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# Spiritual Phenomena.

### ACCREDITED MANIFESTATIONS.

EARLIER EVIDENCES OF THE PHENOMENA.

EDITORS BANNER OF LIGHT-Your suggestion that facts are more important than theories, and that these should be recorded, to enable the world to arrive at correct conclusions in regard to their cause, has induced me to write this article. Although your correspondent is not a Spiritualist, in the popular meaning of that term, he is not so bigoted as to ignore the fact that stranger things occur to the children of time than our ancient philosophy dreamed of. I am glad to see you arranging and classifying all ancient and modern phenomena which throw light upon the nature and destiny of the human soul, for although we may reason differently upon them for a time, building up adverse theories and conflicting philosophies, yet when we shall have accumulated a sufficient amount of data, statistics, etc., to force our reasonings into a proper channel, nothing is more reasonable to suppose than that our theories will grow more harmonious, that light will continue to grow out of darkness, until a sounder faith and a broader morality results therefrom than has ever before blessed humanity. Bidding you God speed in your labors of love, I will now narrate, in as concise a manner as practicable, some of the experiences of one of the most ancient 'mediums" of our time.

More than fifty years before the Rochester Knockings sent their first mysterious thrill through the world's great seething heart, causing all classes of men to pause a moment in their mad race for wealth and fame to consider whence came the "still, small voice," a young married couple lived in the shadows of Laurel Hill, near Uniontown, Pa. Their first child, a daughter one year old, lay quietly sleeping in the cradle. The mother was at the spring dipping up a bucket of water when a voice came to her, saying distinctly," Your beautiful babe will soon be taken from you!" The young mother looked anxiously about, but no one was near. She hastened to the house and ran to the cradle, but the child was in a sweet and tranquil sleep. In vain did she endeavor to call reason to her aid; the voice still rung like a death-knell in her heart. When the husband came in, with tears in her eyes and trembling in her voice she told him what she had heard, but, being a man of "little faith," he only laughed at what he was pleased to term " a mother's weakness," " a queer hall acination," etc., and, by his merry laugh and persistent good humor, succeeded in restoring cheerfulness once more in the house. On the following day, however, the child became violently ill, and on the third day was a corpse.

In 1834 their seventh child was born. They then lived six miles south of Wooster, Ohio. One day, when the child was about six months old, and when the mother was busily engaged with her household affairs and cheerfully humming an old-fashioned church air, she heard a voice audibly say, "Sarah is going to die." The mother hastened to the cradle. Sarah was sound asleep. She took the child up and nursed it; it was quite well, and laughed and crowed in great glee; but so sure was the mother, from her former sad experience in premonitions, that her babe was soon to be taken from her, that, as soon as it was again asleep, she commenced making it a shroud. She was busily engaged upon it when the father came in. After explaining the affair to him, he took the babe from its cradle, and, seeing that it was quite well, tried to dissuade her from her task; but the many evidences he had had in past years of his wife's fatal power of prophecy caused his tongue to stammer, and the strong man mingled his tears with his wife's. Four days from that time the child was lain away in the cold

One evening in the summer of 1839, just after the family had retired to bed in the second story of the house, a heavy crash was heard below in the kitchen, sounding as if the large kitchen cupboard had fallen and smashed all the dishes, etc., to pieces. On hastening down, however, every thing was all right. The next night, about nine o'clock, a loud knocking was heard at the back hall door. On going to it no one was to be seen Soon after the front door opened, and some one walked heavily across the floor and seemed to open the cellar door leading from the kitchen, The husband hurried down and found all the doors locked as usual; he entered the cellar, and examined every place where a man could hide, looking into all the empty boxes, behind apple barrels, &c., but found no one. He examined all the rooms in the basement story with the same result. The next night, after the doors were all carefully locked and the family had retired, a great noise was heard, as though several persons were below throwing about chairs, pots, pans, etc. Before going down the bedrooms were all visited, and the children found to be asleep. The racket still continuing, they descended to the basement, when the noise ceased, and the two front doors were found securely locked and nothing disturb-

The next night, about midnight, the two front doors seemed to open and shut. Almost simultaneously the back hall door opened and shut; then the parlor door below, then the parlor and sittingroom doors above opened and shut; then the door of their bedroom opened. By this time the lights had been lit, and the bedroom door was closed and holted, but the bolt was instantly shoved back by some unseen power, and the door violently opened again. All subsequent attempts, that night, to keep the bedroom door closed proved vain, while every other door in the house-a large three-story brick-continued to open and shut for about half an hour, when everything grew still, except the door of the bedroom occupied by the

was closed. Of course there was no more sleep that night, and all the members of the family gathered in the parents' room. We were all there, staring into each other's pale faces, when father said, "Let us pray." We knelt down as close to the old man as possible, while he petitioned heaven to "remove this cup from us if consistent with the Divine will." But the doors con-

Time is winging us away To our oternal home," &c.

At this the noise ceased. Singing and prayers were continued until daylight.
I was only eight years old then, but I have a

more vivid recollection of that night and its terrors, than any I have lived. Secresy was enjoin-

parents, which persisted in opening every time it | tinued banging until the family commenced sing- | ed upon us, lest the rumor might go forth that the | to sleep beside me, I said to her. Here we are at house was "haunted." Mother's health was not very good then, and it was the general impression that the phenomena were a warning of her death. These demonstrations, on the part of the invisibles, were repeated at intervals, though with less violence, until about the first of Sentember. On the night of the 3d, as I lay asleep with one of my brothers, we were waked by some one crying.



THE VISION OF THE COOK.

It was mother, who was talking with sisters. We listened, and heard them say it was so strange, they could not account for their sadness, that they had felt melancholy all day, and that as night came on their gloomy feelings settled into distressing apprehension of some great and nearing calamity; they felt sure something terrible was about to happen, but could not imagine what it could be. They had all three felt so the whole day, but had forborne saying anything to each other until their bodings became too oppressive to bear. A strange terror took possession of me, as I quietly lay in bed, sharing all their apprehensions. About midnight they were preparing to retire when a carriage drove up to the house, and stopped. A man soon entered and said father had sent for them, that he had been taken suddenly sick while preaching in Wanesburg; ome hetter and come of but was unable to proceed further. "There is our trouble!" they exclaimed, in one voice: "father will never get well." The next day the whole family were sent for to bid him a last farewell. and two days after he was a corpse. As sister Mary stood by the grave, she said, "I will be the next one to follow him." And she was. Thirty years have passed away since that mournful occasion, and the aged secress still lives to foretell coming events in the Sunset-Land of the far

Just before the Indian War in Oregon and Washington Territory, in 1855, she said some great disaster was about to befall the neonle.

In the fall of 1860, she dreamed she saw a flery comet rise in the southern aky and ascend to mid heaven, filling the whole southern hemisphere with flame. She told the dream as a remarkable one, but attached no particular meaning to it. In October, 1858, she remarked one morning that the next mail would bring us news of a death from the East; that one of the children was dead. Her prophecy was too true.

I was working in the garden one fine afternoon. about two years ago, and she sat in the door sewing. When I came in she asked me what gentleman that was who had just left. I remarked that I had seen no one. "Ah, but I mean the one who has been with you for the last half hour." I assured her no one had been with me. She thought for a considerable time that I was jesting with her, but becoming convinced I was not, said she had been watching us the last half hour, trying to recognize the man, but could not: that he seemed to take a deep interest in the fruit trees, vegetables, dykes, etc., examining them carefully; and when I started to the house he went down to the river, and she supposed he had gone away in a canoe. He wore a long flowing coat, was dark complexioned, with black eyes and hair, and wore a black hat. Since then she, by times, becomesinsensible to surrounding objects, and seems communing with vacancy, with her eyes fixed on space. On becoming conscious she appears to be in raptures, having heard, she says, most delightful music, and seen myriads of beautiful and happy spirits.

These things are not strange to your readers, but they are an additional evidence that spirit manifestations are no new thing under the sun, and that if men had investigated the matter in a spirit of philosophic candor, the world might long since have been blessed with interchange of thought and sentiment with the loved ones gone M. A. SMITH, M. D. Mukilteo, W. T., Oct. 18th, 1869.

MURDER PREVENTED BY A DREAM.

A few years ago, a gentleman, whose situation in life is rather distinguished, and whose charac-

might impart, dreamed that he went down into his kitchen in the middle of inenight, and found his cook sitting there alone, dressed in white, but with a large spot of blood on her bosom.

The dream caused so powerful an emotion that he awoke, but immediately after he fell asleep, and again dreamed the same dream. He a second time awoke, and, though not superstitiously inclined, he was so deeply impressed that he felt impelled to go down and satisfy himself by ocular demonstration that there was no cause for his uneasiness. He accordingly proceeded to the kitchen; but what was his surprise, on softly opening the door, to perceive the cook seated by the fire, and in just such a dress as his sleeping vision had portrayed? He demanded somewhat sternly what could be her business there at such an hour? The woman appeared much agitated at this disovery, trembled, and faltered; but, on her mas ter renewing his question in an authoritative tone, she acknowledged that she and the gardener had been long attached, and that he had promised to meet her at that early hour, in order to accompany her to a village some miles distant, to be married. The circumstances were so odd, more especially connected with the dream, that this gentleman felt convinced all could not be right; and having first locked up the cook safely in the kitchen, he proceeded to a little detached building in which the gardener slept; but not finding him there, he went on to the garden, where he found him digging a pit.

He started, and turned most dreadfully pale at the sight of his master, who asked him how long he had been in the hablt of rising at so early an hour, and for what he was digging the pit? He answered he was preparing a melon-hed. But his looks and voice confirmed the dreadful suspicion of the dark purpose for which it was destined, and in the most solemn manner his master charged him with intended murder, Thrown off his guard by the suddenness of this visit, and the unexpectedness of his accusation, he fell down on his knees, and, earnestly begging for pardon, acknowledged that he had powerful reasons for wishing the cook entirely out of the way, and that he had really prepared the pit for her reception.

## THE FRENCH ACTRESS.

Mademoiselle Claire Clarion was the great French tragedian of the last century. She occupied, in her day, a position similar to that which Rachel has since filled. Her beauty, her grace and her genius won for her many enthusiastic admirers; some professing friendship, others love. Among the latter, in the year 1743, was a young man, Monsieur de St. Elme, son of a merchant of Brittany, whose attachment appears to have been of the most devoted kind.

The circumstances connected with this young man's death, and the events which succeeded it, are of an extraordinary character; but they come to us from first hand, and remarkably well authenticated, being detailed by Mademoiselle Clarion herself, in her autobiography, from which we translate, says Reynolds's Miscellany, the essential part of the narrative, as follows:

"The language and manners of Monsieur de St. Elme gave evidence of an excellent education, and of the habit of good society. His reserve, his timidity, which deterred all advances except by little attentions and by the language of the eyes, caused me to distinguish him from others. After having met him frequently in society, I at last permitted him to visit me at my own house, and did not conceal from him the friendship with which he inspired me. Seeing me at liberty, and well inclined toward him, he was content to be patient, hoping that time might ter is such as to stamp with veracity whatever he | create in me a warmer sentiment. But, when he

came to reply candidly to the questions which my reason and curiosity prompted, he himself destroyed the chance he might have had. Ashamed of being a commoner only, he had converted his property into ready funds, and had come to Paris to spend his money, aping a rank above his own. This displeased me. He who blushes for himself, causes others to despise him. Besides this, his he knew mankind too well, he said, not to conno one but myself, and to carry me off where I accasional visits, few and far between, failed to make remittances, so that he was fain to | He was already a corpse." accept the scanty supply of spare cash I had, to furnish him with food and medical assistance, self relates it. She adds, "I need not say what Finally he recovered his property, but not his effect these last words produced on me. The health; and, desiring for his own sake to keep coincidence between them and the disturbances him at a distance from me, I steadily refused both his letters and his visits.

"Two years and a half clapsed between the time of our first acquaintance and his death. He sent, in his last moments, to beg that I would grant him the happiness of seeing me once more; but my friends hindered me from doing so. He died, having no one near him but his servants and an old lady, who, for some time, had been his only society. His apartments were then on the Rempert, near the Chaussee d'Antin; mine in the Rue de Bassy, near the monastery of Saint-

"That evening my mother and several other friends were supping with me. The supper was gay. I had just been singing to them, and they applanding me, when, as eleven o'clock struck, a piereing cry was heard. Its heart-rending tone and the length of time it continued, struck every one with astonishment. I fainted, and remained for a quarter of an hour totally unconscious. When I recovered, I begged them to remain with me part of the night. We reasoned much in regard to this strange cry, and it was agreed to have spies set in the street, so that, in case of its repetition, we might detect its cause and its au-

"Every succeeding night, always at the same hour, the same cry was repeated, sounding immediately beneath my windows, and appearing to issue from the vacant air. My people, my guests, my neighbors, the police, all heard it alike. I could not doubt that it was intended for me. I seldom supped from home, but when I did nothing was heard there; and several times, when I returned later than eleven, and, inquired of my mother, or the servants, if anything had been heard of it, suddenly it burst forth in the midst of us. Then I remained several months without hearing anything more, and I began to hope that the disturbance had ceased. I was mistaken.

"The theatre had been ordered to Versailles, on occasion of the marriage of the Dauphin. We were to remain there three days. We were insufficiently provided with apartments. Madame Grandval had none. We waited half the night in hopes that one would be assigned to her. At three o'clock in the morning I offered her one of the two beds in my room, which was in the Avenue de Saint-Cloud. She accented it. I occupied the other bed; and as my maid was undressing.

the end of the world, and with such frightful weather! I think it would puzzle the ghost to find us here.' The same cry, on the instant! This was the last time I ever heard it."

Whether the sequel may be regarded as supnlying a sufficient explanation or not, it is proper to give it, as furnished by Mademoiselle Clarion.

That lady desiring to change her residence, and the apartments she occupied being advertised to be let, several persons called to see them. Among the rest there was a lady announced advanced in years. She exhibited much emotion, which communicated itself to Mademoiselle Clarion. At last she confessed that it was not to look at the apartments she came, but to converse with their occupant. She thought of writing, she said, but had feared that her motives might be misinterpreted. Mademoiselle Clarion begged for an explanation, and the following conversation ensued:

" I was, mademoiselle," said the lady, " the best friend of Monsieur de St. Elme; indeed, the only one he was willing to see during the last year of his life. The hours, the days of that year, were spent by us in talking of you, sometimes setting you down as an angel, sometimes as a flend. As for me, I urged him constantly to endeavor to forget you, while he protested that he would continue to love you even beyond the tomb. You weep," she continued, after a pause; "and perhaps you will allow me to ask you why you made him so unhappy, and why, with your affectionate character, you refused him, in his last moments, the consolation of seeing you once more?"

"Our affections," replied Mademoiselle Clarion, "are not within our control. Monsieur de St. 1 Elme had many meritorious and estimable qualities, but his character was sombre, misanthropic, despotic, so that he caused me to fear allke his society, his friendship and his love. To make him happy I should have had to renounce all human intercourse, even the talent I exercise. I was poor and proud. It has been my wish and my hope to accept no favor-to owe everything to my own exertions. The friendship I entertained for him caused me to try every means to bring him back to sentiments more calm and reasonable. Failing in this, and convinced that his obstinate resolve was due less to the extremity of his passion than to the violence of his character, I adopted, and adhered to, the resolution to separate from him forever. I refused to see him on his death-bed, because the sight of his distress would have made me miserable, to no good end. These, madam, were the motives which actuated me. I trust you will not consider them deserving of censure,"
"It would be unjust," she replied, " to condemn

temperament was melancholy and misanthropic; you. We can be reasonably called upon to make sacrifices only to fulfill our promises, or in disdemn and to avoid them. His project was to see charge of our duty to relatives or to benefactors. I know that you owed him no gratitude; he himshould see only him. That, as may be supposed, self felt that all obligation was on his part; but did not suit me at all. I was willing to be guided the state of his mind and the passion which ruled by a flowery band, but not to be fettered with him were beyond his control, and your refusal chains. From that moment, I saw the necessity to see him hastened his last moments. He of destroying entirely the hopes he nourished, counted the minutes until half-past ten, when his and of changing his assiduities of every day to servant returned with the message that most cer-This tainly you would not come After a moment of caused him a sovere illness, during which I nurs-silence he took my hand, and, in a state of deed him with every possible care. But my con-spair which terrified me, he exclaimed, 'Barbarous stant refusal aggravated the case; and, unfortu- creature! But she shall gain nothing by it. I will nately for the poor fellow, his brother-in-law, to pursue her as long after my death as she has pursued whom he had entrusted the care of his funds, me during my life. • • • • I tried to calm him.

This is the story, as Mademoiselle Clarion herthat had haunted me filled me with terror. I do not know what chance really is, but I am very sure that what we are in the habit of calling so has a vast influence upon human affairs."

#### DEVELOPMENT OF MEDIUMSHIP. BY J. H. POWELL.

Since my return from Cincinnati the most important item of progress, to me, is my wife's mediumistic development. I have said nothing in my articles in this country, of her powers, as a medium. In England she was influenced to go through a series of rough Indian dances, to personate the departed in a most wonderful way, and to deliver brief religious discourses, which I printed in the name of "Jessie." In this country, after a deal of buffeting with untoward circumstances, she has taken a new start as a spiritual dansense and healing medium. Her development of late has been rapid and extraordinary. At Winchester, where I lately lectured, she gave a couple of private sittings at the house of Mr. Joseph Puckett. Encouraged by her success I resolved to invite a few friends, including the editor of the Muncie Times, to a scance at my residence in Muncle. Of this scance I cannot do better than give the report of the Times. Nov. 11th. 1869, which, considering the fact that Spiritualism has not been hitherto well treated by that journal, is highly gratifying:

"On Monday evening last 'Home News' was present, by special invitation, at what is called a spiritual scance at the residence of Prof. J. H. Powell, in this city. The occasion of the scance was, as stated to us by Mr. Powell, the fact that Mrs. Powell, wife of Prof. P., had lately been 'de-Mrs. Powell, wife of Prof. P., had lately been 'developed' as a 'dancing medium'. Mrs. P. acting under the guidance of a deceased Indian chief, named 'Silver Arrow,' would exhibit the proficiency she had acquired under the spiritualistic tutelage of the aforesaid S. A., dressed in full Indian (?) costume. We reached Prof. P.'s residence about 7 o'clock P. M., and were met by him at the door with a kindly welcome, and were soon made perfectly at home guidst a small caterio of our citic. fectly at home amidst a small coterie of zens—male and female. As a preface to what was to follow, Prof. P. informed us that Mrs. P. had never attempted to take one step in dancing in her normal condition, and was utterly incapable of performing what she was about to perform in and of herself, and had not self-confidence sufficient to even undertake it. Of the truth of this statement we, of course, cannot speak. If it is true, what followed was strange and remarkable

even outside of all spiritualistic theories. In a short time after our arrival the room was

comfortably filled up, and Mrs. P. retired to an adjoining room, accompanied by other ladies, to dress for the saltatory exercises which were to dress for the saltatory exercises which were to follow. Those present were then requested to follow. Those present were then requested to form a circle, which was done by all joining hands. In a few moments Mrs. P. reappeared dressed in red. Bloomer pants, Garibaldi waist of same color, both being trimmed with heads and other fanciful work. She also joined the circle and stood quiescent for a few moments. Shortly her breast began to heave, her face and hands to twitch nervously and her eyes to close, so that in a very few moments she had, apparently, passed from a state of full consciousness to one of utter unconsciousness. Mr. Miller, of Winchester, then struck up a familiar tune on the violin. At first Mrs. B., or whoever or whatever was animating and controlling her body, did not seem to notice the harmonious sounds. Then she turned slowly in the direction from whence these sounds came. Then her feet began to maye, at first very slowly. Then her feet began to move, at first very slowly then more vigorously and rapidly, until finally the dashed off into a sort of vigorous combination of the Schottische and Highland Fling, her feet, hands and every part of her bedy keeping perfect time with the music. This was kept up for a length of time more than sufficient to utterly ex-layer a less fragile body than hers. Finally the music stopped and she sat down to rest for a few moments, but did not seem at all distressed by the violent exercise through which she had gone

The music again commenced, and, as before, the first responses of her body to the sounds were very slow and placid, but grew more and more positive and energetic until it seemed to permeate Let whole system, and she again dashed off into a vigorous dance, in which we thought we could discover faint reproductions of motions and ges-tures, we have seen in the Indian exhibitions

which traveled the country some years ago.

After the dancing was over the proposition was made that Mrs. P. should exhibit her powers as a healing medium. James Charman, who was suf-fering severely from rheumatism in the arm and shoulder, was selected as the person to receiv the benefit of her curative powers. Drawing his coat and placing himself in a chair, she began by making motions over this head and around and about him. Then she rubbed the afflicted member, and vigorously slapped his back, breast and shoulders. After the operation Charman de-clared himself much benefited, though whether the benefit will be permanent time alone can tell. Taking the entire exhibition together it dis-closed some remarkable features. Here was the

body of an English woman, possessed and controlled as it is claimed, by the spirit of a deceased Indian. We have a right to suppose that the defunct S. A. could not understand a worl of English lish during his earthly career, and we know that none of those present could understand or speak a word of genuine Indian. Yet many present spoke to the spirit in English and he replied in attural Indian, and they understood each other? Bid the Indian learn English after he reached be 'Happy Hunting-Ground'? or were the favoted spectators present so spiritually illumi-nated that they could 'palaver' Indian 'just like a knife'!

Another thing: If Mrs. P. never danced in her normal condition, who taught her the proper steps in an abnormal condition. If the truth is stated by Mr. P. and many others, the dancing we saw was as remarkable an exhibition as mor-tal eyes eyer boked upon. We do not attempt to decide any of the questions involved, though we have our opinion. We state what we saw, and leave everybody to draw their own conclusions.

I have only to add that I know not how to give a full idea of the perfect grace and marvelous steps and figures exhibited in these dances, which are equal to anything I ever witnessed on the stage, and what is more extraordinary, unlike ordinary dancing. The medium never attempted. to dance in her normal state, and never saw an Indian, much less an Indian darce. Opinions vary as to what kind of Indian spirit controls, hat I can hear nothing but praise of the performappentiself. I can only liken it to "visible harnony," to quote an elegant phrase

Thus, unexpectedly to myself, I am enabled to caronicle this new addition to developed mediuniship. I doubt not some other hand will do the medium instice in future. I may be considered too partial. Yet I know that if perfection in art is worthy of admiration this is, and it is no art of the medium's acquiring.

We are arranging to travel together, and shall hold select parlor séances,

Mancie, Ind., Nov. 12, 1869.

# Correspondence in Brief.

INDIANA-K. GRAVES IN THE FIELD AGAIN. -We learn that Mr. Graves's labors, since his re-turn to the lecturing field, are attended with immense success. The people turn out en masse, and are much pleased and benefited with his able discourses. We give place to the following testimonial of his usefulness.

monial of his usefulness:

Wherear, We, the Fountain County Society of the Friends of Progress, in Convention assembled, on the 16th of November, 1869, have been lightly delighted and, greatly instructed by a course of lecture by K. Graves, of Richmond, State Missionary for Indiana, on the spiritual philosophy, theological reform, and kindred topics, in which was ably, forcibly and cloquently set forth the necessity of a higher plane of moral, religious and spiritual development or unfoldment as a practical recognition of the great law of human progress; therefore,

Resolved: That we take great pleasure in cordially recommending Bro. Graves as an elequent, logical and powerful expounder of the principles and claims of the new Spiritual Dispensation.

[HEREY CRASE, Pref!]

Brother Graves desires to hear immediately from all parts of Indiana where a speaker is needed, or can find access to the people.

COLUMNIA, PA - A correspondent writes: The cause of Spiritualism in this region is rapidly advancing. Many persons who but a short time ago looked upon it with great distrust, and open-ly denounced it, may now be found amongst its ablest advocates. Meetings are occasionally held with good results, and many inquiring friends drop in, who leave satisfied that there is something about it that they cannot explain. The ploneers of Spiritualism in this locality may be credited to Dr. N. B. Wolfe, now an eminent physician of Cincinnati, Andrew J. Musser, Henry E. Wolfe, John A. Jordan and others of this place.

JAMESTOWN, N. Y .- O. G. Chase says: Spirit-JAMESTOWN, N. Y.—O. G. Chase says: Spiritualism is making rapid progress in Jamestown. We have a writing medium that has astonished the natives of Jamestown, and will eventually astonish the world. Her name is Mrs. E. G. Manley. The spirits control her hand and write very rapidly. She has written since the 15th of July last three thousand pages; makes few mistakes or errors, and is still improving. She knows not what she writes until she reads the same. We hold our meetings twice a week: The clergy of this place are becoming much alarmed. clergy of this place are becoming much alarmed.

MILAN, MICH., NOV, 6TH, 1869.—Charles Gould writes: We have had a refreshing time in this place of late. Father Elijah Woodworth and Charles D. Farlin, both of Michigan, arrived here Charles D. Farlin, both of Michigan, arrived here the 1st inst, and remained three days, and gave us three lectures each in the Union Church, which were gladly received by the attentive audiences. After the lectures each evening some strong tests were given by Bro. Farlin. He described a number of spirits, who, were readily identified by friends present. They stopped at my house two nights, the last of which we had a supendid circle which was very much enjoyed. aplendid circle, which was very much enjoyed. My house is always open for spiritual mediums

and lecturers. ERWIN CENTRE, N. Y .- T. J. Presho writes that the cause of Spiritualism prospers in that vicinity. Light is breaking all around. He adds: Dean Clark delivered several lectures in Corning last week to attentive, intelligent and respectable audiences, the first ever given in public in the place, I believe. This week he gave one lecture in this place and two in Tioga, Penn., all of which were attended by people of intelligence and respectability.

ALGONA, COSSUTH Co., IOWA, Nov. 3d, 1869.—
J. A. B. writes: Frank Dwight, a healing medium, is doing much good healing the sick here.
He has treated several severe cases in Fort Dodge and Webster City. He successfully cures spinal complaint pharmatian, for headinghes and fee complaint, rheumatism, fits, headaches and fe-vers. He has performed wonderful cures in the short time he has been treating the suffering.

# The Lecture Room.

PROF, DENTON AT MUSIC HALL.

