site or a black thou the phrenological device the save for a mother beave." Well, would be a save with the save merein God and the God of science, II believed that immortality was a dependent upon a white site or any not be origin expression to day, may not be origin expression to day any not be origin expression to day may not be origin expression to day may not be origin expression to day any not be origin expression to day may not be origin expression to morigin the start were where here were the stand the may be return where here were t

have n't gone to that heaven that my mother used have n't gone to that heaven that my mother used to tell me about, but which I never believed in. But I have gone to one natural and beautiful-just such a place as I used to wish I could go to, and as I used to dream of going to. It is beauti-ful. Now if the time should ever come when my dear mother shall change her views; if she ever grows out of her unreasonable religious opinions, then I shall come again, and shall do for her all that it is best for me to do to enlighten her. I said I would come. I should have been untrue to n-yself if I had stayed away. From New York, sir. Good day. Oct. 14.

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

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED. Monday, Oct. 18. - Invocation; Questions and Answers; Annue C. Taylor, of Brewster, Maya ; Hans Heinrich 10 his mother John, In New York; Mrs. M A Pearson, of Boston; Zeke Monre, of San Joeë, Cal, to life ther de Tarshig, Oct. 19. - Invocation; Questions and Answers; Sarah A Sasver, of Bath, Me ; Elicodore Woods. Tharshag, Oct. 21. - Invocation; Questions and Answers; Athert Win-Lw, 2d Onio Carary; Josephine II Carter, of New York (Thy, to her pare'ts; John A, Rawdras; Reading by News ko lecta an Indian ciri, Anna Cora Wison (Hiddle). Monday, Oct. 25. - Invocation; Questions and Answers; Edward C., Tyler, of New Jersey, Jo his houther; Samuel Johns w. a big brother, in Texas; Marin Elizabeth Foye, of Northel-di, VI, to her mariter and felend. Tarshag, Oct. 25. - Invocation; Questions and Answers; Eliza Asidey, to her fraculta in England; Elisha Evans, of New Orleans.

Bach one demands a speciality, Q + 1s not insanity a spirit control? A + Not always. It sometlines is -very often is-but not always. Oct. 12,

Elisha S. Williams.

. I was traveling through New South Wales when the messenger came to life who called me from this to another life. I have left very dear friends in this country, and many in England and Lum actions, if it can be, to open communiand I am an vious, if it can be to open communi-cation with them. The processed during my morial-life a very strong unbelief concerning this motion. Bpirituatism. The munit was a gig antic delusion, and loften said I did not know but what it was destined to produce general anarchy, for it seemed to be entering Church and State, and changing, remodeling all the way of its course. There were times when I felt that every minister in the land should aneak strongly against it but there were should sneak strongly against it but there were should speak strongly against it, but there were other times when something would seem to whis-per to me like this: "If it were of the devil God was able to destroy it, and when the proper time came he would destroy it." So I went out of this life pretry much in that way, believing in a hereaffor pully international matter way, only only on a nerva-ter, but believing in it according to the prescribed formula of the Church. It is quite humiliating to be obliged to return and announce to my friends and the world at large that I was the fool, and there is demonstrated as a more the start of the start them. those I denounced as such were the wise men and women. They were they whose feet were set upon the bill, whose candle had been ignited by the Lord God himself, and whose charlot of for was destined to goll on fill all the world was converted Well, humiliating as it may be, it is also pleasing I have found a world so very much like home that its glories are very natural, that we are inclined to love it instantly. Instead of being spitted away into some far off heaven, of using sputted away into some far off heaven, and arraigned before some glittering white throug, we find. Nature in her simple robes. We find kind, loving hearts and wise heads to lead us, to teach us. We find mantles of life every-where ready to enfold us. Here we are met by our friends, and we replace in the meeting. They are introduced in the innerting. They are not consigned to hell if they do not believe as we do. They are bappy, so are we. They see where they include have done bet-ter; so do we. Indeed, it is a very natural world, and I would beseech of all my triends to obtain as much knowledge concerning this furner life as it is possible for them, to while, they remain here. My only purpose in coming here, to day is to in By only purpose in coming nere load y is to in-form them that I was mistaken in regard to this Spiritualism; that I live and can return, and would advise them as their friend to seek; that they may know; to knock, that the door may be opened unto them, and to come to this life with their lamps trimmed and birning. The bride-groom is at the door, and more than that, is in groom is at the door, and more than that, is in their midst. They have an opportunity now to trim their lamps, and when they enter the spirit-world they can go with light, and not darkness. And I pray my God that they will come so for it is much better to enter this life knowing what it is than to enter it and suddenly find that all your past religious life has been-not, founded upon truth, but the mere result of supersultion, mysti-cism; a something which never on hereadized cism; a something which never exp he realized.

Bilsha S Williams tifty two years of age, I was been in America-New York State-Dut have spent the most of my time in England. I had re-turned to America some four years before my

