

BOSTON, SATURDAY, DECEMBER 25, 1869.

THE PRICE OF TRUTH.

Great truths are dearly bought. The common truth Such as men give and take from day to day, Comes in the common walks of daily life, Blown by the careless wind across our way.

Bought in the market at the current price, Bred of the smile, the jest, perchance the bowl. It talls no tales of daring or of worth, Nor peers beneath the surface of the soul.

Great truths are dearly won-not formed by chance, Nor waited on the breath of summer dream But grasped in the great struggle of the soul, Hard buffeting with adverse wind and stream.

Not in the general mart, 'mid corn and wine; Not in the merchandise of gold and gems Not in the world's gay hall of midnight mirth; Nor 'mid the blaze of regal dladems;

But in the day of conflict, fear and grief, When the strong hand of God, put forth in might, Plows up the subsoil of the stagnant heart,

And brings the imprisoned truth-seeds to the light-Wrung from the troubled spirit in hard hours

Of weakness, solitude, perchance of pain-Truth springs like harvest from the well-plowed field, And the soul feels it has not wept in vain.

SPIRITUALISM IN EUROPE.

N

BY EMMA HARDINGE.

Once more the tides of change and time have brought me to the shores of my much loved America, and for a brief season cast in my lot with that " cloud of witnesses " generically called "American Spiritualists." The tides of change and time have been dealing with this very numerous army, too, I find, and that after a fashion, which, in many instances, I cannot but regard with "grieved surprise." Of this, however, I propose to write more in detail another time; at present I design merely to attempt answering the questions pressed upon me by nearly every old familiar friend I meet, namely, "What news of Spiritualism in Europe?" and "How does the cause progress there?" Speaking in general 'the cause" (as such) does not progress terms. at all in Europe-in fact, it is there no " cause " at all. It is simply a phenomenal belief which, commencing an unfoldment in Europe nearly simultaneously with its first manifestations in America, has been received and cherished in such a widely different spirit upon the two continents, that there can hardly be found a feature of coincidence between them save in the pivotal belief of spirit communion.

The genius of American Spiritualism all tends toward liberalizing the narrow spirit of religious sectarianism. One of its most obvious results has been the pulverization of creeds, and the inauguration of a religious system founded upon demonstrations as positive as can be deduced from an immense mass of coincident testimony touching certain vital points of belief; for example, the doctrine of universal and unending progress being persistently affirmed in every spirit communication that has been given in America since the "onening of the gates" by the Rochester knocking in 1848; the old theological doctrines of total depravity and endless punishment must inevitably fall, or else be sustained by a new revelation, as conclusive to the American Spiritualists' reason as the coincident testimony of millions of spirit communications. Again; the universal declaration of every returning spirit, (of the New World persuasion) is, "that each human soul is in the exact condition of harpiness or misery, with all its infinite gradations between the two extremes, which the deeds done in the body have outwrought for it. Now although such an affirmation is a wonderfully philosophical explanation of the doctrine that "the Kingdom of Heaven is not to be found by observation"- lo here or lo there—but that it is in solemn truth absolutely within and not without the human heart, yet this teaching does not at all harmonize with the belief in "vicarious atonement"-the necessity or even efficacy of a "Saviour," or any scheme of redemption founded upon the merits of a "God incarnate." Good Martin Luther plainly and sensibly interpreted the incomprehensible mysteries of redemption, through "vicarious atonement," by affirming that "if you would have the substance of a Saviour, you must give him the substance of a sinner." Just so, noble, stout hearted, Saxon monk; and so, doubtless, think, speak, feel and act the very substantial sinners of this nineteenth century, who cling so closely to the doctrine which furnishes them such a very convenient "substance of a Saviour;" but our profane spirits who return to earth beneath the infidelic standard of the stars and stripes, persist in declaring that they, the sinners, are in the unmitigated penalty of their sins, and that though they might have fondly cherished on earth the most devoted faith in Jesus as a "Saviour," confessed with their lips that he was "the very Christ," and duly performed all the salvatory rites that are supposed to be necessary for their admission into the fold of Christianity, yet, that "on their entrance" to the spheres of spiritual existence, they are unable to perceive that their faith, ceremonial worship, or lip service, has availed to increase their happiness; in a word, that their Christianity has in no way performed the sacrificial atonement promised and expected for them, but that sinners, as they were, they do not find themselves saved one bit; in fact, that their state seems no worse or no better than that of a sinful Mahometan, Jew or Gentile. On the other hand, the combined asseverations of millions of communicating spirits ever have and still continue to declare, that the good and virtuous are in a state of ineffable bliss, whether they believed in Jesus or not; that the act of calling upon or denying his name has never yet been found to affect the condition of the disembodied spirit, and hence that as the wicked are not saved from the consequences of sin by an alleged "Saviour," and the good are not excluded from heaven by the absence of belief in Christian mysteries,

so the genius of American Spiritualism does not order, as he alleged, that he might inspire me to | tained the Hebrew persuasion; but M. J. V---ment-in itself the linch-pin around which the spokes of Christian doctrines cluster.

To European Spiritualists, who, in the general aggregate, seem to have received Spiritualism as an energizing influence to deepen their faith in their several creeds, the religious aspect of American Spiritualism appears "rank infidelity," and hence the marked dissimilarity which exists in the reception of spirit-communion between the wo hemispheres.

I must be permitted to remark here, that whilst the devoted Christian Trinitarians of Europe regard the free-thinking Spiritualists of America as 'infidelic," to an extent which their leading minds do not fail openly to denounce, every American Spiritualist, whatever may be his creed, or lack of creed, has been received in England with the most cordial hospitality and the most courteous spirit of toleration. "As far as circumstances would permit, a respectful hearing has been accorded to every speaker, a kindly hand of welcome to every medium, and I believe it would take a far longer period of time than our very unorthodox brother Peebles, or our amiable and plastic friend, Willis, could have spent in London, before they would either of them have discovered that their hospitable friends and generous auditors were listening in trembling apprehension lest any free-thinking word should drop from their lips, impugning unquestioning faith in "Our Saviour." Leaving these questions of credal faith, however, to be dealt with by a far higher and more notential influence than that of mortals I merely call attention to the different status of Spiritualism in America and Europe, that my readers may not be misled when I affirm that, phenomenally speaking, Spiritualian is more rife, powerful and universal in Europe than it is at present in America.

The lack of public representation in Europe renders it impossible to arrive at any proximate idea of the numbers who are interested in the fact of spirit-communion-but, on the other hand, the limited multitudes who used to throng the Spiritualists' meetings in America, might, in a majority of instances, have been attracted thither from other motives than belief in Spiritualism, hence I conceive we have erred as much in exaggerating our numerical strength as the superficial observer is likely to err in underrating the extent of the be lief in Europe.

I am constantly in the receipt of letters from dif ferent countries of Europe, and not a few from remote districts of Asia, in which the writers express their deep interest in the phenomena of spirit communion, their wish to enjoy larger opportunities for its development, and regret that they cannot share in the privileges that seem to be so freely extended to American believers.

· I recently received a long and interesting letter from a lady in Hungary, in which, after many piteous lamentations over her lack of opportunities for the enjoyment of "American circles and clusively that the medium power she sighs for exists in far greater abundance than we now possess it amongst ourselves. My correspondent details the remarkable apparitions which commonly frequent, or she terms it, "haunt" the mining regions. Whilst the ignorant peasantry attribute these visitations to good and evil genil." or even "fairies, demons, kobolds and sprifes," the description clearly proves they are the returning spirits of the poor mining population: kindred and relatives of the very persons who superstitiously regard them as inhabitants of a "supernatural" world. A gentleman from Austria informs me there is a mountainous district, near which his regiment has been lately quartered, where the rustic inhabitants of every cottage have spirit rappings as commonly "as the flowers of spring." He adds, the people say they are spirits, and they often see them; that the children in particular love to encounter these "shining men and women"; that they tell them many good things, and often counsel them wisely, but they seem to have made no systematic attempts at intercommunication, and our methods of holding circles are wholly unknown. I have many correspondents in Germany, where the people, curiously enough, lament in one sentence that they have none of our spiritualistic privileges, and in the next nour forth details of spiritual phenomena spontaneously manifesting themselves in every family of the writer's acquaintance. One of the great stumbling-blocks to the progress of Spiritualism in Continental Europe seems to be the want of experienced guides to direct the formation of circles, and aid in the processes of mediumistic development. The spirits are clearly enough in force in Europe, and medium power seems to me to be even key, Algeria, Syria, and numerous other places more abundant than in America. But whilst the people who sit in circles seem to think no spirit of America, France, or England. communion can be orderly, or even possible, that is not invoked through prayer and divers ecclesiastical ceremonies; and that every spirit must furnished by your correspondents from the he evil who does not confess Jesus as the very God and "Saviour," the paralyzing effects which this species of bigotry must exert upon communion from the spheres, where (at least in the higher ones) sectarian beliefs are all forgotten or merged into the worship of the Great Shirit-the Universal Father-may be better understood than described. I have before me a letter from an excellent and accomplished Viennese lady, whose naive description of her spiritual perplexities I shall quote, as a not unapt representation of a very large class of believers in Continental Europe. Writing of a circle in which thirty members met at stated periods, and numbering, as it would appear, several very strong physical mediums, Madame M. says: "The influence now changed, and the sounds announced the presence of Meyerbeer, who expressed a desire that I should be magnetized, in

incline in the direction of faith in vicarious atone- play some additional numbers of the new opera who you know I informed you, madame, is our he is composing through the A -- circle. But trance speaker, declared he could not be of the this time M. Le H-was our president, and he kingdom of heaven unless he gave the test re-insisted that this infigence should not be received quired by the beloved apostle -; so we put the until he had confessed through the sounds that test in form, when the spirit called for the Planindeed he believed our Saviour was God come in chette, and wrote out that there were no sects in the very flesh. I remuted the circle that Meyer- heaven; that it did not matter there what men beer was a Jew, and that perhaps he still re- had believed on earth, or whom they had wor-



EMMA HARDINGE.

sbiped; that spirits of all faiths and spirits of no (undemonstrated theories, the sectarian beliefs of faiths were in heaven, provided they had done | Europe generally, and the remeannation belief of good and led pure lives; and that all bad spirits French "Spiritists" in particular, are not very were in hell, whether they believed in Christ or not. Olivia asked Planchette where heaven and fare against the common sense and practical and hell were, when it was written: 'Wherever the coincident testimony of thousands of those spirit-Pentecostal gatherings," she goes on to relate the good and evil dwell. Heaven and hell are only friends whose identity we have carefully proved. spread of phenomena in her district, proving con-Now here, M. Le H., who has been, as I told you, madamo, in America, cried out that this was the American doctrine, and would lead to infidelity, as it tended to substitute the works of the creature for the sacrifice for sin, offered by the Creator. Olga's mother was much shocked at greetings, and the affectionate remembrances by this, and insisted that Olga, who is our Planchette medium, should write with it no more. She says Planchette is always infldelic, and never would give the test required by John, the beloved, though Olga is, in truth, a very pious child. And thus it is, dear madame, that our circles are always being broken up and disturbed, and so, again, I am deprived of the influence of Meyerbeer, which always seemed to me so sweet and exalted! "Oh madame! is it not to be lamented that so many spirits come to earth wicked enough to deny the divinity of our Lord? Do you not think that many of these spirits come from America, where, I am told, all the 'Spiritualists substitute the doctrine of works for the sacrifice of our Lord'?"

likely to maintain an ultimately successful warlength than I had intended, and I have still much to say on the present status of English Spiritualism. I will defer further remarks for another occasion, and now conclude by offering to my dear American friends and fellow-laborers my cordial word of pen, which I am at present debarred from exchanging with them in person. 229 East 60th street, New York, Nov. 20th, 1869.

The Pecture Room. THE SOUL AND ITS QUESTIONINGS. A LECTURE BY EMMA HABDINGE,

NO. 15.

In Music Hall, Boston, Sunday, Dec. 5th, 1969. Reported for the Banner of Light.

WHAT AM I?

The four addresses which it will be our privilege to present in this place, will consist of an attempt to deal with some of those stupendous problems which have ever agitated the human soul since man first realized the power of reasoning with himself.

The Soul and its Questionings," will be our theme, and never have religion, science or philosophy, been taxed to answer any demands more importunate nor more momentons than those which the soul is forever reiterating to itself when it queries: What am 1? Who am 1? Whose am 1? and Whither am I bound?

I ask these questions of you; you demand them of each other. Unaided by higher intelligence than ourselves, we turn eagerly to all those elements of instruction included in the names of religion, science and philosophy. Vague theories, cold materialism or transcendental propositions. fail to satisfy you. The storn realities of life and death still press upon you and still urge the everrecurring queries, the true solution of which alone can explain the object of life, the mystery of death. You must be resolved of these stupendous questionings-you will compass the solemn purposes of being; and since the imperfect methods of human speech fail to satisfy you, you turn your eyes inward, and thus does the soul become its own questioner,

Ere we attempt to interpret the utterances of that still small voice in which the spirit itself becomes the respondent to its own eager demands for self-knowledge, let us frankly state that the object of these addresses is limited to the desire to prompt you to methods of self-analysis and suggestions of an instructive character. Your present speaker addresses you with no aim at captivating your imagination with eloquent transcondentalisms, nor the desire to charm the ear with flights of mere wordy eloquence.

If you can follow me through the stern analysis which my subjects propose, look rather for such forms of expression as will embody familiar truths and oft repeated axioms of life-knowledge than the flights of poetry or the imagory of visionary fancy. Modern Spiritualism has been now some score of years among you. Propositions which religion-or rather mere ecclesiasticismcannot answer; which science disdains to touch and philosophy halts upon, modern' Spiritualism professes to expound. Above all, the questions which are designed to form the basis of these addresses, Spiritualism claims to have the demonstrative evidences to answer. More especially, then, upon these points than on any others, do we cite the witness of Spiritualism as the science

of life here and hereafter to respond to the soul's

My amiable correspondent propounds many more spiritual problems of the same alarming character, to which, in my heart of hearts, I could give her no other response than my fer- believer in spiritual phenomena, though he said vent wish that the Spiritualists of America little about it. But one evening at Miss Coutts's, would substitute not only the doctrine, but the just after my History of the Supernatural appeared, practice of good works for every kind of creedal he said to me, I am going to read that directly. faith, in which case I should have no fear for the success of Spiritualism here, nor Spiritualists' happiness hereafter.

In the concluding portion of my forthcoming work on Modern American Spiritualism, I have shown, through quotations of American correspondence, how universally rife the spiritual phenomena are discovered to be in India, China, Turfar removed from the psychologic influence either

In respect to France, your readers are, no doubt, sufficiently informed through the excerpts French spiritual papers. The chief of the Spiritualists with whom I am at all acquainted in France, favor the doctrine of reincarnation, as taught by the late Allan Kardec.

I have often heard persons who have not received evidence of the truth of our doctrines, comment on them with the emphatic ejaculation,

I wish to God I could believe it to be all true!" In the same spirit of earnestness, but with a very different aim, I can ejaculate, "Heaven in mercy grant that the hideous doctrine of reincarnation may not be true, for if I am yet to return to this weary earth to fulfill I know not how many reincarnated weary pilgrimages in the future, I cannot but think it a curse, rather than a blessing, that I was ever born at all." Happily, however, the doctrine of reincarnation, and the opinions on which sectarian beliefs are founded, are opinions merely, and just so long as they remain merely

The Late Rev. Wm. Harness. William Howitt publishes a letter in the London Spiritual Magazine for December, in which he says: "In the Times of Tuesday, Nov. 16th, is the account of the death of the Rev. William Harness, Incumbent of All Saints, Knightsbridge, and Prebendary of St. Paul's, in his eightieth year. Harness was the schoolfellow of Byron at Harrow, and they were warm friends until Byron's death. Byron offered to dedicate Childe Harold to him, but he declined. He was the friend of numbers of literary men of eminence, and a great friend of Miss Mitford's, the materials for whose Life he collected, and wrote the preface to the work just out. I dare say you wonder what all this aims at. Simply this: that Mr. Harness was a firm I said, 'Do you believe in such things?' ' Believes' he replied, 'why, don't you know who first published the account, the Wynyard apparition?' I said, 'No.' 'Nor who first published the account of the apparition of an old friend to Miss Jane Porter at Esher?' 'No,' I said. 'I published them both,'he said, 'and know that such things are true."

Mr. Harness was almost everywhere to be met in aristocratic and select literary circles, and I dare say that the majority of his acquaintances never suspected this belief under his homme du monde, ordinary aspect, any more than I did, after knowing him many years."

True, every word.

There is a great deal of truth in the following brief sentence, which we clip from the Religio-Philosophical Journal :

"Remember that you are only a speck in exist-ence, but as such you are interlinked with all humanity in such a manner that you must not become too intensely individualized and isolated from the world. Remember that as a Spiritualist, you should contribute to assist the unfortunate, to cheer the down-trodden and lift up those be-low you. By remaining away from lectures even, you strike a blow at our beautiful Harmonial Philosophy, and when, like the miser, you close your purse strings to the wants of lecturers and suffering humanity, you become like that icicle, so intensely individualized that you are useless."

Happiness grows at our fireside and is not to be picked in strangers' gardens.

ever-recurring questions, What am 1? Who am I? Whose am I? and Whither am I bound?

My first proposition, oh my soul, is the question:" What am I?" They tell me I am a microcosm of the universe; that all the forces of the varied earth, the fire of the majestic sun, the glory of the vast hemispheres of heaven, sparkling with star dust, are all in me. They tell me that the power which binds together ten thousand circling spheres is pulsating in my veins; that the lustre of the gem, the beauty of the flowers. the strength of the mighty, rocky ribs of the earth are all in me. What am I? Soul invisible, mighty and all controlling essence enclosed in an humble, chrysolltic form of matter, let me attempt to discover the steps which lead to self knowledge by first separately examining, fragment by fragment, the several parts, that make up the temple of clay in which thou art enshrined.

First then I contemplate the curious framework which shapes the entire body. In composition it corresponds to the rocky ribs of the globe I inhabit, for the osseous structure is formed of the hardest of the materials which compose my varied organism. The first feature of interest which strikes me in this bony apparatus is the wonderful adaptation of means to ends; next of the combination of the strongest crystalline substance, and the most wonderful provision for flexibility and varied emotion. The entire frame s made up of more than two hundred separate pieces, matched in pairs, every pair, being a separate and curious piece of workmanship of a different shape, and obviously designed to perform some different function to every other pair.

I perceive in the composition of these bones that in those parts of the structure where the utmost force and resistance is required, the shell work is thick, strong and ridgy; in others where such substances, might prove cumbrous, the material is fine even to attenuation; strength in the one place and lightness in the other being so carefully adjusted to the special uses of each part that I am no less amazed at the wonderful economy of material and force than with the inimitable_ adaptation of every separate piece to the particular use to be eliminated.

The next point which challenges my admiration is the marvelous system of mechanics displayed in the adjustment of all these varied pieces of bony structure. All the combined skill which the mind of man has evolved in the department of mechanics since the earth had being falls short of the marvelous mechanics of the moving skeleton of man. There are the wheels, pulleys, cranks, levers, lubricating fluids, and exquisitely fitted joints and hinges, all the forms and forces, in fact, that the ingenuity of man has ever modeled after, better formed and more finely fitted than aught that man could ever imitate in the most complex system of machinery ever devised. The working of a single limb is a perfect system of mechanics, and the manipulatory

sign and execution were worthy of amnipotence. There is not a substance or form in creation that I cannot manipulate with this flexile human hand, and, finely complex as are its several parts, yet the whole moves with such wonderful clasticity that in its normal perfection I can use it to subserve ten thousand purposes, yet remain unconscious of the vast variety of motions which the movements of its finely fitted parts undergo

Though each several bone is a marvel of design, no less wonderful one than the other, I may not pause longer upon the mere framework; but let ine look within to see what treasures of additional organism it so carefully guards and encases. Pierce further yet into the wonder of thy being. my soul, and behold a fresh revealment of wisdom. The view is unlovely to the eye accustomed to the fair coloring and graceful symmetry which shields the pulsating machinery of life from my. curious scrutiny. The framework of the skeleton, is obviously designed to lay the foundation of a beautiful exterior, for it is two-sided, orderly and symmetrical; but the viscera beneath, carefully guarded by its rocky frame, and hidden kindly, from the sensitive eye, is obviously designed only for uses in which more external show or symmetry have no part.

Each organ being complete in itself and designed for some special function of its own, is packed together with strict reference to the place it should occupy, but in the smallest possible amount of space, so that the whole trunk should be so little cumbrous as its vast array of uses and forces will permit.

Amidst the multitudes of subjects for wonder and admiration which assail me as I contemplate the various appliances for maintaining life which this hidden organism displays, I pause first upon the grand system of pneumatics, displayed in the air cells of the lungs-the breath of the most distant planet whose atmosphere impinges upon my earth, contributes its life-giving airs to the breezes which fan my cheek, are inhaled with every breath I draw, and straightway conweyed to the receptacles within the spongy tissue of the lungs, where they perform the double part, first, of laborating the whole arterial system of my body with the fresh vital oxygenized air from without, and next of carrying off all the yenous impurities of the system by expelling in a singlobreath the carbonic acid gas which that system has generated. Thus does this grand pneumatic apparatus build up the whole structure with fresh Ille giving air in a single inspiration, and purify the whole structure by expelling its poisonous gases in a single expiration. And now I gaze upon the central point of life, and heat, and force, generated in the wonderful organism of the human heart. I have heard the solenn anthem of the sea, as its restless waves throbbed with the pulsating force which sent the ebb and flow of tides to every shore of earth, and I have interpreted its hoarse shout in storm and tempest, and its low murmurs of calm and sunshine, into the same oternal gospel of unending dual motion. I listen at the valve-like doors of the throbbing heart, and I hear the ocean voices speaking to me in the same divine revelation of dual motion, and disclosing the unity of life, force and order in the planet as in the solar system, in the man as in the globe. Like the ramifications of fluid life upon my earth, I perceive that miles and miles of tubing permeate my system, all traveled by the restless currents of arterial blood that are pumped out from the mighty engine-like heart, laborated with fresh oxygenized air from the heaving lungs. and returned again to be re-laborated through the miles and miles of tubing that form the corresponding ramifications of the venous system. When the scientist points to his canals, acqueducts and viaducts, the wheels, force pumps and curious contrivances by which he distributes the useful flow of fluid life through the streets and dwellings, and civilization, and converts the mobile life of water into one of the most powerful of forces to move machinery, arise, oh my souland point to the grand original model of all hydrostatics silently but irresistibly flowing through the wonder of my own grand microcosmic organism.

Passing over many a compound of the grandest and subtlest uses enclosed in every fragment of pause for a moment to con template the little laboratory of gigantic force by which the digestive organs conduct a single grain of wheat into all the varied substances, tissaues and fabrics that make up the entire material structure. By the silent processes of combustion, secretion and growth, one single grain of wheat passing into the laboratory of the digestive apparatus becomes bone, muscle, fibre, blood, lymph, nerve, cuticle, nail, hair, the lustre of the eye, the bloom of the cheek, the ruby of the lip, and the polish of the brow. When our politicians, statesmen, political and social economists can devise such a system of distribution, growth, sustenance and equal justice as is displayed in the marvelous processes of growth and secretion. then, indeed, will the intelligence of the creature model after, if it cannot transcend, the justice, wiedom and economy of the Creator. Still reiterating, as I go, the importunate question, "What am I?" I pause to consider by what power I-so feeble and so comparatively small and powerless-can move with a subtlety of action that no piece of bone shall grate harshly one upon the other, or the weight of all the strong pieces of organism and currents of fluid enclosed within my framework shall be felt as a burden to carry. Searching for the cause of this facility. I find my framework covered with an elastic matorial, woven of millions and millions of the finest fibres and cells, yet bound together with such skill and force that they form one concrete, strong, yet highly electric mass of muscular and membranous tissue By its highly contractile power the movement of every part becomes not only possible, but a source of unspeakable enjoyment, and its rounded and graceful outlines we discover form the sub-structure on which is overlaid the crowning mercial interest, from pole to pole. It is spirit attribute of the living structure, the fair, manycolored and polished covering which forms the exqui-ite attribute of heauty. To pause upon the divine goodness which has added to all its miracles of wisdom and power this one single attribute, beauty, would transcend all power of human speech to enlarge upon; enough that he who forgets not aught that can bless or benefit his lowest creature, gives to the form the floral bloom, the ivory tint and gem-like radiance of angelic beauty.

eye?-its surface swarcely exceeding the half of casket shall be quenched? an inch in measurement, yet capable of reflecting The moment comes when all I have learned the panoramle glory of my earth, and gauging must be forgotten, and all I have gained must be the immeasurable depths of heaven's boundless | left behind; when the machinery must stop, and vault, where myriads of shining worlds, arrayed the powers by which I scaled the heavens and in legions of resplendent brightness, all marshal mapped out the universe, become as naught to their grand proportions on the narrow surface of me; when I shall be dead ! What is death? Simy they orb of vision! Has over scientist con- lence, annihilation, and that is all-all that is left veived of an organ for condensing, separating and to me; I am but an earthly clod. Even this wondistinguishing the nature of sounds, equal to the derful structure shall crumble to pieces; none complex yet minute structure of the human ear? can arrest its decay! The viewless hand of death Around us, the incessant murmurs of ever-rest- cannot be held back by science, and I shall beess life are beating the air with myriads of vibra- | come a handful of dust, and the winds of some tions; the crash of machinery, the clang of bells, distant planetary system may bear away even the echoes of music, the thunders of the storm- the last vestige of the scattered shell in which I king's voices, and the solemn anthem of the eter- oxisted! But can I endure annihilation? When nal waves-all these ten thousand peaks of Na- I see that the flower I have planted shall live ture, and the chiming of twice-told ten thousand again; when I know that the scattered odors of spheres as they heave and turn in space, form an its very breath are still in being somewhere; aggregate of mighty tones, which would plerce when every work of my hand shall live after it the fall brain of man, and destroy its integrity, has crumbled into dust; ay, every atom in some were not the construction of the ear so curiously form live forever, summer sunshine will draw and admirably fashioned as to convey only such fragments of sound as instruct the mind, without ever burdening the faculty of hearing; and thus is every sense divinely modified and bounded in by man's capacity to receive knowledge, rather marked "eternity." What becomes of motion? than the Infinite Creator's will and power to bestow it.