On Sunday afternoon, November 14th, Prof. William Denton continued the consideration of the theme of a previous lecture, "The Origin of Man," at Music Hall, Boston. A large audience, notwithstanding the storm, was in attendance, and demonstrated their appreciation of his remarks by frequent appliause. We give below an eating, these upper teeth, though found in the inabstract of this eloquent and truly scientific dis- faut, were modified or removed from the full

The speaker commenced by reviewing the ground gone over in his lecture on the preceding Sunday, referring to the fact that man came on this planet either by the operation, of law or by the exercise of miracle; and stating that he had animals peculiar to South America, though totaken the ground at the outset that it was most day in a highly modified form, could be traced in reasonable to suppose man came here by the operation of law, since by the highest scientific and or elsewhere. The same peculiarity would be therity it was not declared that the earth itself found in Australia and New Zealand, came into being by and through the operation of law. As science extended her domain, the borders of belief had been gradually reduced. The lecturer referred to the law of vital force, which, under proper conditions of heat and moisture, proof of his theory, and say these forms of anicould produce infusorial life; the law of variation, by which animals were sometimes able to produce in particular; but, on close inspection, in the lanoffspring differing from themselves; and the law guage of Sir Charles Darwin, it would be found of inheritance, or hereditary transmission, by that there was reason to believe these plants and which from parent to offspring descended the animals—though in a state modified to suit their traits of such variation from the original stock, present surroundings - bore the stamp of the and said that organized beings had been ascend. American continent. So with New Guinea, as ing higher and higher in the scale of existence, compared with the Australian continent-and the not because it possesses the general power to cre- Cape de Verde, Islands with that of Africa-the ate higher forms, but that it had the faculty to animals and plants, though differing in other redevelop as conditions became favorable. He also spects, still belonging to the same genus or the spoke, in passing, of the law of natural selection same family. by which animals and plants, favored by certain circumstances or gifts; could transmit them to those who followed after, till all the globe came tion, which might be called reversion. A crabto be filled with animals and vegetables just apple tree could not, in its natural state, give adapted to their proper sphere.

process of law, such as the metamorphosis in the 'bis superior state. growth of animals; the similarity between animals but by going back geologically to the pterodactyl, father. were yet hatched from eggs, making it ovovivi-

from birds to their present state. The speaker then referred to the lowest forms of mammals resembling man, and said that the average brain of the gorilla measured twentynine and one-half inches, and the lowest form of human beings—the aboriginal Australians, measured seventy-three inches, yet the difference between the Caucasian-the highest type of the race, and the Australian, is greater by five and a half inches; so that there is more difference between men on the planet, than there is between the lowest man and the forms of animal life just below him. The speaker referred to the apparently wide dissimilarity between the hawk and owl, and said that if one were placed on one part of the platform, and the other at the other extreme, and the different varieties ranged between these outside standards, we should arrive at last at a point in the line where we should be obliged to place them among the owls or the hawks. Sheep and goats were supposed to be different, but by a similar process we should reach a stage when we could no longer discriminate between the sheep to be sent to the right hand, or the goats to be placed on the left—and the rule might also be found to apply to good people and their opposites

in earthly life. Another pointer was the rudimentary organi or redundant organs as they might be calledpossessed by some animals. Boas and pythons possessed a complete set of limbs folded under the skin. These limbs were indicative of another form of existence, and geology revealed the key to the mystery. There were lizards before there were serpents, and one lizard having been born easily propelled over the ground by wriggling, instead of the use of its legs, handed down the propensity to its offspring, and in process of years generation, till at last they were enclosed in the skin. The same peculiarity of limbs folded within was noticeable in the blind worm of Great Britain, indicating the passage of lizard to serpent. In the fertal or unborn whale, there were to be found from sixty to seventy teeth on each side, but when born there were no teeth, but the bony lining instead, which enabled it to draw in the shoals of minute fishes and blow out the water. If whales were created just as they are. why were these teeth in their unborn offspring? A believer in miraculous existence could not answer this reasonably, but one who held to the op-

inal stock from whence the whale proceeded were armed with teeth, but in process of time, the swarms of minute fishes furnished food to the animals without the need of teeth, and from disuse they gradually became lacking in their descendants. The cow has no upper teeth, but eats by rubbing her food between the tongue and the under teeth; but the calf has upper teeth. The race from which the cow descended had teeth in the upper jaw, but by reason of changes which produced the present method of grown animal.

Another pointer was the striking resemblance of the animals to-day inhabiting certain portions of the planet and the geologic forms found in the strata of the same portions of the country. The the fossils of that country, but not in Europe

In the Gallipages Islands, six hundred miles from South America, the animals and plants are different, distinctive and peculiar to those islands. The miracle-believer would snatch at this as a mal and vegetable life were made for the islands

Again, there was the liability of animals and plants to fall back again to their original condibirth to the heautiful Northern Spy, but it might But he (the speaker) had said on the previous be possible for the latter to fail, by reason of un-Sunday, that these laws were not the producers toward circumstances, and produce a degenerate of man-man was not the result of a thousand fruit. So animals are liable to fall, and we are accidents. There was a spirit in the universe, not thus able to see in men, animals and plants an working sometimes and then at rest, but working undercurrent which shows from whence they to-day, and destined to work for the millions of ages came. A visitor to an idiot school in England that are to come. There were in addition to the had described there an "ape-faced" idiot who laws enumerated, pointers which, though they had all the appearance, the disgusting habits and did not demonstrate, served to indicate that the attitudes of that animal. Here was an individuvarious forms of life came into existence in due al who seemed to have fallen by reversion from

But the objection might be raised, "Is this all and man, &c., referred to in the previous lecture. which the researches of geology, paleontology and Another pointer to which he wished especially to archeology for the last century have been able to refer, at the present time, was the linking form discover-that we have an orang-outang for our which united man to the animals below him. It father and an oyster for our grandfather? We was a grand mistake to suppose man stood alone, really ought to be very grateful to these gentleand above all, those also were mistaken who sup- men for rescuing from oblivion these illustrious posed a great gulf existed between the animal ancestors of ours." The speaker thought that if and vegetable kingdoms. Philip II. Goss had the road over which man had traveled in the past said that existences marched into each other by could be traced, other names (if not those quoted) shadowy and imperceptible grades. The speaker would be found quite as lowly as the ones referred referred to the difficulty of classing some exist- to by the Orthodox objector; still be was just as ences, such as the sponge, which had been pro- willing to be taught as to teach, and if his serious nounced a vegetable and thrown over the fence brother could give him a better solution of the by the naturalists to the botanists, who threw it question as to what was the origin of man, he was back again declaring it to be an animal; after ready to receive it. "Oh," says the Orthodox," I some considerable discussion, to-day, it was gener- | believe that God made man," a statement from ally acknowledged an animal, though it was pos- which the lecturer said he would not dissent, if sessed of roots like a plant, and see aed utterly the word God here used meant Nature - the devoid of feeling. There were varieties among the Great Spirit in all; but if it referred to the Jewish mollusks which had been placed among the radi- Jehovah he should certainly decide in the negaates; many instances were here mentioned of tive. The Orthodox brother aforesaid, in continother resemblances among early forms of life, and juntion, declares that man was made out of the the speaker said that from the bryozoan to the dust of the ground; the Professor would not discephalopod a regular course could be traced, agree with him on this point, if there were only a And in the cephalopod, by means of peculiarities little moisture mixed with it; but if the objector to in its formation, such as the eyes placed on each his (the speaker's) theory believed that we are all side of the head, and cartilages where the others made from dust, how could be laugh at anybody had a back hone, could be traced a connecting else? We males would all have dust for our father, link between the mollusks and the vertebrates, and, as dust is only rocks ground to powder, The speaker referred to a variety of fish which we should have a rock for our grandfather; and united with itself the widely different class of the ladies could console themselves that they had reptiles, and then said that the gulf between the a crooked bone for their father, dust for their reptile and bird seemed to be an enormous one, grandfather, and a rock for their great grand-

we should find in its enormous wings and hollow | The speaker then proceeded to show the diffibones, connected with a reptilian form, the hint culties into which a believer in the miraculous of the future perfected arial navigator. Dr. Hitch- theory was led in his endeavors to account for the cock had discovered among the reptilian forms of varied forms of animal life. Man being made the Connecticut Valley some that were bird-toed. miraculously out of the dust of the earth, necessi-The lecturer referred to that peculiar bird in New tated a similar miracle in the origin of all other Zealand whose young, though brought forth alive, forms. The science of geology, which was now too well known to be ignored and thrust into a parous, thus forming a living fossil, showing in corner even by the "bluest of the blue," revealed our day the path by which mammals traveled that if the miraculous theory was true, miracles must have been at work through all the primeval ages, not only once but hundreds and thousands of times. Go back to the cretaceous period, with its forms, animal and vegetable, distinct from the tertiary time; the collitic, with its peculiar forms; the devonian, with the carboniferous above and the silurian below it—in every period we find distinctive types of life peculiar to that period. In addition, the forms contained, in certain periods, in the United States, were different, and necessitated a second working of miracles during the same age. The greater the research the more difficulties were multiplied in the path of this miraculous theory. During all the early ages, when the earth was in too heated a state to sustain animal and vegetable life, the Great Architect would have been obliged to wait patiently for it to cool; and, when it was partially so, to have hastily descended, formed a few trilobltes, sealook very closely ere we could tell whether to snails and fucoids, and then have hastened away to wait for a few thousand years; then, as matters improved, he came back again and found the trilohites were gone-the gradually cooling sea had been too much for them-and the snails had gone; and he therefore added a few more forms and went away. And thus, through the tremendous ages of the past, the heavenly sentries must have paced their rounds above our planet, watching with auxious eye its varied changes, and occasionally calling out to the great Officer of the Guard: "Lord, it's time for you to come down here! there's an island just popped up from the depths of the sea; there's a valley plowed between a mountain range; or a new order of animals must be placed in a certain position; or it has become necessary to make changes in those of such a bodily conformation as to find itself already existing," and down came the miracleworker, and the thing needing repairs was set to rights, and the new order of beings walked forth at his command. What thinking, reasoning soul the limbs grew smaller and were useless in each | could be led to hold so narrow and contracted a view of the great spirit of the universe. This idea was that of an ignorant man, and should no longer be perpetuated among the scientific minds of to-day. Had the author of the Pentateuch dreamed of the knowledge which after times have revealed, the first chapter of Genesis would never have been written; it is out of joint with the universe, and diametrically opposed to the teachings of science. No, the great soul of all things work-

Did any one say that this view of the case argued a want of power on the part of the Great eration of law would find no difficulty. The orige | Spirit of the universe—as even Agassiz had af-

the operation of law.

ed in the past, and is working in the present, by

firmed-the lecturer was astonished by it. This was the same objection urged against geology in its incipiency. When that science began to demand millions of years, instead of six days, for the creation of the world, then it was pronounced an absurdity; but if God possessed such power, why was it necessary for him to take even six days, when he could have spoken 'as the miraculous theory had it) and it would have been accomplished in a moment of time. One account, if viewed from this supernatural standpoint, was fully as absurd as the other. The fact was that men had made a Deity, and had tried to warp the facts so as to be in harmony with that Deity. We needed only to study the universe-to go back into geology to get our theology - for there we should find what the Delty had been doing in the past, and it would make clear to us that future which lies before us.

Many might object that there were great gaps between men and these lower forms; that there was a long step between the higher quadrumanous animals and man. Well, there (said the lecturer) stands man on the top of a pillar one hundred feet high. I say, "How did he get there?" and my friend, the miracle-believer, says: 'Oh, I can tell you; an angel of God came down from heaven and took him by the hair of the head and put him on the top of that pillar." But I say, "I don't think it is necessary for an angel to come from God to do this;" and as I walk around the pillar, I see on the other side a ladder reaching to the top. There are rounds in that ladder, and some of them are far apart; and I come to my friend and tell him of the new discovery, but he says: "I don't want to hear anything about it; I tell you an angel of God came down from heaven and did it. I have an account of it at home in a book which my father and grandfather and all the rest have believed." But few of those who have seen the ladder will be ready to believe the story of the angel. Though the distance between some of these rounds was great, yet the geologist was gradually, in his researches, supplying the missing steps in fossil forms, and in process of time the chain of being, to our knowledge, would be complete to a demonstration, and we should have every step by which man ascended from the lower to the grand position he occupies to-day. There was, then, in this case, no necessity of resorting to miracles.

Another objection which is urged is that if these changes have ever taken place, they must be occurring now; and where could be found monkeys turning into men? These changes of Nature were not so sudden and abrupt as such a questioner supposed. Slowly and regularly did the power of Nature bring forth perfection in all her departments. A person looking at a clock and observing the hour, and coming a day or week after to find the same hour indicated, would conclude that it was standing still; but if the hour hand should be so arranged as to pass round once in a thousand years, and the minute hand in twelve thousand, it would be understood that the clock was in motion, though it might be perceptible only to the scrutiny of the most careful observer. In such a slow and regular order were the varied forms of life produced. Geology revealed the course of their production, and demonstrated that the rounds from lower to higher were symmetrically arranged for that upward development which culminated in man.

Another objection was that this view destroyed immortality. If man came from the brute he dies like the brute. The speaker did not believe that the brute did die, as the term was generally understood; but if the fact of its death were granted for the sake of the argument, what then? Is it not possible for the brute to ripen into man by development? There is a time when the seed becomes ripened so that it can give birth to a tree; and the process is so simple, and yet so mystical, that no man can tell the moment before or the moment after the change comes to it. This is unfolded under the direction of Mind. Then if the brute does die, as has been granted, it gives birth to an intelligence higher than itself. And thus the brute ripened into man, and the first immortal being made his appearance on this planet-not by mistake, but by the gradual ripening of all to that immortality. This the speaker did not believe, but it did not interfere with immortality. Some said it was a degraded them for a space, but in the fullness of time we hope for deliverance." idea, a strange story to tell to a Christian people that these rude monsters formed the original germ of the race. The speaker would answer this objection by a consideration of the side of the argument sustained by the Orthodox Christianity of to-day. According to that account the first man was made six thousand years ago; he was the most splendid specimen of the race the world ever saw. God made him in his own image, and pronounced him good-fair as an angel, hely as the seraphim' that sang before the throne of Jehovah day and night. Imagine his lovely Eve, fairer than the fairest Circassian maiden, walking by his side through the bowers of lovely Eden! And then go to the wretched wanderers on the coasts of Terra Del Fuego; look at their spindle shanks, their dark countenances, their brutal back heads! If man in six thousand years has gone so low as that, where will he be in six thousand years to come? [Applause.] There is no hell so low as the condition into which he will degenerate. But if, on the contrary, we consider the origin of man to have been so low that we should think twice ere we shook hands with him and called him "brother," and in this period the race has attained to the high development of a cultured civilization, where is the throne in heaven that we may not mount? where is the kingdom that we may not gain? [Applause,] This idea is full of beauty; it is eminently harmonious with science, and it must prevail.

Written for the Banner of Light. LIFE.

BY H. WINCHESTER. " I asked a child whose eve was bright. Whose breath was like the flowers of May: Say, what is life, my little man,

And why are you so blithe and gay? Because I'm happy, do n't you see? I'm gathering flowers for sis and me. I asked a youth who proudly stood Beside a youthful form of grace-

His checks were flushed with rosy health, A beaming smile was on his face: Pray what is life? His smile replied: To love and cherish my sweet bride. I asked a man on whose full breast

The glittering star of empire shone Who deep had trod through fields of blood To gain a fading earthly throne: Sir, what is life? Ho, trembling, said : Ask not of me; go, ask the dead. I asked an old man who had seen

His little three score years and ten: Pray what is life? what are the hopes Of earth and time and mortal men? His trembling voice at once replied: All vanity! He gasped and died. Lower Lake, Lake Co., Cal., 1869. .

Aim to do some permanent good, that your existence may be crowned with usefulness

THOMAS CARLYLE - A. J. DAVIS - THE NEW YORK TRIBUNE.

EDITORS BANNER OF LIGHT-I read with great interest and profit, the letter of A. J. Davis, in your last number, on Thomas Carlyle and his ultra brutalism," &c., and a day later read with painful regret and pitying disgust an editorial in the New York Tribune. Singular, indeed, is the contrast between the clear statement, tender regret and generous feeling of Mr. Davis, and the crude and coarse misstatement, the hullving sneer and the wholesale impudence of audacious abuse of the Tribune. ...

A word on Thomas Carlyle, before giving some idea of this contrast.

Of the eminent ability and learning of Carlyle none doubt, and he is said to be a man of high personal character, if a man's private acts as a friend, and in his family, can be fitly said to make all of personal character, regardless of the revelations of his spirit in published writings. He has grown more and more a remorseless critic, a denier, a doubter, and has struck keen, strong blows of sarcasm and indignation at all manner of sham and cant, but he has built up nothing in place of the evils he has exposed.

This destructive mood is not good for the spirit; to indulge it overmuch leads to bitterness, weakens power, dims the mental faculties, and clouds and perverts the moral nature.

The result is seen in the flerce bitterness of Carlyle's later productions, and in the moral blindness and confusion that led him to sneer at the crushed slave in this country, ridicule him as poor Quashee," &c., and thus strike hands with is proud oppressors, and flout at the divine instinct of freedom. After this, his incane and pitiful maundering about Spiritualism need not be cause of wonder, however much it may stir regret and pity.

Now a word on the Tribune, and some extracts. from its editorial of a column on "Home the Humbug," beginning thus:

"Of the mumbling of the Liturgy of Dead Sea ages there is no end. No inconsiderable number of the sons of men seem to have eaten of the insane root that takes the reason prisoner. In an age wherein are broken the ancient thralls and fetters wherewith the souls of men have been girded for a hundred ages, some eccentricities of helief and vagaries of speculation are of course to be looked for. Complete mental enfranchisement is always perilous to a fool. Released from the leading-strings of intellectual control and guidance, he runs headlong into fatuity, chases witch-lights and phantasms into profitless regions of fogs and hilberries, and gets himself stuck in moral quicksands and quagmires. If he would stay there and not make a noise, civilization would be contented to leave him planted in con-genial mud. But he makes a row. He flounders would be contented to leave him planted in congental mud. But he makes a rew. He flounders about in his wallow, and thinks that he is wandering the asphodel meadows and orchards of Armida. He wants the world to come and join him in his murky morass and help him hunt the ignus fatui. No zealot urges his cause so eagerly as the zealot of folly—and numerically the fools are formidable. They invade politics, philosophy and religion. They have their synagogue and their sanhedrim, their creed and cultus, their rubric and breviary, and, what is more definitely to bric and breviary, and, what is more definitely to the purpose, their newspapers and magazines. One of these latter, published in the interest of the Spiritualists, has come to us charged with very inflammatory matter. It consists of extracts from a recent work by a noble author, in which are described the phenomena attendant upon the scances of Home, the thaumaturgist and archpriest of the 'ultra brutalists,' who chatter the baleful litany of the Dead Sea apes aforesaid."

Then follows some derisive account of what occurred in Home's presence, his body floating in the air, &c., &c., the facts being taken from a book by an English nobleman, the Earl of Dunraven, closing as follows:

"The gift of credulity is not universal, and to those who do not possess it the performances of Mr. Home would be what Mr. Robert Browning found them on a certain occasion in Paris—the rather smart exploits of a clever but disreputable juggler. That they delude and bewilderso many is perhaps surprising, until one considers how wide is the empire of imposture, how abundant human credulity, and how numerous the genera-tion of Dead Sea apes. The Egyptians assigned to Serapis the dominion of the apes of the older to Serapia the dominion of the apes of the older world, and tradition declares that he made them too the mark. Our modern Pantheon is not very fruitful of gods, and it is probably idle to pray for an avenging Serapis which shall take in hand the new and baleful breed, with their obscene liturgy,

The Earl might have been over credulous or not, and Mr. Home may be a "juggler" or not although the weight of eminent testimony is largely in his favor, and the Tribune can give its oninion fairly and strongly on these points, but the descent to this low slang, the classing millions of persons, counting names of weight and eminent worth among them, as fools to be endured " for a space," is pitiful indeed, and all the more so from the eminent service the Tribune has done and is doing for some good things.

As for Robert Browning, when his verbose and stilted rhymes are forgotten, the noble poems of Elizabeth Barrett Browning, with the thoughts and ideas of "this thing which calls itself Spiritualism "running through them like a thread of gold, will be a part of the priceless heritage that humanity will preserve and cherish with tender reverence, while his coarse abuse of what was sacred to her will be forgotten, too, or only remembered as sad proof of human obtuseness and prejudice.

Mr. Davis closes by saying, "An age of new ideas is dawning beyond the ocean of this spiritual agitation, and I had some hope that a mind so large and far-seeing as Mr. Carlyle's would be touched with at least one ray of the new sun," Let us hope that" one ray" may reach even that 'outer darkness," where dwells this writer of Tribune editorials, for which, by the way, Horace Greeley is responsible, whether they be his or not. Detroit, Mich., Nov. 11, 1869. G. B. STEBBINS. .

RAILROAD PROGRESS OF MASSACHUSETTS .-In the Boston Courier of June, 1827, forty-two years ago, Joseph T. Buckingham wrote: "Alcibiades, or some other great man of antiquity, it is said, cut off his dog's tail, that guid nuncs might not become extinct from want of excitement. Some such motive, we doubt not, moved one or two of our natural and experimental philosophers to get up the project of a railroad from Boston to Albany; a project which every one knows, who knows the simplest rule in arithmetic, to be impracticable, but at an expense little less than the market value of the whole territory of Massachusetts, and which, if practicable, every person of common sense knows would be as useless as a railroad. from Boston to the moon." Such were the opinions of the leading journalist of Boston in 1827, and he was not alone in his opinion of the entire impracticability of railroads. In 1835 Massachusetts had 113 miles of railroad, and in 1868, 1425 miles—this in a State of only 7800 square miles. The value of the farms in Massachusetts in 1860 was \$123,-255,948, and the value of the real and personal property of Boston in 1868 was \$493,573,700-a change due chiefly to railroads.

The New York Express says that in the incomes of business men of that city, "those who advertise make the largest returns."

# Scientific.

DELUSIONS OF SCIENTIFIC MEN, AND WHAT COMES OF THEM.

EDITORS BANNER OF LIGHT-Every person who has witnessed psychological demonstrations of the influence that individual mind has over other individual minds, has no doubt been amused as well as surprised at the pertinacity with which the one influenced would cling to the delusion. This phenomenon does not appear to be confined to single cases of demonstrations that are got up for exhibition to a collected audience, but is a law of mind that is connected with our every-day acts of life. We are all ready and willing to admit this influence on our neighbor's religion, or philosophy, when it conflicts with our own. We see men willing to sacrifice all that is dear, and even life itself, to sustain what our judgment calls the most shallow delusions. It is well that in many cases we have an arbitrator to decide from which we cannot appeal, which we most surely have when we can bring mathematics to hear on the question. No one ever doubts, or can doubt, the correctness of proof that has its foundation in the primary principles of mathe-

I fully appreciate the sentiment that Mr. Rowe commences his articles in your issues of Sept. 11th and Nov. 6th: that he is gratified to argue a question in mechanical science upon a mathematical basis; but am equally amused and surprised at the complacency with which he closes those articles, first, by saying, "I hope this will be satisfactory to Mr. H." Second. "That the golden rule of science still remains unscathed," when, in fact, all the mathematical calculations are undisputedly against the rule that scientific men have supposed to be invulnerable.

What is gained in power is lost in motion. and the reverse, "what is lost in motion is gained in power," is an old, trite saying, that scientific men have long believed was the philosophy of gaining power by mechanical laws and machinery.

First my mind was impressed by what, I think was the influence of spirit mind, so that I could see where the error originated, and how it could be proved to be false. Readers of the Banner have seen a slight specimen of the persistent ef fort that individuals will make to deceive, where In fact, the plain truth would be a mutual ben efit to all parties. I have not the slightest appre hension in submitting the following proofs in mathematics, that show this theory-so long unquestioned—to be erroneous.

In the article of Aug. 21, it is demonstrated that a lever 60 inches long, with a weight resting on the middle, in being raised from a horizontal po sition to 30° of inclination by a power at the end of the lever that was equal to one-half the weight in the middle, would have the power pass through the arc of a circle that was 31-416 inches, while the weight would be raised only 15 inches. The height that the weight is raised to correspond with the motion of the power, according to the old theory of science, should be 15-708 inches, which is not coincident with 15 inches.

Sept. 11th, Mr. Rowe attempts a correction of this demonstration, as follows: "Any one must see, on examination, that the assumption that the weight has been raised vertically, is incorrect: the weight has been raised through the arc of a circle the same as the power, and while the weight has been raised vertically 15 inches, the power has been raised vertically 30 inches, and not 31-416 inches."

Oct. 9th, it is explained to Mr. Rowe that, in computing this work, done according to the principles of science, the arc of the circle through which the weight moves is not computed, but the height that it is raised; that the lateral motion that it makes by virtue of the arc of the circle through which it moves is no part of the work done, as is admitted by all scientists, while on the other hand, all lateral motions the power makes is computed, be it in the arc of a circle or

Nov. 6th, comes a reply from Mr. Rowe, which has, in substance, his former profession of reliance upon the omnipotent argument of mathematics: but while it in no wise contradicts the plain assertions that I had made in the Oct. 9th paper, about the scientific principle of computing the arc of the circle through which the power passed, and the height the weight was raised, seems to have exhausted his argumentative powers in explaining the reason why the arc of a circle through which the power passes is longer than a vertical line falling from the top of that are to the horizontal position from which the lever was raised. His argument becomes rather indistinct, especially when he asks me questions, and furnishes the answer, and then shows what an inconsistent answer I have made.

However, he takes a position, as he says, " To place it in a light that there can be no cavil whatever." That, I think, is important to apply our mathematical test, for which he claims such regard. It is this: he says-and I concede-that a wheel with a power acting at one place on its circumference that has a weight resting on the middle of one of its radiating arms, is, to all intents and purposes, a lever the same as we have had under consideration. The radial arm is supposed to be 60 inches long. Place this arm horizontally, and have another wheel geared into it at the end of the arm from which the power of motion to the lever is given. It is clear that this power of motion would act in a straight vertical line, tangent to the wheel, to give motion to the lever by its action on the circumference.