Invocation

Our Father Wisdom and our Mother Lovo, up-on the brow of this handsome day we breathe anew our prefersion day we breathe altar of this child of the influite. Thou great Spirit who bath brought us into being and art leading us all along the way, thou hast no need that we praise the, but our souls have need to praise. Thou hast tuned the barp of our being so that it must ever pray in harmony with all Na-ture, and lot all Nature praises thes. The flowers in their silent bienty praise these. The sky with its clouds and its sunlight praises thee. The earth, building within its bosom many a precious gen, praises theo, and lot everywhere we turn we hear Nature, singing glad anthoms to thee; and shall Our Father Wisdom and our Mother Love, up profess theo, and log everywhere we turn we hear Nature singing glad anthoms to thee; and shalt being, be silent?. No, we must praise theo, we must adore theo as the great Spiri' of all good; and, though then dost sometimes lead us down into valleys of human despair, still we will praise theo. And, wherever we go, oh, grant, our Father and our Mather that we aver may be found sing. and our Mother, that we ever may be found sing-ing thee a song of praise. What if we do some-times murnur? What if we do sometimes pray to thee," Ob, grant us more of heauty, more of strength, more of power, more of wisdom, more of goodness"." What if we do ask for thy gifts ob, boly Spirit, to rest upon us, we will also praise thee for what then hast bestowed. We thank thee, our Father, that it is not all sunshine with us, that clouds meet us at almost every step in life. We thank thee, our Father, that we are not overwise: We thank thee, our Father, that we are not of all power. We thank thee that thou art leading us, and that we have need to be led by thee. And, oh, grant that we may ever be conscious of our own weakness and of thy strength. And, more than this, grant that we may over he formula that they art willing to give ne of the conscious that then art willing to give us of thy strength and thy light. Oh, may we know that thy love will ever be with us, that thy holy spirit of wi-dom can never depart from us. Though we of wisdom can never depart from us. Though we cannot understand it, it will be with its and will gently lead us our of darkness into light. Hear our praises, write upon the tablet of life, anew our yous for thine is the kingdom, and the power, and the elory, to day and forever. Amen. Oct. 14,

Questions and Answers.

QUES-Is all knowledge that we acquire by sperience or study in this world, useful to us in

ANS -No, not absolutely; for there are some conditions according from study and experience which belong especially to the things of this life, and are not carried beyond it,

Q-1s it true that in the spirit-land we may pursue and follow out any branch of knowledge whatever it may be, that has claimed our attention here, but which we have not been able to continue on account of the shortness of our stay tiere?

A.—Yes, it is true. The bud that is blasted here blooms there. That which really belonged to us by soil right, we can pursue there as a pleasure or as an employment in the spirit-world. If the artist was such from his inner life—if he was such

one's self? A.-At the outset allow us to tell you that is im-possible, a thing not to be expected, and that never did exist. You may say, I love this person or that or the other, befor than myself, but you talk unwisely—you speak libelously of your own soul. It is not possible. The love which burns in one's self for one's self is greater, than all other love; it may not so seem, but so it is. You may say is not the mother's love greater for her child than for her-elf? But stop and consider. What is the child but a part of herself? The mother's love is absolutely the most selfish of all love. Mark me, I do not speak disparagingly of the mother's is absolutely the most settisk of all over mother's love. To me it is sacred in the extreme; it is beautiful; I delighted to behold it when here, and I delight no less to behold it in my present state, but it is really the most settisk of all love. The child and the mother are one-positively one. Oct. 14.

CONTROLLING SPIRIT,-Our attention has again been called to an article appeared in the *Lieby-ston Herald*, in answer to one that appeared in the *Banner of Light* some few weeks since. This article is entitled, "Has the Negro an immortal scol?" The article which appeared in the Banner of *Light* upon that question a few weeks since was a cuticked anome we are do an early anome to the *Banner* of *Light*. a different uponoue which appeared in the Living-sion Herald some time prior. The author then took the ground that the negro had no immortality, or if he had any, it was only that which was bor-rowed from his white brothers, and he lost it as death. He had no soul apart from the soul of the white man - It seems that the authority of the ideas in question, namely, that the negro has no immortal soul, is a disembodied spirit, who comes to this life and through mediumistic life gives his to this life and through mediumistic life gives his views with regard to the negro. In a note, from the editor probably, we are charged with evading the subject of negro inmortality in our article, and of being very careful not to say that he had an immortal soul, that he lived after death. He charges us with elaborating upon general ideas and avoiding the point at issue, and winds up by saying it is evidently a new subject to us, and has no doubt taken us by surprise. Well, certainly the negro is no new subject to me—was not when because he loved to be, not because external cir-counstances forced him to be then he is an artist still, and all the circumstances that tended to cramp his efforts here are swept away there. He fluds a larger rauge, greater liberty, more power.

John White.

I could not come here with my old body, but I come now. John White. [Ah! so soon? Giad to greet you] Oh, yes. God bless the Spir-itualists of Boston and America-yes, of all the world. You don't know how much you are haying up for yourselves in the spirit-world. I have not learned much during my few hours' residence there, but I have learn-ed this fact: that I can return. "Bless God, and all that he has made!" I sav. I could not and all that he has made!" I say. I could not come with my old body, but I can come now without it. Suon again I will come. Oct. 14.

Johnnie Joice.

How do you do, sir? The lady medium want-ed me to come and tell her-I tried to come this forenoon, but could n't make her understand-that I had got a picture at Mr. Milleson's studio, in New York; that there was a picture of me was. I been there a good many times; I was with Mr. Foster once, and I wanted—I was thinking earnestly that I wished I could send her a picture

PENNSYLVANIA,

Missionary Matters.

At a meeting of the Board of Managers of the Pennsylvaala State Society of Spiritualists, held at 034 Race street, Philadelphia, Nev. 8th, the following resignation was received from Dean Clark :

ceived from Dean Clark : Finding that my health will not warrant the continuance of the ardious halor of phoneer work duing the inclemency of winter, I beg leave to offer my resignation as State Mis-sionary, which I do with a degree of regree, as it is unpleas-int to close the anicable relation which has existed between us, comenting fraternal ties that. I trust may ever continue. I find that there is a vice field for mis-biomary laker in vour State, and I trust you may be more amply sustained in vour philanthropia efforts than hitherto by the cooperation of many which through force of hald to ran the dea peculiar to the friends, that speakers sh uld not be paid, have thus far phead the main burden upon you. I would tender my heartfelt thanks to you all for the courtesy extended to me. May the angels continue to hiese your work, and the workers who are making so many eari-fices for truth and homanity. Fraternally, DEAN CLARE.

