VOL. XXVI.

WM. WHITE & CO., Publishers and Proprietors.

BOSTON, SATURDAY, DECEMBER 11, 1869.

{\$3,00 PER ANNUM,}
In Advance.

Written for the Banner of Light. HERE AND THERE.

BY BLIZA M. HICKOR

Earthly joys are always fleeting, Earthly brightness cannot last; Scenes the fairest, hopes the highest,

Oft are darkened, soon are passed. Smiling flowers make earth-life lovely; But the fairest soonest fade. What the morning looks on brightly, Evening sees in ruin laid.

Music makes this life enchanting. As we catch its heavenly tone; Strains the sweetest capnot linger. And we sorrow when they 'ro gone

Light with joy our happy homes, We could be centent to tarry. But, alas! the parting comes As the dearest ties are severed

When our loved ones, all around us,

Then our weary eyes look upward, Booking for a better land, Where this change and blight and parting

Which have linked our happy band,

Never shades the soul with gloom, Where the music is eternal. And the flowers of fadeless bloom

The Recture Room.

THE ANTIQUITY OF MAN, AND HIS EARLY CONDITION.

A LECTURE BY PROF. WILLIAM DENTON, In Music Hall, Boston, Sunday, Nov. 21st, 1869.

Reported for the Banner of Light.

Notwithstanding the threatening aspect of the weather, a large audience assembled to listen to the remarks of Prof. Denton, on "The Antiquity of Man, and His Early Condition," a summary of which we give below:

The lecturer said that it was but a few years since it was taught by the learned, and believed by nearly all classes, that the world was but six of whom were covered with mud, without any thousand years old, and that it, together with the universe of which it is a part, were made in the short space of six days of twenty-four hours length. This lilliputian chronology is still taught by ignorant theologians, and may be found in the instructions of many of the New England schools. But geology had made sad havoc with this venerable theory, and had, to its astonishment, demanded the vast ages of the past as the correct period for the present development of the planet. It has shown us the wonderful shapes of life, commencing with the simplest sea forms, and ending at last with man—the end and aim of all this gradual development of intelligence. And it seems to us now, in the light which geology has given, as absolutely astounding that, surrounded as we are by so many marks of the earth's antiquity, we should have so blundered, and then have clung so tenaciously to our early mistake. With trees growing on the earth to day which the condition of man if he moved from a lower to must have existed at the creation, or before, if it was only six thousand years ago; cañons at the mouth of Red and some other rivers which must have taken ages in the process of their excavation; deltas at the mouth of the Ganges and other streams, which employed cycles of time in their deposit; and the various strata of earth explored by geology crowded with the fossil forms of extinct existences, it seems astonishing that we should have so misunderstood these venerable records that are everywhere presented to our

But when we looked at the views held by the people in generations past, and many in our day, our wonderment was gone. They believed the world was made as it is—the trees were made with their thousand rings of annual growth, (which never grew of course); these mighty canons were traced by the finger of the Almighty in the soft mud of a new-made world; these deltas looked old, but then they were made so; the fossils were put into the rocks when God made them; they (the animals) never had an existence! Geology came in and revealed that all these forms of life, from those of the lowest silurian to the top of the tertiary, moved in regular procession from primeval chaos to the perfection of to-day. Then the old ideas work out—there is no room for them -and the new ideas come in; geology anoints our eyes with her wonderful eye salve, and we see clearly that the past of this planet is an eternity in all but the name.

So much for the antiquity of the planet; now when we begin to consider the antiquity of man we find ourselves everywhere surrounded by the evidences of his primeval origin. The speaker said the reason of the ready acceptance of the theory of a creation six thousand years ago, was owing to the fact that it was believed that man was made at once, just as he is; whereas science demonstrates man to be as much the product of growth and development, as the earth under his feet. As cycles of time were required to deposit the layers that make up the crust of the earth, so of man-ages were required to develop the layers of his brain, till he reached his present state of perfected being. Taking the earth's history into account, the lecturer proceeded to show that being a when its surface became sufficiently cool as to nuclei of yet unborn oceans; there must have more comprehensive than the Roman. This lansize and necessarily imperfect in fashion, but as types of life, they came; and so, through the vast all these evolutions of life, was reached. Let us Sclavonic or Sanscrit, we should still find anothfollow man (said the speaker) theoretically, and | er system underlying them all—the Aryan. Those see what comes of him. The Professor then who spoke it when on earth were agricultural

itor of any of the Boston papers who felt sufficiently interested in it to desire it. In substance he said that some man-shaped animal-a gorilla, perhaps-had in the past given birth to an offspring superior to itself, and destined to become the first human being-in shape, the image of his parent brute, the only marked difference being a wider brain in front than its progenitor. This peculiar being sought out for himself as good a comnation as he could, from his surroundings, and the distinguishing feature was handed down to their descendants, till the superior race became stronger than the inferior and drove them out from among them. If man came into existence in this way, then in the facts of geology, as it reads the past, and of zoology, as it exists in the present, he must have been naked, hairy, destitute of all shame, of necessity-without moral feeling, without religion-dumb, utterly dumb, and only in the process of ages did he rise out of this state and into that which we recognize as being essentially human.

If we could see the first man, to-day, as he was in the primitive condition of the race, we should think twice before we could recognize in him a human being. This being we can follow through the long course of his experience during vast ages, and see what must have been taking place to bring him to the high standard of to-day. The speaker said that in looking around him among the audience, he saw everywhere in the loity foreheads and intellectually shaped heads of those present, so many monuments which told of the antiquity of the human race; the speech by which we were enabled to render our thoughts to another; the science which had given the knowledge and skill to erect such a building as this, and all the advances we had made in all the years, were monuments of man's antiquity, and proved the pathway of the ages along which his feet must have trodden ere he gained the present elevation. Savages are not men fallen-they are only further back than we on the road over which our foreinthers trod.

The lecturer then proceeded to speak of the aboriginal Australians, and other islanders, some sense of cleanliness, feeling of shame, moral faculties, or even an idea of a Supreme Being; without knowledge of pottery, carrying water, (as in the case of the Australians,) in small vessels made of bark, unable even to count the fingers of their hands, for of thirty of their languages which had been examined, the numerals did not go further than the figure four. He also referred to the account of the inhabitants of Terra Del Fuego, whom a traveler described as being more like eeasts than men; eating raw meat ravenously. A fish having been given to one of them alive, he saw him take it, as a dog would a bone, kill it by a stroke near the gills, and eat it entire, commencing at the tail, skin, scales, entrails and allrejecting nothing. Here was a picture of our forefathers in one of the stages of their development-a picture that was not too darkly drawn, but was in barmony with what must have been a higher state. There must have been a time when the highest form of humanity was lower than the lowest Australian-when the most base and degraded wretch that could be picked up from the streets of Boston, would have been a very saint, compared with those who then existed -and from that time the race has slowly advanced toward perfection. The speaker then referred to the ancient skulls found in old burial grounds in different parts of Europe, describing them as large behind and narrow in the forehead-" boatshaped"—as they had been called. The early inhabitants of Norway and Sweden had been divided into three classes, by means of these skulls: first, a nomadic race of hunters and fishers; the second were a remove further in advance, tilling the soil for themselves; and the third was marked with greater power of intellect than the other two. The further we went back in the past the smaller would be found man's brain, and the more plainly marked his terrible condition in those early times. [The lecturer here exhibited a skull, which was one of those found among the relics of the cave bear, in Germany, which skull, he said, was now believed to have existed at an age which Lyell set at about one hundred thousand, years ago.] This skull was nearly an inch thick over the eyes, the forebead small and low, the back head full and very large, and belonged, the lecturer said, to a human being but little elevated above the brute, but it was the then representative of what is now the man of to-day.

The first point in proof of the antiquity and advancement of the race was language. Language is most generally considered by all authorities on the subject to be a thing of gradual growth; it could not be used by any one before he found some one to understand him. Modes of speech must have originated in words of one syllable, and having reference to simple forms, in the shape of nouns, followed by verbs, then, perhaps, adjectives, &c., there gradually came a system by which the thought of one could be communicated to another. As we look at language to-day and in the past, what an antiquity we could claim for some very perfect systems. - Greek and Latin, in the eyes of many, could give us a respectable antiquity, but they are not to be commass of fire at fir. t, there must have come a time pared with Sanscrit, which had ceased to be a spoken language three hundred years before hold the rains in the hollows, and thus form the Christ. It was more perfect than the Greek, been a time when primitive life began, small in | guage was spoken at the time of Moses, and must have been preceded by a primitive state of exthe ocean cooled, and all was ready for higher pression, out of which the system was developed during a long period of time. Prof. Müller had ages, the process went on till man, the object of said that if we considered Greek, Latin, Hebrew, proceeded to state his views of the origin of the nomads; they knew how to count one hundred; first man, by reading a page of manuscript, which they were acquainted with the use of weapons; he said he was perfectly willing to give to the ed- the distinction between right and wrong was

fixed by law and custom among them, and they thousand years has passed since these stone men I further back must we go. Savages who knew

believed in a God. The speaker then referred to archaelogy, and ther back must we go in time to find the origin of said if we had to depend upon tradition for the man. The Danish shell-mound builders are oldorigin of the race, or the bistory of the past, we or than the men of the stone age. On the shores should soon lose all data. The American Revolution might be fresh in the minds of our people, to-day, but the discovery of Miderica by Columbus, if it had not been written in books, would, ere stone and bone implements, but not a particle of this, have become undecided upon, and even any metal. No bones of any domestic animals doubted by many. Among savage nations a thing happening an hundred years ago would be discovered in these localities, and they are small veiled in closing obscurity. But books rescued from oblivion the facts of history which else had perished from the memory of man; in them we might read of Jesus the reformer of Galilee, and that he lived a little less than nineteen hundred years ago; that Homer sang five hundred years before that; that Solomon lived twenty-nine handred years ago; thus we could go back, and though we could not tell the exact data—though for the marrow. They were destitute of knowlwe could not, for instance, decide within ten years | edge and science, save enough to make the coarse as to when Christ was born-we could come to stone implements which indicate the only adsome decision as to time. The further we peered the more difficult and clouded became the view; but when written books failed, then came in the monuments found in different parts of the world. fathers?" the speaker would reply, "No; very The hieroglyphics of Egypt proved that that country was of a far greater date in its civilization than the commonly received Bible chronology would allow, and the speaker said no trace of the deluge was to be found in the mystic inscriptions on the monuments of that nation, so that the world must have been drowned without the inhabitants of the Nilotic Valley knowing anything about it. The speaker gave many dates and figures in support of his remarks, all going to prove the tremendous antiquity of the Egyptian civilization. In fact, the history of Menes, first King of Egypt, as described on the monuments. carried us back to one hundred years after the creation of man, as the Bible teaches, and Adam might (had he been so disposed) have gone over to that country to see what his children were about. Kings did not reign till nations had grown up out of the nomadic state; and the civilization which could erect monuments so soon after the reputed creation, must date long prior to it, in fact. The speaker referred to the great skill evinced in various arts by these early Egyptians, and spoke of the researcher of Lieut. Horner, under the direction of the fire two Egyptian Jovernment, by which discoveries were made of pottery and other utensils, which, judging from the year-

sary to their construction. Agentleman in Denmark, having charge of a into three classes, or enochs—first the stone, then the bronze, then the iron age. . That was a grand important results. It was found that wherever men existed, the implements they used-whether of stone, or bronze, or the iron age, in which we live to-day-showed the comparative advancement in art and knowledge belonging to the period. In France and Germany indications could be found of a people who understood the use of bronze, by the amount of weapons, &c., made of that material, but among them no iron utensils could be found. In Switzerland, four thousand four hundred and sixteen objects of bronze had been found, consisting of fish-hooks, &c., but among them no articles of stone. Even the very copper and tin of which the bronze was composed had been found with them-nine parts of copper and one of tin melted together, making a metal superior to either in hardness. Then there must have been a people in Switzerland who had advanced to this condition of knowledge, and had a higher state of civilization than those of the stone age. They built their houses upon platforms laid on stakes which were driven into the lake bottom at some distance from the shore, and they reached these dwellings by means of footways, also built on stakes-remains of both of which have been found in the mud of the lake. They domesticated animals, such as horses, sheep and goats, and kept them on these platforms with them. Their houses were built of poles covered with mud; for they had sometimes been destroyed by fire, and the mud, thus hardened in its form by the heat dropped to the bottom of the water and had been

ly deposits of mud in the valley of the Nile, must

have been from six to twelve thousand years old

-according to the circumstances under which

they were found. And preceding the period of

their use, there must have been a long period ere

those early men obtained the knowledge neces-

found in our day. Such were the people of the bronze age. But we were not descended from them as the parent long way off from our original forefathers. On the shores of Lake Constance, and at other parts of hundred and ninety-four articles made of stone such as knives, axes, &c., and not a single article that they did not know the use of a single metal; These people also built their huts on stakes driven around a tree till it was charred, then cut out the burnt portions with their stone axes, build a fire push off, and paddle over the water to save themagain, and again chop away the cinders, till the tree fell, and the stake was formed; and these ing their prey have escaped, return to the parstakes had been found in our age, under the mud tially devoured carcass, and soon its bones are at the lake bottom, bearing the marks of the fire picked, and the half-satisfied savages look upon and the rude implements of those early days. These people had not domesticated so many animals as those of the bronze age. Most of the bones now found around their habitations were those of wild animals, such as the bear, ibex, chamois—animals now very scarce in Switzerland. They raised wheat which had ten or eleven grains on the ear-very much smaller than that of the present day.

Archeology says that a period of five or six then, the Adams and Eves of our race? Not yet

dwelt by the lakes of Switzerland. But still furof the Baltic are to be found mounds a thousand feet long and forty feet deep, composed of the shells of muscles, oysters, &c. We find some are to be found. Skulls of these people have been and round, with a ridge over the eye. By the knowledge we have obtained of these people we are enabled to call them up from their deep sleep by the heaving sea, and behold them as a race of naked savages, something like the Terra Dei Fuegoans of the present day; living on fish and the products of occasional hunting expeditions; eating the raw flesh of their prey, and cracking their bones vance they had made in the arts. And if any one, considering the rude condition of these primitive people in Europe, asked, " Are these our fore much further back in time must we look for the original man." Where the sea had washed up, the sides of the shell mounds had been swept away; in other places, where the water courses had changed, they were to be found eight miles from the shore. The oyster no longer lives in the Baltic: and the ocean was evidently once much more free of access to that sea; but amid all these changes in Nature, these monuments of human endeavor remain, telling of tribes and races before their erection, the way marks of whose

progress they are. In the south of France there existed, among the calcafeous rocks, certain clefts like the calcans of the American Continent. The floors of these caves were excavated under the direction of cortain scientific gentlemen, and fragments of the hones of the reindeer, chamois, ibex and other animals, only known to-day in polar regions, were found, proving that the climate of France was once colder than now. Implements made of stone were discovered; and upon the bones of some of the animals found were traced with a flint scale representations of the animal itself, being the first effdrts, perhaps, of art to find its expression in the mind of the savage. The Professor portraved the primeval artist sitting in the sun after dinner, with the well-picked relic before him, whose flesh had just furnished his repost; he takes up a broad bone and a scale of flint, and, lo! there comes the mammoth, the vast woolly elephant of his time, to feed among the trees; the living model thus furnished had been copied, and by Nature was handed down to us as proof of what knowledge of art was nossessed by those large public museum of relies, discovered that times. These primitive people were filthy in their these indices of the past existence and culture of | habits; when the dinner was over they throw the the human race naturally divided themselves bones on the floor, and there were no clean housewives in those days to sweep them out; so they accumulated to such an extent that had it not een for the coolness of the climate an epidemi would have been the result, which would have

swent the race away, to a man. But the discoveries in the valley of the Somme revealed a much earlier date than those before alluded to. We find the remains of men among those of the elephant, cave bear and byena; the bones of these animals bear the scratches of the fint knives which cut off the flesh. Man lived in France when the rivers ran one hundred feet above where they run to-day. He was armed for his life with a skull from one-half to threequarters of an inch in thickness-he needed it. What would a philosopher of our time with a skull. an eighth of an inch thick have done in those days; a pat from a cave bear would have crushed him in an instant. The sneaker proceeded to picture life as it existed in Europe in this morning time of the race. He could see with the eye of the mind twenty savages launching their logs on the river's breast, sitting astride, and paddling with strips of bark in their hands; they reach the other side, haul up their logs that they may not be carried away by the current, and start off in pursuit of a breakfast; they are naked and hairy, with eyes deep set like caverns in their foreheads But yonder in the distance comes the gigantic cave bear, also in pursuit of a breakfast; he perceives the savages and makes for them; they see him, and are nothing loth, for they are hungry. As he approaches they poise their clubs and await the attack; up he comes and endeavors to clutch his foremost adversary, but the savage steps aside and delivers his blow, and the others continue to belabor the beast till he is overnowered and dies. They continue to pound the body stock of humanity, by any means; we were yet a | till it is soft enough to admit of cutting with their stone knives; they give the best piece to the man who struck the first blow, and then proceed to Switzerland, had been found three thousand nine their bloody repast. But ere long they quarrel for the choice pieces, and the blows which should have been reserved for future bears fall upon of iron or bronze. Here were people so barbarous each other till one poor wretch lies motionless heside his unfinished repast—he is dead. The rude earthen ware had not yet been invented. others laugh at him and kick him as they pass by. But suddenly looking up, they behold into the lake bottom; they would build a fire another tribe more numerous than they also in pursuit of food. Away run the first to their logs,

> This was a dark picture to draw, but no more so than is warranted by what we know of our forefathers in Europe. They were just such mean, degraded wretches as that. Were these,

seives from their relentless enemies. These, find-

the body of the dead man lying beside the bear.

They speedily strip off every particle of his flesh,

and do not think for a moment that they have

violated any rule of propriety in what they have

how to make stone itensils must have been preceded by those who could not; and back even to the pliocene period of the tertiary formation could be traced the evidence of buman existence, however rude. The Professor said that new discoveries were yet to be made, and doubted not that before the next twenty years should mass the origin of the race would be placed at half a million years in the past, though Lyell said only two hundred and fifty thousand.

If any one asked, " And what of all this?" the speaker would reply, "A great deal, my brother. Man never fell in Adam; then he does not need to be saved by Jesus." This view overthrew the whole theological system, knocked out the propof Christianity, and eventually its wreck would be swept from the face of the planet. When every barrier of superstition was removed by its teachings (as would be the case in coming time) we should have a religion of which no man need be ashamed. [Applause,]

THE SACRED GOSPEL OF THE EARTH-QUAKE.

On Sunday evening, Nov. 14th, E. S. Wheeler lectured at Union Hall, Charlestown, Mass. We give below some of his principal points:

The lecturer announced his theme to be the Sacred Gospel of the Earthquake." Backward in the past, through the eyeles and cons of beingback to the primal origin of earth, when cometlike it swept in fiery circles round the central sun, he called the attention of those present to the great'era of convulsions in Nature, that we might trace there the hand of divinity. The religion of Nature, which-found its expression in every form of beauty and use, in bush and flower and tree, in the glories of the sunset, was also to be found in the giare of the lightning and the muttering of the earthquake under the Old Red Sandstone; and the record of the past brought to our ears still the same familiar teaching: There is a God-a sentient, wise and loving Providence. Our knowledge, which compared to the sum total is as ignorance to inspiration, still leads the student of Nature to a recognition of God in all things. There was atendency in the mind of some men to think they had grasped the fundamental principles of matter, and were able to expound the laws of Nature and divine philosophy, but the conclusions arrived at by these half scientists were but partial representatives of that perfect truth which like a planet revolves in the glory of the Infinite forever and forever. He had stated in a previous lecture that the smaller intellect comprehended the unbelief, but not the belief of the greater. The smaller education led to the era of disbelief, while the riperculture regulted the circle, reconciled all in harmony with truth, and retranslated the records of the past in accordance with the verities of to-day. It is not in vain that men have believed and worshiped; while science, with the hand of the iconoclast, shatters the idol of man's early faith, hers is not a hand that shall destroy one truth of natural theology.

There is a light which shines in the he soul of every human intelligence, just in proportion to its spiritual unfoldment; and as this is greater or less, so is the capacity given man to reach out into Nature, to read the leaves of the geologic strata, to peruse the pages of history, and to deduce from all, by sound reasoning, a positive religion which shall be sustained for all time to come. It was not the purpose of this investigation to abrogate any fundamental principles of the past, but to reconcile the spirit of the past with the body of the present-the reality of that which was, with the actuality of that which now is. Underlying all things in the history of man's being there was a fundamental truth, a natural religion, a sublime Spiritualism, a positive philosophy. Truth ever is, and finds its expression in accordance with conditions, and the development of those to whom it presents itself. So the Spiritualism of the present comes not to abrogate that of the past, but to annul error, and reaffirm the certainty of that which was be-

In connection with this point the speaker referred to the early geologic history of our planet, in order more fully to present the forces of Nature, outworking themselves in obedience to law, in the material earth, and to prove the proposition laid down at the commencement that a divine providence presided over all their manifestations. First came the earth as a red and glowing mass of fire, which seemed fading in the sky as it gradually cooled during vast ages, till at last it became opaque. Therein as yet could be found no life, for gases yet unconfined contaminated its air. Then came tremendous storms and hurricanes, and electrical discharges-compared to which our present lightning was but as the gleam of the taper to the flashing sun - accompanied the vast showers of rain which burst upon the bosom of our planet, and continued until it was covered and swathed with one shallow, even sea: one wind blew, one tide rolled round and round the whole circumference of the globe; a tedious monotony but one remove from death seemed to settle over all. But by-and-by the first simple forms of life appeared. The earth grew smaller and smaller in its cooling, settling down upon those subterraneous fires with granite bands; the ocean grew cooler in the thinning and etherealizing atmosphere; and finally beneath the tremendous tension somewhere the crust of the earth gave way, letting in the floods of water upon the burning, flery hell beneath it-ten thousand billows turned into ten thousand waves of vapor, which spread with explosive force till your Alps and Appenines, your Himmalchs and Andes were shot miles into the air. Everywhere the heaving crust surged like a sea beneath the mighty pulse of the earthquake, and the volcanoes, waked as it were by the death throes of the globe, rolled their blazing lava over granite valleys into a boiling sea! The earthquake age begun; cycle after

cycle rolled away, and still the elemental forces seemed striving like Titans for the mastery. The tide was deflected from its original monotonous course by the shores of continents and islands; the wind was broken and turned aside by the mountain ranges; the tedious sameness was destroyed by the strong hand of natural convulsions, and the earthquake age became a thing of the past. Life, originally in simple form, became clothed in more complex existences-new animals, fish which were not fish, and birds which were not birds. In process of time new conditions were introduced, and forms of beauty and loveliness began to replace the monstrous and terrific, or disgusting types of the earlier times. All things rare and levely to day, owed their beauty to the mighty plowshare of the earthquake in years gone by; and yet some minds, viewing these natural convulsions as they exist to-day, could see evil and only evil in their manifestations-tracing no Providence in their results.

The speaker then referred to the slight shock lately experienced in New England, and said that wherever on earth the crust was sufficiently thin as to make carthquakes a historical certainty, there we found man wanting in physical strength, power of jutellect and splittual development. He is without the incentive to labor in the construction of anything of beauty or use, for he has seen previous creations swallowed up in an instant. The Damocles sword of destiny seems hung above his head by a single hair, certain to break, and it is only a question of a second of time when it shall descend. If to all the evil which has been produced by this one single cause in our day, could be superadded the misery and suffering inflicted by it on mankind during the years gone by, some faint idea might be gleaned of the vastness of these exhibitions of Nature's power. There was no other earthly danger against which man could not fortify himself; the summer's heat, the winter's cold, the lightning bolts of heaven had been successfully guarded against; but this stroke of the earthquake came from beneath, and without warning of its approach, sprang upon its victim with all the cruelty of a tiger and the omnipotence of a God! Man's mightlest works hasten to destruction-the earth opens to devour him, and he goes downthere is none to save! And if, perchance, by the shores of ocean some little life be left, the tidal wave sweeps in with its all-conquering power. What wonder, then, that man loses heart and aspiration? Charge it to the earthquake, which has swallowed whole continents in its rapacious maw. The speaker referred to the tradition of a country once existing in early ages, whose inhabitants were at least more highly developed in a spiritual sense than the people of to day-which sunk beneath the shock of an earthquake, as a rotten bark goes down in a north east gale, and the story of whose fate has been handed down to us all misty with the flight of time. He called up the picture of a mighty city settling beneath the sea-the cries for help, which were answered but by the thunder as it rang along the midnight sky, and the hiss of salty waves as they poured down populous streets-and said that some might say, Why mock us with prayers to a God who could let such destruction loose up in the world?" But the lecturer bade such to look on this picture, and then on the other, which was that this same eart's quake was the one sole agent by which the early monotony was destroyed, and all the forms of beauty, variety and usefulness became possible on the earth. Earthquakes had destroyed continents, but they had builded the world; they had engulfed millions, but had made happy millions of millions, and the eye of science, sweeping over the field of investigation, could see in these convulsions the one great lever by which the earth was opened that life might be introduced thereon-the atterance of a mighty thought-the wisdom of God revealed-not only the law of the diwine in relation to the world in which we lived, but to all the planets and all the worlds which make up the cosmic whole of life and being.

We must, in the consideration of this question, arise above mere personality, and grasp the great general law, God is an infinite spirit; he works by generalities rather than particularities - not momentarily, but from generation to generation. The destruction of a continent, or the loss of a willion lives, are but the friction of that vast machinery by which all life and motion exist. Were death what it has too often been considered to be -a misfortune which could not be cluded-we might arraign the wisdom of the Divine; but as it is now known, death is the kind deliverer and ifriend, who leads us out of this to a better and grander state, and what matters it, therefore, if we make our exit through the gaping jaws of the earthquake, or pass on through the ordinary process of disease, when we know we shall find admittance there? 'T is but

> "A struggle floreer than the rest. And then an end of pain."

Thank God, your Father in Heaven, for the gift of life and being; but rather for death, which intromits you to that eternal life which is above and beyond all.

This earth is God's laboratory; and there must have been action and reaction, sublimation and condensation the most tremendous, ere out of the alembic could have come that spiritual development in humanity, which should reflect the rays of divine inspiration, and gladden the eyes of the angels. What we call trouble, waste and loss, will, on closer investigation, be found to be but the friction necessary to the processes by which higher and grander issues are to be evolved.

There was an even compensation—sure as the life of God is here-which awaited every soul. The Universal Spirit was at work in all the departments of life and there was not an insect dancing in the sunbeam, but Herschel and Saturn were linked with its minute existence, and it passed not away but in accordance with the requirements of the eternal law. There is a God! Angels teach you the lesson; the earthquake tells it; God is, and is the life of life, the law, the Eternal Power-who holds the universe in the hollow of his hand!

For the Banner of Light. CHARITY.

"In wretched interchange of wrong for wrong,"
"Mids a contentious world, striving where none accepted

Light "Neither do I condemn thee; sin no more."