And now when I have in brief reviewed some portions of the marvelous temple in which I find my soul onshrined, a fresh subject of admiration commends itself to my notice, this curious structure moves; and that-not with the insensate motion of mere obedient machinery, or objects moved upon by another's will or force-in a thousand mobile ways this framework is moved, and all, as it appears, by some inward unseen power of volition, as various and scarcely less potential thought, spirit-can there be for these alone anthan the power which called creation into being. I know that any piece of inanimate mechanism I in some form forever? can set in motion by means of fire, or water, or animal power, will continue to move as long as I motion is so perfect as to be without jar, and almost without perceptible effort. So beautifully adapted is the subtle power applied to this body, that I can carry the whole structure without weariness. When I move my hand there is a force at work more subtle than the power of water, air, machinery, or animal strength.

Again I turn my eyes inward to discover the subtle fires of motion. Once more searching of time and then go out into dim forgetfulness forthrough the material organism, I am directed to the silent workings of the mighty engine seated in the brain. Its external page reads off alone answer me, and from them I have learned, and the nature of nervous matter. I see no more than from them have solved the problem, and from a large ganglionic mass of grey and white matter, whose extension through the spinal column ramities into the innumerable branches which form have failed to prove, which creeds have never dethe tree of nerves. I might, perhaps, with more fined-a problem which remains unsolvable till I correctness call the nervous apparatus the tree of life, for though made up of finest tissue and composed of a substance less material, dense or strong, than fibre, this nervous matter is the first triumphant over the ruin of death-never till I formation-the last of the human fabric which perishes

Extending, too, to every ultimate point, it permeates each inch of substance, and interlining problem: What am I? And thus I present to every tissue and veining every membrane it you, Spiritualists, this day a view of life's grandforms by unceasing galvanic action the force which causes motion. Complex yet simple-hidden in the profound mystery of original primal elemental life, yet traceable in effect as the grand ultimatum of LIFE itself-you may question me in value what is life, anotion, nervesforce or aura.

uncreated, cooqual and cooternal elements that | and traced its undying being to the spheres of immake up the trinity of being. If you ask me mortality; to you alone it is given to solve the what is human life, and wherein does it differ question: What am I? Answer it you can; anfrom the life of other existences, I question back -1s it not one and the same element which pulsates in every planet as it rolls on forever and graphic workers are sending out their messages forever in its unresting march of motion? Is it not the same power which holds ten thousand pret their words sublime can reccho them to earth worlds aboft in the sublimated ether? You can- and bid man learn first the glorious knowledge not see the chains which restrain them, but each of himself, the microcosmic glory of the material

yower of this hand of mine alone would prove a the compendium of all force in my microcosmic machine is dead? what for the fire that makes it divine architect, whose providential powers of de- structure. What optical instruments ever equal- move, and act, and govern? what for the real ed the marvel of the tiny telescope that creative man when the shadowy substance shall have wisdom has placed in my wonderfully fashioned passed and the spark which lights the mortal

> the beauty of the flower; sy, every fading form will reappear again in some other combination, why should I alone of all creation cease to be? Wherever one single atom can be found, on it is what of the spirit? what of the forces that moved the machinery? Man did not place them therethey were not fire, water nor air. What becomes of thought? the memory by which I can pierce the past? the power to discern the present and prophesy the future? Where are my blessed dead? the spirits that lived and died before me? I cannot give them up. I see them in visions of the night; they cross my path. Where they are -if, indeed, they live at all beyond the shock of death-there I too must be. Motion, mind, nihilation? and that whilst dust and atoms live

I question myself: once more I turn my thought within and ask: What am I? I behold the wonapply the force-no longer; but what am I? for I ders of matter, but I would know of my spirit. I see not the force by which I move, and yet the have sought to learn of the sages of the past, but who has answered me of the spirit's destiny? For thousands of years we have had the affirmations of religion, but never its demonstrations; the voices of the thousand warring sects have claimed to solve the problem, but none have brought the proof.

I know I am fearfully and wonderfully made, but why and wherefore, if but to live a single span ever? If immortality alone can settle the question of my destiny, then can immortal beings only them discovered that there is something more to learn which the ages never knew, which religions stand face to face with a spirit that has withstood the shock of death. Never till I can trace my soul arising from the crumbling dust, and riding can realize the spirit as the real man, and matter only as the phantasmagoric exhibition in which

it is molded, never till then can I answer the est problem, and yourselves and your belief as the only nower of solution which religion, science, philosophy or history can afford. What am I? who am I? whose am I? and whither am I bound? -who or what can answer these stupendous questionings but the spirit? You have heard the Enough for us to know matter, motion or life-mind or soul are original elements-the sublime, and stood face to face with its queuchless light, swer it you must; the power alone is yours, and in the immortal spheres, from which the teleof immortal being, you who have learned to inter-

keeps its place, though acted on by an attraction that would draw them away. It is the same the eternal man who, through the resurrecting forever.

THE LITERATURE OF SPIRITUALISM ning to her mother's chamber, she said, "Mamma, ABROAD.

MESSES. EDITORS-My reflections on the state and extent of Spiritualism in other countries have been much enlivened by the celestial scintillations that are breaking over the sombre summits of superstition, ignorance and bigotry of Eastern nations from the pages of "reviews." books and pamphlets that have recently (some by your kindness) come into my possession. Many of your readers may be as much surprised as I have been, at gaining even a partial glimpse of the publications of a periodical character that

treat of our divine theme. The Revue Spirite and the Revue Spiritualiste are two noble monthly magazines-the former having apwards of thirty, the latter more than sixty pages-that speed regularly from Paris to various realms, laden with the rich fruit of the spiritual world, and the experiences of such men as the ate Allan Kardec and Monsieur Clavalroz. Then there is Le Spiritisme A Lgon, published bimonthly at Lyons; The Light Des Jenseits (la Luniere d'outre tombe), a monthly journal published in the German language at Vienna; the Annali Dello Spiritismo In Italia, issued monthly at Tigh; La Salute, which appears every Saturday at Bologua; El Criterio Espiritista, published at Madrid; El Espiritismo, bi-monthly at Seville; Il Veggente, a hebdomadal of Florence; and the Revista Espiritista, a monthly journal of Barcelona

Books that are exercising no little influence abroad (I am not aware that any of them, except | led to pen a few lines for your columns in referone, have been republished in this country) are, La Raison Du Spiritisme, by M. Michel Bounamy, Judge of Instruction, Paris; Lettres Sur Le Spiritisme, addressed to the clergy, by M. J. B.; Secrets | tion of either side respecting these so-called physiof the Life to Come, by M. Cahagnet; Entretiens | cal manifestations. Familiers Sur Le Spiritisme, by Madame E. Collignon, of Bordeaux: Poesies D'Outre Tombe, edited, I believe, by the spiritual society of Constantine. | recently, having much of confidence in the gen-Constantine is one of those strange old Moorish towns in North Africa, which few foreigners have ever visited. It stands upon a rock, a day's journey or so from Philpville, on the coast, belted by a ravine, whose perpendicular sides are, in some places, nearly one thousand feet in height. How Sniritualism could have found a footing here is marvelous indeed, and should put to the blush many an American city where the Bible, with its very foundations laid in "Thus saith the spirit." is filtered through youthful minds, with strange conceits in interpretation, ad nauseum. I was in Constantine in 1858, on my way to the Great Desert, but did not dream that Spiritualism nestled mid the minarets of Moorish mosques. whence the muezzin for long centuries has called the faithful to prayers-the Mahometan, who, nerchance, is really more of a Spiritualist than many of our own so-called converts, though from our heathenish (Christian) education we have learned to regard him as he does us, as a Pagan gramme of Laura V. Ellis, who is always tied by dog, an outcast. Indeed, we now know that 'neath the very shadow, within the very walls I can judge, the conditions between the two perperhaps of the Bey's beautiful palace, good angels | formances were the same. Strips of cotton cloth fold their wings and touch with immortal breath the lips of loving, longing, but frail humanity. May God's messengers fill its quaint old habita- judge-but I have never been a committee at her tions with smiles and blessings, and may the scances-hands tied together and to ring in back beautiful houris that once peopled its marbled of cabinet, neck the same, feet and ankles tied tocourts and its divaned halls return in supermun- gether. Mr. Raub was tied so securely that it dane glory to haunt them evermore.

Come," published in this country in 1851, under tied about his neck, water drank from a goblet the leading title of "The Celestial Telegraph." A copy of it was recently presented to me by Mr. on, a bell rung, &c., &c., &c. A voice was also J. McClure, and I have read it twice with increasing interest. Its well authenticated facts, encir- with a block of wood in his mouth. I believe cling our spiritual philosophy, I regard as a string of pearls round the neck of the beautiful. Its is in the habit of doing which Mr. Raub failed to author, Monsieur Cabagnet, through many trials do, as he had not practiced on it, as he said-that and discouraging difficulties, reached a goal was taking the strip of cloth from his lap, passing promised him by the spirits-persons, in several it around his neck and then tying it. instances, whom he had never seen nor heard of, assisting him to publish his work. Thus he was rewarded for his faith and constancy, for the book Then being bound and secured again by me as must have done, and yet will do, a great deal of before, and the front of the cabinet removed, he good.

Both the Rerue Spirite and Spiritualiste have published an article concerning a family in this ed to them how the things were done. I must country which is intensely interesting; and, confess I was surprised, for while one naturally though you were acquainted with the facts, I do looks to the most impossible of all possible ways not think they have ever appeared in the Banner for the means of solving these things, if, indeed, of Light. A Mr. and Mrs. W., of Cambridge, Mass., were performed was very simple. By simply inclining blessed with lovely twin children, one of whom, the head and drawing the right hand forward at named Lily, soon died. The other, Rose, even be- his side the two could be made to meet so that, fore she could speak, manifested a great passion using his flugers in connection with the teeth, he for flowers, and when she began to run about, could untie and the knots about his neck, seemed to avoid her other sisters and to play reach anything placed in his lap, remove the block alone with one whom her parents considered an placed in his mouth and replace it instantly, and imaginary being, but for whom she always desired another piece of cake or another apple. At two years of age she began to talk, and was then | and play, with his mouth, upon a musical instruasked with whom she played. "With my little Lily," she said. "Why do you want two apples?" "I want one for little Lily," she replied. When visitors asked her her name she would answer, 'Rosebud." "Is that the reason you wear one on your breast?" "No; my little Lily wears one." "Where is your little Lily?" "In heaven." "Where is heaven?" "Here; my sister is here." These, with other things, went to prove that Lily was always present with her, even when she laid her little head down to sleep at night, for she would gently and in a caressing manner pat the pillow beside her and say it was the dear little Lily. One day, in the winter of 1868, the child was found to have a fresh and fragrant white rosebud. Where she had obtained this was a mystery to all the family. There was not one in the house, and no one had been there to give it to her. "Where did you obtain that lovely flower?" they said to her. "My Lily gave it to me." Many other things of a like nature happened to of eleven years, should be taken by her father her before she was three years old, but Mr. and Mrs. and systematically taught and brought up to W. paid no particular attention to them, not practice deception, and transported over the counbeing Spiritualists. Finally Mr. W. was persuaded to consult a medium, who told him that that, too, in the name and at the expense of an the companion of Rose was her twin sister, Lilly, idea that should be so sacred to all as that of Mr. W. affirmed that then for the first time he spirit-communion. considered the "Lily" of his child to be a reality. Other things were revealed to him which he subsequently verified. When Mr. W. returned home, Rose, who had been crying, clapped her hands joyfully, saying, "I am glad dear papa has come and brought back 'my little Lily!" Mrs. W. then told her husband that Rose had much grieved in his absence, saying," Lily has gone with papa; I wish he would come home." One day little Rose brought in a curl of hair, saying, " Mamma, little Lily told me to give you Immediately Mrs. W., who had very rethis." cently become convinced of Spiritualism, and more or less of a medium herself, wrote, "Lewis, this is my hair; you will soon have some like the sun's rays.-ABBY." Abby was Mr. W.'s aunt. In the evening of that same day, when the child had gone to bed, Mrs. W. was influenced to write | may be able to disprove the claims of Mr. Raub again: "Go, both of you, to Rose now." They went, and at about one foot distant from Rose's so tied in the past, let her be so tied in the future head there lay a curl of golden hair unlike any- | if she wishes to retain her name and fame before thing in the house, or known to them to exist. In the public, and not be branded as; an impostor the morning, Mrs. W. showing it to Rose, she ex- and deceiver. And wherever she goes, let Spirclaimed, "The hair of my little Lily!" then, run- itualists look to this point and satisfy themselves

papa has some hair of my little Lily." Mr. W.'s counting house is in Boston, eight miles from his residence. On many occasions Rose has told her mother of incidents passing in said bureau, and of persons who were coming to dine with them. Being asked how she knew she said, " Little Lily 8ays so.'

Mr. W., wishing if possible to obtain a portrait of little Lily, took a portion of the golden look of hair to Mr. Anderson, the spirit-artist, but said not a word about it to his child Rose. Notwithstanding she knew it, and one day ran joyously to her mother, saying, "I am very happy! papa is going to have a portrait of my little Lily." 'How do you know?" " Lily told me, and she has just taken leave of me to go there." When the portrait of the beautiful little spirit was finished, Mr. W. hung it in his cabinet, and, calling Rose, asked her of whom it was. "My Lily," she said.

How touchingly such rays of God's beneficence G. L. DITSON, M. D. fall upon our hearts. Albany, N. Y., Nov. 21, 1869.

Free Thought.

PHYSICAL MANIFESTATIONS.

DEAR BANNER-After reading in your issue of this date the article entitled " The Recent Exposure of Physical Mediumship at Mercantile Hall," I am ence, also, to an "expess" given in this city on Friday evening of last week, knowing that your paper is always open for any fair representa-

A Spiritualist myself, fully believing in the philosophy of spirit-manifestations, (and, until uineness of the manifestations purporting to come through the so-called mediumship of Laura V. Ellis,) I am, as I believe all true Spiritualists are, desirous that, as soon and as fast as practicable, all of error, deception and humbug shall be weeded out and divorced from all connection with Spiritualism in the minds of the people; therefore I write as I do.

Messrs. Raub & Turner came here advertising and proposing to expose the manifestations of Laura V. Ellis, by performing, under the same conditions and in a cabinet similar to hers, the same things performed at her exhibitions, and, afterwards, with the front of the cabinet removed and while tied in the same manner as she, to show to the audience how the whole thing is done.

Being present I was called upon to act as a committee. At my suggestion Mr. Raub allowed me to tie him, although, as he said, it was not his custom to do so, but simply to follow the proher father and not by the contmittee. As near as were used. I tied Mr. R. in the same manner as I have seen Miss Ellis tied, as near as I could would have been impossible for him to free him-I have mentioned the "Secrets of the Life to | self except by cutting the bands. Knots were un- placed on his lap, musical instruments played uplieard while Mr. Raub was supposed to be gagged there was but one thing called for that Miss Ellis

This all done, a closed knife was placed on his knees, and Mr. R. cut himself free and came out. went through all the seemingly most difficult parts in full sight of the audience and demonstrat-

And with even this brief review of the grand arcanum which responds to my questioning soul through so many avenues of use and power, what a compendium of creative might and glory is here revealed!

The science of mechanics, modified in my frame -the science of pneumatics in the lungs-hydrostatics founded in perfection in my veins-creation itself revealed in the system of nutrition, secorction and growth that pervades my frame-the ocean's ceaseless flow is in my veins; the floral loveliness of the blossom-the brilliant lustre of the gem-the essence of overy mineral of earth-

power which is quivering in my veins, elaborated gates of death, becomes the angelic man living in my brain, pulsating in my heart-it is life, life-

as original element. But there is something more. The motion by

which I send my ships down to the sea is guided and regulated by my skill. The motion by which my machinery works, is due to the forces I employ, whether these he fire, water, or mechanism. The motion is mine; it is not inherent in the thing that is moving. It is not so with me. I move at will. What, then, is will? Philosophy answers me, "It is the result of motion; is the chemistry of the atoms." The chemistry of the atoms! what is that? Does mind and will reside in atoms? Does formative power, intelligent design, and all the wonderful adaptation of means to ends of which my marvelous organism displays the full perfection, grow out of atomic com-

bination? Arise, then, from beneatli my feet, insensate atoms and create a man! It cannot be. What am 1? Even as I analyze. I tremble and acknowledge something more than dust and atoms. I bow before the creative God-the spirit. Av. it

is the spirit alone that wills; spirit that thinks. and guides me how to move; by spirit power I may tunnel the giant mountain, and construct my highways through its mighty heart: I can inake of the pathless waste a crowded city. It is spirit which builds, and digs, and labors-spirit which is the architect, and spirit which is the builder.

By the power of spirit we find the pathways of the mighty ocean and lay our tracks in the whelming waste of waters till we unite dissevered continents and girdle mankind with a chain of comwhich guides the lightnings and sends them forth as messengers-spirit which acts and builds, labors, contests the elements, and at last rules all creation but itself-ay, but itself-there at last, and there alone, its resistless power fails. Spirit can noither comprehend nor rule itself-nay, if cannot even as yet describe and analyze itself. All that the soul has done it can disclose Though I live, perhaps, some ten thousand years since spirits clothed in flesh appeared upon this earth, yet, living in this glorious intellectual age all that is part is mine, and science enables me to recall all things that man has done or thought. I can even trace through the universal lore which the printing-press reveals, every discovery that man has ever made. I can learn what all other men have learned-astronomy, geology, mechanics, all are mine-and all my thoughts, my knowledge, my discoveries. I can bequeath again to my postority. I may be the compendium of all men's thoughts before me. I can make all future generations Leirs of my wisdom or my folly; but what for me when this form is dust and ashes? what for this all-controlling spirit when the frail

EVERYTHING FOR LOVE.

I truly thank the Banner of Light for agitating the very important question of interest on money. No learned sophistry can disguise the fact that taking pay of a brother man for the use of money is a crime. How shall we rid the world of this terrible robbery? Education, in its true and enlightened sense, is the only remedy for all these terrible evils. The world must be educated to do everything for love. If we have a surplus, for the time being, of this world's goods, and see a brother in want, we must go to him in a spirit of true brotherhood and give him of our abundance until he can beln himself.

Human brotherhood, in their true meaning, are words of great significance. We must try to impress it upon one another that we are all a band of brothers and sisters; that we must do everything for love. "He that seeth his brother in want and shutteth up his bowels of compassion against him, how dwellest the love of God in him?" If the race is ever redeemed and purified it must be done by love. I pity the interest-taker in the spirit-world; he will be very poor! He will find that deeds of love will pay a much higher rate of interest than'the selfish principle of living wholly for gain. Let us so live that when we pass over Jordan the world will be better for our having lived in it. Yours in the holy cause of truth, SEWARD MITCHELL.

A Call for Mediums South.

EDITORS BANNER OF LIGHT-Some time since I wrote you and requested an auswer. I have received none, and presume it has been overlooked.

I am investigating, as far as my ability will normit, the phonomena of Spiritualism, but my progress is suspended for want of a medium. We have some here who profess to be mediumistic, but they belong to some one of our Orthodox churches, which ascribe all spirit phenomena to the "devil," and prohibit their members from having anything to do with it. My means are limited, or I would write directly to you to send me a good, reliable test medium, at my own expense. So, you see, I must stop my investigations unless I can procure aid from some source. I am over sixty years old, and feel a great desire to prove the fact that the spirits of our departed ends can and do communicate with us in the flesh.

Should a good, reliable medium, wish to take a trip South, ours is a growing, thriving place, sit-uate at the crossing of the Mobile and Ohio and Vicksburg and Montgomery railroads, and I think would be a good location for a medium for some time; and if he or she would call on me, I would furnish a home for the time being, clear of ex-pense, to such an one. Respectfully, pense, to such an one. Meridian, Miss., 1869. W. W. SHEARER.

they are a humbug, the manuer in which Mr. R. even, by transferring the bell to his left hand, could thump the cabinet with a stick, ring a bell went at the same time.

It is true that Mr. R. did not do these thingssome of them-as expertly and quickly as Miss Ellis; but I think he demonstrated that he could compete well with her after sufficient practice. This, he says, was only his eighth performance. while she has been in the field some five or six years.

I can remember that when I first saw Miss Ellis, some years ago, she did not perform nearly as wonderfully as she did this fall, when I saw her here again; and I remember, too, that when a sticking plaster was applied to her lips, no voice could be heard when "Mr. Blake" was called upon to speak.

I am pretty well convinced that the two performances are done in precisely the same way, and that Laura V. Ellis, (as much as I dislike to say it,) is humbugging the people. It pains me to think that an innocent young girl, at the age try to aid him in humbugging the people, and

If it is not so, as I fear it is, I shall most gladly be ready to admit it when it is proven that the conditions between the two performances are not equal-and there is but one point in which'I can conceive any chance for any inequality between them; it is this: the ring in Mr. Raub's cabinet, to which his hands were tied, is about-say five or six inches above the level of the bands on his wrists as he sits upright in the cabinet; conse-/ quently that much length of the strip is necessary to reach up to the ring, and this gives the play required for the using of the hand for the work. This is the secret of it all.

I have no means of knowing positively whether it is the same with Miss Ellis. If her handsare tied closely to the ring, and no play left for her to move her neck forward at all, she still to expose her manifestations. If she has not been

BANNER LIGHT. \mathbf{OF}

and report. The bands on the wrists should be closely attached to the ring, as every inch of space from the wrists to the ring gives just so much play and chance to operate. I do not think that thus tied, the manifestations can be done by herself; but tied as before stated, they can; and I think it is hardly worth while to attempt to account for things as being done by the aid of spirits that can be proven to be possible of doing by physical In pain and affliction, what balm to our souls and natural means under the same conditions. Also, there is no good reason why she should not allow the committee to tie her. No gentleman would tie her so tightly as to be painful, if she is to keep quiet and not put her hands into use.

Mr. Raub complained to me every time the cabinet was opened that I had tied his right wrist so tightly that it was very painful; but I afterwards discovered why it was so, when I came to see the manner in which the manifestations were performed. Yours for the truth, J. W. LEWIS. Providence, Dec. 4th, 1869.

LETTER FROM ENGLAND.

EDITORS BANNER OF LIGHT-Dear Sira: I continue to receive your periodical with exemplary regularity-thanks to the admirable arrangements between the post offices of the old country. and the new-and although there are many expressions of opinion in it from which I am constrained, as a Christian, to dissent, I am, nevertheless, always glad to have the opportunity of reading it, if only that it may help to keep up the intercourse which began between yourselves and me in the early summer of last year, and remind me of the many kindnesses I received at the hands of my Spiritualist friends in America.

In your issue of Nov. 13th there is an article, under the head of " Free Thought," signed " L. U. Reavis," which purports to be a criticism on a lecture delivered by Mr. Wendell Phillips, which lecture has, I believe, been reprinted in this country, but which I have not yet been able to read. I cannot therefore say how far Mr. Phillips and I would be likely to agree in our conception of the nature and value of Christianity. But there are one or two statements in the criticism of Mr. Reavis which are altogether so extreme and untrue, that many of your readers, apart from' myself, can but have pronounced the same judgment upon them.

1. Mr. Reavis says that the "Christian religion is founded upon an atonement made by the blood of God." Will he be kind enough to give me the chapter and verse in the New Testament in which that doctrine is "stated squarely and fairly"? I know, of course, that modern Orthodoxy teaches the Deity of Jesus Christ, and must, therefore, logically believe that the blood shed by him was the blood of Deity. But we are here dealing, not with modern Orthodoxy, but with Christianity; and Christianity finds its only true expression in the pages of the New Testament.