Now we wish to solve the problem mathematically. What length of action, in a vertical line, would it take to raise the weight 30° from its horizontal position-or, in other words, 15 inches vertical height? Draw a right-angle triangle, whose horizontal base is 60 inches long, with the hypotenuse 30° inclination from the horizontal base, and a vertical line perpendicular from the end of the base to intersect the hypotenuse. It is self-evident that motion, in a straight vertical line, can be measured by a straight line that is equal to that motion in its aggregate. The short vertical line that we have drawn in this triangle, where it intersects the hypotenuse, measures 34 7-8 inches. It will be seen that the hypotenuse of this angle raised 30° represents the position that the lever must be raised to elevate the weight that rests on the middle of the arm, 15 inches. It follows, as a matter of necessity, that the propelling wheel, which is the power that elevates the weight on the arm of the lever, gives a motion in a straight line of 34 7-8 inches to raise the weight 15 inches

The working of the problem which Mr. Rowe says will "place it in a light that there can be no cavil whatever," shows that there is 47.8 inches more motion made by the power than work produced. How is he going to get rid of this stubhorn fact of mathematics that in almost every case contradicts the ancient psychological delusion that has so universally been thrown over

men's minds, of reputed science? The inexorable truth that stares the theory of

these deluded scientific men in the face when they resort to mathematical proof, is, that the weight lifted is counted in a straight line; the power is counted in the arc of the circle through which it moves; therefore it is an impossibility to make the two agree in proportions of distance. If the weight is moved on a lever, such as has been here considered, the work done is always less than the motion that the power makes. If the action of this lever is reversed-as it is done with a wheeled carriage on an inclined plane-the work done is the same proportion greater than the motion of the power expended to do the work. As has been said, these are facts as indisputable as the primary principles of mathematics them-

The philosophy of these facts was well established by the renowned Galileo, professor of mathematics at Pisa more than two hundred years since. In his time—the same as now—the popular theory was that velocity was the result of power, and power of velocity; that was exactly coincident. He hit upon an ocular demonstration that proved his position. He asks them if a leaden ball weighing two pounds had not twice as much power of gravity to fall toward the earth's centre as a ball of the same material that weighs one pound. "Yes," was emphatically answered. Then if we take them to that tall, leaning tower and let them drop together, the one that has double the power will fall with double the velocity and reach the earth in one-half the time. "Yes." Now we will try it. The two balls were dropped time and again together, and showed the same velocity by reaching the ground together. The men of reputed science weighed them and tried it over and over with the same result. "What shall we do? This troublesome fellow is removing the very foundation of our science." One thing we will show you-you will have lively times with your professorship! According to the programme he did have it, so that he was forced to resign his professorship in the

institution of learning at Plan. Like most of the high handed wrongs that malicious power perpetrates, the consequence fell on their own heads; the school lost what is now the world's renowned genlus, and the more fortunate school of Padua received him with open arms. Years of prosperity and learning to Padua rolled on, and infamy to Pisa, which by no means appeased their wrath. At last the hour came for revenge. The Roman Church was imbrogliated in the heretic principles of science on the ground that it was heretical to the church. He was found guilty of the crime of believing and teaching the philosophic reasons that Copernicus had assigned for planetary motion, and condemned to a life's imprisonment.

It is a disgrace that religious skeptics and Protestant Christians like to charge upon the Roman Church that it ignorantly persecuted the great philosopher for understanding better than they did the laws of motion and the results that they would produce: but the facts in the case show, at least to my mind, that scientific men stood in the place of prosecutors; the church in the place of a legal tribunal that was invested with the power to decide, and did decide according to the lights of science they received from the schools or prosecutors, therefore no more culpable than a legal tribunal is for enforcing bad laws or permitting men of popular science to be stupid and malicious to a degree that the present time has not much improved upon.

Who does not know that a majority of men who call themselves scientific try, at the present time, by every artifice, to avoid direct issue in relation to the motion of ponderable matter contrary to their long cherished ideas of natural laws. Seeing does not convince them, reasoning must be narrowed down to their very narrow ideas of science, and a dogged cry of "humbug" is about all the science that can be got out of them, unless a case like that of Galileo, or Mr. Mumler's, gives them an opportunity to show their powers of reasoning with the meshes of law.

But I wish to close by saying one word of encouragement to those who have striven so long to make a practical use of spiritual philosophythat it not only proves immortality in a tangible light, but it is the star of promise that shines over the birthplace of all our mechanical improvements and physical good. Believer or unbeliever cannot live in intelligent and progressive commu-

nities without enjoying its physical benefits. Butler, Ill., Nov. 10, 1869. HENRY HARPER.

#### Written for the Banner of Light. EXPERIENCES.

BY H. M. RICHARDS.

Oh the years that have fled! Oh the hopes that are dead! Can I over have faith as of vore? When I think of the one Who has left me alone.

I cry nevermore-nevermore ! Her truth was but sceming, My faith idle dreaming, And I but a fool for my trust:

In the darkness I grope, Bereft of earth's hope, Life's fruit turned to ashes and dust. It seems hard to bear

This burden of care, And my heart utters many a moan; Life's mountains are steen-Toward their summit I creep, And I travel alone, all alone

'T is a wearlsome road. And heavy the load, But rest cometh surely at last. And I'll find at the door, When life 's lourney is o'er. The friends who before me have pass'd.

. . . . . I hear a sweet tone Whisper, "never alone"-Oh darling, I know thou art near; Thy promise I treasure, Life's holiest pleasure. Like music thy voice I can hear.

And over my soul Its deep echoes roll. As I linger in ecstasy near; And again as in youth, I worship in truth, With never a doubt or a fear.

The light of thy love Guides safely above, Where hope whispers sweetly of rest; And I long for that hour When parted no more, We meet in the home of the blest. Oh soul of my soul,

My being control-Make me worthy this infinite bliss: And over life's tide My bark ever guide, To an anchorage safer than this.

For this a the best Hath little of rest, And I sigh for a happier world; For my spirit's own home, Where storms never come Where my sails at the last will be furled. Philadelphia, Oct. 14th, 1869.

Spiritualist Meetings, Speakers, etc. EDITORS BANNER OF LIGHT-I have the pleas-Spiritualist Societies of Philadelphia, as I under-

re of announcing the consolidation of the two stand, under the old management. Though quite unacquainted with the friends in the "City of Brotherly Love," and uninformed as to the reasons which led either to the formation or consolidation of the second Society, still I regard it as a healthy symptom when UNION is the order of the

Not that I would purchase an outward form of union by crushing the elements of individualism. but I would combine as far as could be harmoniously the individual perfections of each into the complete organization of all.

There is need of this, in order to develop that nower and efficiency which it is the duty of Spiritualists to manifest; the platform of our lecture rooms has fairly broken down under the accumulated abuses which have been piled upon it, until the time has come when the sharp alternative of starvation or withdrawal from the field stares the best workers in the face. There are some who dearly love the Spiritualist rostrum, who have found full and free expression there; with them devotion to it has the power of a consecration, a limitation of its usefulness awakens regret, and to see those who should grace it starved into si-

all; there have been deficient organizations, but these are not the only cause of trouble; there have been injudicious, dishonest committees, but they are not the only ones to blame; the people have been selfish and apathetic, unreasonable and frivolous, but they are not alone in fault.

Speakers themselves have been as much out of order in the matter as any others. While the demand of the public has been for the marvelous. the sensational, the astounding, those who should have known-better have pandered to the popular appetite, and in consequence there has been cheaply marketed an amount of spiritualistic green fodder" which would glut the stomach of a beliemoth. The popular man is marvelous in capacity, and a popular appetite is " gross as a mountain"; but there must come an end at last and now the era of reaction is upon us.

Not that there is a pause in the movement of Spiritualism-it sweeps on and on, ever with a grander and intensified progress, larger bodies moving with greater velocity, in accelerated advance. While the spirit-world find such agencies as the various "physical media," the "healers," and the channels of test communication, there can be no pause; but now the speaker and the platform are being ignored, and slienced almost universally.

There is no reason for discouragement in this. The sun does not cease to shine, even though professors teach no astronomy; birds sing, whether we study natural history or no; and flowers bloom, careless of any herbarium. Yet science is a necessity, and it would seem that a Spiritualist platform, strong in intellect, bright with inspiration, garnished by culture, and rich with genius, should be a part of the grand movement of the

I am as far as possible from a disposition to ignore or disparage the use or beauty of any form of medlumship; nor would I despise the crude efforts of beginners in any field; such should be supported, educated, encouraged and employed as they develop capacity for usefulness. But I Mrs. Elizabeth Chapman, wife of Capt. Enoch Hale, aged 72 am disgusted that lunatics, mountebanks and years 1 month 23 days.

arrangements have enabled me to cancel the agreement, and the time of my visit is postponed until February, 1870. Consequently I find myself disengaged, and wish to make myself busy. I would like to be employed until the time of my journey, and can form a two months' engagement

from Dec. 1st, if desired. I will answer calls in any direction, but prefer to stay in the East or South-east for the present. With sincere wishes for the abundant success of all the instrumentalities of Spiritualism and every progressive movement,

I remain sincerely yours, EDWARD S. WHEELER. 6 Gloucester place, Boston, Nov. 19th, 1869.

## · OHIO.

Notes by the Way.

DEAR BANNER-Your cheery face greets me wherever I go-welcome messenger that binds us to both worlds-endearing life here by unfolding its uses, and the hereafter by looping back the sable curtain, beneath whose folds we see the hands of our loved and loving beckening us

The long, tedious monotony of railroad travel to this city lost itself in the pleasant, instructive and inspiring companionship of "Love and ita Hidden History." Why don't people buy more such books, as are the creations from minds whose such books, as are the creations from minds whose tempest-tost life-experiences have opened the grand first causes through which they have felt their effect—books that have thought in them, such as this, and "Death and the After-Life." Siellar Key," and others with life's philosophy for a basis? The world—or at least our united fragments of it in "Uncle Sam's" dominions—is becoming fearfully sensational, and that which appeals to impulse, whether from the rostrum or the printing press, is most acceptable to the masses. The people are looking for wonders everywhere, and here no less than in many another place.

everywhere, and here no less than in many another place.

The question of the withdrawal of the Bible from the public schools has been agitated with considerable vigor in this city, and the Board of Trustees have decided upon its withdrawalhough the matter stands now waiting the decision of the legal authorities, who question the power of the school committee to act decisively. This is evidently a matter of much interest, as the movement seems to have been made to secure the patronage of the Catholic element, who would not sauction the Protestant Bible teachings, &c. "Much yet remains unsung."

much yet remains unsung."

Much yet remains unsung."

Miss Lizzie Keizer is giving public scances, with great acceptance. She is really a very fine medium, and destined to be more extensively known than now. She describes spirits, giving age and name, with incidents of life and cause of death.

Could there but be a unity of feeling and harmony of action, Cincinnati would have one of the finest societies in the country, for there is ample ability to maintain and support one, intellectually and financially. There is a vast deal of hospitality here, yet if there were a smaller share of fas-

tidiousness there would be more real genuine progress-and happiness, too. Mrs. Shaffer, the "trumpet medium," will be here next week, of which I will write again.

which I will write again.

From the pleasant home of Bro, and Sister Graham I write, with the last Banner spread in my lap for a writing deak, and as I upward glauce I read "Spiritual Ethics," which, having pondered over much, I must still conclude my sister, Mrs. Tappan, to mean what her lecture infers, that she has faith in the old idea of the "transmigration of souls," which I am loth to give her the credit of believing—since theism must ever preclude the actual knowledge or possession of individuality, which is so sacredly our own, and would reflect so strange a misdemeanor on creative God or developing Nature—for if God sets Nature once at work she is uniform in her labors, as much in the formation of *spirit* as of matter, and if the deprayed or the malformed or dwarfed spirit of a once human form finds it necessary to the individual spirit—the one of all others heir to immortality? Truly if such were a possibility we should lose much of the prestige of our philosophy, for it is, in the knowledge of eternal growth, that we are happy; the putting forth every exertion to rise from inferiority to superiority; the struggling upward from the grossness of the animal external through the divinity within us to the supernal perfectness beyond and above; from finite nothingness to infinite godliness; look-ing backward over the waves of disastrous time experiences, and seeing the golden necessities of every mint of misfortune, and the priceless value of disappointment and even deformity. But more anon.

lence is an occasion of grief.

The causes which have produced the present state of things are complex in nature; no single and simple occasion exists for the unfortunate condition of eclipse under which we have come; There has been a lack of harmony, but that is not atll; there have been deficient organizations but

In the constant of the present of the calls will drift me. May your speakers' column. My permanent address in your speakers' column. My permanent address is in care of the Religio-Philosophical Journal, and at Cinciunati, 13 Barr street, for November. Shall come eastward as fast as the calls will drift me. May your speakers' and at Cinciunati, 13 Barr street, for November. Shall come eastward as fast as the calls will drift me. May your speakers' column. My permanent address is in care of the Religio-Philosophical Journal, and at Cinciunati, 13 Barr street, for November. Shall come eastward as fast as the calls will drift me. May your speakers' column. My permanent address is in care of the Religio-Philosophical Journal, and at Cinciunati, 13 Barr street, for November. Shall come eastward as fast as the calls will drift me. May your speakers' column. My permanent address is in care of the Religio-Philosophical Journal, and at Cinciunati, 13 Barr street, for November. Shall come eastward as fast as the calls will drift me. May your speakers' and the complex of the complex of the control of the complex of the co

ADDRE L. BALLOU. Thine torever. P. S.-Lizzie Keizer's scance was a perfect success—describing spirits, giving names, &c., for over an hour, without a mistake or a failure. A. L. B.

Cincinnati, O., Nov. 15th, 1869.

#### Written for the Banner of Light. BABY NELL.

BY JULIA M. PRIEND.

Gone to the land of the blest, To the beautiful shining shore. Where darkness, sin aml sorrow, Never can reach her more, Gone with the waiting angels. Who watched her day by day, And opened at last the pearly gates And tenderly bore her away.

When close to my heart I hold her. Just as she fell asleep, While her lips were growing white and cold, She begged me not to weep. "Don't cry, mamma," she sweetly said. And then, for her dear sake, I hid my grief from her loving eyes,

Though I thought my heart would break! And now, though my arms are empty, And I know that nevermore I shall hear the sound of her little feet Fall softly upon the floor-Yet, when my weary, aching eyes, With tears of anguish fill. I brush them away, for I somehow feel That my darling sees me still!

Oh baby Nell, with your eyes of blue, And your voice of music sweet. Please God, through this darksome vale of tears, Still guide my faltering feet; And lead me safe to my Father's house,

Where the many mansions be, To rest at last from every ill, In joy and love with thee

## Passed to Spirit-Life:

From Newburyport, Mass., Sunday evening, Nov. 14th,

am disgusted that lunatics, mountebanks and abnormal imbeelles, of every shade and degree, are welcome ministrants to the sensationalism in vogue; while every voice that calls for thought for culture, for improvement, is hooted as that of an enemy.

I hope for the revival of action in the line of speaking. Perhaps the present "winter of our discontent" is but the prelude to a more advanced unfolding. It may be in such unions as I have announced there are signs of the "good time coming"; certainly, it gives assurance of financial responsibility, which is, of necessity, the basis of successful action.

By the consolidation of the friends in Philadelphia, my engagement for December in that place becomes superfluous, as Bro. Forster was secured for the same time. Satisfactory and homerable arrangements have enabled me to cancel the room of the consolidation me to cancel the arrangements have enabled me to cancel the room of the consolidation of the consolidation of the friends in Philadelphia, my engagement for December in that place becomes superfluous, as Bro. Forster was secured for the same time. Satisfactory and homerable arrangements have enabled me to cancel the From Abington, Mass., on Sunday, Oct. 24th, Bro. John

From Ablington, Mass., on Sunday, Oct. 24th, Bro. John Borman, aged 41 years.

Gorman, aged 41 years.

Bro. G. passed from the morfal to the immortal with the full consciousness that the loved ones gone before were awaiting blim on the other side the "river of life." and with them he could return to cheer and sustain his loved companion and kindred with the knowledge that their present separation was transient—their future region to be eternal. Funeral services were performed at Abington, on Thursday, Oct. 28th, at 10 a. M., by the writer, and at 2 r. M. at the Unitarian church at Pembruke, assisted by the choir of the church; after which a large concourse of triends followed his ferratios to the grave and tearfully gave back to mother earth the form so dear while tenanted by so loving and affectionate a spirit.

J. H. CURRICA.

From Tyngsboro!; Mass., Nov. 14th, Lucy T., wife of John T. Harrls, and daughter of Capt. Joseph Danforth, aged 39

years.

Before her departure she called her parents, brothers and sisters to her hedside, and gave each some article of her earthly treasure as menorials from her, and conversed of her departure as one going on a journey. She had been a believer in spiritual communication for some twelve years; her husband and friends are in perfect harmony with her views, sust previous to her change she made all the arrangements for her funeral, which were carried out in every respect. When questioned about her views of spiritualism, she said, "I would not give up my views and knowledge of it for worlds like this."

DR. J. M. Hodges.

From South Boston, Nov. 14th, Wallle, only son of Edwin and Jennie Coffin, aged 4 years 3 months and 5 days.

[Notices sent to us for inscrtion in this department will be charged at the rate of ticenty cents per line for every line exceeding twenty. Those making twenty or under, published gra-

## LIST OF LECTURERS.

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

of a party known not to be a lectorer, we desire to be so informed.]

J. MADIBOR ALLEN, Terre Haure, Ind., box 547.

C. FANNIE ALLEN will speak in Salem, Mass., during December; in Fall River, Jan. 2 and 9; in Willimantic, Conn., Jan. 16, 23 and 30; in Philadelphia during February; in Charlestown during March: in New York (Everett Rooms) during April. Address as above, or stoneham, Mass., J. MADISON ALEXANDER, inspirational and trance speaker, Chicago, Ill., will mawer calls East or West.

HARRISON AKELY, M. D., 194 South Clark street, Chicago, Ill., lectures on Laws of Life, Temperance, and Reform and Progressive subjects.

MRS. N. A. ADAMS, inspirational, box 277, Fitchburg, Mass. HARRISON ACOIR, Charles City, Iowa.

MRS. N. K. ANDIOSS, trance speaker, Delton, Wis.
DR. J. T. AMOS, box 2001, Rochester, N. Y.

MANY A. AMPHERT, Glenbeulah, Wis.
DR. J. T. AMOS, box 2001, Rochester, N. Dayton, O.

REV. J. O. BARRETT, Glenbeulah, Wis.
MRS. H. F. M. BROWN, P. O. box 452, San Francisco, Cal.
MRS. ABBY N. BURNHAM, Inspirational speaker, 112 Hudson street, Boston, Mass.
MRS. SKARIA A. HYRNES will speak in Lynn, Mass., Dec. 19 and 26; in Stafford, Conn., during January; in Marblohead, Mass., during February. Permanent address, 57 Spring street, East Cambridge, Mass.

MRS. NELLEJ J. T. BROHAM, Elm Grove, Colerain, Mass.

MRS. NELLEJ J. T. BROHAM, Elm Grove, Colerain, Mass.

ADDIE L. BALLOU, Inspirational speaker, Charlestown, Mass.

J. H. Bickyord, Inspirational speaker, Charlestown, Mass.

ADDIE L. BALLOU, Inspirational speaker, Chicago, Ill., care R. P. Journal.

J. H. Hickford, inspirational speaker, Charlestown, Mass. A. P. Bowman, Inspirational speaker, Richmond, Iowa, Dr. J. H. Cerrier, 39 Wall street, Boston, Mass. J. M. Choate, trance and Inspirational lecturer. Address rear 56 Poplar st., Boston, Mass., care Mrs. M. E. Hartwell. Warren Charles, 527 North Fifth street, St. Louis, Mo. Albert E. Carperrier, care Bonner of Light, Boston, Mass. Mrs. Annie M. Carver, trance speaker. Cinclinati, O. Dean Clark, Byron, N. Y., care J. W. Seaver. Mas. Jennette, J. Clark is permanently engaged as a Missionary, to lecture and attend funerals in the New England States Address 153 Harrison avenue, Boston, Mass. Ib. A. B. Child will iccture at convenient distances from Boston. Address 50 School street.
J. P. Cowles, M. D., Ottawa, Ill., box 1374. Charles P. Crocker, inspirational speaker, Fredonia, N. Y.

MRS. AUGUSTA A. CURRIKE, box 815, Lowell, Mass.
MRS. J. F. COLES, trance speaker, 737 Broadway, New York.
DR. THOMAS C. COMNANTINE, lecturer, Thornton, N. H.
MRS. HEXTIR CLARK, trance speaker, West Harwich, Mass.
MRS. M. J. COLBERN, Champlin, Hennepin Co., Minn.
MISS EMMA CHADWICK, inspirational speaker, Vinciand,
I. 100, 728.

ELIZA C. CHANK, inspirational speaker, Sturgis, Mich.,

ARS. PLIZA C. CRANK, INSPIRATIONAL SPERRET, STITER, STICH, are J. W. Elliott, drawer 38.

DR. JAMER COOPER, Bellefontaine, O., will lecture and ake subscriptions for the Banner of Light.

MRS. MARKETA F. CROSS, traince speaker, Bradford, Mass.

PROF. W. DENTOS, G. Darrimouth place, Boston, Mass.

PROF. W. DENTOS, Wellesly, Mass.

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PROF. W. DENTOS, Pavillon, 57 Tremont street, Boston, HERRIT J. DYRGIN, Inspirational speaker, Cardington, O. GROBGE DUTTOS, M. D., West Itandolph, Vt.

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MBS. E. B. DANTORIR. M. D., ITABLE SPEAKET, (formerly of
Boston), Lawrence, Kail., box 461
MRS. PIRSCILLA DOTY speaks in Madison Mills, Me., onefourth of the line. Address, Kendali's Mills, Me., onefourth of the line. Address, Kendali's Mills, Me., onefourth of the line. Die Nerk, Inspirational speaker, Chicago,
Ill., care J. Spettigne.
Dir, T. M., DRUMOOND, becturer, Tallahassee, Fla.
A. C. Eddi Sid, electurer, South Coventry, Coun.
Thomas Garks Fourster, 22 Spring Row, Baltimore, Md.
MRS. CLARA A., FIELD, lecturer, Newbort, Me.
ANDREW T. FORS will speak in Fall River, Mass., Dec. 5
and 19. Address, Manchester, N. 1;
REV. A. J. FISHBLACK, Sturgls, Mich.
MRS. FANNIS B. FELTON, South M-den, Mass.
RRV. J. FRANCIS, Ogdensburg, S. Y.
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A. B. Fromen, Ann Arbor, Mich.
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CHARLES D. FARLIN, inspirational, Sextonville, Richland Co., Wis., care F. D. Fowler.
DR. H. P. FARLIELD, Amera, Camden Co., N. J.
WISS ALMEDIA B. FOWDER Inspirational, Sextonville, Richland Co., Wis., care F. D. Fowler.
N. S. GRESSEA, Lowell, Mass.
Island D. FORCE GORDON, Treasure, City, White
Pine, Newada.
SARAH GRAVES, inspirational, box dee, Fort Wayne, Ind.
JOHN P. GHILGS, Inspirational, box dee, Fort Wayne, Ind.
JOHN P. GHILGS, Inspirational, box dee, Fort Wayne, Ind.
JOHN P. GHILGS, Inspirational, Down Street, Boston, Mass., Jun. P. GHILGS, Inspirational, Mount Clemens, Mich.
CHARLES HOLL, Warren, Warren Co., Ph.
MRS. L. HECKENSER, Inspirational, Mount Clemens, Mich.
CHARLES HOL

maress care of Mrs. A. M. Aberkson, 729 East both street. New York, or M. B. Dyott, Eq. (111 South Second-Street, Philadelphia.

E. Arstie Hisman, Agent Connecticut State Association of Spiritualists. Permanent address, Falls Village, Conf. Mossel Bull. Will speak in Washington, D. C., during April. Permanent address, Hobart, Ind.

D. W. Hi Ed. Inspirational and normal speaker, Hobart, Ind. Mus. M. S. Townsen Hoadley, Bridgewater, Vt. Janes H. Harnets, box 99, Abington, Mass.

WM. A. D. Hume, West Side P. O., Cleveland, O. Zellas S. Hayrisos, inspirational, North Granby, Conn. J. D. Hascalla, M. D., Waterloo, Wis.

Lyman C. Howe, Inspirational Speaker, No. Clarendon, Vt. Dir. J. N. Hoddes, Inspirational Speaker, No. Clarendon, Vt. Dir. J. N. Hoddes, Inspirational Speaker, No. Clarendon, Vt. Dir. J. N. Hoddes, Inspirational Speaker, No. Clarendon, Vt. Dir. J. N. Hoddes, Inspirational Speaker, No. Clarendon, Vt. Dir. J. N. Hoddes, Inspirational Speaker, No. Clarendon, Vt. Dir. J. N. Hoddeson, 24 Wannell Street, Lowell, Mass. Mrs. S. A. Hoarron, 24 Wannell Street, Lowell, Mass. Wh. F. JAMESON, drawer No. Sci. Chicago, Ill.

Arraham James, Pleasantville, Venanço Co., Pa., box 34. S. S. Jones, Esq., Chicago, Ill.

Harrey A. Jones, Fasq., can occasionally speak on Sundays for the friends in the vicinity of Sycamore, Ill., on the Spiritual Philosophy, and reform novements of the day.

Will, J. Johnson, Iccturer, Ipsilanti, Mich. Dir. C. W. Jac Sson, Oswego, Kendall Co., Ill.

Hounder Katze, Dayton, O.

O. P. Kellicooq, East Trumbull, Ashtabula Co., O., speaks in Monroe Ceutre the first, and in Farmington the fourth Sunday of every monti

in Monroe Centre the first, and in Farmington the fourth Sunday of every mont.

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Joseph B. Lewis, Inspirational speaker, Vellow Spring, O.

Charles, S. Magerl, schil trance speaker, Address, Wone
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Dir. John Maythew, Washington, D. C., P. O. box 807.