How sweet the words from one whose life was pure, And in his heart read the deep thoughts of men; And yet, consorious man, who dares to grasp The judgment of the Almighty, to apply To men who only differ from ourselves-Perchance have thoughts we cannot comprehend, Burning with fire from off God's alter brought, Me can condemn the misdirected mind, That only needs the discipline of sin To lead it back to righteousness and peace. Whatever is, is right," and sin and wrong, With all their consequence of penalty, Are discipline for undeveloped man. And God gives every man his just deserts Shall erring mortals be more just than He? Then wherefore dost thy brother set at naught?

free Chought.

A PLAIN TALK TO SPIRITUALISTS.

BY DEAN CLARK.

In obedience to a beheat from the higher power, venture to address my brethren upon the theme of our duty as individuals, and as a fraternity to whom angels are giving new revelations and great spiritual gifts for the benefit of the whole human family. For more than twenty-one years we have been the recipients of the "glad tidings of great joy," which have robbed death of its sting and the grave of its terrors, that have illumined the dark valley and the shadow of death," whose gloom was the fitting drapery of a mythologic theology, and guided by the light from above, we have escaped from the wilderness and labyrinthine mazes of false doctrines, and entered upon the royal road of eternal progress, which leads through green pastures and beside still waters, where we can enjoy "the liberty wherewith the children of God are made free," and worship him according to the dictates of our own reason and conscience, and live, think, speak and act indopendent of all creeds, and the canons of all

It is impossible for us to enumerate or estimate the blessings that have been conferred upon us. though a contrast of our position with that of those still trammeled, gives us some realization of the wonderful strides we have made in growth of intellect and expansion of soul since the dawn of this new era.

For nearly all the advancement we have made beyond the narrow limits of ecclesiastic rule; for the wonderful revelations of the conditions of the higher life; for our knowledge of immortality and the progressive condition of the disembodied spirit; for the quickening of our spiritual powers, and the manifold spiritual vifts bestowed; for the vast array of startling phenomena that fortifies our position and demonstrates our claims; for the development of a natural, reasonable and vital religion that warms the heart and enlightens the intellect; for the inexpressible joy of communing with loved ones gone before, and the proof given that death has not severed the ties of affection most sacred; for all these inestimable blessings, and many more, are we indebted to "ministering spirits," who have rent the veil of mortality, and ome among us to educate and to bless human

For this generous condescension and beneficent effort, it would seem that mortals should exhibit a sense of gratitude that should make this world resound with toank-giving, and welcoming our celestial visitants with grateful hearts, that we should join hand in hand with them in carrying forward the glorious labor of love which they have commenced, and be willing to make great sacrifices that the truth may prevail, and bring all to the knowledge of it that has made us free from the fears and doubts which once distracted

But what is our condition and position before the world to-day? Are we manifesting a just appreciation of the inestimable privileges we enjoy? Have we entered with alacrity upon the field of labor, determined to spare no pains in seconding those who have blessed us, in their effort to bless all? Have we done and are we doing all in our power to forward the interests of the cause we have professedly espoused? Are we fully aroused to a sense of our personal obligations in the discharge of our duty to our fellow men?

I fear that but few of the millions who have recognized and acknowledged the great truths proclaimed, can conscientiously answer these queries in the affirmative. Our works, as a body, do not give evidence of an awakening to full consciousness of duty. The work of promulgation has, thus far, been done principally by our angelic benefactors, and a few faithful servants whose service they have demanded.

The mass of nominal believers are lukewarm, if not absolutely indifferent, so far as any public manifestation of zeal can be taken as a criterion of their faith. So soon as their love of the marvelous has been satiated by the phenomena, and the novelty of the manifestations has ceased to startle or amuse them; so soon as they become satisfied that there is no death, no eternal hell, no angry God to appease, or vindictive and seductive devil to escape from; so soon as their fears have been quieted, and their curlosity been gratified, and they are required to make effort and use time and means to bring these facts and truths before the world, their zeal falls below zero, and they excuse themselves, with many sophistries, from taking any active part in disseminating the facts and philosophy. Mistaking the proper meaning of the backneved word, "individuality," they try to justify their negligence of the welfare of their neighbors on the plea of non-responsibility for their condition or onlinions, forgetting the fact of the brotherhood and mutual relationship of the human family, by which when one member suffers, all the members suffer with it.

Attempts to establish permanent meetings, even in communities where there are materials enough to do it, have thus far generally proved signal failures for want of devotion to the cause sufficient to sustain them.

We meet in conventions, and spend days in resolving" to do something practical; we frame machinery with the most scrupulous care that there shall be no flaw, or "screw loose;" we appoint our engineers and firemen, and possibly get ip steam enough for one pleasure excursion, then the fire goes out for want of fuel, the engineers finally abandon their position in disgust, and the engine is left to rust till another spasm of periodic enthusiasm calls the workmen together, and the 'motor" is again tinkered for another year's

This, we are sorry to say, is no caricature of our organic labor, but a fair statement of our indifferent efforts thus far. Boasting of possessing the best religion on earth, and claiming to be in advance of all theological systems in means and methods of progress; professing to be harmonial philosophers, yet being so pugnacious and intolerant that nearly every society we form is split in pieces by the wedge of discord, upon which each progressive reformer" whacks away with his or her beetle of egotistic "individuality," till the frail organization is disrupted; thus we exhibit our inconstancy and inconsistency to those who deride us, and laugh at the grand farce we are enacting!

Intoxicated by a few successes, we indulge in self gratulation, and pluming ourselves with the laurels easily won, we "stack arms," and are off guard, while the enemy are preparing for another charge, with reinforcements, exasperated by our taunts, till they are determined to conquer us or

We talk of the decadence of church power, while every year they are intrenching themselves in our midst, building new houses of worship, extending their outposts, and forming alliances among formerly hostile factions, while we are frittering away our time, dallying with phenomena for amusement, living in selfish isolation, hid-

and often giving aid and comfort to our enemies "by patronage," or, if we attempt to focalize in associative action, each "private" wants to be a major or, at least, a brigadier general, and soon deserts unless promoted.

Too many of us are afflicted with that obstinate lisease technically known as "the big head," a kind of monomania which induces the patient to imaginé that everybody is diseased but himself, and that he alone is the "great physician," Godappointed, to prescribe for all humanity; hence he attempts to "exorcise the demon"-of "organization on the brain,"-which he regards as (not the "king's avil," but) the king of evils-by laying on of (violent) hands," a treatment which effectually "casts out" both "demon" and patient!

Seriously, it is truly lamentable to behold the status of our cause, and the condition of its votaries, when viewed as a professedly great reformatory and reconstructive movement, whose practicability must be known by its fruits, and it behooves us all to look about and within ourselves, to see " what's the matter," and do our part to correct the mistakes we have made and atone for our " sins of omission."

At this point the question arises: why are we such a distracted, incoherent and impractical a body of people as we really are to-day? What causes us to belie in practice what we profess in theory? Why do we not exhibit, in some practical, perceptible and sensible manner, the wonderful strength we boast of? Are we trying to reverse the old adage, "In union there is strength," and attempting to prove that "individuality" is more potent than associative effort? If so, I fear we shall find "it is not good for man to be alone."

As a watchman on the "Mount of Observation," I see many causes that retard our growth and hinder our efficiency in practical, reformatory labor. In the first place, but few seem to comprehend the genius and spirit of the New Dispensation. The mass of nominal believers go as far as a recognition of the phenomena as a demonstration of the presence of disembodied spirits and are infatuated with a morbid desire to attend circles and see the manifestations repeated o'er and o'er, are perpetually seeking for "tests" to gratify a sickly curiosity, and here their interest

Another large class still covet the " flesh-pots! of church respectability, deluding themselves with the belief that they can serve two masters whose interests and purposes are very different; these occupy the anomalous position of the person who "Good Lord and good devil," hoping to keep in the favor of both. This class profess to love Spiritualism, but pay their money and send their children to the church! "Verily, they shall have their reward," for their consciences will sometime" bite like a serpent and sting like an adder," when accusing spirits shall say: "Yo professed to love the truth, but served 'the world, the flesh, and the devil (the actual church trinity of this age) that ye might gain the bauble of popularity."

Another portion would limit Spiritualism to a sectarian rut, and confine its work to the demonstration of another life, and to a private communion with their kindred spirits, and are horrified at the idea of "mixing up with it politics, woman's rights, social questions, temperance," or any other great practical work of the age-as if a humanitarian religion could be divorced from the vital questions that concorn our welfare here and hereafter! These fly off on a tangent the moment any of the immortal philanthropists return and speak again for human rights and against human wrongs. Though loud in their denunciations of the hypocritical Sanday rengion of churchmen, that serves God (?) one day, and the devil of selfishness the other six, yet these attempt to restrict the all-embracing scope of Spiritualism to a "one idea "abstraction, and desert the camp the moment that the real purpose of Spiritualism is pro-

Oh, would some power the giftle gi'e ye, To see yoursel's as angels see ye, 'Twat from monie an error free ye,

Another portion, lacking a devotional spirit, regard Spiritualism as a more intellectual philosophy, an addendum to scientific discovery, wonderful and startling in its appeals to the senses, and presenting a rational idea of life here and hereafter; but they fail to be inspired with its religious purposes, and ignore all devotional exercises whereby our spiritual faculties are called into action and developed, as every other power is, and as they only can be. These are gifted in spiritual polemics," and delight in exposing the errors of old theology and combating the opponents of our philosophy; are expert iconoclasts, but lack the most essential element of constructive power-religious fervor, and hence they have not that zeal which springs from the combined action of the social and religious faculties, and are indifferent about public services, except for discussion of their "hobby." They often confuse themselves and others with "doubtful disputations" upon abstruse metaphysical questions, and neglect the vital work of this great reformatory movement that is constructive as well as destruc-

From careful and extensive observation I am forced to conclude that the greatest need among Spiritualists to-day is a higher conception of the religious import of our philosopy. We need a more thorough spiritualization, a quickening of our religious faculties that will vitalize our souls. with divine, humanitary love. Intellect alone, however cultivated and refined, is not sufficient to reform an individual or a people; it needs the warming, quickening, ennobling power imparted by the affectional and spiritual departments of our complex nature, to stimulate and direct its action to philanthropic labor, and I opine that to this end and for this purpose have our angel-visitants come to us, and the principal cause of our present incoherent and chaotic condition as a body, is our failure to respond to those angel voices that bid, us "come up higher" in our thoughts and aspirations.

We grovel too much among material things; are too much devoted to the pursuit of wealth and the gratification of animal desires. The parable of the sower is as applicable to us as to those whom Jesus addressed, and far too many of us have received the seed among thorns, " and the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in. choke the word, and it becometh unfruitful."

We ought to have learned by this time, both experimentally and philosophically, that we must use our gifts for the practical benefit of our fellow men, else they will be withdrawn, and our spiritual natures will become impoverished, as is now the case with hundreds, if not thousands, of professed believers.

Just so long as Spiritualists love their money better than humanity and the truth; just so long as they heard material wealth, withholding means from all benevolent enterprises, and dole out a mere pittance of their abundant means to support those whom the angels send forth to preach the gospel and inaugurate practical work;

of mediums without a decent compensation for their services, compelling them to live in poverty and mental suffering; just so long as they harbor the debasing feelings of envy, jealousy, uncharitableness, ambition for leadership, the lust for place and nower, and court popularity and respectability," as understood by self-righteous worldlings; just so long as they neglect to show their faith by their works, in feeding the hungry, clothing the naked, educating the ignorant, and encouraging every reformatory enterprise, with cherish apathy and sordid indifference regarding the establishment of "the means of grace"-libraries, Progressive Lyceums, and societies for the public exposition of our philosophy, &c, &c. -just so long will our cause languish as it now does, so far as associative action is concerned, and we shall cause the angels, who have so bountifully blessed us, to weep o'er us as did Christ over Jerusalem, that we are so recreant to our sacred trust, and so false to all our claims and pretensions.

Let no one imagine that "a morbid fancy gives a sombre hue to this portraiture of the present status of our cause. " I speak that I do know and testify that I have seen " from East to West, and every co-laborer I have conversed with confirms the statement that we are little better than a confused rabble, so conflicting and sordid that nearly every effort at orderly, systematic public labor, has proved abortive. We have built nothing yet but air-castles, fine-spun theories, andhopes for the future.

Is it not time we begin to show the validity of our claims as reformers and philanthropists? Shall we longer be the butt of ridicule, and the jest of our enemies for our vain boasting of numbers and redemptive power, while we do nothing to justify our self-conceited assumptions?

Consistency is a jewel that it becomes reformers to wear while claiming better things than are exhibited by those we find fault with.

Spiritualists, let us arouse to duty and redeem urselves ere our celestial visitants withdraw their gifts, or confer them upon more worthy recipients, who will not bury their talents, nor hide their light under the bushel of self-interest and worldly policy. The grandest possibilities conceivable are ours. The mighty minds whose genius, while on earth, unlocked the mysteries of Nature and gave us the key to the temple of knowledge; those whose far-reaching ken pierced the depths of earth, sea and sky, rendering all Nature tributary to human happiness; the sages, heroes, artists, poets, philosophers, saints and saviours of all historic ages, have deigned to become our leaders, teachers and helpers, and are now conferring upon us the marvelous powers of their exalted souls. Thus wonderfully blessed and transcendentally endowed, what can we not do if we will? and what ought we to do to enlighten and bless an ignorant and suffering world? Shall we not arise to the true dignity of our exalted and responsible station, and go to work in earnest to scatter far and wide the seeds of truth, the blessings of sympathy and charity, and the fruits of the spirit, which shall feed hungry souls, nourish the germs of divinity clothed in rags, and cast out the demons of intemperance, sensuality and superstition, which now "obsess" million of our fellow-beings?

We deplore and condemn the apostacy of the nodern Church, which has "departed from the faith once delivered unto the saints," that proesses righteousness and fraternal love, but pracices the opposite toward all dissenters and the unfortunate, victims of vice, and we claim to be in advance of them theoretically, and should be practically, for "unto whom much is given, of them shall much be required." "As ye mete unto others it shall be measured unto you," is the universal law of retributive and distributive justice: and if we neglect to give as freely as it has been given unto us, our benefactors will withhold the gifts which we refuse to employ, and our last estate will be worse than the first,

In vain shall we hope to grow in spirit while devoting so much care and effort for the flesh; in vain expect to share the joys of "the pure in heart," the generous in soul, the exalted in spirit, while pandering to the baser passions, and devoting all our thoughts and efforts to getting " the things which perish." Mammon-worshiping Spir itualists, who "can't afford" to take our excellent spiritual papers, who stay away from our lectures, or sneak out before they are done, when a collection is to be taken, to save ten cents, remember that angel eyes are upon you, (if they do not turn away in shame and sorrow,) taking note of your poverty of soul, and striving to teach you that you "will reap as you have sown," that you cannot enter the gates of paradise without paying toll, nor the Summer-Land without giving up every mill of your soul-withering treasure!

Phlegmatic and indifferent Spiritualists, who having found "the pearl of great price," conceal it in your own bosoms, saying "I am satisfied; let others seek for themselves; I'll not trouble myself about their condition"—remember that "it is more blessed to give than to receive;" that the soul expands only as we open it and let our light shine, only by exercising our benevolence by giving of our treasures to the needy, thus truly "laying up treasures in heaven," that will bring us an hundred-fold more happiness here and hereafter than all the hoarded wealth of this world's millionaires! It is the universal testimony of rethe veriest beggars of the next. What, then. doth it profit a man to be so mercenary as to waste this life in the sole pursuit of that which but gratifies a base selfishness, and dwarfs the spirit, starves the intellect, and closes all the avenues through which heavenly influences can come? have always intermarried, and it is a common Take heed, lest, in closing the door of happiness against those who need the blessings you might and ought to share with them, but refuse to, you may find yourselves debarred from the joys which benevolence alone can bring!

Office-seeking, ambitious Spiritualists, who strive to be the greatest in the "kingdom of this world"-who intrigue for position, that your inordinate egotism may be gratified - who are bound to rule Societies and Lyceums, or ruin their harmony by backbiting those who may be fuse to labor for the good of others-remember agent, and produces in some idiocy, deafness and are always positions of responsibility, and, in our ranks, of personal sacrifice and hardship. Remember that "he that exalteth himself shall be abased;" that humility, docility and ability, with honesty and moral principle, are the prerequisites for eminence among us, and that it is far more honorable to be a true man or woman, than a leader or President!

Brethren, one and all, let us beware of becoming" worldly, sensual and devilish," (which trinity embraces all the errors and vices that we need to correct); let us place a just value upon the phenomenal manifestations, "counting earnestly the best gifts," but remembering that ail ing our light under the bushel of worldly policy, | just so long as they manifest such contemptible | gifts are for use-not diversion; that the grand

and cruel selfishness, using the time and vitality mission of Spiritualism is reformatory and philanthropic-to establish the Democracy of Heaven on Earth-to educate, liberate and spiritualize mankind; and we who "have part in the first resurrection" are bound, by every obligation which gratitude to our benefactors and duty to our fellow-men can impose, to carry out, in practical measures, its true genius and purpose, by contributing of talent and money to every benevolent enterprise, to every progressive movement, to sustain lectures that enlighten and stimulate the public mind, establish Progressive money as well as words; just so long as they Lyceums that will truly educate the youth, and, so far as necessary to forward all these ends, to associate in local and general organizations that shall unitize our individual power, and make us the mightiest reformatory power the world has ever

> Emulating the noble examples of the great and good, whose illustrious deeds have immortalized their names on earth, let us use the power they are now conferring upon us, to bless our fellow men. to establish justice, liberty, equality, purity and spirituality, "on earth as it is in heaven!" Scorning all petty selfishness, all puerile strifes and animosities, all clannish sectarianism, let us arise to the true dignity and nobility of our position as reformers, chosen and ordained by angels to establish a rational, humanitary Religion, whose scope shall be the World, and whose purpose, The Salvation of the Human Race!

> Though with trenchant pen I have delineated some of the errors and evils that paralyze our strength and dissipate our forces for the work put in our hands, I would by no means undervalue the work that has been done by individuals and by the Angels of Deliverance; but when viewing the want of zeal, the inharmony and the paraimony which have driven many of our best workers from our field to secular employments, and which keep those who are faithful in poverty and distress that is wholly unnecessary and wicked; when I see how bountifully we are blessed. and how little we are doing, as a body, to extend these blessings-as an earnest self-sacrificing laborer, (if I may be permitted to sav it.) I cannot refrain from "adding line upon line, and precept upon precept," in stirring appeal. I am constrained to "cry aloud and spare not" a needed reprimand to those who neglect or refuse to do their part of the great duties that belong to all. Yet I write in no unkind, querulous, nor uncharitable spirit; but more in sorrow than with indignation, I have portrayed the "sins of commission and omission" which have hitherto retarded our progress, and still prevent us from accomplishing the grand design of our divine prompters. With undiminished faith in humanity, with devout trust in our spirit-guides, with unbounded gratitude to the "Giver of every good and perfect gift," and with a heart warm with fraternal love for all mankind, I would clasp the hand of every true worker and continue to labor till Spiritualism gains the dominion of the world, and purifies and ennobles every human soul.

P. S.-In parenthesis let me request the subscribers of the Banner of Light to kindly loan this paper to the brethren who have so much money that they are too poor in spirit to take oursterling papers! "Inasmuch as ye have done it (such an art of disinterested benevolence) unto one of the least of these, ye have done it unto me" (the Lord). Blessed in spirit are the poor in pocket!

CHILDREN IN THE SNOW.

BY EMER BIRDSEY.

Oh, a merry flock of birdlings
Are the children in the snow—
So glad to seed it coming,
As frosty north winds blow—
For they never seem to know How larger people grumble
At the falling of the snow-The soft caressing snow. Now a tiny scarlet bonnot,
With its head, dives in the snow—
And out again—while on it
A snow-wreath comes to blow;
Then laughing light and low,
As harmless, twittering swallows
Taugh 'north swing libres' enow Laugh 'neath spring lilacs' snow, They gather up the snow. Oh, when the winds of winter
On the plains of life shall blow,
May they meet them all as fearless
As to day they meet the snow,
May they never, never know
Of the slift hat leads to sorrow
With the flarce, releaseless glow These children in the snow -[Our Schoolday Visitor

MARRIAGES AMONG BLOOD RELA-TIONS.

BY J. P. COWLES, M. D.

In the Banner of Light of Nov. 13, 1869, is an article under the above caption, from the nen of Jane M. Jackson. Occasionally I notice articles of like import from various sources, and believing that there is no more wide-spread error, or mistake, than that blood relations in parents produce unviable children, I desire to express a few thoughts on the other side of this question.

It is true that all investigations have found that many of the children of consanguine parents are afflicted with some mental or physical imperfection. It is no less true that another portion of those children are as perfect, mentally and physically, as any class of children. The same facts are observed among the children of those parents who are not consanguinely related.

In a lengthy discussion in the Geneseo Farmer, on improvement of stock, it was generally conturning spirits that the misers of this world are ceded that breeding in and in produced the most favorable results.

From the earliest history of man we have conanguine marriages, with no such results as are attributed to them at present. In early history we have Jacob for an example. The Rothschilds practice among the Jews, and these are by no means idiotic; and all statistics show a more viable class of children in Jewish families than among the English.

Dr. Patterson, of the Ohio Asylum for the idiotic, states that not more than two per cent. of the idiots brought to that asylum are from consanguine parentage.

I have data of several hundred families of both. consanguine and extra-consanguine, and I find the same results in the one as in the other. "Naselected in your stead, who, if not promoted, re- ture makes no mistakes." If consanguinity is an that "he that would be greatest must be the ser- other defects, why does not the same cause, unvant of the rest;" that places of honor and trust | der similar conditions, produce the same results, and thus afflict all the children alike? If consanguinity is the cause of idiocy, what produces the ninety-eight per cent, of Dr. Patterson's observations?

That there is a law by which parties to a marriage may know beforehand what kind of bodies their children will possess, what their mental ca-pacity and chances for duration of life will be, I most fully believe; and the time is coming when this law can be understood and applied. I am still making investigations to this end,

and shall in due time publish in full the results of my observations; and as consanguine conditions in parents have a place in my investigations, I should like to receive any facts bearing upon this subject from any and every source. Ottawa, Itt., Nov. 20, 1869.

Prospert, Const., 1860.

VERMONT.

A Word to Spiritualists.

DEAR BANNER - If you have room in your columns for me, I should like to say a few words to the Spiritualists of Vermont and all who may wish to read.

Since the State Convention at West Randolph I have crossed the country from the Vermont Central Railroad, at Waterbury, to the Passumpsic at Newport. Crossed many atreams without bridges, as well as with. "Crossed the line" sev-eral times between Uncle Sam and Queen Vic,

eral times between Uncle Sam and Queen Vic, and at each crossing of the latter I received no "impression" save that it must be "an imaginary line," like "the line of the Equator."

From Newport here westwardly through North Troy, Patton, P. Q., Richford, the Berkshires and Highgates to St. Albans, where I first learned the next Quarterly Convention was to be held there, the near approach of which suggested at once the the near approach of which suggested at once the propriety of my making no single-handed attempt, but of my waiting for the full force to take such a stronghold.

a stronghold.

The floods overtook me at Lowell and South Troy, and those were troublous times. For many days "all communication was cut off." Bridges and fences were swept away like chaff; all the "corn that in valleys grew," and all the pumpkins, too, were taken with them, that had not been previously secured. As I came through Jay they told me there was not one highway bridge left in the whole town, and I certainly found none; but I enjoyed the travel through that wild region and wild time, wading through the stream serve. time, wading through the streams, very . The scenery was sublime, and filled me with inspiration at every turn.

with inspiration at every turn.

"Jay Peak" is a sharp point running high into the heavens, standing head and shoulders above all his fellows, and, with his white cap of snow, looked like a crowned monarch among them. And yet, as I gazed upon its greatness and majesty, I felt it was but a comma in the punctuation of the great Book of God. I spoke one evening, at its very feet, to a school house full of earnest listeners; felt blest in the privilege, and it proved to be the first time a Spiritualist had everonened his mouth publicly in that town.

opened his mouth publicly in that town.

I should feel guilty not to mention "Owl's Head" in this connection, looking, so strong, so everlasting, impressing me with its elernal guardianship of that most beautiful of all lakes, Lake Memphremagog, which lies so securely and calm-ly sleeping at his feet. Oh, how the combined "witcheries" of the two haunt me still, and will

"Haunt me like a fever dream!"

Newport is a smart young town, and with very few Spiritualists; but a school-house was opened and I was invited in to speak, and did so, and, as one of the first ladies of the place said the next day, she thought I was "some crazy." I have some hope that a little good seed was sown, and that it would do for "the first spiritual lecture in the

Since the floods the roads have been "awful!" and some of my stage rides "horrible!"

"Some days must be dark and dreary," and some days have been; but bright ones have followed them, and I have met with good, warmhearted friends who have given me a hearty welcome and some money at almost every place. Bo come and some money at almost every place; so, like Paul, I thank God and take courage. Let me say here, in answer to the remark often made to me: "We do not know what we are expected to pay the missionary," I ask nobody for a cent, but an ready to receive all you feel to give, and, if by any good luck, I should happen to get more than enough to bear my expenses, I shall account for it to the Association. But, "judging from the past," I venture to say you need not be afraid of giving too much. come and some money at almost every place; so giving too much.

I believe that small, two day Conventions, with two or three good workers to help me, can be made very useful. I hope I have already arranged for two or three such, and shall be glad to make arrangements for more at St Albans, and hope that some will come prepared to invite me

to such work,

And now let me urge all who can to come to the Quarterly Convention with the fervent desire for the advancement of truth uppermost in your hearts, and some money in your pockets, for the St. Albans Spiritualists are few, and must not be compelled to hear too much of the money burden of that Convention.

Your brother in the great work S. P. CHENEY.

—All letters may be sent to me at St. Al-P. S.—All letters may be sent to me at St. Albans till December 20th; after that Barnard, Vt. Letters will always reach me, but not so quick, sent to my home, Dorset, Vt. S. P. C. P. S. 21.—Several letters have been sent to Brother J. D. Stiles, urging him to the Convention at St. Albans; but, fearing they may not reach him, I. wish here to state that many are expecting to I wish here to state that many are expecting to see him there, and it is hoped he will not fail to be present.

S. P. C. be present.
North Williston, Vt., Nov 26, 1869.

PENNSYLVANIA.

Warren, Penn.

DEAR BANNER—A story is told of an implous sailor, who, during a storm at sea, prayed for de-liverance somewhat as follows: "Oh Lord, you know I don't ask favors of you very often. Save me now, and I promise not to trouble you again soon. Amen!" Let his plea be mine for the in-fliction of this epistle. Many of my old time friends are writing to me asking why I am silent, what I am doing, &c. My answer is: I am "abour my Master's business." True, I am in something of a "pent up Utlea," but the case is this: I have worked long in the pioneer lecture-field, and found that people do not like to pay to have their pet creeds and theories demolished, even though as pleasant a system of ethics as Suirtundiam is not in their stead. But there are Spiritualism is put in their stead. But there are people who pay liberally to support a priest for preaching a doctrine which neither of them believe a word of, and let Spiritualism, which they

cannot help admiring, go begging.