2. Mr. Reavis also states that "Christianity says that the human race is conceived in sin, and brought forth in iniquity. It teaches the total depravity of the human soul, to that full extent that it grieved God in his heart on account of man's wickedness, and it repented him that he made man." I again ask Mr. Reavis for the chapter and verse in the Christian records in which these irrational, immoral and incredible doctrines are taught. It is true that David, when expressing before God his penitence for the double sin of adultery and murder, said of himself, "Behold, I was shapen in iniquity, and in sin did my mother conceive me." But David was not a Christian, in the sense in which we should use the word in the present day; while it is scarcely fair to take the outburst of a wounded spirit, and a conscience revenging itself for the insult which had been put upon it, as a dry statement of hard doctrine. In that same psalm David prayed to be "purged with hyssop," and that "the bones which God had broken might rejoice"; but one sees at a glance that such phraseology is, howev er significant, purely figurative; and why not give the same characteristic to the language of the fifth verse, which language Mr. Reavis erroneously attributes to Christianity. I would also remark that it is in the Old Testament, and not in the New, that God is represented in the following terms: "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually, and it repented the Lord that he had made man on the earth, and it grieved him at his heart," Now, surely, Mr. Reavis ought, in fairness, to admit that the teachings of a book so ancient as that of Genesis, and the authorship of which is altogether uncertain, should not be confused with the teachings of Christianity; while he might make a tolerably large allowance for Eastern modes of expression, which are often hyperbolical in an extreme degree, and are not to be understood with mathematical rigor. After a pretty lengthened ministry, and a constant study of what, for convenience's sake, I may name the works and words of "unbelievers," I am more and more impressed with the belief that they too often identify the Christianity of Jesus Christ and the vulgarest forms of Orthodoxy, as though they were one and the same thing; while, as in the case of Mr. Reavis, they think it quite enough to make a quotation from any part of the Bible, and saddle Christianity with its weight. Christianity was, at its birth, an outgrowth-and a natural outgrowth-from Judaism; but in many of its essential principles it is altogether different from and higher than Judaism, so that it is only common justice to distinguish between the two religions, and not make the latter responsible for all the errors and childish fancies of the former. Even in the Christian records, a separation should be attempted between the essential and special teachings of Jesus Christ, and the leaven of Rabbinical philosophy which such men as the or Rabonical philosophy when such hen as the apostle Paul incorporated with them. If Mr. Reavis would like to verify the truth and value of this last remark, I would earnestly refer him to a "Oritical History of the Future Life," by the Rev. W. R. Alger, of Boston. An open-minded and careful perusal of that inestimable volume would do near much toward helping opponents would do very much toward helping opponents of Christianity to estimate it rightly, and dis-criminate between its essentials and its admixtures. They would see, in those pages, how it is that Calvinism has seemed to so many to have that Calvinism has seemed to so many to have Scriptural ground upon which to rest, and how very much even the great body of Unitarians for the last hundred years have misread the Epistles of the New Testament, in their glorious effort to give to Christianity a rational and moral charac-ter. Let me just say, that if my life should be spared, and other circumstances prove favorable, I hope once again, before I die, to cross the At-lantic and visit my American friends, when, should I do so, I would certainly seek for oppor-tunities for speaking to them on purely Christian topics, believing, as I do, that while the Chris-tianity of the churches, in many cases, is a thing tianity of the churches, in many cases, is a thing not to be defended at the bar of reason, morality and fact, the Christianity of Jesus Christ is "the power of God unto salvation-unto every one who believes it," and that it is the great source from whence is to be derived the regenerating infigures of to day and the future. Believe me, with very kind regards, and equally kindly remembrances, my dear sirs, yours heartily, FREDERIC ROWLAND YOUNG,

OUR DEPARTED FRIENDS.

BY J. G. HARVEY.

'T is blossed to know that our loved ones are near us, For Heaven's not a country that 's far, far away, They still are here present; they watchfully care for us Through darkness of night and the sunshine of day; What joyous emotion, to feel that they share With us our devotion, and join in our prayer!

In pain non nunction, what baim to our souls To feel they 're bestowing sweet comfort and cheer 1 Ah, 't is a physician that heals and controls. Gives ease, consolation to sufferings here. A peace that 's unfailing—'t is joy while in grief To know in their kindness they 're sending relief;

When our hearts are o'erflowing with joy and delight, And this earth is to us almost Heaven complete; To know they are near us, all shining and bright, Their pure spirits smilling in radiance sweet— What noisler desire than upward to raise Each day our thoughts higher in anthems of praise?,

When we 're tompted to wander astray from the right when we be teempted to wander astray from the right And ovils entice to wrong doing and sin; We feel then their pressure—sweet Angels of Light 1 And know they are watching each action within. How carnest our striving with God in our prayer. That strength might be given to resist every suare!

Oh sweet 't is to feel that our dear ones are near, Un sweet 'is to neet that our dear ones are near, That their souls are not "sleeping," they 're goue before ; And their spirits can be, oven now, with us here, Though their bodily presence is with us no more. Seek for truth then, and strive overy ill to forsake, For on earth as we live, so our future we make.

-Portsmouth Journal.

INDIANA.

Missionary Labors-Interesting Incidents.

DEAR BANNER-Having just returned from a missionary tour through the northwestern portion of the State, and being requested by several friends to make a record of my labors for the columns of the Banner of Light, I herewith comply, so far as to submit a brief synoptical report-of such incidents and facts as I suppose will be interesting to the general reader, and which have not already appeared.

The first important feature and perhaps the most important connected with my labors, to which I will call the attention of the friends of the cause, is found in the large attendance of church members at nearly all my lectures; and even the priesthood turned out in several places, from two to half a dozen. My audiences at Middlefork, Clinton County, I was told, were at least three-fourths church members, including some priestly oracles of the Church. And this was more especially true of my last audience in that place, which filled the seats and aisles of the house at an early hour. At the close of this lecture an interesting colloquy ensued between the speaker and several prominent priestly church members, of which I will submit a brief report.

A general invitation having been given to the audience to speak in reply or ask questions, a gentleman arose and put the following query: Mr. Graves, I would like to ask you a question." "All right. Your request is cheerfully granted." "Well, I want to know if you believe in the Bible." "Yes, brother, I believe in twenty Bibles." "What do you mean?" asked the church oracle. "Do you mean to say there are twenty Bibles in the world?" "Yes, brother, and I can furnish you the titles or names of them if you desire." "What do you mean by twenty Bibles?" he continued. "I mean twenty sacred books, which hold the same relation to their respective disciples, and serve the same purpose. in the religious and spiritual wants of the people as the Christian Bible does in what are called Christian countries." "Mr. Graves, you say you believe in these twenty Bibles. Do you believe they are all true?" "Yes, brother, I believe they are all true; true to the minds that produced them; true to the religious conceptions of that age, and perhaps truly adapted to the religious wants of the people then." "You don't consider them all alike, do you?" "All alike in these essential features, brother." "You don't consider our Bible, then, 'the Word of God,' do you?' 'Not exactly, brother; for we find in it what purports to be the words of several gods; the words of angels or spirits, the words of men, the words of devils, and the words of an ass or donkey. And hence, as a whole, it cannot truly be considered the Word of God,"

Another interrogator: "Mr. Graves, I should like to know whether you believe in a God?" "Yes, brother, hundreds of them. Paul says: 'There be Lords many and Gods many.'" " Well, but do you believe in a Supreme Power?" "Yes; and I never knew a human being that did not." "You know there are men who profess to be atheists, do n't you?" he continued. "Yes, and I know there are men who profess to be Christians, but I never saw one, and would ride five hun-dred miles to see one." "What do you consider it takes to make a Christian?" he asked. "I will furnish you the answer the Christian churches have themselves theoretically agreed upon, that 'a Christian is one who follows the example and practically obeys the precepts of Jesus Christ.' But where," I asked, " can you find the professed disciple of Christ who, in his practical life, obeys one-fourth of his precepts? Did you ever know a professed Christian who 'takes no thought for the morrow,' or who has never tried to lay up treasure on earth? who, 'having food and raiment, is herewith content'? who, when his cloak is taken from him, gives up his coat also? who sells or gives away all his property to feed the poor? who, when one cheek is beaten into a jelly, turns the other also to be treated in like manner? who has forsaken father and mother, brother and sister, houses and lands, all for Christ's sake, or his religion's sake? or who never sues a brother at the law? or who forgives an enemy four hundred and ninety (seventy times seven) times? who ever presents the practical proof that he loves his enemies, or that he hates the world, as Christ enjoins? or who never called any man a fool, any man master or mister, or any man father? And did you ever know any professed Christian who, in his daily practical life, observed these positive precepts-all of them, or even any of them? If not; inasmuch as they constitute a large portion of the most imperative precepts of Christ, would there be any propriety, or any sense, in styling a man a Christian who thus daily violates and tramples them under feet? If so, then where is the man who may not be called a Christian? Thus we render the word an unmeaning term." At the close of my third lecture at Buena Vista I was interrogated by a Campbellite clergyman and a Methodist clergyman. The former desired to know our reasons for believing the soul undergoes no essential changes by its passage into the spirit-world. "Our reasons for this belief," said I, " are founded upon the law of negation and the law of analogy. First, the entire absence of any proof to the contrary; no evidence and no satisfactory reasons being found for the oriental traditions, anciently so prevalent in the East and subsequently engrafted into the Christian creed, that the soul assumes a new moral character simply by thrdwing aside its physical covering, i. e., the body. Second, as observation has taught us that the character of the child is the same, essentially, just before its physical birth as it is immediately after, we are thus led to conclude,

are effected in the moral character of the spirit by its birth into the higher life."

The Methodist clergyman asked in what respect we considered the new harmonial or spiritual religion, morally, superior to the religion of Christianity. "In many respects," said I, "brother. First of all, we do not blindly assume perfection, and infallibility, and unchangeability for our principles-an assumption which comprises an element of stagnation and corruption which must will do honor to the cause wherever her lot may ultimately ruin any institution or religion which be cast. adopts it, as the past experience of the human race most abundantly proves, if we are capable of learning the moral lessons derivable from human experience. On the contrary, we preach and proclaim the principles of eternal progression, by means of which a door is left open for the escanement of all errors and imperfections as fast as they are discovered. And thus our religion is diums. self-progressive. Second, we practically adopt no doctrine, principle or practice, without investigation, merely because found in a book written several thousand years ago, which some of its disciples believe to be inspired. Nor do we endorse any principle or practice without regard to its practical moral bearings upon society, hecause the book in which t is found is assumed by some of its devout admirers to be perfect and infallibly true, and too sacred to be examined, an assumption which has seriously retarded the moral, religious and spiritual growth of many religious countries, both oriental and Christian." Other differences were printed out, and other superior features shown to diaracterize the new religion.

K. GRAVES. N. B .- After Jan, 1st I will receive calls to lecture anywhere in the Northern States, Kentucky or Missouri.

If some of the readers of the Banner of Light who do not wish to file their papers, will send me No. 12, Dec. 4, they will confer a favor upon me and the cause in which we are common laborers.

Richmond, Ind., Dec. 8, 1869. K. G.

ILLINOIS.

Spiritualism.-The Voices, etc.

I am a constant reader of the Banner of Light, and have been for the last thirteen years. It is old, tried and trug and is over a welcome messenger; bringing within its folds, beautiful messages both from mundane and spiritual life. It is dispensing bread to the millions of that kind that can never be takes from them-an open advocate of reform, and ever ready in its defence of suffering humanity; would that others out of our ranks could be induced to read more from this sheet. Its gleanings from the great book of Nature; its apneal to the Golgiven principle of reason; its humanitarian effort in the reconstruction of the great family of man; its noble efforts used to induce man to hrow off the galling yoke of priestly rule, are bjects worthy of commendation ; afive. We hope to hear from some one who will and though the povement appears slow, yet we favor us with a call. find it permanentand sure.

In the onward narch of progress, I would like to call your attention, as also that of your many readers, to a smill work entitled The Voices, by Warren S. Barlyw-a beautiful and masterly production, in which poetical strains he has delineated in the " foice of Superstition " the popular opinion of the day, as taught by Moses and his followers.

In the "Voice of Nature" there breathes forth such rich melody, and beautiful strains of thought, that the reader s inadvertently carried into realms remote from where mind is wont to dwell,

In the "Voice of the Pebble " is shown that with humanity, as with the pubble, there are no two alike; and teaches he all important truth of reasoning exemplified in the writer, involuntarily command the render's attention.

I have just received from the hands of Professor Anderson, a spirit artist, of New York, a bridal habilanents, with the arrow in the bow Abbie Tanner, of Montpelier, Vt. drawn to the had, ready to be discharged. Artistic skill neve was more beautifully exempli- teresting speakers ever before an audience in fied than in this picture. The wild, simple, un- this city; and one of the best evidences of her cultivated yet nodest maiden of the prairie stands success to interest her audience, is the question or

by the law of analogy, that no essential changes | sider her one of our most reliable mediums. She delineated my character when I was an entire

stranger to her as accurately as I could have told it myself. I have received communications from the dear' departed ones, giving me tests of their presence still near me. Mrs. Lowis also possesses very fine healing powers, as I have been greatly relieved at different times by the touch of her magnetic fingers. These, combined with her hightoned moral character, her affability of manners,

I have been a Spiritualist eleven years; was a skeptic previous to that time. I love the cause for the good it has wrought in me. The light is becoming brighter as I advance in years. Am now sixty-four years old; but thank God for the light I am receiving from the reading of the dear old Banner of Light and the honest, reliable me-Yours fraternally,

Lyons, Iowa, Dec. 6, 1869. **CURTIS PHELPS.**

WISCONSIN,

Darlington.

DEAR BANNER-I will as briefly as may be send you a few items that may interest some of your readers. The good seed sown here has germinated to some extent, and promises, with careful husbandry, to bring forth something of a yield in due season.

We have had two lecturers here this autumn, one, O. D. Locke, a trance speaker, the other, W. F. Jamieson. Mr. Locke has not been controlled for seven years until quite recently, and from the imperfect control obtained he did not give as good satisfaction as was desirable, though many beautiful truths were uttered through his organism. As an improvisatore he excited some surprise that a subject selected by one of the audience could be treated as well as it was.

Mr. Jamieson gave a lecture here Sunday, 28th and Monday evening, 29th ult., to good and attentive audiences, who seemed to be so, and expressed themselves, well pleased with the matter of his lectures and his manner. He also sat in three circles, and at each seance some good manifestations were given through him. I think he has given the cause a forward movement; that if its friends carefully improve the advantage gained we will soon be recognized as something more than "fools or enthusiasts."

What we now need is a good test medium-one that can give tests that are unmistakable. The theory of Spiritualism is, to a certain extent, ad mitted by some as good minds as there are in this community; but the demonstration that spirits can and do return, in such a manner that they can be recognized by our senses, is the one great thing required in this place.

Any good test medium who may see fit to call upon us can find a home with me, and, I think, a series of circles for tests could be made reinquer-Yours truly, S. F. DEANF Dec. 2d, 1869.

MASSACHUSETTS.

Lawrence.

DEAR BANNER - Spiritualism is waking up in this hitherto dull town, and may yet be able to give a good account of itself.

Instead of its "dying out," there never was a time when the people of this city and vicinity were so desirous of hearing "more and more" of the glorious truths of Spiritualism; as at the presont. An association has been formed here, called The Eclectic Religious Association."

They have secured a fine hall, and their meetings are well attended. For four Sundays past charity to all. The humor, pathos, and depth of the hall, though large enough to accommodate five or six hundred, has been insufficient to hold all who desired to attend, and large numbers were obliged to turn away, not being able to find even standing room. During the past six weeks the beautiful drawing of an Indian girl of some 19 Spiritualists have had six lectures. One by Mrs. summers, full sze and form, dressed superbly in S.A. Willis, one by the writer, and four by Mrs.

Mrs. Tanner is one of the most pleasing and inbefore us in herbeautiful spirit dress, an emblem nearly every one who heard her, "Can't you get

World, and recognized by the divinest instincts of our own

spirits tive-freely, gladly give to the cause you lore.

apirite. (i)re=freely, gladly give to the cause you lore. Have you Societies ?=austain them; have you Lyceums ? =do not let them suffer for want of support, neither in monoy or lakor. If you have money, give that, and work, too; but, if you have no money=work, and your reward is with you. Have you neither Society, or Lyceum ?=-then give to the State Association, and send for its missionarias to come and ald you. Every Spiritualist in the State should be a member of our Association, and send to it that their subscriptions are renewed each year; then there would be no lack of funds in the treavery. I hope that each Spiritualist that reads this arricle will lose no line in a son-ing in their dollar, or more, if they can spare it, to our good President, William White, Hamer of Light, Inston, Mass, so that the missionary work may be pushed vigorously dur-ing the coming whiter. I am determined to keep at work; pay or no pay, so long as I can get enough to keep my dear ones and myself from actual suffering. I am about starting on a tour in the Western part of the State; lecturing overy night, besides Sundays. I hope to meet with larce audiences, and I know I shall be welcomed by kind friends, whose hospitable roofs have shal-tered me before. With unswerving faith in the ultimate ac-ceptance of the Tru'h we advocate, I am yours. A. E. CARTENTER.

CONNECTICUT.

Report of State Agent.

To LIMAN C. BALDWIN, Corresponding Secretary of the Connecticul Association of Spiritualists ;

For reasons which will not interest the public my lass quarterly statement has been deferred until the present time. Now, however, I find it necessary to write of what I have been about, and also to speak of the present,

The months of July and August were spent principally in visiting localities off the line of railroads, which I could not reach in the inclement seasons. Canterbury, Scotland, Howteach in the inclement seasons. Canterbury, Scotland, How-ard's Valley and other places were visited. My andiences in most of these places were large and appreciative, so much so as to astonish me. In many of these places they knew nothing of Spiritualism, except what had been reported by those who spoke without knowledge, or who purposely mis-represent. Having never seen a trance medium, the sub-ject of the trance condition attracted their attention, and in their investigations they evinced a fearlesances of apirit and independence of character which surprised me. Brooklyn I visited, also; found the people aristocratic, secturian and bigoted. Iffile posted were torn down by the first one who passed them; but notwithstanding this I spoke twice to good andiences, and took collections that more than field expenses.

than faild expenses. Baitie I visited, where I had a pleasant reception and an

Battle 1 visited, where 1 had a pleasant reception and an interesting time, giving two lectures to intelligent though skeptical audiences. Here 1 attended a temperance meet-ing, at which I was unexpectedly called out, and the spirit of Father Plerport took control and made some vory pointed remarks on his favorite theme. The first speaker of the evening having made the assertion that in his opinion the "temperance reformation" was only second to the "Chris-tian." and that whatever of time, talent and influence he had outside of his professional labors should be employed in endeavoring to extabilish principles of temperance and so-bilety, the controlling spirit replied that he thought the temperance reformation the first work essential to be accomplicated as would be much easier to preputate the accompleteled, as it would be much easier to promulgate the doctrine of Christianity after temperance and sobriety were established, adding that he thought the past had folly de-monstrated the impossibility of christianizing a drunken communic

Tomstrated the impossibility of christianizing a drunken community. From this place 1 proceeded to Winsted, stopping *en route* at Southington, Forrestville, Bristol and Waterbury, reach-ing Winsted in reason to speak there the last Souday in September, which was the expiration of the last quarter of the time for which is may entering the last quarter of which I was engaged.

I have in the twelve months visited seventy-five different. towns in the State, and given from one to ten lectures in each place. I have found only one Local Society in the State that has ignored the claims of the State Association. State that has ignored the claims of the State Association. The sum total of expenses, including bills, stationery, postare, &c., has been \$135,11. Sum total of subscriptions, \$133(0). Sum total of collections taken at becares, \$407,65. By the orgent solicitations of the Executive Board 1 still continue to travel in the State as their Agent, and as such invite the cooperation of the Spiritualists of Connecticut, Truth cannot be discovered or promulgated without, money, and it remains for the Spiritualists of Connecticut to say whether this movement shall be sustained in the State or ot. There is no money in the transmission of the docend, whether this movement shall be sustained in the State of not. There is no money in the treasury, and it is depend-ent entirely on the benevolence of the people. I have not forgotten that you have been liberal in many places, socia-ties as well as individuals; but if this movement is sus-tained, you must continue to be I would arge the claims of the State Association upon the attention of the **moneyot** Spiritualists. Let *these* out of their alumnlance donate ten, ffferen, twenty-five, fffy or, one hundred dollars yearly to sustain this missionary movement, and it would soon place it on a material basis that would make it a termanent arit on a material basis that would make it a permanent or

ganization. I would also invite the attention of the acting officers of I would also invite the attention of the acting officers of Local Societies, the Conductors and Guardians of Lyceums, to the claims of this Rate organization, and urge upon them the necessity of taking a collection each quarter in their meetings in aid of the Association: or an occasional public exhibition, or an entertainment given by the Lyceum, do-nating the proceeds to this movement, would be a pleasant and interesting method of raising money to keep the ball in motion. Contributions so taken or private donations can be paid to me or forwarded to my address. Falls Village, Conn., or to Lyman C. Baldwin, Secretary and Theasurer of the State Association, West Winsted, Conn. Send in your solicitations without delay, so that we can atrange to reach you without unnecessary expense.

Arrange to reach you without unbecessary expense. The following is a list of the money received by me, both by abbscriptions and collections, since making my last

b) subscriptions and concerns in Patham, \$15,21; two in Gan-terbury, \$7,00; two in Scotland, \$7,86; two in Howard's Valley, \$1,80; two in Baltic, \$1,91; two in Broathyn, \$1,74; two in Southington, \$0,29; two in Waterbury, \$1,27; two in Bristol, \$3,50, Total, \$55,67.
 Subscriptions: C. D. James, bankelsonville, \$5,00; Mrs. Lacy James, Danleisonville, \$1,00; Abert, Wheaton, \$1,00; H. Meloney, Willimantic, \$5,60; Sol Pinch, Southington, \$1,00; S. C. Miller, do, \$2,00; J. L. Collins, do, \$1,00; Do-wit Upson, do, \$1,00; Marshal Upson, do, \$1,00; Payment of old subscriptions, Mystle, \$5,60, Total, \$2,00; E. ANNER HINMAN, Kanat of Connectiont State Autoriation of Swirilladitt.

Minister of the Free Christian Church, New Swindon, Wiltshire, England. November 23d, 1869.

indeed a prodution that knows no superior, and entire stranger, but during her short stay won a those beholding it are loud in its praise. May our host of firm and true-hearted friends. good brother log live to demonstrate to mortality the important truth that when a man dies he surance of our success in establishing such meetshall live agan, is the sincere prayer of your humble servan. J. ANTIS. Morris, Dec. 1t, 1869.

OREGON. Salem.

EDITORS BANNER OF LIGHT-As the railroad is bringing youto be almost a weekly visitor with us: and as ya have the pleasure of sending many of your adiant rays into Oregon, perhaps you would liketo hear how we are getting along. The good cause of Spiritualism is spreading, We have all the means and appliances-lectures, literature, medums, and a State Organization. In this State, I hink it is safe to say, that all who were called infiels and free-thinkers (God bless that last phras), are, either secretly or openly, Spiritualists. They say it is the only religion that free and intelligent portion of church members, those who havedared to inquire at all, are now Spiritualists, or on the high road of progress to become such; while its real opponents are confined to such members as have joined the church for popularity r business advantages, or those who have a great deal of zeal and but little knowledge generally But the most bitter and unreasonable clas of all its opponents, are those who "have with them undivulged crimes. unwhipt of justice" Such an one-who has a concealed-propertyperjury on his mind-told me he would n't beliee it if he knew it was true; and that he would ather see his children die, one by one, than to hve them believe it. Yes, they probably would make restitution, if they did, of that which is uch a secret curse and load on him

Of mediumswe have some good developments. Mrs. Sarah Peers, of Portland, was up here at the State Fair, and gave us some very satisfactory writings frm the departed, (yet present) on business, on mdical examinations and prescriptions, and explnations of our noble philosophy. Miss Alice More, a young girl of 16, is a fine India Theorem 1. The second se trance speaker Mrs. Mary E. Lawson is also a

of innocence, ind a model of purity. This is her to come again?" She came among us an

I hope to be able to give you in my next an asings and lectures as seem necessary to meet the ever increasing wants of community relative to our spiritual philosophy. Truly yours. Lawrence, Mass., Dec., 1869. ESSEN.

Quarterly Report of the State Association's Agent.

During the past quarter I have done comparatively little, ir the reason that I have not had funds to work with, and have been obliged to give a partion of my time to other usiness than that of lecturing in order to get a living.

