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THE ORIGIN AND CURE OF EVIL GEO-LOGICALLY CONSIDERED.

A LECTURE BY PROF. WILLIAM DENTON, In Music Hall, Boston, Sunday, Nov. 28th, 1869.

Reported for the Banner of Light.

On Sunday afternoon, Nov. 28th, Prof. Deuton closed his present engagement at Music Hall, Boston, by a lecture on the "Origin and Cure of Evil, Geologically Considered." A very large audience was in attendance, and the remarks of the lecturer called forth frequent applause. We give below an abstract report of this discourse; The origin of evil!" say some? " why, there is

no such thing as evil; it has no positive existence; it is but the negative of good." But if we say there is no such thing as darkness, it is only the negative of light, we shall need lamps just as much, and our bills for gas will be quite as heavy. If we say there is no such thing as cold-it is but the negative of heat, it will be just as necessary to warm ourselves in winter, and furs will bring just as good a price. There is in the world what we have agreed to call evil, and to baptize it by another name does not alter its character.

That is an evil to the crystal which prevents its attainment of a perfect form, or mars it after it is attained; that is an evil to the plant or tree which acts upon it to retard its growth, or deprive it of strength and natural powers-such as a worm in the root or an imperfect seed to the flower, or a stroke of an axe to the tree; all there were evils to the forms suffering them. So that was in like manner an evil to man which tended in any way to injure his progress, physically, mentally, morally or spiritually; and that was an evil in man which led him to do this to himself or others. The great question comes up for consideration: Whence came this evil which we find everywhere in the world-especially this moral evil which we so much mourn? In reply to this question we had a great many answers; theolologians differed in their views, and could give no satisfactory account. The Yezidees. or "Devilworshipers," of Asia Minor, said there were two potentates ruling the world between them: God, all good, and the Devil, who is all evil in his very nature. According to their theologic ideas they never worshiped God; why should they? He was all perfectness and purity; it was just as natural for him to ray out happiness and good as it was for the sun to give its light to a waiting world. But the devil was a bad fellow; he was dangerous; he was the cause of all their woes; he must be appeased and made a friend at any price. The speaker thought the Orthodox way of accounting for evil was quite "of a piece" with the Yezidee idea. Somehow or other, in the mighty past, evil rose up in heaven, and Satan made war against and, as a result, behold a grand struggle which devil and his angels!" But this aforesaid exiled archangel had been permitted by God to assemble his grisly cohorts on the surface of our globe, and all its children are now at the mercy of the arch fiend, to be saved only by fleeing to the ark of covenant grace."

Another class accounted for the evils to which we are heirs, by saying that this life is a state of probation; we had been great sinners in some past age and world, and were put here to learn how to behave ourselves better in future; and all evil was the result of our having failed and been corrupted in a previous condition of existence.

Others say man has the power to do right or wrong as he pleases; and they say all the evil on earth is the result of man's unfortunate choice to do evil. Others say, no matter how the evil came here; we must get it out of the world. They believe with the farmer who chided his boy for not driving the cattle out of the field, instead of running about to see where they got in. But the speaker would here parenthetically remark that if they had known where the cattle got in it would have helped them the easier to expel them.

Whence the origin of evil-all these troubles. mental and physical, which afflict mankind? The speaker first proceeded to consider those troubles which come to us without any human agency, and pictured the farmer sitting at evening counting the gains which a fair June day promised at harvest time-the waving wheat, the lusty corn, the flowering orchard, and his heart is glad at the prospect of plenty spread before his eyes; but that night there falls from the sky a killing frost, and in the morning, when the farmer wakes, it seems to him that death has breathed on his fields, and all the hopes of autumn lie blackened in his pathway. The husbandman can do nothing but sit in despair, perhaps inwardly cursing his misfortune. But man had nothing to do with this; if a man to apply to him. Again, there was a village, smiling and tranquil; up from its happy homes the voice of hope and thanksgiving ascended to the skies; but all at once came a rumble, a roar; an earthquake heaves; the giant mountain is cloven to its roots, and its vast, heaven-cleaving pinnacle sways and topples in ruin upon all those scenes of domestic joy; the village is destroyed! young and old are crushed into an indistinguishable mass of quivering agony. Who did it? Man had nothing to do with this evil. A volcano becomes active; up from its smouldering breast ascends a black column reaching from its crater to the skies; the sun is darkened at noonday, and down comes the sifting shower of ashes, and along its blazing sides the burning lava cataract comes. sweeping all in common ruin, till cities are buried. thousands lose their lives, and the face of the country is blasted for miles around. Here is an evil for which man is not accountable.

Now an inquiry into the cause of these evils will give us some clew to the origin of others. He had once heard an eloquent preacher assert that before Adam's fall, [or rather Eve's, poor old lady, who introduced evil into our world by eating of the forbidden fruit,] there was not a lion, tiger, or any beast of prey on earth-no earthquakes, no volcances, no diseases—all was fair and beautiful -a paradise lovelier than a poet's dream. The minister who should attempt to palm off such a statement in Boston, to-day, would not be allowed to speak twice before the same congregation; for men had at last began to demand a little reason from those who addressed them. We have in our time begun those researches in fields of natural science which teach us of causes lying behand outward effects. Geology revealed that back of that terrible frost which destroyed the hopes of the husbandman, was the glacial period, when vast mountains of ice swept over the surface of New England, grinding down the mountains, and leaving their pathway scored into the solid breasts of compacted hills, and one glance at this period gave us a certain insight into the cause of the frost. So there had been a time in earth's history, when such a volcano as Etna or Vesuvius would not have been noticed, amid the terrible upheavals and convulsions of this seemingly destroyed world, when earthquakes leveled mountains to the ground, or heaved vast masses of earth's splintering crust high above the parent plain. The earthquake and volcano of to-day are, therefore, proved to be only (as in these cases in the nast) the result of the gradual cooling of the earth's interior. No man could succeed in satisfying human reason, who attempted to account for these occurrences in the present, without referring to and taking into account the revelations of the past which geology gave.

But some one might say: " What has this to do with moral evils, the greatest and the most debasing? What has it to do with licentiousness, bigotry, gluttony, intemperance and the host of kindred evils, which make earth's philosophers mourn over the weakness of their race?" Very much. The earth is our mother; her blood flows in our veins: those tremendous battles between fire and water, in the early history of the globe, were but the prototypes of the wars which man carries on to-day. We are now very much what we are, by virtue of our connection with this planet. We must go backward in the past, as demonstrated by geology, to find the cause-geology, which, in its researches, went deeper than hell, and reached to the highest heaven.

The speaker said that when he looked on mankind, he viewed them not as they were to-day, but as the result of causes that had been operating upon them for millions of years. He could see around him in life, a good proportion of splendidly organized physical men-men well developed as far as their muscles were concernedmen who could do anything that the body needs to do. Such men are by no means uncommon-God himself-no wonder, then, at wars on earth- there are hundreds and thousands of them; but if we look for a good mental man, one who can ended in his Satanic Majesty and his minions think well, write well, reason well—a man who is being hurled over the glittering battlements into as well developed mentally as the other is physthat infernal pit which was "prepared for the | ically-such men are very rare; they are scattered wide, apart, with centuries of barrenness he tween them. When we want to find a man who is a true moral man, a spiritual man, a man who sees into the soul of things as well as the external, where shall we look for him? The ages have failed to produce one—he has never lived on this planet, and the time is a long way off ere he will live. How is it that we have so many complete and well developed physical men, so many mentally advanced men, and no spiritual men?

The speaker could only account for it by taking man's origin into consideration, and tracing in to his present condition. When he wished to trace the origin of man's heart, he went back to the first mollusk in the early seas, and in a contracting and dilating muscular movement which sent the cold, colorless blood through its appropriate conduits, could be found the heart of man in the germ.

The outline of the human hand, in its first rude appearance, could be traced in the fins of the fish, then in the foot of the first reptile that ever set his feet in that sand which afterward became sandstone and bore the signet of his life, from the first fin that enabled the first fish to balance itself in the warm ocean of those times, to the artistic hand of to-day, there has been steady growth. Thus plainly could be traced the fact that man is a creature of development, and that these past ages were required to bring him to perfection.

The muscular part of man was the result of millions of years of action—so of his mental nature, but it was younger than the first. Why (said the speaker) are there so many good physical men? Because man's physical nature is the oldest. In the first monad that ever lived in the Silurian seas, can be traced man's first step in muscular existence; the fish developed it, the reptile handed it down in its turn, till reaching the had done it we could not flud a name bad enough lower mammals, and proceeding from thence to the higher order of mammals, man gets it after all this unfoldment in the mighty past-it has been in training through all these years, and is the result of such exercise.

Now, (said the speaker,) when I look for man's mental nature, it is younger. The early forms manifested no mind, and it was not till we passed through the three sub-kingdoms, radiates, mollusks and articulates, that we would begin to find traces of that which through reptiles and hirds reached the lower mammals, the higher mammals, and finally man. Hence, to-day, from want of practice, this mental part of man's nature is weaker than the physical. Why is it that the moral and spiritual nature of man is still less developed? Because it is more backward in its onportunities of growth than either of the others just mentioned. But little morality could be expected of the fish and the other forms of primitive life. Man's moral nature being the youngest

nature was true of every part of it, and referred in high terms to phrenology, which he said was just as much a science of the mind as physiology was of the body. All the ordinary books which treated of the human mind were miserable failures compared to the poorest work on phrenology. Phrenology could not be claimed to be perfect, but it was so in its sphere, as much so as geology or any other science. The acknowledgment of the fact that when a man used his brain in certain directions he did not use it all at once, but that there were departments for every faculty of the human mind, was a great step in advance; and the classification of the brain-the back part to animal propensities, the higher portion to the religious sentiments, and the front to the intellectual faculties, was to his mind a clear and comprehensive solution of the question. He claimed that man's tendency to evil morally was the result of the preponderance of this back brain over the other parts-his reason not having power therefore to control his brutal nature. The oldest faculties of man would be found, on examination of the subject, to be the most powerful. Take for example alimentiveness, which is the name assigned by phrenology to that desire for and appreciation of food, which seems implanted in every human being. It requires no instruction to make known the necessity for food-all seem to know instinctively that without it life could not exist; and so even in the lowest animal, the exercise of alimentiveness begins with life itself. The first forms of existence were little better than animated stomachs, taking in whatever floated to them and closing over them to enjoy their repast:

> "They ate and drank and slept, and then, They ate and drank and slept again."

And up through all the ages came this power this attribute, losing nothing in the ascent along the scale of being, till it at last reached mankind We need not to enter into a long address to prove to our children the necessity of eating-give them the food and they would demonstrate the proposition very satisfactorily. No colleges or seminaries are necessary to teach people the art of eating. Millions of ages ago, that appetite was brought into existence, and my one could wonder at its general diffusion who took the trouble to consider this fact.

Amativeness-the love existing between the sexes-was another ancient attribute, although not quite so old as alimentiveness. The first animals appear to have been destitute of this passion. The different species were propagated by budding. A bunch would appear as if attached to a larger form, and when sufficiently sizeable to take care of itself, it dropped off from the parent stock, and commenced its own individual existence. But after a while the quality made itself manifest, and it continued through all the sklaned beauties of his tribe; that among the succeeding years, till to-day mankind had quite a Fejee Islanders murder was an accomplishment large development of it. In the same way we at which they trained their young; that among might trace the origin of combativeness and destructiveness. There is no necessity to bring out these faculties; man has all of them that he needs to have, and the reason for it can be easily perceived. Far back in the earliest ages animals existed by millions, who had to live by eating other animals; no sooner did the crinoids spring up on the sea bottom but they began to stretch out their feathery fingers to entrap the smaller animals which were their prey. Then came the ganoids and placoids, those panoplied free-booters of the sea, sent abroad by Nature, armed with helmet, sword and shield to kill that they might live, and live that they might kill. And advancing from those days to the collic period it would be found that beneath its luxuriantly waving tropical verdure all the ground was one vast battle-field, where the gigantic Suarians and kindred forms preyed upon the weak, and the tagonists. Everywhere life was brought into exsistence that other life might devour it. Then came the tertiary period, and with it the ferocious tiger, lion and kindred shapes; and man at last | many examples of gluttony among the primeval received the tide which was poured into his veins, and was ready on too many occasions to adept at it as the greatest human gourmand. give rein to these passions, which ought rather to be kept in subjection, and only used on important | corded, "I said in mine haste, all men are liars" occasions.

Secretiveness came also to all animals; it was naturally implanted in the weaker as the safeguard of their existence, and cultivated by the stronger that they might obtain their prey. The fox who sought, and the hen who endeavored to save the chickens, both exercised the quality naturally on this planet to-day. It had come down to us through the years, and man received it with a large development-larger, however, among savages than civilized men-the more civilized the race became the less need for the exercise of this quality, which would grow smaller and smaller by disuse.

Then let us look at some of the thinking powers of man's brain—constructiveness, for instance that faculty which enables man to rear elegant buildings and create shapes of usefulness and beauty. This was not so thoroughly developed t was younger by ages than other qualities of the brain. During the Silurian and Devonian periods there was no trace of construction visible. The corals grew as a man's bones grow in his body. In the tertiary period the beaver and bird it also reached man; but smaller and younger, so that a boy must spend years at learning an art, when some other qualities speak out naturally and without cultivation. Take time and tunehow weak they are to-day. Many persons are unable to tell the difference between one and the other. Only laborious practice for years could give to the student proficiency in musical compo-

and weakest, and his physical nature the oldest this planet through animal forms. The Silurian and most fully developed, the animal propensities and Devonian periods were without even the obtain the ascendency over the reason, and hence chirp of a cricket or the croak of a frog. The results evil and the lack of religious sensibility. Itertiary period marked the commencement of The speaker said that what was true of man's musical notes, in the birds. Hence the faculty in man was much younger, and consequently more

The speaker referred to those organs mention ed in phrenology which hore upon the reasoning powers, and asked how many men in Boston today were governed by their reason in religious matters-not one in a thousand. And this in a city which was called the "hub of the universe. If so, the spokes must indeed be poorly off. The question in such matters is, what does the Bible say?-what did the Jewish Jehovah command?or what did my father believe? And before these questions reason must "stand and deliver"your reason or your life"; for the man could hardly be allowed to live who exercised his reason in matters of religion. The reason is, because this faculty has had so little culture. How much could be found in the fish and their kin dred shapes? Monkeys had more than any other class of animals below them. Reason has not had that training necessary to give it the proud preëminence which is its due, and which it is to have by-and-by.

How about conscientiousness—that nower which says, do right? Reason decides what is right, but conscientiousness says, do it. That faculty is feeble in the race to-day, I am sorry to say. How many men do right at all times, let the consequence be what it may? Very few indeed. How many, even among our public men-our editors of newspapers in the city of Boston-say always what is strictly true? And if they did, how many people would listen to their speeches, or how many patronize their papers? The very fact that these public individuals have to "knuckle down" to the ways of the world is a damning one, and tells its own story. (Applause.) Conscientiousness was essentially a human faculty, for there could none be found below man; it was weak from want of culture, and time must bring it to where it ought to be in the affairs of life.

The fact could thus be proved that those faculties in man which were geologically the oldest were the strongest to day, and those weakest, were the youngest geologically. War, the curso of every age, did not begin with man, but had its existence on this planet with the dawn of life-as soon as living forms came here, there came also others to devour them; and man had not outgrown the powerful influence inherited from his primitive ancestors. The savages of to-day were men who had outgrown in a less degree than ourselves these inherited attributes—they had started, but had not gained so great a distance as we, on the same road. The speaker referred to the lack of conscientiousness in the savages—said that their first business in life was the acquisition of scalps, and he who had the largest number was the best fellow in the eyes of the darkthe New Zealanders heaven was considered to be a place where they would always be fighting and always victorious; that among many of these nations prisoners were killed and eaten by their conquerors; that among the Fueglans, when pressed for food, the oldest woman of the tribe was suffocated and eaten; and when the warriors were asked why they did not kill their dogs, they replied. "Dog catch otter;" but the old-woman could n't, so she was eaten instead. We had grown out of that state during the lanse of time. and the day would come when the light which was poured on us should spread its kindly radiance over the " wide, wide world."

Did any person cite intemperance as a case outside the pale, and declare that no animal got drunk-man being in that respect "alone in his glory"-the speaker would reply that such was not the case. Pigs, elephants and monkeys weak strove to escape from their formidable an- would get drunk, and if the rivers had run alcohol, instead of water, in old days, the early animals would have been drunkards also. As regarded intemperance in eating, the lecturer referred to and present animals, to prove that they were as

With reference to truth telling, David had re-

and he might have taken time, and still had the same report to make at his leisure. It was not necessary to speak to tell an untruth, therefore those who supposed lying to be an accomplishment, invented by man, were much mistaken. If an individual were to ask the way to a certain town, he could be misdirected as well by a point of the finger as a spoken word. Animals, therefore, can lie as well as human beings, and they do on all practicable occasions. If any one ap proached the nest of the partridge, the motherbird would expose herself for their safety and running along in front of the intruder, would pretend to have a broken wing; the stranger, hoping to catch her, would follow her rapidly away from her nest, till, having got at a safe distance, she would mount in the air, and, after many winding flights, return back to her young. The speaker also referred to a hare endeavoring to escape from the hounds; having found that it could run under a gate, while the dogs had to climb over; the sagacious animal continued to double and return to the gate, till the dogs became discouraged and gave up the chase. Thus by adroitly lying manifested its promptings, and in process of time | did the hare preserve itself. So from the animal kingdom direct, descended the tendency to un truth manifested by the human race to-day.

Theft might be called up. But there was much of it in life which was not called so. The poor man might steal a dollar, but the rich aristocrats who grew corpulent in body and plethoric in purse at the expense of all the rest, were the greatest thieves of all. The speaker referred to sition or execution. In the early history of the the habit of thieving as exhibited by monkeys, world many ages passed ere sound appeared on and said that when a poor fellow was found who

could not keep his fingers from what belonged to another, we ought to remember the ancestors from whom he inherited this difficulty, and pity him for a propensity which neither he nor they could overcome,

We might thus go over every form of evil, and trace its origin in this way. The old Adam and Eve of days gone by, are now wrapped in oblivion; their fall, which was supposed to have been a terrible one, was in reality a great rise; we had been steadily advancing from the remotest ages, and should outgrow this nature of ours and come to that which essentially belongs to man. There was no need to look to Adam and Eve for this. Man is what he is to day, and cannot be otherwise, considered geologically. But some might inquire, "Can't God do it?" No; he doubtless would have done it if he could. We cannot have a ripe apple till there are green ones. No doubt the worms in the fruit, as they toll and tug through the hard green substance, lament their fate, and wish God had made all apples nice and tender and ripe at once. So with human worms in this progressing orb of the earth-they must wait till it is ripe before they can expect of it the mellowness of maturity. Our business is to take this universe as we find it, and then to do our part toward amending its disadvantages. This is the work of the philanthropist.

When a man said," What is the cure of evil?" the speaker would reply, " Development, culture; nothing else can possibly cure the evils of humanity." It was of no use to fray to God to take all the evil out of the world. We might as well blow on an apple seed and hope thereby to bring forth a tree and its ripened fruit. It is a matter of growth, first and last, and everything done to assist the race out of evil must be by gradual means. The speaker here referred severely to those parents, who, finding their offspring inherited unpleasant qualities from themselves, endeavored to remove them by the process of corporal punishment, which only fastened deeper and gave more strength to the seed they sought to eradicate. For instance, combativeness and destructiveness in a boy should be met with kindness, not the rod; his moral faculties should be brought out and given the preponderance.

What a grand thought it is that the ages of the great future lie before the soul. Time to outgrow the brute, time to grow into the man. It cannot be otherwise. The mighty future shall make us all that man can conceive of in his holiest mo-

From London Human Nature for November. A WORD OF EXPLANATION.

TO THE COMMITTEE OF THE DIALECTICAL SOCI-ETY FOR THE INVESTIGATION OF SPIRITUALISM: GENTLEMEN-In a late number of Human Nature I am reported (in reply to your president's question-" How can you distinguish between a medium who is an impostor, and a spirit that is a liar?") to have said: " One cannot distinguish." If these are the words I uttered they illy expressed my thoughts; for such an answer implies the idea of some suspicion on my part of having, in the course of my investigation of Spiritualism, been made the dupe of unprincipled individuals, pretending to mediumship. If such an idea has been conveyed to your mind, I beg, in the interest of truth, that you may dismiss it. For I most emphatically declare that I have not the most distant suspicion of having, at any stage of my investigation of the new philosophy, in any country, by any medium or means, been made the victim of deception; and although it is humanly possible that I may have been so deceived. I have not the shadow of an idea that I was so deceived. Mrs. Marshall I suspected in the beginning, but after sitting with her scores of times, I found her perfectly genuine. This I say in spite of the assertions of Messrs, Addison & Co., who presume so much on the gullibility of the world as to suggest that it is possible for a woman to take up a nencil, place it between her toes, indite legible lines, written every time in a different toe-writing, under a table, and without using hands or eyes; nay, more-that with a seven yard crinoline at her command, this cunning witch would allow Messrs. A. & Co. not only to see but to catch her toe! Fiel Mr. Addison-rude boy-you boast of having done that for which many a puerile adventurer has been soundly birched! It is easy tosay you caught the foot, but you shall not so easily clean your hands! I am, gentlemen, your obedient servant. G. DAMIANI.

A Noble Woman.

London, Oct. 11, 1869.

The Woman's Advocate, published in New York, says: "Mrs. Charlotte Lozier, of this city, the eminent physician and Dean of the Women's Medical College of New York, is entitled to public gratitude for upholding the dignity of the profession and administering a just rebuke to a wealthy Southerner, one Andrew Moran, who, with his victim, a relative, approached her to induce her to engage in malpractice. Although the infamous proposition was accompanied by the proffer of a large sum of money, Mrs. Lozier unhesitatingly refused to accede to the villainous request, earnestly counseling the unfortunate girl against resorting to such a criminal anddangerous remedy, and lodging complaint against the seducer which, we trust, will result in his trial and punishment to the utmost extent of the law. This act upon the part of Mrs. Lozier, although in keeping with her high character, is one of great delicacy, involving moral courage of no common order, but which, as a duty to society, will be unflinchingly performed."

The Hebrew National says there are 6,000,000 Jews in the world, of whom 1,300,000 are in Russia, 1,-046,000 in Germany, 80,000 in France, 51,000 in Great Britain and 260,000 in America.

Railroad men are looking with astonishment at a trunk marked " 11 worth, Kansas."

free Chaught.

SPIRITUALISM IN ENGLAND.

BY AN ENGLISHMAN.

The famous "spirituatistic trial," as it was called Lyon es. Home, in which old Mrs. Lyon sought to recover £60,000 or \$300,000 from the medium Daniel Home, which sum she had made a gift to him, on adopting him as her son-in which attempt she succeeded, on the ground that Mr. Home was supposed to have worked upon her feelings by falsely pretending to communicate with her dead husband's spirit-has been the means of calling the attention of the Britishers to the subject of Spiritualism, with a seriousness which the matter would never have possessed as yet, in the eyes of this practical and sensuous people, had it not thus been foreibly brought before their notice in connection with the ordinary

affairs of life, love and law. And if Spiritualism does, as the Spiritualists claim, herald the advent of a new era, a new dispensation, as it were, in the religious world, this freak of a foolish, low-bred and unprincipled old woman, although so annoying to Mr. Home, would seem to hold the place of what is ordinarily called a "special providence" in the history of this fast advancing creed. Spiritualism, where before it numbered only its hundreds of halfsecret adherents in the modern Babylon, now counts them openly by thousands; and whereas before it was regarded by the masses as a humbug, and its professors as charlatans, it is now attracting the serious attention of all classes of the community throughout the United Kingdom. I say all classes, for its supporters have as yet been numbered only amongst the clife of society, the upper ten of the West End and of the Provinces; the of polloi, always the most ignorant, and therefore the most bigoted, have hitherto scouted it. It was a mole of the most barbarous portion of the savages of Lancashire who maltreated the inoffensive Brothers Davenport at Liverpool and Hull, but now even the great unwashed, and the great unlearned, whose name in the British, Empire is Legion, are beginning to inquire into this matter; whilst their betters, who have hitherto kept their convictions in the background, are now declaring before all men the faith that is in them. Nothing has been so characteristic of this pro-

gression of late years, as the open confessions of Messrs, Varley, Wallace and De Morgan, to their conviction of the truth that the physical phenomena of Spiritualism are such as can be satisfactorily accounted for on no other hypothesis than that of the immediate agency of the spirits of the departed. Sir David Brewster, at a scance at Cox's Hotel, in Jermyn street, London, at which Mr. Home presided, on seeing the table lifted some feet above the ground, palpably without the agency of any person present, exclaimed excitedly, "This is wonderful; this upsets the philosophy of a life time." He afterwards thought fit to retract this expression, and in writing an account of the phenomena, stated disingennously that "the table seemed to be lifted up," but hinted that it must have been done by means of some trickery or mechanism employed by Mr. Home. Some gentlemen who were interested in the matter, wrote to Lord Brougham, who had also been of the party, and had expressed himself on the oceasion much as Sir David had done, to confirm their account of the facts, and of Sir David's expressions at the time; Lord Brougham, with more simplicity than candor, answered " that he did not wish his name to be mixed up in the discussion." With regard to the late pretended exposure of Spirituallam by Messra, Toole and Sothern, no one who knows the characters of these gentlemen will attach the least importance to anything they may say on the subject; they have over and over again been convicted of practicing the most disgraceful and unprincipled practical jokes on women and aged persons, some of which they have carried so far as to endanger the lives of their unfortunate victims.