It was all very well following the great Master's injunction to "take no thought of the morrow;" go into all the world and preach the gospel to every creature," and if the people failed to re-ceive you, "kick the dust off your fert," &c. It was all very well preaching the everlasting gos-pel in a threadbare coat—a homeless wanderer— to a well-dressed, well housed andience, as long as it was only me who suffered; but the case wore a different aspect when others claimed my support. I do not write this in hitterness. I stand in honorable company; better talent than mine has left the spiritual lecture field to provide bread for dependent ones. It is no use to tell people that it is their duly to help support lecturers. We have no hell to preach to them—at least none they can appreciate.

ming home from a pecuniarily unsuccessful lecturing tour, about one year ago, and finding many necessities in my family that I was unable to provide for, I resolved to change my base. I remembered Brother Paul's declaration, that "he who will not provide for his own household is worse than an Infidel." Now I have been called. an Infidel many years, but I did not relish being worse than that, so I put in practice the knowledge of photographing I had gained from that good Spiritualist and artist, Byron Reed, of Ko-komo, Indiana. The result is, I have a half interest in a snug little studio in a thriving town in Northwestern Pennsylvania. I work during the week, in my gallery, and on Sundays lecture in towns within a distance of one day's journey, by of my home. My family have the comforts of life, and Orthodoxy, within my reach, hears

my opinion of its merits.

I have a method of preaching which I recommend to all Spiritualists who are business men. I take several Spiritualist papers, including the Banner of Light, and place them upon the centre table in my picture gallery, and visitors waiting. their turn to be photographed, taking up a paper to read, get—what they never receive from an Or-thodox pulpit—an idea!

One thing more I must speak of, and then gladly drop, the personal pronoun. I am about publishing a volume of cabinet sized photographs of about thirty of our prominent Spiritualist lecturers, together with a brief biographical sketch of the same. Several of our lecturers, to whom I have applied, have acquiesced. Some have not yet replied to me, I wish to hear from them soon. I am certain the book I propose will be a very pleasant thing to look upon.

Warren Penn, is a charming village, situated on the right hank of the Alleghany River, at the head of navigation, and nestles close to the grand old hills of the Alleghany range. It contains near three thousand inhabitants, has six churches,

costing collectively not far from three hundred thousand dollars; pays its six priests about four-teen thousand dollars per year for preaching a sulphurous theology one day in seven. It is a County seat, has a Court House, where men sometimes obtain justice, but oftener injustice is done them. A score of the "disciples of Blackdone them. A score of the "disciples of Black-stone" spread their web here, and sing the song of the "spider to the fly." There are ten grog-shops, or primary schools for vice; one jail, or academy where the pupils from the above-named school graduate. Last and least of public institu-tions, the town boasts of a very diminutive schooltions, the town boasts of a very diministive school-house, where children are taught the rudimental branches of an English education, beginning the day's studies with a prayer to the "angry God of Moses," and the reading of a chapter in the book of contradictions, "needing a thousand emenda-tions." The priest is connipotent in this region. The school moster is evidently "abrond!" for of the scores of business letters received here each week, from people residing within eighty miles of Warren, scarce one is free from missnelt words or grammatical errors. Query: Could not the money spent in keeping up this sham theology be

money spent in Keeping up that shall theology of more profitably spent in educating the neople?

I sincerely wish Spiritua ists would awaken and use a tithe of the energy to help spread liberal principles that the Christian Church displays in disseminating theological dogmas in every corner of the earth.

Women Ross, Nov. 22d, 1869

Warren, Penn , Nov. 23d, 1869.

DISTRICT OF COLUMBIA.

Letter from Washington.

MESSRS. EDITORS—A shaking up of old theological fossils in "the valley of dry hones" is in process in this delectable city, by an attempt of a leader in "the army of the Lord" to prove that Spiritualism, or spirit communication, comes from the devil. The subject is indeed a sore one for our sectarian friends. Let us thank God that the spirit of inquiry—if it is that of opposition—is stirring up the "believers," Go on, brethren—but in stirring up a personal devil, which lives only in the imagination, be careful not to burn your theological fingers in a mythical hell.

The Rev. Dr. Boyington, Congregational minister, has commenced a series of lectures on the subject of Spiritualism. This morning (Sunday, Nov 21st.) his subject was, "Do good spirits return to earth to minister to us?" His discourse followed that of last Sabbath on the subject of "Evil spirit communication." He opened to-day with this very caudid statement: that "fifteen MESSES. EDITORS—A shaking up of old theo-ogical fossils in "the valley of dry hones" is in

with this very candid statement: that "fifteen years ago the phenomena of spirit communication or Spiritu iliam, were sneared and scoffed at—were called a "sham," a "humbug," "but to-day the fact is fixed that spirits do return—but, mark you," said the reverend gentleman—"mark you that, as these spirit manifestations do occur outside of the churches, they are of the devil." He side of the churches, they are of the devil." He "honed and prayed that the Church of Christ would be favored with angel visits; that it (the church) was dying for the baptism of the Holy Spirit—must be vitalized by manifestation of spirit power which will appeal to the physical senses." "The church must keep up with the age—science laughs in the face of Christians."

In the evening the subject was "De spirits of

age—science laughs in the face of Christians."
In the evening the subject was, "Do spirits of our beloved dead return to us?" The Doctor indulged in considerable rhetoric, "whitpping the devil around the stump," but at last he wailed—"The churches of to-day, compared with the time of the apostles, are in position of the Prodigal Son." "Oh, those dry, droning sermons—only inspiring one desire in the congregation—that they might end." The church needed 'the power and vitality given to the apostles." "There is nothing in the Bible to prove it was not a heritage of the in the lible to prove it was not a heritage of the church." "There was such a thing as baptism by water as a profession of faith, but the only real the Holy Spirit was to give a mighty power—to utter hurning words—to heal the sick. The church should have that power, the same as in the time of Christ."

He "felt his own weakness, and taking history to guide him, he believed that if any church in the city was favored with supernatural power,

the city was favored with supernatural power, the other churches would persecute."

Altogether the lecture was highly entertaining and pleasing. Nothing can be more reviving to the cause of truth, than honest criticism. Let the churches take up the subject; treat it harshly if they will, but with some candor; if there be error in the philosophy then "great will be the fall;" if not, these investigations will result in conviction.

INDIANA.

Items of Progress.

The Rev. Amos Barnett has always declined to have anything more to do with the talked of discussion with me, unless I get "endorsed." Here is a chance for some other Spiritualist teacher. who may not be tender on the subject. I will never ask either man or paper to endurse me, if I fail to debate from now till doomsday.

The Anderson friends are nearly ready with their new hall. Dr. Westerfield writes to suggest

the inauguration to take place in three or four weeks. I am to be present on that occasion.

Muncle is quiet in spiritual matters apart from the facts recorded. The Court House, where the Lyceum is held, has been of late in use, so that the

Lyceum has had to adjourn. This is had, The most earnest of the friends have hitherto been the most liberal. They are not able to bear the entire expenses of sustaining speakers. So it is in many other places. The Universalists here have a fine building and support a minister alternate Sundays. Spiritualists have not all the wealth here, as in most places, or matters would mend, I may suppose. Just when the difficulties are great is the time for increased union. But i generally happens that one and another fall off. leaving the remnant to bear a burden which only he borne under the stimulus of strong faith and full purses

Whoever shall write the true history of Spirit of Spiritualists, owing to poverty, and, sometimes, contentions, as well as to depict the self-sacrifices of the many who press on in the good work, pre-ferring martyrdom to inaction. One thing, Muncie Spiritualists have disadvantages in, smallness of numbers and want of a good ball.

I don't know how to alter this, and must need

let the work I had designed for myself here, fall by. I have, however, blessings for the friends here, and shall always hold them in loving remembrance. J. H. POWELL. Muncie, Ind., Nov. 12th, 1869.

NEW JERSEY.

Preamble and Constitution of the Pro gressive Spiritualists of Hammonton. PREABULE.—When in the course of human events it becomes necessary for a people to associate themselves together for the promulgation and dissemination of truth, a decent respect for the opinions of others requires that they should declare to the world the aim, name and object of should declare to the world the aim, name and object of such association: therefore, believing that all men and women are endowed by the Greater with equal rights, we, the undersigned citizens of Hammonton, New Jersey, feeling desirous of attaining to a higher and better condition of life, through the cultivation of our intellectual, moral and spiritual natures, do hereby associate ourselves together as a body corporate, to the end that we may devise the ways and provide the means for individual and social improvement and elevation, and for the welfare of the human race.

Our Alm.—To be and to do right.

NAME.—Progressive Spiritualists of Hammonton, N. J. CREED.—The fatherhood of God and brutherhood of man. Our COYEMANT.—To deal justly and fairly with all:

Cheb.—The fatherhood of God and brotherhood of man. Our Covenant.—To deal justly and fairly with all; to live moral and virtuous lives. And whereas, Spritualism is charged by many with teaching gross sensualism; with teaching that marriage is a contract that should be annulled whenever the parties to tor either of them desire; that there is but one male and one female that is sufficiently affilitized to each other to render it proper for them to enter the marriage relation, and, therefore, it is morally right, and ought to be lawful. for those supposing themselves thus affinitized to live together as husband and wife, whether married to each other or not; that it is right and proper for all ried to each other or not; that it is right and proper for all to seek their "affinities" as well after marriage as before, and among the married as the unmarried; and dectrines of and among the married as the numarried; and dectrines of a similar character, the practical operation of which result in the breaking-up of families, the scattering of children, and often casting those of tender age upon society for care, education and support, and tends to the destruction of the peace, happiness and good order of society; and whereas, the truth unfortunately compels us to admit that there are those who profess to be Spiritualists who do teach and practice, and destrines we think it, due to purselyes, the purse tice such destrines, we think it due to ourselves, the pure destrines of true Spiritualism, and to the people at large, to deshare that we do not hold or sympathize with such de-trines; nor will we fellowship, as a society, those who teach

r bractice them.

Our Object.—The investigation of the facts and phenom one of Spiritualism, and the development of its members in-to a higher life in harmony with those facts; together with the instruction and education of the children in such a

manner as shall enable them to take a more exalted and comprehensive view of the present and future life.

CONSTITUTION.

BOARD OF DIRECTORS—How COMPORED AND WHEN CHOSEN. Art. 1.—There shall be chosen; on the first Sunday of January in each year, a Board of Directors, consisting of a President. Secretary, Treasurer and three Trustees, who shall manage the affairs of the Association, subject to instructions from a majority of the members present.

The seems as though there were even more "bummers" around than usual this fall, who are ready to fake away gold maying customers. CONSTITUTION.

BOARD OF DIRECTORS—How COMPOSED AND WHEN CHOSEN.

Art. 1.—There shall be chosen; on the first Sunday of January in each year, a Board of Directors, consisting of a President, Vice President, Secretary. Treasurer and three Trustees, who shall manage the affairs of the Association, subject to instructions from a majority of the members present at any regular meeting; and shall hold their offices for one year and until their -uccassors are elected; and in case of the death, withdrawal, removal or resignation of any of said board, their places may be filled by election at any regular meeting thereafter.

neeting thereafter.
PREMIDENT-IIIs DUTIES.-Art. 2 -The President, or in

PREMIERT—HIS DUTIES.—Art. 2—The President, or in his absence the Vice President, shall president all meetings of the Association or Directors; said meetings to be conducted in accordance with the ordinary rules of order governing public bedies.

RECRETARY—DUTIES OF.—Art. 3.—It shall be the duty of the Secretary to receive all moneys of the Association; to keep a record of all the business transactions of the same; to pay over to the Treasurer all moneys belonging to said Association, taking a receipt therefor; and to keep a record of all moneys received and to whom and for what purpose paid out; to carry on the correspondence of the Society unless otherwise specially provided for, and perform all other duties usually devolving upon such officer in similar Associations.

Associations.

TREASURER—DUTIES OF.—Art. 4.—The Treasurer shall hold all moneys of the Association, subject to the order of the Board of Directors; and shall make a report in writing to the Association at the close of his term of office, and at any other time that the Society or Board of Directors shall received.

How To BECOME MEMBERS.—Art. 5.—Any person may become a member of the Association by a majority vote of the nombers present at any regular meeting, and signing the

members present at any regular meeting, and signing the Constitution.

Merthos—when needs—Art. 6.—Meetings shall be held overy Sunday at half-past ten o'clock A. M., unless otherwise ordered by a vote of two-thirds of the members present at any regular meeting; but the Board shall have power to call a meeting at any time whenever they deem it expedient, by posting a notice upon the hall door at least five days previous to such meeting. Nine members shall constitute a quorum for the transaction of any business regularly brought before the meeting.

How Meetings Conducted—Art. 7.—All meetings, in the absence of a lecturer, may assume the form of a conference. All debates shall be conducted in a contenus manner; and it shall be the duty of the President to call to order any one who shall indulge in any gross personalities; and if, after being exiled to order by the President, the individual shall persist in the use of such language, he or shown, by a vote of a majority of the members present, be silenced, and not permitted to speak again at that meeting.

Riours of Persons not Meyners Derving—Art. 8.—No person, unloss a member of the Society, shall be allowed to take part in the meetings of the Society, unless by permission of the President, or a vote of the members present—int in no case shall such person be allowed to vote on questions of business pertaining to the Association.

Witting and delivering the same to the Secretary, who shall file the same and write "withdrawn" opposite such person's signature to the Constitution, and report the same to the next regular meeting.

person's signature to the Constitution, and report the same to the next regular meeting.

Removal, Drath, And Expulsion—Art. 10—Removal from the town and vicinity shall be deemed (unless such removal is intended to be temporary, in which case such person should so inform the Secretary) a dissolution of connection with the Seciety; and in such case the Secretary shall write the word "removed;" and in case of expulsion, the word "expelled" opposite their respective signatures to the Constitution.

EXPELLED—How.—Art. 11.—Any member guilty of immoral conduct, or conduct not in harmony with our Preameral conduct, or conduct not in harmony with our Preameral conduct.

moral conduct, or conduct not in harmony with our Pream

EXPELLED—How.—Art. 11.—Any member guilty of immoral conduct, or conduct not in harmony with our Preamble and Constitution, if, after being kindly remonstrated with, shall parsist in such conduct, such member may, when the Society have become satisfied of his or her guilt, be expelled by a majority vote.

MINISTERS—How Appointed. & Art. 12—Sec. 1.—This Society may set apart or ordain any of its members Ministers of the Gospel, and grant certificates of ordination to such as may be thus set apart or ordained, conferring all the functions and powers of Ministers of the Gospel under the laws of the State of New Jersey.

Sec. 2.—No person shall be set apart or ordained a Minister of the Gospel without a vote of two-thirds the members present at a regular meeting; and no such vote shall be taken unless a notice of such proposed ordination shall have been given at a previous meeting.

Sec. 3.—When any one is proposed to be set apart or ordained a Minister as aforesaid, it shall be the duty of the President or Chairman to ask in open meeting, before he shall put the question to vote, if any one has any objection, or reason why such person so proposed shall not be thus set

or reason why such person'so proposed shall not be thus set apart or ordained as a Minister of the Gospel; and give reasonable opportunity for any member to state his or her objection; which objection may be considered, and the views

jection; which objection may be considered, and the views of any member, pro or con, may be given to the Seciety. Sec. 4.—When any person is elected to be a Minister of the Gospel, it shall be the duty of the Secretary to make out a proper certificate of ordination, to be signed by the Poeddent and countersigned by the Secretary, (the form of which may be prescribed by the Seciety); but the Seciety may revoke the said certificate, and the away the powers conferred by the same, for any cause it shall deem proper, upon charges brought and an opportunity given for a fair and just defence, by a vote of a mijority of the members present at a regular meeting; and the expulsion of such member from the Seciety shall revoke said certificate.

Constitution—How Amenber.—Art. 13.—The foregoing

the Society shall revoke said certificate.

Constitution—How Amended.—Art. 13.—The foregoing Preamble and Constitution may be altered or amended by a vote of two-thirds of the members present at any regular meeting; provided that notice of such proposed alteration or amendment shall have been given at a previous regular receiper.

Meeting:
Adopted unanimously, July 25th. 1869.
WM. D. WHARTON, Pres't.

A. J. King, Sec'y.

Lecturers and Mediums. EDITORS BANNER OF LIGHT - Your correspondent from Milwaukee speaks very timely about opening our doors and offering homes to

mediums and speakers and lecturers on Spiritualism. Let Spiritualists show their faith by their works: and when mediums or speakers are abroad on their labors of love, let all Spiritualist: freely invite such speakers home with them, and make them feel that they are welcome, for the purpose of a brief rest, and for the benefit of the good cause they are laboring for. But how are such mediums to learn where such homes are? Let all believers in the happy doctrine of Spiritualism give notice in spiritual journals, that they may know who and where their friends are. I for one take this mode of informing such lecturers and mediums that they will find a free home for a few days with me, at my house in Hamilton, N. Y., which is accessible from all points by railroad. And there are others in this region who would freely open their doors to such. At Oriskany Falls there are quite a number of liberal and well to do families, at whose houses mediums and speakers are made welcome; among them are the Hon. David Minor, J. M. Willard, Esq., Mr. and Mrs. Darling Thompson, who, at the age of near fourscore of years, are apparently as young as they were thirty years ago, seemingly made so from the consolations of a happy existence beyond

the grave. Then there are in Madison a number of friends believers in Spiritualism, among whom is Noah Tyler and his wife, who would kindly welcome mediums or speakers. Mr. Tyler has been a temperance man, an abolitionist and a Spiritualist full twenty years; his house, during all that time. has been open to all who advocated humanity in any form. He has been long "persecuted for righteousness sake," not only by some of their neighbors, but by all of the clergy and Orthodox believers in his town; he being ready at all times to give a reason for the faith that is in him.

Then there is Dr. Oliver Curtis, and his excellent wife, of Bankville. He has long been a Spiritualist, and is a good medium, performing some cures that are wonderful. The doctor is at all times ready to do anything to advance Spiritualism or humanity in any form, and will kindly entert in those who call on him. Let all who are willing to care for mediums and speakers, and are willing to assist them to get a hearing, or an audience, make known their names in this or some other CARTTEN RICE. VAV.

Hamilton, N. Y., Nov., 1869.

Annoyances of Mediums.

EDITORS BANNER OF LIGHT-I wish to detail hrough the Banner some of the great annoyance o which media are subjected, hoping that those who read will understand that we have some rights which every gentleman should respect; for it is only from gentlemen, or those calling them-selves gentlemen, that we are compelled to be constantly on our defensive. Such has been my experience, and I am informed by sister mediums that theirs has been the same.

We are called upon by men who take up our time, thereby preventing those who come for a sitting from obtaining one (thus losing the small pittance for which we are working). They detail sunday of every month.

to take away all pains and aches, or to sit all day in our rooms. They seem to be men who should know better.

Now cannot something he done to learn these people to come for their sitting, and pay for it, and then leave—for mediums must have some time to themselves? Do help us to reform these abuses, and you will receive the blessings of many LADY MEDIUMS.

THE LAWS OF LIFE.

The following communication was written automatically, by the hand of Dr. John C. Grinnell, Newport, R. I., on 15th Nov., 1869. T. R. H.

"What must we do to be saved?" Jesus says, "Repent and be baptized." The idea of repentance used here, spiritually, means a change of spiritual development. The principle of Christ, when fully represented, is to bring the mind to the higher or more moral principle. But morality is considered secondary with theologians, for they teach that there must be a change of heart. I know that spirit baptism is innate or embryonic, and has its entire origin in the influx of the constitution of embryonic life. To say that every man and woman can be born of the spirit, is to assert what is not true. The principles of physiological law must be fully understood in order to have harmonious embryos or organizations. When children are begotten, both parents should understand and fulfill the conditions that are necessary to make harmony. Then they will find what is meant by the law of true harmony, and this principle of life will show itself more Christilke. A child never should be born unless the conditions I know that spirit baptism is innate or embryonic child never should be born unless the conditions of both parents are calculated to make the birth an object of the fullest desire; and this will make better children, and better men and women. This ought to be more generally understood by the world than it is. From lack of attention to this law, many poor unfortunate children are born into the world who are wonting in the elements that are absolutely necessary to enable them to grow up good men and women.

ROBERT OWEN.

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, whonever 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.]

formed, J. Madison Allen, Ancora, N. J.
G. Fannie Allen, will speak in Salem, Mass., during December; in Fall River, Jan. 2 and 9; in Willimantic, Conn., Jan. 18, 23 and 30; in Charlestown during March; in New York (Everett Rooms) during April. Address as above, or Stonels, n. Mass
J. Madison Alexander, inspirational and trance speaker, Chicago, Ill., will answer calls East or West.
HARRISON ARRLY, M. D., 194 South Clark street, Chicago, Ill., tectures on Laws of Life, Temperance, and Reform and Progressive subjects.

not lectures on Laws of Life, Temperance, and Reform and Progressive subjects.

MRS, N. A. Adams, inspirational, box 277, Fitchburg, Mass.

MRS, N. K. Andross, trance speaker, Delton, Wis.

DR. J. T. Amors, box 2001, Rochester, N. Y.

MARY A. Ampliart, care J. Stolz, M. D., Dayton, O. Rev. J. O. Barrett, care J. Stolz, M. D., Dayton, O. Rev. J. O. Barrett, Chembeniah, Wis.

MRS, H. F. M. Brown, P. O. box 432, San Francisco, Cal.

MRS, Adbry N. Bennian, inspirational speaker, 112 Hudson street, Boston, Mass.

MRS, Sarah A. Byense will speak in Lynn, Mass., Dec. 19 and 26; in Stafford, Conn., during January; in Marblehead, Mass., during February. Permanent address, 87 Spring street, East Carphylege, Mass.

MRS, Nelley J. T. Brigham, Film Grove, Colerain, Mass.

Addix R. Balloy, Respectional speaker, Chicago, Id., care R. P. Johand, Landon, Nather, Carch. Miss.

East Cambridge, Mass.

Mrs. Nelleld. T. Brighlam, Elm Grove, Colerain, Mass.
Addivert., Ifalloct, inspirational speaker, Chicago, Ill., care
R. P. Journal.

Rev. Dn. Harnand, Buttle Creek, Mich.
Dr. A. D. Barton, inspirational speaker, Boston, Mass.
Joseph Baker, Janesville, Wis.
Miss. E. Brirs, inspirational speaker, hox 7, Southford, Conn.
WM. Brist, Eag., 163 South Clark street, Chicago, Ill.
Miss. A. P. Brown, 163 South Clark street, Chicago, Ill.
Miss. A. P. Brown, Nest Randolph, VI
Miss. A. P. Brown, Nt. Johnsbury Centre, VI.
Miss. Ema F. Jay Byllene, 151 West 12th st., New York.
Dr. James K, Balley, hox 32, Lafforte, Ind.
WM. Bryan, hox 53, Camden P. O., Mich.
M. C. Bert, inspirational speaker, Almond, Wis.
Henry Barstow, dispirational speaker, Charlestown, Mass.
Z. J. Brown, M. D. Cacheville, Yolo Co., Ca.
J. H. Bickword, Inspirational speaker, Charlestown, Mass.
A. P. Bowan, inspirational speaker, Charlestown, Mass.
J. M. Choarts, trance and inspirational lecturer. Address
rear 56 Poplar at., Boston, Mass., care Mrs. M. E. Hartwell.
Warren Charle, 227 North Fish street, B. Louis, Mo.
Albert E. Carpenters, care Banner of Light, Boston, Mass.
Jim. Choarts, Leiloy, N. Y., care A. C. English
Mrs. Jennett, Leiloy, N. Y., care A. C. English
Mrs. Jennett, Leiloy, N. Y., care A. C. English
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Mrs. Jennett, Leiloy, N. Y., care A. C. English
Mrs. Jennett, Leiloy, N. Y., care A. C. English
Mrs. Jennetter and attend fune ats in the New England
States Add ess 155 Harrison avenue, Boston, Mass.
Dr. A. B. Child will lecture at conveniont distances from
Bosion, Address 50 School street,
J. P. Couches, M. D., Ottawa, Ill., box 1374.
Charles P. Chocker, Inspirational speaker, Vincland,
N. J., box 272.
Mrs. Edma C. Chark, Inspirational speaker, Vincland,
N. J., box 272.
Mrs. Edma C. Chark, Inspirational speaker, Vincland,
N. J., box 27

DR. H. H. CRANDALL, P. O. box 73, Bridgeport, Conn. MIBS. Amelia H. Colhy, trance speaker, Penvillo, Ind. Ira H. Cristis, Hartford, Conn. Mibs. Carrier, Bartford, Conn. Mibs. Carrier, Conn. Mibs. Carrier, Bartford, Conn. Mibs. Carrier, Conn. Mibs. Carrier, Bartford, Conn. Mibs. Carrier, Carrier, Carrier, Carrier, Miss. Mibs. E. L. Danifer, Birthour of Light. Mibs. Mibitary F. Cross, trance speaker, Bradford, Mass. Mibs. E. L. Danifer, Gibrimouth place, Boston, Mass. Prog. Van. Denton, Velicely, Mass. Mibs. Lizzie Doten, Pavillon, 37 Tremont street, Boston. Herry J. Duren, Pavillon, 37 Tremont street, Boston. Herry J. Duren, Pavillon, 37 Tremont street, Boston. Herry J. Duren, Pavillon, 37 Tremont street, Gradington, O. Gronge Detron, M. D., West Randolph, Vt. Dr. E. C. Dinn, Rockford, Hl. Mibs. Ambie. P. Davis, (formerly Addie P., Mudget,) White hall, Grene Co., Ill.
Mibs. Addie P. Davis, (formerly Addie P., Mudget,) White hall, Grene Co., Ill.
Mibs. Anne M. Davis, 403} Main street, Cambridgeport, Mass. Mibs. B. Danyoneth, Dav. 481
Mibs. Charler, C. Bartier, D. Trance speaker, (formerly st. Boston.) Lawrence, Kan., box 481
Mibs. Charler, Carrier, Mills, Mills, Me., one-fourth of the time. Address, kendall's Mills, Me., and Mibs. Charler, Montona, Lowa.
Dic. T. M. Difference, Sonth, Carrier, Charler, Ch

RRY, JOSEP C. GILL, BEYNGER, III.

MRS. LAURA DE FORCE GORDON, Treasure City, White Pine, Nevada.

SARAH GRAVES, inspirational speaker, Berlin, Mich.

MR. J. G. Gilles, Princeton, Mo.

DR. GAMMAGE, Iceturer, 138 South 7th st., Williamsburg, N.Y.

DR. L. P. Gridge, inspirational box 409, Fort Wayne, Ind.

JOIN P. GUILD, Lawrence, Mass, will answer calls to secture MRS F. W. GADE, inspirational speaker, 35 Greenwich avonue, New York.

KERSEY GRAVES, Richmond, Ind.

Miss Julia J. Hubbard will fecture in Waltham, Mass., Dec 12; in calcut, Feb. 6 and 13. Address for the present, care Mrs Frank Tyler, 144 Boston atreet, Salem, Mass. Permanent address, Fortsmouth, N. II., box 455

MRS. L. HI TCHISON, Inspirational, Owensville, Cal.

DR. M. HENRY HOUGHTON, Norwalk, Q.

MRS. A. L. HAGER, in-pirational, Monat Clemens, Mich.