I have received the following contributions and subscrip lons : Manchester Association, \$15,00; David Pearson, Boston, \$1,00; Wm. Durant, Leominster, \$1,09; John Colburn, Lemuel Pitts, Eliza Colburn, Lunenburg, \$1,00 each ; Leo minster Society, \$10,00; Lowell Society, \$12,00; L. H. Southworth, Mrs. L. H. Southworth, George Talbot, A Friend, stoughton, \$1,00 each; Contribution, Stoughton, \$3,24; Contribution, Taunton, \$3.20; Contribution, Worcester. \$3,25; C. C. Cook, Leominster, \$1,00; A Friend, Stoughton, has any rational proof to sustain itself. The most \$1,00; S. S. Pratt, Raynham, \$1,00; Willard Trip, W. F. Allen, Taunton, \$1.00; J. P. Edson, Dighton, \$1.00; Contribution, Somerset, \$2,31; H. O. Hammond, Saxonville, \$1,00; Theodore Wilbur, Taunton, \$1,00; Samuel Robinson, Swan-

tion, Somerect, \$2,31; II. O. Hammond, Saxonville, \$1,00;
Theodore Wilbur, Taunton, \$1,00; Samuel Robinson, Swan-sea, \$1,00; Contribution, Swansea, \$3,07; Contribution, Bwansea Factory, \$2,00; Worcester Society, \$19,20; Put-nam Society, \$19,00.
Thave generally had good audiences, that have paid earn-ter attention to what I had to say to them. There is no more welcome gospel than Spiritualism, nor one whose ad-vocates are poorer paid.
It has been many months since the treasury of the Asso-elation was empty, and I have been obliged to depend upon to more welcome gospel than Spiritualism, nor one whose ad-vocates are poorer paid.
It has been many months since the treasury of the Asso-elation was empty, and I have been obliged to depend upon the meagre contributions given in the places where. I lec-tured, Several places where I have spoken I did not re-ceive anything for my services, as the subject was new to e the people, and I had no desire to leave the impression that money was my purpose in coming among them, so no con-tribution was takon. When there was money, in the treas-ury I could do this and not suffer myself, but now it is im-possible, as my means will not permit of my paying car-fare and incidental expenses out of my own pecket. I wish to heaven I couki. I would never make another appeal to the Massachusetts Spiritualists for funds, but would gladly work for the good cause without money or price.
I would seem as though the good news we go out to her-al dwould call forth a generous response from the pockets as well as the hearts of the people; but such is not the fact.
And become inoperative for want of money to sustain them. While Spiritualists are without a single place of meeting that thely can call their own in the whole State of Massachu-setts, the different religious sects are rearing their costly churches and grand cathedrals in every town and city in the forminorwealit. They do not lack for means. Wealth pours in upon th

Agent of Connecticut State Association of Spiritualists. Falls Village, Dec. 4th, 1869.

Daniel W. Hull in Connecticut.

EDITORS BANNER OF LIGHT - My object in writing you at this time is to call your attention to Bro. D. W. Hull as a lecturer in the spiritual ranks. He has spoken in the spiritual hall in this village four Sabbaths and is to speak again for us next Sabbath, after which he has no engagement. He is liked well as a speaker, and sociefics in want of a good lecturer would do well to employ him. He is a sound reasoner, and demonstrates clearly the great truths of Spiritunlism.

Mrs. Blair has been here two weeks, exercising her gift of painting while in a trance state, blindfolded. Even skeptics call it wonderful, Mrs. Byrnes is to speak for us through the month of M. F. DWIGHT, January. Respectfully, Stafford, Conn., Dec., 1869.

SPIRITUALISM A POWER.

BV T. L. WAUGH.

Although many are ready to prophesy that Spiritualism will finally die out, as did the Salem Witcheraft, yet new phases of spirit power are being exhibited to the astonishment of the skeptic, and to the execration of bigots. The old cry of "humbug" is still repeated by certain classes, who are loth to investigate the phenomena for fear of being convinced of their false positions. Who that has given the last look upon the material form of a friend, does not feel that the fact of spirit communion has great power to assuage grief, and bring consolation to the bereaved one? There are many who are not called Spiritualists, who have communed with the spirits of their departed ones, receiving needed counsel and encouragement for the future. Thus the ministrations of angel guides have ever blessed the world, and will continue to, in spite of the existing opposition.

We live in an age of free thought, in an age of reason, in an age of spirit revelation, whose modern advent astonished many, and has prepared the way for higher developments of spirituality. We are constantly learning new truths. Some would have us believe that religion is stationary. Every new edition of theology is abridged. Something new must over be added. And thus Spiritualism is overtopping all sectarian societies, because the age in which we live is progressive. Believing that those who have passed from our sight still look upon us with interest, we feel prompted to live such lives that they may regard us approvingly. Thus our philosophy is a power of morality, justice, and truth.

When a dog gets his head fastened in a fence it is unsafe to extricate him, unless you enjoy the pleasure of his acquaintance.

LIGHT. BANNER OF

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



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

A New Story for the Banner.

As the Banner is never backward in good works, we shall commence on the first of January the publication of an Original Story of great merit, ontitled

"STARVING BY INCHES !"

It treats upon some of the much needed reforms of the day with telling effect; and will be endorsed [without doubt by every sincere friend of humanity, as its liberal ideas and strong moral tenden-" cles cannot fail to prove wholesome food for the public mind.

It is particularly commended to a class of business men whose intense love of gain offtimes deadens the finer feelings of the heart. Such should bear in mind that there is something far purer and holler to live for than simply the riches of earth.

"STARVING BY INCHES" How many poor and infinitely various connections." mortals in the great cities of the world are at this moment repeating the ominous phrase, with despair indelibly stamped upon their sunken countenances! And yet there are those in affluent circumstances who heed not the cry, but live on in ease, luxury and content. If our story, "STARVING BY INCHES," shall arouse such to a sense of that duly they owe to common humanity, then shall we indeed be thankful.

The Spirit.

The December number of the Monthly Religious Magazine contains an article from the author of says, and what also angels may have to say or of invisible intelligences surroundsus." the series on Miracles and their Significance, treating distinctly of "The Spirit"; and the extracts we are about to give out of it indicate a truly personal knowledge of what the writer so suggestively discusses, and reveal the depths of so profound a spiritual experience of his own, that it is worth a very thoughtful perusal as a whole. The beauty and force of this writer's exposition of spiritual presence and power all along has lain in his simple and undesigning method of stating facts and searching for truth. There is no design of partisanship in what he writes. It is from the depths of an aspiring spirit that his miracle or sign might be of infinite importance, evidences are taken, and they will be sure to beget a permanent impression in the minds of those + a connection for bim, with a world invisible, of similarly receptive and sensitive. He speaks at times himself with the tongue of an angel. Reading his own clear view of what inspiration is, one may readily adopt the belief that he is himself inspired. Spiritualists everywhere, of every grade of faith and capacity of reception, feel a lasting gratitude to one who, while given sity. Though certainly the way of the Spirit, in to speak so plainly, has strengthened and comforted them by his words.

He discourses of the Spirit thus:

that the Spirit may manifest itself through indi- poses. vidual spirits, and through the manner in which hose disembodied, invisible spirits may actuate human beings, appears by the words of t. Paul, horn as a living soul. It is true, as I look up, addressed to the church at Corinth, as to how that there is nothing between me and the sun, people were to behave during an actual mani- for such eyes as I can open as yet. Nor is it likely festation of the Spirit. I Let the prophets speak that ever my spiritual sight will be opened, till I two or three, and let the other judge. If any-shall have got through the valley of the shadow thing be revealed to another that sitteth by, let of death. But still, if I could look to day with those the first hold his peace. For ye may all prophe- eyes, through which it is possible that hereafter sy one by one, that all may learn, and all may I may even see Uriel in the Sun, I should discern be comforted. And the spirits of the prophets, between this earth and the altered look of that are subject to the prophets.' Hence, it would juminary, at various distances, signs probably of seem, as though sometimes and for some purposes spirits might be the channels between men cation with the New Jerusalem; and I should be and God, for the Holy Ghost, and be indeed them-

• · · · • · · " The Spirit must have laws and ways of which ties drawing me, like old friendships, toward mere mortals can never possibly know. Results | Paul or Dante; and toward someangel, who may, from it, they may experience personally, while at some time, have encamped about me in a time yet the manner thereof may transcend all con- of trouble, without my knowldge, or toward fecture. Till within the last two or three hun- some remote ancestor, whose name I may never dred years, universally men had lived and died have heard of; or toward some spirit, whose in ignorance that blood is reddened and vitalized course in his earthly life was marked by like by the process of breathing. And so it may well lines with my own; or toward some fellowbe supposed that the philosophy of human na. Christian, who may have thrilled, in church, ture, spiritually, will never be known perfectly without my knowledge, to the same movement of by anybody in the flesh. With an unperverted the Spirit as what quickened meman, prayer is as truly an instinct as breathing is. But as to how prayer is power, and as to how God feels it, as man breathes if, mortal man may | that there is no channel in the air, whereby words never know; nor is it necessary that he should, | can pass from man to man! Indeed it cannot be otherwise, religiously, than that we ought to be confident as to some things which we cannot see. We may be over so pros- to be so, except by a few people xow, and then, perous in this world, and great, but yet as human $\frac{1}{2}$ and here and there—persons of ϵ nature somebeings, we are at our best and truest only when what elephantine as to outlook, and unfortunate we walk by faith and not by sight.' And to per- as to education. According to anold word for a sons who live more sublimely than they can pos- prejudice on the subject, there are those who sibly know, and as kings and priests unto God cannot believe in the existence of spirit. There

because spirits living by the Spirit, have infinite, immortality or in spirit. During the first half of That sleep or fitness for visions, is something France, but when it began to give signs of being like the same thing, apparently, as being 'in the spiritually connected, some of its greatest adepts Spirit! It is a condition, in which the car is were shocked and scandalized as being men of dosed against thunder, and in which the eye is as i the world that now is.' The Paron Dupotet though it were dead, and in which the skin is in- was so affected; but yet he could not but say, sensible even to dre. It is a state in which the "There is an agent in space, whencewe ourselves, soul is purely itself, and hears through its spiritu- (our inspiration and our intelligence proceed; and al ears, and sees through its spiritual eyes, and is that agent is the spiritual world when surrounds conscious of another atmosphere than this of us,' Those are the words of a Freich adept and earth.

show. And in regard to revelation, the deep prophets and apostles, may have been but a conquickened in some way, at some point.

Ghost, and be strong and joyfal in it, without a wish for a miracle or a thought of one. While in another age, is man cannot think but that he grows from birth to death, simply from out of his earthly self, like a plant rooted in the earth; and for him, therefore, some gift of the spirit, or some as a thing for thought, because of its manifesting spirit.

"Thoughts from on high as to God, or high thoughts concerning God, can reach mankind only through such minds as may, at any time, acts in time. he open and willing to receive them. This gentle manner of approach is not, however, of necesthis world, at present, would be confusion worse than what happened at the tower of Babel, and

The Spirit, the Spirit of the Lord, the Spirit of practices were punished with, in the desort, but God, the Holy Ghost; There is nothing which that it is tempered for us and administered by morally and spiritually, is largely by mediation. what, in a Christian way, may be called the fatherhood of God. And, indeed, the condescension of God toward this world, as he wrans it about and fills it with his Spirit, is not by acts dating from eras, but it is continuous, and like a stream, for ' ho, every one that thirsteth.' · . "According to the Scriptures, then, the Spirit was that of which there can be an outpouring in one age, and a dearth in another. It is what can be imparted to a man, and what can be withdrawn from him, and it is what also he can quench as to himself. Occasionally, also, it is what can be imparted by one man to another. not, however, as arbitrary grace, but only like some angelic whisper for the inmost being of the recipient. In the evening after his resurrection, the disciples being assembled together in a room. of which the doors were closed for fear of the Jews, Jesus became present among them and breathed on them, and said, ' Receive ye the Holy Ghost.' The Holy Spirit was also communicable, occasionally, by the apostles, through their hands, while placed on right-minded persons.

er they are of God: because many false prophets | "The susceptibilities of human nature as to are gone out into the world. Hereby know ye spiritual action are many, as may, perhaps, have the Spirit of God: every spirit that confesseth already appeared. And, additionally, this is conthat Jesus Christ is come in the tlesh, is of Gol; celvable. As the body is the case of the soul, so and every spirit that confesseth not that Jesus may animal magnetism serve for the corporeity Christ is come in the flesh is not of God.' Also, of the Spirit, sometimes, and for one or two pur-

"But, indeed, already i am spiritually insphered, and so I have been, over since I was principalities and powers, and ways of communisensible of the magic properties of another atmoselves as spirits, the manifestation of the Spirit. | subere than this of earth; and | might, thereby, also perhaps become conscious of strange affini-

> " Is it said that there is no averue for the Spirit, as to human nature? It might as well be said

"The universe is alive with the Spirit and with spiritual occupants, and has always been thought and the Father, there must occur things, higher have been persons, especially in France, who as to origin, than what they can possibly trace; have been even bigoted against a billef in human this contury, magnetism was ardently studied in scholar as to magnetism, and which were true, to

"This being 'in the Spirit,' would seem to be, his own knowledge, as he thought. And these through nature. Man by his nature is capable of (words following are by Confucius, he contempointromission as to spirit, and of being caught up | rary, indeed, of the prophets Zechariah and Haginto Paradise, and of hearing what the Spirit gai, but yet who was also a Chinem. 'An ocean

"This spirituality of the universe is the testisleep of the body, which was experienced by mony of almost all tribes and nation, in every age. It was the persuasion of Greece, and Egypt, and sequence of their souls having been intensely Chalden. Under the light, conjoinly, of history and criticism, what the Scriptures vere especially "In one age, a man may live by the Holy given to teach, is not the reality of the spiritual world, as many people think, but ather the certainty, and nature, and operation o' the Spirit of God, or the Holy Ghost.

'Geology is science as to the ipirit of God. while it was shaping the earth. And the Bible is the history of the Spirit, in its relations with man. The tent of Abraham, the sojourn in Egypt, the captivity in Babyloi, Moriah and the lake of Galilee, are but accessories to the history. The Old Testament and the New, are a revelation of every man to himself, through the Spirit, and a revelation also of the etarnal Spirit as it

"In Patmos John received a revention from an angel, which revelation the angel hid received from Jesus Christ. And it was in a sinilar manner, probably, that Elijah was concerned with Christ, as making the Baptist 'go before him in . would even be suffering worse than what the Is- the spirit and power of Elias.' And indeed the whole ministration of the world, intelectually, For when influences from above reachmen, commonly it is through a certain few, who are like mediators for the rest. And according to St. Paul, not only was the law 'ordained ly angels,' but also it was 'in the hand of a mediaor.' "Often on earth that which is a mystry of the kingdom of heaven had its beginning with the Spirit, and is outside of the reach of more reason. and is what only the Spirit can evel show, or even hint about. "According to the Book of Revelation, ' Behold the tabernacle of God is with men, ald he will dwell with them, and they shall be hs people. In a state of more or less intelligence Archhishon Fenelon, Jacob Böhme, George Fox, and William Law, and Swedenborg, and Charles Vesley and his brother John, and multitudes, mge or less like them; have entered into the cout itself of that temple, during the last two or thre hundred years. But nevertheless, one generation after another for, now a long time, while Christians have been going up to the temple fo worship, commonly they have had but a poor jelief, and often none whatever, as to the holy of blies, and the positive, kind, familiar, human narness of the Spirit. "The holy of holies! Now under Chist Jesus, the actual place of it is in the soul itsif, if only men had faith in it and could believe in he Spirit. "And indeed it is in the Spirit and from the Spirit, that man is to live to all etenity, and even just as he doe already. For truy the human body is the highest formation of he Spirit, which there is in connection with his earth. And indeed diamonds of the purest watr are but with a view to the human eve. "The recent discoveries, through which the nowers of Nature lend themselves to hunan use. and under the application of which he fields grow more fertile and the depths of the earth vield up their treasures, are often spolen of as Nature unveiling herself. Nature unviling herself-what is that? Oh thou poor iolator of second causes, what is Nature? Nature is but one of the lower titles of God. And ' Nture unveiling herself,' if it means anything, means the Spirit of God revealing itself of its owngood will on a plane which is level with human itellect. "But, at its best, what is all that ases our bodily life, or even that glorifies existene for us, as mere denizens of this earth, in conparison with that revelation of the Spirit of wich man spiritually is susceptible? Fearfully ad wonderfully made as man is as to his body, ie is yet more wonderful still as to his soul. Ad of all made, it was by the Spirit, but not by as much of the creatures that have ever been on the earth, man only is what can answer, in any wy, to the fatherhood of God. And we human ceatures, at this late time, ought to be able to unerstand readily the meaning of St. Paul, when is asks, Know ye not that ye are the temple of (od, and that the Spirit of God dwelleth in you?'

Christmas Time.

Why this beautiful outbreak of sentiment-the sentiment of love and charity-at this particular season? Why this eager desire to prove, one to at no other season of the year. Thanksgiving is a the other, the love that lurks in the heart, the en- time of family ingatherings, the scattered children dearing sympathies that are always there like the coming back to the old hearth and board, and sun in the heavens, the affection that burns its mingling their congratulations with those of the steady flame at the hearth of every human life? older ones left behind at the homestead. But Why, but that this is the Christmas time, the time Christmas comes out of the piled snows, in the of the birth of Christ, whose name will forever snug weather of winter, when all joys are found be synonymous with the highest and the deepest in doors; and it appeals directly from heart to love, and about which event attended the purest heart, hy those uncounted tokens which pass and most resplendent spirit influences recorded eagerly from hand to hand. Every one who at on the page of history? The Christ birth was the this season feels a throb of love for another, who advent of Love as a new power on earth, which is would lift a friend's load by ever so little with a destined to overcome and displace every other kindly remembrance, who would betray his power known. Is it any wonder, then, that the return of the anniversary should be devoted to what the recipient would be happy to possess, the unrestricted reign of the holy influence which came in as a power with the birth at Bethlehem? heart to his friend, his wife, his child, his relative, Is it at all strange that fathers and mothers overflow in love at this time toward their offspring, our now brilliant and panoramic thoroughfares, that friends are eager to give forth some tangible and make the selections which best heft his senexpression of love to friends, that through all this timent and means together. universal hilarity there runs a deep and sweet meaning of affection, and that it is a season of joy but yet each individual is, of necessity, restricted only as it is one of kindness and charity and in numbers and price. Gifts may really be classielf surrender?

the season than Spiritualists? Who, more than ly useful, that is well, but it must be remembered they, real believers in its significance and power? that it comes far short of expressing a sentiment What but truly spiritual influences are all these that still struggles for freedom. The giver then that descend in such soft showers upon the time? feels that he has done the receiver a favor, and If Spiritualists are not to recognize this season as the latter certainly feels grateful. But both sides neculiarly theirs, full of living suggestions for are conscious of a something which has not yet hem, to what form of faith can it more unquali- been reached. Others give for the cost of the fielly apply? Christmas is the door through thing, desirous of publishing and proclaiming which holler and higher influences came upon the their peruniary power to their acquaintances. race. They are precisely those influences which Others seek after such gifts as will at once con- / lift up the soul, breathe new life into it, expand its powers, multiply its resources, mellow its cere feelings which work in their own hearts, and soil under their steady sun, sow broadcast the answer with propriety, if not with fullness, to ripe seeds of charity and kindness, teach us how to those of the recipient. And this is the highest forgive and forget, stimulate to still loftier endeavor, and, through a low door, lead by hu-led. It is based on the tastes of the recipient, conmility into an edifice where every virtue and beatitude finds a permanent home. Why should giver. It is at bottom sincere and full of expres-not every true Spiritualist say, "Blessed be sion and is certain to keep its vitality as a gift. Christmas," when it introduces such welcome longest on that account. influences into our lives? Why should we yield the season to those who worship the outer 'Christ, when our faith penetrates to that thoughts, open new fields to the awakened imagiinner spirit, wholly of love and truth, which is the real, the true, and the only living Christ the sympathies, and knit closer than almost all known?

Perfectly Natural.

The Massachusetts Medical Society recently held its annual meeting in this city, when the customary essays and disquisitions were got off, the usual amount of mutual admiration indulged in, and the regular dinner put away for confirmation and comfort. The annual address, written by Dr. Alfred Hitchcock, undertook to show that medical science had its origin from the Author of all science, and wherever religion has existed medical success has been found. We agree to this from the first to the last syllable; but it is not so clear that the Massachusetts Medical Society possess all the "religion," or that they receive their science directly from God. What they think themselves of other associations and medical practitioners, it is not necessary to repeat; further than to allude to what the sapient and profound author of this address had to say about Spiritualism and spirit healing. "The Christian hygiene," said he," embraces the trinity of man's nature-physical, intellectual and moral. The opposites are the three sins-clairvoyance or Spiritualism, inebriety, and pre-infanticide; to counteract which the medical and clerical professions have a joint task." He remarked that though he believed fully in the great missionary work undertaken by the churches, he regarded the effort made to overcome the heathenish rites and incantations, whose aid is sought to cure diseases, as inconsistent with his duty to those right around him," who are following in heathen footsteps by seeking the aid of departed spirits for similar purposes." Now the best way for him to correct error is, first to expose it; and that no doctor need hope to do, until he becomes humble enough to accept admitted facts, whether palatable or unpalatable, able event. Aside from the intrinsic value of the

The Holiday Season.

This is a time by itself, when the feelings of all are stirred with influences such as set about them thoughtful affection by selecting and presenting who would practically send a part of his own will instinctively look about among the shops of

Of the variety of gifts there is seemingly no end; fied according to their meaning, that is, their ex-Who, then, more thoroughly in sympathy with pression. If something is sought for that is mainvey some adequate conception of the true and sinstyle of giving. It means more than can be utterjointly with the sympathy and friendship of the tion, and is certain to keep its vitality, as a gift,

And of this style of gifts are books and pictures, but hooks more especially. They awaken new nation, stimulate a fresh brood of ideas, quicken other things the hearts of friends. We emphasize this opinion because experience has long since demonstrated its truth. There is nothing like a book, said Rufus Choate, and thousands upon thousands will agree with one who loved books so well.

Addressing Spiritualists, as we do at this moment, and all whose belief tends to the beautiful and holy truths which it embodies, it would be but natural that we recommended for their reading and presentation, above other forms of writng, those books which let the spirit into the largest freedom, introduce it into immortal companionships, feed it with the food of heavenly desire, elevate the thoughts, the hopes, the duties, and the daily life, ennoble all things with which we come in constant contact, and bring heaven and earth as closely as possible together. And out of the long and rich list of publications which Spiritualists can find on our shelves, we can in good faith recommend none with greater earnestness than the splendid and comprehensive tribute to modern Spiritualism which will be published. early this week, from the pen of Mrs. Emma Hardinge, under the title of "MODERN AMERICAN SPIRITUALISM; a Twenty Years' Record of the Communion between Earth and the World of Spirits." It will be a large octavo volume of six hundred pages, profusely and superbly illustrated with portraits on steel, wood in tint, and lithography. No book could be a finer present to or from a Spiritualist. It opens its varied record -which is throughout a silent triumphal march of truth-with the humble and despised knockings at Rochester, and ends the pregnant story, so full of significance to the world, with the celebration of the Twentieth Anniversary of that remark-

more intimately concerns us than that, and nothing, also, which is more difficult to know about theologically. And yet perhaps it is simple enough for willing and simple people. However, of all the various kinds of knowledge, proverbially self-knowledge is the most difficult. And, perhaps, it is because the Spirit is so near to us, and is indeed part of us, at times, and like the breath we draw, and the strength we have, and the light we see by, that it has been so hard to think about.

"Spirit is the life of everything. And it is the life of my life; and it is also what must be with me, as a foreign presence, or else I could not be myself, nor think, nor have a word on my tongue. Such knowledge is too wonderful for me; it is high. I cannot attain unto it. Whither shall I go from thy spirit?' But besides this pervading, lifesupporting presence of the Spirit, there is an action of it which is intermittent, conditional and occasional.

"A living soul that could be spoken to spiritually, and that could hear, and that was even also free to hear or not to hear, to obey or not to obey ! A new creation this! And also this was the commencement of a new era under the skies. For 'the spirit of God' which had been moving 'upon the face of the waters,' had become now a voice in the garden of Eden-the Lord God speaking.

"In the Scriptures, when it is said that God spoke, the right understanding would seem to be, that it was through an angel. Jacob had a dream, or more precisely perhaps, a vision in a dream, as to which he says what follows: 'The angel of God spake unto me in a dream, saying, Jacob; and I said, Here am I.' But then that same personage, which had commenced speaking as an angel, as he continues his speech says, 'I am the God of Bethel, where thou anointedst the pillar, and where thou vowedst a vow unto me.' When Moses was keeping his flock of sheep near Mount Horeb, ' the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush! And when Moses went near to see how there could be such a fire, and the bush not be burning with it, the voice which called to him out of the bush was from God, and it said, 'I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob.'

When then by the letter of the Scripture it would seem as though God had been seen or heard, it is to be understood that it was through his angel that God was manifested.

'In the Scriptures they, an angel of God is God himself, as it were. And it would seem also as though a spirit in the service of God might some time have been accounted as the Spirit of God.

"But by St. John it is distinctly implied that spirits from the spiritual world, might be the manifestation of the Spirit of God. 'Beloved, believe not every spirit, but try the spirits wheth- them.

"The Spirit of God may be poured out on men, in multitudes; or it may spread from heart to heart, like a flame; or by possessing itself of the body of some man, it may even speak expressly. It may reach one man like some ' word of the Lord' suddenly revealed in the mind; and to another man it may be imparted by angelic agency. It may strike a man with conviction, while he is in a crowd: and conceivably it may get lodged with him, during deep sleep, when sometimes God openeth the ears of men and sealeth their in- ancient experiments in the workshop & Nature, struction, that he may withdraw man from his purpose, and hide-pride-from man."*

"Mon are reached by the Spirit, on one step and another. As walking, thinking, working creatures on the earth, 'the inspiration of the Almighty giveth them understanding.' But for men ' in the image of God created,' the Spirit can be the Holy Spirit. And by still other persons, the Spirit of God can be felt like the Spirit of the Son of God, for tenderness and encouragement, and sweet, loving assurance.