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Dr. Johns Mayhew, Washington, D. C., P. O. box 807.
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EBBA M. MARTIN, inspirational speaker, Mirmingham, Mich. Janks B. Mondinson. Inspirational speaker, box 378, Havorbill, Mass.
Mrs. Tarozise Moore, 13 North Russell at., Roston, Mass.
Mrs. Tarozise Moore, 13 North Russell at., Roston, Mass.
Mr. F. H. Mason, inspirational speaker, No. Conway, N. H.
O. W. M. Was electrace speaker, 35 Intiland Square, Roston,
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J. W. Matthi ws. beturer, Heyworth, McLeon Co., Ill.
Dil. James Morrison, becturer, Melberry, H.
Mills. Edda L. Morst Pale, transce speaker, Alstend, N. H.
Mills. Anna M. Morst Pale, transce Speaker, Alstend, Conn.
Mills. Anna M. M. Hollt infrom. Not. 73, Bridgeport, Conn.
Mills. Anna M. Mildell infrom. Not. 73, Bridgeport, Conn.
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Mills. Sakau Helles Mattrikes, Quincy, Mass.
J. Wh. Van Nampe, transce, Elmira, N. Y., care J. H. Mills.
A. L. E. Nash, hespirational speaker, Decrifield, Mich.
C. Norwood, Inspirational speaker, Decrifield, Mich.
C. Norwood, Inspirational speaker, Decrifield, Mich.
George A. Petren, inspirational speaker, Decrifield, Mich.
George A. Petren, inspirational speaker, Decrifield, Mass.
J. Eva Pirk, Crown Point, Essex Co., N. Y.
J. H. Powell, Muncle, Ind., Jon 16, Nor Mass.
J. Eva Pirk, Crown Point, Essex Co., N. Y.
J. H. Powell, Muncle, Ind., Jon 16, Nor More street, Boston,
D. O. Palne, Transce speaker, Sacramento, Cal.
Mills. A. P. Britan, M. P. Porchester St., W. V., South Boston,
Mills. E. N. Palmer, transce speaker, Rig Platts, N. Y.
Mills Palmer, Hanger, Palmer, Runer Speaker, New Albany Ind.

HERRY FACKARD, 377 Dorchester St., W. V., South Boston, Mas. E. N. Palmin, trance speaker, Big Flats, N. Y. MISS NETTER M. PEASE, trainer speaker, New Albany Ind. Miss, J. PEFFER, trainer speaker, Konth Hanover, Mass, A. A. Dorb, Inspirational speaker, Rochester Depot, Ohio, J. L. POPTER, trainer speaker, Merristown, Mim. Lyda Ann Urahs Alt., Inspirational speaker, Disco, Mich. DR. S. D. PACE, Port Huron, Mich. DR. S. D. PACE, Port Huron, Mich. DR. S. D. BASDOLER, SI CONTRIBUTED AND SPEAKER, Disco, Mich. DR. P. B. RASDOLER, SI CONTRIBUTED AND SPEAKER, DISCO, MICH. DR. P. B. RASDOLER, SI CONTRIBUTED AND SPEAKER, DESCRIPTION OF A C. ROMINSON, Salem, Mass. Miss, E. B. ROSE, Providence, R. L. (Indian Bridge.) A. C. ROMINSON, Salem, Mass. Miss, FRANK Rijd, Inspirational speaker, Boston, Mass. Miss, FRANK Rijd, Inspirational speaker, Ralamazoo, Mich. Rey, A. B. RASDALA, Appleton Wis. J. T. ROUSE, normal speaker, Terre Haute, Ind. Miss, C. M. NTOWE, Sandosé, Cal. Miss, C. M. NTOWE, Sandosé, Cal. Miss, S. E. Shight, foot of Abburn street, Cambridgeport, Mossen D. Stiller, Lowen D. Stiller, Lowen D. Schler, Lowen D. Stiller, Lowen D. Lowen D. Stiller, Lowen D. Stiller, Lowen D. Lowen D. Stiller, Lowen D. Lowen D. Stiller, Lowen D. Low

MRS. C. M. STOWE, San JOSÉ, Cal.
MRS. S. E. SLIGHT, foot of Auburn street, Cambridgeport,
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MRS. S. E. SLIGHT, foot of Auburn street, Cambridgeport,
MRS. S. E. SLIGHT, Street, Street,
MRS. S. J. SWASSE, horimat speaker, Noank, Conn.
MRS. A DOLE M. STEYLSS, trance speaker, Wentworth, N. H.
MRS. S. STERTEN, Bortmat speaker, Noank, Conn.
MRS. A. DOLE M. STEYLSS, trance speaker, Wentworth, N. H.
MRS. MRS. LA. F. SWAIR, inspirational, Union Lakes, Mich.
MRS. MRS. LA. F. SWAIR, inspirational speaker, Rechectady, N. Y.
MRS. ALAIRA W. SMITH, 36 Salum street, Fortland, Mc.
MRS. LA. RA SMITH (late Cuppy) lectures in Mechanic's
Hall, Post street, San Francisco, Cal., every Sunday evening,
ABRAN SMITH, Esse, inspirational speaker, Sturgis, Mich.
MRS. MRS. LOUISA SMITH, trance speaker, Toledo, O.
MRS. MRS. LOUISA SMITH, trance speaker, Toledo, O.
MRS. MRS. E. B. SAWYER, Fitchburg, MRS.
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MRS. J. W. SEAVER, INSIGHAM STANDAY (MICH.
MRS. FASSE) DAVIS SMITH, Milford, MRS.
J. W. SEAVER, Inspirational speaker, Bysen, MRS.
MRS. ROBER, TEMBORS, MCS. Auditan Co., Mc.
MRS. SARAM M. THOMPSON, Inspirational speaker, 161 St.
Clarr street, Cleveland, O.
J. H. W. Tooniev, Providence, R. I.
PRANCES A. TETLE, fecturer, hox 3-2, La Porte, Ind.
MRS. MATHE THWING, Conway, MRS.
MRS. ROBER TIMBONS, McStey, Auditan Co., Mc.
MRS. Estiles, N. Talbandge, trance speaker, Westville, Ind.
DR. S. A. Thomas, lecturer, Clarka, Minn.
JAMES Timen, lecturer on Spiritualism, Kenduskerg, Me.
HUDBON TYTIE, Berthi Helghis, O.
V. Willer, M. D., 16 W

owa, till Jan. 1st. N. Frank Whith will speak in Washington during Decem-

DANIEL WHITE, M. D., hox 2567, St. Louis, Mo.

MRS. MARY E. WITHER, Hollston, Mass.
WM. F. WENTWORTH, Schenectady, N. Y., box 234.
A. B. WHITING, Alblon, Mich.
MRS. HATTIR E. WILSON will spenk in Marblehead, Mass., through the month of January. Address, 36. Carver street, Boston.

through the month of January. Address, 36. Carver street, Boston.

Dr. R. G. Wells, trance speaker. Beaufort, N. C.

Mrs. D. Willis, 75 Windsorstreet, Cambridgenort, Mass.

Miss Elvira Winghlock, normal speaker, Janusville, Wis.

A. A. Willis, Markellies, 111.

Dr. J. C. Willer, Burlington, lowa.

Rev. Dr. Wherlock, Inspirational speaker, State Center, Is.

Waren Woolson, trance speaker, Hastings, N. Y.

B. H. Wortman, Buffaio, N. Y., box 1434.

J. G. Whitney, Inspirational speaker, Rock Grove City,

Floyd Co., Jowa.

Mes. E. A. Williams, Hannibal, Oswego Co., N. Y., box 41.

ELIJAH WOODWORTH, inspirational speaker, Leslie, Mich.

A. C. and Mrs. Eliza Cowoddry. Fig. Blaid of N. Y.

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ELIJAH WOODWORTH, inspirational speaker, Leslie, Mich.

A. C. and Mrs. Eliza Cowoddry. Fig. Blaid of N. Y.,

Mrs. S. Morth Scituate, Jan. 9. Address, Northboro',

Mass.

MRSS. FANNIE T. YOUNG. trance speaker. Address, Marengo, Ill., care Miss H. H. Carlton.
MR. & MRS. WM. J. YOUNG, Boke City, Idaho Territory.

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KEEPS FOR SALE THE BANNER OF LIGHT AND OTHER SPIRITUAL PUBLICATIONS.

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

# Banner of Light.

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WHILIAM WHITE, LI THEN COUNT, ISLAC B. RICH

LUTREA COLET. ..... EDITOR

All husiness connected with the editional department

of this paper is under the exclusive control of heriva Codny, to whom letters and communications must be addressed.

### Emma Hardinge's New Book.

We have been favored by the author with advance sheets of her new work," Moderns AMPRicas Spinitualism," now in press and shortly to be issued. We give below the preface entire, as it is one of the most interesting documents on Spiritualism which has yet appeared:

PRETACE.

As these pages seem to imply by their title cortain specialities, both in regard to time and place, whilst the subject of "Spiritualism," or the record humanity upon this globe, they require a fewwords of explanation touching the aim and scope of the subject which the author designs to embrace in this work.

The entire history of the race, when recorded in accurate detail and fidelity to fact, ever has, and over will be found, marked with the shadowy outline of a second world of existence, supersensuous to that of mortality. On the walls of our earthly dwelling places ever will be seen a writing inscribed by "a part of a man's hand," the form whereof is dualy visible, the full proportious of which no human eye may sean. And these mystic writings are discovered everywhere; they are traced in our holy places, and meet us on the thresholds of our habitations. They are seen in our very city streets, and the stones prate of their whereabouts.

Sometimes we label their "religion," at others

denounce them by the weird name of "magic,"

witcheraft," or "sorcery"; in a word, we varionsly denominate them, as time, prejudice, or custom suggests, under all the different titles which are included in the generic synonym of supernaturalism", but deem of them as we will, they include a set of experiences, occult and incomprehensible though they be, as irresistible and inevitable in time and space as the more material array of facts which we assume makes up the sum of human history. In truth, this same supernaturalism" is the woof spun by the hands of a powerful though invisible existence, which incloses all human life and shapes all human destiny. Hitherto we have either determined to resolve the whole realm of power which makes up man's spiritual existence into the universal solvent of all mysteries, "God." and "His Will"; or else, with still more unphilosophic ignorance. we have striven to stiffe the records of its being beneath the pall of unreasoning and senseless materialism. Neither will longer serve our turn. All mental progress tends to the discovery that 'God's will" is only manifest in law, Religion, 'ethies, miracle and supersensuous life, like tides, and times, and seasons, all resolve themselves at last into stern and immutable procedures of a set of mental laws as stringent as any of those that bind our physical existence. The whole realm of visionary supernaturalism melts away, then, before the morning sun of that glorious light that science brings, leaving no refuge for our world of occult facts but to range them within the domain write upon half mankind's experience the gratuitous charge of "falsehood." Between the horns of this dilemma, and in the age when bold assertrue philosophy, much less religion, comes the dawning of a day of spiritual science, in the vast and overwhelming tides of occult power that for twenty years have awent the continent of North America. And when we cite this mighty witness to our bar of spiritual inquisition, we stand alone, Acknowledging that every fact we have to record, or every case to cite, bears a strict analogy. that the American phenomena-based, as their authors insist they are, upon the foundations of natural law, and produced only in accordance with the conditions that law affords-form such an array of testimony concerning their origin as renders the modern movement in America a disthat and concrete one in the world's history, Several points of specialty cluster around it, as: first, the astonishing fecundity of its manifestations, crowding up tens of thousands of facts into a period of time that battles the skill of any earthly recorder to keep track of; next, the marvelous coincidence and similarity of the manifestations, extending over turnense surfaces of country-including three millions of square miles of thickly populated States-within a period of time that renders the possibility of propagandism or the theory of collusion impossible; and next. the deduction arising from this last named fact. namely, that the same occult and invisible operators that originated the phenomena in one instance, must have been instrumental in producing them in all.

It is contrary to the peculiar method of the writer of these pages to attempt the fortification of any position that may be advanced by human authority, however high or valuable; hence no such course will be pursued, and few, if any, authoritative quotations, outside of the American history itself, will find a record here. Were it. however, admissible, hosts of opinions, worldwide in renown and acceptance, could be cited to. prove the worth of such wonderfully coincident testimony as the above. The exercise of simple reason, however, should suffice to prove that a unique, well organized, and highly practical concert of action alone could account for the manifestation of a coincident set of phenomena, spread over the immense geographical area we have indicated, dividing itself throughout the districts of thirty six separate States, affecting all ranks of persons and classes of mind at once, occupying in this gigantic system of prepagandism less than twenty years, and exhibiting on its simply human side scarcely a single evidence of any of the accepted modes of disseminating strange tidings at present in use, much less of promoting physical changes and developments of the most un-

precedented nature in thousands of individuals; the American continent! And it is to trace some themselves.

Still another point of isolated interest presents itself in the modern American movement, and this ism, with a large majority of its American adherents, is a religion, separate in all respects from any existing sect, because it bases its affirmations purely upon the demonstrations of fact, science. and natural law, and admits of no creed or de nominational boundary. With such a foundation, its philosophy must necessarily ramify through immensurable realms of natural and unceasing revelation; whilst destitute of the hedge of sectarian limitation, its aims must encompass the whole human race in membership. If the American spiritual movement, therefore, did not stand wholly unrivaled in point of unity of design, wonderful, though invisible concert of action, manifest purpose, and overwhelming numerical strength. the doctrinal isolation of its majorities from all other existing sects would distinguish it from the Spiritualism of all other countries, where the generality of believers appear to accept the phenomena as a means of deepening their convictions in credal faiths, rather than as originating such views of the hereafter as destroy reliance upon ceremonial forms or sectarian beliefs. This religions phase of the American movement has ultimated in gathering together in Pentee stal meetings multitudes of persons for Sabbath-day worship, when, chiefly through the lips of entranced or inspired speakers, descriptions of the spheres and conditions of spirit life have been portrayed with such glowing eloquence, and under such an evident afflatus of supernal power, that these utterances have been by millions accepted as truths, received as genuine representations of immortal of man's spiritual experiences, is one which must dife, and hence superseded in the minds of the listhe commensurate with the physical history of teners the mere theories of mortals concerning the conditions of immortal existence. In connection with such teachings, keenly analytical discourses have been given-under circumstances that rendered their production from the normal condition of the speaker impossible-on the various natural sciences, illustrative of the all-wise and beneficent character of the Deity, the guardianship of his ministering spirits, and the propelling causes of such human actions as tend to elevate or deform the spirit. In this category all the various reforms of the day have been discussed with a profound logic and searching acumen that would tax the far-reaching powers of the most highly cultivated intellects. Combined with such subjects as these, popular opinions [both in matters of religion and political have been analyzed; and seeing that the discovery and application of truth has been the sole object claimed by the intelligences that influence these utterances, and that truth has always been defined as "that which is," it may well be supposed that mere fanciful theories or unsound opinions, asseverated upon human authority only, have not been treated with politic leniency or excused by the sophistries of custom and prejudice. And hence it is that American Spiritualism, as a religion, based upon facts, proved by science, and detended with an irresistible tide of burning oratory amply demonstrative of a supramundance source, has not only taken captive the minds of the masses, but has also appealed, and that most successfully, to the deep thinkers of the land, to whom "religion must be a science" and "science a religion," or one or the other must be false and

> As we are not aware of any other country than America, where a popular religion thus appeals to the reason and requires its votaries to do their own thinking, or of any other denomination than 'American Spiritualists" who base their belief on scientific facts, proven by living witnesses, sc we deem our claim, on these grounds alone, would be justified in describing American Spiritualism as an unique, concrete, and at present isolated movement, demanding from historic justice a

record as full, complete and independent as itself. Two other considerations induce the author to attempt this record, however unworthy it may seem of the stupendous subject. The first of these is the somewhat remarkable indifference with which modern American Spiritualism has been treated by European writers on kindred topics. From whatever cause the overwhelming importance of the occult facts out to range them within the controlled and of unexplained but inevitable law, or else, like American movement may have been deemed suffer the following day Thomas Paine controlled, and rude materialism, to deny them altogether, and a ficiently disposed of in occasional paragraphs or at most a few chapters of meagre detail, it mat ters not now to inquire, suffice it to say that Asiatic, African, European, and even American tions or denial can no longer serve the cause of Indian Spiritualism has been fully and ably represented in most of the languages spoken by civ ilized man, and has engaged the attention of the highest talent of every age and country, admirable compendiums of which may be perused by the student of our own time from the ever-fertile pens of a Howitt, Enemoser, Kerner, DeMorgan, Scott, Brevior, Ashburner, Reichenbach, Kardec. Browning, Bushnell, Crowe, and others, whose in point of representation to other facts and cases I honored names command the world's attention witnessed in every land and age, we still claim and respect for the subjects they trent of William Howitt alone has exhausted the subject, and as far as a world-wide history can be transcribed and bound up in limited space, that noble champion of divine truth has rausacked the ages to bear witness on the side of God, immortality and religion. Robert Dale Owen, too, with all the acumen of his keenly analytical mind and the charming style peculiar to this highly cultivated intellect, has added many a laurel wreath to the triumphs of spiritual versus material philosophy; whilst the venerable and learned Dr. Ashburner has penetrated as far into the adytum of that temple of occult force which enshrines the mystic cord that unites spirit and matter as the investigations of the present time can carry man; and yet the stupendous realities of what the great good God and the spirits have done for man in America, during the last eventful twenty years remain almost a scaled book, or one which; if opened to the world, no authoritative finger has tion from our citizens, and by no means wholly pointed out to the heedless crowds who think neglected by the clergy. The latter however, are

through the leading minds of the day. And who is it, may well be questioned, that car of popular opinion have deemed the task heyoud or beneath their notice? No matter who or what; enough if the task be done, or at least the attempt be made; enough if one grateful hand, life's stormiest paths, now wields the encyclonedist's pen, to record their doings, or as much of them as that feeble pen can note or the narrow page preserve. And how small a portion of that mighty sum can here find place, none better knows on earth than the mind that is now bent with reverend purpose to gather up the fragments of those small loaves and fishes that have yet, in the providence of God, sufficed to break the bread of sniritual life to America's thronging millions. But a score of years ago the name of of "Spiritualist" was unknown on the American continent. whilst all the sum of Spiritualism was contained in the persons of three young girls, ignominously designated the "Rochester Knockers." According to the last statistical accounts of this movement, furnished by its opponents in 1867, Spiritu-

of the most prominent footprints made by the invisible hosts who have wrought this stupendous change; to point to the beneficent effects on some is in its religious or doctrinal character. Spiritual : individuals, the marvels enacted in the persons of others; preserve the memory of well-timed though evanescent specimens of spiritual litera- formerly of London, Eng.,) at a hall of Washingture, bred of the hour, but long since incorporated in the body of the movement and lost almost to recollection, and gather together the scattered of mediums—those for physical manifestations blossoms of that garden of spiritual beauty that angel hands have planted, into one immortal wreath, that this record is attempted. Geographically considered, the harvest-ground of this great American movement has been spread over a surface of country extending from Maine to California; and not the pathless wastes of two vast oceans have sufficed to cut off or break the telegraphic wires which have conducted the sound of the low tap, tap, of "the Rochester knockers" over three millions of square miles. Modern Spiritualism is rife along the length of the far Pacific shores, and skirts the Atlantic scaboard. It is in the cabin of the miner, in the heart of the Rocky Mountains, on the peaks of the White Slerras, camp on the desert waste or the wild prairie. It has breathed its first lessons of freedom and refinement to the Carolina slave, and humbled the pride of the Louisiana planter. It has cheered the hours of toil in Massachusetts factories, and stimulated the energies of Minnesota pioneers. East, West, North and South, its viewless lines have run; whilst mental science, burning oratory, triumph over pain and death, trust in God and hope for man have followed in its march. To count up its triumphs, number its achievements, To faintest instice to its treasures of hope, consolation, moral improvement, or spiritual elevation, would be as impossible as it has proved for the puny arm of man to stay its progress; but to redeem from cold forgotfulness or ungrateful obloquy the memory of some acts, words, works and writings that else might be lost in the whelming floods of chance, change and time-this can be done at least, and to the work the author's highest and most faithful aims are dedicated. One pledge more is offered; though in some special cases, names and dates cannot be fully stated, all incidents related are youched for on the author's keenest sense of honor. The case of each not personally known or verified by individual testimony, has been searched out and scrutinized with the strictest care. Authoritarian names, having no intrinsic value with "the spirits," possess none with their scribe. But little of philosophy is offered, and few deductions or theoretical opinions will be given on what is here presented.

> Faithfully to render such well-attested proofs of spiritual intercourse as the multitude of riches with which the author's stores are overloaded can permit her to select from, is all her hope or aim, and yet the half can never be related, and much that is left unsaid may be, and is, of far more

worth, parhaps, than what is here preserved. 'T is said," the vibration of one single note of music will linger on in motion through the corridors of all eternity." Nothing, then, is ever really lost, and whether written or unwritten on the page of mortal sense all that has been done is done forever. Farewell, then, regrets for half-attempts or ill-executed purposes. In the eternal printing-houses of creation, the types of all that is are found. Accept or reject these pages, then, world, as you may! They and their author's aims and purposes, and all that may be said or left undone will meet and greet her on that distant shore, where angel reapers gather in God's harvest treasures "over there!"

#### How do Spirits Show themselves to Mortals?

Many people of good sound sense often put the question to Spiritualists, " How can a disembodied spirit make itself visible to mortals?" In other words, " How can it render itself objective in form to mortal sight? If disembodied, how can spirits become embodied?" Various hypotheses have been adduced from time to time in explanation by those who have investigated the subject; but we think the answer to the question given by the controlling spirit of our Public Circle meets the in answer to a appetion he stated that sairs material. The spirit-world being a reality, must be tangible-tangible to the spirit. "Spirit, as spirit," he adds, " you never see; no one ever saw it: no one ever will." Further on the controlling influence asserted that thought was spirit-the subtle presence that in some form pervades all life.

New Subscribers. We acknowledge this week additional new subscribers, forwarded since our last issue by the following named friends: William Beard, one: L. Armstrong, one; Lucy A. Thompson, one; Rev. J. S. Zellev, one; S. R. Keose, one; C. A. Reed. two; William M. Rider, three; Mrs. K. L. Vandervear, one; Susan Spencer, one; William McDaniel, one: J. B. Young, one: Mrs. D. Cook. one; Susan C. Waters, one; E. Rhoads, one: A. M. Rambo, one: C. Hendee, one: O. G. Chase. two: J. P. Addleman one: Isaac B. Price one: William O'Bryan, one; J. M. Wood, one; L. G. P. Adams, one: Mrs. M. T. Hathaway, one: A. Smart, one; Dean Clark, one; Mrs. M. E. Burroughs, one; Andrew Idlebrook, one; Dewitt Brewster, one; T. J. Presho, two; H. Hammond, one; A. Wyman, one; L. A. Hart, one; V. C. Bedell, one; John S. Lucas, one; Seth M. Nutting, one; William C. Potter, one; William T. Bell. one: Suyder and Anderson, one.

## Father Hyacinthe.

The ex-Carmelite has been among us here in Boston for a week, receiving more or less attenrather more chary than when the good man was first announced as on his way to this country. dares to raise such an index fluger where minds since hearing his plain declaration, made while accustomed to grasp the reins which guide the in New York, that he still remained a Catholic, On the whole, the better sense of the people of Boston appears to have prevailed while the distinguished visitor was with us, and he has been left as much to himself as he expressed his earnthat the loving clasp of spirits have guided through est desire to be while he remained in the country. He visits the United States for very different purposes than some of the over-zealous clergy know anything about, and even for wiser ones than he may just at present comprehend himself

## Music Hall Spiritual Meetings.

MRS. EMMA HARDINGE will lecture in the above hall next Sunday afternoon. The return to this country and to Boston of this popular speaker, will be gratifying to those who have listened to her eloquent and able discourses in the past, as well as to those who are now wishing for the same privilege. Her inspirational discourses are of a high order, and we hope all who can will bear them. If she returns to England again next Summer, as she now contemplates. this will probably be her last lecturing tour in alism now numbers eleven millions of persons on this country.

# Mediumship at Mercantile Hall.

Certain weak-kneed Spiritualists whose doubts and fears have obtained the mastery over their reason, have for some months past been manipulating E. T. Carbonell, (a resident of this city, but ton street, Boston, with a hope of casting a cloud over the reputation of a certain well-known class represented by the Brothers Davenport, Mrs. Blandy, the Eddys, Annie Lord Chamberlain, Laura Ellis, the Allen Boy, &c., and have lately, under the patronage and countenance of the Mercantile Hall Library Association, introduced him to the press of Boston, at a meeting held in their hall, Summer street, on Tuesday evening, Nov.

Before proceeding to a description of this occasion, we will give an extract from a recent reess" with which "the press of Boston" are acings in the "sky parlor" "near Washington error, to say the least. street," referred to above. He practices the " blow hot" and "blow cold" game very easily, as will be seen by the quotations below from that paper:

"Spinitualism Rus, Man.—Scenes in a Sky-Parlor—How They do it in Blank street—Finatics on the Rampage.—There is probably not a Spiritualist church in the whole United States, but the thousands who profess the faith, next to the Catholics, are more devent than any other religious community. They generally worship in halls, smaller or larger, according to the number of followers, and invite outsiders

munity. They generally worship in halls, smaller or larger, according to the number of followers, and invite outsiders of all denominations to unite with them. There are various classes of Spiritualists, and they can probably be best described as the conservatives and radicats. It is this interchas who are the most enthusiastic in their devotions, and who, by their singular manner of conducting their services of worship, have from time to time attracted considerable attention and no small amount of ridente.