CHARLES HOLT, Warren, Wurren Co., Pa.

MRS. F. O. HYZER, 122 East Madison street, Baltimore, Md.

MRS EMMA HARDINGE lectures during the Sundays of December at Music liall, Boston, Mass; some week-venings in December of laght, 158 Washington street, Buston, Mass. Permanent address, 249 East 60th street. New York, E. 'SNIR HISMAN Apent Connecticut State Association of Spiritualists. Permanent address, Falls Village, C. nn Moss Hull, inspirational and normal speaker, Hobart, Ind.

D. W. Higlel, Inspirational and normal speaker, Hobart, Ind.

Mores Hult, will speak in Leuminster, Mass., Bec. 12; In Washinton, D. C., during April. Perimanent address, Hobart, Ind.
D. W. Hult, Inspirational and normal speaker, Hobart, Ind.
Mils. M. S. Towksken Hoadlen, Bridgewater, Yt.
James H. Harris, hox 98, Abington, Mass.
W. A. D. Hume, West Side P. O., Cleveland, O.
Zella S. Hart Nos, Inspirational, North Granby, Conn.
J. D. Hascall, M. D., Waterloo, Wis.
I Than C. Howk, Inspirational poster, Mich.
Dr. E. H. Holden; Inspirational peaker, No. Clarendon, Vt.
Dr. J. N. Hodors, trance, Silenry street, East Boston, Ms.
Miss. S. A. Hokton, 24 Wamesh street, Lawell, Mass.
Miss. Strik M. Johnson's address for December, Providence, R. I., care I. Negries.
WM. F. Jameson, drawer No. 5866, Chicago, Ill.
Asbaham James, Pleasantville, Vennigo Co., Pa., box 34.
S. S. Jonss, Esq., Can occasionally speak on Mundays for the fiends in the vicinity of Sycamore. Ill. on the Spiritual Philosophy and reform movements of the day.
WM. H. Johnstöh, Chrry, Pa.
Dr. P. T. Johnson, lecturer, Vpsilanti, Mich.
Dr. C. W. Jackson, Oswego, Kendall Co., Ill.
George Kates, Dayton, O.
O. P. Kellogo, East Trumbull, Ashtabula Co., O., speaks in Monroe Centre the first, and in Farmington the fourth Sunday of every month.

CRIBAS B. LYNN, inspirational speaker, Cleveland, O., care interior Britishias, 47 Prospect street; permanent address, 9 Kingston street, Charlestown, Mass. MARY E. Londown, inspirational speaker, 60 Montgomery treet, Jersey City, N. J. J. S. Loveland, Monmouth, III.

J. H. LOVELAND, Monmouth, III.
MIRI, P. A. LOOAN will answer calls to lecture in the Southrin States on Equal Hights, Temperance, and kindred reorms. Address, St. Louis, Mo., care Warren Chase.
MIRS. A. L. LAMBERT, trance and inspirational speaker, 309
Washington street, Hoston, Mass.
B. M. LAWRENGE, M. D. S. Dartmouth place, Boston, Mass.
DR. JOHN MATHEW, Washington, D. C., P. O. noz soft.
DR. G. W. MORRILL, JE., trance and Inspirational speaker,
Boston, Mass.

SIRS. C. M. STOWK, SAIL QUOE, CAL.

MIRS. S. E. SLIGHT, foot of Auburn street, Cambridgepork,
Mays.

JOSEPH D. STILES, DAIVILIC, Vt.

BELAR VAN SICKLE, Greenbush, Mich.

AUBURN, S. J. SWASKY, HOTHER SPECKEY, WORN, COHN.

MRS. ADDIR M. STEVERS, HOTHER SPECKEY, WENTWORTH, N. H.

MRS. ADDIR M. STEVERS, HOTHER SPECKEY, WENTWORTH, N. H.

MRS. ADDIR M. STEVERS, LIANCE SPECKEY, WENTWORTH, N. H.

MRS. ALLEE SHITH, Impressional speaker, Boston, Mass.

MRS. L. A. F. SWAM, Inspirational, Phon Lakes, Minn

DR. E. SPRACUK, Inspirational speaker, Schenectedy, N. T.

MRS. ALBIRA W. SMITH, (18te Cuppy) bethres in Mechanic's

HAIL, Post street, San Francisco, Chi., every Sunday evening.

ARIAL ALERA SMITH (1ate Cuppy) bethres in Mechanic's

HAIL, Post street, San Francisco, Chi., every Sunday evening.

MRS. MAY LOUISA SMITH, Indres Speaker, Toledo, O.

MRS. MAY LOUISA SMITH, Itance Speaker, Toledo, O.

MRS. MAY LOUISA SMITH, Itance Speaker, Toledo, O.

MRS. MAY LOUISA SMITH, MINIOTA, MASS.

JR. H. H. STORKR, 120 HATTAND AS CHIEF, MASS.

JR. H. H. STORKR, 120 HATTAND AS CRIPT, MASS.

JR. H. STORKR, 120 HATTAND AS CRIPT, MASS.

J. W. SKAYER, INSPIRATIONAL SPEAKER, BYF-IN, N. Y.

E. R. SWACKBARER, 128 SM. 36 street, Brooklyn, N. Y., E. D.

MRS. H. F. STERANS, MISSIONARY for the Pennsylvania State

ASSOCIATION of Spiritualists. Address care of Dr. H. T. Child,

634 Ruce street, Philadelphia, Pa.

BROYAMIS TODD, San Francisco, Cal.

MRS. ROBERT TIMBONS, MCSLOP, Addrian Co., Mo.

MRS. FAIRER N. TALMADOR, TRACE SPEAKER, Westville, Ind.

DR. S. A. THOMAS Hecturer on Spiritualism, Kenduskeng, Me.

HUDSON TETTER, Reith Heights, O.

Y. WIRSON, Louisers, More and G. Will lecture in Phila
American. Sportander, Coverand, O.; will lecture in Phila-

HUDSON TUTTLE, Berlin Beignis, O.
5. V. Wilson, Lombars, III.
E. S. Whrkler, Inspirational, III. Superior street, care
American Spiritualist, Coverand, O.; will lecture in Philadelphia, Pa., during December.
Miss. Masy M. Wood, II Dewey street, Worcester, Mass.
F. L. H. Willis, M. D., 16 West 24th street, near Fifth ave-

F. L. H. Willis, M. D., 16 West 24th street, near Fitth avenue Hotel, New York.
Mrs. S. E. Warner, 599 South Morgan street, Chicago, III.
Henry C. Wright, care Banner of Light, Boston, Mass.
Mrs. E. M. Wolcott, Canton, St. Lawrence Co., N. Y.
Prev. E. Whitpelk, Clyde, O. Commerce, Chicago, H., care R. P. Journal,
Lois Walshrooker can be addressed, box 314, Des Moines,
lowa, till Jan. 1st.
N. Frank White will speak in Washington during December,

her.

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

Mus. Many E. Wither, Holbston, Mass.

Wit. F. Wentwonth, Schenectady, N. Y., box 234.

A. B. WHITISG, Althon, Much.

Mich. Hattie E. Wigson will speak in Marblehead, Mass.,
through the month of January. Address, 35 Carver street,

through the month of January. Address, 3k Caiver street, Boston.

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

MRS. N. J. Willis, 75 Windsor street, Cambridgeport, Mass.

MISS ELVIRA WIRKLOCK, Bordinal speaker, Janesville, Was.

A. A. Wilker, G. Toledo, O., hox 643.

MISS. S. A. Willis, Marseither, III.

DR. J. C. Wilsen. Burlington, lowa.

REV. Du. Wirklock, Imprintional speaker, State Center, Is.

WARRIS WOOLSON, trance speaker, Hastings, N. Y.

S. H. Wortman, Buffao, N. Y., hox 1484.

J. G. Whitner, impirational speaker, Rock Grove City,
Floyd Co., lowa.

MRS. E. A. Williams, Hannibal, Oswego Co., N. Y., hox 41.

ELIJAH WOODWORTH, Inspirational speaker, Leslie, Mich.

A. C. and Mes. ELIZA C. WOODBEPF, Eagle Harvier, S. Y.

MRS JULIETTE YRAW will speak in Lowell, Mass., Dec. 5

and 12; in North Scituate, Jan 9. Address, Northboro',
Mass.

MRS. PANNIKT, YOUNG, trance speaker. Address March

MRS JULIETTE YEAW WILL Speak In Lowell, MASS., 1995. of and 12; in North Scituate, Jan 9. Address, Northboro', Mass.
MISS. PARNIKT, YOUNG, tranco speaker. Address, Maren go, III, care Miss II. II. Carlton.
ME. & MRS. WR. J. YOUNG, Bolss City, Idaho Territory.

Married:

In Plymouth, Mass., Nov. 17th, by Rev. R. Tomlinson, Mr. Ichabod Carver to Miss Esther Edis; Nov. 16th, by Rev. Mr. Livesy, Mr. Josiah Carver to Miss Bettle M. Taylor.

Passed to Spirit-Life:

From Malone, N. Y., Nov. 6th, in the 51st year of his age,

Starting with usat the first as one of our strong pillars of sturport, he has ever remained by us, a faithful co-worker in the Children's Progressive Leceum of Brooklyn, as Musical Director. At our Lyceum session, Nov. 7th, the following resolutions were unanimously passed:

resolutions were unantmonsty passed:

Whereas, By and through the action of natural law, our beloved brother, James M. Bradford, bas been born into higher life, we, as members of this Lycom of which he was so useful a member.

Resolve, That we offer our hearifelt sympathy to his bereaved companion, our dear sister; the consolution of our

reaved companion, our dear sister; the consolution of our beautiful philosophy, that he is not gone, but that his spirit still indigies with us at will, inspiring us with the aweet tonel ese i harmony which pervaded his soil. Absolved, That he is endeared to us he he sterling virtues, incoverated integrity of purpose, his goodsile, of tempera-ment, and hencite i sympathy with the sillected. R solved That we as a Lycenin, have lost a most worthy and useful member, whose presence ever cast about him a cheering and inspiring influence; that he now experiences the full mutuon of that shritons invested the which through-out, his earthly existence was more to him a reality than a

fatch.

Resolved. That we believe, in that happy redulen of spirit living life to come, we shall once more better in those sweet stretch witch were wont to cheer us in the past, and which shall be fuller, richer, and mere be spiring than early can ever

Resolved, That this lavenum wear the appropriate symbol of second both for one month, in token of affection to one by-loved brother.

A. R. S. LESSIE DIXON, Cor. Sec. y. From his home on Haddam Neck, Conn., Nov. 12th, Davis

From his home on Hadram Neck, Conn., Nov. 12th, Davis Clark, son of the late Edward Clark.

The subject of this notice was a voting man of exemplary traits of character, worthy of month of on the Banner's glorious page. The was ever an lable and kind homest and truthful, during his short Journey on earth. It is hot a few years since it was the pleasure of the argels to open wide the door of Life and welcome to the vertal howers the spirit of his father, who was an honest and sincere. Spiritualist: and the son, ever following in the footsteps of his wortey parent, has never feared to die, for death to them was but a kind and gentle servant, that unlocks with noiseless trend life's flower-cultured door to dow us those we love. From Waterford, Vt., on the morning of Nov. 11th, Prescott

Powers, aged 60 years

Powers, aged 60 years

The subject of this notice was, for a long time, a great sufferer, by reason of pusical disease, but hore these sufferines with commendable for itade and resignation. We know that he has now passed these sad trials, and lives to brighter and happire climes. The funeral discourse was delivered by Mrs. A. P. Brown, who spoke not only words of wisdom and philosophy, but also of comfort and cheer to those in sorrow.

F. V. P.

From Milar, Monroe Co., Mich., at the residence of George

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

tuitously.] Meeting of Vermont State Association of Spiritualists.

The next Convention of the Vernout State Association of Spiritualists will be held in St. Albans, on Friday, Saturday and Sunday, the 17th, 18th and 18th of Decemb r next. The friends of the cause, reformers and free thinkers everywhere are cardially invliced to attend. The heat of accommodations at the batels for \$1.25 to \$7.50 next day. Free teturn cheeks, over the Vt. Cen, and R. & B. R. R. will nef ruished by the Secretary of the Convention. Come up to the feast. A large and prolitable gathering is expected.

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

Richmond, Ind.—Opening of Lyceum Mail.

Lyceum Hall will be dedicated to humality on the 7stn of December, 1889. The yearly meeting of the local Spiritual Society will commence on the menting of the 2'th, and on the next day (Sandae) a filliam Benton will deliver the (so-called) dedicatory discourse. The Progressive I yeeum 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 michanted. Those wishing any further information will receive the same by addressing.

E. F. Brown, Sec'y. Richmond, Ind.-Opening of Lyceum Hall.

The Semi-Annual Weeting of the Pennsylvania State Society of Spiritualists will be his at Harmonial Ital', (late Stockton's Church) corner lith and Wood streets, Philadelphia, on Wedies (av. the 15th of December, 1869, at 3 and 7 p. M. Tho friends throughout the State are cornerly invited to attend, or send reports from their different sections to

HENAYT CHILD, M. D., or Caroling A. Grings, 534 Rase street, Philadelphia, 1919 Walnut street, Phila.; Sec'y.

J. BURNS, PROGRESSIVE LIBRARY, 15 Southampton Rose, Ricompburg Square, Holborn, W. C., London, Eng. KEEPS FOR SALE THE BANNER OF LIGHT AND

OTHER SPIRITUAL PUBLICATIONS The Hanner of Light is issued and on sale overy Munday Morning preceding date.

Banner of Light.

BOSTON, SATURDAY, DECEMBER 11, 1809.

OFFICE 158 WASHINGTON STREET. ROOM No. 3, UP STAIRS. AGENCY IN NEW YORK

THE AMERICAN NEWS COMPANY, 110 NASSAU STREET. WILDIAM WHITE & CO., PUBLISHERS AND PROPRIETORS

WILLIAM WHITE, LUTHER COLRY, ISAAC B. RICH FOR Terms of Subscription see eighth page. All mail matter must be sent to our Central Office, Boston, Mass.

LUTHER COLEY..... EDITOR LEWIS B. WILSON Assistant Editor.

All business connected with the editorial department this paper is under the exclusive control of Li there to BY, to whom letters and communications inust be addressed.

The Nations in Motion.

It is so remarkable a circumstance in historyand will be noted as such in the distant futurethat so many stupendous movements of human onterprise have been brought together at the present time, that we may regard it as a wholly excoptional era in that respect, and think of, it as a striking fact in the development of human energy and human faith. It was a great matter to conceive the project of laying a railway across the continent, which was to draw population with inconceivable rapidity after it; and so it was an unparalleled project to open a ship canal across the Isthmus of Suez, and so to connect the hitherto separated continents of Europe and Asia, Still further, there are two more schemes for banding the continent with iron, and a railway to cross, as well as a canal to bisect the Isthmus of Darien. The great submarine cables have been thrice stretched across the vast floor of the Atlantic, and all the islands of all the known seas are being rapidly selected as the telegraph stations of the world. Steam, too, continues its, competitive race for the mastery, and is fast superseding the sail and the waterfall, as in time it will operate even the plow on the great grain prairies of the

And then there is immigration and emigration going on, with whole peoples engaged in the movement, and nations almost visibly breaking up to re-form themselves elsewhere, under more favoring conditions. This spirit of emigration is indeed the wonder of our age, seizing hold of such different people under different circumstances, and whirling them from their settled localities off into others, thousands of miles away, Such a steady and constantly increasing tide of immigration into a country as has been witnessed. in our own for a number of years past, was never known. Nor is it by any means an accident in the economy of nations. It was, we must believe, all planned in the purposes that have slept so long in the womb of time. The design was a stupendous one, reaching far back among a complication of causes, but projecting itself far forward into a future that is to be fuller of events to the race than any age yet known.

Now here are simply material movements and changes, undeniably great and grand, and sweeping into the vortex of their expanding influence a wonderful area of interests, still more wonderful for their variety. They are the apparent token to the world of still more remark. able things to come. If they more impressively imply any one thing than another, it is the eventnal fraternization of the nations of the earth, That is the goal to which all tends. It is so seen, and generally so accepted by observing and reflecting minds everywhere. Then it follows, of course, that these material projects and movements are, in truth, inspired with a set purpose. They are the result of no accident, nor are they without specific meaning, which, in good time, will all be made plain. But, in order to bring around the grand result toward which all these things tend, there was required a general breaking up likewise in the deeper feelings and sentiments, the opinions, ideas, and even prejudices of mankind. At the critical period of this general series of movements came divine Spiritualism out of the heavens, bringing tidings of joy and peace to the hearts of men, overflowing the old molds of religious oninion with the bright flood of a larger faith, melting away the walls of division between believers, drawing men together more closely by a true sympathy, and shedding upon all minds the very spirit and temper in which they could most readily avail themselves of the changed relations in which the world is suddenly found.

Thus have all the elements in this grand problam of human brotherhood and regeneration been brought into ecoperation at the right moment in the progress of things. The material changes are indeed stupendous-vaster than any the world. has wirnessed before; but the crown and glory of them all is that universal spiritual faith and energy which is able to subdue all power to itselfto make it serve the cause of the angels and our common Father. Spiritualism is at hand to do its work precisely when it is wanted. There are those who refuse so to believe, but the longer they remain blind, the more zealous will become their cooperation when their sight finally comes to

The Sucz Canal Opened.

After these ten, fourteen, sixteen years of proposing and laboring, the great enterprise of the Suez Canal is completed, and has been inaugurated by the passage through it of a brilliant company of invited guests, headed by the Viceroy of Egypt and the Empress of the French. There were fifty sail in the gay flotilla that passed through. Two statues were set up-one in honor of the Englishman who proposed the project, at Suez, the other in honor of the Frenchman who has just completed the gigantic project, at Port Said. It is expected that this successful cutting of the Isthmus will divert the bulk of the Asiatio traffic through the Mediterranean, thus bringing into life again the cities along the shores of that sea, and awaking the energies of every country of Southern Europe. What is to be the result of this enterprise can only be conjectured at present; there are many tidal currents to the world's commerce, and it naturally takes time for the nations to come out of beaten tracks. But of the magnitude of the new enterprise there are no two opinions. It is a magnificent triumph of civil engineering, of capital, of energy, of labor, of genius. It will ever remain a remarkable monument to the spirit of this restless age, and proclaim to future generations what comprehensive plans swept across the active and capacious brains of the men of the present time. The name of Lesgops will survive to the latest posterity.

Protection for Mediums.

It is very obvious that the time lias come for making some concerted provision for the health, of devoted but weary mediums that have for years been traversing these States with their messages of divine love for man. The proceedings at the Racine meeting, at which a Fraternity of Medinma was regularly organized, were given at length in a recent number of the Banner. Their perusal must have excited the most serious reflection in all minds. There were sundry resolutions. adopted by the Convention, looking to the better providing for mediums, and especially such as are worn down, fainting and sick; and the appeals made additionally by different speakers, and by to hold in reverence. Mrs. Wilcoxson in particular, ought to go straight home to the general heart and conviction.

The simple truth about this matter should be more widely and thoroughly understood. It is this-that, in order to secure the best results from mediums, they must be provided with the most favorable conditions. How could it be expected. of a speaker, male or female, if he or she has reached the appointed place for a lecture in a state of hunger, certainly weary with long journeying; perlups cold or wet, and in all cases needing rest and sleep first of all things, with the blossed silence which they bring-how, we ask, could it be expected of such devoted individuals, asthat they will go before an audience in their ex- throughout the meeting. hausted state, and be receptive in the highest degree to influences ready to descend upon them from above? They cannot, and the expectation is sheer cruelty toward them, while it wholly defeats the purposes of those who betray no more thought for them.

The idea of a hospital few mediums would care to entertain, in connection with their necessary recuperation. It would be much befter, as proposed by Mrs. Wilcoxson in plain terms, if those who have well-furnished and comfortable homes, with more room than they know what to do with, will signify that a jaded speaker can have a cordial welcome and a simple pledge of rest for a brief time beneath their roofs; a single room to themselves, with the privilege of solltude when they prefer it, and the other privilege of waiting on themselves to the full extent of their ability. made for overworked mediums by a large number of people, without putting them to any appreciaoutlay or trouble whatever. And they would: additionally feel that they had been aiding the augels above in performing the work on earth which they have undertaken to do.

There is another matter still; mediums ought to be paid better, and on truer principles of right and justice. Committees should be the last to seek to clear a penny from their hard earned insufficiency. A more thorough system in this respect might be planned, and proposed for every State and all the States together. There is no disputing that mediums do not labor for money, nor that they cannot labor without it. They should be cared for in this respect as well as all others, and the angel-world will be brought nearer in consequence,

Words to be Weighed.

We sincerely hope that no reader of the Banwords of solemn truth as impressive as they deserve. He has east his view over the whole of the field, and observed the wants and the mistakes, the conceits and the failures, the carelessness and the selfishness that combine to undermine the practical good which Spiritualism would otherwise perform; and he implores readers of all minds, men and women, old and young, not to commit the mistake of driving away angelic inalmost without any general human cooperation.

We do hope these serious words will be well Mr. Carbonell, and that he has invisible assistants, weighed by all. Unless a stronger resolution is shown, and more energetic purposes are cherished, and a greater desire is manifested to unite in a bond of fraternity to work out the new and grand problem for humanity under the direct guidance of the spirits above, it is possible that i Spiritualists may vainly lament in the future, as Mr. Clark suggests that they rejected the stone which is made the corner of the new and glorious spiritual edifice.

Let us become more liberal with our means supplying the wants of our faithful and too generally lonely workers. Let us see that our forces are brought more together, and directed to the production of some merited result. We require to concentrate our power, not on machinery so much as on effort. Let individuals resolve to sink their thoughts of themselves wholly out of sight, and concern themselves only about the achievement of practical ends. We want better paid lecturers, so that these agents of the invisibles may proceed on their errand among men with a stronger confidence in their position. To get the best messages, it is not wise to keep mediums steeped to the lips in poverty. It is better to build halls of worship than to pay over our money to the churches that abuse and misreprosent us. It is high time, in fact, that we all stood up together for our noble, glorious, holy cause; not in pride, nor with a barsh resoluteness, but simply because we are filled full with our belief in its divine efficacy. The words of Mr. Clark are none too plain for all of us to ponder. They tell truth that should be made more familiar. It is time we took measures to make secure the great work in which we have so long been engaged as volunteers and missionaries.

Heed the Admonition.

We copy the following extract from a lecture by Prof. Denton, published in the Banner April 17th, the subject-matter of which should be par ticularly heeded at this time, when some Spiritualists are becoming lukewarm in the cause:

"The truths of Spiritualism have the life-blood of God in them, and they cannot do otherwise han prevail; but let us aid them: let every man and woman feel inspired to act in some capacity as a missionary for this new gospel. Be not ashamed of it—rather be proud of it. Waken to the work; ye shall in no wise lose your reward. Blessed are they who sow this seed; the sun and shower shall inevitably bring forth for them the blade, the ear and, the 'full corn in the ear,' and they shall all come by and by to the home of rest laden with their sheaves, each soul joining the glad refrain of 'Harvest Home!' How many glad refrain of 'Harvest Home!' How many there are who are standing afar off, and looking on suspiciously at the labors of those who are striving to roll up the stone along the hill of progress. They give now and then a word of oncouragement, and then ten words of discouragement. But when the height shall be won, and the victory gained, they will all be there, waving their arms in triumph and their shouls will rend their arms in triumph, and their shouts will rend their arms in triumpi, and their should will rend;
the heavens—'We did it! We always knew it
would be a success!' Thus has it ever been that
puny souls sneak in to receive their penny at the
eleventh hour, unmindful of the toil of those who
have 'borne the heat and burden of the day."

The Physical Manifestations.

On Monday evening, Nov. 29th, Edward T. Carbonell gave his first public entertainment at Mersafety, comfort and recuperation of the large body cantile Hall, Boston, assisted by a presiding officer, who evidently mistook the nature of the meeting, and supposed he was there to give a lecfure, of which Mr. Carbonell's so-called expose was to be but a means of now and then illustrating a knotty point. The audience seemed, however, to think differently, and this worthy Summer-street Dogherry was greeted with marked displeasure, as he disgusted his Spiritualist hearers by the falsity of his bare-faced assertions, and horrified his Christian brethren by very careless allusions to Peter, Paul, and others whom they are disposed

THE EXERCISES.

The customary order of exercises in Mr. Carbonell's performances was put forward, and with his usual success in influencing the minds of those who have decided that "Spiritualism, must be a delusion," and eatch at a straw to uphold that decision. Our reporter happens to know that the committee of two were selected in the entry before the meeting was called to order; the farce of distributing the numbers so poorly hid this from the audience that several names were called out after the announcement of that conimittee. B. P. Shillaber was nominated, among the rest, but declined serving. To begin with, the committee ensitive to external influences as they must be stated their belief that the physical manifestain order to be able to manifest their peculiar gifts, tions were all a trick, and acted on that plane

THE REPORTS:

The Boston Post, of Nov. 30th, says among other things:

"The scance which was given last evening was of the same nature. The mysteries performed by Miss Laura Ellis, Davenport Brothers, and the Eddy Family, were parterned by Carbonell, after which they were again performed and the opera-tion explained."

Right, brother, they were "patterned" after, and in a very imperfect manner, but we noticed that the feat of playing the several instruments at once in the light-which was so unsuccessfully attempted at the press entertainment-though feebly executed with the cabinet door shut, was not shown in the light, on the 29th, 30th, and Dec. 1st. This was probably an "oversight" (?) on the part of the management.

The Post's report, after referring to the "con-Such a very simple provision could be readily fusion" that "reigned supreme," closed by say-

"The matter was now put in a tangible shape. Prof. Cadwell came on the platform and was met by the Carlionell's agent. It was finally agreed that inasmuch as the press was supposed, and should of right be impartial, the affair should be referred to the editors of the daily press and the following arrangements under Two cabinets following arrangements unde: Two cabinets should be constructed exactly alike; a time and place appointed for a scance, at which both Carbonell and the Eldy Family should exhibit. The committee to again at the manifestations to be an impartial one, chosen by the editors and be unknown to the exhibitors until the evening of the scance. Then both parties would be tled alike, and the public left to judge the results which followed. The gas was now lowered and the audience separated."

Now in regard to the fairness and impartiality of the daily press, all we have to say is, that the idea is silly in the extreme. We happen to know how the "daily press," at least of Boston, is managed. Editors rarely attend entertainments of the kind under consideration, but, instead, send ner of Light, no Spiritualist anywhere, will omit their reporters. The reporter of the Post has said the careful perusal of the appeal made in another in advance, that he "considers Spiritualism an unplace, by Dean Clark, on behalf of the welfare of 'mitigated humbug," and yet he is to sit in imparthe great and holy cause which they profess to tial (?) judgment between the real medium, Mr. have embraced. The writer says nothing in Horatio G. Eddy, and the self-styled "exposer," anger, nothing impatiently, but would make his Mr. Carbonell. We hope, if Prof. Cadwell's proposition is accented, that the editors in chief of the different dailies will take the matter in hand.

The Boston Advertiser says in its issue of Nov.