Lord Adare, a most intelligent and amiable nobleman, universally beloved and respected by all who knew him, has, in conjunction with the Earl of Dunraven, just published a remarkable book, in which he thus publicly bears witness to the truth of some of the most remarkable phenomena which have manifested themselves at scances under the direction of Mr. D. D. Home, and in this he also prints the attestations of many well known and much respected names of members of the English Aristocracy, in confirmation of his own fidelity of narration. He here brings evidence which would about any other matter be considered amply conclusive; he adduces witnesses-whose testimony would convict any accused man of a capital crime and hang him-to the truth of Mr. Home's having been repeatedly elongated and shortened more than two feet; of his having often subjected his body to the influonce of flerce fire without being burned or harmed, and of his having floated in the air, as well as of many others equally remarkable, and, in the language of a passing age, miraculous occurrences which have taken place before their eyes and senses, in connection with this most remarkable medium, Mr. Home, over and over again. I, who write-moi que vous parle-am personally acquainted both with Mr. Home and with many of his intimate friends, and I am quite sure that if a man is to be judged from the company he keeps. Mr. Home should take rank very high up indeed among the upper ten; whilst those who most steadfastly befriend and believe in him are none of them people who would willingly lend their names to or countenance a fraud or a deception, even in the shape of an innocent practical joke.

quaintance about four years ago. I called upon him at his rooms in a small, dirty street, leading out of Oxford street. I found him occupying the first floor of a very shabby house. He impressed me as being a highly nervous, weak-willed, sickly, but certainly au honest and straightforward young man. He had then lately lost his wife, who belonged to a noble Russian family, and was engaged in a law-suit seeking to recover some of her property, which, according to Russian custom, had, on her death, reverted to her relatives. He had then no ostensible means of living: his health was very bad; he was highly consumptive, and frequently spat blood; and he spoke feelingly of his position, and of the prospects of his only child, a boy, of whom he seemed very fond. I believe he was in receipt of an annuity freely given to him by one of his noble friends, but this was of a very small amount. I asked him why, as he was in great request as a medium, he did not charge a fee? He said he thought that this would be a prostitution of the power lent him for a better object, and that he would never use it for mercenary purposes; in fact, he hinted that he had been warned not to do so. He was then rehearsing at St. James Theatre, with the view of going on the stage; in fact, his first appearance had been placarded all

over London. I visited him several times at re-

hearsal: I found him to get more and more ner-

yous as the time of his appearance drew near,

As to Mr. Home himself, I first made his ac-

down altogether. His disappointment was terriin Spiritualism for low and silly purposes, and so let's hope 't is n't a true.' she got, as she believed, messages from her husband advising her to adopt Home as her son, in despair at the skeptical and illogical spirit she or, at all events; approving of such a course should displayed; but I am sure the missionaries of Spirshe take it. She was fully old enough to be itualism have far more reason to despair of the Home's mother. She adopted him, and made him (unsolicited) a free gift, at the time, of £60,-000. The acceptance of this sum was Home's great mistake. Whatever the nature of these messages from Mr. Lyon, or whatever the mode of their communication, he ought never to have condescended to form such a connection with such a person, for whom it was impossible for a refined man to feel any respect or affection, filial or other. But Home was "hard up"; he was anxlous about his son's education; he thought every other mode of gaining a livelihood shut upon him with his failure on the stage, and he yielded, It was not, perhaps, a fault that any of us could throw very big rocks at him for. I think if any old lady would offer to adopt some of us, we should consent to call her mamma for \$300,000 down, and twice as much in reversion, without much pressing; at all events, I'd feel it a great temptation myself. Home yielded, and he was repent of his weakness and folly. The old lady filial demonstrations of affection, and Home, I could not bring himself to be as demonstrative as toucked the money. The case went against imical. Home entirely, on account of the foregone prelievers are dupes, and all its professors, cheats folly and the uncalled for insult of his predeces and charlatans; consequently, that the £60,000 sor in almost identical terms. was not a free gift. It is very probable that if this same trial took place to-day, in the present position of the public mind with regard to Spirit. When Daniel of old shut the mouths of the lions, ualism, after the evidence adduced in its favor by the open confessions of such adherents as Varley, the electrician, Wallace, the naturalist, and De Morgan, the mathematician, and after the publication of such respectable testimony as that contained in Lord Adare's book, the decision of the court, would be greatly modified.

Mr. Varley is the first electrician in Europe, and is consulting electrician to the Atlantic and some of the other great lines of the world. Mr. Wallace is one of the first naturalists; he spent years on the Amazon and in the Celebes, collecting, and was probably the primary originator of the now celebrated Darwinian theory of the "Origin of Species"; while the name of Augustus De Morgan is known all over the world as that of the chief of modern mathematicians and logicians. His preface to his wife's book, "From Matter to Spirit," is one of the cleverest, deepest, and most logical demonstrations of the fact of spiritual agency in the production of these modern phenomena, that has ever been traced by human pen He is a personal friend of my own, of long standing, and I know both him and his wife to be care ful investigators, thorough analysists, and utterly incapable of anything approaching to exaggeration or prevarication of any kind.

During the course of the said Lyon es. Home trial, many of Mr. Home's friends made affidavits in his favor and in support of the fact of his gennine mediumship, whose evidence, had it been given on any other matter but Spiritualism, would have carried everything before it. Mr. Home gave his testimony with the greatest possible clearness, decision and straightforwardness, although nervously, as his temperament obliged. Mrs. Lyon, whenever she was put upon the stand, fumed, prevaricated, and contradicted berself so shockingly, that the judge, who was frequently obliged to call her to order, characterized her testimony as disgracefully unreliable, and in his charge severely reprimanded her in powerful language, for her untruthfulness and ill temper. Yet so biased was he against Spiritualism, so impossible did he find it to believe that a medium could be anything but a rogue and a swindler, that in spite of all that was convincing in Home's favor, and all that was damnatory of Mrs. Lyon, he charged strongly for the plaintiff, and she recovered her gift without costs; and not only that but Mr. Home, after repaying her the money with interest up to date, had to get an order of court to recover, with great difficulty; jewelry of his own -chiefly valuable diamond rings, the gifts of the Russian, French and Italian royal familieswhich this woman still held, and which were valued at some thousands of pounds. When I first knew Home, although very poor, he declined either to sell or pawn these useless trinkets, because they were gifts.

I was in India when I read the account of this singular trial, and knowing as much about the Till young Daniel, the medium, came in to his seance subject, and the parties to it, as most people I was so astonished and indignant at the result that my astonishment and indignation found a vent in the following-I was going to say impromptu-which has never been hitherto read by any besides an intimate friend or two. Thinking that it might possibly amuse and enlighten some here who are but imperfectly acquainted with the facts of this-hereafter to be historically celebrat ed-trial, I have sent it to our good friend of the Banner of Light, in the hope that he may see fit to give it circulation in the columns of his widely read and liberal journal, that I may thus do what little lies at my door to support a cause I believe to be a true and a progressive one, and to clear. the fair fame of a friend whom I bonestly believe to be a true, an honest, if a weak and an unfor-

It is singular that it does not strike those Orthodox and excellent persons, who, like the just judge mentioned above, cannot bring themselves to believe in the possibility of what they deem modern miracles," on any amount of perfectly reliable and trustworthy living testimony. How inconsistent is their conduct in believing implicitly—as I am sure they do—in' the facts of ancient miracles of identically the same kind, and sometimes the same even in details. Yet, can they tell me why I should believe the evidence on this matter, of Daniel or Luke, whom "I have not seen," and still per fas et nefas persiat in rejecting the testimony of men whom I have known for years, and whose veracity every acquaintance regards as unimpeachable, with regard to precisely the same class of events.

It has always appeared to me that that poor old lady in the Orkneys-of historical fame-evinced far more acuteness and common sense than such

and, at length, much to his chagrin, he broke hypercritics, who, when she was told by an earnest and enterprising missionary of the facts of the ble, for thus every (to him) legitimate mode of Baviour's anfferings and death, asked, "And making a livelihood and of educating his child, where, sir, pray, might all this have taken place?" seemed to be closed up. Just at this time he fell "Oh, in a country very far away," replied the in with Mrs. Lyon, a vulgarold lady—the illegiti- padre; "a place called Judea." "Ah," said the mate daughter of a low-bred north country man old girl; "very far away, ye say, sir. And when, -who, although possessed of an enormous for- pray?" "Well, a long, long time-eighteen huntune, for which she had no use, as she had no di- dred years ago." "Eighteen hundred years! a weel, rect heirs or near relatives, yet lived in lodgings a weel, that is a long time, sure enough," said she; in two miserable rooms in a second rate part of then, reflecting, added, "Weel, sir, 't is a dreadful London. The old lady was ignorant, supersti- story-poor young man-'t is indeed; but 't was tions, and infatuated. She had been dabbling very far off, ye say, and a long, long time agone,

The worthy minister is reported to have left her Illogical bigotry and want of common sense displayed by some very excellent and intelligent Christians on the subject of the miracles which

are taking place, to-day, under their very noses. The glaring unfairness, on the other hand, with which the scientific big wigs in England have always treated this subject, and, in connection with it, my friend, Mr. Home, is now a matter of history. I have mentioned above the ingenuous behaviour of Sir David Brewster and Lord Brougham. both of whom have by this time learned their mistake. Professor Faraday, during his lifetime, was repeatedly solicited by Mr. Home and his friends to attend a scance and examine for himself. He refused to do so or to be a party to any investigation of the sort, unless these gentlemen would dispense with darkness and furnish him with a programme of the performances, persisting not only in taking it for granted that Mr. Home was a rogue and a trickster, but also in describedly punished, and bitterly has he had to thus rudely intimating to his friends that he thought so; and up to his death he persisted in this soon grew dissatisfied with the coolness of his course, in spite of the representations of these gentlemen that the plienomena being altogether bethink, had to tell her more than once that he youd their control or volition, they could not forsee or produce them, whilst, as far as they knew he wished. At length they had a quarrel, and they were produced through the medium of a the old lady sought to recall her elft and to with fluid or force, called odyle, to which under cordraw her adoption. Home held, but had not tain circumstances, a bright light seemed to be in-

Professor Tyndal, after Faraday's death, when sumption of the court: that Spiritualism is a the same proposition was made to him as to his humbug from beginning to end; that all its be-Illustrious forerunner, repeated both the illogical

> AT HOME WITH THE LYONS. And sat life-d-file with those brutes in their den. The puzzled professors of Chaldean science Demurred to a scance with Daniel then.

They wanted a programme, no doubt, or rehearsal, And gibed at these lions, all holding their jaws ; Till Darius got riled and gave them the reversal, The benefit, that is, of Medean laws.

They to judgment had brought this young Daniel in triumpl And, of feelings devoid, to their felines consigned, But when he stayed untasted Darius said, "Why, humph! Walk in, if ye please, gents, my lions aint dined."

But as room as they 'd entered-these magiand mediums-To see these live lions on straw-litter fed. The unfeeling brutes started from ennui's dull tediums,

And their bones on the paddy straw literally spread. Well out of that, Dan !" shouted, watching his greedy ones, The Jovial director of this Sunday " Zoo," You are welcome, my prophet, to preach us your te deums.

Since they 've got small profit by peaching on you.' So, when Shadrach and Mosheck and Bednego ventured To suggest slight improvements in Babylon's creed, old Orthodox Nebo these heretics consured

As "Atheists," " Infidels," "bad scamps " indeed. Then he heated his given to have them well tonated, A Spanish prescription, approved in such case; But the bakers who set downsthis high-bred batch roasted, Whilst the leaves loafed quite coolly, unris, through the

Nor did they get crusty with all this flerce baking, But walked with good spirits, unsinged, midst the glow Of that white-heated furnace. The jailors stood quaking To see their loosed prisoners fetterless go.

Not one hair of their beard frizzled up with caloric, Not a white turban scorched, not a toga the worse Yet the strong cords that bound them were nowhere; this

King looked for their cinders, but found the reverse.

To see such an end to his auto da fe-When he deemed them done brown, admiration he blurted Out, finding himself done much browner than they.

So he ordered them out of those very warm quarters, And started to find them not smelling of smoke. Though au fait, like most tyrants, at all sorts of slaughters, Yet he found baking Hebrews a mighty poor joke,

In disgust left cathedral and statescraft and palace To roam in the meads, autogratical ass i Formed a penchant for thistles, dropped murder and mailco, Forsook salmis, and took like a denkey to grass;

Till his hair like fowl's feathers stood up on his caput, And rose from his poll like a cockatoo's crest; His nails eagles' talons resembled; in habit This talonted king went extremely undressed.

And he dreamed of Abednego horrible nightmares. Who to bed could go cosily, shooted with flame As he lay with his steeds in their clover, and light cares Sat on the Houghuhums this Yahoo to shame.

In the pride of his glory Belshazzar carousing Pledged his generals and bishops in bumpers of wine. No alarm for his state apprehension arousing. Not one doubt of the Church he'd received as divine;

That Daniel who erst with those lions abode. And the king had to put the next song in abeyance, Yet, when spirits came rapping, he cried, "You be

blowed." Till a spirit hand came forth, and wrote without passing With style free and flowing, with pencil of fire, Mene, mene," thon "lekel," and lastly, "upharsin" The sarans beheld, some suggested, "bell wire";

lome "mechanical dodgos." "falso bottoms." "trick lan "Polytechnical goblins, and Pepper therewith," And turning to Daniel attempted to banter him,

Asserting "that sperrits were only a myth." Mene mene had meaning, he found, in his trouble, And knew spirit writing not always a sell, , For Darius, the Medean, came down at the double, And his spirit creed rose as his high spirits fell.

So our Magi, Chaldeans, and bulwarks of science. Laugh the spirits to scorn from their lecture rooms' dais, And girding at Daniel's at Home with the Lyons, Had been awfully glad to have stood in his place:

Provided the Lyons were quiet as mouses, Nor held them in chancery with unfeeling wile, Few savans object to devour widows' houses, Though many might chafe perhaps at such a long trial.

But Daniel was patient, and bore with defiance The feline mendacity Madama displayed, While a righteous Judge shut the foul mouth of the Lyons, But took from the prophet the profits he'd made

Go, traitress, and gloat o'er your thousands recovered, Go, heard them in attics, your Lyoness den: The prophet, had he been a more earnest lover, 'd Have had for his profits the Lyon's share then.

Mene, mene, and tekel, upharsin, you soo 'om With flory style score the burnt ark of the great. Their meaning. "Begone ye, mean farces! avaunt ye! Go; tickle men's senses with follies no more!

On pulpits, and lecture rooms, churches, and state,

And spirit hands come now, and write on museums

Ye are weighed in just balances, sy, and found wanting, Your dominion is over, like Betty's of yore."

For your monarch and mage shall eat dirt like sick oxen, Your magi and bishops consume in their fire, Whilst fellows in fustian, of polisi with smocks on, Walk free in the furnace and do n't e'en perspire."

God hath numbered your kingdom, ye humbugs, what mean

ye. Who Babylon's throne hold spite Medean lance; God that severed your sceptre, yo hypocrites—mens Leave our Baby-dom free to the medium's advance.

N. B .- Professor Pepper invented and patented the ghosts exhibited nightly at the London Polytechnic Institution, which are made by reflection and refraction, and the position of the spectator with reference to certain—to him—invisible sheets of plate glass. These have been used to throw ridicule and contempt on Spiritualism in London, but, magna est, et prævdlebit. VERITAS.

San José, Nov. 15, 1869.

Biographical.

NEW YORK, 87 3D AVENUE, Nov. 30, 1809. Entrons BANNER or Light-Mrs. Hardinge's "History of Modern American Spiritualism" is in the hands of the binder. It was thought best that a portrait and life of the author should go with the work. The portrait will, and the life will not; there was no room for it. But I send you a chanter for the Banner to-day, and will send you some fur ther ones, if you doom it well to print them.

C. EDWARDS LESTER.

BIOGRAPHICAL SKETCH OF MRS. EMMA HARDINGE.

NO. I.

EMMA HARDINGE is too well known to Amerian readers to need an introduction, and too well beloved by Spiritualists everywhere to require one word of praise.

Her prolonged journeys in the cause to which his volume is dedicated have left their footprints on the soil of nearly every State and Territory of our Republic; and what she has done for the New Dispensation of Light and Love, has won for her the sympathy of countless hosts who have gained the upper circles," and the love of the vast army of the desert" who are marching on to oin them.

But something in the shape of an authentic biography of the author may be looked for in connection with this work. I am from all quarters told that a sketch of Emma Hardinge's life and lahors will be expected; for all her friends know that many words of appreciation about her could be gracefully said.

Knowing all this I wrote to Mrs. Hardinge in England, and asked her to send some personal sketch of herself, if it were only a little, brief record; and as she is so slow to say anything of herself-except what she must say-she sent me only this note. It was private, but I put it in here, for it will tell its own story so much better than I could, and so much better than even she could have told it if she had felt that she was speaking to "the multitude":

"I have tried again and again, and all in vain, to write a sketch of myself—such as I think might suit you. I cannot do it. As it is, I am ashamed of the egotism of recording my deeds, and sending you such a mass of what 'great I' have done.

"Put it into shape—I cannot. If you can make anything of the rough notes I send, I should be most grateful; but for my own part I simply cannot do it.

"I have letters of thanks, resolutions, and flaming critiques, &c., &c., by the thousand. They are not arranged, and I don't think they ever will be, or ought to be. My life has been, at first, a terrible tragedy. Its sad and painful details cannot come before the world; hence the foundation stones being hid from sight, the real effects will be ever incomprehensible.

The career of struggle romantic adventure and fearful effort I led in England, is too much of the wild and wonderful for print.

"In America my life was all public property. the illustrations, will best explain them, together

with the last words, and the two fresh chapters." From the "Notes" I continue this sketch-intending all the time to have Mrs. Hardinge write her own life for this work, which, even in a fragmentary form, I am persuaded will be so much better than could be written for her by any hand but her own.

She says in one of her letters:

"After writing for the English press for a while, I went to America; I was twenty years old-my career there has been detailed in the printed matter I send you. Now I cannot see anything better than to refer you to the printed paper No. 1, published by Dr. A. B. Child, of Boston, about three years after I first went to America, in the Banner of Light, as No. 5 of History of Medi-

"Of my earlier life I can only say, briefly, I was born on the 2d of May, 1833, in London. Married at-fifteen a gentleman far above myself in rank; endured many reverses of fortune in various ways, and at eighteen found myself left a widow under the most calamitous and painful circumstances, with a mother (also a widow) de-

pendent on me for support. "Having possessed in youth a very fine voice, I had studied under the first masters, with a view of becoming an opera singer. From excessive work and over-exertion, together with a very feeble constitution, I lost my singing voice, and under the pressure of most necessitous circumstances I was obliged to change my sphere of action from the Opera to the Drama.

For some years I was a member of 'The Adelphi Company,' London. Here, in order to eke out a very slender salary, I became organist and choir leader at a fashionable chapel, wrote for several magazines, and some of the plays and farces in which I myself appeared. I composed music under the name of Ernest Reinhold, wrote sermons for preachers, and speeches for members of Parliament. I obtained several prizes for my Glees, amongst which are two still celebrated. the one written for the Anchor Society in Bristol, called 'They rest not here'; the other written for the London Glee Club, called 'The days of Robin Hood.'

"The best known of my writings is a series called 'Tales of the Stage, by Aunt Ann,' 'The Prompter,' and 'The Popular Preacher.' The best known of my dramatic works is 'The Tragedy Queen,' a two act drama; 'Mr. Gander's Breakfast Party'; 'The Witches' Frolic,' farces. I wrote chiefly for The Musical World and The Court Gazette, and then mostly essays on scientific subjects."

"Professor," said a student in pursuit of knowledge concerning the habits of animals, "why does a cat, while eating, turn her head first one way and then the other?" "For the reason," replied the Professor, "that she cannot turn it both ways at once."

Spiritual Phenomena.

INTERESTING FACTS-AT HOME AND ABROAD.

BY G. L. DITSON, M. D.

I stated, some time since, that flowers and a cane had been brought into my parlor by an invisible agency, while the doors and windows were all closed. I see by an article in the Revue Spiritvaliste, taken from Human Nature of last August. that a similar phenomenon had transpired in London, in presence of creditable witnesses, and of which Mr. M. G. Damiani thus writes: "I attended a scance where—the windows being closed and the doors locked-fresh flowers were showered upon the company just previous to their departure. It was at the house of Baron Guldenstubbe, in the year 1867. The flowers would have filled quite a large basket. They were perfectly fresh and covered with dew. The medium (Mrs. Guppy, nee Nichol) was continually present for, at least, two hours before the séance commenced; besides, the highly honorable character of the lady excluded all auspicion of any crinoline mystification or legerdemain. It may be well to state that in examining the flowers, some of which remain in my possession, the ends of the stems apneared black and burnt. Asking of the invisible intelligences the reason of this, they told us that electricity, with which the flowers had been cut, was the cause.'

When Miss C. Fox was staying with us last summer, another phenomenon took place which I think is worth recording. Three of us were seated in my dining-room one evening, when I was told by a spirit (purporting to be Dr. Minier's) to examine my outside pockets. I complied with the order, but finding nothing unusual, was told that he referred to something up stairs. I went up, and in the pocket of a morning gown discovered a small vial containing laudanum, that was always kept in a closet in the aforesaid dining-room. It must have been carried through two rooms, a hall and up stairs, by this unseen agent, for I am quite sure that Miss Fox was not aware that either the bottle or the closet was in the house.

Reading recently some communications in English from Napoleon I. and Voltaire, I inquired of the spirits how this was accomplished. They replied, that they made use of the medium's mind to translate their ideas seriatim, in harmony with an exoptation on their part.

As facts are all important, please excuse me for crowding as many as I can get into my short article, even if they are old and retranslated, and give a disjointed air to the subject in hand. "I knew at Bristol." says a writer in the Revue Spiritualiste, (attested by Messrs, Watson, Blackwell and Beattis,) a woman who was so extremely near sighted she could with glasses scarcely read the largest print. Four years ago, being developed as a medium, her mother's spirit said to her. Leave off your spectacles; have faith, and you shall soon recover your sight." She did as directed, and almost immediately so far recovered the use of her eyes she was enabled to do fine embroidery by an ordinary light. The front teeth of this same person projected at an angle of nearly 45°. After some days, having received a message from the same spirit promising the result, as I understand it, her teeth were carried back to their proper place without the aid of a dentist.

The same magazine gives also the following: "One of our correspondents, of Odessa, (Southern Russia,) has transmitted us some interesting details concerning seeing mediums by means of a glass of water. This faculty appears to be diffused through all classes and grades of society, and is employed as a means of divination and consultation by the sick. These persons thus endowed look into a tumbler of water, or a mirror, without any magnetization, and it is rare that they do not see images, which sometimes often change their aspect. The following facts our cor-Rence all my statements in that country can be respondent relates: 'One of my friends, an old amply verified. Still I feel the impossibility of retired Colonel, who is a Spiritualist, and a wriwriting the details myself, and hence simply ting medium a long time before modern Spiritsend such matter as might do to cull from, if you unlish was talked of, resided at Nicolajeff. The should ever get leisure and inclination to make daughter of his coachman, a child about twelve the sketch. The letter and 'Notes' I send, with | years of age, was an idiot, and thus remained in spite of all efforts to restore her to reason. One day the father came to me, he said, to ask permission to call in a ruakharka, (literally, femme savante.) who, he had been assured, could cure his daughter. There being no objections, the ruakharka was summoned, and I went into the kitchen to attend the scance. The woman had given to her a flat dish of brown stoneware filled with water, at which she looked, murmuring incomprehensible words. Soon she turned to us, saying that the child was incurable, and she urged me to look in the vessel myself and see the proof of what she said. Regarding it all as mere jugglery, I looked with incredulity, but to my extreme astonishment I saw there produced the image of the sick child, in her habitual position; image of the sick child, in her habitual position; that is, seated upon the floor, her hands between her legs, and swinging her body backward and forward like the pendulum of a clock. Before the child, and looking as though he was about to spring upon her, was a frightful black dog. Thinking myself the dupe of some cunning escamotage or trick, I thrust my hand into the dish and agitated the water; this caused the image to disappear, but naturally, I found nothing.

There is not a village, not even the smallest hamlet, in which there is not one or more of these

pear, but naturally, I found nothing.

There is not a village, not even the smallest hamlet, in which there is not one or more of these ruckharks, well known, and venerated or feared, according to the good or evil effects they produce in the community. They occupy themselves sometimes with divination, but ordinarily in the treatment of diseases; in the latter by murmuring prayers or by cabalistic forms, or by imposing a finger or hand, or both hands, on the diseased part. One can indeed say that there are as many namer or hand, or both hands, on the diseased part. One can indeed say that there are as many ways of curing the sick as there are physicians (ruckharky). For the most part they do not treat all diseases, but have their specialities, and the effects which they produce are wonderful, (produceux.) and the more so as they do not employ any substantial medicaments.

It is very natural that among these ruckharky.

It is very natural that among these ruakharky. to many of whom cannot be dealed great mag-netic force or mediumistic power of healing, charlatana are mixed up, who practice the most gross impositions, to the moral, physical and pecuniary detriment of the poor people who fall into their

Seeing the effects-often beneficent, then again pernicious—which they produce, the people regard these makharky with confidence mixed with fear, which they often know how to employ to their advantage; but there are some who will not

accept of anything for their services. These facts, adds our correspondent, are another proof that mediumistic power in these different phases and the use of magnetism are not new inventions, but, on the contrary, are disseminated everywhere, even where one the least expects to

find them; that they have been in use among nearly all peoples, back to the highest antiquity, and that it is only necessary to make a reasonable and conscientious separation between the true and the false, of the laws of Nature and superstitious practices, to make clear and not overturn, to group around the wue doctrine millions of adherents, who now only lack a rational elucidation to become Spiritualists in fact if not in name.

If you think it useful to publish these lines you

may do so, and add to them: my name, for one ought not to fear to proclaim hautement his convictions when they are honest and loyal.

Accept, messieurs, my expressions of the highest consideration. (Signed,) Gustave Zoen.

GOD HELP THE POOR.

BY VIOLET. Yes, God and all good angels help and pity them, for the rich will do neither!

What care they-reclining upon luxurious sofas, with soft, rich carpets beneath their feet, and warm fires in the grates-that others are compelled to live in old dilapidated hovels which they would think unsuitable stables for their well-groomed horses, through the crevices of which the cold winds creep - piercing the shivering frame as it hovers over a handful of dying embers? Perhaps they own those very hovels, and a part of the luxurles they now enjoy were wrung from the heart's blood of those poor tenants.

What cares the rich grocer, as he lays on the scales a half pound weight to counterbalance the tiny parcel which a poor widow has strained every nerve to procure?

He will not add another half pound to the scant pittance, but greedily clutches the last scrip the poor woman's purse contains.

What cares the aristocratic lady, clothed in velvet and sables, for the poor work-woman she has just met - with no protection from the freez ing blast but a thin, well-worn shawl wrapped about her shoulders? She does not feel the cold. and as she passes her poverty-stricken sister, draws her furs more closely and takes one step aside, as if fearing contamination by a contact with so much poverty and wretchedness.

Oh, ye whom fortune has so abundantly blessed, how can ye lay your heads upon your downy pillows and sleep in peace, with so many suffering poor about you? How can you expect the smiles and approbation of those loving pitying angels who are hovering around you, trying to impress your callous hearts with the divine love and sympathy of that Christ whose followers so many of you profess to be.

Christians! Christianity! Oh, base libel upon the lowly Nazarene! Why do not those ministers who preach so much about him follow his example by visiting the poor, and ministering to their temporal and spiritual wants? Doubtless they expect to go straight from their velvet-lined pulpits and frescoed walls to those "golden streets and pearly gates "-the only heaven that would suit their luxurious tastes, and take the bedecked and bejeweled "christians" that they preach to, (appropriate appareling for such a heaven,) along with them. The souls of the poor are not worth saving -nor their bodies either; in their poverty-stricken garb, they are not permitted to enter "God's house," so they crouch under its portices in heaven's free sun, to keep from freezing, while the "gospel" is being peddled out to diamonds, and ermines, and broadcloth, at so many thousand dollars a year.