The following preamble and resolution were unauimousy adopted :

ly adopted: Whereas, Dean Clark has been laboring in our State for a brief period, and has been compelled to relinguish his labora on account of ill health; therefore, Resolved, That we express our confidence in the ability of Bro. Dean Clark as a lecturer, and his fidelity to the caure, and our hope that he may soon be restored to health, and enabled to labor in the greet harvest field of humanity, in which he is so well qualified to work.

On motion, Bro. J. G. Fish was appointed Missionary, and our friends throughout the State are hereby requested to render him and Mrs. Stearns all the aid they can in the prosecution of our noble work.

Signed on behalf and published by direction of the Board, HENRY T. CHILD, M. D., President. CAROLINE A. GRIMES, Secretary.

Meeting of Vermont State Association of Spiritualists.

Spiritualists. The next Convention of the Vermont State Association of Rpiritualists will be held in st. Albans, on Friday, Saturday and Sunday, the 17th, 19th and 1-th of December next. The frigulas if the causer reformers and free thinkers everywhere are cordially invited to attend. The best of accommodations at the batels for \$1.25 to \$1.50 per day. Free tellum checks, over the Vt. Cen, and R. & B. R. Will be forshled by the Secretary of the Convention. Come up to the feast. A largo and pricitable gathering is expected. By order of Committee, GEONGE DUTTON, Sec. West. Randolph, Vi., Nov. 11th 1669.

Richmond, Ind,-Opening of Lyceum Hall.

Richmond, Ind. - Opening of Lyceum Hall. Lyceum Hall will be dedicated to huma ity on the 26th of December, 1869. The yearly meeting of the Loost splittual Society will commune on the meriding of the 21th and on the next day (Sandard) a dilam Donton will delive the (so-eniled) dedicatory disconses. The trearselve Lyceum will give a grand entertainment on one evening of the yearly meeting. Friends from all parts of the country are cortably invited to attend, as an interesting time is mitchaired. Those wishing any further information will reacter the same by ad-dressing, E. F. Buows, Secy.

Notice.

Notice. The Semi-Annual Vieting of the Pennsylvania State Society of Spiritualists will be h lot at Harmonial linit, (nate Stock-ton's Church.) corner lith and Wood streets, Fillsaiefpilds, on Wednessay, the 15th of Deckuber, 1869, at 3 and, 7 M. The Friends throughout the State are cordinally invited to, attends, or send reports from their different sections to HEART T (HILD, M. D., or CAROLINE A. GRIMES, 634 Rate street, Philadelphis, 1919 Wainut street, Philn., Sec y.

Married :

In Lawrence, Kan., Oct. 31st, by the Rev. Mrs. Flizabeth B. Danforth, Mr. Albert Ransom to Miss Honora O'Connell's Nov. 4th, Mr. J. H. Pillsbury, Postmaster at Manhattan, to Mrs. Emma Steele, M. D., of St. Louis. Mo.

BANNER OF LIGHT.

LLLL

Passed to Spirit-Life:

From Stanford, N. Y , on the morning of Oct. 4th, Busan P. wife of Lucius Smith.

wife of Lucius Smith. Bhe is now released from her suffering tenement of clay to be reclotized in the brighter spleit home. She has gone from the unknown to the known—has exchanged a body worn with disease and weary with pain, for one fitting her now exist-ence. "For her the crown," but for blm whose home is thus made devolate, whose automn days are thus made lonery, "is the cross." May our Father grait that he may bear it re-signediv. even asshe who has passed beyond hore her greet physical sufferings with forthude and patence. And may the example she gave of forgetuiness of soli in consideration for others her llowed by us who daily witnessed it. And, trust-ing to the Great Eternal that all is well, may we feel the as-surance that our heloved are only changed in mode of exist-ence, and that in the beautiful hereafter we shall to reunited with those so dear to us. L. S.

From Plymouth, N. H., on Saturday, Nov. 6th, Betsey Webster, agod 82 years,

Webster, agod 82 years. Nister Webster was a firm believer in the doctrine of immor-tality, and has been a constant reader of the Banner of Light since it was first started. A few days before she passed on a friend who called to see her, asked if she' 'felt willing to pa to meet her (dod ?'' She replied, ''I have not to go to meet my (dod, ho is always with me; although we may waik through tho valley of darkness our Father is ever with us.'' We were sorry to lose from our earthly circle this kind and noble si-ter, for we feel that she is meeted much in this place to do battlo with error and superstition, but we believe that she will accomplish a greater work from her heavenly home. FRENCH WEBSTER, M. D.

From St. Louis, Mo., Sept. 27th, 1869, little Harry, only con of Menzles R. B. and Lillie Florence Lewis, aged 9 months and 21 days.

A little bud of loveliness, transplanted to the Summer-Land to bloom among the bjest. M. R. B. L.

From Haverhill, Mass., Nov. 8th, Mr. George H. Veazie, aged 42 years.

aged 42 years. In the earth-life Mr. Venzlo learned the glorious traths of immortality: was a true Spiritualist, h his d illy walk, pra-ticing what his scol nature tanght him to be truth and jus-tice to all men. When the change came he knew it was but one more step in his o-ward and upward progress. He felt sure that he should still be with the wite of his bosom and the dar.lng little child that he loved so well. W. W. CURRIER

"[Notices sent to us for insertion in this department will be sharged at the rate of twenty cents per line for every line ex eeeding twenty. Those making twenty or under, published gra

Mediums in Boston.