"The Banner of Light-the organ of the Spiritualists—takes the bull by the borns in a wonderfully audactous manner in its treatment of the exposure of 'physical mediumship' by Mr. Carbonell. After dwelling upon the clumsiness with which this novice does the tricks to which fluences that have already wrought such results the Davenports have given their lives it shifts its which he is unwilling to allow. The records of con-troversy show nothing more hold than this. The Banner goes on to infimate that 'mercenary mo-tives 'induce Mr. Carbonell to make use of the spirits to demonstrate the absurdity of the silliest phase of Spiritualism." In reply to the Advertiser we would say that we

stand corrected. We were informed, as were many others at a public meeting, (held at Mercantile Hall, last summer,) by some of the very parties who now are bringing Carbonell forward, that he was at one time a medium, and a promising one for physical manifestations. But as he was not noticed by the Spiritualists, he was induced, we suppose, by those around him, to adopt the course he now pursues. We have also positive information from a prominent Spiritualist, well known in this city, that Carbonell, in conversation with him, last summer, claimed to be a Spiritualist and a clairvoyant medium. This statement the gentleman (who will give his name if necessary) repeated at 51 Hudson street, early this fall, at a circle given by Eddy, when Carbonell was present, together with some thirty or forty others, and Carbonell did not deny it. This is not the only case that has come to our knowledge, which proves Carbonell to be a believer in our philosophy, but as he now virtually denies being a medium, it is evident that we have been misinformed, and are obliged to our cotemporary, the Advertiser, for its timely suggestions. We are willing to rest his case where Carbonell leaves it, and to proclaim his so-called "expose" to be a collection of tricks, some of which can, and others (such as playing on all the instruments at once) cannot be successfully performed with open cabinet doors. [MEM -As regards "changing of base." &c., we would direct the attention of the Advertiser to a certain bank defalcation wherein \$600,000 suddenly disappeared, and because the defaulters were "good Christian brethren," that paper came out at the time with apologetic articles headed "FINANCIAL IRREGULARITY," etc. but when the tide of public opinion subsequently changed, the Advertiser also "changed front," and became as indignant as anyhody else, demanding justice on the offenders. See their leader of a re-

The exercises closed as stated in the Post's report amid general confusion, and a proposition was made by Prof. Cadwell somewhat similar to that which we have copied shove. The Professor desired that no money should be staked, however; he wished the matter to stand or fall on its own merits and interest.

FURTHER ENTERTAINMENTS.

The exercises at Mercantile Hall on Tuesday and Wednesday evenings, Nov. 30th and Dec. 1st, were much the same as usual, with the exception that on the latter evening Carbonell abandoned the single cabinet and took up a double one, a la Davenport, assisted by his confederate, Lincoln. By common consent the presiding officer of Monday evening was voted out, and assigned to the more congenial duty of lighting the gas.

On Wednesday night the thin house admonish. Have n't you learned this fact yet, that opposition for the holidays.

ing the gentleman of the approaching "sere and is the life of all things? When anything, either yellow leaf" of his cause, he announced he would close his entertainments at Mercantile Hall on and you will see it will rouse all its latent facul-Thursday evening, as his engagements called him elsewhere.

SEQUEL TO THE WALTHAM "EXPOSE."

On Wednesday evening, Nov. 24th, (as we stated in a former issue) a similar entertainment, by Carbonell, was given at Waltham, Mass., paragraph appeared in the Boston Journal of the 27th November:

"In Waltham, Wednesday evening, Mr. Carbonell freed himself from a tie made under the direction of Mr. Eddy, Mr. Caldwell and other Spiritualists, in view of a large audience in Rum-ford Hall. Mr. Caldwell and Mr. Eddy wagered \$100 that he would not free himself."

Now our worthy cotemporary has evidently been "sold" by some wag, or has been made the dupe of its own desire to have its statement true In the first place we doubt if Prof. Cadwell would recognize his new cognomen of "Caldwell," Next, the tying was not done under the direction of Mr. Eddy and his agent, for they were not allowed on the platform, but were threatened with expulsion from the hall by an excited audience, matters," as they expressed it, " to the utmost for Carbonell."

Dr. Dillingham, of Boston, prepared a brief account of the so-called croose, but it was refused publication by the daily press; Prof. Cadwell called at the offices of various city papers—the Journal among the rest-and endeavored to obtain justice at their hands, but failed. They would not insert a line for him; and this when they were giving long notices-one paper gave: two columns - to Carbonell, Comment is unnecessary; the freedom of the press seems to be only exercised on the side of bigotry. The Post demanded three dollars for four lines of explanation, but, finally, the Journal was induced at a less rate to insert them as a special notice, but not among the reading matter. We give the paragraph as follows:

DIF Messrs, Cadwell and Eddy, of Spirit Cablest notoriety, have politely requested us to state that their reply to our article on "Exposé," will appear in the next issue of the Boston Banner of Light."

The best reply which can be offered is the following report of the Waltham Spiritualist Society. as signed by their officers, and read by Prof. Cadwell, at Mercantile Hall, at the close of Carbonell's exercises, Monday evening:

EDITORS BANNER OF LIGHT-We, the officers of the First Spiritualist Society of Waltham Mass, having seen, first, Mr. Eddy's Cabinet Ex hibition after he had been tied by committees se lected by and from the audiences; and second having attended the so-called expose of Mr. Car bonell at Waltham, Nov 24th, believing the said expose a miserable imitation, and wishing, as offi-cers of said Society, to investigate more fully then before said *cryosé*, requested of Mr. Cadwell permission to select a committee, whose ability and integrity would forever set at rest all chances of doubt in our own minds. And said permission having been granted, Mr. Isaac L. Fessenden, a well-known mechanic, by trade a mason, and ac-customed to tying ropes for the support of scaf-folding where human lifely at stake, was appointed as committee at Union Hall, Waltham, the even ing succeeding the said expose of Mr. Carbonell. Mr. Fessenden proceeded to tie Mr. Eddy in the most thorough manner, and until perfectly satis-fled that Mr. Eddy was unable to either slip his hands out, or untie the knots himself-and when thus tied, the manifestations, such as playing well on musical instruments, showing of bare hands, arms. &c., were instantaneously produced the door opened, and Mr. Eddy found tied pre-cisely as left, one minute before, by the committee. And we freely state that, having seen the cxpost, our faith in Mr. Eddy's medium powers is stronger than before. As regards the tying by Capt. Sherman of Mr. Eddy and Mr. Carbonell, we are ready to testify that Mr. Eddy was tied around the bare wrists; whereas Mr. Carbonell advoitly slipped his coal-sleeves down to the upper portion of his hands, and Mr. Sherman unintentionally tied the rope around said coatwe are ready to testify that Mr. Eddy ceves, thus giving Mr Carbonell an unfair advantage, not withstanding which Mr. Eddy was

nation less than fifteen seconds, while Mr. Carbonell was found to consume over eight minutes in getting one hand free. (Signed.)

CHARLES O JENNISON. Pres't,

N. SHERMAN. Vice Pres't. N. SHERMAN, The Treasurer, John P. Lincoln, Treasurer, ISAAC L. FESSENDEN. Waltham, Mass., Nov 29th, 1869.

Will the Boston press have the manliness to copy the above statement? We shall see.

Prof. Cadwell gives below a brief account of the matter under consideration in the present article, as seen from his standpoint;

EDITORS BANNER-Having seen the Carbonell ernose three times since my last note to you. I am ow prepared to give an opinion. Mr C, succeed-in univing the knots or slipping his hand out of the ropes in from eight to twenty-five minutes, when tied by his committee, but never once in producing the manifestations such as showing hands and arms, and playing on musical instru-ments, as with the Davenports and Eddy, and being found tied as lett one or two minutes before ly the committee — He has also tied himself up on such occasion, both in and out of the cabinet; has shown the committee precisely how he slipped the knots; and when those committees have been asked by the manager how Mr. Carbonell was ied, they have each unblushingly declared before the audience that he was tied secure, when they knew to the contrary, for he had just shown to the satisfaction of the entire audience that he was not tied secure at all.

Every Spiritualist that has seen the genuine manifestations with Mr. Eddy, or the Daven-ports, and the expose is stronger in the faith today than ever. If the opnosers wish to know the truth, why not get Mr. Cland, the reporter of the Boston Journal, who tied Mr. Eddy once, or Dr. Dillingham, or any of the other committees that tied Mr E My, as we have tried in vain to have them, and give us a fair, impartial trial? Simply because they dare not. Truly yours. J. W. CADWELL.

WHAT THE INVISIBLES SAY.

In this connection we give the answer received from the spirit who sids in the manifestations of the Davenport Brothers to the following question, presented at our Free Circle Nov. 29th:

Ques .- The following item is clipped from the Boston Daily Advertiser, of Nov. 20th. Will the spirit of "John King," who personally superintends the Davenport séarces, give, through Mrs. Conant, an explanation of this matter, and also throw some light upon the cause of the general excitement, now agitaing the public mind, as regards physical manifestations and their so-called

exposers"? "Tue Davenport Brothers, now in Chicago, are meeting with their usual success in creating a ensation. A gentleman published in the papers a challenge, offering to wager one hundred dol-lars that he could lie the Brothers so that they could not free themselves without catting the ropes, at the same time offering to bet another hundred dollars that he could prove that he had already so tied them. An agent of the Brothers called moon the challenger, offering to accept his proposition, but as they immediately disagreed on the inatter of the rope that should be used, the affair came to nothing. The curious part of this case is that the challenger is an ardent Suiritualist, who believes in all the usual manifestations of mediums, but regards the Davenperts as hum-bugs. But the Brothers, it is well known, do not now claim any spiritual assistance in their ex traordinary performances, but exhibit themselves simply as jugglers."

JOHN KING'S RESPONSE. Well, so the ball keeps moving, doesn't it?

mental or physical, is in the drag, just oppose it, ties and go to work in right good earnest. Spiritualism and its manifestations are no exception. I am at a loss to know what your correspondent wants to come at. What is it? Does he want to know if the boys are true mediums, if their manifestations are produced by disembodied spirits, about which the following garbled and halting or if they can give their exhibitions without the aid of disembodied spirits?

[CHAIRMAN.-I think he wishes to know whether they can give them without such aid.]

No, they cannot, any more than you can. There is a band of spirits whose number is not limited -who control in the giving of these manifestations. The boys are used simply as condensers. That is all. You call them mediums; we call them condensers. The power is condensed through them, and then is made use of by us. You have not got a truthful statement with regard to this challenge—not exactly. There was no trouble that I know of about the rope. The challenger was allowed to furnish his own rope, but he was required to tie the boys humanelysecurely, but humanely. This is always required, composed of those who came there "to push and for this reason, mainly: If the boys are suffering any physical pain they cannot be used as condensers; therefore our manifestations cannot go on. So, you see, if the ropes are too tight, producing pain, the work stops, and there is no lielp for it till the ropes are loosened. You may ask if we cannot loosen them. Oh yes, we can, and we do very often. It is our place not to allow the committee to tie them in an inhuman manner. When the boys returned to this continent they found, or rather we found that the demand for physical manifestations was rather below par. So we looked the matter fairly in the face, and concluded the hest thing to be done was to create a violent opposition, and among Spirltualists, too. It would do them good, for a great many of them are in the habit of swallowing everything offered them-no matter whether it is genuine or not. So we sowed the seeds of opposition among them, that we might bring out their latent reasoning faculties-for their good, and the good of humanity in general. We are anxious to have all the weak points of our science brought to light; we are studying it, as you are, and we want all the light thrown upon it from your side that it is possible for you to give

us. It cannot be given in any other way than by a thorough opposition. This stir and war of words that is going the rounds with regard to physical manifestations in spiritual things is all right, and will lead to good, and not evil. The boys have no need to fear; their friends have no need to fear. The more opposition there is, the better it will be for them and their cause, and for us and for humanity, who are seeking to know whether this thing is true or false. It is not best to receive everything that comes, without weighing, and measuring, and analyzing. Rather oppose it, that it may bring out all its forces, and show itself in its best light. Good

afternoon.

THE EXCITEMENT IN PROVIDENCE.

It seems that our sister city of Providence is ilso sharing in the present disturbed state of the public mind, with reference to the physical phenomena, as will appear to the reader on perusal of the following from a well-known Spiritualist of that place:

MESSES EDITORS—The order of the day seems to be the exposure of physical media. I see the "Hub" has had one opportunity, and that, as usual, the papers are having nuts to crack, declaring that Spiritualism has "gone up." Well, claring that Spiritualism has "gone up." Well, we in Providence have had an "copose" of Laura V. Ellis, by Messrs, Raub and Turner, the former being the cabinet performer who "does the deed." the said he would give ocular demonstrations as to Miss Ellis, and explain how the Davenports and Eddy did their feats. As to Miss Ellis, he did certain of those things witnessed in connection with Miss Ellis, and others he did not do and could not. His modus operandi was by slipping his bound, and by contortions of body and twisting of head and neck produce his results. He gave evidence of violent exertion, while Miss Ellis entirely calm, and had no labored breathing. Again, he was a long time about his feats, while those of Miss Ellis were instantaneous as all know who have seen her. Of course, the anti-But it does not disturb me in the least. reason to inspugn the honor and truthfulness of Mr. Ellis or his daughter. Before I do so I must have better evidence than Messrs. Raub and Turner have as yet presented.
In explaining how the feats were performed by

the Davenports and Eddy, he said the knots were untied and they slipped their hands out. He had a knot fied, and the ends of the rope disposed of in a cert in way, and stated that that was their mode, when any one who has seen the manifestations of the Davenports or Eddy knows that they have been thousands of times under conditions as different as can well be imagined.

When asked to explain how they operated, when was in the cabinet, having hold of the arms of D. and E., he said he could not tell, as he had not aren them under such conditions; neither could he explain the appearance of hands of different sizes and colors, arms and faces. He promised full explanation, but made a dead failure. The evidently have long been studying the scheme and preparing for the "expose," and that they suc-ceed no better is somewhat marvelous. Mr. Raub is the manipulator and Mr. Turner the talker. He evidently un lerstands how to throw the tub to the whale, for he is careful to give his talk a cant to tickle the multitude and pave the way for

Spiritualism will survive a multitude of such It is grounded in the nature of things, and has roots that strike out in all directions. Its laws are almost infinite, and their evolution multifarious. History records their exhibition in all ages, and the last twenty years abound in them under so many forms that the chain of fact and phenomena is irrefragable. Let the exposers expose, the railers rail, the scoffers scoff; truth will ever keep uppermost. Fraternally,

W. FOSTER, JR.

Providence, R. I., Nov. 29, 1869.

And so the plowshare of inquiry goes on in its course, turning up everywhere new ground for that seed whose blossoms are immortal joys. The spirits, on our sixth page, say that an honest skeptic is worth a thousand dishonest believers, and the results of the present entertainments in Boston and vicinity prove the truth of this assertion. There are, in addition to these false believers, people in the world very anxious to attend the funeral obsequies of our faith, and so determined are they that there shall be a corpse, that they are continually crying out to Spiritualism: "Master Barnardine! Master Barnardine! come out and be hanged, Master Barnardine!" But the eternal truth is with us; no grave can hold it, no cloud overcast its celestial brightness, even though it has found, and still will find, in the history of its progress, a Peter to deny and a Judas to betray.

Miss Doten's New Book.

We shall issue in a day or two Miss Lizzie Doten's new prose work, "My Affinity, and Other Stories." The thousands who have read the author's beautiful "Poems from the Inner Life," will be eager to peruse her prose. The stories are all of a marked character, and effective in point. The book will be printed and bound in a style of elegance that will make it a choice gift

Sudden Decease of Mrs. Wilhelm Slade.

We learn from the Liberal, published at Galesburg, Ill., that Mrs. Alcinda Wilhelm, wife of Dr. H. Slade, of Kalamazoo, died at the American House, in Galesburg, on Tuesday, Nov. 23d, of disease of the bowels. The Liberal says:

"The lady was ill but ten days, and her death will cause sorrow among a host of friends. She was formerly Mrs. Wilhelm, and was a public lecturer of acknowledged ability. She was at tended professionally by her husband, and Dr. Porter, of this city, from whom she received every attention."

Spiritualists in all parts of the country will regret to learn that this able and efficient worker in our ranks has, in the midst of her usefulness fallen a victim to disease. She was truly a noble woman, and earnestly devoted to the work of reform and the promulgation of Spiritualism. Two winters ago she came East on a lecturing tour, and gave a course of lectures in Music Hall, in this city, which were well appreciated. She formerly lived in Philadelphia.

After the above was in type, we received the following:

Died, Nov. 23d, 1869, Mrs. Alcinda. Wilhelm

Another worker in the spiritual vineyard has passed on to that higher life, the beauties and realities of which she has so often portrayed to eager listeners—who have been alike moved by her elequence and convinced by her logic. For several months her health had been somewhat several months her health had been somewhat impaired, but an indomitable will, aided by an intense devotion to the cause of truth, kept her in the lecture field until about a week hefore her death, (the immediate cause of which was hemorrhage of the bowels.)

It may literally be said of her: "She died with the harness on, and the glory of her works around her." She died of the Augusters House Gales.

She died at the American House, Gales-

burg, Illinois.

Though far removed from her kindred, with the exception of her beloved linsband, who was with her through her lilness, she received every care-and attention from kind physicians and sympa-thizing friends of our faith. The funeral services were held by the undersigned, at the Unitarian Church, at Kalamazoo, Mich., her late residence, and, in accordance with her desire, her remains were brought to Albion for interment, by the side

of the father, sister and former wife of Dr. Slade, Her bereaved husband, sisters and other near kindred have the heartfelt sympathies of the vast multitude of those who have known and admired her for her great ability as a public speaker, and sterling worth as a true-hearted, noble woman in all the relations of life. A. B. WHITING. Albion, Mich., Nov. 29th, 1869.

Insane Asylums

will be heard among the "dry bones" of there the Lyceum cause." institutions sufficient to arouse public opinion in behalf of those incarcerated therein. The time is nearly at hand when right shall prevail over wrong; when the pride of power shall give place to the demands of humanity; when injustice shall fade away before that justice which the angelworld is determined to inaugurate upon the earth. article treating upon the present mismanagement of insane asylums, and calls for legal enactments to stay the abuses alleged to be practiced in con-

a belief in the actual insaulty of their chosen vic-tim. And the very idiosyncrasies by which the malady of the mind manifests itself furnish additional facilities to designing persons for carrying out their mercilessly inhuman schemes. It is time that some sort of a tribunal was established by every Legislature, that shall be competent to decide a question of lunary at the start, before which the accused may enjoy at least equal rights with those of a common felon before a magistrate's court. Shall a criminal be provided with protecting restraints which are denied a respect able and well-known citizen? Even the strongest minds are of such delicate poise that protracted confinement, under such circumstances, destroying self-respect, revolutionizing the moral sentiments, and suddenly extinguishing the lamp of faith, is capable of bringing down the very ruin of the faculties which at the first exists only in which there is a common interest, and a very pro-found one. It is like a warning at midnight, to years. Then the public mind was shocked with witness the abduction of respectable and worthy men and women, and their incarceration in a common mad-house. It is high time that some sort of tenderness and jealousy be manifested by our Legislatures for the liberty of those to whom a blind bondage is swift and certain death." In this connection we also quote from the

Springfield Republican the following remarks:

Visitors are hereafter to be excluded from the Jacksonville, Hilmols, State Insane Asylum, en humane grounds. The evils, if any, resulting from too many visitors, must be less than those resulting from cruel treatment and false imprisonment of the sane, both of which are too common notwithstanding the safeguards now established to prevent their occurrence. The exclusion of visitors would seem to be a step in the wrong direction."

Banner New Subscribers.

The work goes bravely on. Since our last issue forty-three new names have been added to our subscription list. These substantial tokens of appreciation inspire us with faith to persevere in the good but arduous work in which we are engaged. We place on record with pleasure the names of those friends who have thus aided us, viz: S. P. Cheney, one; H. A. Lyman, one; W. Wallin, one; A. H. Thomson, three; Mrs. L. H. Baker, one; Mrs. William Jay, one; Mrs. P. Mc-Entee, one; Dr. E. C. Carrington, one; W. B. Righter, one; J. W. Shattuck, one; G. W. Lang, one; J. W. Cadwell, one; W. Chase, two; Julia A. Bates, one; William H. Barnard, one; A. G. Goodman, one; Thomas Hope, one; N. Gilbert, one; James Cutter, one; Mrs. H. F. M. Brown, one; Dr. O. H. Congar, one; Mrs. D. McIntosh, one; Mrs. S. Wiley, one; Cyrus Brown, one; John C. Malthaner, two; E. Steele, one; Thomas Duffill, Sr., one; James Koop, one; C. M. Crego, one; B. Spooner, one; Joseph W. Butler, one; A. Bacon, one; Hon. Charles E. Perry, one; L. McKenzie, one; S. Bulkeley, one; J. Pierce, one; H. W. Goodrich, one; A. M. Bradbury, one; J. J. Wilder, one.

A. M. B., of Indiana, in his note says: "I noticed in the Banner of Light some time ago, a request that each of your patrons should try to send you a new subscriber, and have been trying, since that time, to comply with your request; but, living in a church-benighted place, I have failed until now. I wish you had a half-million subscribers, for I esteem the Banner above price."

Music Hall Spiritual Meetings.

MRS. EMMA HARDINGE will lecture again in Music Hall, Sunday afternoon, Dec. 12th. Her time. In a subsequent number-hefore the time fine discourses rank with the best on the spiritual

PROF. WILLIAM DENTON closed his course on the 28th ult. Large audiences greeted him on sheet is continually slandering us and our cause each Sunday. He speaks again in March, and for not believing in their absurd theory. perhaps the first Sunday in January.

As ceremony creeps in at one door of the church, plety slips out of the other.

Movements of Lecturers and Mediums. Thomos Gales Forster is lecturing in Philadelphia. He comes to Boston the middle of Janua-

Mrs. Jennette J. Clark is lecturing as missionary in New England. See address in lecturers' column.

Edward S. Wheeler will make engagements to lecture in New England during December and January, after which time he intends to go West. Address 6 Gloucester Place, Boston, Mass.

Mrs. M. J. Wilcoxson writes to us concerning her movements, as follows: "I am about to start south for New Orleans, Houston, Galveston and other places calling for my services, and hope to spend the winter months in the land of orange groves and singing birds. As the cold gales of the North beat so flercely upon us, the shining gates of welcome now cheer us on to a more propitions latitude, and the field of our labor is now widening into the balmy tropics of almost unmeasured scope and meaning. After Dec. 1st, I may be addressed care of P. Bremond, Esq., Houston, Texas, till further notice."

Dr. Samuel Grover is one of the busiest clairvoyant physicians in this city. During the seven years he has had an office in Dix Place he has received and visited thousands of patients, who have kept him constantly employed. His generosity to the poor is a crown of glory to be envied.

Dr. A. S. Hayward, the healer, we are pleased to learn, is very successful in his practice at the West.

Visit of Mr. and Mrs. A. J. Davis.

We were very much pleased to have Mr. and Mrs. Andrew J. Davis with the Lyceum on the occasion of occupying the new hall. They may be considered as the Father and Mother of our Spiritualists Sunday-school, and they were thus introduced to the audience by our Conductor. The efficient aid they gave in organizing the Troy Lyceum will long be remembered by our members. Mr. Davis lectured to a large and appreciative audience, at Apollo Hall, in the evening, His audience was "The Summer-Land," but he had hardly reached the merits of his subject when it was time for him to close. His subject, in fact. was too broad and comprehensive a one for a single evening's lecture, and requires a whole course to do it justice.—Convention Day Journal, Troy Department.

From this paper we learn that the St. Louis Lyceum is in a healthy condition. The editor says, "Our organization has been maintained through all difficulty, and is as perfect to-day as the most hopeful could desire. Our finances are Of late are commanding the attention of the in good condition. The officers and leaders are secular press, and ere long we opine a rattling full of enthusiasm, and devoted leart and soul to

Still at Work.

Dr. L. K. Coonley is still at work in New England, going wherever called or is directed by his invisible guides, lecturing, and healing not only the body but minds diseased. In this way he is doing more good to humanity than all the Ortho-The Boston Post of Dec. 1st contains a leading dox preaching put together. Saturday and Sunday evenings, Nov. 27 and 28, he lectured in Lycoum Hall, Winchester, Mass., on the subjects of Spiritualism, Christianity, Modern Manifestations nection with these institutions. We quote:

"It is too obvious that the law is dangerously lax on this whole subject. Interested persons are now able to avail themselves of the secret and surreptitious modes practiced in removing the really insane to an asylum, to impose upon the magistrate and the officers of such institutions a belief in the actual inventor of that above size. upon his labors, but leaves that with those who employ him. Letters will reach him at Newburyport, Mass. He is to lecture in Ashland, Mass., Sunday, Dec. 19.

Choking Men by Law.

It is shown that, in Italy, the abolition of the penalty of death has been clung to from an abiding faith in its regenerating influence on society: and Italy is under the dominion of priests instead of common schools, and robbers and assassing notoriously lurk all about the country. It has been tried to restore the penalty of death at several different times, but the experiment has so far happily failed. It was first repealed by statute in Tuscany, in the year 1786. Twenty years the preposterous allegation. The least reflection will convince any one that this is a matter in later the law was changed back, but was practia couple of executions, and it now stands abolished, and crime is known to be diminished, throughout Italy. It might be tried in this freer country.

Missionary Work.

A. E. Carpenter, Massachusetts State Agent, proposes to lecture in the following places at the time specified below: Milton, Wednesday, Dec. 8th; South Dedham, Thursday, 9th; South Weymouth, Friday, 10th; Hudson, Sunday, 12th; South Acton, Mondag, 13th; Sharon, Tuesday, 14th; North Easton, Wednesday, 15th; Reading, Thursday, 16th; North Brookfield, Sunday, 19th; Spencer, Monday, 20th; Brookfield, Tuesday, 21st; Ware, Wednesday, 22d; Palmer Depot, Thursday, 23d; Thorndike, Friday, 24th; Springfield, Sunday, 26th; Holyoke, Monday, Tuesday and Wednesday, 27th, 28th, 29th; North Hampton, Thursday, 30th.

Dr. Persons in Texas-Spiritualism.

During November Dr. Persons, as we learn, was very successful in healing the slok, by the laying on of hands, in Marshall, Texas. He is now in Henderson, thence he goes to Tyler, Rusk, Palestine, Crockett, Brenham, Galveston and Indianola. A letter from a highly intelligent source in Central Texas, says "Spiritualism is spreading wonderfully all over Texas, and Orthodoxy is much disturbed about it."

Greensteld, Mass.

We have assurances from reliable sources that Mrs. L. H. Putnam, of Greenfield, is an excellent clairvoyant physician and magnetic healer. The afflicted in that part of our State will rejoice to learn that they have one in their midst who can greatly alleviate them of their sufferings or entirely rid them of their ills. Better give her a call than to continue suffering.

Spiritual Books are Read.

It will be seen by the report of the Superin tendent of the Public Library in Boston, that in relation to duplicates of books published the last year, the largest number of any work purchased for the library was that of the "Gates Ajar," of which there were seventeen copies.