A "free," a "glorious" gospel, truly! Ob, Consistency! where art thou? Surely not in modern Christianity. If " Man's inhumanity to man makes countless thousands mourn," methinks such hypocrisy and selfishness must make legions of angels ween.

When, oh, when will man learn to practice the blessed golden rule-given by that good old Grecian moralist and philosopher, Thales, and repeated 600 years afterwards by Christ, "Do unto others as ve would that they should do unto you;" one of the divine purposes for which we were placed here? When the glorious gospel of Love shall permeate every heart, and selfishness, and bigotry, and hypocrisy be among the things that were, then, and not till then, will man "love his neighbor as himself," and give abundantly of the good things wherewith he was blessed. Heaven speed that glorious millennial day. Worcester, Mass.

FUNERAL DISCOURSES.

"Who shall roll us away the stone?"

One of the most appropriate occasions to which the spiritual philosophy of immortality is applicable, is the gathering of mourning friends and neighbors to commit to the tomb the body of some mortal who has passed to the higher life. If the consolations of our religion are ever demanded, it is when friends are forced to give up upon the unseen—the spiritual. It is then that the heart yearns for some evidence that death degreat joy to her niece to see to the declining days stroys nothing but the external form-some philosophical explanation of the relations of mind to matter-and of the mortal to the immortal life Then, if ever, the minds of those who are igno rant upon the subject, (the masses are so in every community,) and who misapprehend the great truths of Spiritualism, are open to conviction, and will listen to ideas which might never gain their attention under other circumstances. How important, then, that some one who is capable of explaining the subject clearly, should conduct funeral services.

These thoughts have been suggested by hear ing funeral addresses given by the adherents of the old school theology, among those who claim to be liberal, but who, in reality, are generally conservative and far behind the times, and labor to keep the people in the same condition.

Their discourses present no arguments or reference to the overwhelming proofs of immortality given by Christ's tangible presence with his disciples after his crucifixion, and the appearance of other deceased men as spirits, as well as the statements of Paul concerning the resurrection, the spirit-body, &c. They sometimes venture to enumerate incidents of a mental nature to show the probabilities of a future life, but present no philosophy or demonstrative evidence of the reality. They speak of the deceased as living, but cannot tell how it happens, or explain the nature of that life. To them it is a mysterysomething supernatural, and not to be understood or apprehended. It is very evident that whoever else may, the sectarian preachers cannot or will not roll away the darkness which hides the glorious future from the understanding of the poor heart-stricken mourner.

The clergy have a creed to defend and a church to serve, rather than to enunciate truths opposed to both. They are not so ignorant of the facts as their silence would indicate. Many of our leading clergymen have received excellent tests, and witnessed the most wonderful physical phenomena claiming to be of spiritual origin, and have confessed their astonishment and satisfaction several tons that lay in his way, entirely above that there was no collusion or deception. They have thus evidence of an unseen power and intelligence corresponding to that recorded in the Bible, and purporting to come by the same "spiritual gifts" enumerated by Paul, and they know that all revelation from the spiritual world in every age has come by means of "spiritual gifts." Yet when they are called upon to give assurance that death is not an eternal sleep, but a birth to a higher life, they are dumb and silent. Not a word to say about the evidence all around us that the dead live; that the spirit-world is all about us: that the ties of love and affection are not buried in the grave, but survive death, and inevitably attract the loved ones back to their

friends on earth. They are what the old prophet calls "dumb

dogs which will not bark." They prefer to dilate upon the darkness and mystery of death, and make the funeral an occasion to proselyte by presenting their peculiar religious ideas. It is evidently the design of the clergy, as a class, to ignore all reference to such evidence as plainly supports the spiritual philosophy, rather than hazard the damaging effects to their creeds of a plain avowal of the obvious truth upon the subject. In many localities it is very difficult to obtain any but sectarian ministers to attend funerals, and in all such cases it would be far better for the cause of truth, and less aggravating to the feelings, if Spiritualists, and all liberal minded persons, would refuse to employ such clergymen, even though they dispense with all formal ceremonies, or conduct them to their own taste. It is high time for Spiritualists everywhere to assert their independence (upon such occasions) of the dogmatic clergy, who are infidel to the great truths of Spiritualism, and determined to use their position to keep the people in ignorance of spiritual truths which cannot be made to subserve their sectarian interests. G. ADAMs. Franklin, Mass, Nov. 1869.

ITEMS OF PROGRESS.

BY J. H. POWELL.

Stopping a few days at the house of Captain and Mrs. Crocker, we have had opportunities of watching the dial of progress in this city of saints "and "sinuers." Your readers are already aware of the move the Spiritualists are making in this place, in erecting a temple to the cause of progres, at the cost of some forty thousand dollars. This is, I can assure you, Mr. Editor, an achievement which reflects credit on the few earnest souls who have combined capital and energy to secure a " meeting house" for others as well as saints.

Christmas, 1869, will be a memorable one for the Richmond Spiritualists. Prof. Wm. Denton is to dedicate the new ball, which will accommodate one thousand persons. The friends are all looking forward to the occasion with eagerness. To my surprise and pleasure, I met Dr. Dumont C. Dake, the healer, whom I met at Rochester, N. Y., in 1868. The Doctor is at the Tremont House, where he has been treating the sick on Spiritualist principles with more success than any other doctor who has visited this city. Business so pressed upon our healer, that he was obliged to telegraph for his father, C. M. Dake, M. D., of Rochester, formerly of Pittsburg. He has thus associated with him one of the most experienced physicians, diplomatized from both -chools, who was Orthodox in medicine and Orthodox in religion, until his son came under the influence of spirit power. His eyes were thus opened by the results of spiritual healing, and he is backing his son with money and experience. I have enjoyed much a conversation with Dr. Dake, Sen. He is a power for our cause, and is writing a treatise on "Healing," which promises to be a work of great erudition and invaluable to mediums. The Doctor has been here two months, and his office is thronged daily. Not only Spiritualists, but clergymen, and persons of all professions, rich and poor, came under his healing touch Among his patients are the Catholic priest, the Methodist and Baptist clergymen. This looks like progress. The big bolus is going down, not the patient's throats, but to "Tophet," wherever that may be, and spiritual remedies rising like the morning sun.

I always hall the worker in the ranks of progress, and am more than pleased when he can succeed as Dr. Dake has done, to a marvel. I speak from knowledge, having met some of the Doctor's patients, who tell their own story, Whereas I was blind, now I see."

I met an old lady, Phobe Sofield-old, do I say? She is only 102 years of age, tall, straight, memory good, possessed of virtues innumerable. and a spiritual medium withal, but, perhaps, she does not know it. A curious fact this same Mrs. Sofield. I never met one who could own such an earth term. Why do we all die off at forty or fifty years? What is the charm that holds this centenarian widow in the flesh? She does not know how to administer the life elixir to us. Would many of Ject for discourse in the Congregational Church of grandmother.

This povelty of the nineteenth century, Grand mother Sofield, God bless her, (I shook hands with her, and she told me that she remembered the first Fulton Steamship being launched.) was, a little while back, almost blind. Age is full of infirmities at best. But now comes the miracle. Dr. Dake heard of her and gave her only one treatment. She walked to the door and declared she could see; and her sight continues as improved. The good old creature, God blesses Dr.

Dake. I need not here enumerate the many cases of cure made under spirit power by the Doctor. It is sufficient to say that the Richmond Spiritualists are pleased, and do not hesitate to express their pleasure at the good he is doing for our divine cause. The more healing mediums the better. I always believed and looked for others when the marvelous accounts were published in the Banner of Newton's and others' cures.

Well may the old school physician, like the Orthodox priest shout "humbug." It is the crisis with them. Their case is dangerous. They may fight it out on this line all summer, and winter, too, but the spirits are sure to conquer, never

The sick of body and soul alike need remedies. Surely, Pacelsus should not reign forever in the pharmacopecia. Poison and charlatanry done up

n Latin have almost had their day. Richmond, Ind., Nov. 24th, 1869.

Toads Embedded in Rock.

EDITORS BANNER OF LIGHT-If you think these few lines worthy of a place in your valuable paper, you will please publish them.

While spending a few weeks in the city of Carbondale, Penn., the present fall, a very singular circumstance came under our observation. While one of the contractors was engaged in grading on the Jefferson railroad, that runs from Carbondale City to Zanesboro, on the N. Y. & E. R. R., there was a large boulder of rock weighing ground, and to remove it, it was necessary to put ground, and to remove it, it was necessary to put in a blast. For this purpose he set one of his men to drilling, and after working his drill down several inches, it dropped some four or five inches, so that they were obliged to get a lever purchase before they could get it out. They then put in the usual amount of powder, and as the rock came apart, out dropped a tond. They then drilled several small boles, and with wedges split the rocks into blocks for the abutments of a bridge, and some fifteen or twenty toads were found alive, in separate cavities in the boulder, with no crevice and some fifteen or twenty toads were found alive, in separate cavities in the boulder, with no crevice or seam to admit a particle of air. The toads gave two or three jumps and dled. We did not see the toads, but saw one of the blocks, with a number of the cells, varying in size from a goose egg to a cocoanut shell. One of the blocks are preserved by Engineer Blair. It can be seen at any time at his house, in Carbondale, Pennsylvania.

J. R. Durfer.

Ouego, N. Y., Nov. 29th, 1869.

INDIANA.

Missionary Labors to Indiana-Extraordinary proof of Spirit Presence.

EDITORS BANKER OF LIGHT.-I am out on the wide cean of reform with my sails all unfuried to the breeze, and battling successfully with the opposing obstacles. I left home on the 6th inst., for the purpose of attending a series of appointments in the interior and western portion of the State. Arrived at Crawfordsville on that evening about half an hour before the time appointed for the meeting; found some good friends waiting for me at the depot, who conducted me, via my lodgings, to the Court House, where I found an interesting and interested audience in readiness to hear me. My subject was "the many important, moral, eligious, scientific and spiritual discoveries of the age, and the many rich practical blessings they hold in store for mankind, which they will be permitted to enjoy just so soon as the prejudices of the religious community subside, which always prevent for a time the acceptance of new dis-The historical facts my discourse elicited made strong impression upon the audience. On the next evening I presented the comparative claims

of the Old Dispensation and the Now-that is, the principles of the Christian religion as compared with those of the Harmonial or Spiritual Brotherhood, with respect to their practical effect in the way of referring the world and idding it of its crimes and sufferings. The third evening was occupied in reviewing the Christian's plan of salvation. and contrasting it with the teachings of the New Dispensation with respect to our future dostiny. The character and size of my audiences in this place impressed me with the conviction that Crawfordsville is "not far from the kingdom," as the mayor of the city and a number of professional characters, I was told, attended all my lectures and contributed to the funds. The mayor sought me several times with a smile and a warm greeting of his hand, which I think augurs well for our cause in Crawfordsville, consider ing that such offices are at the morey of the public. While here I witnessed the most conclusive demonstration of spirit presence that was ever vouchsafed me before in the whole history of my earthly pilgrimage. I enjoyed the highest gratification in witnessing a display and demonstration of the Mumier phase of Spiritualism-the impression of spirit pictures on photograph plates. The artist in whose gallery the pictures are produced (Alfred Willis) is, I believe, still a communicant in the Campbellite Church, and says he was much annoyed when this phenomenon first made its appearance on his plates, which was but a few months ago. At first the pictures were very indistinct, but are now quite plain. But few who sit obtain pictures. which has led him to suppose that it is only those who possess mediumistic qualities that are successful in this way As I obtained two, the inference is that I must posses mediumistic qualities. The last I recognize partially as being a deceased sister. Dr. Whitehall, of Attien, showed me several he obtained, which he says were recognized readily by many frieads as being accurate likenesses of de

Leaving Crawfordsville, I journeyed toward Stone Bluff, for the purpose of attending the monthly meeting of the Fountain County Society of Progressive Friends, which was continued by adjournments for three days, to furnish me an opportunity of addressing them, there being no other speaker present but myself, except Dr. Whitehall, who left at the close of the first meeting. The friends expressed themselves highly pleased with my labors there, and tried to obtain my promise to roturn. In fact, everywhere I go my meetings are well attended and my labors highly appreciated. I made several new friends, both at Crawfordsville and Stone Bluff, who will over have a warm place in the recesses of my memory, among whom is Fisher Doherty, of the former place, and Jacob Romine, of the latter, Secretary of the Fountain County Society. Both are lights set on a bushel, and if any wish to learn anything more about the character and success of labors in those places I recommend

them to write to those gentlemen. Daily experience fastens the conviction on my mind that I am much more successful than I have been at any former period since I entered or attempted to enter this field of labor, attributable principally to the subsidence of the disease which has heretofore on some occasions crippled my efforts at public speaking. I am now assured that this ob stacle will never intercept my pathway again. And I carnestly solicit the friends of our cause everywhere to post me with respect to the condition of things in their respective neighborhoods, and the obstacles to be encoun tered (if any there be) in the way of holding meetings. If they do not, I shall consider myself more at libery to leave the State, in compliance with promises of a more remunerative compensation. But I prefer to labor for the redemption of my own State. Buena Vista, Hamilton Co., Indiana, Nov. 20th, 1800.

DISTRICT OF COLUMBIA.

Letters from Washington.

EDITORS BANNER OF LIGHT-" The Supernatural in the History of the Church," was the substrata after strata of theological formalities, higotry and pharisaical self-righteousness. Let us say: Call Spiritualists what you please-gentlemen, devils, "snake-worshipers," or anything else, so that you only search after truth earnestly and honestly.

The reverend doctor said flatly that the condition of the church of to-day was "that of the Jewish Church before the coming of Christ in dogmas and formalities from which life had fled in the absence of spirit-vitality." This statement he made in a previous discourse. "The Jews lived one thousand years and prospered by spirit-legislation. The Lord was their king and ruler, and as soon as they demanded an earthly king their glory and happiness, as a nation, departed.' Jesus walked on the sea to prove that spiritnower had control over material matter," (a strong assertion, I think, in favor of "table-tipping, &c.) This is an era of development of spirit-power in the church" (the Spiritualism of the day foreshadowing a spiritualized humanity).

He closed his interesting lecture with a warning of the "coming of the Lord." Convulsions of Nature, in form of earthquakes in the past twelve months, furnished material for brimstone, and for twenty minutes fallen humanity were favored with views of coming calamities which would have delighted "Woe Cummings." E. J. S. Washington, D. C., Nov. 28, 1869.

The cause of Spiritualism is advancing in Washington, notwithstanding the combined opposition of all the churches. Our congregations are large and respectable, and our lectures and conferences interesting. Dr. Boynton, late chaplain of the House of Representatives, has been preaching a series of discourses on Spiritualism, in one of which, after stating that "It is folly to deny the spiritual character of many of the manifestations," he said lie believed if God should permit undoubted spirit manifestations in any church in the city the rest of the churches would rise in hostility.

KENTUCKY.

Having noticed in your issue of the 13th inst., that our highly inspired and efficient co-worker, J. H. Powell, mentions having met myself and wife, in Cincinnati, on which occasion he spoke of having witnessed an exhibition of my medium gifts, and heard me speak of the extraordinary character of Mrs. G.'s development; and having read in your issue of the 20th inst., an extract from a correspondent from Louisville, in which an earnest desire for the presence of honest mediums here is expressed, I desire to say that, having moved recently from Aurora, Ind., to Louisville until spring, an opportunity will thus be afforded those desirous of calling and satisfying themselves of the truth of spirit communion

My wife, Mrs. Lizzle St. Clair Green, sees and describes spirits with great facility, and marked accuracy, and delineates—or rather, spirits delineate through her-the peculiarities of their sickfiess, tleaths, &c., and often panoramic visious of events in life are presented to her, of the most striking and convincing character. Residence on High street, between 17th and 18th streets. Persons desiring to visit us may inquire at 284 High street, and they will be directed.

EDWARD H. GREEN, Louisville, Ky., Nov. 21st, 1869.

OREGON.

From a letter written by Mrs. Rosena Dupen, of Portland, we gather the following items:

The Oregon Central Railroad is completed for three miles; laborers are working night and day, at four dollars per day wages, rain or shine. The locomotive James B. Stephens, named after a liberal Oregon donator, has arrived, and will soon be on the track. Much excitement prevails, and real estate in East Portland is rising at fearful prices. The first rail was laid on this road, Oct. 28th last, at East Portland. It was then declared by Senator Williams, that in three years Oregon would be connected by railroad with California and the Pacific Railroad. The prophecy is likely to be fulfilled, as work is being pushed on both ends of the route. It is a matter of great rejoicing here.

Indeed, it seems as if every one enjoyed everything this winter, from railroad matters to church, theatricals, opera, and spiritual lectures. Mrs. B. Todd is lecturing here, and gives much satisfaction as a speaker. She has full houses at most every meeting.

By-the-way, please tell me who the author of Dawn " is, for I think it one of the best books I ever read. How earnestly it holds the reader's attention. It explains our harmonial philosophy, carrying the conviction to the mind, that if we but live in accordance to Nature and her "divine laws," there would be many more such beautiful characters as " Dawn."

I visited Milwankee, Oregon, a short time since. It is a town of some three hundred inhabitants. and has a thriving Lodge of Good Templars, I met several Spiritualists in this town, among whom are Mr. and Mrs. Seth Snelling, both earnest advocates of our beautiful philosophy. They are sowing the seed for a future harvest. 'Mrs. S. is developing very fast as a healing medium. Even now, she rarely fails to cure any who seek her assistance. Mrs. Miller is also a healing medium, by "the laying on of hands."

TENNESSEE.

A correspondent writes: Here I am, among the dry shucks of cold, bigoted Orthodoxy. The people are really starving for spiritual food, and don't seem to know how to get it. They attend preaching, but are indifferent, cold and selfish: vet I dare not teach them or tell them of the glory and beauty of the Summer-Land, and of the glad tidings and joy of communion with the loyed ones who are gone before, and have returned to tell us of the joy of their homes beyond the vail. If I did, persecution and starvation for my family would be the result. On account of this I am now suffering. The ice, however, must be broken by some one who can be independent of the community. Oh! how I wish some good apostle of Spiritualism would come and break the ice of materialism or materialistic Orthodoxy, and let the people hear the glad tidings. May the Banner of Light ever wave its beautiful wings over the world, because, through it, angels drop the tidings of peace and good will to man.

MICHIGAN.

Elijah Woodworth has arranged for a lecturing tour, with spirit scances, in connection with Hiram Taylor, of Lenawee Co., Mich., a test clairvoyant and describer of spirits. They will visit, through December, Branch Co., Mich.; in January, Steuben Co., Ind.; in February and March, Lenawee Co., Mich., and Fulton Co., Ohio. Address, during December, Coldwater, Mich.; in January, Steuben Co., Ind.; Angola and Brockville, Fulton Co., Ohio; Fayette, Utica and Ai, Lenawce Co., Mich.

Alaska.

Vincent Colyer, the Special Indian Commissioner, has returned from Alaska. He traveled over 8000 miles along the coast of that country. and found Indians to the number of over 70,000. They are of a superior order; have large droves of cattle; raise crops to some extent, and live in villages with well constructed houses. They are all peaceful and partial to America. He says the islands of St. Paul and St. George are alone worth the price paid for the whole territory; that the annual revenue derived from these two islands by certain San Francisco firms, ranges from \$300,000 to \$500,000. The fisheries are wonderful. The less frequented parts of the country swarm with deer, and other wild game is abundant. Beets, parsnips, carrots and barley are grown without trouble. Far up in the most northern regions, at Cook's inlet, a number of fat cattle were purchased for the use of the ship, and, were for sale in large numbers. There are thousands of civilized Indians, strong and faithful when dealt honestly with, who are ready to work for the most moderate wages.

LIST OF LECTURERS.

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

Offmond

J. Madison Allen, Ancora, N. J.

C. FANNIR ALLYN will speak in Salem, Mass., during December; in Fall River, Jan. 2 and 9; in Williamatte, Conn., inn. 16, 23 and 30; in Charlestown during March; in New York (Everett Rooms) during April. Address as above, or Stonelan, Mass.

Ann. 16, 23 and 30; in Charlestown during March; in New York (Everett Rooms) during April. Address as above, or Stoneliam, Mass.

J. Madison Alexander, inspirational and trance speaker, Chicago, Ill., will answer calls East or West.

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

MRS. N. A. Adams, inspirational, box 277, Fitchburg, Mass. Harrison Acoin, Charles City, Iowa.

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

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

MAIY A. AMPHETT, caro J. Stolz, M. D., Dayton, O.

REV. J. O. BARKST, Glenbediah, Wis.

MRS. H. F. M. BROWN, P. O. box 452, San Francisco, Cal.

MRS. Andr N. BROWN, P. O. box 452, San Francisco, Cal.

MRS. SARM A. HYRNES Will speak in Lynn, Mass., Dec. 19 and 26; in Stafford, Conn., during January; in Marbichend, Mass., Carling February. Permanent address, 57 Spring street, East Cambridge, Mass.

ast Cambridge, Mass.

MES. NELLIEJ. T. BRIGHAM, Elm Grovo, Colerain, Mass.

Appir I., Ballou, inspirational speaker, Chicago, Ill., care

MES. NELLIEJ. T. BRIGHAM. EIM Grovo, Colerain, Mass. Apple L. BALLOU, inspirational speaker, Chicago, Ill., caro R. P. Journal.
Rev. Dr. Barnard, Battle Creek, Mich.
Dr. A. D. Barnox, inspirational speaker, Boston, Mass.
Josseh Barra, Janeaville, Wis.
Mas. E. Burra, inspirational speaker, hox 7, Southford, Conn.
Wm. Bush, Esq., 183 South Clark street, Chicago, Ill.
Mas. M. A. C. Brown, West Randoloh, Vt.
Mas. A. P. Brown, St. Johnsbury Centre, Vt.
Mas. A. P. Brown, St. Johnsbury Centre, Vt.
Mas. A. P. Brown, St. Johnsbury Centre, Vt.
Mas. Barra, Dox 53, Camden B. West 12th st., New York,
Dr. James K. Bailer, box 382, Laforte, Ind.
Wm. Brax, Dox 53, Camden P. O., Mich.
M. C. Bren, Inspirational speaker, Almond, Wis.
Henny Barstow, Inspirational speaker, Duxbury, Mass.
Z. J. Brown, M. D. Cacheville, Yolo Co., Ca.
J. H. Buckford, Inspirational speaker, Charlestown, Mass.
A. P. Bowman, Inspirational speaker, Richmond, Iowa.
Dr. J. H. Curhier, 39 Wall street, Boston, Mass.
J. M. Choate, trance and inspirational lecturer. Address rear 69 Poplar St., Boston, Mass., care Mrs. M. E. Hartwell.
Waren Charles, 22 North Fith street, St. Louis, Mo.
Albert E. Carpenter, care Banner of Light, Boston, Mass.
Ans. Annie M. Carvez, trance speaker, Cincinnati, O.

DEAN CLARK, Batavia, N. Y., care A. C. English.

MRS. JENNETE J. CLARK is permanently engaged as a Missionary, to lecture and attend funerals in the New England States. Address 18 Martison avenue, Buston, Mass.

Dir. A. B. Chillib will fecture at convenient distances from Boston. Address 18 Methodo attent.

J. P. Cowler, M. D. Ottawa, Hl., box 1374.

CHARLES P. CROCKER, Inspirational speaker, Fredonia, N. Y. MER. AUGUSTA. A. CUMBER, box 816. Lowell, Mass.

MIS. J. P. COLES, ITANCE SPEAKER, 137 HOROGWAY, New York.

DR. THOMAS C. CONSTANTING, lecturer, Thornton, N. H.

MRS. HATTIK CLARK, URBERT, Hennel SPEAKER, West Harwich, Mass.

MRS. M. J. COLESIAN, Champlin, Hennepin Co., Minn.

MISS. FEMA CHADWICK, Inspirational speaker, Vineland,

N. J., box 272.

MISS. EMMA CHADWICK, Inspirational speaker, Vinciand, N. J., box 272.

MISS. ELIZA C. CHANE, inspirational speaker, Sturgis, Mich., care J. W. Elliott, drawer 38.

MRS. D. CHADWICK, trauce speaker, Vinciand, N. J., box 272.

DR. H. H. CHANDALL, P. G. box 75; firidgeport, Conn. Mrs. Amelia H. Colby, trance speaker, Penvillo, Ind. Hea H. CHATIS, Hartford, Coim. Mrs. Caulut M. C. USHIAN, trance, Hillsboro' Bridge, N. H. DR. JAMES COOPER, Belleontaine, O., will lecture and take subscriptions for the Bunner of Light.

MRS. MARIETTA F. CROSS, trance speaker, Bradford, Mass. MPSS. E. L. DASHUSA, 6 Darmouth place, Boston, Mass. PROF. WS. IDENTON, Wellesly, Mass. MISS LIZIER DOISEN, Pavillon, 37 Tremont street, Boston, HENNY J. DEBGIN, Inspirational speaker, Cardington, O. GROGGE DUTTON, M. D., West Randolph, Vt. DR. E. C. ID NN, Rockford, Ill.

MRS. Addie P. DAVIS, (formetly Addie P. Mudget,) Whitehall, Greene Co., Ill.

MRS. Addie P. DAVIS, (formetly Addie P. Mudget,) Whitehall, Greene Co., Ill.

MRS. ADDE P. DAVIS, (formerly Addie P. Mudget.) White-hall, Greene Co., III.

Miss. AGNES M. HAVIS, 403 Main street. Cambridgenort, Ms. Mrs. E. B. DANFORTH, M. D., trance speaker, (formerly of Boston), Lawrence, Kam., Jox 2d.

MRS. PRISCILLA. DOLY Speaks by Muddson Mills, Me., one-fourth of the time. Address, Keudali's Mills, Me. Mrss. S. E. Dickson, Inspirational, Vinciand, N. J., box 291.

MISS. CLAIR R. DKEVKIR, Inspirational speaker, Chicago, III., care J. Speitigue.

FRANK DWIGHT, Montana, Lowa.

DR. T. M. DRUMOND, Jecturer, Tallahastee. Vinciand.

III., CAFE J. Spettigue.

FRANK DWIGHT, MORISMA, IOWA.

DR. T. M. DRUMMOND, Lecturer, Tallahassee, Fla.

A. C. Edwinson, Jecturer, Town on the Man.

DR. H. E. EMERT, Jecturer, South Coventry, Conn.

THOMAS GALKA FORATER, 22 Spring Row, Baltimore, Md.