Away up three long and tedious flights of stairs, on—street, near Washington, is a little attle room of about forty feet by twenty, where there assembles semi-weekly a goodly number of the class of Spiritualist, just described. The room is liberally provided with settees, and from the anciently-whitewashed celling depend a couple of chandeliers, each bearing six burners, but only two of which are lighted except upon extraordinary occasions. There is a small pulpit upon a diminuitive platform of about ten inches clevation, but as the speakers become warmed up in their discourses it is radely shoved aside and the orator has full sweep of that end of the room to give force and gestures to the subject under discussion. The meetings are held Thursday and Sunday, evenings, and the free and casy crowd which assembles is from forty to sixty in number, the sexes being about evenly balanced numerically, and the ages ranging all the way from sixteen years to the three scord and ten usually allotted to man and woman. The appearance of the audience, intellectially considered, does not approach that perfection which should be accorded if it was viewed in a physical sense. The men and women are both of prodigious proportions, but their half grows too for down of prodigious proportions, but their half grows too for down

Boston Post, regarding an assemblage of those his wrists because he had no key to open them; who met to worship agreeably to the custom of the afterwards showed by a pair given him by their faith. Were we disposed to be critical, we one of the reporters present, that he opened one should say the article was written in a loose, ig- by a false key held in his mouth, and performed norant and vindictive style. But Spiritualism the ring test by slipping the freed hand through rests so firmly on the overlasting rock of truth the ring and then snapping the iron on his, wrist that no event or opposition can check its progress; again. and, calmiv awaiting the result of time, which indeed "proves all things," we are ready to let the idle wind which we observe not."

also who in a flurry of excitement are transformed into combative Titans to defend their "fading" cause of Spiritualism, though exposed (?) time and again-if we are to believe those who ever strive to cast obluquy and derision upon the progress of truth and reform-somehow always rises from the defeat stronger and more vigorous than before the agitation of battle. Agitation, even by our opnonents, incites thought, investigation always follows, and the honest seeker never loses ground. Investigation once begun, we are sure of a recruit; if not as an active worker, at least as an agitator, a disturber in the ranks of superstition and error. We can ask no more.

THE REPORTS.

And now to the occasion in question. The same reporter for the Post, in referring to Carbonell's erpose, speaks as follows:

THE DAVENPORT SWINDLE.

A Complete Expose of the Tricks, Manifestations, etc., as recticed by the Great Fraternals.—Last evening a select great reaction by the Great Paternal,—Instituting in Securing in Securing in Securing in Securing in Paternal in Mercantilo Hall for the purpose of witnessing an expect of the Davenport swindle, as practiced by those celebrated fraternals in this country and in Europe. The experiments were all of a national securing in the security and in Europe. ture highly interesting, and were much enjoyed by such as were so fortunate as to be among the favored ones. Mr. Edward T. Carbouell, recently of London; was the "ex-

oser," and a most successful one he proved himself.
At half-past seven o'clock, Mr. Baker, the librarian of the poser," and a most successful one no proved himself.

At half-past seven o'clock, Mr. Baker, the librarian of the Association, stated the object of the expast to be the correction of the erroneous impressions which the Davenport Brothers had successed in imparting by virtue of the apparent reality of their pretensions. The programme for the evening embraced a considerable variety of experiments, of greater or less interest, all of which, however, had been palmed off upon the public as being performed with the interposition of inhabitants of the world of spirits. The arrangements for performing the diabolical experiments of the Davenport Brothers were very simple indeed, consisting only of an oblong box or cabinet, with a door and an aperture in the door, and a chair for the comfort of its occupant, whoever he might be. The sole point of mystery which it possessed were the words ornamenting its front; "Invisibilia Decipient" and "Malta," which were no docb intended as a sort of invacation to the shadowy ones. That they were successful, is eminently a matter of certainty. In order to make sure that no deception should be practiced upon the creditions and unsuspecting audience, a committee of two was chosen to watch and report proceedings. Mr. Wyzeman Marshall and Mr. J. B. Libby were the gentlemen who man Marshall and Mr. J. B. Libby were the gentlemen who

icted in this capacity. The exhibitor, or the exhibited, as the case may be, commenced the entertainment by performing the "spirit tie," known in the Davenport nonunclature as the cabinet manifestation. Mr. Carbonell introduced himself to the bey above mentioned as free as he was born, the door was closed a moment; then opened, and he sat variously bound with cords, apparently as helpless, as ever the Davenport Brothers appeared to be. A glass of water was next set inside, beyond his reach, and the door again closed. "What lo you want?" asked a voice from within, possibly that of a spirit, although it sounded decidedly as though it proceeds menced the entertainment by performing the "epirit tie," known in the Davenport nomenclature as the cabinet manspirit, aithough it sounded from some physical frame:

Want the water to disappear and the tumbler to go on his head," said the person in management, addressing

Hardly a sec. ud claused when the words came "Come in " Hardly a sec indelapsed when the words came, "Come in."
The door was opened, and Mr. Carbonell sat still bound,
with the tumbler, emptied of its contents, on his head. This,
necessarily, was greeted with appliance. A couple of iron
rings were then thrown in, the door immediately opened, and the fings in some mysterious manner shipped upon his arm. A violin was banded the spirit intermediaries, which Mr. Carbonell amused himself by playing. He also exercised his gesticulatory powers, upon a small bell, and elicited sounds which, if not meledious, were a sufficient demoned sounds which, if not mebulious, were a sufficient demonstration that he knew how to use his hands if they were bound. An unearthly racket thereupon ensued inside the box, the be'l flew out through the top and was eaught in its descent through the aperture in the door, and lastly Mr. Carbonell came out freed from the cords. This is a sample of the whole performance. It would be useless to follow through the entire list of experiments. They were conducted in a manner highly creditable to Mr. Carbonell, as was also the expost. As the gentleman intends to use his knowledge to his own necessary advantage rightly enough of edge to his own pecuniary advantage, rightly enough of course, to go into a detail of his explanations would probably not be agreeable to him. Everything passed in a manner perfectly satisfactory to all concerned the different phases of the expose being liberally applicated.

In order that the general reader may fully appreciate the candor of this report, and to understand how "perfectly satisfactory to all concerned" this expose was, how " frequently it was applauded," &c., it is only necessary to say that the reporter of the Post was seen to leave the hall be-fore the programme was carried out—indeed he-fore the exhibitor had proxeeded to any length in his description of "how he did it." The reporter me, and hands have been shown at the cabinet which will be relief by the wind on the did not need to see the explanation— this mind had been made up before entering before. Yours respectfully, J. W. Cadwell.

When I noted him: and I will for feit two minutes to get loose, when I will for feit two minutes to get loose, when I will for feit two minutes to get loose, when I will for feit two minutes to get loose, when I will for feit two minutes to get loose, when I will for feit two minutes to get loose, when I will for feit two minutes to get loose, when I will for feit two minutes to get loose, when I will for feit two minutes to get loose, when I will for feit two minutes to get loose, when I will for feit two minutes to get loose, when I will for feit two minutes to get loose, when I will for feit two minutes to get loose, when I will for feit two minutes to get loose, when I will for feit two minutes to get loose, when I will for feit two minutes to get loose, when I will for feit two minutes to get loose, when I will for feit two minutes to get loose, when I will for feit two minutes to get loose, when I will for feit two. I will for feit two minutes to get loose, when I will for feit two. I want to the dentity of the first time I ever saw him, from which he was feen in the need to see the explanation.

The reporter of the Post was and in the feel to plauded," &c., it is only necessary to say that the the hall. Indeed, so rapidly did he retire as to When secured - as Laura Ellis generally is,

The Recent "Exposure" of Physical even misquote the mottoes on the cabinet, giving the first correctly, and then putting "Malta," an English word, instead of "Multa Ficta."

The Journal, in speaking of this occasion, says that "it was a complete expose of the remarkable performances of the Davenport Brothers, Miss Ellis, and other persons who have given exhibitions before the public some of them claiming to have spiritual assistance;" and also says: "The foundation of the whole is the slipping of the hands out of the knots tied, which Mr. Carbonell did as quickly as the Davenport Brothers, and returned them with equal celerity."

We are sorry to call in question the veracity of our cotemporary, but we would respectfully ask the attention of its reporter to the fact that Mr. Carbonell reneatedly apologized to the audionce for his delay and his failure to accomplish his work as well as the Davenports, saying in defence that he wanted practice, and hy-and-by he could port in the Boston Post, showing the general "fair- do it as quickly as they. The gentleman presiding also stated that Carbonell was a mechanic, and customed to view the subject of Spiritualism, and gained his livelihood by working with his hands, the readiness with which everything is seized up- and they were not so "smooth" as the profeson by them which promises a chance for a de- sional jugglers, therefore he could not do it as fast and consoles the toiling emigrant in his nightly nunciatory "item." The Post's reporter uses the las they. So our friend the Journal, by the showfollowing language in reference to recent gather- ing of Mr. Carbonell himself, has fallen into an

> That paper also says the flour test was successfully performed by a new supply being kept in his pocket after eating that first supplied by the Committee; but the flour was plainly to be perceived not only on the pocket but on the pantaloons on the side from whence the new supply was obtained, when the exposer came out of the cabinet-a thing which has never been found either in the Davenports' cabinet or on their clothing when they came out. Besides, the Davenports are always examined for flour, pockets and all, before going into the cabinet. The fact is, the manifestations were very slow in being produced, whereas in the Davenport scances the horn not unfrequently files out before the door is fairly

> > THE EXERCISES.

The Committee chosen on the occasion, Wyzeman Marshall and Mr. Libby, superintended the operations and reported, through Mr. Marshall, that Mr. Carbonell was well secured in the "spirit tie," but Mr. Marshall also stated that he was not tied as firmly as he should have tied him. Having freed his hands from his own knots, Carbonell then proceeded to perform the water test by drinking the water and putting the tumbler on his head. A pair of handcuffs being produced viewed in a physical sense. The men and women are both of prolligious proportions, but their hair grows too far down on their foreheads to excite the enthusiasm of a phronologist after some time called to be let out, and came out A whole column of such stuff is reported in the with the irons still on. He could not get them from

The music furnished when he was tied in the cabinet was mostly from one instrument at a time, our cotemporary's uttorances pass by us"like though now and then several would join in. Toward the close of the meeting, when he en-Those weak-kneed Spiritualists, who are moved deavored to arrange the instruments in order to by the popular cry-whose "highly sympathetic", play them all in view of the audience with the natures are ready to groan out, "Spiritualism is cablnet door open, he could do but little, and done for!" at every seeming difficulty; and those asked that the door be closed, when the instruments did much better. This fact would seem to go far in proving mediumistic powers on the part philosophy, would do well to remember that the of Mr. Carbonell, and that he has invisible assistance, which he is unwilling to allow. But by reason of mercenary motives and the influence of some "weak brethren," he is led to adopt his present course.

> In this connection it is unnecessary to say anything as regards the Davenport mediums. They are known as perfectly reliable and honest in their performances. Commencing, as Enes Sargent says in "Planchette," when "mere boys," they have continued in an uninterrupted course of success which no paltry imitation can binder or becloud. When last in this city their committees, consisting of some of our most distinguished citizens - Wendell Phillips, Oliver Wendell Holmes, Wyzeman Marshall, Dr. Ayer, &c., &c. -reported that as far as the most careful scrutiny could go, everything was perfectly "square" in the exhibitions; and it is too late for this London juggler, with his poor imitation, to endeavor to shake the public confidence in face of such testimony, and that of thousands of thinking and reflecting minds in this country and Europe.

> In the tying after the Eddy style when the exhibitor came forth freed from the cabinet, Mr. Marshall objected, saying that in Mr. Eddy's exhibitions all the knots were untied, whereas Mr. Carbonell brought out the rope with every knot in it-he having managed to escape from it without so doing. The time occupied by him in freeing himself was longer than required by Mr. Eddy, even

then. The bands shown were unquestionably Mr. Carbonell's-not as in the Eddy scance larger than the medium's, or deformed, and no naked arms of different sizes were shown, such as were exhibited in the Davenport manifestations As regards the Eddys (Horatio and Mary,) we would say that we know them to be genuine mediums, having tested them some three years ago privately at our Free Circle Room. The cabinet and other arrangements were then thoroughly inspected by the company present-about twelve in all-comprising some of the most reliable men of the city, and everything was pronounced satisfactory. Again we would say that Prof. Cadwell and Mr Eddy, during their month in this city. repeatedly endeavored to induce Mr. Carbonell to come to a mutual investigation on that platform, but failed to get him to "come to time." His faint learted friends dare not trust him. At last the recusant Spiritualists who had Carbonell in charge, hit upon the clever expedient of "humbugging" the city press, by inviting the reporters to Mercautile Hall, thus getting advertised gratis. Herenfter, doubtless, the managers will make the public pay the bills. It would be well to say here, that bo h Prof. Cadwell and Dr. Dillingham, who wished to attend the Mercantile Hall exposé, were refused admittance, as dangerous guests.

As regards this matter, the following note from

Prof Cadwell will explain itself; EDITORS BANNER OF LIGHT—I closed a three weeks' engagement with Mr. Eddy at Mercantile Hall, Nov. 13th, during which, time every effort was made for a test trial with Mr. Carbonell, or any "exposer"; as high as five hundred dollars was frequently offered by committees who had tied Mr. Eddy if Carbonell could get lease from the same tying, but he dared not try. Learning of the "expose" Nov. 23d, I called on Mr. Carbonell for a licket of admission and was sent by him to Mr. Baker as the only person who could grant jusses. Taking Dr. Dillingham, of 100 Carvor street, I called on Mr. Baker, but could not get a jass under any circumstances whatever, for myself or friend to defend Mr. Eddy of the grave charge to be brought against him. Mr. Carbonell is reported to have freed himself readily, but I have teed him with eight feet of roje in farty-three seconds, and saw him try in valu for forty-two minutes to get loose. EDITORS BANNER OF LIGHT-I closed a three saw him try in valu for forty-two minutes to get loose

with strips of cloth—the test of sewing it to his | Phenomenal Excitement in Waltham. sleeves, (as has been done at her séances,) was not applied to Carbonell. He undertook to explain the gag test by raising his head, taking ments at Mercantile Hall, recently visited Walthe block of wood from between his teeth, and holding it in his lips while he spoke the words desired clearly; then slipping it back into its place again, when he was to speak as himself.

The dark scance was a total failure, when compared with the Davenports. Freeing himself from his fetters, Carbonell arose, took the instruments (covered with phosphorescent oil) by their necks, reached out as far as possible over the edge of the platform, and perambulated back and forth, his form being distinctly seen by a grayish background, caused by a light from the Mercantile Library, which was open at the time. No one who saw the majestic phenomena of sailing instruments at Music Hall last summer, when like spectral serpents the guitar and violin wound their mazy circles up almost to the top of the great organ-could, if their memory served them. and their judgment was unblinded by prejudice, help exclaiming, "What a fall was there, my countrymen!" The paper test-drawing a line around the medium's feet, and the putting of cents upon them and his knees and shoulderswas not applied, which always is the case at the Davenport dark scances.

The coat test he explained by fracing himself, removing his coat, carrying it to a confederate, when the exposer called out "light," which was the signal that he was " all right," his confederate threw the coat in air and lighted a small lamp, also held in his free hand. The bungling imitation was apologized for by Mr. Carbonell's saying they had n't practiced it so long as William Davenport and William M. Fay, to whom the conttossing was generally assigned.

SUMMARY.

So much for the grand expose. We do not wish to be understood as saying one word in favor of impostors and charlatans. We have ever been ready to denounce, when discovered, all tricksters in the great field where we are laboring; but we must have evidence of the fact of trickery before we do so. When H. Melville Fay proved dishonest and was detected at Titusville, Pa., we exposed him fully, and have ever been ready to do so when, in our judgment, there is foul play. Mr. Fay, after trying to make peace with the Spiritualists and failing, went to New York and was employed by Barnum. From the antecedents of Mr. Carbonell, it seems that he once claimed to be a medium, but has back slidden, and we would now advise him to visit Gotham and enlist under the banner of the "great showman."

It is too late for weak-kneed Spiritualists to foist such a man as Carbonell upon the public in order to disprove the physical phenomena, through whose convincing evidence the elequent Emma Hardinge and thousands of respectable people, both here and in the Old World, have received the light of spiritual truth. If these brethren will but remember that Wendell Phillips, a skeptic, when on the committee of the Davenports at Music Hall last summer, said the man was a fool who attributed the occurrences then witnessed to trickery, and gave it as his opinion that something new had come in our age, demanding at least "careful investigation"; that Dr. Nichols, the scientific editor of the Journal of Chemistry, when speaking of these manifestations, said that "there must be some occult force in Nature of which mankind is totally ignorant"; and that the mass of thoughtful and candid people are satisfied that there is a mystery connected therewith which demands serious attention, they may be able to muster courage once more "to face a frowning world."

As for those who have made up in their minds a foregone conclusion that Spiritualism is an "unmitigated humbug," it is useless to waste words. Neither ignorance nor prejudice will wait for facts-they construct them to suit themselves; but the time is coming when the knowledge will be diffused among the masses that underlying the mere phenomena of Spiritualism are the grand basic principles of our philosophy, which, like the deep flowing river, moves silently but resistlessly along, bearing in its course toward the final goal of truth alike those who gladly ride upon its answers given to group questions, six scholars flow, bespatter the willing voyagers, but dirty movements closed the session. In the evening the drift wood, the pure water and the scum and in preparation for an expected entertainment. filth from either shore.

This is the age of investigation and demonstration. Crown and sceptre, priest and king are feeling its influence, and Spiritualism demands to be considered, fearing no trial which is conducted in reason and justice, and no ernose which does not appeal to a higher motive than the derisive has been in days gone by. They have leased a shouts of those who are ready to-day to crucify that which to morrow they will adore.

The Davenport Brothers are in Chicago, exhibiting their wonderful powers of mediumship. They are meeting with the same success that attended them in this city. Large audiences, composed of the best minds in the city, attend nightly, astonished at what they behold, but do not attribute it to trickery nor cry "humbug."

## Out of Town Lectures.

SUNDAY, NOVEMBER 21ST, 1869.

CHARLESTOWN.-Mrs. Fannie B. Felton, of Malden, closed her engagement with the First Association of Spiritualists, by a lecture at Union Hall, Main street, Sunday afternoon. Her subject was, "The Right Use of Life." She is ready to accept calls to lecture where her services are required.

E. S. Wheeler spoke in the same hall Sunday evening, his subject being, "Is Spiritualism a New Religion?" We shall print an abstract report of his lecture at some future time. At the conclusion of his speech, remarks were made by Dr. A. H. Richardson and Fannie B. Felton.

Mrs. Sarah A. Byrnes, of East Cambridge, will address this Society at the above-named hall, afternoon and evening, on the first two Sundays of December.

It is to be hoped that the Spiritualists of Charlestown will see the necessity of sustaining the Committee-who are earnest and faithful in the discharge of duty-and make this course a credit to all concerned, as it has been thus far.

CHELSEA .- Prof. William Denton addressed a very large audience, comprising several ministers and many church members-at Granite Hall. Sunday evening. His subject was "Christianity not a Finality," and his views on the matter discussed were received with marked attention. The effect of the Professor's labors in Chelsea are

everywhere apparent among the people. Miss Lizzie Doten is announced as the next speaker in this course, which has thus far been a perfect success.

CAMBRIDGEPORT.—Horace Seaver, Esq., lectured to a good house, at Harmony Hall, Main street, on Sunday evening. His remarks were well received, and seemed to be duly appreciated by the audience.

Prof. Cadwell and Horatio G. Eddy, who for nearly a month past have been giving entertaintham, and astonished the skeptics of that place with exhibitions of wonderful physical phenomena and psychologic power. Certain very determined opponents to the spiritual philosophy having heard of the exploits of Mr. Carbonell in Boston, sent posthaste for him-or at least so the chairman, Morehouse, stated to the audience before the commencement of the exercises-to give an entertainment to offset Mr. Eddy's labors in their neighborhood.

On Wednesday evening, Nov. 24th, Rumford Hall, in that place, was densely packed-many standing-and the wildest excitement prevailed. The church party was strongly in the ascendant, but the Spiritualist element, of which there is quite a strong sprinkling in Waltham, were also present, desirous to see " fair play,"

After some confusion, it was agreed that Mr. Carbonell should be tied by Capt. Sherman, in the same manner in which Eddy had been tied by him the evening previous. In eight minutes the individual tied freed himself-in sight of the audience sitting on the platform, and not inside the cabinet-from the ropes, evidently with great difficulty, and doing nothing that is done by Mr. Eddy during his interval of being released, when frequently hands are shown one of whose hands was held by the committee, before the door is hardly closed, and only nine seconds are needed to free him. On the previous evening, at Waltham, the door was repeatedly opened during the Sherman tying, and Eddy found at all times all right, and not in the various stages of untying which Mr. Carbonell presented. Again, Mr. Carbonell could not get back again into the ropes, as is the case at the Eddy scances. At another time during the evening Carbonell was tied by Mr. D. Marsh, and occupied fourteen minutes in freeing himself, and could not get back again.

During the evening it was evident that the for silized Christians of Waltham were determined to prevent any fairness in the matter. The committee chosen by the audience pronounced that they knew Spiritualism was a humbug, and it was no use to try to tie Carbonell, and they evidently did n't. To do justice to Mr. Carbonell himself, it should be stated that, on several occasions, when it was proposed to expel Prof. Cadwell, Horatio Eddy and Dr. Dillingham from the hall, he interfered in their behalf. The exercises were much the same as those at Mercantile Hall, Boston, on the Tuesday evening previous.

Nothing is to be feared from this agitation. The Spiritualists of Waltham are firmer than ever in their belief, now that they have seen the lame attempt at imitation which their Orthodox neighbors so readily swallow, and many who did not see Mr. Eddy before, will hasten to gratify that curiosity which will be the opening wedge for the admission of truth into the very citadel of preju-

### Our Lyceums.

BOSTON.-The Progressive Lyceum of this city held its regular meeting at Mercantile Hall. Summer street. Sunday morning, Nov. 21st. The usual exercises were varied by answers to the question, "How can we find Truth?" some experiments in the cultivation of memory, by Mr. Nickerson and daughter, songs by the Quartette and Miss A. L. Davenport, and music by Addie Morton. Notwithstanding the bad weather, this Lyceum turned out with larger numbers on this occasion than for the last three months. Great preparations are being made for the monthly concert, to be held on the first Sunday in December. All who would aid this organization will do well

Chelsea.-This Lyceum still holds the even tenor of its way, gradually increasing in numbers and strength. Its hall is excellent, its officers efficient, and there is no reason why it should not, in the future, exhibit a high state of excel-

CHARLESTOWN.—The officers and members of this Lyceum met at Washington Hall, Main street, Sunday morning, Nov. 21st. The exercises peculiar to these institutions were executed, many waves and those who, noisily resisting its onward (mostly misses) declaimed, and singing and wing themselves the most—alike the noble craft and a rehearsal of the children was held at the hall

> CAMBRIDGEPORT. - This Lyceum, which for some time past has been suffering from various causes, has at last taken a new start-Dr. S. A. Wheelock, Conductor, Mrs. D. W. Bullard, Guardian, and a full corps of leaders and officershaving made up their minds to carry it on as it fine hall-Harmony, Watson's Building, Main street-for two years, and strong hopes are entertained of a good work being done. On the occasion on which it was visited, (Sunday, 21st.) the exercises consisted of singing, marching, declamations by Master. W. Thurber and Flos Bullard, and answers to the question, "How far should public opinion control our daily acts in life?' The music under management of Messrs, G. W. Lovett and S. K. Conant, was excellent.

## Movements of Lecturers and Mediums.

Edward S. Wheeler being liberated from his engagement in Philadelphia, in December, by the consolidation of the Societies in that city, has made satisfactory arrangements to postpone his visit until February next, and consequently desires to make engagements for December and January. Address 6 Gloucester place, Boston,

Dean Clark has been lecturing, the past few weeks, in Horseheads and Corning, N. Y., and Tioga, Penn. Some of the most respectable people in both places came out to hear him, and were highly gratified with his discourses. Mr. Clark has few superiors as a lecturer, and is a gentleman of excellent reputation. His address for the present is Byron, N. Y., care of J. W. Seaver.

A.S. Hayward, of Boston, magnetic healer, has opened an office at 449 Jackson street, Milwaukee,

Moses Hull speaks in Waltham, Mass., Dec. 5; in Leominster, Mass., Dec. 12; in Somersville, Conn., Dec. 19 and 26.

D. W. Hull is now in the East, and will answer calls to lecture. Address care Banner of Light, Boston.

Miss Susie M. Johnson will be in Providence. R. I., during December. Address care of I. Searle. She will receive calls to lecture anywhere in New England during the winter.

## New Book by Lizzle Doten.

We have in press, and shall issue by the middle of December, a work by Miss Lizzie Doten, entitled, "My Affinity, and Other Stories." It will be got up in elegant style. Of course every one will be anxious to read this prose work from the author of "Inner Life."

A Bad Debt-The owing of a grudge.

Caution.

We are in receipt of a letter from Lynn, in which the writer states that McDougall, the party alluded to in these columns as having got money by false pretences from our friends in various parts of New York State, mulcted some one in that city to the tune of one hundred dollars. Beware of the impostor. Rascality puts on all sorts of garbs.

We have just received another letter from O W. Reynolds, of West Haven, Conn., wherein the writer states that a person calling himself McDougall came to his house, accompanied by a woman whom he called his wife, and represented that they had just arrived there, with the intention of locating oither in West Haven or Fair Haven; that he was a healing medium and she a clairvoyant; that they had just met with a severe misfortune, and were without means to procure food or pay charges on their baggage, and appealed to him as a Spiritualist and brother for pecuniary aid. Mr. R., although himself poor, let McDougall have a small sum of money, which the recipient promised to refund as soon as he got started in business. This is the last he saw of the party. Undoubtedly this is the same scamp who swindled our friends in New York State. Since then he has been operating in Utica, writes a friend. The press generally should show him

### Woman Suffrage Convention.

The National Woman's Suffrage Convention met at Cleveland, Ohio, Nov. 24th. Mrs. Lucy Stone Blackwell called the Convention to order. Delegates were present from sixteen States, Among them were Mrs. Celia Burleigh, Mrs. Antoinette Brown, Mrs. Julia Ward Howe, Mrs. Mary A. Livermore, of Chicago, and Stephen S Foster, of Massachusetts. Col. Thomas W. Higginson was elected President, Mrs. Mary F. Davis, of New Jersey, Secretary, and W. H. Hudson, Treasurer. One hundred delegates were present at the opening of the Convention. Among letters received, was one from William Lloyd Garrison, opposing the objects of the Convention. Speeches in favor of the 16th Amendment to the Constitution, offered in Congress, by Mr. Julian, of Indiana, were made by Rev. Mrs. Hannah Ford, of Massachusetts, and Susan B. Anthony. In the evening, speeches were made by Mrs. Livermore and others.