"God, that made all things, is 'all things to all men' to a greater extent than ever Paul was made. From North to South, from the earth to the sun, and from one sun to another, it is by the Spirit of God that the universe is coherent. And it is by the same Spirit that men are made to differ, and the stars also from one another in glory, and one era on this earth from another, as time wears on. When the beasts of the field were the Spirit of God as what created man in his own image. And man, as he lives, is more and more receptive of that Spirit. There are persons who believe in the Spirit as a plous word, but cannot conceive of it as an actuality which concerns

and understand fully the magnetic laws which he presumes to denounce while still ignorant of them. He and his brethren show themselves to be very children in prejudice, to stop short of grand discoveries in order to express their hatred of the instruments through which they are accidentally made.

The Census of Creeds and Faiths.

Next year, the time comes round again for taking the census, and Congress is to make such preparatory arrangements for carrying it out as it shall think fit. We notice, among the recommendations of some of the more influential daily journals, one to the effect that there should be taken a census of the different beliefs of the population. The New York World observes as follows on this most timely and interesting matter: "Some months ago, we expressed a hope that, when the census was taken, a column should be prepared in the forms wherein could be set down the religious faith or 'no faith' of the inhabitants of the country. We again call attention to this point, for the purpose of saying that the census will be deplorably imperfect if this addition to its returns he omitted. It is probable that every religious denomination in the land is stronger. numerically, than its members imagine, and this official return of its adherents will be very satisfactory to them. We are continually told, moreover, that the country is rapidly lapsing into infidelity. It is of the first importance that the truth or falsity of this assertion should be ascertained; and in no way can this be so well, so cheaply, and so satisfactorily done as by the method we have pointed out." We are entirely and unreservedly of the World's opinion. It admits of no question in our mind, that if we could but have, at this stage of our 'national progress, a fair and candid statement by the people of the country of their individual religious views, that the immense number of believers in Spiritualism would startle those who think it a "heresy" which is to be finally rooted out by denunciation or ridicule. We believe it would be discovered that there are millions of genuine Spiritualists in the Union, whose numbers could never be as well ascertained in any other way. Why not take the suggestion as thrown out, Messrs. Members of Congress, and act upon it in compiling the new census?

Portrait of Emma Hardinge.

We offer to our readers a spirited and very beautifully executed portrait of Emma Hardinge engraved for the Banner of Light, by J. H. Richardson, the distinguished artist, of New York. This portrait does not appear in Mrs. Hardinge's great work. That will contain a highly finished portrait of her, on steel, by Sartain, of Philadelphia, that will correspond in artistic beauty with the many other portraits and illustrations which embellish the "HISTORY OF MODERN AMERICAN SPIRITUALISM," to be issued in a few days.

volume, it will be doubly acceptable as the production of so gifted a person as Mrs. Hardinge.

We shall, in addition, refer the buyer only to the prose and poetry of Lizzie Doten. Her " Poems from the Inner Life " have long been a comfort and inspiration for thousands. Her new volume of prose, just issued in elegant style, " MY AF-FINITY, AND OTHER STORIES," has already met with unexampled favor, yet no favor but such as rested on its merit. It is indeed a beautiful gift for any one to make, full of soul yearnings and purest impulses, abounding in that subtle spiritual power, tranquilizing and sweet, for which Miss Doten is a well-known medium, and able to move any reader to better desires, a purer resolution and a higher faith. Readers never tire of one who gives them so much as she does. Buy her new book, or her Poems, or both, and they will prove presents of rare value to the soul that will feel grateful for having been permitted to peruse either of them.

There are numerous other books on the list which we will not name here, but leave our readers to search it through for themselves. A valuable holiday token selected from our shelves will keep its life and freshness long after the holiday season comes round again. For the present Christmas we wish our friends all possible happiness, and pray that it may prove a season filled with the substantial blessings of heavenly influences. A Merry Christmas!

The Physical Manifestations.

Joseph Moorhouse, of Waltham, asserts that spiritual manifestations have had their day." How is it, Mr. Moorhouse, in regard to the alleged newly developed medium, Charles O. Jenison, said to be a resident of your town, who has lately held séances, in public and private, when, our correspondent states, "he permitted skeptics and opposers of Spiritualism to confine him securely with ropes, which operation took from ten minutes to one hour and a half? At one time he was bound with ropes measuring one hundred and seventy feet, enclosing him in a complete network. In seven minutes and a half after the cabinet door was closed the ropes were taken off and thrown out of the cabinet. The guitar and other instruments were played upon while his hands were confined with ropes; hands and arms were also seen in the aperture of the cabinet, three hands often visible at the same time," etc.

S. D. Hardy, of Marlboro', is our authority for the above statement. This does n't look as though the spiritual manifestations were dying out!

We know a lady in this city of the highest respectability who has recently become developed as a medium for the physical manifestations, and the phenomena in her presence are traly wonderful. There is no inducement whatever for her to deceive, as no fee is required. The seances are occasionally held by the lady in question at the solicitation of her personal friends.

OF LIGHT. BANNER

Mr. George Peabody's Remaius.

While this paragraph is being read by many of our subscribers, the remains of Mr. Peabody will probably be about landing on the shores of his native country. They were taken from Westminster Abbey, where they lay among the great of the earth, to the iron-clad British naval vessel Monarch, accompanied by the American Minister and others, minute guns firing, and the ships in Portsmouth harbor displaying their flags at halfmast and dipping their ensigns as the vessel steamed out to sea. When the coffin was received on board, Minister Motley formally consigned them to the temporary keeping of the commander of the ship in these fitting words:

them to the temporary keeping of the comman-der of the ship in these fitting words: "Sir—The President of the United States hav-ing been informed of the death of the great phi-lanthropist, the lauented Mr. Peabody, at once ordered a ship from the European squadron of the United States to proceed to this country in order to convey his remains to America. Simulta-neously, her Majesty the Queen, being apprised of the sad event, gave orders that one of Her Majes-ty's ships should be appointed to perform the same office. This double honor from the heads of two great nations to a simple American citizen was, like his bounty to the poor of both nations, quite unprecedented. The President has yielded most cordially to the wish of the Queen, and the remains are now to be carried across the Atlan-tio in the British vessel to his native country, to be buried with his kindred, while the American national vessel will accompany her as a consort on the voyage. All that was mortal, therefore, of our lamented friend was taken this morning from Westminster Abbey, where very rately before in history did a foreigner of any nation find a sepul-chre, whether temporarily or permanently, and has been brought to this port. As Minister of the Republic at the Court of Her Majesty, I have been requested by the relatives and executors of Mr. Peabody, who are now present, to confide these, his revered remains, to your keeping. This duty I have now the honor of fulfilling,"

The Good Work Progressing.

Fifty-four new subscribers have been added to our list since our last issue, obtained through the society aided a great many poor and suffering efforts of our old subscribers, as follows: S. P. Cheney sent four; 'George Napier, one; Mrs. M. G. Hodgkins, one; A. C. Dow, one; Rev. J. B. Mack, one; Mrs. A. Hauson, one; C. S. Dornbury, one; Lois Holet, one; D. B. Crocker, one; J. Gould, one; George M. Remington, one; F. V. Powers, one; C. A. Haskell, one; T. T. Edmunds, one; M. Owen, one; J. & L. Kirk, one; George Hosmer, one; Mattie B. Ewell, one; E. A. Morgan, one; S. R. Caruthers, one; Dr. Reed, one; Henry Stevens, one; N. H. Doubleday, one; Mrs. H. D. Cary, one; C. C. Zinn, one; Benjamin S. Griffin, one; Henry A. Gray, one; W. D. Chapin, one; S. R. Duren, one; H. Glidden, one; L. Gray, one; William Holloway, one; Mrs. F. Phipps, one; Mrs. P. C. Wilcox, one; J. D. Higgins, one; W. H. Dewey, one; Mrs. Charles Lewis, one; T. H. Hills, one; Martin Perry, one; E. L. Edgerton, one; Dr. Denton, one; W. H. Crowell, one; E. Terry, one; C. Johnson, one; R. Cook, one; J. R. Bridges, one; Y. A. Carr, one; A. E. Carpenter, two; William Bates, one.

J. M. Peebles.

We find the following curious paragraph in the December number of "Human Nature," a talented monthly Spiritualist magazine, published in London:

London: "Mr. Peebles has found his way from London to Paris, thence via Marseilles to Constantinople, and at date of his last was enjoying the blessings of his consulate at Trebizond, a queer old city of about fifty thousand inhabitants—Turks, Per-sians, Georgians, Arabians, Greeks, Arminians and a few Frankish fragments, altogether form-ing a very motley patchwork of humanity. But our brother does not feel all this kind of thing in accordance with his tastes, either socially or poour brother does not feel all this kind of thing in accordance with his tastes, either socially or po-litically, and if we may trust the promptings of our propuetic bump, it may be accepted as a ver-itable revealment that a resignation will occur soon, or a deputy will be appointed, while our pilgrim will make a tour by Babel's streams, the hills of Zion, the Isles of Greece, and other nota-ble spote her ring the fortunits of an exclose the hills of Zion, the Isles of Greece, and other nota-ble spots bearing the footprints of an ancient in-spiration. Theu, in say two months, he will be in England again, when we hope a goodly number of calls to be in waiting for him, for truly his mis-sion to Europe may promote the cause of Spirit-ualism much, if the apathy of Spiritualists will not prevent them from taking advantage of Mr. Peebles's superior talents,"

Movements of Lecturers and Mediums.

ALL SORTS OF PARAGRAPHS. Read A. E. Carpenter's report concerning the missionary work in this State, and then act as your best judgment dictates.

"Spiritualism in England," by Emma Hardinge, printed on our first page, is vory interesting, and so is her lecture, delivered in Music Hall.

We have received a note from Mr. and Mrs. Harrison Stone, of Holliston, Mass., in which they state that if we know of any good medium that needs rest, who will accept a week's or fortnight's board, such shall be welcome at their residence, on Fruit street, Holliston, near the depot. The idea, they say, was suggested on reading Mrs. Wilcoxson's late remarks in the Banner in regard to mediums generally.

DP Read the announcement in another column of a new book by that excellent medium and writer, Mrs. Maria M. King, entitled " Real Life in the Spirit-Land."

EF Elder Grant says he is discussing, at Vineland, N. J., with J. G. Fish, "a noted Spiritualist," and assures us that "the friends of truth are rejoicing over the present aspects of the discussion." We are gratified to hear that such is the case. The Truth will stand all assaults and come off victorious in the end, We have no doubt Bro. Fish is on the side of truth.

BT The Ladies' Lycoum Aid Society will hold a social party at their rooms, 544 Washington street, (Odd Fellows' Block,) Boston, on Wednesday evening, Dec. 22. The object of these parties (which will be held every fortnight) is to aid the poor. Tickets to the parties: gentlemen, 50 cents, ladies, 25 cents. Any donations, either of money or clothing, would be gladly received at the society's rooms every Wednesday afternoon and evening, between the hours of 24 and 10 o'clock. This ones last winter, and distress is likely to be far more provalent this winter.

G. W. Lafayette of Canada, and Mr. Murch of Ohio, both " champion skaters " of note, are exhibiting their skill in the skatorial art, on the beautiful sheet of ice at the Boston Skating Rink.

MORMONS.-Two Mormon Elders are in this city for the purpose of making proselytes to their faith. Both of them formerly lived in Boston, and joined the Mormons in 1842-3, and appear, to be honest and sincere men. Their names are G. B. Wallace and Dr. Samuel L. Sprague.

Mrs. Mary M. Woods, we learn from her husband, is very sick, at her residence in Worcester, and fears are entertained of her non-recovery. She has been obliged to cancel all of her engagements to lecture.

The little book called "The Eye Opener," is out of print, and no more will be issued.

Many a child goes astray, not because there is want of prayer or virtue at home, but simply lack of sunshine. A child needs smiles as much as flowers need sunbeams.

A correspondent from Rome mentions the probability of the creation of two American cardinals. The prelates to be honored are Archbishops Mc-Closkey, of New York, and Spaulding, of Baltimore

A telegram from Rome to Paris reports that the Pope has issued a decree providing that in case of his death the Ecumenical Council shall be dissolved, and none but Cardinals take part in the election of his successor.

Judge Barnard, of New York, has decided that the living together of a couple as man and wife for several years, constitutes legal marriage.

A dispatch from Wyoming, Dec. 14th, says the Legislature àdjourned sine die on Saturday. Gov. Campbell signed the Woman's Suffrage bill, and it has now become a law of the Territory.

NEVER TOO LATE TO MEND. "Come, whe," said Will. " pray you devote Just half a minute to mend this coat, Which a nail has chanced to rend." "T is ten o'clock," said the drowsy mate. "I know," said Wil, "it is rather into, But it's never too late to mend."

Boston Music Hall Spiritual Meetings. A NEW BOOK JUST FROM THE PRESS, Just Published by William White & Co.,

Dec. 26th, Lecture by Mrs. Emma Hardinge. The third course of lectures on the philosophy of Spiritual ism will be continued in Music Hall-the most elegant and popular assembly room in the city-

SUNDAT AFTERNOONS, AT 22 C'CLOCK, until the close of April (20 weeks), under the management of Lowis B. Wilson, who has made ongagements with some of the ablest inspirational, transe and normal speakers in the lecturing field. Mrs. Emma Hardinge will lecture in December and April, Prof. William Donton Jan. 2 and during March, Thomas Gales Forster, Jan. 23 and 30 and during February. Vocal exercises by an excellent quartette. Season tickot, with reserved seat, \$3,00; single admission 15 cents. Beason tickets can be obtained at the counter of the Banner of Light Bookstore, 158 Washington street, and at the hall.

Spiritual Periodicals for Sale at this Office:

UBLCO I THE LORDON BFIRITUAL MAGARINE. Price 30 cts. per copy. HUMAN NATURE: A Monthly Journal of Zuistie Beience and Intolligence. Fublished in London. Price 25 cents. THE RELIGIO-FILICOFORTICAL JOURNALL DEVICEd to Spirit-ualism. Published in Chicago, Ill., by S.'S. Jones, Esq. Price 8 cents. THE LYCELM BANNER. Published in Chicago, IH. Price 10 cents. THE AVELICAN SELECTION.

THE AMERICAN SPIRITUALIST. Published at Cloveland, O.

DAYBREAK. Published in London. Price 5 cents.

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 evoning Professor William Deuton will deliver the (an 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 cordinally invited to attend, as an interesting time is anticipated. Those wishing any farther information will receive the same by ad dressing. E. F. BROWN, Sec²y.

Business Matters.

MRS, E. D. MURFEY, Clairvoyant and Magnetic Physician, 1162 Broadway, New York. 4w.D18

JAMES V. MANSFIELD, TEST MEDIUM, answere scaled letters, at 102 West 15th street, New York, Terms, \$5 and four three-cent stamps.

M. K. CASSIEN will answer sealed letters at 185 Bank street, Nowark, N. J. Terms \$2,00 and blue stamps. 3w.D25.

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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.

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MARKED DOWN! Where'er we chance to go in town We see emblazoned," troods marked down!" This is the way the merchauts tell That they have goods they wish to sell; This is good news to those who're poor, Who oft great suffering endure, For it enables them to buy What they gould not if goods were high. At FENNO'S spleidhl "Clothing Store" Goods are marked less than e'er before; Boys' SUITS, from head to feet complete,

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Special Notices.

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FINE PORTRAITS, ETU., ON STEEL,

Dr. H. P. Fairfield is coming East this winter on a lecturing tour. He is engaged to speak in Lynn, Mass., during January. Societies desiring judge of the superior court, is told of one of the to engage him must speak quick, for he will not be long unengaged.

Dr. F. L. H. Willis, says the London Human Nature, after remaining a few days in Paris, went on a tour to Italy with Mr. Andrus. He will visit the south of France with an agreeable party of friends.

Mrs. M. S. Townsend Hoadley has been lecturing in Massachusetts for several weeks past. Dr. Hoadley, her husband, has decided to locate in Hudson, Mass., as a physician. Those wishing to engage Mrs. H. to lecture can address her there.

Magog.

A correspondent, A. W. Hoyt, writes us that a ray of spiritual light has penetrated the theologically benighted town of Magog, Canada. A medium has been devoloped and is holding circles there twice a week. The seed thus sown is sure to produce good results. We congratulate our friend Hoyt for the efforts he is making to introduce the Spiritual Philosophy in his town. The spirit-world is aiding him in the good work. Bro. Hoyt expresses the wish that some of our lecturers in Vermont would occasionally visit that place and give the citizens a further elucidation of our philosophy.

Music Hall Spiritual Meetings.

Mrs. Emma Hardinge lectured to a large audience in Music Hall, this city, Sunday afternoon Dec. 12th, notwithstanding the rainstorm. All appeared to be highly pleased with her eloquent lecture-which we shall print in our next issue. Next Sunday closes her present engagement here, Let no one fail to hear her. She will return to England early in the spring. Prof. Denton is engaged to lecture the first Sunday in January.

Prof. Stearns at Mercantile Hall.

On Wednesday evening, Dec. 15th, Prof. I.G. Stearns commenced a series of entertainments at the above named hall-his performances consisting of exhibitions of psychologic power over volunteers from his audience, and explanatory remarks concerning it. The Professor enjoys the reputation of possessing a great degree of this wonderful influence over his fellows, and all who wish to pass a pleasant evening will do well to call on him.

We hope the friends everywhere will aid in replenishing our Circle Fund, and also in keeping in operation our Free List. We continue to have calls quite frequently to send the Banner free to the destitute : and in many cases comply, although we cannot afford it, trusting that those lars at this time, but shall have something to say liberal souls who can, will aid us in this particular.

The Springfield Republican says: "A marvelous story. "backed up" by no less a personage than a Berkshire burglars now in jail at Lenox. It is solemnly asserted that while his ankles were shackled together and holted to the floor, he recently accomplished the feat of taking off his pants and putting on another pair, without removing the irons. Such dexterity rather startled Jailer Cone, who began to think his prisoner quite beyond his control. The Davenport feats

are nowhere compared with this."

An eminent Bantist in Sweden, Aran Ambrosius Errson, has been fined \$75 for expressing his opinion about infant baptism. The fine not being paid in due time, the authorities seized goods belonging to the defaulter equal to the amount of the penalty. Persecution is a great reformer.

The sewing women of Boston have petitioned the Mayor for aid. It is said that many of them are in a very destitute condition, owing to the present lull in trade.

The New York Independent is a great paper, in every sense of the word-in size, in talent, in type, in liberality, in engravings, in circulation.

ALICE VALE, a story written by Mrs. Lois Waisbrooker, and published by us in book form some months ago, is meeting with very favorable reception in all parts of the country. No one can9 read the book without feeling deeply interested in the development of the story.

Miss Amanda Estes, of Westbrook. Me., a wellknown medium, has passed to her spirit home, as will be learned by an obituary notice in another column.

"FRANCE SINCE 1848."-Prof. Alonzo Tripp is giving a course of six popular lectures on "The Three Latest Epochs of France and the Progressive Movements in Europe," in Chickering's Hall, in this city, every Tuesday evening. The lectures are descriptive, biographical and historical, and very interesting. The first lecture was given last Tuesday evening. The Professor is master of his subject and an eloquent speaker.

Sudden Death of Charles H, Crowell.

After our paper had gone to press, we received a telegraphic dispatch from Nashua, N. H., conveying the intelligence of the sudden decease of Mr. Charles H. Crowell, from heart disease, Thursday evening, Dec. 16th. Mr. Crowell has been residing in Nashua for about fifteen months. This event was entirely unexpected, as he was apparently in his usual health at the time. He was walking in the street; when he fell, and immediately expired. We have no further particuconcerning our brother in the next issue of the Banner.

Horman Snow, at 319 Kearney street, San Francisco, Oal., keeps for sale a general variety of Spiritualist and Beform Books at Eastern prices. Also Planchettes, Spence's Positive and Negative Powders, etc. The Banner of Light can always he ound on his counter. Catalogues and Circulars mailed free May 1.—tf

Notice to Subscribers of the Banner of Light. -Your attention is called to the plan we have adopted of placing figures at the end of each of your manes, as printed on the paper or wrappor. These figures stand as an index, show the paper or wrapper. These ngires stand as an index, snow-ing the exact time when your subscription expires : t. e. the time for which you have paid. When these figures corre-spond with the number of the volume and the number of the paper itself, then know that the time for which you paid has expired. The aloption of this method renders it unnecessary for us to send recenpts. Those who desire the paper continued, should renew their subscriptions at least as early as three weeks before the receipt-figures correspond with those at the left and right of the date.

ADVERTISEMENTS.

Each line in Agate type, twenty cents for the first, and afteen cents per line for every subsequentinsection. Paymentin all cases in advance

IF For all Advertisements printed on the 5th page, 20 cents per line for each insertion.

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The Floral Guide is published for the benefit of my custom-ers, to whom it is sent free without application; but will be forwarded to all who apply by mall, for TEN CENTS, which is not half the cost. Address,

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From the Anti-Slavery Standard, Nor. 27, 1869.

From the Anti-Slavery Standard, Nor. 27, 1869. In the proper use of magnetism and the judicieus adminis-tration of electric baths and the water treatment, much may unquestionably be done for a large class of invalids already the victims of accessive drug medication. Dr. C. C. and P. A. F. Dusenbury aim radically to cure, by removing the causes of diseases and to theroughly removate the bodies of their patients. They are expecially successful in the treatment of abronic diseases, careful and thorough in their methods, are strenuous in their efforts to teach patients how to help themselves by scruppilous attention to the hy-gienic laws, and are large-hearted and rhilanthropic toward suffering humanity, irrespective of condition or color. Dec. 25.-2wis

DEC. 20.-2415 **A DELINE S. INGRAHAM, Soul-Reading,** Symbolic Delineations of Character from treas of hair, photograph or autograph. Written communications and ex-aminations of diseases included. Terms 85,00; reduction in personal consultation. 61 (it avenue, hetween 9th and 10th streets, New York City. Hours from 10 to 4. Dec. 25.

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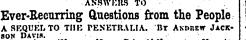
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RACH. Message in this the artment of the BANNER or LIGHT we claim was risken by the Spirit whose name it bears, through the instrumentality of

Mrs. J H. Counst,

Mrs. J. H. COMMUN, while in an abnormal condition called the trance. These Hassages indicate that appints carry with them the charac-leristics of their earth-life to that beyond—whother for good or orth. But these who le we the earth-sphere in an unde-valored state, eventually progress into a higher condition. We sak the reader to receive no doarrine put forth by spirits in these columns that does not compet with his or her reason. All express as much of truth as they perceive -mo more.

The Banner of Light Free Circles.

The manner of Light Free Circles. These Circles are heid at No. 153 Washinoron STREET. Boom No. 4. (up stairs.) on MONDAY, TURSDAY and THURS-DAY AFTERNOONS. The Circle Room will be open for visitors at imported to the source at precisely three o'clock, Mar which time no one will be admitted. Scais reserved for strangers. Donations solicited. Mas. CogaNT receives no visitors on Mondays, Tuesdays, Wadnesdays of Thursdays, until after six o'clock r. M. Bhe rives no rivets a siting.

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

Invocation.

Our Father and our Mother, God, thou great spirit who dwelleth within us and ever hath en-camped about our souls, thou who revealest thysolit to us through every form of being through every light and every shade, then who art the eternal Jehovah, we would praise thee. And in-unison with the heart of thy being we would seek to worship thee. Then art a spirit, and then callest upon us for the soul's worship. Thine altars are everywhere. We need not build them; for houses that are sacred and dedicated to the are overywhere. We need not rear them. Then hast no need that we build the steepled houses wherein to worship thee, for thy temples are overywhere. We have but to enter within our inner lives the closet of our diviner being, and we can there hold communion with thee. Then doth lovens, but we do at always so understand it. Then art always nigh unto each one of us, self to us through every form, of heing, through but we sometimes fear then art far off. In our out we sometimes that thou at far off. In our ignorance we draw a vell, seemingly, between ourselves and thee. Still thou art with us just the same, and thy foving kindness beams' upon-us through all the manifestations of our being, yet speaketh to our souls and biddeth us worship thee, and thy world with its glory speaketh to us, saving thou should with its glory speaketh to us. saying thou shalt worship the Lord thy God, and him only shalt thou serve. Oh grant, Infinite Spirit, that we may ever feel safe in theel that we may never doubt, that our faith, coupled with works, may be strong and enduring? Father and Mother, united wisdom and love, may thy king-Mother, united wisdom and love, may toy king-dom come to each one of us so that our conscious-ness may glow, with truth, with faith, with jus-tice, with all, that which belongs to thee, thus may we know thee, thus may we well serve thee, bigs and become to how any we well serve thee, here and hereafter. Amen. Nov.1.

Questions and Answers:

CONTROLLING SPHERA YOUR questions, Mr.

Chairman, I am ready to consider. QUES.—In a recent number of the *Banner* the spirits say this is the most perilous period of the world's history. I ask, do they refer to volcanic action, or to the action of human governments, as they affect the welfare of man?