MIR. C.ARA A. FIELD, Jecturer, Sewport, Me.

ANDIRW T. FORS WILL Speak in Fall River, Mass., Dec. 19.

Address, Manchester, N. It

REV. A. J. FISHMACK, Sturgls, Mich.

MIRS. FANNIK B. FELTON, South Malen, Mass.

REV. J. FRANCIS, Ogdensburg, N. Y.

J. G. FIEL, Hammonton, N. J.

MIRS. M. LOUISE FRENCH, trance and inspirational speaker, J.

M. Wave street, Washington Village, South Boston, Mass.

DR. H. P. FARFIELD, Ancora, Camden Co., N. J.

CHARLES D. FALLEM, Inspirational speaker, Decrited, Mich.

A. B. FIENCH, Ann Arlor, Mich.

MRS. A. M. I. FERREE, San Francisco, Cal.

GEORGE A. FULLER, Inspirational, Satick, Mass.

MISS ALBERTA B. FOWLER, Inspirational, Sextonville, Richland Co., Wis., Care F. D. Fowler.

IDER R. P. FELLOWS, Vineland, N. J.

MISS ELIZA HOWE FULLER, INSPIRATIONAL, SAN Francisco, Cal.

N. S. GEORGE A. FULLER, INSPIRATIONAL, SAN Francisco, Cal.

N. S. GEORGE A. FULLER, INSPIRATIONAL, SAN Francisco, Cal.

DR. R. P. FELLOWS, VINCHARD, N. J. MISS ELIZA HOWS FULER, IMPRICATIONAL, SAN FRANCISCO, Cal. N. S. GHEENLEAF, LOWELL, MASS.
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183AG P. GHEENLEAP, ISBY WASHINGTON STREET, Boston, Mass.
183AG P. GHEENLEAP, ISBY WASHINGTON, TREASURE City, White
MISS. LAURA DE FORCE GORDON, Treasure City, White
Proc. Navidence.

Mas. Liver De Force Corroll, Treasure City, White The, Novales, inspirational speaker, Berlin, Mich. Mic. J. G. Gilles, Princeton, Mo. Dr. Usenskage, lecturer, 134 South 7th st., Williamsburg, N. Y. Dr. L. P. Giligos, inspirational, box 409, Fort Wayne, ind. Johns F. Girle, Lawrence, Mass, will answer call to tecture. Miss. F. W. Gade, inspirational speaker, 25 Greenwich ave-tie. New York.

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

DR. Uspinagoe, lecturer, 13t South 7th st., Williamsburg, N. Y.

DR. L. P. Girigo, Inspirational box 40s, Fort Wayne, Ind.

JOHN P. Girigo, Lawrence, Mass, will answerealts to Secture.

Miss. F. W. Gade, Inspirational speaker, 33 Greenwich avo
mic, New York.

Kersey Grayes, Richmond, Ind.

Miss Julia, J. Hi manain will becture in Salem, Mass., Feb.

6 and 11. Address for the present, care Mrs. Frank Tyler, 14t

Rosion street, Salem, Mass. Perminent address, Portsmouth,

N. H., box 435

Mass. L. Hyremson, inspirational, Owensyille, Cal.

Dr. M. Hyrny Roy Guttos, Norwalk, O.

Mrs. E. M. Hangka, inspirational, Mount Clemens, Mich.

Charles Holl, Warren, Warren Co., Pr.

Mrs. F. O. Hyren, 12t East Madison street, Bultimore, Md.

Mrs. Esma Handison bectures during the Sandays of December at Musle Hall, Boston, Mass.; some week-evenings in

December of Markings and Commercial Residuals of Light, 15s Wassbington; in March in New

York; in April in Boston, Address during December care of

Ramer of Light, 15s Wassbington street, Boston, Mass. Per

manent address, 22s East 66th Street, New York.

E. ANNE Hushan, Agent Connectiont State Association of

Spiritualists. Permanent address, Fails Village, Conn.

Mosks Hull, will sneak in Washington, D. C., during April,

Permanent address, 18th Mass, 16 Andrey, Bridgewater, Vt.

JARKS H. Harriks, box 99, Abington, Mass.

W. A. D. Hube, West Side P. O., Cleveland, O.

Zella S. Harrisos, inspirational speaker, No. Charendon, Vt.

Dr. J. R. Holotts, Suspirational speaker, No. Charendon, Vt.

Dr. J. R. Holotts, Impirational speaker, No. Charendon, Vt.

Dr. J. R. Holotts, Suspirational speaker, No. Charendon, Vt.

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Dr. J. R. Holotts, Suspirati

MISS SUSIE M. JOHNSON'S address for December, Provi-ence, R. L., care I. Searles. WH. F. JAMIESON, drawer No. 5965, Chleago, III., ABRADUM JAMIES, Pleasantville, Venango Co., Pa., box 34. S. S. JOSES, Esq., Chleago III. HARVYI. A. JONES, Esq., can occasionally speak on Sundays or the filemis in the Vicinity of Sycamore, III., on, the Spirit-al Philosophic and referent maximum as A. I. the day.

R. S. JONES, I. S.G., Chicago III.
HARLY J. A. JONES, I. Seg., Can occasionally speak on Sundays for the filends in the vicinity of Sycamore, III., on the Spiritual Philosophy and reform movements of the day.
W.M. H. JOHESTON, Corry, P.A.
DR. P. T. JOHESON, Deturer, Ypsilanti, Mich.
DR. C. W. JACKSON, OSWOGO, Kendail Co., III.
GEORGE KATES, Dayton, O.
O. P. KELLOGO, Last Trumbull, Ashtabula Co., O., speaks in Monoce Centre the first, and in Farmington the fourth Sunday of every month.
GEORGE F. KITTRIDGE, Buffalo, N. Y.
MSE, M. J. KUTZ, BOSSWICK Lake, Mich.
CEPHAS B. LANN, Inspirational speaker, Cleveland, O., care American Spatistics, III Clearly the Street; permanent address, 9 Kingston street, Charlestown, Mass.
MANY E. LOSGEN, Inspirational speaker, 50 Montgomery street, Jersey City, N. J.
J. S. LOYLAND, Monimonth, III.
MIRS, F. A. LOGAN will answer calls to lecture in the Southern States on Equal Hights, Temporance, and kindred reforms. Address, St. Louis, Mo., care Warren Chare,
MER, A. L. LAMBERT, trance and inspirational speaker, 559
Washington street, Boston, Mass.
H. T. LEONARD, trance speaker, Tamuton, Mass.
JOSEPH B. LEWIS, Inspirational speaker, Vellow Spring, O.
B. M. LAWBENCE, M. D., 6 Durtmonth place, Boston, Mass.
JOSEPH B. LEWIS, Inspirational speaker, Vellow Spring, O.
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JOSEPH B. LEWIS MATTHEWS, Quincy, Mass
CHARLES S. MARSH, send trance speaker, Address, Wone-woo, Juneau Co., Wis.
PHOF, R. M. MCOGR, Centralia, III.
EMSA M. MARTIS, inspirational speaker, Boston, Mass.
MIR, T. LONE, M. M. COGR, Centralia, III.
EMSA M. MARTIS, inspirational speaker, Boston, Mass.
MIR, T. MORGE, M. S. R. MIRS, M. M. MARTIS, R. S. MORGESON, INSPIRATIONAL Speaker, LoNGOR, MRS.
MIR, T. MORGESON, Inspirational speaker, Boston, Mich, JAMES B. MORGESON, Inspirational speaker, Boston, Mass.
MIR, T. H. MASSON, Inspirational speaker, Boston, Mass.
MIR, T. H. MASSON, Inspirational speaker, Boston, Mich, JAMES B. MORGESON, Inspirational speaker, Boston, Mich, JAMES B.

ill, Mass.
Mis. Tanozine Moone, 13 North Russell st., Roston, Mass.
Mis. F. H. Masox, Ingirational speaker, No. Conway, N. H.
O: W. Manegi, traines speaker, 35 Initiand Square, Roston.
P. C. Mills will answer calls to becture in the vicinity of
New York City. Address, Holoken, N. J.

wa, till Jan. 1st. N. Frank White will speak in Washington during Decem-

N. FRANK WHITE WIll speak in Washington during December.

DANIEL WHITE, M. D., hox 2567, St. Louis, Mo. Miss. Many E. WITHER, Holliston, Mass. WM. F. WENTWORTH, Schenectudy, N. Y., box 234.

A. B. WHITING, Albion, Mich. Miss. HATTIE E. WILSON Will speak in Marbichead, Mass., through the month of January. Address, 35 Carver street, Roston.

Dr. R. G. Wells, trance speaker, Beaufort, N. C. Mrs. N. J. Willis, 35 Windson street, Cambridgeport, Mass. Miss Elyma Wheklock, normal speaker, Janesville, Wis. A. A. Wheelock, Toledo, O., box 643.

Mrs. R. A. Willis, Markellies, Ill. Dr. J. C. Wilsky, Toledo, O., box 643.

Mrs. R. A. Willis, Markellies, Ill. Dr. J. C. Wilsky, Burlington, lowa.

Rey. Dr. Wherlock, inspirational speaker, Hate Conter, Ia. Wanran Woolson, traice speaker, Hantings, N. Y. S. H. Wortman, Ruffaio, N. Y., box 1454.

J. G. Willing, Handland, Swego Co., N. Y., box 41.

ELIZAH WOODWORTH, Inspirational speaker, Ledie, Mich. A. C. and Miss. Eliza C. Woodruff, Eagle Har'or, N. Y. Mrs. Juliette Yraw will speak in North Sciluate, Mass., Jan. S. Address, Northboro', Mass. Mrs. Fannie T. Young, trance speaker. Address, Maren go, Ill., care Miss H. H. Cariton.

Mrs. & Mrs. Wm. J. Young, Bose City, Idaho Territory.

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

Banner of Light.

BOSTON, SATURDAY, DECEMBER 18, 1869.

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

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LUTHER COLET EDITOR LEWIS B. WILSON ASSISTANT EDITOR All business connected, with the editorial department this paper is under the exclusive control of Li there to the exclusive control of Li there and communications must be addressed.

American Religion.

What is American religion? Wherein is it different from any other? We might make answer, that the American Constitution provides, very wisely, for all possible religious, and thus makes our Government perfectly tolerant. The established religion in the United States is such as men, acting within the law in all respects, choose to make it. Liberty, to be of any value or to have any political meaning, trust necessarily leave men to worship their Creator in any manner they may think proper. Hence it is not surprising that there are numerous religious organizations holding different and sometimes conflicting views. So long as men's minds are untrammoled by compulsory law on the subject of religion, there will be various creeds, various forms and ceremonies, and different churches. All these, whether one buildred or one thousand in number, aggregated, present the sum of American religion.

Altars may not be raised to the "unknown God," yet each altar speaks the thought of each separate denomination, in harmony with the knowledge and the belief of each denomination,

The idea of a national greed, however natural it may appear, historically, in connection with. the ignorant masses of ancient nations, is obviously an absurdity among a people as intelligent as ours. And if a national creed is absurd, so would be, if it were possible, a national religion. A national religion involves a national creed of some sort, and the attempt to establish one creed for all would of necessity destroy our boasted liberty and reduce American freemen to servitude. Hence, logically and inevitably, American religion can be nothing short of absolute freedom on the subject of belief.

Independently of this view of the question, we: will find ourselves constrained to admit, not merely that religious belief cannot be made compulsory, but that even un individual has not the slightest control over his belief, and is in no degree responsible for his belief, whatever it may be-responsible, we mean, in the eye of Omniscience. Nevertheless, men are responsible to God; but how? and to what extent? They, as individuals, can only be responsible, morally, in the eye of Omniscience, for the exercise of such faculties and such knowledge as they possess, We cannot assume that God will hold a man responsible for the exercise of a faculty he does not possess; and on precisely the same principle an individual will not be held responsible for the exercise of knowledge he does not possess. And if each and every individual is only accountable for the exercise of his faculties, and to the extent of his knowledge, (no matter how acquired.) the idea that all men are alike guilty, in a moral world, whether they have personally sinned or not, is preposterous; and therefore the necessity of a vicarious atonement for the sins in general of a world of human beings, cannot be proved by the welfare of society in general. fair reasoning.

In a free country, governed by a Constitution, which is only a name for necessary limitation of power in the hands of those who for the time beit will not do to dalagata to any or set of men, the authority to constrain the reguarantee equal protection to all of its citizens in the enjoyment of whatever religion each may have been born in, or may have adopted.

Mankind by this time should have learned that the particular religious belief has very little to do with the moral acts of individuals as they daily occur between man and man. Christianity, in the aggregate, or in any of its numerous divisions. or sectarian denominations, has not changed in the slightest particular the natural faculties or attributes of the human family, nor will it ever, It is civilization and humanitarian teaching and example, which soften the asperities of the human heart. This takes place in connection with the Christian as it does with other religions. The Christian, as well as other religions, must, in the long run, conform to the advance or retardation of this movement of civilization and humanitarianism.

Religious societies, since they never have changed the nature of the human race, we may logically assume were not designed by the Althe system of human government, tend to restrain men from evil, and to encourage them to good, and thus to give a higher moral tone to the human character. To this extent, and no more, they may be regarded as operative upon our human nature; they regulate its manifestations in the conduct of the individual.

Religious societies are as much a necessity as government—they seem to aggregate and unite men in systematic efforts to fulfill their duty to God and to their fellowmen; in fact, the whole duty of religion itself, in the very nature of the case, can only be to encourage or to constrain each man to do to his neighbor as he would that his neighbor should do to him. There can be no other and no higher object in any religion, or in

Taking the Bible as giving a true history of ancient religion, over a certain portion-though a very limited one, comparatively-of the earth. what do we learn? Does it show that those who are claimed to have been under the special guidance and hourly supervision of the God of the Hebrews were better than others? By no means. They are presented to us, from beginning to end, as an ignorant people, entirely incapable of rising to the dignity of independent manhood. The history of the children of Israel, in and out of the wilderness, if it were possible to have been literally true, (which it is not,) is the history of a people who did not change or improve in the smallest degree for several hundred years, although they had Moses and the prophets to teach

God reveals himself to mankind in a variety of ways, and being invisible, men can see him only | day in January.

In his works. Just in proportion, therefore, to our knowledge of God's works, he becomes less oughsafed to each individual.

whom he derives the thought.

ble that an individual has any option respect, to the New York Herald. It proceeds: ing what he believes-he cannot believe or disbelieve any matter merely because he may desire it to be true or otherwise; and if he does not believe a thing to be true, he cannot have faith in it, faith being, at least, to that extent, the synonym of belief. Hence, among an intelligent, thinking people, there will necessarily be a variety of religious creeds or beliefs, because of the

and in nothing is it more clearly visible than in that clause of our constitution which separated once and forever religion from the State; whereby they planted the germ of American religion, which is, perfect freedom of thought in connection with religion, and which has now become a dourishing tree, supporting, instead of being supported by the State.

Why Seek Money?

Some do it with a purpose they cannot define. There appears to be a sort of insanity about it. One does it because another does. The millionaire goes ahead in his crushing, relentless, merciless style, because he knows no other excitement. There is a mysterious fascination about money making. It seems such a fine thing to be rich, and yet few rich men realize their power. If anything, they employ it less than if they had much money. Their original character appears to shrink in force and energy just in proportion to the extent of the pecuniary strength with which they buttress it. And then, our people are almost, if not quite, as eager in spending their money, as in making it. That is a matter which puzzles beyond account all foreign observers. "They see," says the New York Sun, "the same men who in their business are sharp, close bargainers, and indefatigable in searching out and following every new source of profit, equally excessive in their prodigality of their hard-won earnings. They wonder why it is that they do not try and save money with the same zeal that they labor to get it. The amounts lavished in fine houses and furniture and horses, and costly entertainments; would, if saved and laid aside, wonderfully increase the accumulated store of those who include in these luxuries; but that is not what they want. They want to do the very thing they are doingspend their money; and they seek it for that purpose and for no other. This, again, is not an altogether praiseworthy trait of character, but it people usually get credit." And the same paper It avoids the confusion of many heads in managgy of Americans in getting, and freedom in and direction where it now is, but giving to labor relieving want and suffering, and of promoting partnership" with all their employes, first pay-

Cruelty to Children.

gives their little inlinds security and a sense of into operation on the first of January, and a comare in the wor them, consciously or unconsciously, by telling bers of the firm, are engaged in maturing all the ligious belief of any member of society. All that ; tales of burglary, robbery, violence and murder a free Government can do in that direction is to in their hearing-by retailing hard scandal in loughly assured must have the happlest results, their sensitive presence—and, above all, by putting in their hands a whole library of juvenile harmony between labor and capital, and in crebooks, containing hymns, ballads, tales and ating an esprit decorps in the factory and throughsketches of most horrible and unnatural woes, set out the trade, which must tend eventually to eleoff with pictures that aggravate the avil immensely, and harrowing up their young natures with attract to it the best mechanical talent in the horrors not to be described on the pages that produce them. A writer in a recent number of the Radical overhauls this crime-for that is what it is—of poisoning, shecking, terrifying and dis- ry for a quarter of an hour twice daily. All strongtorting tender natures, by agencies no doubt intended kindly, yet the most wicked and cruel in their effects of any that could be devised. Among such agencies are many of Mrs. Sherwood's tales, Dr. Watts's "Divine Songs," the "Original Poems" of Jane and Ann Taylor, "Little Red Riding Hood," and a number more of like tendency. They frighten young childhood out of its wits, and give a sudden turn to tender feelings that can never be corrected. They teach children to fear animals, to dread the dark, to believe in hell, and expect the companionship of devils. mighty for any such purpose. They, as part of Even so plain and simple a duty as charity is taught in the most forbidding manner, as by tattered beggars on the one side and haughty persons of wealth on the other. If a reform is needed anywhere it is just here, on this threshold of life from which the human soul consciously looks forth on existence. It is time that believers in the good and the true impressed youth with the beauty of both, rather than continued to frighten them out of faith in anything.

Music Hall Spiritual Meetings.

Mrs. Emma Hardinge was greeted by a large udience, notwithstanding the rain, Sunday afternoon, Dec. 5th, it being her first appearance here since her return from Europe. Her friends were pleased to see her looking so well, strong and vigorous. Her rich toned voice was heard in every part of the spacious hall, as she sent forth grand inspirational utterances in a style of eloquence rarely surpassed. In the introductory emarks she said she proposed to speak in the course of these lectures of four problems which and investigate phenomena, and the Round Table the soul forever puts to itself, and the theme of the lectures might properly be called "The Soul and its Questionings." The subjects might be classed thus: "What am I?" "Who am I?" Whose am I?" and "Whither am I bound?" She then proceeded with force and earnestness to elucidate the first named topic, greatly to the satisfaction of the audience. We shall print the the ends of the Department be made to meet. report of the address in our next issue.

Next Sunday afternoon, Mrs. Hardings will deliver her third lecture. No one should fail to hear

Prof. Denton has been secured for the first Sun-

More Knots to Untile.

While Carbonell is professing to clear up by and less an unknown God; and we as created jugglery what astuter minds than his have for beings, subject to his control, become more and many years been utterly unable to explain after more accountable to him, all of the responsibility any such trivial method, more problems are handand accountability always being proportioned ac- ed in by the invisibles for the solution of such as curately to the extent and kind of knowledge think themselves wise above mortals in general. The Eddy Brothers are no sconer despatches, as We hear a good deal and we read still more supposed, by some acknowledged charlatan, than about falth. Does it mean faith or trust in the another case comes up which puts the problem in unknown? The only way that man can have a still different shape. We shall say no more faith in that which he does not know, is by have here than to give the accompanying account of the ing faith in some one that he does know, from manifestations of Master Hough, in New York, as given by a correspondent from that city to the In the nature of belief it cannot be possi- Hartford Times, and transferred from that paper

The writer of this has for the last two weeks "The writer of this has for the last two weeks had an opportunity to investigate the singular and wenderful manifestations of invisible force in the presence of Master DeWitt C. Hough, of this city. We have not time to enter into a full description of what we have seen. But the time has come for a more candid, and thorough investigation of these singular phenomena. The person who investigates candidly and carefully will thid something in these manifestations not to be

ety of religious creeds or beliefs, because of the variety which God has implanted in the minds of different men—partly for this very reason; and hence the atter folly of attempting to establish among such a people a homogeneous religion, or any one single prescribed mode of regarding Providence.

The wisdom of our forefathers was remarkable; and in nothing is it more clearly visible than coat, from the collar down, at least eight inches, and sewed together in a manner which ought to satisfy the most skeptical. Notwithstanding all this, fron rings are found on his arms, and above the tying and sewing. A small ring which a moment before is known by every one present to have been on the table, and certainly after the tying, is found on his wrist and under the end of the ite which is sowed to his coat sleeve, and with tall this explanation of tying and sewing his coat is entirely removed from his body without a stitch or the being affected in the least. After a thorough is entirely removed from his body without a stitch or tie being affected in the least. After a thorough examination of the coat by the persons present it was put back upon his person in the same mysterious manner, with no evidence of untying or breaking of stitches. We have tied him with a cord over-twenty feet long, in a manner that would preclude the possibility of his getting his hands together, and the final knots were tied where it was utterly impossible for him to reach where it was utterly impossible for him to reach them, and, notwithstanding all this, be would be untied in less time than it takes to describe the process of tying. Musical instruments are carried about the room with a velocity quite surprising.

about the room, with a velocity quite surprising. It is not in the power of the most scientific trick-ster to carry things about a dark room in such a manner without hitting some one.

The operating force ties the hands of Master Hough in various ways, and always with a tangle of 'witch knots,' completely bewildering in their complications. A sewing machine has been run in a room in which all objects were perfectly visible, Master Hough being three feet distant from it and positively no other visible persons near it.

Again we say, let this subject have a candid investigation. The parties concerned cordially in-

vestigation. The parties concerned cordially in-vite it. The subject is one not to be summarily disposed of by the stale cry of 'humbug.'. The writer does not say that the operating force is by the spirits of men and women once living on the earth; and being unable to satisfy limself that it is not of spiritual origin, after a close and pro-tracted investigation, he cannot accept the asset tion of those who never did investigate that the 'devil does it.' He appeals to those who are able to investigate to do so, in order that God's truth may be known."

Co-operative Labor.

The practical method of securing a fair share of the fruits of its exertions to labor, is getting to be is not by any means as bad as that for which our expressed in the phrase-Industrial Partnership. goes on to hope that one of these days, this ener- ing a business or a trade, by leaving management spending money, will be more sobered and tem- the privilege, or right, to take, over and above its pered than it is by sound principles. The ambition | regular wages, a share of the profits. In this way our f tewarts and Astors to wield wast masses, all the energies of the laborers are enlisted on the of property, and the love of luxury displayed by side of the employer, because their interests belesser millionaires, will diminish; while the im- come identical. We find one of the most striking pulses manifested on occasions like that of the illustrations of this new plan in the following acdeath of Gen. Rawlins and the Avondale calami- count of the arrangement made between the protv. will increase. People will learn that money prietors and the workmen in the famous carriage is valuable not for the power or the sensual pleas- establishment of the Brewsters, of New York, ure it brings, but as a means of doing good, of Their plan consists in establishing an "industrial ing them the highest wages and then dividing among them, in addition, a certain percentage of the annual profits, giving to each man in proper-We may surround our children with all that | tion to his yearly earnings. This scheme will go sense cruel to mittee of the hands, in conference with the memdetails of the plan, which Brewster & Co. are thornot only in a pecuniary way, but in promoting vate the whole guild of carriage builders, and to country. About two-thirds of Brewster & Co.'s workmen are foreigners, and so many of them are Germans that lager beer is tolerated in the factoor liquors, however, are strictly tabooed, and drunkenness is a deadly sin, procuring the offender's instant dismission. Brewster & Co. select their office boys and apprentices with the utmost care, taking from the public schools bright lads who have not been spoiled by cramming for the 'Free Academy," and then encouraging them in every way to excel in their chosen vocations. There is a spirit of enlightenment and genuine philanthropy about this arrangement which deserves the approbation of all who are sincerely interested in seeing labor coming into possession of its own, and in the most immediate and practical manner.

Wit by the Thimbleful.

The Round Table has fallen into a namby-pamby way, and, unhappily, is not at all conscious of it. It objects to the Dialectical Society of London, and to the manifestations of Mr. Home; but it objects above all to the Banner of Light's use of the plural "mediums," when it probably thinks -though it dare not say so-we ought to say "media." On the same rule, it no doubt says, when speaking of several omnibuses, omnibi, and of course gets laughed at, as it deserves. This hypercriticism is twaddle which some persons try to pass off as wit. A whole column and more of that enterprising journal is devoted to the manifestations through Mr. Home, and to that particu, lar one which consists in an elongation of his body. This the Round Table makes merry over until its little vocabulary is exhausted. It is doubtless the only way in which it thinks it worth while to meet is probably contented to settle back on its pillow and declare that it has succeeded in squaring the

No Franking.

The Postmaster General recommends that the Franking privilege be entirely abolished, and thus There is now a deficiency of nearly five and a half millions, and if the Franking privilege, with its consequent abuses, can be done away with, there is no doubt that a long step will have been taken to make the income and outgo of the Department balance one another.

OWEENA.

An inspirational poem, (given under the influence of a highly developed Indian maiden.) by Miss Lizzie Doten, in Chelsea, Dec. 5th, 1809, at the close of her lecture on "The Land of the Hereafter."

Reported for the Banner of Light.

Once, when Death, the mighty hunter, Through the shadows of the forest, Harming not the Bear or Panther, Harming not the Owl or Raven. In the bosom of Owcens, Pairest of the Indian maidens, Was the fatal arrow hidden.

On the lodge of Massa-wam-sett, Pell a deep and dreadful shadow, He, the wise and warlike Sachem Mourned in silence for Oweens. But the mother, Nah-me-o ka, Like a tall pine in the tempest, Tossed her arms in wildest anguish, Pouring forth her lamentation:

" Neen worms, su! Neen worms, su! 0 Oh, my darling! my Oweena! Mat-ta-neen won-ka met na-men-

I shall never see thee more! Ho-bo-mo-co, evil Spirit, Hiding darkly in the forest, Making shadow in the sunshine, You have stolen her away.

She was like the flowers in spring-time, She was like the singing waters, She was like the summer sunshine Neen wo-ma-su I She is dead I

" Hear mo! Hear me, oh Great Spirit!

I will bring thee Bear and Bison, I will bring thee Beads and Wampum, Wilt thou give her back to me. Neen wo-ma-su! Neen wo-ma-su!

Oh, my darling! My Oweena! Mat-ta-neen won-ka-met na-men. I shall never see thee more!". Ceaseless was her plaintive walling,

Even when the fair Oweena Slept beneath the Pine trees' shadow In the green and silent forest. Where the birds sung in the branches. Where the roses of the summer And the vines with slender fingers, Clasped their loving hands above her.