### Skating.

The skating season is close at hand. Those who enjoy this healthy and exhibarating exercise, will rejoice to know that the Skating Rink, on Lenox and Tremont streets, in this city, is to be reopened this winter. Col. Charles E. Fuller the treasurer of the company, has set a large force of hands at work, taking up the flooring, The clay is to be repuddled and then rolled as smooth as a floor, and arrangements will be completed for the opening of the rink on the 1st of December, by which time we usually have ice two or three inches thick. On a perfectly level floor half that will answer. Some five thousand dollars have been expended the past summer in still further adding to the strength of the edifice It is intended by the managers to have a succes sion of novelties all through the winter, a new star every week, including every leading skatist in the country.

### Troy, N. Y.

Dr. J. R. Newton, the healer, returned to Troy, Nov. 234, and resumed his vocation. He was ery successful there a few weeks ago.

## ALL SORTS OF PARAGRAPHS.

The price of season tickets with reserved been reduced to \$3 for the balance of the course. There are good choice seats to be had. More season tickets should have been taken by those who can well afford the trifling sum, and thus aid in the support of the meetings. Call at this office during the week and secure them.

Economy in our affairs has the same effect upon our fortunes that good breeding has on our con-

The Woman's Parliament held a meeting at New York on Saturday afternoon. The principal business was the discussion of a new paper-"The Woman's World," A letter from Mrs. Pierce, of Cambridge, Mass., announcing that a similar council would be formed in Boston, was received with great enthusiasm.

The new Lord-Mayor of London is a printer, Clever fellow, of course.

BOOKS.-A good library is a precious catacomb wherein are embalmed imperishably the great minds of all ages.

Friendship is like earthenware, if it is broken it can be mended; but love is like a mirror, once broken, that ends it.

The famous little Paris journal, Woman's Rights. suspended a while ago, is now under full headway again and is gaining a very large circulation. . What is the greatest want of the age? Want

Mr. Thomas Ball's first ideal statue, representing "Eve," has been shipped at Florence for New York, It has commanded the highest praise

Father Hyacinthe arrived in this city Saturday, Nov. 20th, and is the guest of Hon. Robert C. Winthrop, at his residence in Brookline. He is especially invited to visit our Free Circle.

About seven hundred bishops are going to the Ecumenical,

DR. J. W. STEWART, the healer, of Rochester, N. Ya will cure the sick and afflicted at Way's Hotel, in Binghamton, N. Y., "we it money and without price " to all that are to de to pay, commencing Dec. 6th, and remain thirty days. We are assured that he is remarkably successful in curing those afflicted with spinal disease, and female weaknesses, in any form and at any stage: He will visit those who cannot be brought to

Rev. Rowland Connor, pastor of the Boston Fraternal Association, was married in this city last week to Miss M. Emma Hilton, daughter of A. J. Hitton.

J. S. Loveland has resumed his editorial position on the Present Aye.

A letter from Florence states that Mr. Thomas Ball has so far perfected his statue of Governor Andrew that it is pointed and ready for the fluisher. A photograph of the statue conveys a very agreeable impression of the work. The block of marble selected for it has proved to be of excellent quality.

In prosperity, it is the easiest of all things to find a friend; to adversity, it is of all things the most difficult.

Message of David Forsyth.

[Given at the Hanner of Light Free Circle, on Thursday ov. 25, 1800.]

I come here to-day on a strange mission. I come to warn one who is very near to me against the course he is walking in, and has been walking in for the last nine years nearly. I am to give my own name but not his, because I do not come that I may hasten on human justice, but that I may hasten on a higher justice than human. A. few months since, this person that I desire to come to, came into your city with others.

He came for the purpose of operating in his neculiar and unboly way, and a little less than one week ago he, with those others, achieved what they considered a great success, and have departed; and now, since he knows as well as mortal can know, that there is a power that can stop him in his wild course whenever it will; and more than that, he knows that this power employs unseen agents called spirits who return to earth, he will not be taken by surprise on hearing from me.

What I desire of him is that he simply return his portion of the gain, without name, without any other information, to those to whom it belongs. And I also desire that he shall inform his partners in crime that they, too, will be visited by a more unerring judgment than that of earth, and they had better follow his course, that the sword of justice may fall lightly upon them.

I am by name, when here, David Forsyth; and expect my message will reach one if not all of those persons who robbed one of your banks here a few nights ago.

(To the Chairman.)-I have permission to ask that you will waive your customary rules, and print my message in your next issue. Farewell.

### Boston Music Hall Spiritual Meetings. Dec. 4th, Lecture by Mrs. Emma Hardinge.

The third course of lectures on the philosophy of Spiritual; ism will be continued in Music Hall—the most elegant and popular assembly room in the city-

SUNDAY AFTERNOONS, AT 21 O'CLOCK, until the close of April (29 weeks), under the management of Lewis B. Wilson, who has made engagements with some of the ablest inspirational, trance and normal speakers in the lecturing field. Mrs. Emund Hardings will beginne in December, Miss Lizzie Doten, Jan. 9 and 16, Thomas Gales Poreter, Jan. 23 and 30 and during February. Other announce ments hereafter. Vocal exercises by an excellent quartette. Beason ticket, with reserved seat, \$3.00; single admission, 5 cents. Beason tickets can be obtained at the counter of the Hanner 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 loor every Sunday, can be obtained as above for \$2,50—a loss price than single tickets will cost for the course.

#### To Correspondents.

(We cannot engage to return rejected manuscripts.)

G. H. A.-The account of the" Ranaway Pond" you sent s appeared in the Hanner of Light two years since, furnished

### Business Matters.

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

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

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

MRS. ABBY M. LAPLIN FERRER, Psychometrist. Psychometric readings, \$3.00; Directions in development \$3.00; Personal directions, \$5.00. Address, San Francisco, Cal.

FOR COUGHS, COLDS, AND THROAT DISORDERS, use "Brown's Branchial Trackes," having proved their efficacy by a test of many years. The Trackes are highly recommended and prescribed seats to the Music Hall Spiritual Meetings has by Physicians. Those exposed to sudden changes been reduced to \$3 for the balance of the course, should always be supplied with "The Troches," as they give prompt relief.

NOTHING.

Nothing should such pleasure give As to toil for others' good; And if men would rightly live, We are sure that nothing would Nothing gives the worldling pleasure But to see his gains increase,

For since these are all his treasure. Nothing else will give him peace. Nothing to the Boys so pleasant As a suit of CLOTHES complete, Bought at FENNO'S, as a present

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 Cames, Golden Pens, Sta tlonery, &c.

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## ADVERTISEMENTS.

Each line in Agate type, twenty cents for the first, and fifteen cents per line for every subse-quentinsection. Paymentin all cases in advance. for all Advertisements printed on the 5th

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### ALMOST A MIRACLE IN

## DOVER, N. H.

66 A YEAR ago last June, I was on a visit to a sister of mine in Dover, S. H. While there she informed me that here had been almost a miracle wrought with her in a terrible case of Neuralgia by Mrs. Spence's Positive Powders, and she induced me to try them move f I did so, with wonderial succes "-(M. Hentley, North Richmond, N. H)

See advertisement of Powders for Information

MRS M. E. JOHNSON, Medium for Oral and Written Communications, No. 11 Hayward Place, Roston. Hours from 10 to 5. Terms \$1.00 4w-Dec. 4.

MONEY MADE WITHOUT RISK. 114 Send for an Agency of the Positive and Negative Powders. See advertisement of the Powders in another column. Address PROF. PAYTON SPENCE, M. D. BOX 5817 NEW YORK CITY.

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GOLD AND SILVER MINING COMPANY.

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# KING OF THE ASTHMA.

THE Positive Possitive can do just what they please with the Authmin. Ask the following witnesses if it is

"I have cured with Mrs. Spence's Positive Powders a case of Asthina which the doctors had tried in vain for twelve years. They have also eared every case of Non-cutgin in which they have been taken." -(S. Cm acn. Oslo-

"I have cared als cases of Asthma with Mrs. Spence's Positive Powders; and Miss Harriet Lathop, of North Adams, Mass., permits me to report that the Positive Powders have cared her Palpitation of the Heart."-(Mus. Many E. Jekks, South Williamstown . Mass.

"I called At the house of an acquaintance of mine on bustthe hox of Positive Powders with me, I gave her a Powder and left two more to her to take as ordered. Next morning t called again, and she was paring and cutting apples preparatory to making ples. She said the could scarcely tell popularity, on assing piese, says and recording services (e), how much better she telt. My own case of Neutralgin, or The Douboure us, in the head, has been a pretty good test of their efficacy and virtue in this neighborhood "-(BERJAms Moone, Shelby, Mich F

"I am so troubled for breath that I can't write, I have been trout led for breath for a week, and last night with a severe pain in my side?" - John Box potent's first better 3: "1 ing to directions, and through the mercy of God and the Pow ders I can breathe again quite easy. But oh! what distreis I was in before I took the Powders. I think it was the Asthma; but I would not call in the Drug Doctors, he cause they came so near killing me a number of times ".-(Second letter of Jous Bosestert, of Cattarangus Station,

See advertisement of the Powders for informa-

BROXCHITIS, OR THROAT DISEASE.

THOSE AFFLICTED WILL FIND A REMEDY IN ALLEN'S LUNG BALSAM.

BE CONVINCED BY POSITIVE PROOF,

AND TEST IT YOURSELF. ZASESVII LE, Oujo, Petriore 20th, 1869. MESSES, J. N. HARRIS & CO.,

Gentlemen I have been afflicted for ten or twelve years with Bronchitts in its worst form, and bave tried everything that I could hav recommended, but with -little or no relief, until I used your ALIEN'S LANG BALSAN, which gave me relief in a short time. I believe it is the best preparation extant for all diseases of the throat and lungs, and I feel it my duty to say this much for my own case, so

and I feel it my duty to say one muthat others may try it and get relief MATHIAS FREMAN. We know Mr. Freman well, and his statement above is cor-W. A. GRAHAM & CO.,

## Dec. 4 -aw Wholesale and Retail Druggists, Zanesville. FATHER AND DAUGHTER

STRUCK BY LIGHTNING.

O'S the 15th of July last, Mr. J. A. B. Blakesley and his daughter, of Spintansburg, Crawford Co. Penn., were both struck by Bighining. They both bloated very much, and were perfectly benumbed, and lay in a stupid, insensible con dition. There inpreped to be in the house, at the time, but one half a box of Mrs. Spence's Negative Powders, which Mrs. Blakeslee administered to them, and which roused and recived them very speedily, so that Mr. Blakestee was combled to write to Prof. Spence for more Negative Powders. While alting for them they fell back into their first state of stupor; out they were soon cured by the Powders when they received them. Nothing else was done for them besides giving them

See advertisement of Powders for information. DR. GEORGE B. EMERSON.

HEALING, Clairoyant and Personating Medium. Office, the 124 Summer street, Roston. Will give examinations of disease at a ulstance, 31 cach.
"This certifies that for two years past I, have been affilied. disease at a distance, \$1 each.

This certifies that for two years past I, have been affilicted with liver composint, tropsy of the heart, and catarril, the spells of heart complaint being of free jett occurrence, attended with unconsciouses, and condings me to the head for a week at a time. I applied to Dr. Emerson, for treatment, and I am happy to state my health is better than it I has been for a long time. I have had no symptoms of the complaint since, can sleep well at might, and attend to business daily. I think the Doctor has done wonders for me.

GEORIGE LANE, Quiphy's Building, Harrison street.

Manchester, Marches, 1869.

## SOMETHING NEW!

TIWO Million Copies of the Annual SHAKESPERIAN AL-I. MANACTO 1870 will be viven away, and in order that the distributing may be made as inpidly as possible. I should deem it a layor to send, prepaid, ien or fifteen copies to any person who will judiciously distribute them in his locality, One of its feathers are the Seven Ages of Men's Life, flus-trated in a masterly manner. 'Address, DR, O. PHELE'S BROWS, No. 21 trand street, dersey City, N. J. Dec. 4.-2w

# A PSYCHOMETRICAL VIEW.

THE distinguished Psychometrical reader, Mrs. A. B. Sky-Enance, of Milwaukee, Wis., volunteers the following: "I have taken a Psychometrical view of Mrs. Spence's Posttive and Negative Powders, and it seems clear to my mind that they will produce a wonderfully equalizing effect on the human system, when properly administered Recadvertisement of Powders for information.

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DRICE of Presses, 88, 312, 316. Offices, with press, \$15, \$20, 200. Send for a circular to LOWE PRESS CO., 15 Spring Lane, Boston, Mass. Dec. 4 - 4 \*\* CHEAPEST AND BERT PORTABLE PRESSES.

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24.\*—thee. 4.

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ant. For further particulars accretion. iw\*-Dec. 4.
Oillo. iw\*-Dec. 4.
MISS JENNIE REED, Clairvoyant, Writing,
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N wise, &c. Young men and others should address, with stamp, ABNER K. WHITNEY, Culpepper C. II., Va. Dec. 4 - 8w\* 25,000 TO BE GIVEN AWAY.

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Nov. 20.—3wis\*

# Message Department.

Macs Message in this Department of the Bannus or Lieux we claim was spoken by the Spirit whose name it bears, through the instrumentality of

while in an abnormal condition called the trance. These Messages indicate that spirits carry with them the characteristics of their earth-life to that leyoud—whether for good er evil. But those who leave the earth-sphere in an undeveloped state, eventually progress into a higher condition.

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

The Banner of Light Free Circles.
These Circles are held at No: 158 Washington street,
Boom No. 4, (up stairs.) on Monnay Turashay and ThursBAY AFTERNOONS. The Circle Room will be open for visitors DAY AFTERNOOSE. THE CITED MARIN MILE SECTION AS A SECTION OF SECTI

when time no one will be admitted, heats reserves for strangers. Donations solicited.

MES. COMMET receives no visitors on Mondays, Tuesdays, Wednesdays or Thursdays, until after six o'clock p. M. Sho gives no private slittings.

Sept. Donations of flowers for our Circle-Room are solicited.

#### Invocation.

Spirit, infinite and perfect, through the varied mystery of finite being, we come to thee in prayer, and bowing our souls before thy sacred altar we and bowing our souls before thy sacred altar we seek for truth. Believing in thy power, trusting in thy wisdom and thy love, we are sate, and our life resteth in thy life, and our spirits we believe to be one with thine. Thou hast given us Nature; as a divine revelation, and thus thy light shinethall along the shores of time. New stars are constantly gemming the mental skies. New suns are perpetually being added unto thy kingdom of truth. Thou art indeed the light of the world. Thou art a city set on a bill. Thou art forever Thou art a city set on a hill. Thou art forever the central sun around which we all revolve. And, oh Lord, we seek to know of thee; we seek to understand thy way. Teach us; enlighten our spirits; illume all the dark chambers of our being, and bring us out of the night of ignorance into and bring us out of the night of ignorance into the morning of light, and truth, and joy. There 'are shadows to come to each one of us. Allow us, oh Spirit Eternal, to see thy face in the shadow. There is sometimes a dead silence around us and within us. Let us know that thou art in the silence. And again there are sounds of harmony and joy around us and within us. Let us know that thou art in the sounds of har-Let us know that then art in the sounds of harmony and joy. Let us always feel that upon whatever we look we look upon thee; in what-ever we hear we hear thee. Oh our Father God, thou who art the spirit presiding over Jew and Gentile, bond and free, white and black, thou who art the one God, over us all, we believe thou wilt hear our prayers, thou will strengthen our weakness. We believe thou wilt guide us out of the wilderness of error, and finally crown us with all that is best for us in thy kingdom of the hereafter. Amen. Oct. 18.

#### Questions and Answers.

CONTROLLING SPIRIT -Mr. Chairman, in accordance with the usage of this place, we are now ready to answer whatever questions you may have to propound.

QUES .- Can'n spirit show itself to any one it wishes, or must the person to whom the spirit wishes to show itself do something to assist? And if so, what?

Ans.—In order for a spirit to render itself ob-Ans.—In order for a spirit to render itself objective in form to mortal sight, to mortal senses, it must have access to a condensing machine. Now do not misunderstand us. By that I mean there must be some person present in high proximity to the spirit, who is able to give them, through 'their physical life, such a subtle, and also neaternal force, that can be used by the spirit in rendering itself objective. In other words, some medium must be present who can be used as a condenser, else you may wish to behold your friends who have passed from mortal sight to all friends who have passed from mortal sight to all triends who have passed from morral sight to all eternity, and never have your wish gratified. Conditions are a necessity in this case, as in all other cases. It does not often rain when the sun is shining brightly, unless there are clouds in the sky. Conditions are requisite in all phenomena,

whether natural or spiritual.

Q.—In a Bible class I lately attended came up the commandment," Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee." The questions of the state of the st tion is as to the signification of the promise of length of days. The writer had his opinion of the meaning. What is yours?

A.—He who was the leader and teacher of my

people was said to have written this command-ment under inspiration, or that Jehovah gave it to him. It was intended, in my opinion, for my people—for those to whom it was given—and not intended to serve you who live in this age. My people were then a wild, rude, almost ungovernable people. Moses desired to bring them into subjection to their masters, whether it be the parents or any one who had rule over the daye. He believed this to be his divine mission-or one of the divine missions entrusted to him-to make the child subservient to the parents: to make the slave subservient to the master. There was a law in force at that time which expelled from the land of their nativity all disobetient children—all children who did not honor their parents, and all slaves who did not honor and were not obedient to their masters. They were banished, driven away from the land of their birth, and not allowed to return. Thus the law given by Moses was of use to them. He says, "Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee,"; in other words, that they may be permitted to abide in the land of their nativity. It was intended for those to whom it was given—for the Jews, not for the Gentiles. It had a special meaning to them. To you it has none whatever. You Gentiles have stolen from all creeds all church

Gentiles have stolen from all creeds, all church forms, all ancient ceremonies, and you have dragged them into your present day religion. And what is the result? That which should be pure and undefiled is not so. That which you should have had you have not.

Q.—" Blessed are the meek, for they shall inherit the earth." Signification.

A.—The teacher and founder of the Christian Church, we are told, ever sought to cause his hearers to be humble. He had come out from the pride of the Egyptian Church. He had stepped aside from the stern dignity of the priesthood aside from the stern dignity of the priesthood who upheld it. He was an humble man. He walked in lowly paths. He was said to have ate and drank with publicans and sinners. He ig-nored and eschewed all that which savored of pomp and pride. He came into Jerusalem riding on an ass's foal, thus giving a demonstration of his meckness. He believed as the Esseneans did, for he was one. They were a very meek people, and they believed that finally their God would sweep away all pomp and arrogant pride, and that the meek would cover the face of the earth. who were humble should be exalted, They who were humble should be exalted. The spirit teachers who came to this man taught him that all spiritual pride should finally be done away with, and that they who did not seek for the highest seats should obtain them, and they who did should not obtain them. He taught the people as he was taught, and what he believed. He believed in meekness. He believed the meek would fluxlly overcome those who were arrogant, and would finally possess the earth.

Q.-Have we any evidence that the leader and law-giver, Moses, was a historian, or wrote any of the sacred books commonly ascribed to him?

A.—The only evidence you have is that which you may find in your Bible—the very imperfect record of his sayings and his doings is found there—but for ine to say that you have anything which should be taken as absolute evidence. would be saying what I cannot and at the same

time stand close by my conscience. Q.—When theology wants teachers it educates them. Parents who consider the welfare of their them. Parents who consider the welfare of their children educate them. And as the spirits are father and mother, in a more particular sense, to all mediumship, will they not give us a regular system of education for such? a self-instructor that will meet every contingency, seeing that upon their mediumistic education depends the progress of spirituality and the enlightenment of

-All mediums who are upon the mental plane, who speak to you by inspiration or trance, have within themselves a fountain of knowledge, and all the way the spirits have need to educate them is to draw from that well and give it to the world. They have only to bring forth what is already there. They do not know themselves that they have this inner mental, never-failing well. It is only as spirits and as outward cir-cumstances bring up the hidden treasures and

impress them upon the outward brain, that they know aught of it. An impression, however vague, that is left upon the brain does its appointed work in educating or bringing to the external senses the wisdom that lies down deep in their inner lives. No rule or general standard of edu-cation can be set up for all, for all differ. They cation can be set up for all, for all differ. They all need a special plan, therefore it would not be advisable to seek to inaugurate one system by which mediums could be educated. They are daily, hourly, momently being educated by the great world of mind that is beyond them. There are those who are constantly going to the well and drawing forth water. Each seeker leaves its mark upon the mortal senses. The waves of time cannot wash these invirostons away: they time cannot wash these impressions away; they

Q .- Feeling the need of an education for the mass of mediums who are necessarily left to edu-cate themselves under the severe trial of a trial-life, too often made cruel by the ignorant and thoughtless, who take occasion to censure unjust-ly, and too often succeed in destroying their usefollows. I wish to ask, for the benefit of mediums at large, what is the best method of a first devel-opment in a community where all oppose, and a circle cannot be had?

A.—Under such circumstances it would be exceedingly hard to determine how to proceed. Better leave the matter with those who know best how to deal with it from time to time. Mediums have no need to go into your schools or to read your have no need to go into your schools or to read your books to become educated. There is a different process, as I have before said, by which they are educated, and that process is the only one that can stand side by side with their mediumship and be made of public use. The controlling spirit would be obliged to crase all their (the mediums) former prejudices in education cre they could give their core ideas intact. their own ideas intact.

Q.-What is the best method in the transition from writing to clear seeing, or trance, under a

There could be no general method instituted for all classes of media. In the external spiritual condition all must be treated differently. Each one demands special treatment, and it will differ from all others. Were I, or any spirit, to tell you how you should proceed with Mr. A., that would not answer for Mr. B. So you see it is impossible to give you any advice in this direction, because it could not serve you well. It would be of no use to you; you might be made

Q.-How may a medium, under isolated conditions, secure a development convincing to the honest inquirer?
A.—Mediums are never under isolated condi-

CONTROLLING SPIRIT—I am requested to state that the boy, Philo, whose parents made inquiries concerning him a few weeks ago, is not in the spirit-world. His friends here say that he went in a westerly direction from his home; that he is well; that in all probability he will return home again—how soon they are unable to say.

Oct. 18,

## Annie C. Taylor.

I stopped on earth twenty-three years. The name I was known by here was Annie C Taylor. I was horn in Brewster, Mass, I died in St. Louis. It is now a little more than two years since I died. Thave been trying much to return, but never could till to-day. I saw by coming here that those spirits who return without having a certain amount of knowledge with regard to a certain amount of knowledge with regard of the laws of return, generally suffer a great deal. The psychological effect of their earthly sufferings would be very strong upon them; it would be more than work to them. So I have labored very hard to learn how to overcome this difficulty. very hard to learn how to overcome this difficulty, to know how to come without suffering, and without transmitting any suffering to the body I should use. I knew very well if I did transmit any of my sufferings I should be very sorry for it; it would make me unhappy. And I knew also if I felt, while here, the psychological effect of my sufferings I should hardly be able to speak at all, for I died of congestion of the lungs and stomach, and I suffered terribly for nine or ten days before and I suffered terribly for nine or ten days before my death. You see, that by making ourselves acquainted with the laws that control in these matters, we can overcome death, which is suffer-ing Now I do not suffer at all; I should not ing Now I do not suffer at all; I should not know that I had ever died, or ever suffered at all. And what I can do in this matter, it seems to me that a great many others can do—I won't say all, because all could not seek so earnestly to know concerning the law as I do.

My father came here to this life when I was a

shift about nine years of age. He was a seafaring man, and was lost at sea. I have one brother, who is in California, and one sister, who is married, living in Missouri. I have a mother also, but I pause when speaking of her, because I know that her religious prejudices will perhaps close the doors upon me, and say, "It is impossible she can return. She has gone to that land from whence none ever return, except at the resurrec-tion morn." We are often made to pause upon the very threshold of the doors of joy on returnlieving it to be a religious duty. When we remember this, we are almost inclined to turn back without even making the attempt. I say that, because I do in this matter but represent many, means of in this matter out represent many, many others. I felt like making the at-tempt, like saying that I live, that I can return, that I rejoice in a home here that is permanent and satisfactory, that I am not obliged now to think what I shall do this year, or this month, to sustain life. Here the laws of mine and thine are different. Here we have whatsoever we need, no more, therefore there is plenty; whatsoever will make us happy and add to our highest good, that we can have. If it is best for us to suffer here, we do, and we see the wisdom of it. We are not in darkness here. The last time I aw my mother, she said to me, "Annie, I hope the time will come soon when you won't be obliged to be separated from me, and to labor for a living. These separations are like death to me; but, there He se separations are the death to me; but, there—God knows heat." Those were her last words to me when I last visited her here. That ought to be proof to her that I live. Her last gift to me was sent to her after my death, and she said, on receiving it, "I don't believe the dear child ever wore it," because it was done up just as she gave it to me. Well, I never did.

for I know that by and by I shall meet them with joy and not with sorrow. Good day, sir,

## Hans Heinrich.

Well, well, I was waiting for that young lady all this time. Pretty young lady, so I have no objection to wait. Well, it's pretty hard coming just in time when you want to. I have one bro-ther in New York. He was in trade with me, and them there. Then I was in my own country, I seen them there. I not see them speak, like this, but things moved, and there was voice—voice walcome in the air. There was many things that make us believe that spirits come. So when we come to this country, we know about it; and when we come here it was all around. It was everywhere; we comes right into it.

Now I wants him to bring the business into as small compass as he can, and do straight—do straight all the time, and if he makes so much what we agreed upon—make so many dollars one day, make more than that, we give away to the poor, to the sick, to those who can't do like we can. Now he thinks, he do n't know but I change my mind. I go up there, maybe I see some other way. So I would come; I has come, and I want that to be carried out—carried out. If he makes more than what we said we be contented with, give away, give away. If he gets tempted to hold all, I shake it all out of his hand like the sand. There now. Hans Heinrich. I want my message to go to John. Oct. 18.