MRS. A. C. LATHAM, MEDICAL CLAIRVOYANT AND HEALING MEDIUM, 292 Washington street, Boston. Mrs. Latham is eminent-ly successful in treating flumors, Rineumatism, diseases of the Lungs, Khineys, and all Billous Complaints. Parties at a dis-tance examined by a lock of hair. Price \$1,60. 4w-Nov. 6,

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

AT NO. 226 HARRISON AVENUE, BOSTON. THOSE requesting examinations by letter will please en-close 51.09, a lock of hair, a roturn postage stamp, and the address, and state sex and age. MIRS: LIZZII 3 ARMSTIZAD, TEST and Business Medium, 534 Washington street. Bos-ton, some entrance as the Parker Fraternity Rooms, Grebes Wednes fay and Sunday evenings at 74 of lock, and Fridsy atternoons at 3 o'clock. Iw'-Nov, 21.

r rusy atternoons at 3 o'clock. Iw -Nov. 27. **AURA H. HATCH** will give Inspirational Musical Scances every Monday, Wednesday, Tharsday and Friday evening at 8 o'clock. No. 10 Anpleton street, first house on left from Berk ley, Boston, Mass. Terms 25 cents. For sale, the following pieces of inspirational musle: Zephyr Waltz; Fairy Land Folks; Mozart's March o' Trimphi; Merrily Ning; March D'Amour-each 30 cents; and Battle of the Wilderness, 35 cits. Sent to any address on receipt of price. Nov. 27.-1w*

MRS. F. C. SILSBEE, Clairvoyant, Business and Test Medium. Examines persons by a lock of hilr, heats by aving on of bands. Price 81,00 No 3 Irving, cor-ner Cambridge street (first flight). Hours, 8 a. M. to 6 P. M. Nov. 6 - 4w

MISSES SEVERANCE AND HATCH-WI TRANGE, TEST AND BUSISRESS MEDIUMS. Medical examinations given. No. 263 Washington street, Boston, room No. 6 Hours from 9 to 12, and 1 to 6. 13w*-Sept. 11.

MRS. N. L. STEWARD, Electric and Magnetic Physician, No. 14 Avon street. Hours from 9 A. M. to 4w*-Nov. 13

MRS. OBEDGRIDLEY, Tranco and Test Busi-new Medium, 41 Essex street, Boston, 4v*-Nov 29,

MRS. R. COLLINS, Chairvoyant Physician and Heating Medium, 19 Pine street, Boston. 12w*-Oct, 2.

Miscellaneous.

SOUL READING,

Or Psychometrical Delineation of Character. Or Psychometrical Delineation of Oharacter. 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 accurated escription of their leading traits of character and peculiarities or disposition; marked chauges in past and future life; physical disease, with prescription therefor; what busi-ness they are best adapted to pursue in order to be success-ful; the physical and mental adaptation of those intending marinage; and hints to the inharmoniously marinad. Full de-lineation, \$2,00; Brief delineation, \$1,00 and two 3-cent stamps Address, MDS, A. B. SEVERANCE, Oct. 2 No. 402 Sycamore street, Milwaukee, Wis.

PSYCHOMETRY AND CLAIRVOYANCE.

MR4. CARRIE B. WRIGHT proposes to employ the me-and benefit of those who may desire her services A thoronch analysis and singuests of character will be given from scaled communications, from a lock of hair or fron a picture, and full written delibera lons given. Correspondence promptly at-tendes to and faithfull returns transmitted Personal in erview, with verbal deliberation, \$1,00; but and explicit written de-liberations, \$2,00. All communications should be addressed to MR4. CARRIE B. WR.GHT. Nov. 13.-4w*

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WATER. The effect of this water in all cases of Debility, general or functional, arsing from long continued over-exercion, inherit ed constitutional weakness, or from the prostrating eff.cts of diseases, is magical. It acts as a tonic and stimulant, giving tope and strength to the whole system, atimulating the di-gestive organs and assimulating processes. The cures are re markable and astoniabing, in

General Dobility, Prostration, Dyspepsia, Chronic Diarrhœa, Diseases of the Kidneys, Liver, Diseases of the

Skin, and as a General Tonio in Chronic Diseases of Females.

EXTRACT FROM A LETTER OF ANALYSIS BY PRO FESSOR CHARLES S. GUANTT, M. D.

FESSOR CHARLES S. GUAAT. SIS IN PRO FESSOR CHARLES S. GUAAT. SIS IN PRO gard it as a superior general tonle and alterative, and would recommend its use in all cases of general debility and pros tration, arising from an impoverished condition of the blood, its use will invigorate the appendit and promote the digestion, and in this way improve the health; hence it would see a val-uable remedy in *Dysepsia*. In chronical interasts of the blood and in this way improve the health; hence it would see a val-uable remedy in *Dysepsia*. In chronical infeases of females, especially nnoemia, chlorosis, in disturbed of suppressed men-struction, amenortheca, hencerbace, prolaious utteri, and in ulcerations of the o-uteri, this water might be used with greet advantage. In some forms of scroholous and entaneous diseases, arising from defective assimilation, this water would be highy useful. I would also advise the use of this water to nervous diseases, as *Chronic Xeuralya*, Chroca, Epilepsia and Hysteria. An advantage possessed by this water over many other medicum waters gow in vogue is that it is per-fectly free from acid, saline or natiseous taste, so that it imay he drank freely, before or at meals. For this reason, and on account of its superior remedial qualities, i believe it will be-come one of the most popular of the medicinal waters." PRICE: 50 cents per quart bottle, or \$3,00 per dozen in

PRICE: 30 cents per quart bottle, or \$3,00 per dozen in cases. Sent to any part, per express. All olders addressed,