A year ago last October the World's Crisis (Second Advent) announced that the saints of that creed should prepare to " go up" about that set had expired—that paper called upon its auhscribers to renew their subscriptions for another year! Comment is unnecessary. And yet this " pi" ous

Our friend, Capt. Chas. A. Hay, formerly of Haysville, Penn., has purchased the Sheridan Hotel, at Kansas City, Mo.

ALL SORTS OF PARAGRAPHS.

King William of Prussia has just commuted he sentance of a murderer to imprisonment for life. As there was no doubt about his guilt it is thought this act of elemency betokens the abolition of the death penalty in Prussia.

Mr. Garrison's letter to the Cleveland Woman's Suffrage Convention did not oppose, but approved, the object of the meeting, which makes all the difference in the world-to Mr. Garrison and the ladies.

The English Parliament of 1770 was so ungallant as to enact that "Whoever should lead into matrimonial bonds any male subject of Her Majesty, by means of rouge or powders, perfumes, essences, artificial teeth, false linir, Spanish cotton, iron corsets, crinolines, high heeled shoes, or false calves, should be prosecuted for sorcery and the marriage declared null and void." What a time there would be now-a-days if such a law was in force, remarked Digby, after reading the

A New York belle was fainting in the best style into the arms of her partner in the whirling German," the other night, when a friend who goodness sake put nothing on that will take out the color of my hair."

If love is blind, how can there be any love at

Since stays have gone out in Paris, we are told that the mortality among the women-and-girls there has decreased 18 per cent. As a counterpoise to this it is added that the use of chignous has increased brain fover 721 per cent.

The Paris hospitals are to be heated by electricity, instead of coal, hereafter. The experiment was tried with success at the Hotel Dieu recently.

You can generally find a person out by calling when he is not in.

Geologists may learn something of the rapid acsimulation of rediment from the work of Colonel. Gowen in raising the sunken ships at Sebastopol. He found the ships buried in mud from nineteen to twenty three feet deep, and was obliged to provide apparatus not merely for lifting them from deep water, but also for digging them out of the

A few days ago the following advertisement appeared in a New York paper: "Wanted, a situation, by a woman as cook in a private family; the family to be as high as a lord's family in Europe." If haughty looks are the result of high feeding

is horticulture the result of high farming?

An insult to one man is an insult to all, for it may be our turn next.

A fashionable lady's maid, who endeavors to rival her mistress in the style of her garments, wrote an order to the perfumer the other day, and requested him to forward a case of "O Dick

Our readers will find in another column the announcement of the Hearth and Home, a weekly family journal of great excellence.

> GOETHE .-- BY E. G. HOLLAND. Oh Goethe, of the kingly soul, In whom all currents meet and roll, Tell me if the chaymed land Hath engaged thy poet-hand? Pray send me, then, a verse or two, Moist with spirits' morning dew, And I will read them to the flowers. That passed with thee admiring hours.

DEATH OF A JOURNALIST.—Isaac C. Prav. a well known writer for the press and a dramatic anchor, died of heart disease on Sunday morning. Nov. 28th, at his residence in Irving place New York. He was born in Boston in 1813, and was graduated from Amberst College in 1833 Soon afterwards he published the Boston Galaxy and Pearl. He atterwards nublished in succession the Boston Herald and the Signal, and in 1839 removed to New York: but after a short residence sailed for Europe. He resided abroad six years. BY MISS LIZZIE DOTEN

A little girl in Ogdensburg, N. Y., said she saw her absent grandfather standing at her bedside. Facts sub-equently ascertained showed that the old man died a violent death in a storm on the lakes just at the time the girl saw his spirit-form

A London thief stole a lot of suct from a butter factory, and in that way the courts discovered the fact that genuine "Dutch butter" is made in London of common fat.

The eminent Italian singer, Madam Guilia Grid. died in Berlin, Nov. 29th, aged fifty-seven years. She was the wife of Mario, the famous tenor singer.

"Nature's Divine Revelations," by Andrew Jackson Davis, has just been issued in two volumes, at Leipsie, having been translated into German by Herr G. C. Wittig, of Breslau, under the parronage and special supervision of a wealthy Russian gentleman and scholar, Herr Alexander Aksakof, of St. Petersburg. It has a valuable appendix of testimonials and other correspondence, by the distinguished Russian. The work is hactor a deserved and extensive circula non in Germany and Prussia.—Orange (N. J.)

S. A. Hudson, merchant tailor, has removed to No. 152 Washington street, Boston.

A MILE OF CABINET ORGANS would seem a large number, yet if the instruments manufac-tured and sold by the MASON & HAMLIN ORGAN CO, during the PAST YEAR ALONE, were placed close together in a line, they would reach a dis-tance of more than three miles, or if arranged three in a ter, would make a solid wall, nine feet in height, around the Boston Common.

We bardly know which is the more surprising,

the demand now existing for these organs, or the improvement made in them during the past few years; that which was formerly a weak and ineffective instrument, becoming possessed of such qualities of tone and variety of expression as to command the unequivocal praise of artists and connel-sears both in this country and Europe. It is not strange, therefore, that the Cabinet organ is fast taking its place as the favorite parlor instrument amongst all classes of society.-Boson Traveller.

Boston Music Hall Spiritual Meetings. Dec. 18th, Lecture by Mrs. Emma Hardinge.

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

SUNDAY AFTERNOOMS, AT 22 O'GLOCK, 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 apeakers in the lecturing field. Mrs. Emma Hardinge will lecture in December, Miss Lizzie Doten, Jan. 9 and 16, Thomas Gales Forster. Jan. 23 and 30 and during February. Other announcements hereafter. Vocal exercises by an excellent quartette. Beason ticket, with reserved seat, \$3,00; single admission, 15 cents. Beason tickets can be obtained at the counter of

the Banner of Light Bookstore, 158 Washington street, and at the hall.

A season ticket without reserved seat, for the convenience of those who do not like the trouble of paying a fee at the duor, every Sunday, can be obtained as above for \$2,50—a less price than single tickets will cost for the course.

Spiritual Periodicals for Sale at this Office:

THE LONDON SPIRITUAL MAGAZINE. Price 50 cts, percopy. THE LONDON SPIRITUAL MADAZIME. Price 30 cts, percopy. HUMAN NATURE: A Monthly Journal of Zolstic Science and Intelligence. Published in London. Price 25 cents.
THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published in Chicago, Ill., by S. B. Jones, Esq. Price 8 cents.
THE LYCKUM BANNER. Published in Chicago, Ill. Price 10 cents.
THE AMERICAN SPIRITUALIST. Published at Cleveland, O. Price 6 cents.
DAYBREAK. Published in London. Price 5 cents.

Business Matters.

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

JAMES V. MANSFIELD, TEST MEDIUM, answers scaled letters, at 102 West 15th street, New York, Terms, 55 and four three-cent stamps.

Answers to Sealed Letters, by R. W. Flint, 105 East 12th street—second door from 4th avenue—New York. Inclose \$2 and 3 stamps. N20.

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

Mis. S. A. R. WATERMAN, hox 4193, Boston, Mass., Psychometer and Medium, will answer let was n't posted began bathing her head with aro-matic vinegar. The effect was magical. With a shrick the swoon vanished. "Oh!" said she, "for goodness sake but nothing on that will take out

A NEGLECTED COUGH, COLD, or Sore Throat, which might be checked by a simple remedy; like "Brown's Bronchial Teaches," if allowed to progress may terminate seriously. For Bronchitis, Asthms, Catarrh, and Consumptive Coughs, "The Troches" are used with advantage, giving often-times immediate relief. Singers and public speakers will find them also excellent to clear the voice and render articulation wonderfully easy.

ET PLEASANT THINGS.

'P is pleasant when you want a friend To find one who your wants will feel; Who to your wishes will attend,

Who to your wishes will attend,
Nor ero be deaf to your appeal.
'Tis pleasant when relief has come.
To think of him who did the deed;
To give him in our heart a home,
Who's helped us in "our time of need".
'Tis pleasant when the BOYS need "CLOTHES,'
Hat, Shoes, Coat, Pants and Vest complete,
To take them into GEORGE FENNO'S,
Corner of Beach and Washington street.

Corner of Beach and Washington street.

Special Notices

WARREN CHARE & CO., No. 827 North Fifth street, St. Louis, Mo., Keep constantly on hand all the publications of Wm. White

& Co., J. P. Mendam, Adams & Co., and all other popular Liberal Literature, including all the Spiritual Papers and Magazines, Photographs, Parlor Games, Golden Pens, Stationery, &c. Herman Snow, at 319 Kearney street, San

Prancisco, Uni., keeps for sale a general variety of Spir-itualist and Reform Books at Eastern prices. Also Planchettes, Spence's Positive and Negative Powders, etc. The Banner of Light can always be found on his counter. Catalogues and Circulars malled free. May 1.—11

Notice to Subscribers of the Hanner of Light.—Your attention is called to the plan we have adopted of placing figures at the end of each of your manes, as printed on the paper or wrisper. These figures stand as an index, showing the exact time when your subscriotion expires: i. e., the time for which you have paid When these flueres correspond with the number of the volume and the number of the paper listly, then know that the time for which you paid has expired. The adoption of this method renders it unnecessary for us to send receipts. These who desire the paper roofmued, should renew their subscriptions at least as early as three weeks helver the re-cipitalgures correspond with those at the left and right of the date.

ADVERTISEMENTS.

Each line in Agate type, twenty cents for the dest, and afteen cents per line for every subsequeutinsertion. Paymentinulicases in advance.

Torall Advertisements printed on the 5th page, 20 cents per line for each insertion. 57 Advertisements to be Renewed at Con-

tinued Rates must be left at our Office before 12 M. on Tuesdays. William White & Co. have in Press, and

will issue Saturday, Dec. 11th, A NEW BOOK

IN PROSE,

Author of the Popular Book of

"POEMS FROM THE INNER LIFE,"

ENTITLED,

AFFINITY

OTHER STORIES.

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MRS, E. R. T. TREGO, Clairvoyant Physician Business and Test Medium described. MI. Business and Test Medium, describes character, gives written communications from a lock of hair or photograph. Office hours from 19 A. M. till 5 p. Circles Tuesday and Thoraday syenings. Besidence, 1220 Coates street, Philadelphia. Pa. 4w—Dec. 11. LODGING ROOMS to let, with or without breakfast, at 1220 Coates street, Philadelphia, Pa.

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FAMILY WEEKLY NEWSPAPER

in the world. Subscribers before the first of January next will get all numbers to that date. Proce, and their year will end January 1, 1871. Specimen numbers sent free.

PETTENGILL, BATES & CO., Dec. II.-lw ... 37 Park Row, New York. THE GERRISH CABINET ORGANS. These instruments are strictly flot-class in every detail of material and workmandle, and are offered at as low pulces as such a guilty of work can be afforded. The following testimonials are amply sufficient to indicate their excellence:

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My Dear Sir: At the request of Rev. Mr. McKay, I bave examined the lestrament which he obtained of von. and I take pleasure in testifying to its excellent qualifies. It is well unde, substantial, and of good appearance. Its ceeds are clear and port, and quite free from both the limbloess and the shrillness which are so displessing in many reed or gains. The volving's excellent, and the general effect is misseal. Lean safely common it it to all who desire a good in strument.

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HENRY WARD BEECHER. BROOKLYS, N. Y., Nov. 13, 1869.

W. H. Granish, Esq.:

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Very respectfully yours.

E. A. G. G. HOOK.

*** For years the General Agent of Mason & Handin, an accomplished mastelan and anateur or, anist, a through mechanic, and, as we can testifs from a personal acquisitation and a vector in the personal acquisitation of earty integrity. Mr. Gertish has given himself to bis work with the determination to manufacture the very best instrument that can be made.—Congregation dist. Circulars sent by math. Address. W. H. GERRISH, Dec. II.-4w 1790 Washington street, Boston.

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Address, D. WHITE, M. D., Box 2501, St. Louis, Mo. Dec. 11: THE APPETITE LOST 1 TOBACCO. LOST 1

TOBACCO CEERS, CHEWERS and ANORERS, one how of ORTON'S PATENTED PREPARATION, panel according to directions, is warranted to destroy the appetite for Tobacce in any person, no matter how strong the habit may be. Price, 82 101 per hox, sent by mail, post-free, Agents (wanted, Address, C. B. COTTON, Proprietor, Box 1718, Portland, Maine.

TODD'S MEDICATED SYRUP, A Sure Cure for Coughs and Colds. MONEY retained if a cure is not effected. For sale by JACOB TODD, 512 Washington street, diston-

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and remain a few days.

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WAS cured of Deafness and Catarth by a simple remely, and will send the receipt free

Dec. 11:-4w Mrs. M. C. LEGGETT, Hoboken, N. J.

GRAND INVESTMENT.

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MONEY MADE WITHOUT BISK. AL Send for an Agency of the Positive and Negative Powders. See giverlisement of the Powders in another column. Address PROF. PAYTON SPENCE, M. D. BOX 5817 NEW YORK CITY. isti-Oct. 9.

Message Department.

Each Message in this Department of the Banner of Lient we claim was spoken by the Spirit whose name it bears, through the instrumentality of

Mrs. J. H. Conant,

while in an abnormal condition called the trance. These Messages indicate that spirits carry with them the charac-teristics of their earth-life to that beyond—whother for good But those who leave the earth-schere in an under valoped state, oventually progress into a higher condition.

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

The Banner of Light Free Circles.

These Circles are held at No. 158 Washington Street, Boom No. 4, (up stairs,) on Monday, Tursday and Thursday Afternoons. The Circle Room will be open for visitors at two o'clock; services commence at precisely three o'clock, after which time no one will be samitted. Heats reserved for strangers: Donations solicited.

Mas Consert reserved no relations on Mondays, Tursdays.

Mas Conant receives no visitors on Mondays, Tuesdays, Weinesdays or Thursdays, until after six o'clock p. M. Sho

gives no private sittings Donations of flowers for our Circle-Room are solicited.

Invocation.

We pray thee, Great Spirit, in the name of our needs, for the descent of the holy spirit of truth; for some rivulet from thyself which shall wash away our errors; for some spark from thy divine life that shall free us from the darkness of ignorance. We bray thee, our Father, that we may know wherefore we are. We pray thee that we may understand thy holy. Scriptures that thou hast understand-thy holy. Scriotures that thou hast, written in Nature, and bath given unto us that we may learn of thee. The sun shines. We see it, but we do not know precisely wherefore it shines. Stars gleam above mortal life at night; we do not know precisely why they scintillate there. The moon comes forth in her service glory, but we do not know wherefore she thus blesses human life. Oh God, teach us of thee. We seek to come recovered to the in which we tenth in textice. nearer unto thee in wisdom, in truth, in justice and in love, that we make thy image which is within us shine forth in our outer lives, making them beautiful. We would do unto all our fel-lows as we would have each and all do to us. Ever and anon, even in our spirit life, we are plunged in the darkness of ignorance; we are met face to face by some startling problem which demands solution. On God, give us wisdom, give us light, give us day by day that principle of laye which can come alone from thee. Forever do our souls lunger and thirst for truth, and when we have obtained, one grain, we call for more; and it may be that through all future eternity we shall ever call, and, our Father, thou hast a full supply. Thy storehouse we believe to be unfailing, and thy great heart of life is ever open. Thing arms of mercy are ever wide extended. Thou needest no priest to stand between our souls and thee. Thou knowest no second is to stand be-tween us and thee but our reason, that which thou hast enthroned within us as the only oracle that we may ever consult. Oh, make it bright; make it clear; place shining lights around it, so that we may nover mistake it. Oh Father, Spirit, teach us to know the better good. Lead us forever in thy way, and if, oh Lord, we fail to understand oh, may thy ministering spirits, who are wiser than ourselves, come high to us and lead us. Thy children in mortal groan and languish us. The children in mortal groan and tanguish under the yoke of doubt and oppression and fear of death. Oh, may the ministering sphits take all these things away. And may life in human rise up in its dignity and rejuice in thee as its God and its Father. Hear our prayer, great Spirit, and according to the way, and in the time, answer and bless us. Amen. Oct. 21 and bless us. Amen.

Questions and Answers.

CONTROLLING SPIRIT. - Your questions, Mr. Chairman I will answer.

QUES - Under what circumstances, if at all, do

spirits communicate error, and answer falsely to inquiries put to them through mediums? ANS—There are many circumstances that would induce such a result. One is the imperfect hold of or communication with the mortal media. Another is a lack of truth in its purity on the part of the inquirer, and the same on the part of the medium. If a spirit has not perfect control of the medium, there can be no perfect expression of the spirit. I cannot believe that there are many spirits who return for the purpose of deceiving, though I have learned that many have been charged with deception when they had no idea of deceiving. Their motives were pure, and they did the very best they were able to, to convey their ideas through mediumistic life to their friends. But it should be remembered that all conmunicating spirits from the other life are finite therefore fallible, and they always answer y questions according as they see them. For stance, if you ask your friends if you should be successful in a certain operation, and if they be-lieve that you would; if they see no reason why Here that you would; if they see no reason why you would not, but on the contrary, much to convince them: that you would, they would say, doubtless, "Yes, you will succeed," But, to my mind, they should always qualify their answers, positive and therefore, ery large marcic for their fallibility They do not always do this indeed they very rare It is a fault with the inhabitants of our life when they return to you. Instead of saying,"I think it will be so; circumstances seem to point that way," they oftener say—because they think it will be so, they are quite sure it will—"No," or "Yes." Now it would be well for all those who communicate personally with their friends in the other life, when asking them questions, to ask if they are sure that they have made margin large enough for their fallability as human spirits; for they are human. That would call their attention to their duty, and they will see what they ought to do, and I am quite sure that they will be very really to do their duty.

Q -Does it require a believer in the return of

spirits to communicate to friends who have pass

A -No, it does not; but it does require that the seeker shall be thoroughly honest. You may not believe that spirits can return, but you can bring yourself into this condition, namely: "If they can turn-I do not know," you may say to yourself, whether they can or not-but if they can will they come to me, and, if possible, answer this or that question?" Be honest yourself. You cannot expect to attract to yourself your own friends who are truthful and honest, under any other circum stances. Belief makes no manner of difference in the case. An honest akeptic is worth a thousand dishonest helievers. Q.—Does not the increase of population on the

earth suggest a time when the world will not con-tain them all?

A .- You forget that the world is growing, as are its children. Millions of years ago this planet was not what it is now. It could not sustain the life it can sustain now. It was a very small child. To-day it is only in youth. By-and by it will come to manhood, to maturer age, and mil-

has made ample provision for her ambjects, for her In addressing spirit friends in these letters (referring to letters on the table) is it right to ask

lions of years will have passed away ere it will have reached its majority. So, you see, Nature

A -It is right, because you only know of their presence with you by the way and manner it which they can demonstrate their presence. One of the ways, in fact, the only one that can thoroughly appeal, to your senses, is by the way of tests, something by which they can prove that they are the persons that they represent them

Q-It one is seeking truth and purity, will undeveloped spirits come and misguide them?

A.—They can come to them; they can misguide

them to a certain extent; but they can never over power them, because the good 1 too great, under these circumstances, to be overpowered. Ev may come and combat with good, or the lesse but the greater will not be overcome. Jesus was led up into the wilderness to be tempted of the devil. The devil tempted him. He listened the devil. The devil tempted him. He listened to what the devil had to say. So far he was led by the devil. The record says the devil did lead him. But what else? The spirit of good within the man Jerus-when the devil had gone faenough with him-rose in its divinity, and said "Get thee behind me. I have naught to do with thee. I have the work of my Father to do "--the greater good. It is written, "Thou shalt worship the Lord the God and him only shalt thou serve If Jesus, that model of Christian virtue and goodness, could be led by the devil, you and I cerainly may not expect anything better.

of Nature: we see it in the fruits, in the nowers, in 'vegetables, in minerals. Chemistry proves this. Science makes it a fact. And we see it as we come into mental life more clearly; there it exhibits itself with more power, with greater

the development of the human race?

A —From both, As the armosphere and the earth change, the productions of the earth change, When the earth has taken on a spiritual unfold-ment, its inhabitants, being of a corresponding unfoldment will see spirits talk with them face to face, as some geniuses you call mediums are able to do to-day.

Q —Can spirits measure space?

A —They can. Q —What similarity is there, if any, between

Spiritualism and mesmerism?

A.—There is a similarity, and it is this: Spirits, in controlling media, make use of the same agents that the meamerizer makes use of in controlling the subject. They make use of the magnetic aura that surrounds the media, and that which sur-rounds themselves. They exercise hier will more the subject, and their will is but the vehicle through which these positive forces, magnetic and electric, are conveyed to the media; and it is that that overcomes the external sense and renders it a weak subject for the spirit. That is to say, it takes away its own power of control, absolutely takes it away, for the time being, and renders them an easy prey to the incoming spirit. If this was not first done by the operator, the subject could never be controlled because every person is con-stantly exercising their will. Even the little child, if it felt an unpleasant sensation anything foreign to its life, its nature, in conjunction with the will, would resist it. There would be a resistance set up; making them positive, and the operator would he obliged to cease working. So, then the first thing to be done is to control the outer sense, so that the sairit that has charge of the body natu-rally cannot, for the time being, control it. What then? Why, the body is left to the will of the

-Will you tell we why it is that the mes meric subject is not in communication with the audience at all, while the spirit medium is?

A.—It is not the spirit medium that is. It is the operator. The operator that operators through physical life must, of necessity, condense his power. He must focalize it through his audience, if he has one and for this reason if he did not if he has one, and for this reason; if he did not, the sensitive persons in the audience would absorb that which he seizes and throws upon his sorte that which per series and throws upon his subject. Therefore he throws a shield, by the force of his will, upon himself, and is in commu-nication only with his subject. Spirits are not obliged to do this, because they can exercise a more positive force. The audience do to a certain extent; the sensitive persons in the andlence, at least, do receive a share of the power which they throw iron the media. But the greater portion is absorbed by the medium in consequence of the nearness of the spirit to the medium.

Q-Is there any positive personification of evil as there is of good? A -There certainly is. You see exhibitions of it.

every day doubtless. You see a persontification of evil-or the lesser good, that is what I term it -you call it evil-in the murderer, in the man or woman who is disposed to do what you call evil deeds to think evil thoughts. They represent the evil; in other words they personify the evil, Q.—The personification of good is God. Is there not an opposite personification of evil?

there not an opposite personilication of evil?

A.—There is; but not in absolute human personality. No; this personification of evil, or all exhibitions of evil or the lesser good, are cradually being overcome by the greater good. They are the dead branches, if I may so speak, from the same tree that produced good fruit, green leaves, and is, to all Intents and purposes, a good tree. I do not believe in the distinct existence of two forces in life, for if I did I should be obliged to rander my God no God at all. I believe that God. render my God no God at all. I believe that God is supreme, that he is omnisciant and omnipres-ent, that there is no place where he is not, that there is no act of our lives that is not permitted to be by this same God. If I believe this, where is the room for absolute evil? where is the room for that distinct personality of evil? There is none to me. It God is in the devil, then the devil a part of God. There is no getting away from When here I believed in a distinct personality of evil, but I know better now. I see that this could not be and my God be supreme in the uni-

Q -Do you believe in a distinct personality of

A-Yes; because I believe that good is the positive and, therefore, the most nowerful. I be-lieve that good is everywhere. Evil is not everywhere. There are some places where you cannot discover anything evil. It is good. It is very good. What does that tell me? Why, it tells me that the good is the greatest, the good is an preme, because I find the good everywhere, and I do not find the evil everywhere. There is no individual that has fallen so low in sin, in degra-dation, in all that makes life miserable, but what we can find some good there; Go where we will down into the very hells of human life, let us seel out there one that seems to have fallen for hexand the grace of God, even there we shall find good, living and acting "We may see but a very small spark, we may be obliged to search for it thoroughly and well, but we shall find it; it is there. So if God, or good, is everywhere, of course the personality of good, or God, is distinct positive, and will finally overcome all that which we call Oct. 21.

Albert Winslow.

I am almost mushle to speak, because I feel so strongly my old trouble. I coughed incessantly for about three, days, before, my death. I knew no rest. And I very unfortunately began to centre my mind on that when leave here, and wondered if I should be troubled in that way I made a great sulstake in allowing myself to think of it, I suppose but I guess I shall go through with it—with the old suffering; I do not mind that. Albert Winslow is my name. mind that. After winstow is not name, I was to twenty four years here in this life. I was born in St. Johnsbury, Vermont. I came into Massachusetts to live when I was about fifteen years of age, and from Massachusetts, when I was in my twentieth year, I went to Obio, and from there I went into the army, I was enlisted in the 2d Ohio Cavalry, and served between three and four years. Then I was wounded; laid on the field nearly two days. I was wounded in the early part of the day, and laid on the field till after dark next day. There came up a hard rain, and I suppose I took a severe cold. I had inflamma-tion of the lungs; after that seemed to get over it, hat it left me with a cough, and I finally we out with consumption. I got so, terry spiritual while I was on the battle field, after being woundd Toward the close of the second day I thought saw spirits just as plain as I did the bodies of my fallen companions. I saw one spirit as it took its departure from the body that lay next to me. I could not move, I was wounded in the shoulder and the ankle. I saw the spirit as it left the body; I saw it forming above the body, saw it when it was ent loose and went away. It was the spirit of Ren Gardner. I believe be hail-ed from Maine. He was a very strong fellow, and it took a pretty hard knock to drive him out. I think he had four or five halls through him, but he lived till toward night of the second day. After he had been gone a while—for I saw him, he went away in the air—it was just as plain to me! I laid there and watched him: I saw a good many other but him more plainly than the rest-after he had been gone awhile he came back. I was saving, "Oh, God, will nobody ever come?" I had been praying pretty hard-the best I knew how—for relief. When he arms hork, he are all the same best in the sam When he came back he says distinctly Albert, Albert, they are coming!" I knew. I comed to know what is meant. I tell you it was like the giving of a fellow a thousand dollars when he was dead broke and half starved; yes, etter than that; it was like pardoning one that had been sentenced to death,
Well, ever after that I would occasionally see

spirits, and I saw them clearly till I got what I Cora Wilson controlled, and in a delicate and call pretty strong and thought I was going to get touching manner, addressed her parents, both of

Q -Do you believe in the existence of his Sa-tanic Majesty?

A -No, not according to the popular Christian-again I began to see them. For the last few weeks ic idea, by no means. I believe in one influence of my life I saw them just as regular as I did acy-body. And I was often mistaken; I took them for where in life as combating with good, with that which is pure, which is just, which is moral and religious, with the highest good of N ture and of divine life. We see exhibitions of it in the realm of Nature; we see it in the fruits, in the flowers, in vegetables, in minerals. Chemistry proves this Science of the lattle-field, and that though that I was delirous, and that the brain was injured at the time I was wounded, by lying so long on the battle-field, and that though that Science of the lattle-field, and that though that Science of the lattle-field is a science of the lattle-field. brain was injured at the time I was wounded, by lying so long on the battle-field, and that these were delusions of the brain, but I always told her they were not. "Well," she said, "Albert, if your courade could come back and speak to you, I don't see why God should give him more power exhibits itself with more power, with greater strength. There is a constant warfare going on the tween this lesser good and the greater good; but I know of no such personage as the devil.