# Mrs. M. A. Pearson.

Tell my friends I am all right here, and will communicate again soon. Mrs. M. A. Pearson.

[CHAIRMAN TO THE AUDIENCE,—Mrs. Pearson was buried last Sunday.]
SPIRIT, WITH EMPHASIS.—No, no, no, I was n't.
[CHAIRMAN.—Was n't your funeral last Sunday.]

SPIRIT.-My body! my body died. Oct. 18.

### Zeke Moore.

Zeke Moore.

By gracious! I feel strange. I want to tell my old chums—Theodore Garrick and Daniel Watson—that it is true. It's true. I can come. Zeke Moore, from San José, California. Don't put it Zekiel. Nobody will know me. We got one of the spiritual papers and a book telling about these things, and I said I believed it. They said I was just fool enough to. Well, says I, there 's a time coming for all on us when we shall know, that is, if we live at all after death, we shall know, and if we don't, it won't make any difference what you or I believe. If it's the last of us when we die, that 's the end. Don't make no difference whether, you are Methodist, Spiritualist, or nothingarian. But if there is another life, and the Christian idea is true, we shall know it; and the Christian idea is true, we shall know it; if the Roman Catholic idea is true, we shall know that; if the Spiritualist idea is true, we shall know that. We shall see when we go there, and I will be just fool enough to do same as the rest of 'em have—come back if this idea is true. One of them said, "I will give you the best chaim I own if you come." Says I, "I shan't need it, but you may give it to my old woman." Fork over now, or I will do as the Dutchman said he was a said to be a sa going to-shake him-not as we shake dice, but a little harder. If he has got any gold in his fist, he may drop it, and I may pick it up—can't tell. Strange things in these days. Oh Lord! I've got that horrid pain. Thut young lady there, that talked to us about learning about these

that talked to us about learning about these things, said everybody couldn't learn. Good God! I wouldn't trouble my brains to learn as she did if I did have to suffer.

Well, I 'm here, and I come for the express purpose of letting 'em know I could come, and of asking my friends to pay up. I 've been some time, I know, in coming round here, but then I 've got here. Now this circumstance that I have related about the spiritual business, was known only fo about the spiritual business, was known only to us three. We never spoke of it outside; there was nobody else present; so if it aint me, who is it? That's the question—who is it? If it's the devil, he is a pretty smart fellow. If it's God, why, seems to me he might be in better business than coming back here to them chaps, telling them to pay up. Better be making worlds, and

turning out ideas and grinding his mills.

Well, I'm going now. I do n't care about having this pain any longer, so if they do n't respond, they will hear from me again, that's all; they will hear from me again, cause I am not asleep, nor dead, more than that old woman was. She could have shook your insides out for saying she was buried. So look out. Never say that again about anybody; you may get stood on your head.
Good day, captain general, and all the folks.
[Don't forget to come again.] No, I won't; Garrick, remember the claim; I will remember my part of the business.

Scance conducted by Gileon Lowenthall; letters answered by L. Judd Pardee.

### Invocation. Oh Divine Life, do thou breathe upon us, that

Oh Divine Life, do thou breathe upon us, that we may live anew in thee. Do thou fan the small flame of goodness that burns upon the altar of our being, till it shall be brighter than the sm; till its light shall be steadier than that of the moon. And grant, our Father, that it may burn up all the chaff; that it may dispel all the shadows; that all the dark experiences of error may pass away. Our Father and our Mother God, we have much to praise thee for—for the earth with its glad beauty. Though there is somewhat of sorrow therein, yet there is much of beauty, and much to cause the hearts of thy children to look up to thee with thanksgiving, with rejoicing. We praise thee for the gift of immortality; for that crowning gen which thou hast rejoicing. We praise thee for the gift of immortality; for that crowning gem which thou hast given unto us. We praise thee for duties stern and severe, pleasant and sacred; for all the different phases of life that come to us day by day, each one shedding their light or their darkness across our pathway, We praise thee for sickness, for sorrow, for death, for they are all sent in wisdom and in love. We praise thee oh God, for thy great volume of Nature. We are glad that it is open to all—to the great and the small—to the bond and the free-to all thy children everywhere. They may read it, and each one may un-derstand it according to their spiritual unfoldment. Thou wilt not require more of thy children than thou hast given them. Thou art not the austere Judge, claiming more than is thine own, for, oh Spirit Eternal, thou art love and wis-dom combined; thy sacred presence makes our doin combined; thy sacred presence makes our souls what they are—divine in thee. Grant that we may always know our duty, and never fail of doing it. Oh Lord, we are glad to return to earth on a mission sacred and holy, standing by thy children who still remain in the shadow, gently leading them out of spiritual darkness into spiritual light. While our mission is here, oh God, may we fallfill it well; may we answer all the demands of our spirits—of our inner lives; may the the very threshold of the doors of joy on returning to our friends here, when we are reminded of may we fulfill it well; may we answer all the detheir prejudices, and remember that perhaps as mands of our spirits—of our inner lives; may the we are at the very door of their hearts, they may our deeds be such as the holy can the holy; may our deeds be such as the holy can the holy; may our deeds be such as the holy can earth, and I had no attraction at all to return. I look upon with approbation; may our thoughts be harmonious; may Nature and our God smile upon us. Our Father and our Life, may thy kingdom is. Our Father and our Line, may thy kinguon come to thy children—so near that they cannot mistake it; may they know of its nearness; may they feel their oneness with it; and thus all their oneness with thee. For thine is the power, and the glory, forever and ever. Amen. Oct. 19. the glory, forever and ever. Amen.

## Questions and Answers.

CONTROLLING SPIRIT.—Having learned, Mr. Chairman, that one of your correspondents sends you an inquiry which alone can be answered by myself, I am here to answer it, and also all other questions which yo; may propound.

QUES.-Will Thomas Paine inform me if, in

what is termed his last moments on earth, he called upon Jesus to save him?

ANS.—By no means. This story is on a par ANS.—by no means. This story is on a par with a great many others that were coined with reference to my death, or second birth. They say that I called upon Jesus. Well, I have no recol-lection of so doing. I believed in the goodness, in the power and wisdom of God; I believed him to wore it," because it was done up just as she gave it to me. Well, I never did.

I only come to day to open the way, perhaps, to children. One story that was circulated about come in the future and do more good; only to say let time of my death was this; that I was spirit-I live and have found a home; that I am happy, and wait the coming of those who are left behind; and that no one had been able to find the whereabouts of my body; another was, that I was changed to a block of brimstone; and another was, that there were groanings and monnings heard in the apartment where I died for many weeks; another was, that several persons saw His Satanic Majesty when he came to take away my soul, to bear it to the infernal regions; another was, that I died with a feeling of extreme horror over me, and prayed those who were with me in my last moments to annihilate me—to do anything that would put me out of existence forever I comes to the spirit-world. I have to go; I gets sick, I cough, cough, cough, and I was bleed to death—then I have to go. I leave things pretty respondent refers to is equally absurd to my mind, well, but I not leave as I might if I not think I it would not be to the Christian mind—not acshould get well. I leave one brother, John Hein—cording to the popular idea. To me it is very abrich. Mine was Hans. He believes. Well, we sard, because I do not believe Jesus can have was seeing these things. I was in Belgium, I seen anything more to do with my salvation than the stones can-only so far as he teaches us to live up to the highest law of our natures. If Jesus can serve us in this way, to that extent he is our saviour; and whoever can, they are our saviours to that extent; but, after all, we must work out our own salvation if we are saved. If we desire happiness, we must rest there; we can never obtain it by the prayers, or the deeds, or the thoughts of another. We must build a mansion in the spiritworld, or what you term heaven, for ourselves, if we ever have one.

Q.—Is there not an absolute and perceptible lapse of time necessarily occupied by spirits in journeying from place to place—that is, are their spiritual bodies really material, and occupying a place in a material universe

A.—Yes, they are material, they do occupy a place in the material universe. There is a lapse of time. Time is used up, even in the sense that you understand it, by passing from one point to another; but it is that time which belongs to the eternity of the soul, not that which is measured by the revolution of the sun. The spirit-world being a reality, must be tangible—tangible to the spirit. There must be there what is equiva

A.—Did you ever see a thought only as it is outwrought in matter or comes forth in speech? I think you never did. Thought is spirit; it is

outwrought in matter or comes forth in speech? I think you never did. Thought is spirit; it is that subtle presence that in some form pervades all life. To me it is God. These flowers (flowers on the table) are a part of God's covering and beautiful raiment. These human bodies are temples in which the living God has deposited all the gems of creation; and through the agency of these temples he thinks, he acts, he accomplishes much, ay, if you please, all things.

Q.—Are we in any sense free moral agents?

A.—Finitely considered, you are; infinitely considered, you are not. You think you can do this or that; you have faith in yourself, in your own powers to do this or that, to go here or there. Well, you go or come; you act, in a certain sense, as you please; in a certain degree you do as you have seen and heard here." "I can't do it; I can't do it, sir." They gave me so many days to me. There I was, with my business West needing me, and I felt as if the matter was a seneding me, and I felt as if the matter was a seneding me, and I felt as if the matter was a seneding me, and I felt as if the matter was a seneding me, and I felt as if the matter was a seneding me, and I felt as if the matter was a seneding me, and I felt as if the matter was a seneding me, and I felt as if the matter was a seneding me, and I felt as if the matter was a seneding me, and I felt as if the matter was a sened would not approve of. I should considered the subject at the work what it is. It is a mystery; you have needing me and by finite measurement, you are a free moral agent, responsible to your best education, to your divinest reason, and to that alone. I went do do its to swear allegiance to the Confederate army, or take this severe course. But, now, all you have seen and heard here." "I can't do it; I said. They went away, and the state of the me and you are a free moral agent, responsible to your best education, to your divine free moral agent, responsible to your best educa-tion, to your divinest reason, and to that alone to nothing else outside of that. But when we look at the subject from an infinite standpoint, your free moral agency vanishes like the dew be-

Q.—Is the influence that we sometimes feel from

man point, we should say it is God; the one life that is everywhere; the infinite principle which works through soil, through climate, through the heavenly bodies, through the flowers through soil, through the flowers through the guarded was broken into, the guard, gagged, and I was taken out and have works through soil, through climate, through the leavenly bodies, through the flowers through fruits, through vegetables, through all the events that come to you—through every means, through everything that can come upon you you receive law to the compass, the company of the total control of the compass, the control of the control of

that come to you—through every means, through everything that can come upon you you receive inspiration.

Sarah A. Sawyer.

If you could only all suddenly become clairvoyant, what a glorious thing it would be for your faith! I think you would be converted from faith to absolute knowledge as quick as Paul was said to have been converted, because then you could see for yourselves, and you would know by your own senses concerning the truth of modern Spiritualism. I was born in Bath, Me. I left there when I was quite young—between thirteen and fourteen years of age. Sarah A. Sawyer, my name. I was in my twenty-second year when I changed worlds. I was an operative in the Penberton Mills at Lawrence. I was so suddenly shered into the spirit-world that I did not realize the change. I waked up in the other life with a great fear of something terrible that was about to happen upon me; and the first thought or sound—for it was expressed in sound—that came to me was this: "No danger now; it is past; it is all over!" Well, then I seemed to try to rouse myself. I tried very hard to shake off something that seemed to oppress me, and that left me like som much fog, and I saw my dear old grandmother.

My friends West, and all round the sonry that I was suddenly fired up with Southern ardor, and espoused the cause of my own free will, entered the Souther and, and was killed in the first battle.

I have how to. All those committee, and all my business friends that I had there save one—the went into the army or not, but he is the only stelly disabled, I do n't understand how, whether he went into the sabled in some way, plysically disabled, I do n't understand how, whether he went into the army or not, but he is the only stelly disabled, I do n't understand how, whether he went into the same into the sum was this data the first thought or and the struct had not realize the open of a sum of the sum of the spouse of the sum of the sum of the sum of the sum of the same of the sum of the su self. I tried very hard to shake off something that seemed to oppress me, and that left me like so much fog, and I saw my dear old grandmother. She said, "Blessel child, don't be frightened! your friends are all here." "Oh, no," said I, "you are dead!" "No, dear," she says, "no more than you are." "Oh," I says, "I was n't killed?" "Yes, as the world would say, you were; but it is all over now." "But I am alive?" "Yes." "Then I ain't dead?" "No; but you are what the world calls dead." And so she talked to me till others came, and I was soothed and quieted, and after a time I was brought back to earth, and I felt such earth, and I had no attraction at all to return. I did not care to return. I only wanted to know what had become of my friends, and then I was ready to go away.

When my friends came to look for my body

they never found anything they could recognize But by some subtle law I knew what had once been mine. But it was so far disfigured that they could not recognize it, and I heard my sister say, "Oh, if we could only have found her body, if that only had been spared, we should be reconciled!" I thought then, "How I wish I could speak! how I wish I could say something to let speak! how I wish I could say something to let you know I am here and understand what you say and what your thoughts are!" But it was impossible, and, to this day, my friends look upon that occurrence as a terrible dispensation of Providence or God. To me it was a natural occurrence springing from a natural cause. I could tell my friends much more about it if they will only give me the opportunity—much that I have learned here in this beautiful life. Our labors are labors of love. They are pleasant; they are are labors of love. They are pleasant; they are sweet to our souls; we do not do what is repulsive to us. Old grandmother Emmons says, tell her dear friends here on the earth that they will be greatly surprised, as much so as you was when you came here, unless they learn of these things before they come. And I think it will be the better way for them to learn something about them. It is always well for travelers to know something about the place they are going to. It serves them Oct. 19.

## Theodore Woods.

Strange sensations I have in coming here! I suppose it is all according to order. I come back here to give an account of my manner of death, which is still unknown to my friends in Illinois and California and New York State. Just about the time of the breaking out of the rebellion I was transacting some business in St. Louis. I receiv-ed a letter from my brother, who was then in Cali-fornia, requesting me to go immediately South and settle some business of his, for he apprehended some serious trouble there, and, in case of such trouble—and he believed it was coming too quick for him to come himself and see about it—he wanted me to hurry with all speed to Charleston and settle his accounts. I started next morning, and after some delay I reached Charleston. I found things there in a very much worse state than I had anticipated. I had, at that time, never thought that the rebellion would prove anything but a flash, and soon go out. But I saw it was quite another thing long before I reached Charleston. I saw the hydra-headed monster in full form, and so I pushed matters as fast as possible, or tried to. I succeeded in making quite an un-satisfactory settlement; but, from all I could ob-serve, I concluded it was the best I could do; but

Just as I was making ready to move North again, I was called upon by what they termed a war committee, and told that I should not be able to leave the South without swearing allegiance to leave the South without swearing allegiance to the Confederacy. Well, that took me a little by surprise, but still, later, the next day I was a great deal more surprised by having a call from another committee, composed of my business friends, those whom I had known in peaceful times, and had always been on the best of terms with. They told me it was inevitable; I must swear allegiance to the Confederacy, and never to enter the Union army. Says I, "I don't believe there is going to be anything so serious as

of form, of material; for without material, there could be no form. Spirit, as spirit, you never see. No one ever saw it; no one ever will, in my opinion. But when here, it is acting upon me; it acts upon the flowers, upon human life, upon the heavenly bodies, upon the stones—everywhere you see its manifestations, but it you do not see.

Q.—In what way does a spirit progress from one sphere to another?

A.—Just the same as you do here—by growth. Not material, but spiritual growth. A few years "You are no friend to your Southern friends unfreedom. The Government of the United States could no longer hold certain States, and several of the States were determined to unite, and they were well organized; this matter had been under consideration a long time, and they were terribly in earnest. "Well," said I, "I cannot help it if you are; I shall promise nothing. We have been friends; let us be so still." Their answer was, "You are no friend to your Southern friends unless you are willing to take the Confederate oath." "Consider it in that light if you please, gentle-A.—Just the same as you do here—by growth. Not material, but spiritual growth. A few years ago the most of you were in the churches. Well, where are you now? Most of you are out of the churches. You have progressed, developed, unfolded spiritually so far. You were babes with the swaddling robes of the church over you. But you have grown out of them. They are too small. They would cramp your spiritual vitality now. It is just the same in the spiritual existence? Well, what do you think? That is quite an absurd question. Do all mankind have a spiritual existence? Well, really, you might as well ask if the sun has any existence because you do not see its light, that is to say the bright rays, the coruscations coming therefrom. We will leave the question for the questioner to answer, for it is one of those problems that the soul must work out for itself. I must work it out for myself; all must for themselves.

Q.—Is thought material?

A.—Did you ever see a thought enly as it is you are of riends to your Southern friends unless you are willing to take the Confederate oath." "Consider it in that light if you please, gentlemen. I shan't take it." "Very well, then, take the consequences." "Well," said I, "if it comes to that, we will see." I found I was not left without at service, or die." "Well," said I, "if it comes to that, we will see." I found I was not left without at service, or die." "Very well, then, take the consequences." "Well," said I, "if it comes to that, we will see." I found I was not left without at service, or die." "Very well, then, take the consequences." "Well," said I, "if it comes to that, we will see." I found I was not left without at service, or die." "Vell," said I, "if it comes to that, we will see." I found I was not left without at service, or die." "Vell," said I, "if it comes to that, we will see." I found I was not left without at service, or die." "Yell," said I, "if it comes to that, we will see." I found I was not left without at service, or die." "Yell," said I, "if it comes to th well as South." Well, we know what you day, you can do us a great deal of harm. You are already in possession of a great deal of knowledge about our matters, and you will doubtless go into the Federal army—for there will be one—and you will act largely against us, and it is our duty to

> brought me to sign. "I can't do it," I said. They went away, and thus I was kept guarded till the two armies were in motion. I would hear that the Government was organizing an army, and there was going to be civil war. Presently the news of the first gun from Sumter reached me. I said. "Sure enough, it is begun now for the Vansaid, "Sure enough, it is begun now, for the Yan-kees never will stand that."

A.—Sometimes it is so; sometimes it is not.

Sometimes the influence of the spirit-friend is shed through numberless spirit-mediums. Sometimes they come in direct contact, so near that with their spirit-hands they can touch you, and their life is mingled with your life.

Q.—Who or what power is it that influences our good or bad thoughts and actions?

A.—To sum it all up into one small, infinitesimal point, we should say it is God; the one life that is everywhere; the infinite principle which works through set the contact, so near that can't go. I never will stand that."

Well, after they got well under way they endeavored to press me into the service. Go I must, they said, or take the consequences. I said, "I con't go. I never will carry arms against the Government that has sustained me. Give me the old flag, and I will hear it for you." "No, you can be arours, but not that." It seems there was a great deal of commotion about me, and quite a degree of indignation was exhibited by those whom I did not know, who were enemies to

Theodore Woods, my name, sir; age, forty-two. Good day. [Shall we send your letter to any one?] No, I have prepared for it as best I could. If it falls to reach where I wish it to, I will como again, and ask the favor that you forward it.

Prayer by Theodore Parker; questions answered by Thomas Paine; letters answered by L. Judd Pardee,

# MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

Thursday, Oct. 21.—Invocation; Questions and Answers; Albert Winslow, 2d Ohio Cavalry; Josephine II Carter, of New York City, to her parents; John A. Rawlins; Reading by Neos kohe-ta, an Indian girl; Anna Cora Wilson (Birdle).

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

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

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

Monday, Vor. 1.—invocation; Questions and Answers; Edward A. Lee, of Richmond, Va. to his family; William Thomas, of Boston, to his friends; Annie Perkins, of Belfast, Mc., to her sister.

Taesday, Nov. 2.—Invocation; Questions and Answers; Capt. Caleb Green, of Augustu, Me., to his children; Agnes Tower, of Frederictown, Md., to her mother; Samuel Put, nam, of Danvers, Mass, to his friend Thomas Hardwick.

Thursday, Nov. 4.—Invocation; Questions and Answers; Samuel Harits, 5th N. II., to his wife; Fannie Bullard, of Roxbury, Mass., to her mother; Clara Frances Burgh, of Roxbury, Mass., to her mother; Clara Frances Burgh, of Roxbury, Mass., to his mother; Clara Frances Burgh, of New York City; Thomas Bieloy.

Monday, Nov. 8.—Invocation; Questions and Answers; Edward incr, of Prince Edward is Island; Charlie Mason, of Ticonderoga, N. 7., to his mother; Mamle Emerson.

Thursday, Nov. 1.—Invocation; Questions and Answers; Edward incr, of Pather, Mannie Emerson.

Thursday, Nov. 6.—Invocation; Questions and Answers; Edward incr, of Pather, Only One City; Abner Kneeland.

Monday, Nov. 18.—Invocation; Questions and Answers; Sally Stuart, of Newport, R. I., to her friends; Paul Ericson, lost from the ship "Palmer," to his inclains; Margaret Donovan, of Boston, to her daughter; Johnn

# Donations in Aid of our Public Free

E. L. B., New Orleans, La .				25
E. L. B., New Orleans, La . Friend.				50
M. L. S., Frankfort, Ill Mrs. B. Cleveland, O		• • • • • • • • • •	• • • • • • •	25
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Eben Snow, Cambridge, Ma	85	•••••		. 2,00
				100

## Meeting of Vermont State Association of Spiritualists.

Spiritualists.

The next Convention of the Vermont State Association of Spiritualists will be held in St. Albans, on Friday, Saturday and Sunday, the 17th, 18th and 19th of December next. The friends of the cause, reformers and free thinkers everywhere are cordially invited to attend. The best of accommodations at the hotels for \$1.25 to \$1.50 per day. Free return checks, over the Yt. Cen. and R. & B. R. R. will be furnished by the Secretary of the Convention Come up to the feast. A large and profitable gathering is expected.

By order of Committee. George Dutton. Sec. By order of Committee, George Dutton, Sec. West Randolph, Vt., Nov. 11th, 1869.

Richmond, Ind .- Opening of Lyceum Hall.

Richmend, Ind.—Opening of Lyceum Hall.
Lyceum Hall will be dedicated to humanity on the 26th of
December, 1869. The yearly meeting of the local Spiritual
Society will commence on the morning of the 25th, and on
the next day (Sunday) William Denton will deliver the (socalled) dedicatory discourse. The Progressive Lyceum will
give a grand entertainment on one evening of the yearly
meeting. Friends from all parts of the country are cordially
invited to attend, as an interesting time is anticipated. Those
wishing any further information will receive the same by addressing,

E. F. Brown, Sec'y.

Notice.

The Semi-Annual Meeting of the Pennsylvania State Society of Spiritualists will be held at Harmonial Hail, (late Stockton's Church,) corner lith and Wood streets, Philadelphia, on Wednesday, the 15th of December, 1869, at 3 and 7 r. M. The friends throughout the State are cordially invited to attend, or send reports from their different sections to Herry T. Child, M. D., or Caroling A. Grimes. 634 Race street, Philadelphia. 1919 Walnut street, Phila. Sect.

or Caroling A. Grimbs. 634 Race 1919 Walnut street, Phila., Sec'y.

# Mediums in Boston.

**DECEMBER 4, 1869.** 

MRS. J. L. PLUMB, 

MRS. A. C. LATHAM,
MEDICAL CLAIRVOYANT AND HEALING MEDILM,
293 Washington street, Boston. Mrs. Latham is eminently successful in treating liumors, Rheumatism, diseases of the Lungs, Kidneys, and all Billious Complaints. Parties at a distance examined by a lock of hair. Price \$1,00. 4\*—Dec. 4.

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

TYHOSE requesting examinations by letter will please en-delese \$1.00, a luck of hair, a return postage stamp, and the address, and state sex and age. 13w\*—Oct. 2.

# MRS. S. J. STICKNEY,

TEST, Business and Medical Medium, examines by lock of hair: terms \$1,00 and two three-cent stamps; heals by laying on of hands. Chicles Monday and Friday evenings. No. 16 Salem street, Boston. lw\*-Dec. 4.

No. 16 Salem street, Boston. IN\*-Dec. 4.

MRS. LIZZIB ARMSTEAD.

TEST and Business Medium, 534 Washington street, same entrance as the Parker Fraternity Rooms. Circles wednesday and Sunday eventings at 72 o'clock, and Friday afternooms at 3 o'clock. Communications given daily.

### DR. A. SMITH,

NDE PENDENT Clairvoyant, may be consulted on all diseases at his office, 20 Church street, Boston, on Wednesdays and Saturdays, from 9 A. M. to 4 P. M. lw\*-Dec. 4.

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MRS. L. W. LITCH, Trance, Test and Healing Medium. Circle Tuesday and Sunday evenings and Wednesday afternoon. 97 Sudbury street, room No. 18.

A. HODGES, Test Medium, holds circles Sun-Office hours from 10 A. M. to 6 P. M. No. 36 Carverst., Roston. Dec. 4.—147. MRS, N. L. STEWARD, Electric and Magnetic Physician, No. 14 Avon street. Hours from 9 A. M. to 4w\*-Nov. 13.

MRS. OBED GRIDLEY, Trance and Test Business Medium. 44 Essex street, Boston. 4w\*-Nov. 20. MRS. R. COLLINS. Clairvoyant Physician and Healing Medium, 19 Pine street, Boston. 12w\*—Oct. 2.

# Miscellaneous.

# 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

In Worcester, 75 Front street, Tuesdays; In Providence, 26 Union street, Wednesdays, OF each week. Medical examinations, when written through the hand of the medium, \$2.00; when spoken, \$1.00. Letters with lock of hair for examination must enclose \$2.00, and should be directed to our Principal Office, 120 Harrison Avenue, Boston, Mass. 1f—Nov. 27.

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MEN and CHILDREN ind them a silent but sure success.

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For sale at the BANNER OF LIGHT BOOKSTORE, 156 Washington street. Boston

EDITORIAL CORRESPONDENCE.

WARREN CHASE, 

PORK AND CORN.