THUCE: 30 cents per part, cases. Sent to any part, per express. All olders addressen, F B GILBERT, GENERAL AGNET, 539 Race street, opposite Franklin Square, Phi adelphia, Pa., will be promptly attended to; also letters of analysis will be forwarded to any wishing further information, when accom panied with postage stamp. 2w*-Nov. 20. TVH E THE



Phenomethal and Philosophical. PUBLI-SIED every other week by the AMERICAN SPHUT-tALIST PT BLISHING COMPANY, OBICS 47 Prospect street, Cleveland, Ohio. HEDSON TETTER, Editor. E.S. WIRELEN, GEO. A. BACON, Associate Editors. J. O. BARRET, J. Devoted, as its tamo implies, especially to Spiritualist and thougatfal investigator alive. The Awekican Spirituritator has received the highest com-mendation. The lest in quality and the lowest in price." has been the expression regarding it. Terms one dollar per volume. Address, AUDIALAY, CONDITIONALIST, DUILIONING, CO

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Old in A. hills and Frever. PHI VSIGIA NN are delighted with them. A OENTS and Dengelsts and Physics for them. Princed torms to Agents, Dengists and Physicans, sent free. Fuller tists of discusses and directions, Sont a brief

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CURED OF CONSUMPTION:

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BRONVERGENE Mr. William Sherwood, New York Cite, Catarrh, Bron-chills and Consumption of the Blood. E. Tripp, 341 Induna: street, Chicago, 111, Dyspepsis, and Bronchilis of twelve years' staville.

IFEA IS TO DINEANE: Mr. W. A. Loring, Clerk American House, Hoston, Mais, Henri Disease, Mr. D. Justlee, 12 Broadway, New York, Iching Ecuption and Constignation, Mr. Elsworth. 261 Broadway, New York, Scrofula, Orthens Can us up branch to.

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By the Count de St. Leon.

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 county. It need only be examined to merit commendation. The growing interests of Spiritualism demanded an original singing book. Everywhere the call was found and earnest. The autors have endeavored to meet this demand in the beautiful fift of the Spiritual. It have this demand in the beautiful fift of the Spiritual. It have with the most critical. The autors have endeavored to meet this demand in the beautiful fift of the Spiritual. It have and view 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 larp contains music for all occasions, particularly for the social relations of life, both religious and domestic. Its beautiful songs, duets and quartets, with plano, argan or me lodgen accompaniment. If nurchased in sheet form, would cost many times the price of the book. These are very cloides, sweet and aspiring. Among them may be mentioned" Spark Ing Waters, "Dreaming To-light," Nothing but Water to Drink," "Heart Song," The Heart and the Hearth," "Make-Home Pleasant," Shilt On," "Angel Watcher's Serenade," "The song that Lowy," "Maternity," "Translation," "Build Him a Monument, "Where the Hoses nells, "Make-Home Pleasant," Shilt On," "Angel Watcher's Serenade," "The song that Lowy," "The should be sought by every family of liberal thought, irrespective of religious association as a choice compilation of original and eclectic songs for the song tree. Athough not specially prepared for the Lyceum, yet its musical claims have been heartly supplied with a rich variety of music appropriate for chibren. Let lis heavenly harmo-nies a baring in all our lyceums throughout the country. The automs have due and promy of Spiritualism, should have the Harp, not only for the home circle, but for public meet This statements contained in this book are indeed startling. Its exposures of simulated and morbid love and the mon-ster crime of this ago are withering, and will go far toward changing the current of the thought of the century upon matters affectional, social and domestic, for a

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WITH AN INTRIDUCTION BY JUDGE J. W. EDMONDS.

CONTENTS.

Aller A. State Barrier

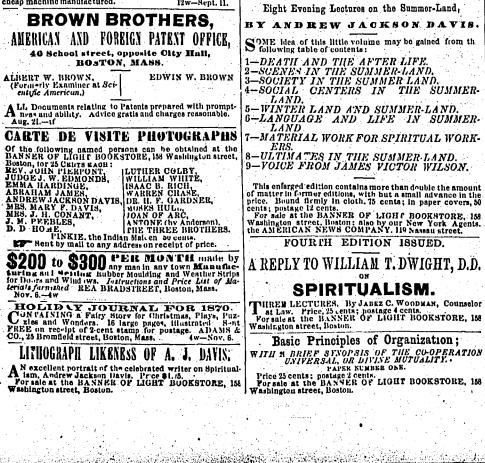
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WARREN CHASE, No. 517 North Fifth Street, St. Louis, Mo.

CHARGES AGAINST GOD.

Some of the clergymen of St. Louis have discovered the cause and origin of the terrible and destructive disaster of October on the Mississippi, in which nearly two hundred persons were burned or drowned, and a boat load of freight and live stock were lost. We have long known that a portion of the more ignorant elergy attributed such calamities to God, but until we read the following report in the St. Louis Republican, we were not aware that any popular elergyman of a large city would dare openly in a sermon to accuse God of causing such events to startle sinners into repentance. His remark about churches and liquor saloons is not very creditable to the churches, and we think, from our observation, that an increase of such churches as we have in St. Louis, would tend to increase the saloons, What he calls Sabbath breaking will, no doubt, also increase, till we have better doctrines taught than he teaches. But we submit the article, as our readers are not often treated to diet or condiments of this kind :

THE LATE DISASTER ON THE RIVER.