From the lodge of Massa-wam-sett, While the brave old chieftain slumbered In the silence of the midnight, To the grave stele Nah-me-e-ka Pouring forth her lamentations: Neen wo-ma-su! Neen wo-ma-su! Mat-ta-neon won-ka-met na-men, I shall never see thee more !"

Once, the tempest, on its war-path, Painted all the sky with blackness, Sped the arrows of the lightning. And the war whoop of the thunder, Made the mighty forest tremble. But it moved not Nah-me-o-ka, Only moaning, "Neen wo-ma-su! I shall never see thee more!"

All the forest leaves were weeping, And the black wings of the darkness Brooding over Nah-me-o-ka, Filled her with a chilling shudder; And the thunder seemed to mutter With a cruel exultation-

You shall never see her more." But thereafter came a whisper-

"I am with you, oh my mother! For I cannot turn my footsteps To the land of the Great Spirit While I hear your mournful wailing, Calling, calling me again.

" In the hunting grounds beyond me There is sunshine, peace and plenty, But I wander sad and lonely, In a land of death and darkness. Listening only to your cry.

Let me go to the Great Spirit. To the lodge of peace and plenty, To the land of summer sunshin That with life and strength and gladness I may meet you yet again.

Then the soft hand of Oweens Gently lifted Nah-me-o-ka, Who with wondering eyes beheld hor, Like a light amid the darkness. And Oweens safely led her Through the tempest and the midnight. Kissed her tenderly-and vanished;

From that time did Nah-me-o-ka Dry her tears, and cease her meaning, For she said. "I will not keep her From the land of summer sunshine. From the home of peace and plenty, From the lodge of the Great Spirit. Neen wo-ma-su! Neen wo-ma-su! In the Land of the Horoafter, I shall meet her yet again."

* Neen wo-ma-su-" My darling."

† Mat-ta-neen won ka-met na-men-" I shall never see thee

Fresh from the Press.

Last Saturday we issued in elegant style Miss Lizzie Doten's new book, "MY AFFINITY, AND OTHER STORIES." We cannot speak too highly of any of the productions of so gifted a nature as Miss Doten, whether they manifest themselves in genuine inspiration; and, therefore, she could not Fuller, one; C. J. Cartwright, one; R. H. Reeves, sit down to pen a sketch or a tale without imbu- one; Myron Orvis, one; H. T. Child, M. D., one; ing her subject through and through with the influence of that inspiration. The several titles of Dorsey, one; W. S. Brown, one; H. M. Holdridge, be found in our advertising columns,) will arrest one; D. B. Marsh, one; H. Stevens, one; Mrs. L. a delight such as few similar productions are capable of conveying. They tend, while they please, to elevate, to school the aspirations, to fix the purpose, and to shed a purifying influence over the thoughts and conduct of every reader. Miss Doten has but improved on herself in this new and handsome volume, which we cannot but cordially commend to all who are looking for a gift for these holidays.

The Indians.

Gen. Hazen, whose character as an old Indian ampaigner of wide experience entitles his views to some weight, declares his belief that the reservation system is the only solution of the Indian question. On that plan, and that only, can the Indian be kept away from rascally agents and traders, and from the danger of collision with the always pushing columns of the white race. But he should be kept on his reservation, and there treated as a ward of the government, until, by proper instruction, and a change of his habits, he is able to assume the duties and privileges of citi- are, first, because we would not have our readers zenship. The Indians now stay on the reservations as long as they please, and go away when our account; and, secondly, because we are conthey feel a desire to roam, either for game or scalps. Gen. Hazen thinks they should be rewarded for remaining and chastised for leaving. He speaks favorably of the work performed by the "Quaker" agents who were appointed by the President.

The Banner Spirit Message Départment.

This branch of our institution was inaugusated in 1857, and has been continued regularly to the present time. That we have succeeded at all in promulgating the fact of the return of the spirit after the change called death, is a wonder, when we take into consideration the immense opposition which confronted us at every turn. But as we established the Message Department of this paper at the earnest solicitation of our spirit friends, and having faith in their promises that we should be sustained, we have tolled on, both early and late, and to-day the fact of direct spiritcommunion is established beyond a shadow of doubt.

WE NOW NEED FUNDS TO CONTINUE THE WORK THUS AUSPICIOUSLY BEGUN. Will those who possess wealth aid us in this the mightiest duty ever allottel mortal man to perform? Or shall we he compelled to close the avenue that has been opened between the two worlds from lack of pecuniary means to keep it open? Shall those sorrowing ones who have been made glad by the knowledge that their departed dear ones still live, and under suitable conditions can and do communicate to them, he debarred the pleasure of hearing from them in the future through the columns of this paper? We trust not. It is true that we are in receipt of small sums occasionally, donoted by devoted friends, for which we are truly grateful; but the amounts are entirely inadequate to meet the extra demands upon our exchequer. Consequently we have been advised by the spirit friends who control these scances to appeal thus publicly to those Spiritualists who have more than enough of this world's goods, to come forward and without stint donate sums sufficient to insure the permanent success of the enterprise. They also assure us that there are plenty of men all around us, who, did they but know of a fraction of the blessings that would flow in upon them in consequence of their liberality, would not hesitate a moment. This may seem to the skeptical world strange talk, but Spiritualists will understand it. We must have the means. At our spirit friends' suggestion we now ask for funds. Shall the call be heeded? "Give, and ye shall receive!" is written all over the heavens in living letters of

The Dog a Temperance Orator.

The following, which we clip from the Boston Baily Herald, is the best temperance lecture we ever perused. "The Dumb Orator" is evidently a moral suasionist:

THE DUMB ORATOR -" Good Heavens, what THE DUMB ORATOR—"Good Heavens, what does that dog mean?" was the ejaculatory expression of the writer on witnessing one of the most remarkable demonstrations of intelligence and affection ever displayed by a dumb animal. On Thursday night last, only a few minutes before midnight, when the avenues of the city were almost deserted, there night have been seen agents along Cambridge streat the below the passing along Cambridge street, just below the Revere House, a well dressed and evidently well-to-do gentleman, somewhat past the medium of life, but who at that hour was certainly not him-self. He had been drinking immoderately, and required all the latitude that the sidewalk afforded to direct his staggering steps. But he moved along slowly and carefully from one block to another closely followed by his faithful and most affectionate coach dog. Directly he came oppo-site the doorway and brilliantly lighted windows of a drinking saloon. Here he halted for a mo-ment, when with stumbling footsteps he seeks to enter the saloon. Just as he reaches the doorway bis faithful dog seizes hold of the skirts of his overcoat, pulls him back and with a determined air of opposition endeavors to prevent his master from entering. With pleading whine and demonstrations of great anxiety and affection he tried to stop his master. Still holding on to the skirts of his coat the dumb but faithful creature said with all the elequence he could command, "Do u't go in, master, let us go home;" and then he rub-bed his head softly against his master's legs; raised his soliciting feet as if to seek the patting hand, and while thus pleading his cause he whiled and trembled in such a manner that his whited and trem hed in such a manner that his mute eloquence did not and could not escane the attention of his master. A sight such as the unaccustomed solicitude of this loving dog presented, was perhaps never seen before. The anxiety he manifested—the unabating perseverance of that devoted dog to accomplish his purpose, and the cleaners before at the statement of the statemen the eloquence he then and there addressed to his intoxicated and unheeding master can never be expressed in the speech of England. But it was all to no purpose. After speaking roughly to his more than faithful dog, he entered the salcon and called for drink, and even there his four-footed called for drink, and even there his four-rooted friend stood by him, and as he raised the glass to his lips tried to push him away from the counter. After drinking the poor dog used every art of af-fectionate persuasion in his power to call his master to the door, and when they were again upon the street he bounded up and kissed his master's hand with all the endearing affection of the little child. Men, with minds, what call you this? Is it instinct or reason?

Our Subscription List.

Since our last issue our old subscribers have sent us forty-nine new ones. F. D. Wood sent two; W., Price, one; W. Ellis, one; Edward Hottenstein, M. D., one; H. F. M. Brown, one; M. C. Lancaster, one; M. R. Winegar, one; H. W. Luther, one; J. S. Leverich, one; J. L. Edson, one; R. H. Ober, one; L. P. Freeman, one; M. Woodward, one; Theodore Phelps, one; George Brown, one; Daniel V. Rogers, one; L. White, one; Susan Ormsby, one; O. S. Poston, one; Edward A. prose or verse. She writes, as she speaks, under | Shepard, one; Mrs. R. N. Cushing, one; George A. Samuel Blair, one; Monroe & Dewey, one; M. E. the stories in this very attractive book, (which can | two; Seth S. Raymond, one; Mrs. M. D. Moor, the eye of every reader who is familiar with her F. Mason, one; Mrs. P. H. Fisher, one; P. S. Whitpeculiarities. They suggest precisels the rich comb, one; A. Hayward, one; Daniel Wait, one; contents which will be found beneath them. And M. Harrington, one; S. S. Smith, one; W. H. we hazard nothing in promising for their perusal Moore, one; Lou, H. Kimball, one; L. F. Whitinger, one; W. D. Wright, one; J. S. Crosby, one.

The Bible in the Public Schools.

It is stated that a member of the House from Ohio will present a bill at the present session of Congress, providing a final settlement of the question of using the Bible in our public schools, by establishing a Federal school system under the control of the Bureau of Education, and declaring that sectarianism must be avoided. The idea evidently is to apply the principles of freedom in religious affairs guaranteed by the Constitution to educational matters.

We wish our readers to distinctly undertand that we do not consider ourselves responsible for any statements in these columns in regard to mining corporations, whether of gold, silver, lead, iron, or copper. Those who feel disposed to invest in such institutions should thoroughly investigate the whole subject. The special reasons why we make this statement, once for all, drawn into financial difficulties, peradventure, on tinually importuned to puff into notice not only gold and silver, but lead and copper mining companies, and other similar enterprises.

Prof. Denton's lecture in this issue of the Banner is worthy the attention of every one.

Spiritualism in Boston and Vicinity.

MERCANTILE HALL.—The meeting of the Boston Lyceum at this place, on Sanday morning, Dec. 5th, was very entertaining-as is usual on such occasions.

In the evening one of the regular monthly concerts-the object of which is to raise funds for the carrying on of the organization-was given. Declamations, singing and other exercises filled up the programme. Among the chief attractions was the song, "Tommy, don't go," which was performed by 0. W. Sullivan, D. N. Ford, Mrs. A. Morton and M. A. Sanborn. It was enthusiastically encored. An original Lyceum dialogue (written by D. N. Ford) was also performed with good effect. The house was crowded, and everything passed off quietly and well.

CHARLESTOWN. - The Children's Progressive Lyceum held a very interesting session at Washington Hall, Sunday morning, Dec. 5th. Singing, declamations and the usual order of exercises, filled up the time. Owing to had weather the school was not so full as it is sometimes-forty members being present in the Banner March.

In the afternoon and ovening of the same day, Mrs. Sarah A. Byrnes, of East Cambridge, spoke at Union Hall. Subject in the afternoon, "Success in Human Life"; in the evening, " Progress.' Good audiences were present on both occasions, and all who heard the addresses were unanimous in their approbation.

CHELSEA .- The regular meeting of the Children's Lyceum took place Sunday morning, Dec. 5th, at Banquet Hall. This organization will repeat the entertainment given at Library Hall on Nov. 21th, on Wednerday evening, Dec. 15th.

On the evening of the 5th Miss Lizzie Doten addressed a full house at Granite Hall. Subject, "The Land of the Hereafter." After the lecture she delivered a fine inspirational poem, by "Oweena," an Indian maiden, which will be found in another column. The cheering views expressed by the lecturer of that land "whither we are all tending," were attentively listened to by the large and appreciative audience. Mr. Baxter varied the exercises with several songs, which were much admired.

CAMBRIDGEPORT. - This Lyceum held its weekly session in Harmony Hail. Sunday morning, Dec. 5th. The regular order of exercises was adhered to and five misses and one young lad declaimed. The meeting was a highly successful one. Owing to a disappointment, caused by the ill health of the person expected, no lecture took place in the evening.

Our Consul to Aspinwall.

The appointment of Mr. Charles E. Perry to the Aspin wall consulate was an act of the government, performed on the side of positive merit and in the true interests of the country. Mr. Perry is a native of Worcester, but has had a residence near Albany, where he kept his family. He has himself been for some time the Superintendent of the Atlantic and Pacific Telegraph line, where his efficiency commanded general approbation. In being placed as the Government agent and representative at Aspinwall, he possesses one decided advantage in having been thoroughly acclimated, and there need have no fear of what would at the very first warn off another man. Mr. Perry is a progressive man, of liberal spirit and views, and will honor his country in the position in which he has been so fitly placed. He has the sincere sympathy of his numerous friends in the bereavements to which he has been recently subjected, and his own elevated faith gives him indescribable strength under afflictions heavy enough to crush many men to the ground. May his days be pleasant in the new place he is about assuming,

Movements of Lecturers and Mediums.

5th, afternoon and evening. The hall was full in the evening. He goes there again Dec. 26th. The the Davenports and others do, professedly through the aid of new Lyceum commenced with energy and fine prospects of success. Dr. Coonley would like to make engagements in Connecticut for the last two weeks in January and the first two in February. He can be addressed care of this office.

ing, Vt., Jan. 2d.

evening, Dec. 19. Edward S. Wheeler took his leave of Boston last week, and returns to Cleveland next week.

He lectured in Erie, N. Y., last Sunday. Mrs. Laura DeForce Gordon has returned to San Francisco, Cal., and will lecture on Woman's Suffrage, or on the Spiritual Philosophy, if de-

Pictures.

Some men's tastes run to one thing, and others to another. The late Thomas Thompson, of this city. left a collection of paintings valued at half a million dollars. They are all stored in this city. preparatory to being sent to New York for sale. It will take ten freight cars to carry them. There is no building in Boston, if in any American city, where they could all be hung. It is the largest Carbonell behind it, held up by our late decorator, thrustand most costly collection ever made in the coun-

Sleighing.

We have genuine winter at last-snapping cold weather, deep snow, fine sleighing, and a lively state of things all around us. This is a thousand times better than frozen bare ground or splosh, and is healthy to take on runners for all classes. A merry time to all the readers of the Banner while it lasts!

Dedication in Richmond, Ind.

The Spiritualists of Richmond, having built a new hall, propose to dedicate it on the occasion of their annual meeting, which will take place on Saturday, Dec. 25. Prof. William Denton has been engaged to deliver an address. A rich treat is in store for our southwestern friends.

Banner of Light Supplement.

An extra sheet, half the size of the Banner, will accompany our next issue. It will contain an Italian story entitled "The Fat Carpenter;" also reviews of the new books issued by William White & Co.; advertisements, &c. The friends are requested to pass our extra round among the

Barlow's Grand Poem,

"THE VOICES." should be in the hands of every liberalist in the land. It is recommended by S. B. Brittan, Esq., a gentleman well known to the world as one of the most talented advocates of Spiritualism. We have in type a lengthy review of this book from his pen,

Prof. Stearns in Boston.

Prof. I. G. Stearns, one of the best psychologists and impersonators in the country, is coming to Boston. He will give an entertainment in Mer- wholesome suggestions that should be heeded. cantile Hall, Summer street, Wednesday evening, Dec. 15th. It will be worth attending.

New Publications.

MERRY's MURRUM for Decomber comes out fresh and strong, Miss Alcott's continuation of her "Old Pashlaned Girl" being particularly good for the younger readers to take. Thomas-A-Becket, The Merry Family, The Little Red Stocking, Charlotte Corday, Rainy Weather-these are the titles of some of the more attractive pieces, which are all calculated to spur the little folks to a fresh desire to take hold of this number just where they can get hold, Published in Boston, by H. B. Fuller,

Sever, Francis & Co., of Cambridge, publish in very neat and compact form, as usual, the Catalogue of the Officers and Students of Harvard University, for the Academical Year 1860-70. It will be in demand among the graduates, as well as the undergraduates.

THE NEW ECLECTIC MAGAZINE, of Baltimore, contains a very striking frontispieco engraving of Robert Browning, on steel, from a photograph, with a rollicking variety of racy reading that will shake the sides with mirth, and sharpen the wits with their point and brightness. One article is, "Con siderations upon Men whose Hair parts in the Middle"; another is on The Goose-pond School; besides which, we have a paper on Walter Savage Lander; Jone on Browning's Po oms; one on the Newest of our Religious; and others of a lighter cast, generally of the school of fiction. It is a capital number.

THE AMERICAN ODD FELLOW for Decomber has a varied and attractive table of contents, embracing, among other articles, an original story, entitled, Eva Ashley, or the Triumph of Virtue; Scientific and curious facts; The System of Dues and Benefits: How Old is Free Masonry? Insect Strongth; Odd Fellow Goms; A Magnificent Ovation; History of Odd Fellowship. Published by John W. Orr, No. 96 Nassau street, New York.

PETERSON'S LADIES' NATIONAL MAGAZINE for January has two fine steel engravings, "Parted by Fate," with a story, and "A Bitter Cold Morning," representing children skuting on ice. The steel fashion plates are superb. The colored Berlin patterns are excellent. Altogether, the number is an improvement, and starts well for the new year.

THE ARCHITECTURAL REVIEW AND BUILDER'S JOURNAL for December is received.

THE WOMAN'S ADVOCATE for December, published in New York, by William P. Tomlinson, has "this list of contents, which will, no doubt, lead their readers to investigate still further: The Market Woman, A Plea for Daughters. Woman is Coming," Patient Grizzle, A Review, The Heroafter, Tulliver's Philosophy, Thrown upon the World, and Editorial Subjoinings. It reads well, and will repay porusal,

THE MONTHLY RELIGIOUS MAGAZINE for December is recolved, containing another article on "Miracles and their Significance," to which we shall shortly advert again.

Down the Rittle, or, Young America in Germany, is the sixth and last volume of the first series of "Young America Abroad," by the everywhere known Oliver Optic. Besides the story, or rather, intertwined with it, are geographical descriptions of the country visited, a historical sketch, and pictures of what is most interesting in its manners and customs. The young travelers outer Germany by Strashourg. and visit that long line of cities and towns whose names cluster with delightful historical illustrations. Then the Academy Squadron makes a voyage from Havre to Brest, and one vessel makes a cruise up the Mediterranean The second series of this most interesting of Oliver Optic's travels abroad will follow in due time, and, without doubt meet with all the favor which has so deservedly rewarded his pains in the six volumes now happily concluded.

THE RADICAL for December has just reached us. Its pages are crowded with sterling articles from able thinkers. C. C. Shackford has a paper on "The modern problem social not political"; Mary E. Nutting contributes a noble noem: D. A. Wasson appears "At Full Speed"; George F. Walker treats upon the important subject of "Physical and Mental Culture in relation to common-school education"; O. K. Whipple and A. Bronson Alcott each have articles, which with notes and reviews, make this a good number.

The Lyceum.

At a session of the Boston Children's Progressive Lyceum, Sunday morning, Dec. 5th, the following paper was read by one of the Group Leaders, as regards the late so-called "expose" of physical phenomena by E T, Carbonell and confederates:

What is the lesson of the late so-called expose of cabinet manifestations in this hall? Many have learned, what every intelligent Spiritualist knew before, that as far as physical manifestations are concerned, they can be readily imitated. Some people act in this matter as though they L. K. Coonley lectured in Waltham, Mass., Dec. | suppose the grand question for them to settle is, whether or not some one in the form cannot imitate the feats that spirits, when the real and only question is, do the spirits really and truly perform through them, or do they knowingly deceive?

Admitting, for the sake of argument, that Mr. Carbonell has performed some of the manifestations of the Davenports and others, without spirit aid, what of it? What has Mrs. A. P. Brown will lecture at Barton Land it proved? Has it furnished one particle of evidence, that the spirits have not manifested through the Davenports and Rev. Wm. R. Alger will lecture before the Spir- others, as claimed by them? Because I can rap upon a itualists of Charlestown, in Union Hall, Sunday table, is it proof that a spirit out of the form has not the same power? Does it furnish any reason why a spirit would not be likely to do so? Because Mr. C. (or any one elso) can tie or untio himself, does it furnish one lots of proof that the spirits have not done the same things to the Davenports and others?

Because Mr. C., whose hands, (one of them in particular) it is said, is smaller than his wrist, can draw them out of the tied rope, and show them at the aperture of the cabinet, does it prove that real spirit hands have not been shown

Are those men of Orthodox proclivities who were so ready to laugh at puerile attempts at wit on those occasions, also ready to follow the matter to the legitimate ending of their argument, and take the position that because hundreds of mortals could have been found in the days of the Babylonish Monarch, who could with ease have written those thrilling words, " Mene, mene, tekel, upharsin," they were not written, as stated in the Bible, by a spirit hand? Imagine for a moment an aperture in the ceiling, and Mr. ing his hand through and writing those words in sight of all, and then coming forward and exclaiming: "There have I not written that sontence myself. Now who believes in that story of a spirit hand writing on the wall?" Because a mortal can unlock a door, is it a reason that a spirit did not unlock the prison door and give Peter his liberty?

Those gentlemen who exult in triumph over what they suppose to be the funeral knell of spiritual manifestations, forget that they are playing with a sword with two edges Have these men forgotten the old Bible story that all of the noted miracles, save one, performed by Moses and Aaron before Pharach, were also successfully accomplished by the sleight-of-hand performers of that day? What churchman believes in the reality of those miracles any

the less? The result of the whole matter of these exhibitions is. that a hugo man of straw was erected by Mr. C. and friends, and nicely ornamented by our late decorator-and then tumbled over, ruthlessly and without remorse. If these men could prove, which they cannot, that the manifestations of the Eddys and others, were performed by themselves, without spirit aid, then they would make a point against these individuals, nothing more. Their merely

imitating these things, does not do it. I do not propose to defend any medium in deceit. If any practice it they will find that the law of compensation will in due time reach them with its punishment; but there are true mediums at work, and it will take more than a thousand Carbonells to check the wheels, or in the least retard the onward murch of the great Spiritual revelation of our н.

Emma Hardinge's New Book,

"MODERN AMERICAN SPIRITUALISM," is in the hands of the binder, and we shall probably be able to fill orders by the latter part of this week. It will be the book of the season. Send for it at once. Further particulars will be learned from an advertisement in another part of our

On our third page will be found an article on "Funeral Discourses," which contains some Also, on our second page, No. 1 of biographical sketches of Mrs. Emma Hardinge.

ALL SORTS OF PARAGRAPHS.

EF Such cold weather and good sleighing as we had this year, during the first week in December, does not often occur in this locality. The thermometer has been as low as zero. It was fortunate, however, for the Skating Rinks. Last Wednesday, 8th inst., the Tremont-street Rink opened for the winter season, with a splendid sheet of solid ice-hetter than they obtained last year before February-owing mainly to having the clay bedding frozen hard before the water was let on. The skating there will be excellent ill nearly the close of March. A large party and a hand of music was present at the opening.

TT In a paragraph speaking of Mrs. Putnam. of Greenfield, Mass., as a clairveyant physician and healer, we gave the first initial letter of her name wrong. It should have read Sarah II. Put

We learn by telegraph from San Francisco, that G. O. Rawlings, U. S. Revenue Collector for the San Francisco District, died Dec. 8th, from injuries received by the bursting of a sugar drying pan in a sugar refinery. Mr. R. was a firm Spiritualist, and highly respected.

The Ecumenical Council opened in Rome on the 8th, with the most impressive ceremonies At the same time a Congress of Deists convened at Florence.

PARLOR GAME,-W. A. Loveland, 25 Bromfield treet, Boston, has constructed an interesting game, combining education and amusement. Five hundred words and ideas are placed in congrast | OR | LA | MEDICINE | CURATIVE. in various styles of expression.

Discussion. — We are to begin a discussion Dec. 7th, with Mr. J. G. Fish, in Vineland, N. J., to continue four or five evenings.

Subject: Resolved, That the phenomena of Spir-

itualism proceed from demons, and not from de-parted human spirits.—World's Crisis.

LIMITED PARTNERSHIPS-Marriages in Chi-

We are always complaining that our days are few, but acting as though we thought there would be no end to them.

Great excitement provails in Wabash, Indiana, over the enforcement of the Sunday law. Men, women and children are indicted for fishing, sewing, knitting and blacking boots on that day. About one hundred indictments were lately returned into court against the best citizens of the town, including several ladies. Three negro barbers were in the list.

TODD'S MEDICATED SYRUP. - This is an excelent medicine for the cure of coughs, colds, and lung difficulties. Our associate, Mr. Wm. White, who has been cured of lung difficulties by its use pronounces it a superior article. It is prepared by Jacob Todd, 532 Washington street, Boston.

Mr. L. A. HUNTINGTON, the well-known merchant tailor, of this city, closed his earthly career at his residence, in Charlestown, Dec. 1st, at the age of 65. He was a man greatly beloved for his extraordinary goodness of lieart and integrity of character. He was unswerving to the last in his belief in Spiritualism. Allen Patnam, who knew him well, pays a merited tribute to his memory in an article headed, "True to the Harmonies."

A sour temper bites ugly lines into one's face, like aquafortis.

A western newspaper having repeated the old paradox that if two letters be taken from money there will be but one left, the Vicksburg Times remarks: "We once knew a fellow who took money from two letters and there was none left."

Boston Music Hall Spiritual Meetings.

Dec. 19th, Lecture by Mrs. Emma Hardinge. The third course of lectures on the philosophy of Spiritualism will be continued in Music Hall-the most elegant and popular assembly room in the city-

SUNDAY APTERNOONS, AT 22 O'CLOCK, until the close of April (20 weeks), under the managemen of Lewis B. Wilson, who has made engagements with some of the ablest inspirational, trance and normal speakers in the lecturing field. Mrs. Emma Hardings will lecture in December and April, Prof. William Denton Jan. 2 and during March, Thomas Gales Forster, Jan. 23 and 30 and during

February. Vocal exercises by an excellent quartette.

Season ticket, with reserved seat, \$3,00; single admission, 15 cents. Season tickets can be obtained at the counter of the Banner of Light Bookstore, 158 Washington street, and at the hall.

Spiritual Periodicals for Sale at this Office:

THE LANDON SPIRITUAL MAGAZINE. Price SO cts. per copy HUMAN NATURE: A Monthly Journal of Zolatic Science and Intelligence. Published in London. Price 25 cents. THE RELIGIO-PHILOSOPHICAL JOURNAL: Dovoted to Spiritualism. Published in Chicago, Ill., by S. S. Jones, Esq. Price 8 cents.
THE LYGEUM BANKER. Published in Chicago, Ill. Price

THE AMERICAN SPIRITUALIST. Published at Cloveland, O.

DAYBERAK. Published in London. Price 5 cents.