Ass -- Their reference in that respect is gen-eral-refers to your spiritual and staterial-to the products have been steadily rising in the scale of being till the present, and that present is pregnant with great changes. Marked changes are taking place amongst you today; those still more marked are to come. The established religions of the world are about to be swept away, and the fine gold of good that there is in them is to be re-vealed. Those which have enough to perpetuate themselves in the tuture will do so; those which have not will become extinct. At certain periods or cycles in the world's history great changes have taken place. It always has been so; it or cycles in the world's history great -banges have taken place. It always has been so; it always, doubtless, will be so. As the earth has grown older, and man has become more mature, and the split has gathered to useff elements; through which it can more perfectly express it-self, you-must expect that the changes that are upon you will be greater than all those that have preceded this time in the world's history. • Q.-1s it natural for all to walk in the path of wisdom and justice?

high spiritual altitude that they are merged in vance of myself. I refer to my friend Frank one. It is then that the male and female become Harris. My own name, Edward A. Lee. My one in spirit-acting in divine harmony with the home, Richmond, I desire to reach my mother, one in spirit—acting in divine harmony with the home, Richmond, I desire God spirit. They are then, to all intents and pur-sister, brother, uncles, cous poses, gods, male and female. In this sense the desire to know anything male becomes the female and the female the shave gone from their side. male, but in no other sense.

Q -- Will the time ever come in their spirit-life, when such soils shall assume a spirit form ap-propriate, in outward seeming, to their true sox? A-Yes; a law divine and human is constantly ontworking itself through form, for the perfection of form, for the highest revealment of the God-

life, and what may be expected for one, namely, perfection, may be expected for all. Qu-I have here a letter from John W. Roul-

A.—By what right does he daylig the communica-tion from his brother, William Roulstone, A.—By what right does he deny it? Does he pronounce it false in the statements made? [CHAIRMAN.—He thinks it is got up by some

mallelous person to annoy the family. It makes very little difference what the man-thinks in such a case—what does he know? If the

point them out; but if he has no other proof than that he thinks what he does, it is no proof at all. that he thinks what he does, it is no proof at an, and we cast it from us as we would the chaff which may be taken from the pure grain of wheat. It amounts to nothing. We are called upon to prove as best we may our individual identity. Each returning spirit is expected to do upon to prove as best we may our individual identity. Each returning spirit is expected to do that. If they fail, those who knew them best here should state wherein they fail. But to as-sert it is not this or that spirit, simply because when here he did not believe it, is going quite too far. If the brother has any evidence to bring we will receive it for what it is worth. If it is worth nothing, we will put it under our feet. If it is worth anything, we will make use of it for his good and our own. good and our own.

good and our own. [CHAINIAN,—He mentions one error. He says his brother died in 1843. The spirit says in 1845.] So far so good. That is a mistake that might have easily been made by any one of us. I am sure, were I called upon to answer all such ques-tions, I should be obliged to think very earnestly upon them or be light to make a mistake; and upon them, or be fiable to make a mistake; and I think what is true in my case may be true in all Nov. 1. other cases:

CONTROLLING SPHIT. — Our attention was called this morning by the lady medium to a lot-ter you have received from a gentleman in New York. The letter also contains extracts from the newspaperial department, and from all we are able to gather from its contents the point at issue to be been and the gatherest in a mortilet me is whether or not this gentleman is an artist me-dium; if there are artists in the Summer-Land, or spirit-world. Knowing that this question was coming up, I some days ago made in-quiries with reference to the party, and I find that he is controlled by a band of artists who have much hope of doing well, through his medi-umship, at no far distant time. They are pre-senting to the world, or endeavoring to, physio-logical and phrenological characteristics of spirits who once dwelt here on the earth, so that you may know what their spiritual status is, where is whether or not this gentleman is an artist mewho block dwelt here on the early, so that you may know what their spiritual status is, where to find them, spherally. You talk a great deal about spheres, but the most of you believe them to be localities—one a little higher or better than the other. In one sense this is true; in another it is not true. These spheres are states of mentality, of intellectuality, of morality. That is all. And these artists in our life are endeavoring to portray to you here the mental and spiritual faces. Now do not mistake my words—the spiritual faces, or status, of those persons whose likenesses they give you. They have not sought to repre-sent the external physique as it was when they were here on the earth; by no means. But they are endeavoring to represent the spiritual char-acteristics of the individual. And as you advance in spiritual knowledge, by studying one of these physiological likenesses you can as readily de-termine where their sphere is in the spirit-world, as a phrenologist can determine whether a man or woman would be liable to commit murder at some time during their natural lives, by examin-

the world has very little idea at the present time. But a few years ago you had very little idea that spirits could return and communicate. Step by step you have been led along, and at every new phase you held up your hands in wonder, many of you, and asked, "What is to come next? We can't believe that. All the rest, we have demonaiways, doubtless, will be so. As the earth has grown older, and has become more mature, and the spirit has gathered to uself elements through which it can more perfectly express it-self, you-must expect that the changes that are upon you will be grater than all those that have preceded this time in the world's history. Q.—Is it natural for all to walk in the path of wisdom and justlee? A.—No, certainly not. You have evidence to the contrary all around you. On the contrary, it is natural for some to walk in paths entirely op-posite. Q.—Suppose a person of high morals naturally, should be influenced to commit a wrong, and when he saw the wickedness of the wrong he im-mediately sincerely repeated. The question is, would remore follow him after death? A.—No, I think ant, because remorse comes as can't believe that. All the rest, we have demon-strated, but that is so unnatural that we can't believe it." So you cried dot, "humbug." It is very wrong. You should nivestigate, study everything claiming to come from the spirit-world, no matter whether it does of not. It is your business to first investigate, bring all the powers of your reason to bear upon the case, and when you have bid near the wrother the mether

distinct in themselves, until they reach such a that went to the spirit-world a few months in adsister, brother, ancles, cousins, and all who may desire to know anything concerning those who have gone from their side. Nov. 1.

William Thomas.

I was a Boston boy, and do u't like to brag of myself, or the State I, belonged to, but I would just like to take up that college chap and criticise him a little. He says Boston is behind New York, I don't see it. Says Boston may bothe Hub, but it aint all the spokes, nor the tire. That's very true; but he goes still further, and says that the Hub don't move only in straight lines, curves, and sharp angles. Do n't know how that can be. Seems to me he has made a sort of a blunder. But, however, I am not disposed to criticise him too sharply; but if he stops to think, he will criti-cise himself. I will say that he has made a blun-

der. Well, Captain, General, I am none of your well, Captain, General, I am none of your sleepy fellows that are waiting for the resurrec-tion, because I take it I was resurrected at death. If I was n't, I have very small hope of getting a call hereafter. But as for wanting to come back in the body again-though 't was a pretty good one, don't flud no fault with it—but I should n't want to take then une shoulder a arging to come but here don't hud no fault with it—but I should n't want to take it on my shoulders again; too much like lugging a pack on your back. If you once have the freedom of the spirit, world, you don't want to tote round these bodies, with their ten or twen-ty pounds of woolen or cotton, or the old Harry knows what all, hesides the body. Oh, no! oh no! this being free is a glorious thing. And when to heat some of inve menta morning over my I heard some of my people mourning over my departure, and feeling bay because I had left this world so young, I wanted to say, "I've made a good strike. I've escaped carrying what is worse than a hod, and that is, a physical body. Oh, it's all very well to carry it when you don't know

all very well to carry it when you don't know, anything better; but when you do, it's quite another thing, I tell you." Well, I 'm no preacher, though it was once prophesied of me that I should be a Baptist preacher. I think so far as the baptizing went, I might have been. Though if the baptizing place had been roomy enough to have a good-swim in, I should have forget myself, and gone off swiming. I should have forget myself, and gone off swiming. I should have book the yorst swim in, I should haveforget myself, and gone off swimning. I should, howforget myself, and gone off swimning. I should, howforget myself, and gone off swimning. I should. Do n't think I was my-fellow ever was, because I do n't think I was my-self. Always full of my jokes, and can't help it now—feel just the same. Oh, I 've nothing to say signinst your churches, and different kinds of re-ligion. Had n't much respect for 'em when I was here. Sober things did n't settle down into my head nor heart, very deep. Well, I'm dead. That's sure. And I'm alive. That's also sure. How are you going to get 'round that paradox, eh? Jump out of the body, and then come back, and come right in between the two, and you have solved the problem. If you do n't believe it, try it and see. Easiest thing in the world to do it. You folks that know how to come back here, all you've got to do is to jump out, then jump back into some other body, and you have solved the problem. Yeu body, and you have solved the my here. We work you have solved the

you 've got to do is to jump out, then jump back into some other body, and you have solved the problem. You, know you are dead, and then you know you are alive on this earth. Well, tell the folks I am not piously inclined in the other life, but am getting along right well, and as for getting any very sharp rebuke for any of the light saying's I indulged in when here, I have o't. havé n't

I would do anybody a good turn, always, when-I would do anybody a good turn, always, when-ever I could. If I see a fellow's heels, fy out from under him on a good frosty day, I could n't resist laughing, but I would stop, if I was in ever so much of a hurry, to help him up. I remember when I was a little shaver of going to a baptizing over to South Boston, and the minister—well, he was rather slender, and the minister—well, he was vas twice his size, and three times his heft, and he came tnighty near letting the old fellow go under and not bringing him up again. What do you sup-pose I wanted to do? I hughed as if I'd kill my-self, and I had learned to swins, and I fancied I'd go in and help him out. So that's the way I lived go in and help him out. So that's the way I lived in this life, 1'd have laughed at you, if you broke your neck; but then, I'd have stopped and tried to tie it on for you. Suppose my folks will think I'm worse than I ever was. Can't help it, am just as the great God made me, and if he had n't worse than I ever was don't to have turned wanted me to be a joke - 1 - ought to have turned me into something else. I never was cut out for a long-faced minister. If I had been in the pulpit, I should have forgot my calling and cracked

Why, I forgot what I came back for. The rul-

nion in our inner natures with thee, then it is that were asked that question in the spirit-world, or thou art with us, that thy spirit broodeth tender-by those who would clearly understand the spir-ly over us, and that all our connectous being is en-livened by thy love. Our Father, may the dews in the physical, because it really is. But you of thy divine inspiration fall upon each heart this connect the mental and physical so closely, that, hour, and may they feel that they stand but just to your setties, there seems to be no point where unize that there is something of thy life even here, and, oh our Father, may the fear of death not. thou art with us, that thy spirit broodeth tendernize that there is something of thy life even here, and, oh our Farher, may the fear of death not force them to it, but may sacred communion with thee always show them the right way, always lead them aright. Oh Life, oh, Spirit, oh, Past, Pres-ent and Future Eternity, thou hast no need that we pray to thee; thou knowest all we require. Nor dost thou need our praises, for is not the earth and all other worlds ever singing thee glad songs of joy? Do not even the flowers in their silent beauty praise thee? Do they not with speechless love turn to thee? do they not talk to our souls of a better and purer life? And what is true of the flower is also true of all that thou hast made. Every where we hear thy name thou hast made. Everywhere we hear thy name pronounced, or, perchance, if we do not hear it, we behold the dew of thy wisdom and thy love we benote the dew of thy wishon and thy lower, and thy power, like gleaning stars, ready to meet our gaze and challenge our admiration. We com-mend to thy keeping, oh, Infinite Spirit, the prayers and the praises of thy children everywhere. And grant that the hearts that are here may be filled with the kingdom of heaven, may flud heaven up-on earth, and that thy will may be done by the soul, even here. Amen. Nov. 2.

Questions and Answers.

QUES.-There is quite an excitement at Cardiff, QUES.—There is quife an excitement at Gardin, in the State of New York, at the present time, in regard to the alleged discovery of the petrified body of a giant. Speculation is rife in reference to the discovery, but nothing satisfactory as to the fossil has been as yet ascertained. Do our spirit-friends know anything in regard to the mat-ter in question? Were giants located in this sec-tion of the clobe area are? tion of the globe ages ago?

ANS.—Nature has given us specimens of this kind in all localities from time immemorial. Every race of beings, as well as of animals, have presented to us the same phenomenon, for it is such. When we behold one of our species in such. When we benoted one of our species in stature largely exceeding the mass, we are prone to call it a giant, an exhibition not altogether usu-al of Nature. At the same time we must know that Nature has produced these individuals, or animals, and, therefore, they are not at all unnat-ural. To say that a race of giants once inhabited this continuent rough he capture what I have no this continent would be saying what I have no right to say, for we have no record either in your life or in ours to prove such a statement. But we such exhibitions of her power in this locality, through all past time, since the continent was in-

Q.-What is the Aurora Borealis, and what are the causes of it?

the causes of it? A.—They are simply electrical reflections made apparent to your physical senses by and through the agency of your atmosphere. When the at-mosphere is in a certain peculiar state electrical-ly you behold these northern lights. There was an ancient theory regarding them which is not al-together untrue. It was this: that all the electri-cal powers or globules that were thrown off from the different beavenly, bodies that havened to the different heavenly bodies, that happened to fall within the atmosphere of the earth, when that atmosphere was in a condition exactly opyou would behold these northern lights, and at no other time. A certain class of ancient philoso-phers called them children of the stars. Another class called them the voices of the stars. In fact, there were many theories given by ancient phi-losophers regarding them, all of which contained more or less truth. These theories were lost in the Alexandrian Library, as were many other valuable records. Some think they are electrical

forces that the earth gathers to itself, and, under certain atmospheric conditions; they ignite and the result is apparent to your senses. Q.—Some few months back you said in the Ban-ner of Light that it is just as difficult for spirits to penetrate the vell between the spiritual and material worlds as thetween the spiritual and ma-terial worlds as those in the form. If this be the case, how can spirits visit the Moon and Mars, and give descriptions of the physical conditions of those bodies or worlds? It would seem, by the description given of the journey, that they can view the scenery in those planets much better than I can the scenery in the spirit-land which I never have seen.

A.—We have ever taught you that by coming into clear *rapport* with material media we can be-hold all the conditions of material life. Now do not for a moment suppose that there are no such media in Mars or the Moon, for they exist overywhere. By coming into spiritual and material contact with them, using their powers, we can be-hold material scenery as well as you can.

Q.-Will the controlling intelligence please in-duce a communication from one Egbert Rogers, an old friend who committed suicide in New York

A.-I will endeavor to find the whereabouts of

DECEMBER 25, 1869.

hold thee, oh, our Father Wisdom and our Moth-er Love, but vaguely in the outer world, but when we are fortunate enough to hold sacred commu-be simply functional; it may be organio. If I mion in our inner natures with thee, then it is that were asked that question in the spirit world, or do: the cause is in the mental, $Q_{.-}$ What is the condition mentally of a child

born in incest?

A.—The conditions vary according to physical and spiritual life. Sometimes they are very rare gems of intelligence, but oftener it is the con-trary. Nov. 2.

Capt. Caleb Green.

Capt. Caleb Green. It hardly seems that thirty-two years have come and gone since I was here—since I had a body like these that are present, yet it is thirty-two years. I had a home in Augusta, Maine, when here, and was known as Capt. Caleb Green. I was lost, as you would term it, at sea, in the present month, I believe—November. [It is the 2d of November.] It was a little further along—I believe it was the middle or last of No-vember—thirty-two years ago. I have not been able to make any communication since that time but once—very imperfectly. That was about twenty years ago, in a small town in the western part of New York. I was able there to give my name, and how I died, and when. At that time I had a widow living here on the earth, and two sons. Now I have only one son here, and I have labored quite hard to make myself able to come-here, that I may reach him and give him some here, that I may reach him and give him some sort of a compass, however rude it may be, that shall guide him to the port which all must come to after death. This compass has the power to take away the fear of the change, if you only make yourself well acquainted with its use; but, if you do not, of course it cannot do much for you. These boys, at the time of my death, were you. These boys, at the time of my death, were small hals, but old enough to remember their fa-ther. The oldest was thirteen years old just after I left home; and he said to me a few days before my leaving, "Father, you told me if I would be a good boy always in your absence, and behave myself at school, mind my mother, and do as well as I could, that when I got old enough to take care of a watch, you would give me one. Don't you think I am old enough now?" "Well," I said, "I think you are old enough, but I don't know as you have got good sense enough to take care as you have got good sense enough, but 1 (10 n't know as you have got good sense enough to take care of a watch." He thought he had. "Well," says I, "I will try it." So I bought him a watch, and he has it now, and I hope to make that a key that will serve me in identifying myself to him. It is very hard to know how to keep clear of all the rocks and sputchers that are as thickly scattered on this human coast; but the most difficult of all rocks and sand-bars that are so thickly scattered on this human coast; but the most difficult of all to keep clear of, and the most formidable to the returning spirit, is the rock of Christianity. It is this same rock that has been for centuries keep-ing the harbor between the soul and the earth-life closed. Many a good spirit-captain has been wrecked on it, and obliged to put back into the spiritual port and wait for ages. It has got a good many sharp angles running out, far-far out into the seat of life. The man who is able to steer clear of all of them and come safely into the bu-man harbor, is accounted a most skillful navi-gator. I got wrecked in attempting this twenty years ago, and I was obliged to go back minus almost every hope till to day. To-day-thank the powers that be-I've got a good stout craft and a good compass, and I have so far perfected myself in spiritual navigation that I have run safely into port. And now, if I am successful enough to reach the friends that 1 left here years ago, or even one-I only ask to reach my son-I shall consider myself well repaid for all my trou-ble, for all my sorrow, for everything that has caused me to despair in coming to carth again. My wife, from this side, Elvira, sends a mothor's bleesing to her son, and an earnest prayer that he may hear the yole form over death's ccean.

blessing to her son, and an earnest prayer that he may hear the voice from over death's ocean, and answer it. His brother sends him a happy ed to hear, and his heart to receive. Good day. Nov. 2.

Agnes Tower.

Agnes Tower. I am come to find my mother, and she did n't live in Boston; she lives now in Baltimore. I lived in Fredericktown, Maryland; but I died, and then I lived with my uncle, and aunt, and cousins. I want to tell my mother that Aunt Eliza wants to come and speak to her and tell her all about me-that I can come-and to ask her all about me-that I can come-and to ask her all about her Jeffrey tha; she left here. He was a baby. My name, mister, was Agnes Tow-er. I was nine years old-just over nine; 1 am eleven now; and tell mother that father is sick-he is awful sick. He is n't at home; he went away to get better; he is just a fow miles from away to get better; he is just a few milles from the city of Paris, in France; he is very sick, and the doctor says he don't have much hopes of him; but when she hears about it she need n't worry, because Uncle Jeffrey went there and took a big doctor from where we live, and hosaid he would live-said he would get not well, but

mediately successly repeated. The question is, would remore follow him after death? A.—No, I think not, because remorse comes as the bandmaid of repentance. When we repeat of an act we are stung with remorse. It is the great patural physician of the soul, and will always had us in the right way eventually. There are many mistakes made in this life that do not scar the spirit or, even the body of the spirit. These you do not carry only in remembrance to the spirit-world. There are also many others that make a deep impression upon the inner life, and that is because repentance has not dono its per-fect work. When it does its perfect work hero, there is nothing to do hereafter. Q.-Is an idjot in this world also one in the

spirit-world, if he was naturally so

A.—No, certainly not: I am at a loss to deter-nine what your correspondent means by the term naturally. To me this belongs to the human physique and the life of this world, to the things of time and sense. They are all Nature they belong to our mother, the earth. The idiot is not so in soil, in spirit. But the spirit cannot grow, cannot unfold, cannot progress by earthly experience, but it is not an idiot in soul. Ltis. only so according to Nature, that is, according to the body. Some impression that has been made other by sickness of by defarmity, or by psycho-logical impressions upon the body-it is these things that determine the flot. For instance, the mother may be in a pecaliar it to prior to the birth of the child; a sy be very much dopressed in spirits, may be passing through severe serrow, beavy mental trials, or may be suffering from physical disease, and in consequence may Impress that upon the brain, the physique of her unborn child, and when it comes into physical life the spirit cannot control it; the brain will not act in response to the spirit. The body grows unfolds, and all the outward senses, it may be grow and unfold perfectly, may present a fine physique to the world, but at the same time the spirit cannot act upon the brain; the brain does not respond to the efforts of the spirit, and so the spirit remains in a prison-bouse of intellectual death till the physical, chemical change you call death takes place, then it is no longer an idlot. It goes into the spirit-world as a babe—is cared for by those whose business it is to care for such little waifs in our life. It grows there, unfolds there. Its intellect is carefully nourished and brought out, and it becomes, perhaps; an arch-

brought out, and it becomes, perhaps, an arch-angel in the hereafter. Q_{-} -Suppose a person of a high order of intel-lect should become paralyzed so as to impair his intellectual powers to such a degree that he can-bet make most of a power of the paralyzed so as to be a power of the paralyzed so as not make mental or physical progress, and only for brief times realizes his sad condition, and all through no fault of his own he became paralyzed; suppose during one of these brief realizations the question is, Would be not be doing a commendable deed: what the Bible says to the contrary notwithstanding? Is he not taking a progressive step?

A.-It is written, "No suicide shall enter the kingdom of heaven." When reason is dethroned, or when the spirit can no longer in this life use the organs of reason, it is no longer responsible for the acts committed in this life; will not be called to account for them. The suicide, if such, under these circumstances finds no rebuke in the spirit-world.

Q .- Is there such a thing as sex of the soul, in dependent of sex of the body; and if so, does it ever happen that male souls are incarnated in female physical forms, and vice versa?

The positive and negative forces of life, the male and female forces of life, are everywhere

about fourteen days before my death. I was struck at the battle of the Wilderness by a piece of shell and was wounded, and the organs of speech were paralyzed. I never recovered the use of them. It is just as natural for the spirit. when it comes back to think of its last earthly when it comes back to think of its hast carting sufferings, as it is for the new born babe to breathe; and in nine cases—certainly nine out of . It is very hard to return and be rejected by those twelve, if not a larger per cent, than that—the who have loved us so well, and whom we still love thought of their earthly sickness has the effect to so well. So I hope I shan't be called upon to

army, was wounded and taken prisoner at the battle of the Wilderness, and was transferred the eighteenth day after the battle, when an exchange of prisoners took place. I lived about four days after reaching Richmond.

were able to do duty, that were out of the South-ern ranks at that time. I suppose it is not a question of right or wrong with you people here, so that it makes no difference whether one died lighting against the Government or for it. It is nct your place or purpose to judge any who come, but to receive all with kindness, hoping that they may be true to themselves, and so true to these they come to, and to you. My relatives may think strange that I come here, North, and to Boston to communicate, but I have to say to them that Boston, in spiritual things, is about then that boston, in spiritual times, is about five hundred years in advance of any of the States at the South. So we find doors open here that are not open there. Now there are none open who give us the public aid that we receive here. But while Boston is five hundred years, at least, in advance of the Southern States in spiritleast, in advance of the Southern States in spirit-ual things, New York is at least one hundred years ahead of Boston in material things. So don't think if you are the Hub that you are all the spokes also, and the tire besides. The Hub stands still while the spokes revolve; that is, stands comparatively still—goes only upon a straight line, curve, or sharp angles. But no matter for Boston and New York.

I am here expressly to reach my friends, and I do hope that I shall be able to do so, for I want to take away their fear of death as well as to let them know where I am. I am at present a good share of the time in company with my old friend

always well to say at least, "I do n't know about of the body--t suppose they baptized me, and this. It may be true, I will try to investigate gave me at that time, the name of William gave me at that time, the name of William gave me at that time, the name of William gave me at that time, the name of William to this yield is not true, because I have seen thousas. That's all. Think they might have given me a better one; but however, suppose it was the best they had on hand. How many years given me a better one; but however, suppose it like true, " " Prove all things," says old Paul, "and hold fast to that which is good." That will it live beet they had on hand. How many years given me a better one; but however, suppose it like there. If yon are not satisfied with your investigations, pursue them further yourselves. The band who are endeavaring to work through him will find no fault. Nov, 1. Edward A. Lee. It is a strange fact, but nevertheless it is a fact, we can come back after having been separated from our bodies, and under good circumstances can make communications to those who remain here. I labor under good circumstances has were then. We could have a sort of a bittle way, because I lost the power of speech about fourteen days before my death. I was my dignity as a departed spirit, I minage to keep up my dignity as a departed spirit, I might make an impression. If they will give me a call, I will do the best I can, and if they don't, if I feel like communicating again, I shall. Good by, Cap-tain Courses tain-General. Nov. 1.

produce it, psychologically, sometimes to be just pass through that hard struggle. My name was the same as they passed through when here. I was intereen years old. I had served from the beginning of the war in the Confederate died in New Redford. I was twenty-three-neara cold and cheerless word, but I must use it-I died in New Bedford. I was twenty-three-near-ly twenty-four years old. I wish to communicate with my sister Sarah, first, that I may make lighter her cares, and explain to her some things of prisoners took place. I nived accurate the dead after reaching Richmond. I have not much hope to convince those I have reaching out in life to know where the dead left of my power to return, and that it is indeed dwell, but cold reasoning, backed up by education, is constantly closing the door between this other truths, it will not be lost, but in the great future will spring up and bear fruit which I shall loved ones, cold reasoning and education effectuation of be ashaued of. Thad been a little over a year in Nashville, Tenn., when the convulsed state of the country called me home; and there were very few that in the unult. But I thank God that the time to solve out of the Southmust come for every soul, when it shall know for itself concerning these things; when there will be no more doubt concerning spirit return, or the life after death.

I cannot say much here to-day, because what I would say, this would be no place to say it in; because you give to the world our words. So we can only call our friends' attention here, and give them such facts as we are willing to give the world as well as themselves. And it is their duty, if they love us still, to at least try us. It can do them no harm, and there is a possibility of its doing them great good. Nine years here, sir. Good day. Nov. 1.