Sunday evening the Olympic Theatre was crowded with an audience which assembled to hear a sermon delivered by the Rev. John Monteith, pastor, of the Mayflower Church. It was estimated that, there were about fourteen hun-dred persons present. Mr. Monteith based his drea persons present, art, andreau discourse upon the first, five verses of the filt-teenth chapter of Luke, more particularly speaks ing upon that portion of the last verse which in any speak in a second state of the last verse which is any second state of the last verse which is any second by the connected by discourse by saving that the nonconcentent of the S viour found in the text is one of severe rebuke mingled with love, and applies itself to the heart of every man, second and applies itself to the heart of discrete discusses of the text. woman and child, and in the course of his remarks he said that during the past week an event had occurred which had temporarily shocked our people, for it was no common thing for a steamer laden with three hundred people to heave our lover, and, when one introdred index below us, take fire and burn up, hurrying three-fourths of them into eternity. But dol it startle the people much? Far from it. They have become so fa-millar with such scanes, so used to the carnage which a dattle produces, that, no matter how much? when a matter promotes, that, no matter now Ratifling the event, no institute how soul siekening in its details, it is forgotten almost between two Subbath days. It is true that most of those who mank beneath the turbid waters of the Mississipul out that terrible night were men from the bumbler walks of life; but he doubted not, however, that many of them were better than himse f or addi-ence. He said that if they were only frishmen it ence. He said that if they were only irrennen in will be found that God blessed them is kindly as any one else. He would gludly go to the homes of these sorrow stricken families and, amid the woe and want, add his inite to alleviate the pangs of sorrow; but he preferred the example set by the Seviour, who stapped not to southe the widow in her guel, but staght men from the sud lessons how to prepare for the future. The would prolong that note from God which came a few days ago to the people from down the river, until it echoed among the statul cells of every heart, and (echoed among the shift) cells of every heart, and brought torth fructs meet for repentance. There are always two forces at work — he seen and un-need. The actions of both are often far beyond the reach of hum in intellect. The Sonewall left the levels for and whit do wn the river, and was burned. Human agency guided and controlled it as it passed along. The plot controlled the rad ber, a correless bunan han 1 set that bundle of buy on fire and de stroyed the vessel. Who was it that coursed all this to be done?

Who was it that caused all this to be done? God directed it, bojang that, through the fearful warning, it neight arouse the wicked of this effy to repeat. Why do he say this city? Because when God speaks in such strong terms as through that disaster, when i costs so much and was such a fearful lesson, he intende kit to apply to a city. God spoke to St. Louis, warning it of the fearful retribution awaiting wiftshowill continued on the increase. The city is guilty of making basic to be rich. There is a tremendous grasping for more weath among all its people, and there is less and less respect paid to divine and human law to accomplish this object. There is an une have to accomption this object. There is an in-scruptionaness used in endeavoring to gain this point that is strong and increasing. Corruption is creeping into the churches of the land, and, in many cases, it is considered wrong to expose 5, o inside rasculities of its people, and so religion has become a cloak which covers a multitude of sins, It is so easy to vibrate between church and state that a church sin is too reacily overlo ded, and It has become easy for a so-called Christian man to live in the sins of the world, that the churches begin to think it no harm. Judgmont must begin cessity of reform, prejudiced selfishness must agent for the year ensuing. I take this onnorthni at the house of God. At the city is true to itself and the teachings of the Bible it will attend to this. The speaker referred to a statement which this. The speaker referred to a statement which he had read a little while ago, excoung the inds-idology of some of the city efficials, and cited a case mentioned in it. The ary must not, shut its over to such sing as these. The speaker ceterred to the wide-spreading addit of Sabarh breaking, to the whee spirating spirit of Sabiath breaking, but said he did not approve of that straight-laced Paritanism which torbade, the spontaneous im-pulses of children. As far as bise ball playing on Sunday, was concerned, he thought the fault was not so much with the young men as with the employers, who claimed all their time during the He said that while the city has two hundred saloops it has but one hundred churches; and that there was about one saloon in the city to every one hundred and tventy five people. Infidelity is creeping in upon the people everywhere through out the city, and if Elijah could look down and speak to its, people he would but reliterate the words of the Saviour, " Except-ye repent ye shall all likewise perish." St. Louis, growing as it is in wickedness, will reach the fruits of its sowing and its unfaithfulness to moral tobligations, sap plog, as it did, the foundation of society. In connection with its grand array of evils, which was rapidly dooning it to a destriction such as the fate of Babylou, and earthquake and storm would visit it as a punishment. He also spoke of the repentance necessary to stay the inevitable wrath of Guil.

mer had no beginning, and has no end, of course, fered all manner of hardships, to defeat a usurp If it be eternal, and the latter is the name we give ation of power; but we, with an advanced educafor unrobing it of the earthly body and leaving tion and all the advantages to be derived from the soul naked in its true and real character ; strip- their example, are hesitating about risking our ping off with the body earthly riches, fame and bark on a river of temporary embarrassment, shame, so far as the people conferred them. The with a golden field of harvest to be had for the people take back on their own heads whatever venture. Not gold alone, or what is most deemed they had unjustly or undeservedly bestowed on wealth, but hours of education and refinement, a the one who has slipped out of their sight; the nobler life, a higher sense of duty we owe to each sound of their applause dies in faint echoes before bother, ambition checked by reason, man's aim a it reaches the spirit shore, and the abuse brings life of use for all, and not in self to stille the only a smile of disregard from the soul and its promptings of our better nature, a dawn of freefriends, if they are beyond it in condition, even dom in reality, a release from the chains of a fast developing selfishness, which is tending to make before the body is cast off. What can be more satisfactory than a well us anti-republican,

spent life? one with which the soul is satisfied; Is commerce the only aim of life? Is our sucand feels and hears the approving angels in their i cess to be measured by our shrewdness in taking waiting welcome at the opening doorway, even advantage of each other? Do we aim principally though profane, valgar and vindictive epithets to be richer than our neighbor in this world's still linger on the tongues of the ignorant or wick- goods? Yes, it is the apparent stimulus of busi-

may dread to lose it by death, and, consequently, to be on the alert for a good bargain at the exdread death; but those to whom popular applause pense of some unfortunate? If not to the deany hour of any day, and to rejoice at the ap- lessons of loving kindness; and how can man proach through old age.