Business Matters.

Mrs. E. D. Murrey, Clairvoyant and Magnetic Physician, 1162 Broadway, New York. 4w.023.

JAMES V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 102 West 15th street, New York. Terms, \$5 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.

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

MRS. S. A. R. WATERMAN, box 4193, Boston, Mass., Psychometer and Medium, will answer letters (sealed or otherwise) on business, to spirit friends, for tests, medical advice, delineations of character, &c. Terms \$2 to \$5 and three 3-cent stamps. Send for a circular.

D11.

BROWN'S BRONCHIAL TROCHES, for Pulmonary and Asthmatic Disorders, have proved their efficacy by a test of many years, and have received testimonials from eminent men who have used

Those who are suffering from Coughs, Colds, Hoarseness, Sore Throat, &c., should try "The Troches," a simple remedy which is in almost every case offectual. THE PROPER PLACE.

The proper place for any thing
Is where that thing should be;
And often pleasure it doth bring Things in their place to see. The Planets as they roll around In the vast realm of space,
When traced with care, each one is found.
Fixed in its proper place.
The proper place to buy Boys' "Clothes,"
Coat, Pants, Vest, Hat, and Shoes complete,
Is at the store of GEORGE FENNO'S,
Corner of Beach and Washington street.

To Correspondents.

[We cannot engage to return rejected manuscripts.] LUKE TAYLOR.-\$6,00 received. J. L. D.—Article came duly to hand.

Special Notices.

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Invocation.

Oh thou Almighty Spirit, thou ever-present God of our souls; thou who hast been with us in all past eternity; then who art still with us, and who will never forsake us; thou who doth change our ignorance to wisdom, our weakness to strength, our injustice to justice; thou who doth shape us into an Image of thyself, and finally will make us one with thee; thou spirit of love and wisdom, and justice and truth, once again through mortal lips we follow thee in prayer and praise, and lay-ing aside all that which would marthe sacredness of our mission, we would seek oh Lord, to worship thee; and if we fail in thought or speech, oh, guide us into the hetter way, and lead us by strong hands and loving hearts out of the darkness of error into the light of truth. Thou art kind unto us, and hath ever been; thou dost love us, as we know, for everywhere thou art bestowing rare gifts upon us; everywhere thou art shedding the dows of thy holy spirit upon us, quickening our souls to action, and strengthening us anew with thy life. Thou art yery wise, and knoweth all things—all that hath been, all that is, all that ever can be. Thou doth fill all space, doth occu-py all time and all elequity. We cannot measure thee; we cannot analyze thee; we cannot confine thee. Then art infinite, then art measureless; then art the great all-spirit of Nature and of mind, and we stretch out the arms of our souls toward thee; seeking to come nearer to thee; seeking to know more of thee; seeking to understand thy holy scriptures of being aright; Father, dear, sacred presence we are here to praise thee; we are here to pray, to ask thee for those things which we need; and by we, we mean all thy family buman. We would leave out no soul, but we cover man. We would leave out no soul, but we cover them all in the arms of our love, because thou hast so taught us. Thou bath said, "Even as ye love these, so do ye love me," therefore, our Father, we would cover them all—the great and the small, the rich and the poor, the bond and the free; the ignorant and the wise, the saint and the sinner—and we bear their prayers, oh Lord, to theo, each one differing from all the rest. We ask than to have them to appear them to say them. then each one differing from all the rest. We ask thee to hear them, to answer them, to send holy spirits who shall gulde them away from their error and give them truth and light, and teach them to praise thee in spirit and in truth. Every soul worships thee in its own way, and according to its own unfoldment. Thou knowest thou hast made us all to differ, therefore we cannot see thee alike. Some sone them as Brahmay some as follow. alike. Some see thee as Brahma, some as Jehovah, some as a God of justice and love and infinite mercy, while others behold thee as a God of vengeance, ever ready to smite thy children. Oh our Father, may our mission be to bring forth that love which is of thee, which is in every human soul, and may we never the nor cease to labor till all shall see thee. Oh bord, our God, we know that thine is the kingdom, and the power, and the glory, this day, and all other days. Amen.

Questions and Answers.

CONTROLLING SPIRIT -I am now ready to hear questions you may have to offer.

1. Es.—Does the use of tobacco injure the spirit,

or spirit body, in spirit life; and does it prevent the development of medium powers? Ans—There can come no permanent injury to the spirit. All such that may seem to be injuries inflicted upon the spirit are but shadows that transiently fall upon it. Tobacco is one of those subtle poisons that prevent the soul, or mind, from giving a natural expression through the It so paralyzes the senses or keys of mortal being upon which the spirit plays in expressing itself in outer life, that it is impossible to use them naturally and perfectly: But as I before re-marked, all the injury that it can do to the spirit is but transient. It can be seen no permanent sear there, though the effect will be carried with the spirit to its future borne, to that other life which belongs to it as a spirit, but as the sun of the matural and divine love is shed, upon it; these clouds and you will see that the spirit is pure, instainted, and carries no sear. You ask, "Does it provent the development of medium-ship?" No, it does not; but it does after medium-ship?" No, it does not; but it does after medium. Mr. Foster, in mind. Those who know him best, know that he is the contract of th that he is an inveterate smoker, makes large use of the poison, tobacco. And this, what may be called an evil, is permitted, excused, suffered to be, by his controlling foreign spirits, those who come to him from time to time, to bear messages to their loved ones here. You may ask why. I answer, because in a strictly normal state he would be very hard to use as a medium. The power would be there. His mediumship, as such, would be fust a well developed and probled and probabled as would be just as well developed and unfolded as it is now, but those spirits who come to him to use those powers, could not so readily use them, they are willing to come, even through a of tobacco smoke—which, I assure you, is very offensive to them—that they may come to those who remain here and are in need-of good; those who are in the shadow and in need of light. They make sacrifices for you which, I am quite sure you would be hardly willing to make for them. They lay aside all the loveliness and the pleasuse of their beautiful homes beyond the river of death that they may serve you; they come; they are your most humble servants; they teach you, as best they may; they answer your calls; they cheer you in your sadness; they assure you of another life; they give you a hope beyond mortality, a solid reality that there is a better world than this, a condition of being where you will be freed from many of the oppressions that hang about you here in your mostal life.

Q.—Are the privileges for acquiring the natural sciences as good in the spirit. If as here?

A.—When they relate especially to the things which can be recognized and measured and analyzed by your physical, mortal senses, then it is harder to become harder to become acquainted with sciences; but when not especially related to the things of this life, but more intimately related to the spirit, then they have advantages far above you. Those who have made a certain branch of science their study here, who have mastered it, have laid for themselves an ample foundation to carry on or build a serves an ample foundation to carry on or build a structure of beauty and power and strength in the other world. For instance, the geologist, who has mastered the science of geology, as relating to this life, goes to the spirit world with the foundation well laid. He can go to work at once and rear a spiritual structure without any difficulty. There is not the impediment of poverty to binder him; he has no sickliess to contend with there. He can travel as he pleases. He finds teachers at overy turn in life, those who know more about the subject than he does. He has but to ask and he receives. There are schools of signes in the subject than ne does. He has business and he receives. There are schools of science in our life which are far beyond your conception. You are in the alphabet of science, even as it relates to the things of this life, as yet. You as it relates to the things of this life, as yet know very little concerning your surroundings. The geologist cannot go very far down into the carth. To a certain distance he can go, beyond that it is all speculation. When you consider that all that is in this life that you can recognize; everything that the earth contains upon its surface and under its surface; everything that the air contains, and all that is in the sea, all these have a spiritual existence as well as a material, and that the spiritual is capable of being analyzed. challenges the science of the spirit-world to analyze it; when you consider that, you will not wonder that I tell you that the science of life in the spirit world is far beyond your human conception.

Q.-Where is the spirit-world?

A.—Here, right here. You and I, and all of us, are in the spirit-world. Since your spirit could not exist outside of the spirit-world, and since that spirit is with you, you are that spirit, you must of necessity be in the spirit-world here. There is no getting away from it. The change called death is but a chemical change that affects the body. It does not necessarily change the locality of the spirit. It does not rub it of auything save the body. It leaves it right here in the spirit-world. When it is away—the shell—it sees the spirit of all those objects of which you see the material. It can go away, then, to the furthest star, because it is not encumbered with the flesh. It is a spirit, and therefore it is succeive to all crude matter; it can float through what you call apace, and by the exercise of its will, which is potent after death, it can go wheresoever it will. There are no fees charged for traveling in our life.

One When were wa created?

life. Q.—When were we created? Q.—When were we created?

A.—We never were created; since we have always existed, there can have been no time when we could say, in the absolute, that we were created. I know there is a Biblical record stating that the race commenced an existence upon this earth, a little more than six thousand years ago; but I know it is false. Science proves it false; when she holds the scales in her hand the measurement is inexorable.

urement is inexorable.
Q.—What particular good would it do a person to become a medium? Is there not danger that one would thereby neglect, the commandment to work on six days?
A.—Under some circumstances I should answer

in the affirmative; under some other circumstances In the autimative; under some other circumstances. I should not. Since we have no voice in the manner of our physical make up, nor in the stern forces of Nature that are controlling us, which are the agents of the Inhaite Mind-God-since, I say, we have no voice in these things, we can-not determine whether we shall be made medi-ums in the physical or not. It is not for us to say. There are some whose powers are so feebly unfolded in the physical that they can resist at will, and under some circumstances, those who will, and under some circumstances, those who are the most largely gifted in mediumship can do this; but, under some circumstances, they cannot. It is wise, then, to always seek, as far forth as we may be able, to render unto all the facts of life their proper due. It we have duties to attend to which belong to the things of this mundance, matewhen belong tyrine indigsort institutional and indigentary rial world, attend to them by all means. That is our duty. As spirits, holding control and playing upon to do our duty toward them. They demand certain things which the spirit does not demand, and it is the duty of the spirit to attend to all le-gitimate demands. The father and mother should care for their offspring, and the offspring, in turn. should render affection, love, and in after years justice, to the parents. We have duties which are due to society, to the age in which we live, to dreamed of? Who is going to send him to hell? all with whom we come in contact. We should I shan't; 't aint my business to. But I rather perform them all as well as we are able to, forgetting none, ignoring none, at the same time remembering what is due to ourselves and to others. Some one asked him a short time ago if he bear spirits. If we do this, we shall grow in grace lieved in this Spiritualism. "Oh, no! and as spirits. If we do this, we shall grow in grace level in this operitansia. On no on no and and in a knowledge of our saviours, that are it's a wonder the Government do n't take hold everywhere in the land, and everywhere in the and overthrow it!" I'd like to see the Government world. For I believe that our saviours are ment able to do it. There happens to be a Government beyond this miserable, puny, half-republicant of everything that is not best for us.

Eliza Ashley.

first came to be separated from my body, and was a living spirit, apart from mortality, I questioned one who had been in the spirit-life years before me, to know if he had ever been able fully to un-derstand life. His answer was, "Solve all those problems, child, that come to you, asking to be solved, and let all the rest go. Those which do solved, and let all the rest go. Those which do not appeal to you for their unfolding you can never understand; but those which do you can. When you are ready to solve them, they will come to you to be solved. So trouble yourself no more about the mysteries of life; take care of each as they come to you, and let all the rest alone." I had sought, during my earthly life, to know too much concerning the whys and wherefores of things; I was not contented to do what I could and do it well, but I made myself constant. ly unhappy because I could not know what God was, positively and perfectly. And my last words here in this life were. "Oh, may I go where I can know what life is!" I lived in England then, and for months I have been in an imperfect way endeavoring to return—endeavoring, as best I could to shed some light upon my friends who are still here, and need light. They have heard of this great spiritual flood that has come from their inner life and threatens to overwhelm their outer life, so far as religion is concerned. They have called upon their friends in spirit, and finally I was called for. They are very anxious in seeking, but they do not desire that the outward world should know that they seek, till they are sure that this is a philosophy—a science—a something which is destined to be proved by the great laws of this life. They have promised—and with sacred vows—that when that time comes, and they are satisfied, they will come out and let the world know of their faith; but if they are never satisfiel of the truth of this philosophy they may forever remain silent, saying nothing against it, and nothing for it. Twenty-two nights ago the coming night, I was with them. I endeavored to counsel them, and they called upon me to give some test of my presence and identity. I said, "What shall I give?" They answered, after demurring somewhat, "Go to America and manifest there at the place in Boston, where spirits are said to come and manifest publicly; and we would ask this favor of you; that you will use no names—at least none of our names—you know our reasons; but give us your own in full, and atislied of the truth of this philosophy they may our reasons; but give us your own in full, and make reference to this night. If you can do this, it will lead us far on our road of discovery; it thou eternal, living spirit, who heareth and an-will almost if not entirely convince us." Now I swereth the beating of the ocean upon many a do not expect that they will be entirely convinced, shore; thou to whom the mountains in their mabecause the human mind is so constituted that it jestle grandeur do pray and praise; thou father requires a great deal. This much I feel it proper and mother of our souls and of our bodies, our to say: there were seven in number (four gentle-hearts would adore thee, and, in the inner chamto say: there were seven in number (four gentle-men and three ladies,) some of them of high rank. On that occasion I endeavored to portray to them some of the realities of my present life; I en-deavoted to show them what a spiritual condi-tion they would enter upon at death, provided they were to come then. If they did not materi-ally or spiritually change, the same would wait ind cause to say," It is well." Our Father, since for them after death. I endeavored at that time it is thy will, grant, oh, Infinite One; that we may to encourage them to humility; and whatever, ever so rejoice in thy love and in the infinitude of pride of nature or of station they might claim, thy wisdom and thy power, that we may have no they should always wear the mantle of humility, room for murmuring, no room for complaint. And and never ignore any living soul because it occupied a "state a little lower than themselves. I gave no promise that I would come here, but I all times upon our breasts. Oh, Life Eternal, said, "I will try, and you are to look for my combeauty in all things, beauty everywhere, since ing in a reasonable time; I will report from time thou art our Father and our Mother, we will love to time if I can, and if I can give you hope of my being able to come there I will." I have on one occasion given hope, but nothing positive. Now all I have to give, in conclusion, is my name, which is Eliza Ashley. Oct. 26.

Elisha Evans.

Before death, I believed in no life after that one. It is quite obvious that I have changed my opinion, because I live, and I have died. I had no more faith in a life after death than I have that this table will be changed in the twinkling of an eye to a diamond. I was sure that there was no other life; so imagine what my surpriso was when I came to know what an egregious mistake I had made. I heard so much that was set forth by church people, and so many foolish things concerning the other life, that I quite early in youth made up my mind that there was no fu-ture state of existence. My father told me, when I was a small boy, in answer to my question, "What becomes of us when we die?"—he says, "What becomes of us when we die?"—he says, "If we are good, we go to heaven; if we are bad, we go to hell." "Well, father, where is heaven?" "Oh, I can't-tell; it's somewheres above the sky." Nature, and pay that homage to her that is the "Well, where's hell?" "Well, I don't know—it's somewheres under the earth." "Who's ever been there?" He couldn't tell. "Who's ever been to heaven?" "Well, I hope a good many folks have—don't know of course." "Well, what is heaven like?" He could n't tell. It was no heaven? "Well, it could n't tell. It was no death. When you once know what it is, a place where God resides—where the angels the fear will depart. When the myeter which folks have—don't know, of course." "Well, what is heaven like?" He couldn't tell. It was a place where God resides—where the angels live; and hell is where the devil lives. It's a lake of fire and brimstone that burns eternally. Well, I had a soul too old to believe any such nonsense—boy as I was. So I told father I didn't believe it. It's a lie—every word of it; and I got a sound thrashing the next morning for it, too. But that thrashing only served to fix me in it; it lashed it so deep into my spirit that there was no getting it Gut. I never heard of any reasonable kind of heaven or hell, so of course I

the poor, unfortunate goats that have to go there, the of course is always on the right side! So he went to his heaven. I have seen him many times since I came to this life, and I am always disposed to remind him of what he believed in the earth-life, and he always gets out of itehy saying it was n't for him to know. Well, perhaps it was n't. I've no fault to find. There was a great deal of fault found with me because I took such a turn of life. I was in what was called rather disdeal of fault found with me because I took such a trun of life. I was in what was called rather discreputable business at one time, and so they made a hell for me, I suppose. For fear you should think the business too bad, I may as well tell what it was. I was a gambler; it was my profession, and I assure you it was just as honest a profession as any of your traders. They are gamblers, every one of them, and of the darkest die.

hlers, every one of them, and of the darkest die.
Look here, I sit down to a table with a man and
sny, "I play you for so much. Of course if I win
you lose." It is fairly understood with him, open
and aboveboard. We play. If I win of course I
take his money; if he wins he takes mine. But
how is it with these political gamblers and these
pastor: I gamblers? Oh, I know 'em well! How
is it with them? Why; they will blindfold you,
and fleece you before you know it. Yes, they
will. And how is it with your gold gambling?
Why, you have to take but one glance to find
out. Government sanctions it because it's as
deep in the mud as they are in the wire. That's
where they stand, Government that would states where they stand, Government that would states-prison a counterfeiter would do what is far worse. I consider my business here honest comworse. I consider my business here honest compared with theirs. It is like this: a man throws you a piece of goods. You can have this for so much. Well, it is a trade; an exchange is trade. Well, I say you can have this pile of money if you exercise so much brains and, therefore, are the winner. Where's the difference? So very little that you can't see it.

Now I have a brother who is a little inclined to my father's view. He has sent me to hall! I am

Now I have a brother who is a little inclined to my father's views. He has sent me to hell; I am there sure, according to his view. But where is he? Why, in trade, engaged in a gold speculation, a gambling scheme deeper than I ever dreamed of? Who is going to send him to hell? I shan't; 't aint my business to. But I rather think he will see the tables turned and the pile on the other side when he cames where I am. more powerful, and a more just Government; don't stoop to gamble in gold stocks, by no means. The friend, the joker that asked him if he be-Eliza Ashley.

How strange and mysterious is life. When I did n't know but what you did, because with ret came to be separated from my body, and was as you are doing. But the Spiritualists—they make no such profession as you do, consequently there aint so much expected of 'em." Oh, no.

he was n't a Spiritualist! nothing of the kind! Well, I happened to be by and heard that, Now I'd just like to ask him if he remembers Now I'd just like to ask him if he remembers the time when he sent out to San Francisco for me to loan him five thousand dollars. He was greatly in trouble, and wanted help. I immediately remitted a check for the money, and sent him a letter, telling him to be careful, it might burn his hands because it was a gambler's money! That was my occupation; I got it by gambling; however, he was welcome to use it. He borrowed it mind you but the search is he never naid it. it, mind you, but the sequel is, he never paid it. He a Christian! I a gambler! I always paid my

debts—died owing no man, not even a gambler.

Now I don't want to criticise his shortcomings, but since he has sent me to hell, I want hin to see where he stands; want him to take a fair look in the glass of life and see what it will reflect for in the glass of life and see what it will reflect for him. He often advised me to take a look in that direction, and I did. I saw as best I could what it reflected for me. I want him to do the same thing. There he is buying and selling widoows' and orphans' tears, coining them into gold, speculating upon them, keeping a genteel gambiling shop, writing damnation upon his soul every day. That's what I mean. I don't mean eternal damnation, because the records of this higher life say there's no such thing, and I believe in them; but if he don't get some kind of damnation when he gets his eyes open to where

shove it in his face; would like nothing better to employ their time for half an hour. Oct. 26. employ their time for half an hour.

Prayer and questions answered by William E. Channing; letters answered by L. Judd Pardee.

Invocation.

Oh, thou who needest no psalm of praise from our lips; thou to whom all nature and the soil is perpetually chanting its authem of praise; thou whose oracles are everywhere and whose altars are as numerous as the san is upon the sea-shore; they should always wear the mantle of humility, room for murmuring, no room for complaint. And and never ignore any living soul because it occur may our hearts ever be overflowing with love, pied a state a little lower than themselves. I and may the dove of peace fold her soft wings at thee, we will cherish thee in our inner, better na tures; we will ever keep thine image near us. I has been said that thou hast created us in thin image, but it must be in our inner lives, it must be in that pure image, the soul, which is so near akin to thee. In all conditions of life, thou Spirit of Love, may we ever pray that thy kingdom may come and thy will be done on earth even as it is done in heaven. Amen.

Questions and Answers.

QUES.-What advice can the spirit-world give us who are in the form as to the course to be pur-sued in this life to strengthen and cheer us as we live, and destroy the fear of death when we come

A .- In this life all bodily infirmities, all physi-A.—In this life all bodily infirmities, all physical ill-health, brings sadness, sorrow, unhappy hours to the spirit; therefore the first thing to be done is to obey the laws of health just as far as you are able to. Seek to know what those laws are and how they are the most intimately related to you as an individual; then obey them. Ignore all fashion all art, everything save your Mother Nature and nay that hourse to her the in the

his efforts vain, and often carrying the reformer

with them against his will?

A.—So far as the things of this life are concerned, it is a misfortune, and a terrible one, because the philanthropic soul is constantly war-ring against that which he cannot overcome, and the hard conditions of fate are continually beat-ing upon his soul. But there is another life than ing upon his soul. But there is another life than this, and he who was a reformer here—a good man or woman here, will carry that goodness with them to that other life. Then it is that all these difficulties, poverty, sickness, various inabilities that present themselves from day to day, will disappear. The highway will be open, and there will be no bridges over which the soul must pass where there are fees charged. Everything will be fees and the benevilent soul can outlive his be free, and the benevolent soul can outlive his benevolent desires and carry on that which he could not here. That which was a misfortune here will constitute his highest heaven there. So cherish it, though it tring you thorns here; hold

cherish it, though it tring you thorns here; hold it close to your hearts and never let it go—carry it with you; it will be a passport that will admit you to a high heaven hereafter.

Q.—Is truth absolute and infallible?

A.—What if I should tell you that there was no such thing as absolute infallible truth? You would doubtless, many of you, say "that cannot be true." But let us see. To day such a thing appears to you in the light of truth. You can only understand the inner by the outer expression, and as that is always more or less faulty at best. and as that is always more or less faulty at best, there can, of course, by your human comprehension, be no such thing as absolute truth. The husbandman says, when he has brought into existence and perfected a certain kind of fruit, "there, I have raised that to the highest state of perfection. That to him is absolutely true. Is it so? In after years he finds that even that article so? In after years he finds that even that article of fruit is carried higher. That which was a truth to him years ago is not so now. All expressions, either of truth, of justice, of wisdom or love, that you can know while here, and, perhaps, for a long time after you pass away, are not infallible; they are not stamped with the seal of perfection; they are growing. The germ may be perfect, but you know nothing of the germ only as it expresses itself. The soul, the inner life, may be perfect, but how much do you know of it? Only what it is able to express to you through human life. So then all truth, such as can be understood by human life, is not absolutely true. It is fallible—it is finite, like all human life. it is finite, like all human life.

Q.—Is conscience absolute and infallible?
A.—By no means. Conscience is in the main
the result of education; added to that are a few
grains of intuition that, like brilliant gems, make it something more than an external conscience. Intuition in the conscience often goes further than education. But as that you call conscience

than education. But as that you call conscience is but the expression of the soul, one of the faculties of the soul, as expressed through human life, of course it is not infallible.

Q.—Are we not endowed by our Creator with passions and appetites for legitimate and holy uses, and, therefore, is it not wrong to be constantly decrying and denying the animal propensities instead of controlling and directing them in their uses as God evidently designed?

A.—All the lower functions of our human lives belong exclusively to the things of this world, to the needs of physical life, of body and sense, and therefore they should be kept under proper subjection to higher ends, in subjection, if you please, to the moral law, to those functions of our nature that are preë ninentabove these animal functions. The use of them is good, very good. That is ren-The use of them is good, very good. That is rendering unto the things of this life what is due to them, but the abuse of them not only makes misery for you in this life, but so arrays your spirit in darkness in the other life, for a time, at least, that it would hardly be well to allow them too much freedom. They were given each and all of us by the same power that gave us our moral faculties, our reason, and we should always allow reason, the highest light of our nature, the divinest wis-dom we possess, to guide and direct in all the lower needs that pertain to our lives, ignoring nothing, but directing, guiding and giving each its proper place, a proper use and proper time. It is a great thing to know how to govern one's lower self. It is a divine thing, and when we shall all know how to do it we shall become gods in wisdom, in morality, in all that constitutes gods.

Q—Is it right to be friendly, and to seek to accomplishe friends in a weekly weakly a self-time.

cumulate friends in a merely preselyting spirit, that we may use them for our own purposes, should occasion occur? Is not this the prevalent motive of business men, church men and society in general?

A.—It is not right; that is a self-evident fact; A.—It is not right; that is a self-evident fact; but that it is practiced to a very great extent is apparent everywhere. Look at your political circles. Go with us, if you please, in your highways and byways on election days, and what do you see there? The rich man patronizing the murderer and the thief as well as the poor man. "Come, give us your vote; we will pay you," and often the very lowest many are recorded."

pathy, love and spiritual support he requires and obtains from society, with that demanded by the selfish, who are surrounded with wealth and numerous friends?

Q.-The controlling intelligence has indeed known what it was to be surrounded by human vampyres, although he knew very little concern-ing the law of magnetism, that subtle force which is given and taken at every pulsation of our lives.

There are those in your midst who knowingly—I
do not mean in this room, but in your society subsist magnetically, electrically and financially upon all with whom they come in contact. They take away your good; they give you their bad, they give you their bad, But it is all in order. This is not the result of any mistake in Nature or in yourselves. If you had not these human vampyres in your midst, you would hardly be as strong as you are. For while they take from you, you struggle hard to gain a new supply. So it is well for you at least, and, I think, also for them, that they have an existence amongst you.

Q.—Is there any better occupation in this life for human beings than business and the accumulations of wealth, which is the source of great power, respectability, and the gratification of physical, moral and intellectual wants?

physical, moral and intellectual wants?