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

Invocation.

Oh, Holy Spirit, thou Father and Mother of overy soul, thou life of all being, thou ever-pres-ent help in all our needs, grant that we may be as conscious of dwelling in thee as thou art of dwelling in us, and may thou reveal thyself, oh, Lord to us from the deep places of our diviner natures. May we need no oracle save that between our-selves and thee. And when the darkness of doubt overshadows our spirits for a moment, oh, grant that we may hear thy still, small voice say-ing to our souls, "It is I! be not afraid!" We behere by his friends.

 Q_{-} We often hear of the wonders of the mechanism of the human body. In what respects is it more wonderful than the mechanism in the lower orders of animals or plants? Is the intelligence of man any more wonderful than the sentient life which we see even in insects, which we, in our concoit.call instinct?

A .- It is more wonderful because more complicated and of a higher development. The human body holds within itself all that ever was or that is in physical life. It is past and present, so far as hysical life is concerned. It holds within itself all the lower orders of animal, of yegetable and mineral life, and it is crowned with a divine, intelligent spirit. Therefore it is more wonderful than all other products of Nature.

Q.—Are the phenomena of the birth, life and death of man the same as in the animal creation? What evidence, then, of his superiority in the scale of being?

-Yes, the phenomena of the birth, life and death of the animal man are analogous to the low-er orders of all animal life, and he has precedence in this sense: He possesses the power to aspire. and also to inspire and to be inspired. The ani-mal cannot be inspired, and it never aspires. It never seeks to go beyond a certain plane of ani-mal development, that which is peculiar to itself while the soul of man endeavors to scale infinite

heights and is never satisfied. Q.—Are the bodily sensations, while dying, of so unnatural and horrid a character as to affright the spirit beyond description? A.—They are not at all unnatural; on the con-

trary are in strict accordance with Nature, and they never affright the spirit, under ordinary con-ditions. If the process of the second birth is in perfect harmony with Nature there is no fear there can be none. There is none of that terrible torture that you might suppose there would be. There is nothing to affright the spirit. It is a pleasant passing out of one degree into another. You are aware that there are many unnatural spiritual births; or perhaps I should not speak in so broad and unqualified a sense. I will say that you are aware that there are many births to our you are aware that there are many births to our spirit-life that are not in strict harmony with Na-ture. These are calculated to bring fear and dis-tress because there is the presence of this inhar-mony, which prohibits the entrance of harmony, which is heaven. Q.-Do you see the sun, moon, stars, &c., in the spirit-world as we do?

day and night and the change in the seasons? A.-We do see the sun, moon and stars, but not in the same sense that you do. The sun does give her light; it ministers to our needs as to yours. her light; it ministers to our needs as to yours. Since there is a spiritual equivalent for every-thing—an inner life corresponding to the outer life of everything your senses can recognize, of course the sun, meon and stars cannot be an ex-ception. If our spirit-world is here amongs you, and if we can behold the spiritual part of everything that has an existence here, and wherever we go, of course we behold the spiritual part of the son, moon and stars, and, if we wish, we can pos-sess ourselves of the power by which we can also behold the material part, that which was apparent to our senses when we lived in the body like vourselvee

Q.-Do the inhabitants of Mars and the Moon visit you, as you say that earth people visit those

A.—They do. Q.—Is the cause of idiocy mentai or physical? A.—Montal—that is, when the mental fails to express itself clearly through physical senses, you say such a person is mentally diseased. So they

would live, and he say nothing o prevent hi

coming home as comfortable as he left. Going now. [Will your mother get your let-ter?] Yes; you can't reckon how. [We will send a paper if you wish] No; old Aunt Sue, that takes care of her, is a—is a—[A believer in our philosophy?] Yes, she is; and Uncle Jeffrey says she buys the paper every week, and spells out all the letters from our world, and she knows all about me, and she will be a heap glad to tell mother that I come. Nov. 2.

Samuel Putnam.

Well, stranger, I come pretty nigh being be-hind time, for I told some of our skeptical folks out our way that three months should n't go by before they would hear from me. Now tell us how soon 'fore I 'll get a hearing through the pa-per? [About four weeks.] Four weeks! You do n't mean it, stranger. [We will announce that you have come next week.] All right; that will save me but I 'm only-I have n't two weeks will save me, but I'm only-I have n't right; that to go before I shall be past the time. Next weeks you say? [Yes.] Now don't fool me. You mean it? [Yes.] All right. Well, I am pretty near where I hall from. That is, Danvers-part near where I hall from. That is, Danvers-part of Salem. Of course you know where that is-right down here on the Eastern road. And my name is Samuel Putnam. I was seventeen years old when I left. I been back there twice, but not to stop; and I am now, or was when I was here, turning my fortleth year; so, you see, stranger, I been away from these parts a good while. When I went West, it was a pretty hard country, I tell you, all round; but it's looking up-wards-as smart now as any of the Eastern wards-as smart now as any of the Eastern

I knew about these things before I was called aloft, and I told my friends that did n't believe a word in it-but always opposed me-that I would come back inside-they should hear from me inside of three months. Of course they did n't believe it; but I am here. Tom Hardwick was the hardest of all. He called me a a fool, and always wanted to know, when we were trading, if I had got any of my spiritual moonshine poked in --just as if I could n't do business with a man with--just as if I could at do outshess with a main with-out shoving my religion into it, when I knew it would not be acceptable to him. I told him if it was a't for my religion I would give his neck such a twist that he would a't forget it for a century. But my religion happened to teach me better, so his neck would go clear, for all me. Tell him, by the way, he can settle with Mr. Davis-he knows him-that little bill of ninety seven dollars; he can settle with him. Since I see he is not disposed to turn in accounts, and answer calls, I am disposed to call on him. If he do n't pay up, I shall call again. Now he must know that no-I shall call again. Now he must know that no-body else but ourselves know anything about that bill; so he must know that in all human rea-son I am here talking, and nobody else. But if he don't believe it, and doesn't pay up. I shall turn another leaf, and it may show a jackass on the other side. That's a fact, stranger. I am none of your eloquent preachers; I am not all on the polish, but I can be bonest in talking my way, and that's all that is required at this place. Good luck to you. Nov. 2.

This scance was conducted by Theodore Par-ker; letters answered by L. Judd Pardee.

MESSAGES TO BE PUBLISHED.

Thursday, Nor. 4.—Invocation; Questions and Answers; Namuel Hartle, 5th N. H., to the wife; Fannie Bullard, of Roxbury, Mass., to her mother; Clara Frances Burgh, of New York Cliv; Thomas Meloy. Munday, Nor. 8.—Invocation; Questions and Answers;

Carolino Fames Minner, of Diston, i Hattle Fuller, to "Anni Fonston, James Minner, of Diston, i Hattle Fuller, to "Anni Fangy."
 Thesdag, Nov. 23.-Invocation; Questions and Answers; Eddie Smith, to his mother; Seth Hinshaw, to his friends in the West; Sarah O. Nyo, of Browater, Massi; Capi, Thomas Floyd, of Provincetown, Mass. to his friends; Stephen Whip ple, of Springfield, III.
 Thursday, Nov. 25.-Invocation; Questions and Answers; Frances Hill Weir, of San Francisco, Cal.; Lydia Fisher, of Dedham, Mass.; Nelle French, to hor mother.
 Monday, Mor. 29.-Invocation; Questions and Answers; John King; Henry Sould, of Havana, Cuba, to his brother Joseph, in New York; Annie Stelle, of Georgetown, D. C. to her parents; Samuel Harper, of New York; Benjamin Mer-rill, to his friends in Boston; William Cartwright, to his friends in Cambridgeport, Mass.; Elizabeth Perkins, of Bufalo, N. Y. to her friends.
 Theraday, Nov. 30.-Invocation; Questions and Answers; John King, O. San, Francisco, Cal.; Georgie Clark, of Bos-ton, to his mother; Margaret Williams, of Hartford, Com, to her relatives.
 Thursday, Dec. 2.-Invocation; Questions and Answers; John Holand, of Boston, to his nicec, Catherine Holland; Thomas AlcCarthy, Of South Boston; James Good, of Wind-sor Locks; Lydia Ribodes, of Boston, to his nicec, st. A., to his family; Julia Sayles, of Liverpool, Eng., to her parents.

parents. Tuesday, D&c. 7 - Invocation; Questions and Answers; Cfharles D. Cadwell, 16th Mass. Co. C: Joseph Prescott, of Concord, N. II., 11th N. II.; Annie Sprague, of H. Johnsbury, Yt, to her sister; Samuel Johnson (colored), of New Orleans,

to his slater. Thursday, Dec. 9.—Invocation; Questions and Answers; Eddle Trask, of New York City, to his mother; A. D. Rich-ardson, of New York City; Maria Brooks, of East Boston, to her father; James McCann, to his brother. Monday, Dec. 13.—Invocation; Questions and Answers; Virginia Ryder, of Charlestown, S. C., to her frionds; Joseph L. C. Twombly, Ist 111. Cavalry; Joseph Horrowscale, to his friends; Patrick Kelley, of South Boston.

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LITERARY REVIEW.

BY S. D. BRITTAN.

THE VOICES. . By Warren Sumner Barlow. Boston: Wil-

THE VOICES. By Warren Sumner Barlow. Boston: Wil-liam White & Co. This is a didactic poem in three parts—the Volce of Superstition, the Volce of Nature and the Volce of Pebblo, covering 184 pages 18mo. The versification, which is some-what irregular, indicates far more native ability than expe-rience in poetic composition. It is briefly inscribed "To those who have cars to hear." It is without preface, save the following passage, conspicuously inserted at the begin-ning of the book, and which may suffice to indicate its gen-eral scope and purpose:

eral scope and purpose : "All Nature is but one stupendous thought, Which God through Love and Wisdom hath outwrought. All things comporate and over blend, "And serve each other for a noble end. "And serve each other for a noble end, But creads have so benumbed our fugble senso— Our just conception of Omnipotonce," Bo slandored Reason, and God's light within, We somotimes fear our purest thoughts are sin. Oh man, be just! Bo true to Reason's light! Dispel the moral gloom that dims thy sight; Whate'er unblasted judgment doth commend, Pursue with freedom, and in love defend."

Pursue with freedom, and in love defend." In a general sense a poom may be said to be a metrical composition ; but rhyme and rhythm are not essential to the existence of true poetry. Verse is not the sole language of its essential spirit, but only its incidental adjunct. Hence, the highest poetry may or may not find expression in the melody of speech. Considered merely as an art, poetry requires not only a nice perception of metrical har-mony, but the ability to recognize and trace the most intri-cate lines and technical distinctions. The great artist must necessarily comprehend the laws of poetical conception and construction, and he must be able to produce the various artistic combinations and effects which belong to this de-partment of literature. If, however, all the higher poetic elements were comprehended in the mere art of versifica-tion much of the sublimest poetry would fail to answer the definition. definition

tion much of the sublimest poerry would fail to answer the definition. The faculty which is chiefly employed in poetry is Imagi-nation, or the creative power of the mind. As the effice of poetry is rather to create than to copy or transcribe, it fol-lows that one must break away from his relation to material forms, arbitrary customs, and all the ordinary facts of his-tory if he would achieve the highest distinction. He must rise into the ideal realm to develop any of the more strik-ing efficies of poetic thought and expression. Lord Jeffrey in his analysis of the constituents of true poetry, and the pleasure it inspires, finds these elements to consist in the excitement of passion, the play of imagination and the qual-lites of diction. But the common reador, in judging that to be the best poetry which afforms him the greatest pleasure, may, in some important sense, be nearer the truth than the critic who proceeds to separate its soveral elements, and to expose the larger and smaller defects which may be found

william Young, of England, to Rev. F. R. Young, of Swindon, Eng.: Walter Simmons, 3d Ohio Artillery, Toledo, O.: Wil-liam Neamith, of Lowell, Mass, to his frienda; Frank Wales, Theaday, Nor., 9. – Invocation; Questions and Answers; James Clary, to his hother Patrick: Charloite Tynge, of New York, to her patents; Jeseph W. Btevens, of Virginia, to his brother Isane. Thuraday, Nor., 11. – Invocation; Questions and Answers; Sally Stiart, of New Jord, T. Joner Theada; Frank Erieson, Sally Stiart, of New Jord, T. Joner Theada; Patents, Joseph W. Btevens, of New York City; Abner Kneeland. Monday, Nor. 15. – Invocation; Questions and Answers; Sally Stiart, of New Jord, Joner Jones, O'Le, Jones and Answers; Mary Bichards, Nor. 16. – Invocation; Questions and Answers; Mary Bichards, Nor. 16. – Invocation; Questions and Answers; Mary Bichards, Nor. 16. – Invocation; Questions and Answers; Mary Bichards, Nor. 16. – Invocation; Questions and Answers; Mary Bichards, Nor. 16. – Invocation; Questions and Answers; Caroline Beave, of Frankfort, Ky, to Irlends; Margaret Donor Historother, Beile Patch, to her Anni Lizzle : Harvey Worthen, of Charlestown, Mass.; David Bowen, 3d Ohio Infantry, Co. Co to his friends. Monday, Nor. 22. – Hivocation; Questions and Answers; Caroline Beave, of Frankfort, Ky, to Irlends; Margaret Donor Mary Bichards, Ky, to Irlends; Margaret Donor Mary Bichards, Ky, to Irlends, Margaret Donor Mary Bichards, Ky, to Irlends; Margaret Donor Mary Bichards, Ky, to Irlends, Margaret Donor Mary Bichards, Ky, to Irlends, Margaret Donor Mary Bichards, Yon, 22. – Hivocation; Questions and Answers; Caroline Beave, of Frankfort, Ky, to Irlends, Imark, Itale Fulseon, Mary Bichards, Ky, to Irlends, Margaret Donor Mary Bichards, Ky, to Irlends, Margaret Donor Mary Bichards, Yon, 23. – Invocation; Questions and Answers; Caroline Beave, of Frankfort, Ky, to Irlends, Idadia, to Markay, The Hours, Sames Minnler, of Boston, to Brank, Thends, Therds, Thends, Therds, Therds, Therds, Therds, Therds, Therds, Therds, Th

- "And when a battle raged, to suit his will, He made the orbs of day and hight stand still; Thus to protract the bibody scene at hight, He gladly volunteers to hold the light; And intercepts revolving worlds on high, That he may see his children fight and die !"

I not no may see his children hght and die ?" In the Voice of Nature the author gives us a clearer in-sight into his own views of the material world, of human nature and of God. He has a rational philosophy of the re-lations of mind and matter, and his theology is at once natu-ral and charitable. He recognizes over Gop everywhere present, alike in the physical world and in His moral uni-verse. All material elements feel the attraction of his spirit. They enter into countless combinations and assume innumerable forms, in an unlimited ascending series—al-ways in harmony with his original purpose.

"From grossest matter to the most refined Each grain is working as it was designed;

Each brute fulfills its mission, small or great,

No less than king loss formed inaninate; While man—the crowning apex of the whole— Is made the temple of a living soul, In whom all other forms and powers combine— The union of the earthly and divine."

The elements move unceasingly, but always within their appropriate limits. No creature can go beyond those lines --none rise above nor sink below. The secret springs flow out in living streams; the rivers supply the ocean:

"Yet every breeze that fans the vacant main, Brings back to earth the little streams again." Matter is indestructible; law is irresistible, and progress is Matter is indestructible; law is irresistible, and progress is univoreal. Noither atons, nor orbs, nor souls can wander from their appointed sphere. All things move in concentric relations and spiral lines. From the nature of his views it is quite likely that the poets and Spiritualists will suspect that the manule of Alexander Pope may have failon on the manly shoulders of WAREN SUMNER BARLOW. In our author's apprehension, a system of universal compensation makes everything more, not only in the original plan, but in the progressive development and the ultimate results of the Divise Government. The ab-olute Gool is supreme over awary form of relative EvR, and hence the subordination of all apparent natural and moral discords in the scale of be-ing, to the great law of a sublime

"-----harmony not understood."

Ing, to the great taw of a sublime "-harmony not understood." Those who worship false gods; all who bow at the polluted shrines of mythological tradition and popular superstition; and such as shackle reason and the aspirations that reach outward and upward after higher forms of truth, may charge the author of The Volces with great irreverence and a dis-position to trifle with very sacred things. But such empty declarations will not warp the judgment of the rational mind. Let the reader fearlessly analyze the things of which Mr. Barlow speaks lightly, and he will discover that they fielther reveal the truth nor partake of the pure elements of the dipordered mind. In its wanderings from the true light and "the liberty of the children of God." If "the undevout astronomer is mad" there can sacredy be many infidel poots among rational men. If there are any such, it is obvious that the author under raview is not one of that number. He biberes, and his God nawers to the descrip-tion to ne heathen divinity. The God he adores, and his strong faith in the goodness that rules the world, are clearly revealed and torcibily expressed, in the following paraphrastic and poetical rendering of a beautiful passage in the Sermon on the Sound: "Will He who hears the ravens when they cry.

n the Mount: "Will He who hears the ravens when they ery. Mock and 'deride thee, when no hope is nigh? Will he who clothes the illies of the field. That neither toil, nor spin, nor raiment yield ; Who feeds the fowls that never reap nor sow— Extends His watchful care where'er they go; Will He who clothes the grass which is to-day, While all its beauty quickly fades away, Forget his image—his immortal child ! Is he alone derided and defile? Or loft to tread the down ward thoroughfare, With Satan to bewilder and ensume. And urge him on to doath and dark despair? 'O, yo of little faith i' let Reason sway : Are not your soult more precious far than they?"

· LIST OF LECTURERS.

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

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expose the larger and smaller defects which may be found to characterize their superficial aspects and existing combination

to charactorize their superficial aspects and existing combi-nations. But the highest elements of poetry may exist in a state of sublime independence of educational discipline and the more graces of a scholastic style. Savages are often elo-quent in a high degree, and the fluest dramatic effects are frequently developed in the speech and action of little chil-dren. Lord Jeffrey further says, "the end of poetry is to please." Whether the book under review is destined to ac-complish this end, in the case of the reader, will mainly de-pend on his previous montal training, his present habits of thought, and his views of the future. The dilettanti are at liberty to insist on the most accurate arrangement of all the mysteries of anapestic, dactivile, spendaic and trochale com-tents, and if those genitemen can determine the con-tents and value of a woodpile by metrical instead of cubic measure and the multiplication table, we make no objec-tion. We have no quarrel with the respective propristors of pentameters and hexameters. We do not propose to stiffe The Voices by the administration of the rigid rules of metri-cal composition, since we lack both the time and ipclina-tion for such a work. We do not are to inquire whether every line has the right number of long and short syllables, in the precise relations which the highest art would deter-mine. While we are not unmindful of the autor's claims as a poet, we are not disposid to judge of the value of his book in this way, any more than we are inclined to estimate the moral force of the truth he inculcates by the perfectors

mine. While we are not disposed to judge of the author's claims as a poek, we are not disposed to judge of the value of his book in this way, any more than we are inclined to estimate the moral force of the truth he inculcates by the perfection of his rhythm and the range of his vacabulary. But of this we are assured: if the Voices were absolutely faultless in all the requirements of high art, the author would cortainly jostic the brains and jar the sensibilities of many of his readers. People who have inherited the Say-brock Platform as part of the estate of their fathers are quite likely to be disturbed by Mr. Barlow's Voices. He speaks so loud that he may possibly wake somebody who has long been sleeping beneath the marky shadows of the Calvinistic theology. This man has little respect for antiquated errors, even when they are witnessed by Moss and come to him under seal of the Church. No one will suspect that he ever wrote his book to apologize for the Jows. He does not wor-ship rolles, nor rest in the imperfect developments of an early and inferior civilization. This treasures are not the didivis of dead empires, and of alt theologies, whose internal free have biasted and consumed their forms, until they re-semble wasted volcances in their coldness and desolution. And because our author does not respect those things in aturally enough fills the larger part of the book, the author follows the hexahemeron of Mozes quite literally, as he also does the checkered career and the bloody history of the Jewish nation. It is scarcely possible for the greates living genius to rise into the higher realms of poetry while thus pursuing the devious and groveling life-line of an earthly, sensuous and idolarous people. But if the highest flights of imagi-nation must hos strongest poetical effects are incompatible with such an anchorago of the mental faculties, our author has ned, failed in his attempt to illustrate the truth and to furnish a striking exposition of ancient errors and supersi-tions in this part of his w

tory Aristatic in his rules of comic composition admits the ex-pression of humorous ideas and the excitement of the ridicu-lous to a place within the realm of poetry. If we may re-spect the authority of the ancient, philosopher of Stagira we must accord to the author of The Voices a place among the poets, since he shows the absurdity of error by strong con-trasts and in a variety of lucitorous aspects. We select the following example as an illustration of this treatment of the subject: subject

ect: "God being rested by his late repose, At cool of day into the gardon goes; Aud not perceiving them, his charming pair, His voice 'walked' forth upon the baimy air, And circled round mong fair Eden's bowers, "Till died its echoes 'mid the fragrant flowers, He searched for Adam, whom he did not see, Because he hid from God behiul a tree!"

If our author does not follow the text of the Hebrew poet in the most literal manner possible, it is certain that the an-cient Scripture implies as much, for it is said that "Adam

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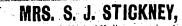
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 MISS S. E. DICKSON, Inspirational speaker, Chicago, H. G. CERN, Kickford, HK. Miss. CARR H. BRÉVERE, Inspirational speaker, Chicago, H. G. CENTONS, Inclurer, Neuth Groventry, Conn. THOMA & GALES FORSTEX. 22 Phyling How, Bidlimore, Md. Miss K. E. BICKSON, Inspirational speaker, Mich. Miss. CARR A. FIECURE, Neutron, Iowa.
 PRANK DWIOHY, Montana, Iowa.
 PRANK DWIOHY, Montan, Iowa.
 PRANK DWINGHY, MICHAR, MARSA, MISS.
 R

Alls, ILTTIK F., WILSON WIL Spiekt In Animeticad, Mass., Hirough the inonth of January. Address, 30 Carver street. Boston. Du, R. G. WELLS, trance speaker, Beaufort, N. C. Mass. N. J. WILLIS, 75 Windsor street, Cambridgeport, Mass Miss E.V.IRA WIEKELOCK, normal speaker, Janeavillo, Wie A. A. WHERLOCK, Toledo, O., box 643. Miss. S. A. WILLIS, Marcellics, III. DE. J. C. WIEKET, Barlington, Jowa. REV. DR. WIEKEN, Barlington, Jowa. REV. DR. WIEKEN, Barlington, Jowa. (J. WIEKEN, Barlington, Jowa. WIEKEN, WOLSON, trance speaker, Hastings, N. Y. M. WURTMAN, Buffaio, N. Y., box 1454. J. G. WIETMAN, Buffaio, N. Y., box 1454. J. G. WIETMAN, Buffaio, N. Y., box 1454. J. G. MILLIAMS, Hannibal, Oswego Co., N. Y., box 41. ELUAN WOODWORTH, Inspirational speaker, Regie Harbor, N. Y. Mas, F. A. WILLIAMS, Hannibal, Oswego Co., N. Y., box 41. ELUAN WOODWORTH, Inspirational speaker, Legie, Mich. A. G. and Mass, FLIZA C. WOODRUPF, Eagle Harbor, N. Y. Mas, JULINTTE YEAW WIH Speak In North Scituate, Mass., Jan S. Address, Northboro', Mass. Mrs. F. NNIR T. YOUNO, trance speaker. Address, Maren go, III., care Miss H. H. Carlton. Size, Muss. Mass. J. YOUNO, House Holzeker, Mathers, Maren go, III., care Miss H. H. Carlton.

Mediums in Boston.

MRS. J. L. PLUMB.

PERFECTLY Unconstious Physician and Business Chair-voyant, 206 Tremont street, (two flights, Boston. Don't ring. Answers all kinds of letters. Terms \$1.00 each sitting, and \$1,00 and stamp for each letter. Residence, 63 Russell street, opposite head of r.den street. Charlestown, Mass. Circles: Friday evenings, medium, A. Bodges. 1w-Dec. 25.



TEST, Business and Metical Medium, examines by lock of hulr; terms \$1,00 and two three-cent stamps; heals by laying on of hands. Circles Monday and Friday evenings. No. 16 Salem street, Boston. Iw-Dec. 25.

MRS. A. C. LATHAM, MRUS. A. C. LA IMAM, MEDICAL CLAIRVOYANT AND HEALING MEDILM, 2022 Washington street, Baston. Mrs. Latham is eminent-ly successful in treating Humors. Rheumatism, discares of the Lungs, Kilueys, and all Billoux Complaints. Parties at a dis-tance examined by a lock of hair. Price 81,00. 4w-Dec. 4.

DR. MAIN'S HEALTH INSTITUTE.

AT NO. 226 HARRISON AVENUE, BOSTON. THOSE requesting examinations by letter will please an Close 81.00, a lock of hair, a return postage stamp, and the tddress, and state sex and age. low -Oct. 2.

MRS: LIZZ15: ARMS/TEAD, TEST and Business Medium, 54 Washington street, same entrance as the Parker Fraternity Rooms. Circles Wednesday and Sinday evenings at 7 o'coock, and Friday afternoons at 3 o'clock. Communications given duily. Dec. 25.-10*

MISS HATHORNE, BUSINESS, Catrogrant and fest Medium, will read char, acters from photographs or handwriting, at 161 Gourt street, Boston, 2w*-Dec. 18.