We notice an article going the rounds of Western papers showing by figures that there is a loss usually to the farmer in feeding corn to swine for the purpose of making pork to sell. It states that by the best estimates it takes ten and onehalf bushels of corn to make one hundred pounds. of pork, and shows that farmers had better selltheir corn at twenty-five cents per bushel than feed it at usual prices. We are surprised at the superficiality of such statements, however correct they are in mathematics, and would not if we could, for a moment deny or dispute the advantage to the farmer of selling his corn, knowing, as we do, the unsuitableness of swine flesh for human food and its scrofulous tendencies; but the more important fact in this case is entirely neglected; viz: corn (in meal) has seventy per cent; of good human food, and the best of pork has but thirty:two per cent, of poor serofulous human food. Corn is a natural and healthy food for man, and if we could stop its being fed to swine and to distilleries, there is plenty of it raised to supply the hunger of all the unfed portion of our race, and they could mostly be reached and supplied with it. The truth is in these matters that our economy runs the individual against the general good. We are ever looking for a market for the individual producer, and neglect the public economy and general profit and good of society; hence when a distillery is erected the farmers are consoled with the prospect of a market for corn and barley, and this sop is thrown out to lead the honest man into a defence of the institution which is run entirely on the ruin, or injury, of the body politic. Distilleries could not be sustained in our country one year, were it not for this defence which they get from producers of the grain they consume; and for the country at large it would be cheaper (or a thousand times better) to pay for the grain consumed there and ship it to the suffering poor of foreign countries, free of cost to them. It is bad enough to feed it to swine and feed out the flesh to human beings, but a hundred times worse to feed it to the distillery and feed the liquid to the poor. The disparity in the food is so much greater than the disparity in the prices, and wholly at the loss of community, that we wonder writers do not take up the greater as well as the lesser, and look after the interests of the community as well as a few individuals,

### PECULIARITIES OF ST. LOUIS.

The people of St. Louis are a reading people, as we know from the large amount of papers and magazines sold daily, and the large number of stands where they are kept for sale. From our observations, we think they are more generally readers of periodicals and of light and trashy literature, than are the inhabitants of New York or Boston, but far less readers of solid literature and works of philosophy and metaphysics than those of Boston. The extraordinary number of secondhand book stands and stores (exceeding in proportion to population any city we ever visited) proves that they speculate largely in literature. School-books, bibles, prayer-books and psalmbooks are sacrillgiously bartered daily at these stands, many of them that have been sacred, if not idols, in the homes from which they are torn, Families, when short of money for the theatre or market resort to the bookense, and take such as they can spare best, often till the bilde is gone, to the second-hand dealer, and when they get money to spare, replenish from the same market, in second-hand books, which are abundant and cheap, Many men have made handsome little fortunes dealing in such goods.

There are many other peculiarities in the people of this city, which we will not now attempt to describe; but one more of great importance deserves the notice of all who come to St. Louis to settle. While there is much wealth in the city-and far | morning exercises opened, " She has crossed the more than in most, if not in any Western city, in proportion to its population-there is much less of enterprise and speculation. The people are too, cautious and penurious for the general good of the place. Many of the wealthy citizens seem satisfied to live on the interest of their money, and let the poorer, or non-residents, build up and develop the magnificent resources of the city and its surroundings. By this policy the city has been almost cut off from the northwest by the enterpriso of Chicago, which is now running out its iron arms for the rich region even southwest of St. Louis. The cheap river routes of transportation which govern St. Louis, are nearly lost by the enterprise and capital of Chicago and its immense railroad competition. In nothing have we been so surprised as in the want of concentrated effort of this city to secure the trade of the immense rich country to the west and northwest of it. Even the Missouri River is topped by Chicago roads and immense amounts of freight taken off the natural line of travel.

# THE INNER AND THE OUTER LIFE.

It is amusing to a person who looks over the battlements of this world into the next, to see so many beings with human forms and cerms of future soul-growth, who are, for the time, entirely absorbed in the outer and sensual gratifications of the physical life, purring around some little spot of earth like a cut around the hearth and kitchen of its protecting house, and knowing and apparently caring as little about the life and world beyond. Often we find them with minds so imbued and saturated with sensuality that they attribute the emotions and actions of others to the same moving power that prompts their own circumscribed life, measuring others by themselves, honestly, perhaps, because they have no other measure, but none the less erronsously. We often meet with men, and sometimes, though far more rarely, with women, who are full of sensuality, and so wholly controlled by it that, like the drunken man who sees through mandlin eyes everybody drunk, they attribute the actions and motives of others who are as free from it as the most sober person from drunkenness, to the lustful and licentious feelings that govern their own actions, and, while they attempt to deceive the people with pretended purity, and wear a mask to accuse others and claim a virtue they do not possess, are not in the least aware that they are seen as they really are behind the mask from the spirit-world, and that when it with the body drops off, they will stand naked before the angel-world. with their true character open to public inspec-

The principal objection in England to a law compelling all children to attend school is the shameful one, that if they leave off work for that purpose, they will starve. Wages are so low that parents are compelled to rely on the wages of children of tender years for the support of the LETTER FROM NEW YORK.

The Induence of the Banner-Its Freedom from Personalities—Its Increasing Power for Good — The Everett Rooms Society—Frank White's Effective Work—The'' Sociables''—Sad Death of a Young Woman-Her Funeral-Dr. Cooper-J. W. Van Namee-Miss Jennie Reed-Mrs. Myers-The Future of Spiritualism.

most enduring; therefore it is that the Banner of bave no better or more reliable medium, nor a DEAR BANNER-It is said that "first love" is Light, while not less radical than other progressive papers, yet wins alike the affection of its friends and the respect of its opponents, by its freedom from the personal fends and bitternesses which are too often allowed to distigure spiritual as well as other journals.

In the infancy of so grand a REVOLUTION AS that which the Spiritual Philosophy is creating and carrying forward, it is not strange that it should gather within the influence of its rapidly widening current a great deal of the rubbish of undeveloped humanity, or that many should assume prominent positions from the promptings of time to speak. Let us learn "to labor and to selfishness or ambition, who will soon be left behind in the eddles or upon the shoals which bound. the flowing river of progress. But in all these conflicts of opinion - these personal bickerings which mar the heauty of Spiritualism, it is pleasant to see the Banner pursue the" even tenor of its way, winning golden opinions" as well as substantial success" from all sorts of people." If less pronounced, or, rather, if less aggressive in the discussion of the many social questions of the day than others, it is fur more influential for the good cause, by its gentle and loving spirit, its broader charity for the errors and honest differences of tiful than its exterior, every apartment being in opinion, even to be expected, than by vehemence its way a gen of magnificence and refinement.

The library especially realizes the most perfect of manner or intemperance of language.

should be but one!) is steadily consolidating its influence and extending the area of its power, gathering to its bosom more and more of the free, thinking men and women who have found the churches" too narrow for their expanding minds. Slowly but surely is the little leaven hidden in the dough—from the tiny raps of twenty years ago-leavening the whole lump.

Among the pleasantest things that we are enjoying, as an additional bond of union in the socloty, are the so-called "sociables" which take place twice a month. The fourth of the season took place on Friday evening last, and "everybody and his wife " or affianced felt that it was "good to be there," very good. The large hall was literally tilled, and as many as eighteen "sets"over one hundred and fifty of both sexes-were engaged in the mazy dance at one time, while an equal or greater number-patriarchs, fathers and mothers in Israel-looked on the happy groups with pleasure-beaming faces. Progressive in recreations, as in philosophy, these reunions begin at eight o'clock and punctually terminate at midnight; but the time is vigorously improved during these four hours. The only refreshment is pure, cold water and healthy, magnetic, life-giving currents, which leave no after-crop of aches and pains.

Our present speaker, N. Frank White, is doing his work with the resistless vigor of an Ajax. Yesterday morning, from the text, " They say so," he gave a scathing exposition of the baleful influence of the scandal-mongers, and of the ruin and agony brought upon thousands by the tyranny of toring audience. The closing inspirational poem was most grand and effective.

In the evening the lecture from the Shaksperian text, "There are more things in heaven and earth, Horatio, than are dreamt of in thy philosophy," to a greatly increased audience, was grandly eloquent in its array of the evidence upon which the Spiritual Philosophy is immutably based. closing, as in the morning, with a thrilling poem, which "went through" the people like an electric current. Few societies have better music than ours. Mrs. Adams, planist and soprano singer, store for us!" may well be proud of her popularity. Particularly was the plaintive melody with which the
morning exercises opened, "She has crossed the beyond the azure clouds therein. "Let us appeal
beyond the azure clouds therein. "Let us appeal shining river," given with a touching beauty of expression, that, from its reference to the sudden passing away of a gentle and loving woman whose funeral was to take place at one o'clock. melted all sympathetic heart to tears.

And now I write with andness of our loss-a saduess occasioned by the peculiar circumstances of the passing on, to the Higher Life, of a most dearly-loved young woman, the daughter-in-law

of Mrs. Myers, the well-known and highlyesteemed medium. The deceased had a large circle of friends, and had won all hearts by her sweetness of disposition and purity of soul. Young Mrs. Myers was well, cheerful, happy, on Thursday afternoon-looking forward to a bright future, as only a loving wife can look on the eve of maternity-of the bursting into life of the first bud that was to blossom in her earthly Paradise. At seven, next morning-following almost immediately upon an overdose of the tincture of cryot, unwisely or imprudently administered by the medical attendant-the spirit of the expectant mother was forced out of its earthly easket, while yet life therein was its right, and no preparation had been made for its reception in the beautiful Summer-Land. A surgical operation released the child-but its spirit, too, had accompanied its mother. The services were performed by Mr. N. of the invalid, feeling his pulse.

Frank White. Accustomed, as I have been, to see the work of the Augel of Death in all its forms, a sadder sight never met my gaze—that the marble—no good so long as your mind is in its present and the part of the services were performed by Mr. N. of the invalid, feeling his pulse.

"Quite a high fever," he said, after a brief pause. "Worrying again, ch. Mr. Preble? You are wearing yourself out. Medicine will do you no good so long as your mind is in its present. like form of the departed, with her baby on her breast, and wreaths of immortelles and roses-em blems of immortality and love-as they lay in the coffin. Heaven and ministering angels comfort the mourners-for they need more than morfal sympathy can supply!

A flying visit from our energetic brother, J. W. Van Namee-now located and doing an excellent work at Elmira, in this State-a couple of weeks ago, was a pleasant surprise. May his shadow never be less!

I ought to have given, as I now have permission to do, the name of the lady so wonderfully cured by our worthy brother, Dr. Cooper, of Bellefontaine, Ohio, some weeks ago-not to glorify the successful healer, who is modest as he is faithful to duty-hut that others, knowing the facts, may seek and find relief. The lady is Mrs. Eliza Burnett, wife-of Mr. J. D. Burnett, and daughter of Mr. William C. Jones, all respected citizens of Orange, Trumbull County, Ohio. A letter from Mrs. B. several weeks subsequent to the treatment of her case by Dr. Cooper, says she is doing well, and had been able to ride a distance of five miles. The case had created much excitement and there was a great deal of anxiety to know when the doctor would visit the place again.

Miss Jennie Reed has returned to the city, and taken a most eligible suite of rooms at 331 Sixth avenue. I can say, from my own experience, that she is a medium of very diversified gifts, and will give satisfaction to all who call upon her under for her, and offered immense rewards for her reappropriate conditions. I forward an advertise-! covery. I employed detectives, but all to no pur-

ment, which will inform her friends what she wishes them to know, as a matter of business.

Let me express the hope that the numerous friends of Mrs. Myers will not forget that she not only needs their sympathy in her deep sorrow, but also more substantial tokens of their regard, by doing what they can to influence a seasonable flow of greenbacks into her depleted pocket. We more excellent woman in our midst than Mrs. Myers, and it should be not only a duty, but a pleasure, for all true Spiritualists to sustain good mediums, wherever they may be found,

The FUTURE, if it portends a flerce conflict between the old and the new in the establishment of Freedom of Thought and a truer, purer Reliligion, also is full of Promise that the RIGHT will triumph. Forces are gathering, but's upon the spiritual and material planes, that will, in a few years, make a terrible quaking among the dry hones of Old Theology. Of these, it is not yet walt," and we shall see "the salvation of the Lord," as our creedal brethren so often quote.

Very truly yours,

J. WINCHESTER. New York, Nov. 22d, 1869.

## THE BROKEN HOME.

"TRUTH STRANGER THAN FICTION."

In San Francisco, on the north side of Folsom street, overlooking Mission Bay, stands a palatial

sidence. The interior of this house is even more beau

of manner or intemperance of language.

Our only society, at the Everett Rooms (what a shame that in a city of a million inhabitants, and thousands upon thousands of Spiritualists, there there is a special content of the moment we look in upon him—the propriet or of all this wealth appeared of all men the constraints.

men the most miserable.

He was Mr. Morton Preble, for many years a

lie was air Morton Prente, for many years a leading banker of San Francisco.

It was in vain that the broad hay-window at the south end of the room had been opened, giving ingress to the sunshine and the fragrance of rare flowers-in vain that the walls were lined with richly carved book-cases and paintings—in vain that soft couches and luxurious chairs had He was wretched.

He lay on a sofa in the depths of the great bay-

window, the wreck of a once powerful man. His figure was thin and gaunt; his face white as marble; his eyes having an expression of woful apprehension, of harrowing anxiety, of dreadful expectancy.

It was evident at a glance that no merely phys-

by what withering secret, by what destroying affiction, had he been thus agonized? thus haunted? he so noble and good! he so

wealthy and distinguished!

As he moved restiessly upon his luxurious cushions the pretty clock on the mantelpiece struck five, every stroke seeming to fall like a bammer upon the heart of the nervous invalid. He aroused himself, struggling feebly to a sitting posture.
"Oh, will this fatal day never, never pass?" he

murmured; "nor bring us relief?"
Noticing with a nervous start that he was alone. he touched a bell upon a table before him, and

Helen! Helen! where are you? Before the cchoes of his voice had died out a step was heard, and his wife entered his pres-

"I left you only for a moment, Morton," she ild, advancing to the backer's side. "You were said, advancing to the banker's side. "You were doing, I think. I wished to send for the doc-

She was a beautiful woman of some six and society toward those who come under the suspi-cions set alloat by "they say." It was listened to with wrapt attention by a large and intellectual sweetness of a sunshing nature were still percep-

thile, under a grief and anxiety no less poignant than that evinced by her husband. "The doctor!" he echoed, half reproachfully. "Yes, dear," she said, in a calm and cheerful voice, as she drew a clair to the side of the sofa, and sat down, stroking the corrugated forehead of the invalid with a magnetic touch. "He will be here immediately. Your last pervous crisis

nor and immeniately. Four has hervous crisis alarmed me. You may become seriously ill!"

Mr. Preble bestowed an affectionate look upon his wife, but said, despondently:

"The doctor! He cannot! inhister to a mind diseased!" Oh, if these long hours would only pass! If I only knew what the day has yet in store for us!"

goodness and mercy of Heaven!"
The banker gave a low, sobbing sigh.
"I cannot look up, Helen," he answered, with a passionate tremor in his voice—"only down, down

passionate tremor in his voice—only down, down at the grave that is opening before me!?

Mrs. Preble continued to stroke his forehead softly, while she lifted her pale face to the sunlight streaming into the apartment.

"Look up, Morton—always look up!" she again enjoined upon the irvalid. "During all these

enjoined upon the it valid.

Fourier years of agony, I have not once doubted either the goodness or the justice of Heaven.

Blessed are they that mourn; for they shall be comforted. I believe that we shall yet rejoice more keenly than we have mourned, and that we

more keenly than we have mourned, and that we shall come to a glorious day of joy beyond all this long night of sorrow!"

The face of the invalid lighted up with an answering glow, and he murmured:

"Glorious faith! My wife, you are indeed a blessed comforter! Perhaps, after all, you are right!"

A knock resounded on the side door at this juncture, and the next moment Dr. Hutton, the family physician, for whom Mrs. Preble had sent, entered the room

He was an old man, portly in figure, with white hair and beard, but with a fresh and ruddy complexion, a pair of shrewd blue eyes, and with an exuberant boyishness of manner that sat well upon him. He had a kind heart and a clear head, He approached the sofa, after greeting the husband and wife, and lifted the thin, restless hand

no good so long as your mind is in its present condition. I must give you an opiate—"
"Not now, doctor," interposed the banker. "I cannot—must not—sleep to-day! I need to be broad awake now, for I cannot tell at any moment what the next may bring forth. I am looking for the culmination of all my years of anguish—for the crowning agony of the whole. Perhaps even now—Ah, what was that?"
He started up wildly, and then, as the sound that had disturbed him was not repeated, he sank back again on his cushions, pallid and panting.
The doctor looked at Mrs. Preble with an anx-long, questioning glance.

ious, questioning glance.
"It is the auniversary," she replied to his un

spoken inquiry—"the anniversary of our loss."
"Ah, yes," said the doctor. "I remember."
"Yes, it's another of those terrible days," cried the banker, in a hollow whisper. "Sit down, doctor, and I will tell you the whole story. I can

think of nothing else to day, and am almost wild with apprehension and anxiety. Sit down."

Dr. Hulton drew up a chair and seated himself, his face expressing the double solicitude of a friend and physician.

"You knew us fourteen years ago, doctor," said Mr. Preble. "We lived then where we do now, in a cottage on the site of this great mansion. There were but three of us—Helen and I, and our three-year old Jessie. And it was fourteen years ago to day that our little Jessie was stolen from us."

"I remember it," said the doctor softly. "Yet might she not have been lost, Mr. Preble? She went out to play in the garden, if I remember rightly, and was never seen by you again. She

pose. When our little Jessie ran down the steps into that flower-garden," and he pointed to the front of the house, "as if the earth had opened and swallowed her up, we never saw her again,"

"She must have found the gate open, and van-dered out," suggested Dr. Hutton. "She might have strolled down to the waters and been

The banker fixed his burning eyes upon the

The banker fixed his burning eyes upon physician's face, and whispered:

"I said we never saw the poor child again. I did not say we had not heard of her. She was lost on the 9th of August, 1854. For a year we thought her dead: But on the anniversary of our loss we received a written message concerning her."

"A message!" cried Dr. Hutton, starting.

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"A message!" A message!" cried Dr. Hutton, starting.

"A message!" cried Dr. Hutton, starting.
"A mere scraw!—a single, line in a hand evidently disguised," said the banker. "Here it is."
He produced a dingy scrap of paper from a drawer in the table, and held it up to the view of

the countenance of the banker.
"I can make nothing of this," he declared. "It is merely a date, with the name of your lost daugh-

"Nor did it us, at first," said Mr. Preble. "Then that name and that date, with the demon laugh connecting them, set us to thinking. A whole year we agonized over the dreadful problem, and then we received another message, which you

shall see."

He thrust a second slip of paper, identical in shape and appearance with the first, before the gaze of Dr. Hutton, who read it aloud:

"August 9, 1856. Your Jessic still lives."

The physician started, as if electrified.

"Ah! this is something definite—something decisive," he muttered. "It convinced you that your daughter was still living."

"Yes, doctor," said Mr. Preble, "and every anniversary of that day has brought us some mes-

niversary of that day has brought us some message. The disappearance of the child, mysterious sage. The disappearance of the child, mysterious as it is, does not seem to me half so strange as that the villain who took her away could contrive to communicate with us every year since, and always on a particular day—the anniversary and always on a particular day—the anniversary
of that on which she was stolen—without our being able to discover who he is. And a still greater wonder is to me what can be his motive. It
seems incredible. If it was stated in a novel
many people would not believe it. But 'truth is

stranger than fletion."

Mrs. Preble drew from her husband's breast

pocket his note-book, opened it to the proper page, and presented it to the physicians. Dr. Hutton adjusted his spectacles, slanced over the page, and then slowly read the group of entries aloud. The entry the first year is as fol-

"August 9, 1855. Jessie ! ha ! ha! Jessie!" And the next year it is—
"August 0, 1850. Your Jessie still lives!"

nd the next—
"August 0, 1857. She is in good hands!"

"August 9, 1858. She is well as ever !"

And the next-"August 9, 1859. I saw her yesterday!"

"August 0, 1860. She's growing rapidly!" August 9, 1861. She continues to do well!

"August 9, 1862. I've seen her again!" And the next

'August 0, 1863. She's becoming a woman!" And the next-"August 9, 1864. Your child is thirteen !"

"August 9, 1865. She's lovelier than ever!"

d the next—
'August 0, 1866. She's really charming !" And last year it is

"August 9, 1867. My reward is at hand!"
And what shall we get to-day!
The physician looked up and fixed his thoughtful gaze upon the bereaved husband and wife. ' How did these messages come to you?" he de-

Invariably by post," replied Mr. Preble. "Usually to the house, but sometimes to the office."

"And you have never seen their author?"

"Never!"

The last of them is dated, I see, a year ago to day." Yes, yes," faltered the banker, "and the time

has come for another message. This is the 9th of "I see," said Dr. Hutton. "And this is the secret of your terrible excitement! You are expecting to receive to-day another of these strange

messages!"
There was a brief silence. Mrs. Preble's hand fluttered in its task and her face grew very pale. The banker breathed gaspingly. The physician regarded them both in friendly sympathy.
"We shall hear of her again to-day," said Mr. Preble, "and what will the message be?"
The mother averted her face. Her brave heart faltered as that question echoed in her soul.
"The writer of these letters is unquestionably the abductor of your child," said Dr. Hutton.
"Have you any suspicion as to his identity?" messages!"

the abductor of your child," said Dr. Hutton.
"Have you any suspicion as to his identity?"
"Not the slightest," said Mr. Preble, "We have puzzled over the problem for many years, but we cannot guess who he is."
"Think," said the doctor. "Have you no enemy? I do not mean people with whom you are not friendly—every stirring man has plenty of these—but a downright enemy? Is there no man whom you knew in the East who hated you? No one against whom you were called upon to testify—no one whom you possibly injured?"

one against whom you were called upon to testify—no one whom you possibly injured?"
The banker shock his head. He had asked himself all these questions repeatedly.
"I have no such enemy, doctor," he answered
with sincerity of voice and manner.
"And Mrs. Preble?" suggested the doctor, turning to her. "Have you no rejected suitor who
might be revengeful enough to desolate your
home?"

"No," said the lady. "I was married early. Morton was my first lover."

"This is strange, very strange!" muttered the doctor. "You are not conscious of having an enemy in the world, and yet you have an enemy, a hidden foe, a fiend in human form, who is working out against you a fearful hatred! And you have not the slightest suspicion as to whom he

"Not the slightest!" declared the banker.
"Not the slightest!" echood Mrs. Preble.. "My
husband had a step-brother who might have been

capable of this infamy, but he is dead,"
"The handwriting is not familiar?"
"No. It is merely a rule scrawl, as you see," said the banker. "It suggests nothing—except that it is evidently disquised."

that it is evidently disguised."

Again there was a profound silence.
"Our child is seventeen years old now," at length murmured Mrs. Preble, her voice trembling. "She is on the threshold of womanhood. No doubt, during all these years, she has yearned for us, wherever she may be, as we have yearned for her."

"But where is she?" asked the physician—and now his voice was broken by his deep sympathy with the agonized parents. "Where can she be?"

"Heaven only knows," answered the mother.
"Perhaps in San Francisco—perhaps in some

"Heaven only knows," answered the mother.
"Perhaps in San Francisco—perhaps in some rude hut in the interior, with some obscure farmer, and under a name that is not hers! I think her abductor would have carried her to some lonely region of the interior, among the valleys and mountains. Yet I never see a young girl in the streets without turning to look at her. I never hear a girlish voice without listening eagerly, half fancying that it may prove the voice of my lost Jessie!"

of my lost Jessie!"

"Oh, pitying heaven!" sighed Dr. Hutton, dashing a flood of tears from his eyes. "Will this long agony never be over?"

"We hope so, and eyen believe so," answered

Mrs. Preble, with the firmness of an unfaltering trust in God's mercy. "The last message we received from our enemy seems to point to some kind of a change."
"True," assented Dr. Hutton, looking at the message in question. "It is unlike the others. It says that his 'reward is at hand.' He means

either that he intends to marry your daughter or that he intends to demand money of you for

bringing her back—or both."

"We shall soon know," said Mrs. Preble, with forced calmness, "To-day we shall have another message, no doubt. What will it be?"

The banker turned restlessly on his sofa, and his face grew even paler.

"Whatever it is, let it come!" he murmured.

"Anything can be borne better than this awful suspense. Let it come!"

A servant soon entered, bearing a letter, which he extended to Mr. Preble, saying:
"The bearer is in the hall." With an eager gaze, the banker glanced at the perscription of the missive,
"It is from him!" he faltered.

DECEMBER 4, 1869.

As if his impatient words had precipitated a crisis, a step was heard on the walk at this moment, and a ring at the front door followed.

"Another message!" breathed the banker.

Another message! The step is a letter which

"August 9, 1868. At six I will call!".

A shock of wonder and horror shook the three simultaneously.
"Will call!" cried Mr. Preble, starting to his

drawer in the table, and heat to prove the physician, who read it as follows:

"August 9, 1855, Jessie, ha, ha! Jessie."

"Is coming here?" cried Mrs. Preble, also arising.

"It seems so," said Dr. Hutton, his eyes again

"It seems so," said Dr. Hutton, his eyes again reverting to the message. "He will be here at six o'clock; and see! it is six already!" Even as he spoke, the clock on the mantelpiece commenced striking the appointed hour, and at that instant heavy footsteps resounded in the hall, approaching the library.

"It is he!" cried the doctor, also arising.

As the last stroke of the hour resounded, the door leading from the hall again opened.

One long and horrified glance cast the banker and his wife in that direction, and then she fell hearly to the floor.

heavily to the floor.

Her senses had left her. The above we publish as a specimen chapter; but the continuation of this story will be found only in the N. Y. Ledger. Ask for the number dated December 4th, which can be had at any news office or bookstore. If you are not within reach of a news office, you can have the Ledger model to you for one year by have the Ledger mailed to you for one year by sending three dollars to Robert Bouner, publisher, 182 William street, New York. The Ledger pays more for original contributions than any other periodical in the world. It will publish none but periodical in the world. It will publish hole out the very, very best. Its moral tone is the purest, and its circulation the largest. Everybody who takes it is happier for having it. Leon Lewis, Mrs. Harriet Lewis, Mrs. Southworth, Mr. Cobb, Professor Peck, Mary Kyle Dallas, Fanny Fern and Miss, Dupuy will write only for the Ledger baresfer.

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