A.—That does not cover the whole ground. It is well to obtain an adequate supply of this world's go ds, for that is the great lever by which you perform your good deeds here; without it you could do but little, save in kind thoughts and words. Therefore lay the foundation in the things of this world, and having laid that, the spiritual is not wanting. It would not be well to let the business of this world entirely absorb that of the other world or of the spirit. The things of the spirit need some attention, even here. Your intellectual natures need to be fed, even here. Feed them. Feed your spiritual and moral natures as them. Feed your spiritual and moral natures as them. Feed your spiritual and moral natures as well as the physical; the physical first. I know that is not according to the record of Christianity, but it is according to the record of Nature. Nature first, the rest afterwards. I know Jesus was said to have told his friends that they should seek first the kingdom of heaven, and all else should be added unto them. Did he mean it for you? No, he was not talking to you. He meant it for those he was talking to. They were under the control of a hand of powerful spirits whose purcontrol of a band of powerful spirits whose purpose was to overthrow the darkness of that age. Those spirits well knew that they could take care of those persons if they would only do as they told them—do their spiritual work, preach the gospel-of the new dispensation. Jesus knowing this so taught them. He might as well have said, "Obey the dictates of your spirit guides; do that first, and all else shall be added unto you." But because he said it to those few to whom he was talking, you are not to understand that he said it, to you. He did not. I may write a letter to my friend, but if you should read it you have no right to appropriate it to yourself. It does not belong to you—was not intended for you. Christianity has made a very great mistake. It has been following the letter, but not the spirit. How is this? Look at the ceremonials of the church, and let us see. They are eating, once in every month, small Look at the ceremonials of the church, and let us see. They are eating, once in every month, small pieces of bread and drinking small sups of wine. For what? As symbols of the body and blood of Jesus the Christ. Oh shame upon Christianity! Shame that it can only live in symbols and signs, when it should be living the pure spirit of the Nazarene. That is what he intended. Oct. 28.

Caroline Shields.

"Faith, hope and charity, but the greatest of these is charity." These words were the subject for a few remarks made by the minister at my funeral. That took place eleven years and one week ago. My name was Caroline Shields. I was born in New Hampshire and died in Chicago. There was ample reason why the minister should select such a passage of scripture in my case, for I have to confess to the weakness of for five, yes, seven years—perhaps it was longer—of being addiced to the use of liquor, and under its influence I died. I had kind, influential friends, but this terrible scourge seemed to have been impressed upon my nature, I might say, from my birth, and however hard I struggled to overcome it, it was all in vain. When I would think that birth, and however hard I struggled to overcome it, it was all in vain. When I would think that the monster was laid low, suddenly it would rise with renewed force, and ere I was aware of it I would be overcome. I left many dear friends who mourned over my unhappy departure, and some of them occasionally think of me and wonder where I dwell; wonder if the same appetite has followed me to the other life; wonder if I am among those unhappy souls who are shut out of the kingdom of heaven. For it is written no drunkard shall inherit the kingdom of heaven. They have taken it literally: they have failed to They have taken it literally; they have falled to see its hidden meaning, which is this: While one is a drunkard they can never be in heaven; but, thank God, there is a time for every soul when drunkenness and all other evils will pass away from it. So it is indeed true that no drunkard shall inherit the kingdom of heaven, but it is not true that the drunkard will always be a drunk-

For the first few years of my spirit-life I was For the first few years of my spirit-life I was clouded in spirit. I seemed to be constantly searching for something I could not find. I was in a state of unrest—a sort of transition, state. There seemed to be no one place for my feet, no resting-place anywhere. But by-and-by I began to be taught by kind, loving spirits, and I began to seek to know of myself and wherefore I was thus unhappy, and step by step I went out of the darkness, till at last the mantle of gloom floated from my spirit and I reloiced in the light of the kingdom of heaven. So the dear ones that I from my spirit and I rejoiced in the light of the kingdom of heaven. So the dear ones that I have here on earth need no longer think of me as outside the kingdom of heaven, but see to it that they draw heaven as nigh unto them as they are able, even while they are here, so that they may not have to seek years to find it when they leave the body. They should not allow their spirits to be darkened and shrouded by anything which can drive heaven far from them, no matter what it is, if it is possible to rise above it. If it is

not, then they are not to blame; but they should never cease trying.

I have longed to come for years, that I might show to my friends, if possible, that I live; that I was not doomed to eternal unhappiness; that my spirit was slowly rising, rising, rising in the scale of being, and that I was ready and willing—more than that, I should rejoice—to return to aid them and all that it was possible for me to aid.

I was twenty-nine years old in this life. I left,

at death, a mother, two brothers and a sister My mother has come to me, but the others re-main. I have made arrangements, through the power of a kind spirit, by which I hope to reach those friends, and to tell them, at least, whether they believe it or not, what is true in my case.

William Cook.

I've but a few words to say and a very short time to say them in, so the words and time are well matched. Nine days ago—or rather the circumstance took place in the evening—I was called upon by a cluster of my brother Odd Fellows—called for me in this home—and I announced my presence as best I could. After receiving the call through quite a number of sources in our life, and having announced it, they at once demanded proof that it was really me, William Cook: Well, I said, what shall I give? They said: "This is a secret session to gain news of the spirit-world—by-the-way, we do n't believe anything in the spiritual phenomena, but if they are true we would like to know it. It is a secret session. No one knows of it, and no one will know of it. But we desire to satisfy ourselves. Now we wish you to go to the Banner of Light and give us what shall be to us a password, proving that you went there." The password was "truth." Here I am. That is all I was required to give, so of course I 've nothing more to say. If they want anything more of me let them call; I shall respond. Good-day.

[Should the above prove correct, or otherwise, we bear the password was "truth."] I've but a few words to say and a very short

[Should the above prove correct, or otherwise, we hope the parties referred to will post us up.]—Ebs.

David Sanger.

every day. That's what I mean. I don't mean eternal damnation, because the records of this higher life say there's no such thing, and I believe in them; but if he don't get some kind of damnation when he gets his eyes open to where he stands, then I shall be very much mistaken, and shall acknowledge the mistake, Elisha Evans, sir. I went from New Orleans; been gone two years and a half. Good-day. [Will he see your letter?] Yes; he has got plenty to allow the sum of the ing of them a greater amount of magnetism, love place where you live; New York City. Then and sympathy, &c., than they are justly entitled to. To illustrate, take the poor lonely outcast, without friends, and compare the amount of symineteen years. Then comes, how long you been nineteen years. Then comes, how long you been dead? Four years—little over. Then comes, what did you die with? Well, I don't know that. what did you die with? Well, I do n't know that. That's hard to say. I had the rheumatism two years and a half or more, then a sort of paralytic shock, and then I do n't know what I did have. Then comes, how many children you got? Son and daughter. Then comes, where are they? My daughter's married, in California; my son's in New York. Then comes, where's your wife? She is with me. Been gone—let me see; she has been gone—well, about thirteen years; three years before me. Then comes, what you here for? What everybody comes for—cause I want to, I suppose, and 'cause I got something to say. I think it would be a very wise plan for my son It think it would be a very wise plan for my son to know whether this ere Spiritualism is true or false before he says much about it. "Nobody that ever belonged to me ever come or ever will." That's what he says. Well, I thought I'd come and see. About the last thing I said before I died was, "I've left everything straight. There's no need of having any trouble about anything. I want you to know that I've suited myself be-I want you to know that I 've suited myself, be-cause I didn't know how to suit anybody else as well as myself. I hope you will be suited—perfectly satisfied. If you are not, you may as well keep it to yourself, because you can't break my will, anyway. Might as well try to break the rock of ages." I knew how to make it. Well, well, some folks said I was an eccentric old man. Well I was myself nobody also

Well, I was myself, nobody else.

Now I want my son Tom—that's his name,
Thomas—to hold his tongue, if he can't talk with
more sense about Spiritualism. If he has got a fund of knowledge and experience in these mat-ters to back him up, well enough for him to talk; but if he has n't, the less he says the better it will

but if he has n't, the less he says the better it will be, because he will think he is wise and everybody else will think he is a fool.

Well, I'm going now, young man. Good-day to you, till I come round again. [You won't feel the rheumatism so much next time.] I don't know; I aint sure about that. The doctor used to tell me, "Mr. Sanger, you will get rid of this rheumatism"; but I did n't till I got rid of the body. So I thinks very likely I'll have it every time I come back here. [Will your son get your message?] Get it? yes. You do n't suppose I was fool enough to give it without making a way for it, do you? I'm not so foolish an old man as it, do you? I'm not so foolish an old man as that. Had too much experience when I was here to leave any loopholes. Good-day. Hope you will never have the rheumatism. Oct. 28.

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

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

Monday, Nov. 1.—Invocation; Questions and Answers; Edward I.A. Lee, of Richmond, Va. to his family; William Thomas, of Buston, to his friends; Annie Perkins, of Belfast, Me., to her sister.

Tuesday, Nov. 2.—Invocation; Questions and Answers; Capt. Calel Green, of Augusta, Me. to his children; Agnes Tower, of Frederictown, Md. to her mother; Samuel Putnam, of Danvers, Mass, to his friend Thomas Hardwick.

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

Monday, Nov. 8.—Invocation; Questions and Answers; William Young, of England, to Rev. F.B. Young, of Swindon, Eng.; Walter Simmons, 3d Ohio Artillery, Toledo, O.; William Nesmith, of Lowell, Mass., to his friends; Frank Wales, of Boston, Mass., to his mother; Mamle Emerson.

Tuesday, Nov. 9.—Invocation; Questions and Answers; James Clary, to his brother Patrick; Charlotte Tynge, of

New York, to her parents; Joseph W. Stevens, of Virginis, to his brother Isaac.

Thersday, Nov. II.—Invocation; Questions and Answers; Edward thart, of Prince Edward's Island; Charlie Mason, of Ticonderoga, N. Y., to his mother; Lizzle A. Sawyer, ot New York City; Abner Kneeland.

Monday, Nov. 16—Invocation; Questions and Answers; Sally Stuart, of Newport, R. I., to her friends: Faul Ericson, lost from the ship "Palmer," to his irlends; Margaret Donovan, of Boston, to her daughter; Johnnie Joice.

Tuesday, Nov. 18—Invocation; Questions and Answers; Mary Richards, to her daughter; Johnnie Joice.

Tuesday, Nov. 18—Invocation; Questions and Answers; Mary Richards, to her father; Beite Patch, to her Aunt Lizzle; Harvey Wortben, of Charlestown, Mass.; David Bowen, 3d Ohio Infantry, Co. C., to his friends.

Monday, Nov. 22.—Invocation; Questions and Answers; Caroline Beuvé, of Frankfort, Ky., to friends; Amos Head, of Boston; James Minnler, of Boston; Hattle Fuller, to "Aunt Fanny."

Tuesday, Nov. 23.—Invocation; Questions and Answers; Eddie Smith, to his mother; Seth Himshaw, to his friends in the West; Sarah C. Nye, of Brewster, Mass; Capt. Thomas Floyd, of Provincetown, Mass., to his friends; Stephen Whip ple, of Springfield, Ill.

Thursday, Nov. 25.—Invocation; Questions and Answers; Frances Hill Weir, of San Francisco, Cal.; Lydia Fisher, of Dedham, Mass.; Nellie French, to her mother.

Monday, Nov. 29.—Invocation; Questions and Answers; John King; Menry Soulé, of Hayana, Cuba, to his brother Joseph, in New York; Annie Stelle, of Georgelown, D. C., to her parents; Sanuel Happer, of New York; Henjamin Mierrill, to his friends in Cambridgeport, Mass.; Elizabeth Perkins, of Buffalo, N. Y., to her friends.

Thursday, Nov. 30.—Invocation; Questions and Answers; Luelia Aystin, of San Francisco, Cal.; Georgie Clark, of Boston, to her relatives.

Thursday, Doc. 4.—Invocation; Questions and Answers; John Holland, of Boston, to his necter; Margaret Williams, of Buffalo, N. Y., to her friends.

Meeting of Vermont State Association of Spiritualists.

The next Convention of the Vermont State Association of Spiritualists will be held in 8t. Albans, on Friday, Saturday and Sunday, the 17th, 18th and 18th of December next. The friends of the cause, reformers and free thinkers everywhere are cordially invited to attend. The best of accommodations at the hotels for \$1,25 to \$1,50 per day. Free return checks, over the Vt. Cen. and R. & B. R. R. will be farnished by the Secretary of the Convention Come up to the foast. A large and profitable gathering is expected.

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

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

E. F. Brown, Sec'y.

Notice. The Semi-Annual Meeting of the Pennsylvania State Society of Spiritualists will be held at Harmonial Hall, (late Stockton's Church,) corner lith and Wood streets, Philadelphia, on Wednesday, the 15th of Docember, 1889, at 3 and 7 r. M. The flends throughout the State are corduly invited to attend or send reports from their different sections to II RNKY T CHILD, M. D.,
or Caroling A. Grimes. 634 Raco street, Philadelphia
1919 Walnut street, Phila., Sec'y.

Mediums in Boston.

MRS. J. L. PLUMB,

DERFECTLY Unconscious Physician and Business Clair-voyant, 206 Tremont street, (two flights.) Roston. Don't ring. Answers all kinds of letters. Terms \$1,00 each sitting, and \$1,00 and stamp for each letter. Residence, 63 Russell street, opposite head of aden street. Charlestown, Mass. Circles: Friday evenings, medium, A. Hodges. 1w*—Dec. 18.

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

DR. MAIN'S HEALTH INSTITUTE, AT NO. 226 HARRISON AVENUE, BOSTON. THOSE requesting examinations by letter will please en-close \$1.00, a lock of hair, a return postage stamp, and the address, and state sex and age.

MRS. S. J. STICKNEY,

TEST, Business and Medical Medium, examines by lock of hair; terms \$1,00 and two three-cent stamps; heals by laying on of hands. Cheles Monday and Friday evenings. No. 16 Salem street, Boston. 1w*—Dec. 18.

MRS. LIZZIB ARMSTEAD,
TEST and Business Medium, 53 Washington street, same entrance as the Parker Fraterity Rooms. Circles Wednesday and Sunday evenings at 72 o'clock, and Friday afternoons at 3 o'clock. Communications given daily. Dec. 17.—1w*

MRS. L. W. LITCH, Trance, Test and Heal-ling Medlum. Circle Tuesday and Sunday evenings and Wednesday afternoon. 97 Sudbury street, room No. 18. —Dec. 18—1w*

MRS. M. E. JOHNSON, Medium for Oral and Written Communications, No. 11 Hayward Place, Boston. Hours from 10 to 5. Ferms 81,00. TACOB TODD, Healing Physician, 532 Wash-Ington street, Boston. All diseases treated, and clairvoy-ant examinations given. 3w—Dec. 11.

SAMUEL GROVER, HEALING MEDIUM, NO. 13 Dix Place (opposite Harvard street). 13w*-Dec. 11. MRS. N. L. STEWARD, Electric and Magnetic Physician, No. 14 Avon street. 4w*-Dec. 11. MRS. OBED GRIDLEY, Trance and Test Business Medium, 44 Essex street, Boston. 5w*-Dec 18.

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

Miscellaneons.

DR. H. B. STORER.

AND MRS. JULIA M. FRIEND, (Medical Charvoyant.) will be in Boston, at their Principal office, 120 Harrison Avenue, all the time except Wednesdays, when they may be found in Providence, 36 Union street. Medical examinations. when writen through the hand of the medium, \$2.00; when spoken, \$1.00. Letters with lock of hair for examination must enclose \$2,00, and should be directed to our Frincipal Office 120 Harrison Avenue, Boston, Mass.

(f-Dec. 18.

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Or Psychometrical Delineution of Character.
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person, or send their autograph or lock of-hair, she will give
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Oct. 2.

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Dec. 18.—4w*

304 Main street, Milwaukee, Wis.

J. WILLIAM VAN NAMEE, CLAIRVOYANT, will, on receiving a lock of hair, with the full name and age, and one leading symptom of the discase, make a clairvoyant examination, and give full directions as to means of cure. Examination \$2.00, which will be applied on medicines if treatment is desired. Address, Oct. 9—13w J. W. VAN NAMEE, Elmira, N. Y.

WILL heal the sick and affilieted at the Kinny House, Warkington, N. Y., from Dec. 1st to the lith; at the Proctor House, Antwerp, N. Y., from the 13th to the 18th of December; at the Hotel, Mansylle, N. Y., Dec. 20th, and remain a few days.

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

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A. B. CHILD. M. D., has returned to the busi-ness of DENTISTEY. 50 School street, Boston.

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Very respectfully yours,

E. & G. G. HOOK.

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Dec. 11.—iw

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EVERY SOLDIER SHOULD HAVE IT.
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EVERY FAMILY IN THE WORLD SHOULD HAVE IT.

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MRS. E. R. T. TREGO, Clairvoyant Physician, Business and Test Medlum, describes character, gives written compunications from a lock of hair or photograph, Office hours from 19 a. m. till 5 p. m. Circles Tucsday and Thursday evenings. Residence, 1220 Coates street, Philadel-phia, Pa. 4 Pbc. 11.

phia, Pa.

W—Dec, 11.

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

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The New Age and its Messenger," &c.

"There is, they say (and I believe there is),
A spark within us of th' Immortal fire,
That animates and moids the grosser frame;
And when the body sinks, escapes to heaven,
Its native seat, and mixes with the gods.
Meanwhile this heavenly particle pervades.
The mortal elements; in every nerve
It thrills with picasure, or grows mai with pain.
And, in its secret conclave, as it feels
The body's wees and joys, this ruling power
Wields at its will the dull material world,
And is the body's health or malady."

THE design of this treatise is to explain the nature and laws of the inner tile of man, and to contribute some light on the subject of Mental Hyglene, which is beginning to assume importance in the treatment of disease, and to attract the attention of physiologists. The author has almost toilins trate the correspondence of the soul and body, their mutual action and reaction, and to demonstrate the casual relation of disordered mental states to diseased physiological action, and the importance and mode of regulating the intellectual and affectional nature of the invalid under any system of medical treatment.

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ng extract will show:

Some men there are, I have known such, who think
That the two worlds—the seen and the unseen,
The world of matter and the world of spirit—
Are like the hemispheres upon our maps,
And touch each other only at a point.
But these two worlds were not divided thus,
Save for the purposes of common speech.
They form one globe, in which the parted seas
All flow together and are intermingled. All flow together and are intermingled, While the great continents remain distinct."

Lies all about us, and its avenues
Are open to the un cen feet of plantoms
That come and go, and we perceive them not
Baye by their influence, or when at times
A most mysterious Providence permits them
To manifest themselves to mortal eyes."

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be, by those who yet live in the sphere of semisiness and blotty.

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BOOK II.—DISTURBANCES POPULARLY TERMED HAUNTINGS.
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BIOOK IV.—OF APPEARANCES COMMONLY CALLED APPARITIONS, Touching Halluchation; Apparitions of the Laving; Apparitions of the Laving; Apparitions of the Date of the Laving; BOOK V.—INDICATIONS OF PERSONAL INTERFERENCES, Restructure, Computations tribution; Guardianship.
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BY PROF. S. B. BRUTTAN, M. D.

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EDITORIAL CORRESPONDENCE.

REMINISCENCES.

Turning back the pages of our own history, and looking over the record in the Journal, of the Constitutional Convention of Wisconsin, holden in 1846, we find in our early political experiences, that, although elected as a Democrat, we voted every time for equal suffrage to black and white, and against the article with restrictions, and yet we could not then have entertained for a moment the wild conjecture that in our lifetime colored Imen would vote in Alabama and South Carolina. We also introduced and tried to secure a provision against capital punishment which seems now likely to go by the board in all the States, within a few years, as the experiments tried in the States without it seem highly successful, and even the substitutes seem capable of greatly advantageous; modifications and ameliorations to the advantage. of all parties.

On the question of Land Limitation, which was in our hands as chairman of a committee to which petitions were referred, we find in our report the following sentences, which we have as yet seen no reason to change - for the committee - that they believe the Government traveling out of its legitimate duties when it establishes and fosters a system of exclusive ownership and jurisdiction of the soil. That they believe the earth to belong to all mankind, and that each has a natural right to life and to a place to live. That they believe the system, as now practiced by the Government, of selling land in unlimited quantities to individuals for speculative purposes, to be not only wrong in principle, but very injurious in its operations. upon the settlement of the Western States and Territories. That they believe the settlement of this territory to be materially retarded by the large amount of lands owned by non-residents, to the exclusion of many landless citizens. There is more of the same sort, but still we did not recommend any action in that Convention, deeming it out of their power to institute the proper remedies. In accordance with the above sentiments, we still believe that man has individually a natural right to the use (not ownership) of so much of the earth as he, or she, wishes to occupy and use, until the whole is occupied, and no right to any portion of it not occupied or used directly or indirectly by himself, and we do not believe there is or ever was really a dollar of actual property value in the earth or soil thereof, except that put there by improvements or the natural products which can be made personal property and removed, such as minerals, natural fruits, &c.

If we could once remove the enormous speculations aml fictitious values fixed on land, and stop the frauds, swindles, monopolies and ruinous prices that cheat so many out of homes, we should soon have half the poverty, misery and wretchedness removed from society. It is much worse in the old countries, especially England, than here, but is rapidly, in our older settlements, growing into the same wholesale robbery of the poor of their natural right. Whether a more enlightened age will submit to it or not, remains to be seen. To us the signs of cooperation and organization among the laborers give signs of better promise.

FATAL CARELESSNESS.

A few rods below our office, on 5th street, stands the broken fragments of one of the finest buildings erected in this city the past year. It was a five story double front, on Olive and 5th streets, and was nearly completed, when it was discovered that two of the inside columns had settled and the caps had cracked. One had been raised and a new cap put in, and the workmen were engaged on the other, when, from the circumstances and testimony, it seems they had jack screws of uneven thread and run them up one at a time, tipping the column so as to throw the enormous weight on one of the girders on to the edge of the capwhen it broke, and the roof and five stories and one ond came down with a terrible crash, such as the city has soldom heard, killing the overseer and several workmen instantly, and severely wounding others, and leaving a frightful looking front on 5th street, which still hangs there, one week after the calamity. These great and fatal accidents (if they are such) seem to us to come with frightful nearness to each other, and in most cases, to result from anjustifiable carelessness. Such was the burning of the Stonewall, as well as this and several others of recent date. There certainly is a recklessness of human life, both in private quarreleand great responsibilities, which has increased greatly in the last few years. What is to be done to stay it, we do not yet know, but something surely must, either by law or the press and public opinion. After several terrible accidents the law compels railroad trains to stop at the crossings of other roads, and before crossing drawbridges, and so far it seems wise; but if human life is worth preserving and protecting, there certainly is need of some further safeguard, even on the railroads. The law, too, has been made strict in regard to steam boats, and it seems the ill-fated Stonewall had complled and was fully supplied with life preservers, which were not used, or but very few if any of them; and she also had a good and capacious life-boat which was never launched but burned with the wreck on her upper deck. It certainly could have been launched and taken many persons ashore that never reached it alive.

It is astonishing how soon these terrible accidents on our great rivers are forgotten or disregarded, and the tide of business assumes its wonted channels both on routes and in the careless manner of doing it. A man takes a lighted candle and searches in a windy night and exposed condition, among bales of hay, for some article and that on a boat crowded with passengers and freight out in a wide river. How could any person do it, or, if in authority, permit it to be done, is to us the mystery. A man said to have been a good, careful and competent man for such jobs, is engaged in raising the columns on which rest a portion of a heavy building, and so essential as to hold up a large part of the roof and floors, and he allows his men, or even helps himself, to raise one side so as to tip the column and let down the weight above, crushing out his own_life with others. How can such accidents be prevented in the future, is the question now mooted; but we do not see the remedy except in individual caution.

"A PAMPHLET FOR THE PEOPLE."

Our earnest and indefatigable friend, L. U. Reavis, has issued and largely circulated another pamphlet, with the above title, on the subject of the immediate removal of the seat of Government to the valley of the Mississippi. The geographical, political and commercial arguments

few-who raise such families as did the generation now passing off the stage. Persons whose parents had six, eight, ten, twelve or more children and raised them, rarely have half the number, the physical nature of man only, and did not take into the account the mental and spiritual development which has already caused these changes, and no doubt will make still greater; and here, too, we think our friend Reavis fails to count correctly on the numbers. However, this does not materially weaken his argument, as it is strong enough without this calculation.

BOOK OF POEMS.

On our table lies a new, next volume of poems, by Augusta Cooper Bristol, of Carbondale, Ill., and we have been once more surprised by the richness and beauty of language in measure by a lady in "Egypt." We have seldom found as many rich gems in so small a volume of poems, but as a better evidence of its merits than we can give in our own language, we snatch out a few lines from several elegant poems as specimens of the whole book:

And woman's life no more shall be The play-ground of hypocrisy, But earnest, natural and free; And Love shall stay unfrighted, And reign in sacred, sweet content, And offer service reverent; For marriage shall be sacrament. When this old earth is righted. Massachusetts, the farthest in working

The Heaven-given problem of man— In her light how the nations creep after, And follow the train of her plan! All the peoples to God pressing slowly— Massachusetts the first in the van. Oh State! that is strongest in grasping From hands of oppression the rod— Use magic in this as in fetters;

Sweep scallolds away from the sod; Tune the heart of the world in its throbbing To the merciful pulses of God! Deep are the chiselings of God, And heavy the Almighty rod That works a scraph from a clod. With that man's purse just over the way, His own is a mean compare; But counting his virtues in lieu of gold.

He, too, is a millionaire. Then his white lips stole the purple of mine In a long and chinging kiss; And mine have moved with a sweeter smile, From that day's hour to this."

The book is got up to the neat style of Adams & Co., and sells for \$1.25, and is richly worth the price to the lovers of natural poetry and the language of the heart.

ND" Our brother J. G. Wait, of the Sturgis, ent would apply better to sections of country further East, where there is a much larger proporcountry west of the Mississippi, to find a partner conded spirits of just men made perfect. without resorting to any trick;

When a dweller in the state of single blessedness, as a stranger, is taken sick in that city, it is customary for some young lady, whose good looks and tine accomplishments have not been sufficient to seeure a bushand, at once to volunteer to take charge of the afflicted individual, and if his life is spared, of course she has a claim upon it, and is not only willing, but expects to share it with the possessor. Indeed, where the ungrateful restored refuses to comply with this St. Louis custom, it strong grounds for recovery in a suit for breach marriage promise. We know a young fellow of marriage promise. We know a young fellow who is just now in a distracted state of mind, not knowing whether to run his neck into the matrimonial noose prepared for it, or take his chances in a suit for damages. So, if you do n't want to get married, avoid being sick in St. Louis."

Opinions of the Press.

TALE OF A PHYSICIAN.—The class of minds rejecting all reformatory writings without any investigation, because they may be deemed visionary, or dealing with subjects improper for mortals to investigate, is rapidly lessening, as the light of the age-breaks in upon the old domains of ignorance and superstition. Ideas, once deemed by the agel described of tenths. ed heresies, are accepted by the world as truths and, daily, new principles are unfolding, which give to inquiring minds rare glimpses of the rich fields of thought beyond.

delds of thought beyond.