Q—If, as I have seen it stated, all on earth will sometime see spirits, will that result from chemical changes in the earth and atmosphere, or from the development of the human race?

A—From both. As the atmosphere and the find out about this thing if she could do it and the out about this thing if she could do it and the out about this thing if she could do it and and out about this thing if she could do it and not have any of her church friends know it. So she occasionally gets the paper here, the Banner-of Light, looks into it, but she generally winds up with thinking it is of the devil, and she ought not to be tempted to read it, and will say, "I never will come in "and then she along the year first chance." will again," and then she does the very first chance she gets. Now she knows very well it must be me that has returned. How could anyhody else make the statement that I have? She must own It is true. She must recognize the facts.
I have a mother here. She was inclined, when

I have a mother here. She was inclined, when here on the earth, to the Quaker faith. Her parents were Quakers. She grew a little out of it after marrying my father, because he was not of that order; but still she was always inclined that way. My father is the same here that he ever way. I don't see that he has changed a great deal; of course he has some.

The little one, little Jane, my aunt's only child, who died years ago, and for whom she has never ceased to mourn, is present, and would be very glad to communicate with her mother. She says, "Tell mother that I am often with her when she kisses the little lock of hair that she cut from my

brow after I had gone from the body, and I try to make her know I am there, and if it was not for her religious belief I think I should be able to." not able to stay longer, Mr. Chairman, though I have a great many more things to say would prove my identity. I shall

Josephine H. Carter.

come again,

My name was Josephine H. Carter. I was born in New York City, and died there. I was twelve years old, and I died on 221 street. I have been gone only one year. I died of scarlet fever. Everybody here, of my friends, called me Josle. Per-haps they won't know who I am by my whole name; but I was christened Josephine, so I think I must give that whole name. I have a brother Willie and a sister Agnes, I used to wonder when I was bere if the angels or dead people could come and watch over their friends here. I went to the funeral of one of my old playmates about a year before I died, and the minister said that he believed that the child was present, and if it could speak it would tell of its happiness and ask its friends to change their tears to joy, because it was relieved from the shadows and hard places of this life. And, so I wondered if it was really present. If little Jennie really was present then the angels did watch over their friends, and I used to talk a great deal about it, and I thought so much of it! I thought I must come back because we all want to do all we can to let people know here that there is another life—because they do n't know it—and that the people in

the other life can come back, My father's name was John; my mother's name was Sarah; and I have two auuts here and an uncle, and I have three cousins. I didn't know any of them, because one of them, I think, was alive since I lived on the earth; but I never saw here—and the others died before I was born. But found them out here, and so I know them now, want the folks to know that Aggie is a medium. She is a medium, and I could come to her, only I am afrahl it would frighten her. But by and by, when she gets a little older, we shall come, and must n't do anything to prevent it, because she has got such strong powers; if they do, the powers will overcome her obysical strength, and she won't live. So just as true as they try to oppose her mediumship-because it will come-and it will be natural, and it will be so strong that if do do anything and she comes to live with me-they must know that they are to blame, hecause I have told them in season. They won't see anything of her mediumship probably for two years, but then they will, and they must be kind to it, and kind to all the people from my side that come; for if they don't, they can't prevent the power being with her, because it was born with her, and so it will distract all her nerves and make her sick, and she will pass away from sheer unbalancing of her nervous system. Those who will be glad to guide and attend her in her mediturship, will take good care of her if her friends in their ignorance do not oppose them; but if they do, they must take the consequences They said I was a strange child here. Well, I was only strange because I asked strange questions, and thought strange thoughts. I did not believe that God would ever be wicked enough to burn anybody in hell forever and ever, because they did not belong to the church. I went with my mother once, and I heard the minister say so. I told my mother I did n't like him, and said I never wanted to go again. But I told her it was not true, and if it was, and God was like that, I hoped I never should see him; and I think just

so now. Good by, sir. John A Rawlins.

Oct. 21,

It is a great thing to die, but it is far greater to live. Death is but one of the changes in life, and I think it comes to all of us like a scourge; but it is our best friend, for it bestows upon us new faculties; it takes away the evil that obscures our vision and it allows our manhood to step forth, rejoicing in newness of life. I am here to day, because I would know for myself that I can come that I can speak that I can take upon myself more than once a physical life that is not, in any sense, my own. I could never realize it when here, but I said to the friends, shortly before my death, if there is a real life after death, and the inhabitants of the world of mind can return, you shall hear from me. I tell you plainly, I said, I cannot realize that the spirit, after death, can return, and take upon itself another life, another body, so dissimilar to its own, and communicate successfully through that physical life. Another friend said to me, just before I took my leave of this mortal world," Stand by us and our cause in the other life." If faintly murmured, "I will," and I wish that friend to know that the cause is as dear to me to-day as it ever was, and that justice is better understood by me than it was a few weeks ago. I can see now, though feebly, why nations contend with each other: I see now though feehly, why there is so much corrup-tion in all human governments; I see now though but feebly, why the oppressor's heel is allowed to be placed upon the neck of weakness; I see, too, the way by which all these wrongs shall be righted; and I have faith in the wisdom, in the love-ny, this love-whose purpose it is to over come the evils attendant upon human governments, and I pray my God that I may be a faithful soldier, and some day may hear the words, "Well done, good and faithful şervant." I have many things to say; I have many dear friends that my spirit would gladly commune with-but like uyself, when I was in mortal life-they are sbrouded in doubt. The dark veil of a prior edu-cation is hung between their reason and the world of spirits, but it will not always hang there. The time will come when it shall be rolled back, and they shall know that these things that are presented now in weakness, possess great power, and are held in God's bands, and are given to the children of earth at his command. I must go, I am remaided that I am still finite, and that the kness, the disease that severed monophysical life, is not all passed away. John Oct. 21: weakness, the disease that severed me from my A. Rawlins.

Ne-os ka-le-ta, an Indian girl, read a poem, entitled, "Human Love," given under the inspira-tion of Shakspeare, by Miss Lizzle Doten. It was read in answer to the question, "What is it that produces the difference in human souls?"

Anna Cora Wilson ("Birdie") to her Parents. [After the rending by the previous spirit, Anna

whom were present. After greeting her father, she turned to her mother, and spoke as follows:] You are weary of life, dear mother,

You are weary of mortal pain; But the leaves of hope are fresh and green, And thy mantle of faith, still of silver sheen, Tells that the haven of death you will gain.

Mother, dear, never for one moment think that Mother, dear, never for one moment think that God has separated me from you, for when the body is separated from the body, it does not follow that the soul should be separated from the soul. Your home is my home; and when you come to my life, our homes will be one. You will give up your home, and I shall have prepared one for you, but you will decorate it with your own good thoughts and your own good deeds. I thought I would come today muther, because it thought I would come to day, mother, because it is October—a month bringing sad memories to you—because I went away. But it only comes once a year, and after that the pure snow of win-ter falls, and covers and protects the flowers, that when the spring comes they may come forth again in beauty. And so it will be with you and I. dear mother. When you have done with this life, the spring-time of the other life will have come. No Octobers there, no partings, no graves, no more sadness, no more tears.

Scance conducted by Cardinal Cheverus; read Ne-on-ka-le-ta; letters answered by L. Judd Pardee.

Oh thou whose infinitude fills us with wonder

Invocation.

on thou whose intuiting it is us with wonder and praise; thou who flameth in the heavens, and flowereth on the earth; thou who art is the sun-shine and in the cloud, in sickness, in health, in sorrow, in joy, in life, and in what is called death; thou Great Infinite Spirit, our Father, our Motier, and our Life, we seek to praise thee. Not alone with mouth unterances would we come to thee, desiring to offer thee homage, but in the si-lence of our soul-lives we would praise thee, excelling all power and strength. On thou Spirit Eternal, wherever we go, we know that thou art with us; we know, thou Spirit Eternal, that thy mantle of divinity is around us. In our weak ness, oh Lord, we pray for strength; in our blind-ness, we ask for sight; in our ignorance, we ask for wisdom, and forever and forever the soul cries to come nearer and nearer to thee. We have passed through death, and it was but life, for lo! even the tomb was glided with thy presence, and the shades of mortality, as they closed around us, became glorious with the knowledge of thy presence. When this life inded from our view, and the other became apparent to our spirit sense, we recognized the fullness of thy love. Then it was that our soul overflowed with thanksgiving and our lips praised thee. Thou hast willed that from time to time we return to earth to minister unto the needs of those who are present in the flesh. Oh grant that our ministrations may do them good. May it sweep away the darkness, and give them light. And may we—oh our Father and our Mother—be strong in aiding them, and always ready in the way of duty; may our feet ever be sandaled with righteousness, and our least the court of the way of the court of the hearts ever overflow with love to all thy chil-dren. Grant that we may minister well unto those who are sick, unto those who are changing degrees of life, unto those who mourn, unto those who suffer in any way, for, oh Lord, it is in this way we believe that we can best serve thee—by serving thy abildren. We can but serve thee, for there thou hast thy temple; there thou dostabide. Father-Spirit, Mother-Love, hear our prayers, and let thy kingdom come so near unto the bearts of these thy children that they shall know that thou art with them, and go forth from this place with prayer and praise upon their lips.

Questions and Answers.

QUES—Is it right to hate our enemies?

Ans.—Your Bible says that you should love your enemies; that you should pray for those who persecute you and despitefully use you. But since love is only begotten by and through love, it is hardly possible for us to extend the same kind of love to our enemies that we would to our friends. We can pray for them, though we may not desire to live in their sphere, to mingle with their thoughts, to find a home where they find one, for they are in darkness, as we be-lieve. We may seek to enlighten them; we may do all kind, good things to them, but we can never love them with the same kind and degree of love that we exhibit toward our friends

Q-It is affirmed that man is both an entity and a principle, and it is asserted that he is a law unto himself. Is he, in true light, a law unto

A .- Since the highest law which can be known to any individual is written in the code of their highest conception of right and truth, man must he a law unto himself. You may endeavor to teach the soul, (finite,) if you please, concerning an outside God, the presence of good, the power of life, but you can never make that soul feel in its depths that there is an outside principle of good, of power, of wisdom, only as its own inner life sanctions what you may teach. All truth, all goodness that can come to any individual, must come from within—he evolved into the outer life, into sensuous existence. The poet says, "He that is convinced against his will, is of the same opinion still." That is true. The barbarian, who becomes a Christian because of the psychological pressure that may be brought to bear upon him, becomes so from the outer life. His Christianity does not go below the surface. In his beart, he is a harbarian still. But when Christianity comes from within and shines out, then the individual is really and truly a Christian. All goodness, all power, all wisdom, everything pertaining to moral and religious life that we can any one of 14 possess, must come from our own inner foun-

Q.—Is it not true that highly cultivated men and women departed from earth-life rirely find either pleasure or duty in returning to communicate with us? and when they do so, it is a kind of self-denying missionary spirit that prompts them so to do, and by consequence our communications through ordinary mediums seem ordinarily of a low intellectual order—sometimes low in morals and good taste?

-No, it is not true, in any one sense. sh-olutely untrue. Those who have passed from this earthly life long ages ago, who stand high in he spheres, whose brows are crowned with wisdom, and love, and power, are they who find their highest heaven, it may be in returning to earth and preaching to you spirits who are in darkness, to you souls who are still present in mortal, to you who can scarcely peer beyond the yell and believe even in the future life. They come to keep alive that belief, to inspire you with faith, to give you in your inner life, at least, faint glimpses of the promised land. If it was not for their coming the doors of your inner spiritual life would be securely closed. You receive their light, if any light at all, concerning the future state. You would all be in doubt. They come to state. You would all be in doubt. They come to you when you know it not; they minister to your spiritual needs; they strengthen your faith. The old earth home is still bright to them, and however great may be the difficulties they labor under, in returning, they are glad to war against them; they are glad to find their feet piercad with thorns on returning; they are glad to mingle again with earthly scenes, that they may lead you up to the plane where you can at least have faith. another life, and a strong hope that that other fe will be better than this.

Q —I wish to ask if this lady knows what she

has been saying? Do I address my question to ber, or to some "pirit?

A.—Not at all. You address yourself to me, and at the close of this scance you will know who

Q.—Which is of most use to those in spirit-life, emotional or intellectual culture? A.—Webster, when here, possessed high intellectual attainments, in a certain direction, at least, but he obtained this high position, in some espents, at the expense of the emotional. We find him in the spirit-world possessing the same intellectual powers that he possessed here on earth, but we find him dwarfed in morality in spirituality, in those parts which, had he cultivated while here, would have made him a full rounded and well-developed spirit. I believe it is best to exercise all the faculties of our nature. to give our intellect all that is due it, to give our emotional nature all that is due it. In fact, I

think it would be far better for us if we distributed the gifts of our God to us as individuals, to develop every faculty of our being; not crowding and over-crowding some and starving others, for if we do we shall find ourselves spiritually de-

Q.—Have spirits the same name in heaven that they had on earth?

A.—Not always. Sometimes it is so, but generally it is otherwise.

Q.—How, then, can we know if they are the persons we inquire for?

A.—On returning here it is expected that they give the names by which they were known on earth.

earth.
Q.—Always?
A.—Always.
Q.—What should I believe if a child on coming back said she was my daughter, and still called herself by another name—one that I never heard?
A.—If such a child had an earthly name you should personer in demanding that name. It is should persevere in demanding that name. It is your right. In all probability the child does not know it. In its experience as a spirit it may have lost that earthly name, but there are others who can give it information. Persist in your efforce the child probability and in the control of the control of the children forts to obtain it, and, in all probability, you will at last succeed. It is your right to have it.

at last succeed. It is your right to have it.
Q.—Will other spirits call that child by the name it had here on earth? A.—No, not necessarily; but they know—some one, doubtless, does in the spirit-world—what

name it had here—what name you will know it O .- Do the evil deeds we commit here come to

the memory in the spirit-life and disturb our haps piness?

A .- They do, most assuredly; and that disturbance is more keen than it could by any possibility be here

be here,
Q—Is there any limit to the continuance of
their unhappiness?
A.—There is, but no general limit. When the
soul has outlived the conditions that produced
the mistake here, then the remorse will pass
away. Evil is, transient and must pass away,
while goodness is permanent and must ever re-

main.

Q.—But suppose I do a person here some great injury, shall I ever cease to remember it? and if not, shall I ever cease to sorrow over it?

A.—Yes, the time will come when you will cease to sorrow over it, because you will see all

the causes that led to it.
Q.—But shall I not always feel sad that I have

Q.—But shall I not always feel sad that I have made the person suffer?

A.—No; because you will see that even out of the suffering you caused your friend, or your enemy, has come forth a lesson of wisdom which has been of use to them; when you would have done them lasting evil, the overruling power of good turned the scales and made it of good account to them in the end. The circle of life goes round and round At each revolution we have round and round. At each revolution we learn something that we had not in the past; something is evolved from our soul-life, or being, that sweeps away somewhat of our evil and gives us more of goodness, more of truth, more of justice. When we see the causes that prompted or forced us to commit the mistake, over which, perhaps, we had no control, and see, also, that our mistake has been turned to good by the great All-Father Spirit who watches over each one of us, and we ourselves shall have passed beyond all desire to injure another soul, then we shall have outlived the remorse; our mourning will be changed, per-

hans, to a subdued joy.
Q.—Will all spirits eventually reach beaven? Q.—Will all spirits eventually reach heaven?

A.—Certainly they will. Heaven, be it understood, is not a locality, but a condition or state of mind. Whenever you are happy you are inheaven. You can be in heaven and yet be in this room, or about your business; and that perfect heaven which the soul is destined to enjoy, that full rounded heaven that is the destined of every full-rounded heaven that is the destiny of every human soul, can come only by our having out-lived all that is evil, all that is gross, having at-tained that pure state wherein we can at all times do unto others as we would have them do unto ns. It is the destiny of every soul to reach this full-rounded heaven. Conturies, evels, perhaps untold ages, may be wanting to fill the measure

of heaven to some souls, but at last it must come.
Q.—Is it a necessity on the part of God that any

person should shed even one tear? If all did their duty would any need to suffer?

A.—I believe that everything that is is from necessity. I do not believe in any such thing as an accident in Nature. I do not believe God ever makes any mistakes. But I believe all life attains a perfect teath. tains a perfect state by growth; and while it is growing to that perfect spiritual state it must of necessity make mistakes. It cannot be otherwise. When you were a school-hoy, doubtless when your lessons were new to you you made when your lessons were new to you you made many mistakes, but after you became familiar with them, and had mastered them well, your mistakes became less and less, till finally they all disappeared. They were necessary to your growth in intellect. You never come into this world with all the knowledge of mature experience. You must be the babe, the youth, the man. You must go through all the successive slages of growth, and every one of them are nosessed of growth, and every one of them are possessed of sharp angles and points that need rounding off; and when they are all rounded off and your spirit has had a large experience, then you will see wherefore all these tears and mistakes—will see wherefore they were a part of vour experience in soul and in body. No, no: God never made a mistake. I know he is charged with having made many. It is said that he made this beautiful world and placed man in it, and called the world and the man very good. He peopled it with thousands and tens of thousands of human be-ings. He called them very good. But by and by he finds it is a mistake; they are all conceived in sin and prope to evil. How is this? Since we expect our God to be all-wise, possessed of all knowledge, he ought to have known better in the first place. He ought to have been sure that they were very good. But ah! that is a libel upon our God, his goodness, wisdom and power. He made the world and all therein, and millions of other worlds; and he made them all very good—just right. It is only human ignorance that determines concerning the evil, the mistakes. And war, it was said, reigned in heaven. The devil rose up against Jehovah. The angels overthrew the devil and cast him out. Is it true? Yes in one sense it is true. The figure is true. It holds within itself a very great truth, namely: that all lesser good, or what you call evil, will finally be overthrown and overcome by the greater good, and then evil shall be no more. Oct. 25.

Edward C. Tyler.

I don't know much what to do, sir. I have a brother in New Jersey, and I have got to reach him if I can. Father came to this world where I ive three years before I did. He was killed in the war, and my mother she got sick right away after that and she died too, and left us, me—my name was Edward C. Tyler—and Jimmy, alone. Jimmy was older than me. He was fourteen and I was twelve. We had a hard time after the money was gone. We only had about ninety-dollars after mother was buried, and then when that was gone we sold things sometimes, when we could, and we begged some. We always had a good home when father was alive; did n't know much about poverty. Jimmy got a place, but I was sickly and could n't carry heavy things, so I was sickly and could n't carry heavy things, so a could n't get any place. I got sick. I did n't know what was the matter with me, but I got a cough and had a pain in my side, and I died. I was sick as much as four or five months.

Jimmy is one of these kind of people—a medium—and he said if I would only come bere—I came to him by sounds and smalled my name.

came to him by sounds and spelled my name, and he said if I would only come here, he should helieve it was me, and everything then that I might tell him, if it was good he would do it, and he would believe that he was n't alone. He feels had sometimes because he is all alone last week, Sunday night, that he said if I would come and send him a letter this way he should believe, and it would make him very happy. I tried to make father come, and mother, and they tried to come, but the medium was n't right for them. She was for me. He wants me to tell some thing by which he will know me. Well, when I was a little fellow, seven years old, to had a hatchet and plane—not the wood, you know, the iron part. Jimmy and I were making something, and we got those tools of my father's. I was holding the plane and he was striking and did n't know, and cut my fluger in there—this one—he cut it off down there; (the third fluger at the first joint). Frightened me most to death, and him too, but the doctor fixed it and it growed over, but I lost the finger. It was only hanging, and be cut it all off.

After that, one day we were on the wharf-about a year afterwards—and he wanted me to go aboard a vessel they were loading with corn. We wanted to see if we could n't get some corn; we wanted it-I do n't remember now what for I fell, and scraped my back way down, and hurt me awfully, and I could n't get up for a long time, and after that I got sick, and my bick grew out-grew crooked; and I wasn't well after that,

and if I did n't, he should never believe anything about it any more.

Father says—and mother, too—he must be a

good boy, and never drink, never gamble, and never do anything that would make them feel never do anything that would make them red ashamed to own him when he comes to this world where we are. If he is a good boy he will find friends, and will do well; but if he is a bad boy he won't find friends, and won't be happy. (To the Chairman.)—I have been gone, sir, a little more than a year. Good afternoon, sir. Oct. 25.

Samuel Johnson.

How do you do? Well, I used to think when I was here, stranger, there was n't nothing new under the sun; used to read that in the Ecclesiastes of the preacher, but I believe he lied. It is a fact. Did n't know his business when he wrote that book. I'm all the time finding something new. I was told here, at the last but one of these meetings, that I could come if I tried, but I must wait till the conditions were right for me. I said I did n't believe I could; I should have to wait to all eternity, I guessed, fore I could do anything like that. Some one asked, "Why not?" "Be-cause it's too new business, and I could never learn it." I come here once after that the last meeting you had, and, stranger, I got such a longmeeting you had, and stranger, I got such a longing to send something to my folks that I thought I'd learn the ropes, and come along if I could. But it's mighty new business, I tell you. If you had got some other kind of medium—that is, my kind—I'd done better. [I think you can talk.] Oh I can talk tip top; no trouble; only I feel kinder not like myself. The old gentleman in charge here told me I must forget all outward things, and attend to my business of talking. So that's what I've got to do, I suppose.

I used to have some relatives here in Massachusetts. Do n't know where they are. My name.

setts. Don't know where they are. My name, when I was here on the earth, was Johnson when I was here on the earth, was Johnson—Samuel Johnson—and that was my father's name. My grandfather's name was Nathan. Can't go no further than that, anyway. Our family consisted of five, three girls and two boys, and we were born in Illinois, and raised in Ohio, and my father had a brother here in Massachusetts, a trader. His name was William. Always thought I'd like to make his acquaintance, but never could. If he is here anywhere in your parts, Boston, Mass., anywheres round here, I will send him my regards.

If I knew more about what I could do in this

him my regards.

If I knew more about what I could do in this line—that is, how much faith any of my folks would have in my coming back here—I should know better how to act; but as I don't, I must fire random shots, and wait the results. If I catch a coon, all right; and if I don't, all right, too. I suppose.

The first thing I want to do is to bunt up my.

too. I suppose.

The first thing I want to do is to hunt up my brother Josiah. He is in Texas, and I do n't hear a very good account of him. I do n't know, strauger, why he should have turned out such a rough card, but then he has, and it troubles our folks awfully, some of 'em. Awhile ago he come pretty near being lynched. That don't look very well. I advise him to turn right square round, and leave Texas, and go to Ohio, and see if he can't be a decent man. I aint used to mouthing my words, and making mince pie out of a carrot. Oh no. I talk just what I mean, stranger, and if it's not in order here why I'll be aller. my words, and making mince pie out of a carrot. Oh no. I talk just what I mean, stranger, and if it's not in order here, why I 'll be silent, [Oh no; free your mind] Well, that was on my mind. I happened to think, the last time I was here looking ou, trying to learn, that if I could only come back and reach him, I might save him from a great deal of trouble in this world, and ours too. Our folks are a good deal trouble; expect to see Our folks are a good deal troubled; expect to see him strung up, or State's-prisoned, or something, every time they hear from him at all. Stranger, him string up, or State's-prisoned, or something, every time they hear from him at all. Stranger, he is cutting up fearfully. He has got a lot of truck down there, it seems, in the way of cattle and horses, &c. Well, that's all right enough, but if he can dispose of them he had better, and go and attend to his old business in Ohio, if it do n't pay him as well. Tell you what 'tis, you better have a clean soul and less money. This getting money by any and every process aint a good kind of thing. It's had truck in this spiritworld; and I just want my brother to know that he will find there's a hell, to his sorrow. He do n't believe in anything of the sort. He is sort of a radical Universalist—don't helieve in anything, only that somehody will take care of him, and he can raise the devil as much as he is a mind to. But he can't do it. He has got to render up an account to the best part of him. He knows it's wrong, just as well as I do. He very often thinks he will get a little more money, and leave that part of the country. He consoles himself with saying it is a bad place to live in, and it's a terrible hard thing to do right in it. Get out of it. Now he is floating around all over Texas—in Galveston last I heard of him, and I've got to manage some way to get my message to him. He see a heap by Sarah, our youngest sister. He used to think she was about as near perfect as could be. Well, tell him she is to-day in the consumption, hecause of his bad doings; worried herself to death, got half crazy, and then went into consumption, and is coming over on this side. Better see to it that he goes home and went into consumption, and is coming over on this side. Better see to it that he goes home and this side. Better see to it that he goes home and makes some amends before she comes here, because it will he a bard thing to look in the face by-and-by. Oh, I aint so hard, stranger, as you think for. I would take him by the arm, and never desert him till he got strong enough to stand hy himself. That's just what I'd do. I know him better than you do. Wants sharp talking to, to make him come square up to the mark. I aint any too good myself. Takes a rogue to catch a rogue, you know. If he heeds my warning, it will be a good thing for him; if he don't, I can't help it. Shall come again, and if I can't reach him in this way, shall try some other. They say there's a good many ways open, other. They say there's a good many ways open, and I'll go through them all but what I'll reach

and I'd go through them all but what I'd reach him. If I do n't succeed in getting my message, or letter, to him, and can find out just where for you to direct, you will do so, will you? [Yes.] All right. Pay you when I meet you on this side, if that will do. Will it? [Oh yes.] With interest; so if you live a good long life here you will have considerable interest. Good day. Oct. 25. Maria Elizabeth Foye.

"The truth shall make you free." Those were the words heading my funeral discourse—"the truth shall make you free." And then the preacher went on to say that I was free, and made so by the truth. I had lived a religious life. I had made an outward profession of religion. I had died in the faith of the Lord Jesus Christ, and therefore I was free, and no one need mourn for me, because I was free from sorrow, free from death, and free from all the hard experiences of this life. You may ask how I know what was said. I answer, I was present, and the ears of said. I answer, I was present and the ears of my spirit body were so keenly tuned to the thoughts of earth that I could but hear, I could my spirit body were so keenly tuned to the thoughts of earth that I could but hear, I could but sense at least the thoughts that were passing through the minds of those whose thoughts were centred upon me. Maria Elizabeth Foye. I lived here in this world twenty-two years. I died very suddenly; was taken sick one day, and died the next. I was told in the spirit-world that they called the cause of my death congestion of the brain. I left a mother and sister, and a brother. They do n't know that I can return. They hear the rumors that spirits return, but they do n't understand, they do n't helieve. It is now only three years since I left them. I was born in Northfield. Vt. I died at the house of my aunt, in New York City. I would say to my mother, the truth, so far as I understood it, did make me free. I believed in a better life. It was true, there was a better life. I believed that through our Saviour, Jesus Christ, I should be saved; but I have learned that only as I live a pure life, only through my own good deeds, could salvation come to me. I learn, also, that every one who assists in leading humanity, or a single soul, to higher deeds of purity and justice and wisdom, are saviours. All who could aid us in spiritual things are our saviours, in so far as they aid us.

Say to my mother that the brother whose loss she still mourns, and whom she still thinks is on the earth somewhere, is with me, having passed away shortly after the news from him ceased.