A CHANGE.

the Bible and of Jesns, seems rapidly passing born of temporary enthusiasm, but matured and away from the minds of the people, even in the churches, except the Roman Catholic, which is anchored to its Ignorance, and now the last and. muited effort of those who are liberal, but still have the strong attachment to early education and the religious ideas received in childhood, is to save the name of Citrisrias for the religion of the future; but as this is among the world's religlons only a sectarian name, as Methodist is among Christians, it is not likely to stand, espacially as one of the strongest and fundamental principles of Christianity is to condemn Nature and finding man religious by nature and in nature, its religion will consist in the unfolding of his nature in harmony with his fellow-beings, and, consequently, with God.

It is impossible to preserve Christianity, which was and is a sort of reconciliation of Old and New Testaments, with myths of older ages ingrafted and made sacred in new forms and ceremonfes, the origin and utility of which the people never knew.

Religion is the common name for man's devoas well as all other creeds, and yet finding themselves religious, need to cooperate, associate and closely woven into the everyday duties and ac- but is no more a local journal than the "Banhonesty, charity, industry, economy, kindness to to direct that it be avoided in future, and oblige? to elevate, improve and refine it.

ignore the last remnant of the sectarian shells, the Banner famous for typographical excellence. and find no further need for creeds of any kind, The MSS. I sent the American Spiritualist read: for idols, myths, or names and words made holy by acts of early councils of Bishops and Kings, rather than bay leaves steeped in wine." The The scriptures of our day are as holy as those of wondrous alchemy of the composing room turned the days of Moses, David, Jesus or Paul, and the "her" muse" into "music," and the crown of claschildren born in our day are as much the chil- sical and festive bay became a villanous tincture, dren of God and as divine as the children of Jo- a "Tonic Bitters," who knows? " Her music wears auna and Mary, or of Sarah and Uriah's wife, of the cypress drenched in tears, rather than berry the Old Testament. God is as much incarnate leaves steeped in wine." Well, no wonder, unnow as ever, and our religious obligations are as less she had the neuralgla! Messrs, Editors, I great to every human being about us as to Jesus, know the man who put that in type, 1 never have and far more, as these are living with us, and injured hind. He is a virtuous man, a sober man, often needy, as he is not. A religion of humanity the father of a family, in mature years, and an old and reason will need no Christ nor Christian jour. 1-I-for rgive him, and ought to be canuame, which among the race only serves to de signate a sect of worshipers assuming to be the only religious people in the world, and full of an 6 Gloucester place, Boston, Nov. 9th, 1869. unjustificble pride that separates them from the most needy of the race.

Eight Hours a Day's Work.

When public sentiment is a wakened to the ne-

ness transactions at this day. To what must it Those who feed and depend on popularity here, tend, where every faculty of the mind is strained is only the passing breath of perishing mortals, it struction of our national-life, it must in time bo. has no terrors and need not be crowded off. We at the cost of all moral thought and action, which is should all so live as to be ready to pass over at a direct road to barbarism! All Nature teaches follow her teachings when fettered in the preju-

dices of ages, if he is not willing to make a sacrifice to freedom? Call me fanatical, visionary if The reverence for and idelatrous worship of you may, 't is the lesson I have gleaned from the school of experience. "T is not a passing thought strengthened by contrasting continually the various phases of society, and reflecting on the abortive schemes of all political economists to better the poor man's lot. So apparent is their inconsistency, that it is a matter of surprise what a length of time they have been able to boodwink society, Talk about reform, when the system prehehed is rotten to the core! It is truly " building on a sandy foundation." The whole structure of society is following the phantom. Greed !

Education is fast paving the way of progress with more tangible force than the logic of demathe religion of the future will take it as its basis; gogism: Public schools; public libraries, and the many other avenues open to the million poor, will yield a rich harvest in time. Knowledge creates the love of refinement and pleasant associations, and these wants will be gratified, in order to do which there must be a more equal distribution of labor and a fairer compensation for the same. II. F. A.

Note from E. S. Wheeler.

EDITORS BANNER OF LIGHT-In the last issue of your interesting journal, you credit the Ohio Spirtion; and Free Religion may answer for a name itualist with a long and favorable notice of Miss to designate all who have outgrown Christianity. Doten's "Poems from the inner Life." I think it was Byron who said: "Glory consisted in being shot in battle, and having one's name spelt wrong join in religious exercises. We are of opinion in the Gazette?" There is no Ohio Spiritualist, The that in the no very distant future religion will be American Spiritualist is published at Cleveland, O, tions of life, and that little else will be required mer of Light" is a "Boston Notion." As this misto denote a religious person than temperance, take has been made before, will you he so good as and love for all the race, with all laudable efforts. Just a paragraph more, if you please. In your transfer of the article to your columns, the printer We are glad to see that Spiritualists generally followed copy with that fidelity which has made "Her muse wears the cypress drenched in tears,

Minnesofa.