Among the various works which Mr. Davis has given to the public—and our memory goes back twenty years or more, to when, a boy in the old farmhouse, we pored over the "Revelations"—we believe there is no one which is destined to exert a wider influence on-liberal thought than the volume before us. The most important problems which can possibly affect society are discussed in a familiar and felicitous manner, in which, through the charms of narrative, the reader is made acquainted with the most vital truths. made acquainted with the most vital truths The book reveals two important alms: first, the sacredness of the family relation; second, that the sacredness of the family relation; second, that the amelioration of society is to be secured through the elevation of roman, and a knowledge and application of hereditary laws. In the startling events of the story, founded, the author states, "upon the facts, with only a thin veil between the reader and the real characters," Jacques Del Aragoni, Capt. Nelson, and Dr. Worte, are traced through their career of crime, and the history of their paternal and maternal antecedents graphically delineated, revealing the reason that hatred for mankind is revealing the reason that hatred for mankind is so often coupled with genius of intellect. Madam Sophia, rarely endowed with personal attractions and depth of spiritual sentiment, has, also, unfortunate hereditary tendencies and want of selfrellance. Her redemption is wrought out through suffering. Twenty years of severest trial were necessary to bring to her external recognition what she had spiritually discerned and uncon-sciously revealed while in the somnambulistic state, namely: that herself and the noble Dr. Du-Bois were soul-mates, destined to be the "happy companions of an eternal life." Dr. DuBois, an eminent physician of New Orleans, is the prin-cipal character delineated. He accumulates a large fortune, which is freely expended in the la-bors to which his genius is consecrated—the his-tory of criminals connected with their maternal antecedents.

Having spoken thus freely of the merits of the volume, we must add one word of regret that the author has felt the necessity of speaking so unof evil, in the passages of the book, which we think should be more inferred; and, which we think should be more injerted, and, also, that any profanity, natural enough to the characters to which it is ascribed, should sully

The style of the book is fascinating, riveting the closest attention, yet appealing powerfully to the noblest sentiments of human nature. We bespeak for the volume an extensive circulation and a wide influence. — Woman's monthly magazine, published in New York.)

OUR PLANET: Its Past and Future; or Lectures on Geology. By William Denton, Boston, Mass. We are too late in this notice of a good and useful book, to add to the force of that which has heretofore been written in its favor. The new dispensation of common sense has no more earn-est devotee than William Denton. Whether speaking or writing, his straight forward, unqual apeauting or writing, in string no rotating as it is rare. In his hands a spade is a spade, and the instrumentalities of Science become weapons endangering the existence of shams of every age and condition.

graphical, political and commercial arguments we fully endorse, and consider them as sufficient to suspend at once all further expenditures of money in building at Washington for national We shall not attempt any setting forth of the

use, but we think he makes erroneous estimates of the increase of population in the nation from natural sources. There are too many like friend Reavis, bachelors, and the number of both sexes that do not marry is steadily increasing; and among those that do marry there are but very for who rates and for illustrations. Every honest Scientist is a Radical, and no department of knowledge is so dangerous to those who would live and die in love with the old myths as Geology. Mr. Denton has traveled much—met nature and the public alike, and knows equally well how to reach the secrets of one and the minds of the other.—American Spiritualist. other .- . American Spiritualist.

TRUE TO THE HARMONIES.

On Wednesday, Dec. 1st, a good man changed and of those born a much larger portion die, or his relations to earth. At the age of sixty-five, are worthless if raised. Malthus's theory is not Mr. L. A. Huntington, of Charlestown, left his reliable, since he based it on "physical causes and "mortal form." On Friday, the 3d, funeral respects were paid to him; and, as he had desired, the principal services were performed by Unitarian clergymen, but a closing one by a Spiritualist.

Our brother Huntington had, for almost a score of years, been a firm believer in Spiritualism; a recipient of its lights, its helps, its moral and religious fruits. Though modest and quiet he was an unwearying and efficient laborer in this as in many other good causes. He found Spiritualism embraced within the facts and teachings of the Christian Scriptures. His own Christian faith lacked satisfactory fullness until it included the present ministerings of angels.

His spiritualistic views involved no reasons for severing his connections with the church, or with any benevolent or philanthropic societies with which he had been accustomed to act. He could be happy and useful in his relations with them; he remained a co-worker there, and, in his last days, felt that he was still with and one of them, and he wished them to take their appropriate parts in paying the last tribute of respect to his remains. Yet he desired more. On Saturday, 27th ult., he sent for his friend Allen Putnam, of Roxbury, to whom he expressed a wish that certain clergymen should perform the customary services at his funeral, and also the wish that Mr. Putnam should close the services by delivering the following words as from Mr. Huntington:

"I feel it a duty to leave my parting testimony in favor of the glorious truths and faith that have done so much for me-faith that, for almost twenty years, has been giving me most cheering light, and revealing heavenly beauties; that has been teaching and elevating us. Yes, I wish to state distinctly that the fact of intercommunings between spirits and mortals has been with me more than a mere fancy; it has been a faith—yes a living FAITH—and it abides with me now, illuminates the pathway before me, and gives me unspeakable joy and peace.
Also I would distinctly state my faith in God

as the good Father, who gives us all life's blessings, and is most richly blessing me now in the kind and affectionate attentions of my family."

Such, substantially, were the words which came from his own whispering lips, while the body was weak, the mind clear and the spirit calm.

Mr. Putnam then said: "If I may venture a word of comment, it will be one which our friend, if here, (and he may be present,) would approve. It is this, viz: That Spirltuhlism, as understood and lived by Mr. Huntington, myself and many Michigan, Journal, takes us off in St. Louis rather others, makes no conflict with Christianity, has sharply in the following item, but we think the no tendency to subvert it; indeed, such Spiritualism is a needful part of Christianity liself, for Christianity properly expands so far as to emtion of unmarried and marriageable females, as it brace a present ministry of angels, and comis not difficult for a well qualified female, in the munings now between mortals here and the as-

Our friend believed in and enjoyed commun-"The women out in St. Louis are 'up to snuff' ings with the loved ones gone before, and his spirit was so prepared for its future home, that I feel to bid it God speed in its departure; to give it joy at its release; to see it entering into heavenly peace." Thus much at the funeral.

Our friend felt the harmonies of life; he loved them and sought to extend them. There was no jar between his own liberal Christian faith and his Spiritualism, and he wished it to be known that the two can coëxist in harmony in the same soul, and that the one was measurably a needful complement of the other. He loved them both, and loved each the better because of the beauties revealed in it by the light of the other. He wished to bear testimony in favor of both Christianity and Spiritualism; and in helping him to do that I have discharged a pleasant duty. His life deserves a fuller notice. ALLEN PUTNAM. 426 Dudley street, Boston Highlands,

To the Spiritualists of New York.

The Spiritualists of the State of New York number perhaps half a million souls, with less than a score of organized Societies, and not half that number of speakers actively ongaged. Shall this apathetic and discouraging state of affairs be allowed to continue? The Missionary Board of the New York Spiritual Association propose that it shall not, and signify their readiness to discharge their duty in the premises, and their confidence in the Spiritualists of the State, in endorsing and sustaining their action, by the appointment of agents to do Missionary work, so-called, throughout the

We have accepted the call together with Brother Dean Clark, to act in this capacity, contrary to our previous arrangements, causing us to forego, for the present, our

contemplated Journey, as hitherto announced, to the West. We realize the unquestionable importance of this kind of abor, know the eagerness of the people everywhere to listen to the exposition of the Harmonial Philosophy and the readiness with which they accept its teachings, and we trust the friends of our cause will second our endeavors, and as we intend to devote our exclusive time to this work for the present, give us plenty to do, and promptly furnishthe Missionary Board with the pecuniary means necessary to make good present engagements, and to put into the field other needed laborers.

We intend to commence our labors in the County of Brie, and hope to hold two day meetings at some central and suitable locality in each County we visit, following which, we propose, for such number of days or weeks as may be deemed advisable, to speak at different places in the County wherever we can get a hearing, and we invite correspon dence, addressed to either of us, at Eagle Harbor, N. Y., from the Spiritualists of the State, giving us the names of localities where speaking is desired, and of persons willing to perform the necessary labor in securing halls for speaking, advertising our meetings, &c.

What we undertake to perform is an arduous and exhausting labor, as we have realized in the past, but it has its rewards and sunny experiences, and we enter upon our labors with the greater cheerfulness because of the character of the men whom we represent, the most of whom are well known in this part of the State, and we take pleasure in bearing our testimony, which is that of every person knowing their past relation to our cause, to their singleness of purpose and unselfish devotion, and we appeal earnestly to the Spiritualists of the State to come to their support. and encourage and sustain them in their laudable endeavors to bring into cooperation and effectiveness the power and resources of the Spiritualists of the State.

A. C. WOODRUFF. Nov. 26th, 1869. ELIZA C. WOODRUFF.

Another Worker Gone.

Mr. A. B. Couch, of the town of Campbell, La Crosse Co., Wis, after a short illness left the mortal, in company with attending angels, Nov. 12th, aged seventy-six years.

aged seventy-six years.

The Spiritualist Society at La Crosse have lost a good, faithful brother, and the Banner of Light has lost a regular subscriber. He has taken the paper for years; they are all remaining on file at his late residence. He leaves a wife to look with anxious gaze for his return, longing for the time to come when she can accompany him to the expression shares of immortal life. The fineral evergreen shores of immortal life. The funeral was attended by the writer at his late residence. where many loving souls gathered to mingle their tears and sympathy with those of the bereaved. May her last hours be as peaceful as his.

Respectfully, J. L. POTTER. Why is an over-worked horse like an umbrella? SPIRITUALIST MEETINGS. Alphabetically Arranged.

(All interested in these announcements are earnestly requested to notify us of any changes that may take place in regard to places of meeting, time, suspension, &c., so that we can keep the list correct; otherwise it would be useless, and compel us to suspend it altogether.)

ADRIAN, MIGH.—Regular Sunday meetings at 10% A. M. and 73 P. M., in City Hall, Main street. Children's Progressive Lyceum meets at same place at 12 M. Mrs. Martha Hunt, President; Ezra T. Sherwin, Secretary.

Astonia, Clarson Co., On.—The Society of Friends of Progress have just completed a new hall, and invite speakers traveling their way to give them a call. They will be kindly received.

APPLETON, Wis.-Children's Lyceum meets at 3 r. M. every Sunday.

APPLRTON, WIS.—Children's Lyceum meets at 3 P. M. every Sunday.

ANDOVER, O.—Children's Progressive Lyceum meets at Murley's Hall every Sunday at 119 A. M. J. S. Morley, Conductor, Mrs. T. A. S. Sunpp, Guardian: Mrs. E. P. Coleman, Assistant Guardian: Harriet Dayton, Secretary.

Buston, Mass.—Mane Hall.—Meetings are held every Sunday attentoon, at 27 o'clock, under the management of Lewis B. Wilson Mrs. Emma Hardinge will lecture in December and April, Prof. Wm. Denton Jan. 2, and during March, Thomas Gaies Forster, Jan. 23 and 30 and during February. Music by an excellent quartette. Season ticket, with reserved seat, \$3,00; single admission, 15 cents. Season ticket, with reserved seat, \$3,00; single admission, 15 cents. Season ticket, with reserved seat, \$3,00; single admission, 15 cents. Season ticket, and the owner of Light Bookstore, 158 Washington street.

Mercante Hall.—The First Spiritualist Association meet in this hall, 31 Summer street. M. T. Dolo, President; Samuel H. Jones, Vice President; Wm. A. Dunklee, Treasurer. The Children's Progressive Lyceum meets at 10 A. M. D. N. Ford, Conductor; Miss Mary A. Sanborn, Quardian. All lotters should be addressed to M. T. Dole, Secretary.

Erans Hall.—The first friends of spiritual science of the golden care with hold meetlags in Evans Hall, No. 58, entrance No. 3 Tremont Row, opposite Hanover street, every Sunday, at 17 o'clock P. M. President, Dr. J. C. Chesley.

BROOKLYN, N. Y.—Suever's Hall.—The Spiritualist hold meetings in Sawyer's Hall, corner Fullon Avenue and Jay atreet, every Sunday, at 35 and 75 P. M. Children's Progressive Lyceum meets at 104 A. M. C. Kipp, Conductor; Mrs. R. A. Bradford, Guardian of Groups.

Cumberland-street Lecture Room.—The First Spiritualist Society hold meetings every Sunday at the Cumberland-street Lecture Room.—The First Spiritualist Society hold meetings of Checker and Conference at 105 o'clock A. M.; lectures at 3 and 18 P. M.

BRIDGEPORT, CONN.—Children's Progressive Lyceum meets every Sunday at 1. P. M. at Lyceum Hall.—

BRIDGEPORT, CONN.—Children's Progressive Lyceum meets every Munday at Ir. M., at Lyceum Hall. Travis Swan, Con-ductor; Mrs. J. Wilson, Quardian. HUCTOF; Mrs. J. Wilson, Guardian.

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

ther notice. Children's Progressive Lyccum meets every Sunday at 10 a. M. Broadway hatfide,—The Society of "Progressive Spiritu alists of Baltimore." Services every Sunday morning and evening at the usual hours.

BATTLE CREEK, MICH.—The First Society of Spiritualists old meetings at Stuart's Hall every Sunday, at 10% A. M. nd 7% P. M. Lyceum at 2 P. M. Abner Hitchcock, Sec'y.

and 7% P. M. Lyceum at 2 P. M. Abbrer Hitchcock, Sec'y, Brividerr, Ill.—The Spiritual Society hold meetings in Green's Hall two Sundays in each month, forenon and evening, at 10% and 7% o'clock. Children's Progressive Lyceum meets at 2 o'clock. W. F. Jamleson, Conductor; S. C. Haywood, Assistant Conductor; Mrs. Hiram Bluwell, Gnardian. Charkstown, Mass.—Elmon Hall.—Pirst Association of Spiritualists hold meetings every Sunday in Union Hall, at 2% and 7% P. M. Mrs. J. Brintnall, President; A. B. Richardson, Corresponding Secretary. Regular speaker is afternoons:—Mrs. Fannic B. Feiton.
Washington Hall.—The Children's Progressive Lyceum meets every Sunday at Washington Hall, & Main street, at 10% A. B. G. W. Bragdon, Conductor; Miss in S. Abbott, Guardian; N. G. Warren, Musical Director.
CHRLSEA, Mass.—Granite Hall.—The Children's Progress-

Guardian; N. G. Warren, Musical Director.

CHBLERA, MASS.—Granite Hall.—The Children's Progressive Lyceum meets every Sunday at Granite Hall, Broadway, corner of Fourth street, at let A. M. J. S. Dod. c. Conductor; Ehen Plumer, Asst. Conductor; Mrs. E. S. Dodge, Guardian; Mrs. Richardson, Asst. Guardian: Spiritualists hold meetings every Sunday in their Free Chapel on Park street, near Congress Avenue, commencing at 3 and 7 r. M. Mrs. M. A. Ricker, regular speaker. The public are invited. D. J. Ricker, Sup'l.

CAMBRIDGEPORT, MASS.—Chibiren's Lyreum meets every Sunday at 104 a. M., at Harmony Hall, Watson's hullding, Main street. S. A. Wheelock, Conductor; Mrs. D. W. Bul-lard, Guardian.

CLYDE, O.—Progressive Association hold meetings every unday in Willis Hall. Children's Progressive Lyceum meets in Kline's New Hall at 11 A. M. S. M. Terry, Conductor; Dewey, Guardian. J. Dowey, Guardian.

CLEVELAND, O.—The First Society of Spiritualists and Liberalists hold regular meetings every Sunday at Lyceum Ital), 190 Superior street, opposite the rost Office, morning and evening, at the await hours. Children's Lyceum at 1 r. m. Officers of the Society: D. U. Pratt, President; George Rose, Vice President; Dr. M. C. Parker, Treasurer. Officers of Lyceum. Lewis King, Conductor; Mrs. D. A. Eddy, Guardian; George Holmes, Musical Director; D. A. Eddy, Secretary.

Children, Ly. The Shittenitist hold meetings accurage.

CHICAGO, LL.—The Spiritualists hold meetings every Sunday in Crosby's Music Hall, at 10% A. M. and 7% P. M. Children's Prog easive Lyceam meets in the same hall immediately after the morning lecture. Dr. S. J. Avery, Conductor. CARTHAGE, MO.—The friends of progress hold their regular meetings on Sunday afternoons. C. C. Colby, President; A. W. Pickering, Secretary.

DORGHESTER, MASS.—Meetings will be held in Union Hall every Sunday and Thursday evening, at 8 o'clock. Admit tance 10 cents.

tance II cents.

DOVER AND FOXOROFT, ME.—The Children's Progressive Lyceum holds its Sunday session at 10½ A. M. A. K. P. Gray, Esq. Conductor; W. A. Gray, Assistant Conductor; Mrs. Julia F. Blethen, Guardian; Mis Anna B. Averill, Assistant Guardian; S. B. Sherburn, Musical Director; C. E. Ryder,

Secretary.

DES MOINES, IOW A.—The First Spiritualist Association will meet regularly each Sunday at Good Templar's Hall (West Side), for lectures, conferences and music, at 162 A. M. and 7 F. M., and the Children's Progressive Lyceum at 12 F. M.

DU Quois, 1.L.—The First Society of Spiritualists hold meetings in Schrader's Hall, at 10 o'clock A. M., the first Sunday in each mouth. Children's rrogressive Lyceum meets at the same piece at 3 o'clock each Sunday. J. G. Mangold, Conductor: Mrs. Sarah Plot, Guardian. Social Lovee for the benefit of the Lyceum every Wednesday evening.

DELAWARD, O—The Progressive Association of Spiritual-

DELAWARR, O.—The Progressive Association of Spiritualists hold regular meetings at their hall on North street every Sunday at 7; P. M. Collidren's Lyccum meets at 19; A. M. Wm Willis, Conductor; Mrs. H. M. McPherson, Quaralan. FORDROY, MASS.—Progressive Lyceum meets every Sunday at Town Hall, at 10½ A. M. C. F. Howard, Conductor; Mrs. N. F. Howard, Guardian.

General Falls, N. H.—Tho Progressive Brotherhood hold meetings every—Sunday evening, at Union Hall.

GEORGETOWN, COLORADO.-The Spiritu venings each week at the residence of il. Toft. Mrs. Toft, dairvoyant speaking medium. HAMMONTON, N. J.—Meetings held every Sunday at 10g A. M., at the Spiritualist Hall on Third street. W. D. Wharton, President: A. J. King, Secretary. Lyceum at 1 p. M. J. O. Ransom, Conductor; Mrs. J. M. Peebles, Guardian.

Hisonam, Mass.—Children's Lyceum meets every Sunday afternoon at 23 o'clock, at Temperance Hall, Lincoln's Building. E. Wilder, 24, Conductor; Ada A. Clark, Guardian. Houtron, Mr.—Meelings are held in Liberty Hall (wmed by the Spiritualist Society) Sunday afternoons and evenings. Lowrll, Mass.—The First Spiritualist Society meets in Wests Hall. Lectures at 2\frac{1}{2} and 7 r. M. Children's Progressive Lyceum meets at 10 \frac{1}{2} A. M. J. S. Whitney, Conductor; Mrs. True Morther Character.

LEGISLA CHARGES AND ASS.—The Spiritual Society hold meetings every second and fourth Sunday of each month, at Brittan Hall. Speakers engaged:—Dr. J. H. Currier, Jan. 9: Mrs. Susic A. Willis, Jan. 23; Juliette Yeaw, Feb. 13 and 27. W. H. Yeaw, Secretary.

II. Yeaw, Secretary.

Lynn, Mass.—The Spiritualists hold meetings every Sunday afternoon and evening at Calet Hall, Market street. I.

Frazier, President; M.J. Willey, Cor. See'y.

MILWACKER, WIS.—The First Society of Spiritualists hold meetings every Sunday in Bowman's Hall. Social conference at 2 P. M. Address and conference at 72 P. M. II. S.

Brown, M. D., President.

ence at 2 P. M. Address and conference at 7½ P. M. II. S. Brown, M. D., President.

Morrisama, N. Y.,—First Society of Progressive Spirituallats—Assembly Rooms, corner Washington avenue and Fifth
street. Services at 3½ P. M.

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

Marlhono, Mass.—The Spiritualist Association hold meetings at Forest Hall. Mrs. Lizie A. Taylor, Secretary,
New York City.—The Society of Progressive Spiritualists
will hold meetings every Sunday in the large hall of the Everett Rooms, corner of Broadway and Thity-Fourth street.
Lectures at 10½ A. M. and 7½ P. M. Children's Progressive Lyceum at 1½ P. M. P. Farnsworth, Secretary, P. O. box 5679.
North Schtlatz, Mass.—The Spiritualist Association hold
meetings the second and fourth Sunday in each month, in
Conlinasset Hall, at 10 A. M. and 2 P. M. Progressive Lyceum
meets at the same hall on the first and third Sunday at 1½ P. M., and alternate Sundays at 1½ M. Daniel J. Bates, Conductor; Mrs. Della M. Lewis, Guardian; C. C. Lewis, Millitury Director; A. A. T. Morris, Musical Director.

Newburyloret, Mass.—The Children's Progressive Lyceum
meets in Lyceum Hall every Sunday at 2 P. M. D. W. Green,
Conductor; Mrs. S. L. Tarr, Guardian; Mrs. Lumford, Musical Director; J. T. Loring, Secretary. Conference or lecture
in same hall at 7½ o'clock.

Portland, Ms.—The "First Portland Spiritual Association" hold meetings every Sunday in thele force? Conference of the Conference

cal Director; J. T. Loring, Secretary. Conference or iccture in same hall at 7½ o'clock.

Portland, Me.—The "First Portland Spiritual Association" hold meetings every Sunday in their (new) Congress Hall, Congress street, at 3 and 7½ o'clock P. M. James Furbish, President; R. I. Hull, Corresponding Secretary. Children's Lyceum meets at 10½ A. M. Wm. E. Smith, Conductor; Mrs. R. I. Hull, Grardian; Miss Clara F. Smith and Miss Inez A. Blanchard, Assistant Guardians.

PAINESVILLE, O.—Progressive Lyceum meets Sundays at 10 A. M. A. G. Smith, Conductor; Mary E. Dewey, Guardian.

PHILADELPHIA, PA.—Children's Progressive Lyceum No. 1, meets at Concert Hall, Chestnut, above 12th street, at 9½ A. M., on Sundays, M. B. Dyott, Conductor; Mrs. Mary Misry J. Dyott Guardian.—Lyceum No. 2; at Thompson street church, at 10 A. M. Mr. Shaw, Conductor; Mrs. Mary Stretch, Guardian. The First Association of Spiritualists has its lectures at Harmonial Hall, corner lith and Wood streets, at 3½ and 8 F. M., every Sunday. Speaker engaged:—Thomas Gales Forster during December.—Clididren's Union Progressive Lyceum meets at Washington Hall, corner 8th and Spring Garden atrects, every Sunday, at 10 a. M. Damon Y. Kügöre, Esq., Conductor; John Kirpatrick, Assistant Conductor; Mrs. B. Ballenger, Guardian; Miss Hattle Balley, Assistant.

PUTNAM, CONN.—Meetings are heid at Central Hall every Sunday at 1½ r. M. Progressive Lyceum at 10½ a. M.

PLYMOUTH, MASS.—Children's Progressive Lyceum meets

QUINOT, MASS,-Meetings at 2% and 7 o'clock P. M. Progressive Lyceum meets at 1% P. M. RENSSELARE, IND.—"Society of Progressive Spiritualists" meet every Sunday, in Willey's Hail, at 10½ A. M. I. M. Stackhouse, Secretary.

Stackhouse, Secretary.

SALEM, MASS.—The Spiritualist Society hold meetings every Sunday at Lyceum Hall, at 3 and 72 P. M. II. II. Lake, President; E. S. Stimpson, Secretary. Children's Progressive Lyceum meets at Hubon Hall, at 122 P. M. H. H. Lake, Conductor; Mrs. Libby, Guardian.

SYCAMORE, ILL.—The Children's Progressive Lycoum meets at the Universalist, Church every Sunday at 4 P. M. Harvey A. Jones Conductor; Miss Agnes Brown, Guardian; Agrippi Dowe, President of Society; Curlis Smith, First Vica President and Treasurer; Mrs. Sarah D. P. Jones, Corresponding and Recording Secretary.

STONEHAM, MASS.—The Spiritualist Association hold meetings at Harmony Hall two Sundays in each month, at 22 and 7 r. m. Afternoon lectures, free. Evenings, 10 cents. The Children's Progressive Lyccum meets every Sunday at 102 A. m. E. T. Whittier, Conductor; Ida Herson, Guardian.

A.M. F. T. Whittler, Conductor; Ida Herson, Guardian.

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

WARHINGTON, D. C.—The First Society of Progressive
Spiritualists meets every Sunday, in their (new) Harmonial
Hall, opposite Metropolitan Hotel, Pennsylvania Avenue, between 6th and 7th streets. Lectures at 11 A.M. and 7f F.M.
Speakers engaged:—N. Frank White d-ring December; E.
V. Wilson during January; Emma Hardinge during February; Moses Hull during April. Children's Progressive Lyceum (George B. Davis, Conductor) meets at 12f o'clock.
John Mayhow, President.

YATES CITT, ILL.—The First Society of Spirituans; and

YATES CITY, ILL.—The First Society of Spirituansts and Friends of Progress meet for conference Sundays at 2½ \(\nu_s\).

Passed to Spirit-Life:

From Bedford, Mass., Oct. 21st, Castalle Hosmer, a soldier the war of 1812, aged 83 years 6 months.

Ile was a kind, affectionate father, a friend to all, an enemy to none; therefore he found no enemies. In him the slave found a true friend, as did all suffering humanity. He was an earnest patriot, ever firm for the right in his country's cause. He had the heart to have been a l'eshody, had he been blessed with the means. After rearing a large family, he has gone to meet many frien's, and left us to mourn his loss.

A. F. 1108MER.

From New York City, Nov. 19th, at 6 o'clock P. M., James

From New York City, Nov. 19th, at 6 o'clock r. m., James Klernan, aged 34 years.

He is now releved from his sufferings, and has joined the immortal ones in the Summer-Land. There we will meet him in the future, and our tears will be then tears of joy, for our Father tool has much in store for us in that "House not made by hands, eternal in the heavens" Ho was a man of vigorous intellect, great will power, and was always willing to sucrifice his case and comfort to do a good action. He had the power of glinling and keeping many friends who loved and respected him as a man and a brother. He had for a long time appreciated the great truths of Spiritualism, and had his children attend the Progressive Lyceum of New York City. Heiore he left us he desired that no priest or minister should make a speech over his body. The Sanitary Police, of which he was a member, escorted his hody to the grave, as also did the Free Masons, and Royal Arch Masons in full regalla. "None knew him but to love him, none named him but to praise."

From Boston, Dec. 1st, Mrs. Nellie E., beloved wife of Clarence II. Chickering, aged 27 years and 5 months, departed in peace and sought the bright home and dear ones waiting her beyond the river."

(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-

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nary State and that of Clairvoyance \$1.50, postage 20c.

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nary State and that of Cialrvoyance \$1.00, postage 20c.

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