Say to her, also, that I found here a beautiful spirit who claims her as sister, and tells me to tell her that she was the little babe of but a few days old who died in her arms. And oh, tell her that a band of spirits, dear friends who were relatives and acquaintances here in this life, would all rejoice to know that she recognized the com-

could n't carry big things. My back was weak; never was very well after that.

I should reckon he ought to know me, anyway.

He asked if I could come here, and I rapped, "Yes." He asked if I would soon, and I said, "Yes." and he said he would be looking out for it, and the light of this age. Tell her I am happy. Tell her I will watch over her, and that all I can do for her good I will, and, so far as I can, will watch over all others who may call me to them by their thoughts of me, and when death comes to them, when the light of this age. thoughts of me, and when death comes to them, when they die to this life and are born to ours, I will try to meet them and give them a welcome which will come from the soul. Good day.

Prayer and questions answered by Theodore Parker; letters answered by L. Judd Pardee.

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

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

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

Monday, Nor. 1.—invocation; Questions and Answers; Edward A. Lee, of Richmond, Va. to his family; William Thomas, of Rosin, to his friends; Annie Perkins, of Belfast, Me., to her sister.

Tuesday, Nor. 2.—Invocation; Questions and Answers; Capt. Caleb. Green, of Augusta, Me., to his children; Agnos Tower, of Frederictown, Md., to her mother; Samuel Put nam, of Danvers Mass, to his friend Thomas Hardwick.

Thursday, Nor. 4.—invocation; Questions and Answers; Samuel Harils, 5th N. H., to the wife; Fannie Bullard, of Roxbury, Mass., to her mother; Clara Frances Burgh, of New York City; Thomas steloy.

Monday, Nor. 8.—Invocation; Questions and Answers; James Clary, to bus brither Patrick; Charlotte Tynge, of New York, to her parents; Joseph W. Stevens, of Virginia, to his brother Isaac.

Tuesday, Nor. 9.—Invocation; Questions and Answers; James Clary, to his brither Patrick; Charlotte Tynge, of New York, to her parents; Joseph W. Stevens, of Virginia, to his brother Isaac.

Thursday, Nor. 11.—Invocation; Questions and Answers; Elward Hart, of Prince Edward's Island; Charlie uson, of Ticonderoga, N. Y., to his mother; Lizzle A. Sawyer, of New York City; Abner Kneeland.

Monday, Nor. 15.—invocation; Questions and Answers; Saliv Stuart, of Newport, R. I., to her friends; Paul Ericson, lost from the ship "Faimer," to his irlends; Margaret Donovan, of Boston, to her daughter; Johnnie Joice,

Taesday, Nor. 16.—invocation; Questions and Answers; Edwick Sinth, to his friends. Paul Ericson, lost from the ship "Faimer," to his friends; Paul Ericson, lost from the ship "Faimer, to his friends; Sephen Whip ple, of Saringheld, III.

Thursday, Nor. 2.—Invocation; Questions and Answers; Eddle Smith, to his mether; Seth thushaw

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NERVOUS DEBILITY, &c.-A Word to the stamp, ABNER K. WHITNEY, Culpepper C. H., Va. Dec. 4-9w*

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Nov. 27 - 6 w.

B CHILD M. D., has returned to the busi-Nov. 6.

Miscellaneous.

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Dec. 4.-2w

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10w*-Oct. 9.

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3m—Oct. 30. MISS JENNIE REED, Clairvoyant, Writing,

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only two have ever been employed. This is the only remedy
ever asknowle teed by any protests in to have a direct action
upon these observes. In liquid term for internal, use adjudGas for inhaling the vapor to the Laurgs, and the Tur and
Manderske Pillis, form a reliable treatment for Commption, and specific for Catarrh, Bronchitts Heart Disease, Bygpepsia, Riond, Kilney, Rowel and Liver Disease, Emptions,
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CUREED OF CONSCINETION: TUBELLY UP TO USANUAL TRANSPORT OF THE STREET WAS A STREET USING AND THE DEPOSIT OF THE STREET BROOKING, N. Y., after using all the popular remedias of the day, and given up, was circle by the New Solution of Ther.

Mr. D. W. Wood, Eq., 30 Washington street, Boston, was given up to die, and was circle by the Tar.

Mr. J. H. Secor. Singer's Sewing Machine Office, Chicago, Ill., was circle of Beereditary Consumption.

Mr. William Sherwood, New York City, Caturrh, Bronchitis and Consumption of the Blood.
E. Trip, 333 Indiama. siret, Chicago, III. Dyspepsia and Bronchitis of IWELYE YEARS' STABBING.

Mr. W. A. Loring, Clerk American House, Boston, Mars., Beart Diagnase, Clerk American House, Boston, Mars., Mr. D. E. Justice, 432 Broadway, New York, Riching Ecapition and Constitution.
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437 miles long, upon which it is also a mortgage. NOW EARNS MORE THAN ENOUGH NET INCOME TO PAY THE INTEREST ON

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POWDERS.

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The PORITIVES care Neuralgia, Headache, Rheumatism, Palus of all kinds: Diarrhoa, Bysentery, Vomiting, Dysepsta, Flatilence, Worms; all Femnio Weatknesses and derangements; Fits, Cramps, St. Vitirs, Bunnes, Sosishis; all high grades of Fewer, Small Pox, Measles, Scarlatia, Ersspelas; all inflammations, acute or chronic, of the Kidney, Liver, Langs, Wond, Bladder, or any other organ of the body: Chatareh, Consumption, Bronchitts, Coughs, Golds; Scrofnia, Nervousnoss, Sleeplessness, &c.

The NEGATIVE Scure Paralysis, or Palsy, whether of the muscles or of the sense, as in filindness, Beafness, less of faste, smell, feeling or motion; all low Fevers, such as the Typhold and the Typhus; extreme nervous of muscular Prostruction of Reinxatton.

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MRS. MYERS, Trance, Business and Test Medum, 81 Third avenue, New York. 3m-Oct. 39.

Banner of Light.

EDITORIAL CORRESPONDENCE.

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

SHILOH, RANDOLPH CO., ILL.

This little village, which is almost no village at all, down in the depths of Egypt, thirty miles. from a railroad, rich in cattle and corn, pleasant, in climate and deep in soil, drew us in through the readers of the Banner, who knew we were somewhat of an Egyptian and proud of the country as a land of corn and vines, as well as of apples and strawberries. Leaving our well-filled book shelves in St. Louis in other care, we floated, or rather steamed, down the Mississippi eighty. miles, to Chester, where the Court House, stand- thirty miles of rail its rich surrounding farms with ing high up on one of the highest bluffs of this the great river market. We were pleased, amid majestic river, surrounded by many cottages, lits signs of new and renewed life, to find Spiritshops and stores, with town graded to the river, unlism had a good footing and a good share of had been engaged and prepared for us to lecture twice on Sunday, to the people that had never but once been disturbed in their religious dreaming by any such heresles; that once by our indefatigable sister, Lois Waishrooker, who jarred them considerably. Here we found a few live men and women, and several good mediums, through whom they were getting most reliable evidence of spirit-life, and astonishing their neighbors with the testimony they bore to the wonderful facts. Excellent audiences and attention greated us, and before we left, serious talk of sending for us to come and give a course of Jedtures was started, but when we left, the priper had not been presented to the elergymen for subscription, and we were not sure it would succeed without. On Monday, our esteemed friend and brother, Joseph Beare, took his over the rough and hilly road to this Shiloh named place, and to the broad acred and capacious home of Sister Glore, who, with her large and independent family; has long been communicating with her husband and others who live in spirit-life, and who was determined to have her neighbors hear something about the matter from other lips and more experienced persons. The school house was well tilled, and at the close of a long discourse we were invited to stay and speak another evening, and arrangements at once made to take us across the country we wished to see, and to the homes still deeper down in Egypt, where lived several old subscribers to the Banner, and we consented to stay, notwithstanding one or two said they did not want to hear any more "of that stuff,". We were glad some were filled, but all were not, and we concluded to do what we could in this, to us, old missionary work, in which we have labored so successfully for nearly twenty years. From here we go, rin Head Centre and Murphysboro', to our little South Pass home, to once more receive the smiles and blessings of the loved ones there, and, in turn, bless the little upturned faces that come so happily to "grandpa" us at every visit.

If there is, or ever was, a country ripe for the truths of Spiritualism, this Egypt is. Throughout the whole extent, the better class of old settlers, and many of the new ones, are already engaged, not only in inquiring, but in experimenting, and with varied success, but usually sufficient to urge them on to further investigations; with occasionally a family driven back by the bitter opposition and stupid ignorance of the preachers, who and with about the same reason and consequences to themselves and to it.

THE BIBLE IN SCHOOLS.

The long-mooted question of using the Bible as a school book has at last become seriously entangled and violently agitated, threatening to disturb even the politics as well as religion of our country. The Bible was first introduced into schools by Protestant Christians, and the great body of them still adhere to its use, while many of them, having outgrown the foolish idolatry and gross superstition of the masses, perceive that it is not suitable for a schoolbook, very imperfect in its construction of sentences, and most terribly at fault in its science. This class of skeptics joined with the Catholics, who hold that the King James translation; used by Protestants and in the schools, is greatly imperfect, and that the true Bible is too holy to be thus loosely used and desecrated to the use of schools or minds that cannot understand it. have been able to exclude it from the schools of some district towns and cities, if not States. Two parties thus united from such widely different motives and with such opposite views of the morits of the excluded book, could of course not long coalesco without a rupture and fermentation. It has come in Ohio and elsewhere, and once more the Protestants are in hopes, by appealing to the lovers of the Bible as a holy book, to get it again into the schools, and the Catholics, rallied for associating with infidels and heretics to put down the Bible, turn of course on their accusers and express a far more holy reverence for the book than Protestants can, and now demand the aid of all lovers of the church, in any form, to unite with them and have the school money divided among the cliurches, so each can use its share to teach from its own version of the Bible, and leave the insidels out in the cold with schools without any

Perhaps the time has come to divide the adults. on this question of Bible idelatry, and it is also time that all children were protected against the superatition of the past, and have their minds trained in the scientific knowledge of the present. and left free to select any or no religion of a Christlan character, and we believe children educated without any bias of parental or other instruction would not be more likely to adopt the Christian mode of worship than the Mahometan. The question now is, shall the children be made into Christians in their education and training, and have it enforced by law, or shall the race be allowed to advance, through science and general literature, out of all forms of sectarian devotion and adopt a rational and natural religion and live it in life instead of performing it in useless ceremonies?

Bible in them.

CHOSTS.

There are a great variety of these visible and invisible holy and unholy beings, which of late seem to enter largely into every department of human life. Our literature has been recently filled with stories about them-from the plays of the stage, to the sermons of the pulpit; from the jingle of rhyme, to the homespun narrative of family correspondence. The next generation is likely to be largely educated in ghost literature. as well as in seeing, hearing and feeling the reality of their existence. As the holy and unholy ghosts come nearer to us, and we lose our superstitious fear of both, they become personal, finite. progressive beings like ourselves, with about the same power to aid or harm us as we have to aid and harm each other.

The ignorant and superstitious are still bound in fear of them, and over forty thousand clergy-

men are still engaged in trying to keep up the superatitious fear of the two extremes of ghostly existence, such as was well adapted to an age of ignorant and bewildered superstition, but is not at all fitted to the age in which we live, nor the people we represent.

It is time the heathen and pagan ghosts were stretched hands of our old acquaintances, who are the real and material ghosts of our time, and whose friendship is worth every effort of ours to gain. We therefore greet this familiarity with ghosts as one of the best signs of progress in our

STAUNTON, ILL.

This old rusty village in Macoupin Co., Ill., has recently been turned into a young city, and is already dressing up, in view of the early completion of the railroad direct from Decatur to St. Louis, which passes through it, connecting by about public attention and private interest; sufficient, at least, to call us out there, over the rough and middly roads, to deliver several lectures, and listen to the many evidences some of the best citizens have had of spirit-life and intercourse, which, although not different from those of others, and other localities, adds more testimony to the accumulated mass that proves our spirit friends neglect no place where they can flud suitable minds and bodies to make themselves known.

We had good and very attentive audiences, and pressing invitations to come again, and a promise to get up regular meetings soon after the completion of the railroad. Somehow we seem to be drawn into the work of missionarying again, after some years of close application to the literary department of labor, but we are still doing more than ever in the book and paper circulation, and find increasing demand.

New Publications.

THE ATLANTIC for December, is an extra number of this atrong monthly. Three articles in particular deserve comment, as they will attract wide attention. They are "Uncle Sam's Treatment of his Servants," by Parton, "The Dead Level," by Mr. Sheldon, and "John," by Mr. Richardson. The first discusses the relations of the Government to dence of thought and expression, the lamentable tendency of every one in modern society to a common plane of mind and manners, and the third entertains, and instructs us in reference to the Chinese question, or that of Chinese limitgration. Three such papers as these would set up any magazine stiffly for some time. There is likewise an article by Dr. Hays, of Arctic fame, and a good variety of other contributions which combine with those above named to bring out a first-rate number. It is befitting the close of another very successful magazine year.

Thir Galaxy has a thoughtful and suggestive article from nallsm," in which he communicates many important truths for the behoof of writers and editors, Anthony Trollope gives us the second installment of "An Editor's Tales." which is readable because so largely improbable. And there are other articles of such general interest and particular merit as to compel the judgment that the December number of this favorite magazine is fully up to its standard? which is saying much for this sterling monthly,

LIPPINCOIT'S MAGAZINE for December gives Part Six of Trollope's "Vicar of Bullhampton," an article on "The Coming Crisis in Canada," Part Twelve of Robort Dale Owen's "Beyond the Breakers," with tales in variety, poeattractive publication, with the genuine magazine flavor.

PUTRAM for December concludes the remance of "To-Day," gives another installment of "Letters from a Publishet's Note Book," a flual paper on "Contemporary French Literature," a striking article on "The Unestablished Church." one on the relative position of men and women, a translation from Father Hyacinthe on the "Recollections of Childhood," with sundry other papers, tales and poems, and literary notices (full of emptiness on Spiritualism), and Table

shows native vigor all over. orimming over with lively pieces for youngest readers, with pictures of the most bewitching freshness to match. There are two dozen pictures in this December number. Mr. Shorey, the enterprising publisher, is doing splendidly with his little magazine, winning smiles, praise and profit.

OSWARD for December is filled with various articles of in-Songs of the French Revolution, a review of the Battle of Chancellorsville, and Tariff Taxation. It is a good number.

Almira Seymour wrote, to be read before a circle of friends. an essay on " Home, as the Basis of the State;" and they approved it so cordially that the author was persuaded to give it up for publication. It is a plea for the regeneration of the family. She holds that home reform is the basis of all others, and that reform is there very urgently demanded. It is most thoughtfully written, earnestly reasoned, and close quent for the sacred theme it discusses. We can only advise those readers who would understand the whole of this really admirable pamphlet, let their views wholly agree with those of the author or not.

The last volume of Scribner & Co., in the publication of RAMESES THE GREAT, OR EGYPT 3300 YEARS AGO," translated from the French of Lanoye, and accompanied with thirty-nine wood cut illustrations by well-known artists. Whoever would possess himself of a fresh, clear, and easily remembered view of Egypt as she was in remote antiquity, and know somewhat lamiliarly of persons and things which are but dimly understood when alluded to, will find precisely what he wants within these covers. And the story is told with such vivacity and grace, it is so graphic and full of sympathy, that the impression it leaves on the randor's mind is not likely to be effaced for a long time nor after an effort, if that were possible. This volume is a fine companion of those which have gone before.

Carleton publishes. "STRANGE VISITORS," a series of original communications from the spirits of Irving, Willis, Thackeray, Broate, Byron, Humboldt, Hawthorne, Brown-

ing and others, professedly dictated through a clairvoyant. A. Williams & Co. have on their counters the Address of Agassiz on Hamboldt, delivered on the centennial annivereary of the birth of that distinguished devotee of scientific knowledge. It was eminently fit that so splendld a tribute of learning to learning should be preserved in this permanent form, which the Boston Society of Natural History has accomplished to their great credit and the satisfaction, of all readers.

New Music.

Oliver Ditson & Co. have issued the following pieces of new music; "Oh Hush Thee, My Baby," quartette, by Arthur S. Sullivan; "Musical Mireries," a comic song, by Harry Clifton; "Pet of the Fairles," a brilliant mazurka, by Berthier, with an illuminated title page: "The Month of May Waltzes," by Lizzle M. C.; "Oh! My! Schottish," by William Bussenius; "Ein Herz, Ein Binn (one heart, one soul) Polka Mazurka," by Strauss; "Fantaisle Brilliante," from Ambrose Thomas's opera of Hamlet.

Howe's Musical Monthly, No. 6, has made its appearance. It contains six deliars worth of first-class plane forte music for the small sum of thirty-five cents!

Rensselner, Ind.

Our friends in the above place have organized under the title of "The Society of Progressive Spiritualists," and hold meetings regularly every Sunday forenoon, at 10j o'clock, in Willey's Hall. I. M. Stackhouse is Secretary.

Our Lyceums.

BOSTON.—This Lyceum held its usual session, at Mercantile Hail, Sunday morning, Nov. 28th, the exercises being of a highly interesting character. In the evening of the same day Laura Hastings Hatch gave a very successful musical entertainment for the benefit of this Lyceum. Her sent back to the Orient, and we accepted the out- music and singing were heartily commended by a good audience.

CHARLESTOWN .- On Sunday morning, Nov. 28th, the regular meeting of this Lyceum was held at Washington Hall. In addition to the general order of business, some remarks were made by Dr. J. H. Currier, of Boston.

This organization gave an exhibition at the same hall on Tuesday evening, Nov. 30th. Alonzo Bond and seven musicians from his band volunteered their services, Miss G. Carr presided at the organ, the general preparations were made by Mrs. M. A. Adams. The music on the occasion was very tine, the singing excellent, and tableaux, dialogues and declamations filled out the programme, which ended with a scenic representation, "Good-night." A fine audience, considering the weather, was in attendance, and all things passed off pleasantly, and creditably to the officers and children of the Lyceum.

CHELSEA.-Cheering accounts reach us from this Lyceum, which meets each week at Banquet Hall, corner 4th street and Broadway. On Wednesday evening, Nov. 24th, an exhibition was given by its officers and members at Library Hall; exercises consisted of tableaux, recitations, dialogues, singing, Banner March, Silver-Chain and grand chorus. Owing to had weather, this entertalnment will be repeated at some future day, of which due notice will be given.

CAMBRIDGEPORT.-This Lycoum had a very interesting session on Sunday morning, Nov. 28th. at their new hall-Harmony, Watson's Building, Main street. After the opening exercises the following question was answered very generally by officers and leaders: "What is our purpose in attending the Lyceum? and why did we come here this morning?" Recitations from seven young misses and three boys, followed, after which Mr. Guild made some remarks touching the name of the hall-Harmony-and ended by presenting to the Lyceum, in behalf of eight masters and misses, a clock, which they had procured by their united efforts-also a table in behalf of Miss Josie Bosworth. Since removing to their new quarters this organization has largely increased, and is now its employes; the second considers, with striking indepension pressed for room. An entertainment consisting tableaux, interspersed with songs, &c., &c., will be given by the officers and members, on Wednesday evening, Dec. 8th, and repeated on Thursday, (9th.) at Harmony Hall. It is hoped

Out of Town Lectures. SUNDAY, NOV. 28TH.

there will be a large attendance.

CHELSEA.- Miss Lizzie Doten addressed a large audience at Granite Hall, on Sunday even-Richard Grant White on "The Morals and Manners of Jour- ing. Her eloquent remarks, were attentively listened to. The subject considered was "The Mercy-Seat." The interest in this course of lectures seems still to be sustained by the people of

CHARLESTOWN.-Mrs. Fannie B. Felton addressed the Spiritualists of Charlestown, at Union Hall, Sunday afternoon. Subject, "Compensation." At the close of her remarks, it was on motion voted that the "thanks of the First Spiritualist Association be and are hereby tendered hate it without a cause, as the Jows did Jesus, try, and a choice editorial miscellany. It is, as usual, a very and satisfactory manner in which her engageto Mrs. Fannie B. Felton, of Malden, for the able

ment with us has been fulfilled." In the evening, E. S. Wheeler spoke at the same hall. Subject, " Cant," a summary of which we shall print hereafter.

The Committee of the Charlestown Society are doing all in their power to sustain the lectures, Recently, a society for mutual acquaintanceshin was formed which meets at the houses of the Talk by brilliant contributors. It is a live number, and members every other Friday evening, its purposes being to enjoy an interchange of social THE NURSEAN Comes out bright and delightful, as usual, thought, and take up a small collection for the benefit of the society. At its last meeting, held at the residence of David Hill, Russell street, on Friday evenlug, Nov. 26th, some modest friend sent in five dollars to the Secretary, with a request that no names be mentioned.

CAMBRIDGEPORT. — Horace lectual characteristics. It is lively and gossiping in its edi-this city, lectured at Harmony Hall, in the course torial department, as a good magazine should be. Some of supported there by the Children's Progressive the more interesting articles in this number are on the Lyceum, on Sunday evening. Subject, "Progress."

Letter from Mrs. Logan.

DEAR BANNER-It is with mingled emotions of pleasure and of pain that I turn my course southward from Minnesota's beautiful prairies, lakes and groves, and from the many pleasant homes and kindly hearts which have encouraged and cheered me on in my labors of love toward earth's benighted children-to go among strangers, in now much mentioned subject to peruse the pages of this obedience to the guiding impulse which ever comes welling up in the soul of the philanthropist. This impulse can only be fully appreciated by those who have taken their lives in their their rich series of the Hustrated Library of Wonders, is hands to go forth to bless their brothers and sisters of earth. In obedience to this leading, guiding power I have prepared a poetical lecture on Equal Rights," which I have had the pleasure of giving in St. Paul, Hastings, and also at Hudson, Wis., in the Methodist Church, to a very large audience. There I found many progressive souls -Spiritualists-among the wealthiest. The President of the bank and some of the merchants are among its warmest advocates.

At Lake City and Lacrosse good audiences cheered me with their presence. At Lacrosse, a Baptist minister, at the close, said: "You surely have a mission; your lecture is destined to do a great deal of good. Will you consent to repeat it in one of our most popular halls (' Brick Pomeroy's ')? We will make all the arrangements," &c. This encouraged and cheered me much. We cannot fail to plead the cause of the oppressed while physical strength is ours to stand before an audience, believing that the little germs of truth, like precious seed, even though planted by a feeble hand, will bring forth an abundant harvest.

My friends throughout the Eastern, Middle and Western States can address me in care of Warren Chase, St. Louis. I will answer calls to lecture in Missouri and further south, during the winter months. F. A. LOGAN.

Western New York Missionary Work.

EDITORS BANNER OF LIGHT-Please change my address in the Banner to Batavia, N. Y., care of A. C. English. I have engaged as general missionary for the New York State Spiritualist Association, to work as my health may permit, during the winter, in this Bethlehem of Spiritualism-Western New York. All persons wishing my services as lecturer or organizer of societies in this part of the State, are urgently requested to write me at once, as above, or to J. W. Seaver, of Byron, N. Y.

The recent Mediums' and Speakers' Convention was a grand success, and, I trust, was the commencement of greater things to come.

Fraternally,

Le Roy, N. Y., Nov. 24th, 1869.

Philadelphia.

EDITORS BANNER OF LIGHT - The Philadelphia Spiritual Union, which has been holding EVERYBODY SHOULD READ IT. meetings at Washington Hall, has made satisfactory arrangements with the First Association of Spiritualists to noite with them in keeping up their meetings in their new hall, (late Rev. Mr. Stockton's church, corner 11th and Wood streets.) Last season they held their meetings at Coucert Hall, in Chestnut street, which was too far for many living in the north part of the city to attend; hence we separated. This year they have come back to the place they now occupy, and it being but a short distance from where we hold our meeting it did not seem best to keep up lectures at both places, so we have made amicable arrangements to join our forces together, hoping thereby to better promote good feelings, and work together in harmony and love for the cause of spiritual truth and elevation of mankind. We shall keep up our Lyceum this winter, meeting at Washington Hall every Sunday at 10 A. M., Damon Y. Kilgore, Esq., Conductor; John Kirtpatrick, Assistant Conductor; Mrs. B. Ballenger, Guardian: Miss Hattie Bailey, Assistant,

To those speakers whom we have to disappoint by this arrangement and have written to, we would say we are sorry to have to do so, but we know that the disappointment is as much to us in not having the pleasure of hearing them as it will be to them not to come.

Yours fraternally, JAMES SHUMWAY. Philadelphia, Pa., Nov. 30, 1869.

Test of Spirit Presence.

I wish to report a fine test given in Music Hall, Chicago, last Sunday, Nov. 28, by Peter West. In the act of speaking to the question on discussion," Have we any reliable data upon which to base the authenticity of the Scriptures?" he was suddenly electrified by a strong control, and turning to the left and pointing his finger to a lady in the audience, said, " By the side of that lady I see a young girl, about ten years of age; her hair, of a chestnut color, hangs in curls about her neck. She says, Dear mother, I am not dead, I am here.' She gives the name of Anna ---." The lady broke into sobs, and the scene was truly impressive. Too much affected to reply, the gentleman with her, who I suppose must be her husband, arose, and in a broken voice said it was strictly true. The data of the modern Scriptures were thus authenticated in brief, and to the satisfaction of all present. How strange that a battle should rage for long centuries, and in defence of a so-called "infallible" scripture, without ever gaining one such simple proof! And of what inestimable value is the living inspiration of to-day in settling these long disputed claims. Verily, mediumship in all its plentitude of truth, is " the stone which the builders refused," only to become at last the corner-stone of the living and true temple.

He Maketh his Augels Ministering Spirits.

Dr. F. L. H. Willis, of New York, who has gone to the south of France in hopes to recuperate his health, in one of his letters to the Present Age, from on shipboard, narrates the following beautiful test of spirit-presence:

"One more incident of the voyage, and I close this rambling epistle. One night, lying in my berth, unable to sleep, and feeling especially lonely and sad as I thought of the dear ones from whom I had been so suddenly severed, rap, rap came the blessed sounds that announced the presence there in my little cabin in the midst of presence there in my little cabin in the midst of that wast wilderness of water, of other dearly loved ones from the beautiful and that lies beyond that other swelling tide we all must some time cross; and as I softly whispered one beloved name after another, and clear and emphatic came the response indicating their presence, and lightly and caressingly, and oh! so soothingly, one dear spirit-hand after another was laid upon my weary, restless brow, I blessed God over and over again for a knowledge of the divinest revelation ever vouchsafed to mortals, and felt, as I closed my eyes to sleep, that I could count as joy all that y eyes to sleep, that I could count as joy all that had endured in its behalf."

To Correspondents.

[We cannot engage to return rejected manuscripts.] W. H. TERRY, MELBOURNE, AUSTRALIA.-Goods shipped per ark " McGlivry," Nov. 25th.

E. M. C., ACADIA COLLEGE, NOVA SCOTIA.—Send a sealed letter, addressed (by name) to some one of your spirit friends, bly gain the information you desire. You will find his address in another column.

I. C., PHILADELPHIA, -- Communication on file for consider-Q. H. G., M. D.-We decline your article entitled " The His-

torical History of Science," etc.

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