To the Spiritualists of Minnesota, Greeting : Having completed an engagement with the Executive Board of the State Association as their yield, in spite of all the shallow objections of con- ity of saying to the friends throughout the State. ventionalism. Though we are in a land teeming. I am now ready for work at any and all places in with abundance, but little change has been made the State where a voice can be raised calling for to lighten the tollers' lot: 'tis continually the old help. Please send in your orders friends so I story: poverty lighting against capitally part of can arrange my routes so as to save expense to humanity hearing the load which should be you and the Association. The cause is growing in every part of the State I have visited. Let us have concert of action, and lay the glant error, earnest and faithful to the cause that has brought life and immortality to light, thus showing to the sert that all men who try to defeat this important | world that Truth is above all price, and we make no compromise with theology. I am a trance speaker-give all my lectures in a trance state, and lecture exclusively upon Spiritualism, Liet me hear from you, friends, as soon as possible; T was all very well to prate about the poor man's give me your sympathy and strength, and I hope contented lot a few years ago, when his mind as to do my part of the work as becomes an earnest well as his boily was the slave of the titled and, worker in the cause. Address me at Morristown,

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That life is real and earnest, most neode know without our repeating it, but what its objects and purposes are, we think few persons realize. To eat and drink is the cardinal and all important object of some; to get rich and he popular and respected is the cardinal object of more. To gratify in some way, some, or all of the passions, is the main object and effort of still more-especially of the male sex-while but few seem to realize that the highest and best object of life is to secure such condition and development as will bring the most advanced and happy reception and condition in thelife to come; to remove all obstacles to the love of every soul that knows them; to gain the affections and highest regards of such company as they would choose to dwell with in the solution world. Few really realize of how little importance is wealth of coffers when compared to wealth of mind, and depth and breadth of affect tions; how utterly worthless is popularity and worldly praise, if the spirit-world has no part in it, or if the soul does not really merit it for its goodness, Nor do many persons realize that Jame and shame" are the same to God and to the soul that rises in its own dignity above them when conferred by the ignorant multitude.

Intrinsic merit of character is what we all rest upon in the life to come, without regard to earthly popularity and almas. Some writer says: "It is not all of life to live,

Not all of death to die.

In some sense it is, and in another sense it is not. Life is eternal and death is ephemeral: The forequally distributed among the whole,

dudging from the tendency of our fast increasing education, we are led to believe we have not superstition, grouching in the dust. Let us he long to wait for a better state for the working classes; and we do not feel in error when we asmeasure are trespassers in God's fields of bounty. Use is the purpose of life, and those only who are n a use necessary and beneficial to society, are fulfilling the purpose for which we are created, moneyed part of society; but how few attempt it Rice Co., Minnesota, care of Hon. Isaac Pope. now. Did you ever ask any of these would be philosophers if they would like to toil from early morn till late at night for a bare subsistence, without any of the refinements of education and leisure, and get a candid affirmative? No. They would plead a higher state of refinement as necessitating something better for them than manual labor. Such is the fruit of a false education, which is ever giving too much leisure to a part

and too much labor to the rest of society. Some say that the eight hour movement would retard the progress and success of all manufacturing enterprises, and that it would give foreign nations the advantage in commerce. Others again assert that it would give too much leisure, and chance for debauchery and idle sports to our young men, and that it would chase a generaldepression in all business transactions, tending to an infer stagnation of industry. And a thousand other weak objections are offered, which are so palpably unreasonable as to condemn themselves,

'Tis true that for a short time a depression would be felt, caused by the competition of the overtasked labor from abroad; employee and employer alike would suffier, but for a short perlod only. Here we are touching the vital point of progressive thought and action; as it were, realizing that something of trade, rather than self entire, is necessary to us, to be even consistent with our boasted republicanism. All progressive revolutions are made successes only as we are willing to socifice self. The hardships of transition must be endured before the blessings of tion must be obdured before the blessings of was through his hand that the beautiful commu-truth's fruition can be reaped. Can we starve nication from the sidrit of Theodore Parker was with millions of acres to land? Are we to go given. It is a graphic and plea-ing description of naked, with cotton and wool a home product? shirt, life. On his return in the spring we hope by with them have made for how one false with become known to a indeel larger circle of What, then, have we to fear, but our false puble and lack of neighborly love?

It is scarcely a century since the founders of this republic risked life and property, and suf- Little and often make a lienp in time.

Respectfully, J. L. POTTER.

Dr. F. L. H. Willis.

A very eminent American Spiritualist and mediam has recently visited London on his way to Italy. We refer to Dr. F. L. H. Willis, formerly, of Harvard University, Massachusetts, but now for some years practicing as a physician in New York. While he was a student at Harvard he Fork. While he was a suddent at "inream he became a medium for the most remarkable phys-ical phenomena, which attracted great attention, not only in the University, but throughout the district. A Prof. Enstiss was present at two of the scinces and falsely reported that the phenomena were the result of imposture; and this report was, without any proper inquiry made, the means of Dr. Willis's exputsion from the institution. Dr. of Dr. willis's expression from the instantion, Dr. Willis has since been much engaged in promoting Spiritualism by lecturing and by his a climashin; and, as he is a gentleman of education and high natural attainments, his advocacy has been one of the chief ornaments, of American Spiritualism, A select meeting of Spiritualists entertained him at the Progressive Lebrary and Spiritual Institu-tion, 15 Southampton Row, on Thursday evening, October 14 h. Dr. Willis gave a very hill account of his mediamship, and of the cruel iersenitions to which he was subjected by the Faculty of Divinity at Harvard University. Since that terrifit trial he has enjoyed very little good health, and the great amount of work he has done, has nece itated his going to the South of France to spene the winter as the only means of prolonging his life. The impression which his touching and life. http://file.org/files/formation/files/file for him in his sufferings, and anoreciation of his Temarkable medianship and brave devotion to the cause of truth - It will be remembered that it he will become known to B much larger circle of English friends.-London Spiritual Magazine for November.

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