2w*-Dec. 18. MRS. L. W. LITCH, Trance, Test and Heal-ing Meilum. Circle Theday and Sunday evenings and Wednesday afternson. 97 Sudbury street, room No. 18. Dec. 25 - Lw*

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

JACOB TODD, Healing Physician, 532 Wash-ington street, loston: All diseases treated, and clairray-ant examinations given.

MRS. M. M. HARDY, Test and Business Me-dium, No. 91 Poplar. street, Boston. Circles Thursday and Sunday evenings. 3m*-Dec. 18.

MRS. M. A. PORTER, Medical and Business Chirvoyant, No. 8 Lagrange street, Boston, Dec. 18.-3w*

SAMUEL GROVER, HEALING MEDIUM, NO 13 Dix Place (opposite Harvard street). 13w-Dec. 11

MRS. N. L. STEWARD, Electric and Magnetic hvs. J. Stewart, 4w -Dec. II. o. 14 Avon street. MRS, OBEDGRIDLEY, Trance and Test Busi-ness Medium. 44 Essex street, Boston. 5w--Dec 14.

MRS. R. OOLLINS, Clairvoy and Physician and Healing Medium, 19 Pine street, Boston. 14w - Oct. 2.

Or Psychometrical Delineation of Churacter. MRS. A. B. SEVEITANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities or disposition; marked changes in past and fature life; physical discusse, with prescription therefor; what busi-ness they are best adapted to pursue in order to be success-ful; the physical and mental adaptation of those intending; marriage; and hints to the inharmoniously married. Full de-lineation, \$2,00; Brief delineation, \$1,00 and two 3-cent stamps Address, Oct. 2. No. 402 Sycampre street, Milwaukee, Wis.

SOUL READING,

PSYCHOMETRY AND CLAIRVOYANCE.

MRS. CARRIE B. WIthdill' proposes to employ the me-M diumistic gifts with which abe is endowed for the use and benefit of those who may desire her services. A thorough analysis and diagnosis of character will be given from sealed communications, from a lock of hair or fron a picture, and full written delineations given. Corrospondence promptly at-tended to and faithful returns trainsmitted. Personal interview, with verbal defineation, 81,00; full and explicit, written de-lineations, 82,00. All communications should be addressed to MRS. CARRIE B. WitiGillT. Dec. 18.-4w². 304 Main street, Miwaukee, Wis.

J. WILLIAM VAN NAMEE,

C LAIRVOYANT, will, on receiving a lock of hair, with the C full name and ago, and one leading symptom of the dis-case, make a clairvoyant examination, and give full direc-tions as to menus of cure. Examination \$2,00, which will be applied on medicines if treatment is desired. Address. Oct. 9-13w. J. W. VAN NAMEE, Ehnira, N. Y.

DO YOUR OWN PRINTING!

CHEAPEST AND BEST PORTABLE PRESSES. A UNEFUL PRESENT FOR BOYN. PRICE of Presses, 83, 812, 516. Offices, with press, 815, 829, 330. Send for a circular to LOWE, PRESS CO., 15 Spring Lane, Boston, Mass. Dec. 4.-4w

TODD'S MEDICATED SYRUP A Suro Ouro for Coughs and Cotds. MONEY remuted if a cure is not effected. For sale by JACOB TODD, 532 Washington street, Boston. Dec. B.

ANNIE DENTON CRIDGE continues it A make Psychometric Examinations. Terms for metals, oil, &c., \$5,00; for character, (sometimes obtaining gluppus of the future,) \$2,00, Address, No 16 Full Row, 11th street, East, Washington, D. C. Send for Circular. 5w*-Nov.20.

MRS. MARY LEWIS, Psychometrist and Ilealing Medium. By sending autograph or lock of bair, will give psychometrical readings of character, answer ques tions, &c. Terms 61,00 and two three-cent stamps. Address, MARY LEWIS, Morrison, Whiteside Co., 10, 8w*-Nov. 27.

M RS, E. R. T. TREGO, Chirvoyant Physician, tusiness and Test Medlum, describes character, gives written companications from a lock of harf or photograph, Onlice hours from 10 A. M. 101 S.P. M. Circles Tuesday and Thursday evenings. Itesidence, 1220 Ucates street, Philadel-phia, Pa.

THE BARLY MACRIFICE OF THE INDURTS. Send 6 cents to Dr. Andrew Stone, Truy, S. Y., and obtain this great book. ly-Aug. 7.

NERVOUS DEBILITY, &c.- A Word to the wise, &c. Young men and others should address with IN wise, Sc. Young men and others should address, with tamp, ABSER K. WHITNEY, Culpepper C. H., Va. Dec. 4 - 98*

IN MILWAUKEE, WIS. A. S. Hayward will use its powerful viral MAGNETIC OFF to eradicate chron-te diseases. Booms 419 Jackson street. 11-Nov. 20.

JOB PRINTING of all kinds promptly exo-cuted by EMERY N. MOORE & CO., No. 9 Water street, Boston Mass. Oct. 2.

WAS cured of Deafness and Catarrh by a sim-ple remedy, and will send the receipt free. Dec. 11.-48 Mns. M. C. LEGGETT, Hoboken, N. J.

Lithograph Likeness of Dr. Newton. Will JAM WillTE & CO. will Gryward to any address by mail, post-paid, a beautifal Lithograph Likeness of Dr J. R. Newton, on receipt of 39 cents.

BUST OF or Character. ANDREW JACKSON DAVIS

No. 158 Washington street, Boston, Mass. Oct. 9.

N EARLY life-size, in Plaster of Parts. It is acknowledged to be one of the best likenswaces of the Neer yet made. Frice \$7.00 -Bioxed \$3.00. Nent to any address on receipt of the price, or C. U. D. A liberal discount to agents. Address. MacDONALD & CO., May 15. 657 Broadway, New York City.

MRS. J. COTTON, Magnetic Physician, No. 247 WE East 31st street, thetween Second and Third avenues.) New York. Will tell all patients, on examination, whether she can relieve or curs them, and No CASES TAREN which the percenter cannot be successfully treated. Her cures have been, many of them, traly wonderful-to which she will be happy to refer. Patients attended at their residences if de-stred. 3m-Oct. 30.

MISS JENNIE REED, Clairvoyant, Writing, 1911 Trance, lustiness and Test Madum, No. 331 Math ave-nue, between 21st and 22d streets, one block below Booth's Theatre, New York. Cars pass the door, Stances from 9 A. 3. till 5 r. M. and from 7 till 9, evenings. Terms, 82-not ex-ceeding an hour.

LAURA HASTINGS HATCH will give Inspi-rational Musical Scances every Monday, Wednesday, Thursday and Friday evening, at 8 o'clock, also Saturday af-ternoons at 3 p. m. at 16 West 20th street, near Broadway, New York. Admittance 50 cents. 2w*-Dec. B:

MRS. A. HULL, Clairvoyant, Magnetic and Text Medium, No. 43 Fourth avenue, New York, Par-ticular attention is called to "Cure for Drunkcuness." Dec. 18 - 38*

MRS. H. S. SEYMOUR, Business and Test Me-dium. 136 Bleecker street, corner Bleecker and Laurens atreets, third floor. New York. Hours from 2 to 6 and from to 9 r. s. Circles Tuesday and Thursday evonings. Dec. 14 - 5w

A PAMPULET, "Philosophy of Spirit Likenesses," Price 25: Andress MRS, M. MILLESON, Station L. N. Y. Sept 25.-16w

M RS. MYERS, Trance, Business and Test Mo-dium, 81 Third avenue, New York. 3m-Oct. 20.

JOHN PEAK & SON, FUNERAL AND FURNISHING UNDERTAKERS,

WAREHOUSE, 146 FRIEND ST., BOSTON.

J. A. SON have the higgest and best assortment of Cas-kets, Collins and trave Clothes to be found in the city. They manufacture all their work themselves, and warrant them atronger and better made than any other work. In Bos-ton, and will self them at the lowest nrices. All duites and services in the Undertaker's line, with the best of hearses, all prices warranted satisfactory. All orders in city or neighbor-ing towns promptly attended to. JOHN PEAK, Residence, 72 Green st. BOSTON. Res. 36 Union Park st. Nov. 6.-3m²

EDUCATION IN AMUSEMENT.

USEFUL Mental Culture in a Parlor Game. Five Hundred Ideas arranged in contrast. Price 25 cents, malled. W A. LOVELAND, Mystic Bridge, Conn. 3w-Dec. 18:

CLAIRVOYANCE.

MRS. S. W.-JORGENSEN, Parchametric, Business and Developing Medium, In-pirational Instructor and Coun-selor, Rooms 20, 215 South Clark street, Chicago, III, Dec, 14.-2w. LODGING ROOMS to let, with or without breakfast, at 1220 Contes street, Philadelphia, Pa. Dec. 11.-4w

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

SPIRITUALISTS' HOTEL.-Board by the Day or Week, at \$1,50 per day, at 54 Hudson street, Boston. Nov. 27.-6w

LITHOGRAPH LIKENESS OF A. J. DAVIS.

A sexcellent portrait of the celebrated writer on Spiritual firm, Andrew Jackson Davis. Price \$1,25. For suite at the BANNER OF LIGHT BOOKSTORE, 159 Washington street, Boston.

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Banner of Light. EDITORIAL CORRESPONDENCE.

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

SHALL WE LEND?

There seems to be a large correspondence in the experiences of different persons on this subject, and yet they are seldom given as guides to: others, and perhaps it is well they are not, as they might sometimes prevent worthy persons from borrowing what could as well be loaned as not-and even with a pleasure to the lenderwhen it is promptly returned, thereby increasing the confidence we have in one another, which is so much weakened by the bad faith of the many cases which tend to harden our hearts.

Soon after our location in this city, a friend, (at least we thought him so,) hegged of us the loan of a few dollars, to enable him to reach Chicago, where, he said, he had friends, (and we knew he had,) and said he would immediately get the amount and return it to us. Eight weeks have passed, and not a word of or from him, in any way. He was not a Spiritualist, but we do not charge it to his religion. A few days after, a workingman, whom we know, and knew ought to be honest, called Saturday eve, to borrow fifty conts only, till Monday morning, because, as he said, his boss was away, and had not paid him that day, as usual. Seven Monday mornings have passed, and his face never darkened our doors since, so we not only lose the fifty cents, but his custom, as he must go elsewhere to buy his paper, which he often got of us before we loaned him the small sum that turned him away. A day or two after the above, another workingman, (at least we took him to be, and who, from that fact, if no other, ought to be honest, came late in the evening, to borrow only twenty cents. till next morning, and with all the assurance that promise would make to return it next morning, took it and left, and has never been seen by us since. We have had our share of similar experiences before, but they had not completely hardened our heart, and we trust these will not, as they are not likely to vary the channel of our. life-current; but we are satisfied that, for pecuniary success in life, persons must refuse to lend even small sums. It is often worse for the borrower to get it and never pay it, than for the lender to loss it, and hence is not a blessing. It is better to give it at once and release all claims, than to feel that a debt of honor is due from a friend, and is not paid or excused, by which such friend is, of course, greatly lowered in the estimation of the lender, as well as in his own, if he has any honorable estimate of himself to make. Wo have, however, one remark to make here, from our experience and the testimony of others, viz: that women are far more honorable and far less faithless in such matters than men, and we do not recollect any single instance like either of * the above from a woman in our life-experiences with many such chances from loans.

COVERING UP CRIME.

" In St. Joseph, on the 24th inst., Carroll Nelson escaped legal punishment by marrying in the Circuit Court a sixteen year-old girl named Sallie Page, whom he attempted to rape a few weeks ago.

We clip the above from items in a St. Louis daily, for the purpose of starting a few thoughts on the subject of what really is a beastly crime under any circumstances. The practical effect of the above ceremony in court was to authorize the man to commit the crime he attempted and failed to commit, and for which he was arrested, and would have been sentenced but for the ceremony, to which the victim, of course, assented. But what becomes of the crime and criminality of the act, as the Church views it, against God as well as man? Could the court get God's forgiveness of past sin and permission to commit the same in the future with impunity? It certainly would not be claimed that the girl, who must have feared, hated or loathed him, or all of them together, had, on seeing him in court-and she his accuser-fallen in love with him, and all at onco been willing to become his victim; for certainly he could not have been fit to be the husband of any pure-hearted girl of sixteen after such brutish conduct. How a marriage ceremony can turn the basest crime into purity and sanctify it, is what we never could see; and we still believe an act that is a crime by being a trespass on personal rights out of marriage, is equally so in marriage, and a brutal man, is not fit to be married, especially to cover up crime. Of the parties referred to we know nothing and care nothing, but the principle, to us, seems like selling indulgences.

threw it into the water—I should think you would hear that awful sound forever, yes, forever! I have as yet no pity, no praver to God, who alone can save, for you. I know the Saviour was mur-dered by men like you, that sinners might be saved. God alone knows whether grace can be extended to you. I hope you will suffer the ex-treme penalty of the law here, and I doubt not you will hereafter. For God says, 'Vengeance is mine, I will repay.' So, after the people of Manis-tee have done their duty, I know God will do his. He will appoint your portion just where you be-long. You not only murdered my darling-son in the most brutal manner, but you tried to rob him of his good name, which to me is better than life; you robbed him of all he possessed, which would have made life pleasant, as he thought. Satan himself blushes at what you have done, and still threw it into the water-I should think you would

himself blushes at what you have done, and still persist in doing. I wish to ask you a few ques-tions which I want you to answer in truth, or not at all. The judgment day will soon reveal all I live many minutes? or was he alive when you threw him into the water? That you are his mur-derer you will not deny, for everything inanimate witnesses against you, even the bloody points of your fingers on his shirts, that were sent home. You even robbed his trunk of every little memocircle of friends of a loving companion; you have robbed the world of a good citizen, and you may rest assured when you are hung; which you will be, you will be nearer heaven than you will ever-be again. From MRS MARY S. FIELD, Mother of Herbert Field, whom you so cruelly murdered.'

GOING OVER.

Every little while we are startled with the an- during which time I had some opposition from nouncement of friends younger and with more Rev. Mr. Wetherbee, the Orthodox minister of physical vigor than we possess, having passed the place, and stout, determined and persistent over the river to the Summer-Land, while we opposition from Elder Andrews, an Advent minstill linger in this colder world of mortal strife, ister. Almost every sermon brought him to his trying to complete our little task and meet them feet with questions, arguments and challenges there. A few months ago we met and had a for phenomenal evidence. Finally, by request pleasant chat with our old friend, A. J. Higgins, of the audience, I sent for Mr. and Mrs. Blair, formerly of Chicago, and he was full of strength | When Mrs. B. came into the hall the whole audiand health, in the prime of life and vigor of man- ence, as it were, with one voice chose ElderA, as hood, with a long promise of his usefulness in chairman of the committee to blindfold and watch teaching, by precept and example, what he had her until the paintings were produced. After the learned of life and its uses, and promising a good palutings were done, he reported, in the presence work in healing diseases, of which he thought of six or eight hundred people, that the lady was he was almost master-at least he thought he certainly so blindfolded that not one particle of could give all persons of his age and general light could reach her eyes, and that the pictures health the necessary information to enable them were honestly and fairly made, without any deto live long and do well; but a few weeks after coption whatever; that upon repeated trials he we met him we saw a notice of his death, and had failed to produce two parallel lines with his could not for a time believe it was really the eyes closed; that he knew as positively as he same person, but at last the news is confirmed | knew anything that the paintings were produced that he very suddenly and without accident, by an invisible power. slipped off the outer and earthly garment and This report, of course, created a furore of exwalked away with the angels; and, we hope, to citement which spread like fire. Some of the act with more and better success than he did Elder's friends who had not been near the meetwhile here. He was an early and an ardent and ings, would dispute their own minister's word as enthusiastic Spiritualist, full of music and song, Uustily as though he had graduated in the school which first brought him into harmony with its of Spiritualism instead of the opposition. With

CALLS.

Our faithful and industrious sister, Mrs. F. A. Logan, from Minnesota, gave us a call in the city and at our office last week, and lectured on Sunday morning, Dec. 5th, in Philbarmonic Hall, to a small but appreciative audience, on "Woman's ltights and Wrongs." We were absent on an engagement, but learn she was well received, and during her short stay made some warm friends in the city."She is a faithful worker, and has gone to the Egypt end of Illinois, where there is quite an awakening on the subjects of woman's rights and Spiritualism, and we trust she will be well received and do good work.

We have been answering a call to lecture in Bunker Hill, Macoupin Co., Ill., where the friends have been making arrangements to have speaking the first Sunday of each month, and seem likely to sustain it.

Our Brother Ferguson, whose engagements we filled the last two Sundays of November, during his visit to Nashville. Tenn., is at present engaged to speak in Momphis, as the meetings in St. Louis are not very efficiently sustained; but it certainly has never been our privilege to listen to as able lectures on our philosophy, with very few exceptions, as we have heard here given by Mr. Fergu son, and we most heartily recommend him to all who want the best of speakers. VERMONT.

JOTTINGS FROM MOSES HULL. A Wonderful Medlum-New Convert-Furore of Excliement-Aspect of the Cause.

DEAR BANNER-How are you? You bring good news from the various divisions of the "vineyard." A thorough Spiritualist can hardly read one of your papers without becoming a happier, if not a better man by its perusal. I have a few liems of good news, which please carry to the four quarters of the globe.

In the course of my six years' experience and constant labor in the spiritual field, it has not been my lot to meet with a medium who is doing more to anlist the attention of skeptics than Mrs. E. A. Builling I will even go further, and say I do not believe there is a person on earth doing more for the cause of Spiritualism than the lady above er,' after you struck him the first blow? Did he where paintings, the most exquisite that art can produce, are taken in an incredibly short time, the medium, almost always giving irresistible tests during the whole time she is painting, she is nearly every day in public audiences, and after that that would have given us some satisfaction. being perfectly blindfolded by committees chosen Jon't you ever date to put on one of his shirts you stole, or use one of his hem-stitched handker-by the skeptics of the audience from among their chiefs, or anything that belongs to him. I hope number, she will then and there, before them all, to be able to come to Manistee soon; if I am not, I in broad daylight or gaslight, in ten to twenty in broad daylight or gaslight, in ten to twenty will meet you at the judgment to condemn you. minutes, make as good and large a picture as any You have robbed us of an idolized son; of a bro-ther dearer than life. You have robbed a large length of time length of time.

Sixteen times I have had her paint in my audiences, and in not a single instance has any one pretended to detect any deception, or decinher any other way than that the paintings came as they purported.

One instance I must relate. I have given a course of fifteen lectures in West Winsted, Conn.,

spirit, and he labored hard but had much trouble. them it was deception, trick, delusion, collusion, devil, etc. Yet "facts are stubborn things." These manifestations come with God's warrant in their hands. They cannot be denied or explained away.

Elder A. and his wife have each had private sittings with Mrs. Blair, and received paintings and tests which they acknowledge to be as true as truth itself. The fact is, the Elder is forever snolled for an Adventist, and if I do not greatly mistake, you may add his name to the millions who have received unmistakable proof that the two worlds are getting nearer together.

Since the above was written Elder A, has come in and I have read it to him. He says: " Print it; it is all true." He has also come out in the audience and confessed the truth of the spiritual phenomena and the beauty of its philosophy. His language is: "I am charmed with Spiritualism; it is perfectly irresistible. If this is the devil, he will get us all." His confession has created an excitement, and causes others to examine their underpinning. The truth is, the sand is sliding from under Orthodoxy and Adventism. They see it, they feel it, THEY KNOW IT. Adventists who were once so pugilistic, are backing down.

I despair of getting another discussion with Elder Grant. He has learned that he cannot meet the issue. Heaven bless the Banner of Light. More anon.

feel there is a pressing demand for their services; at Harmony Hall, Main street, on Sunday morning, Dec. and do not fail to remember to remunerate them | 12th, the services being much the same as usual. well for the great sacrifices they are making, in leaving homes and home comforts, to spread before you and your neighbors the glad tidings of this glorious New Dispensation.

"work while the day lasts, for soon the night will oth and loth,) the Cambridgeport Lyceum gave a tableau come, when none of us, as men and women in the party (ending with dancing on the last evening.) in aid of In conclusion, allow me to urge upon all to J. W. SEAVER,

Chairman Missionary Committee, Byron, N. Y.

The late Mrs. Wilhelm Slade.

EDITORS BANNER OF LIGHT-I wish in behalf of the Spiritual Society of Salem, Mass., to express through your columns our deep feelings of regret at the sudden decease of Mrs. Alcinda Wilhelm mind. Slade, thus acknowledging our appreciation of her worthy labors, and tendering to her friends and relatives our heartfelt sympathies, in this, their bereavement.

Mrs. Wilhelm's able lectures in this place will long be remembered by many, and though the form that stood before us then is now committed

> Living as she gave example, We shall gain that rest above.

When our earth toils. too. are ended. We shall then our loved embrace; Though we now behold but dimly, Then wo'll creet them face to face. H. H. LAKE, for the Society.

New Publications.

THE GALAXY for January, 1870, is along in good season, full of business as well as literary enterprise. Mrs. Ed wards's "Susan Fielding" is ended. The articles to be specially mentioned, where the entire collection is so unexcentionably good, are Science and Orthodoxy in England, by Justin McCarthy; Ten Years in Rome; A Monument of Trade; The Pest of the Period; and Poisoned Air. The poetry is varied and of a high character. Charles Reade continues his "Put Yourself in his Place" in this number. Mr. McCarthy discusses subjects of true interest to all intelligent We have in Ten Years in Romo an interesting personal sketch of the Pope. Mr. A. T. Stewart and his great stores are served up in "A Monument of Trade." And Richard Grant White discourses on proper journalism in his "Pest of the Period." The Galaxy is rapidly increasing its sales, as one might suppose it would.

Lee & Shepard bring out a new book for boys, entitled THE B. O. W. C., by the author of "The Dodge Club." Its authorship alone is guarantee enough of its real and rare merit. The cabalistic letters which form the title are no more of a puzzle than all boys will want to look into, and the discovery of their hidden meaning, as well as of the character of the story, will afford them such entertainment as will long make them remember the author. The book is strikingly illustrated, and printed in good free type and style.

George Coolidge has launched THE LADY'S ALMANAC on its seventeenth year, in a style of increased beauty. It is printed on tinted paper, and contains all that is necessary in such publications for daily reference; while the selec tions of reading matter are as choice as could be asked The whole is a thing of beauty, which every lady will need on her table, and can conveniently carry in her pocket.

TURNER BROTHERS & Co. of Philadelphia publish an exquisite bijou of an illuminated book, large octavo size, containing Dr. Moore's immortal "Night before Christmas," 'Christmas Day," by J. W. Watson, and Punch's laughable 'Night after Christmas," introducing the doctor with his prescription of "puly, ipecae." It is well worth the half dollar asked for it, and is pretty for the Holidays.

A. Winch, Philadelphia, makes us his regular annual call with punctuality, through the OLD FRANKLIN ALMANAC, whose peculiar merits are known in all parts of the country. Besides the calendar and the astronomical calculations, it contains a large body of useful political and social information.

SABBATH SONGS FOR CHILDREN'S WORSHIP IS a neat collection of hymns and tunes for Sunday schools, just published by Lee & Shepard, of this city: Mr. Marshall, who has had the musical oversight of this collection, is musical director at the Tremont Temple church, and is assisted by the edito rial services of Messrs, Proctor and Burnham,

New Music.

Sunday evening, Dr. H. B. Storer addressed a crowded house upon the development of spiritual faculties, at the same place. His remarks were listened to with that profound attention which is generally paid to him wherever he

goes. On Wednesday, Thursday and Friday evenings (Doc. 8th, their finances. Twelve tableaux, arranged in the most artistform, can work." Please address either as above, ic manner, were presented. Declamations and singing were given by three young lads; and, as far as the performance went, the committee having the matter in charge may con, gratulate themselves on a perfect success. But, during the first two evenings especially, there was not that general at-tendance among the Spiritualists of the city which was expected. It is hoped that the adherents of our philosophy everywhere will endeavor to strengthen the hands of those who are laboring to plant the seed of truth in the infant

Discussion on Spiritualism at Mancie, Ind.

DEAR BANNER-Our Brother Powell, who has been labor ing for us in the spiritual vineyard for some time at inter-vals, as we could afford to employ him, has just closed a two nights' debato with a Mr. U. Jennings, halling from Dayton, Ohlo. This discussion has excited considerable talk among the Orthodox and non-church-goers, and we doubt not will affort not

form that stood before us then is now committed to its mother earth, we deem not that the spirit is dead, but trast that yet in future times we may share her ministrations of love, with other com-munities and circles in which she so faithfully labored. Cherish we her words of wisdom, And her noble deeds of lovo. Living as she gave example.

Brother Powell has our warmest sympathics. We recom-Brother Powell has our warmest sympathies. We recom-mend him to socioties as an earnest, intelligent speaker and a first class debater. We have heard many lectures from him, none of which we consider unfit for any body of intelligent listeners, whilst his debates with Mr. Jennings raise him still bigher in our esteem. Improving the occasion Mr. Towell announced two lectures at Walling's Hail, Sunday, Dec. 12th, on the Bolen-tific Aspects of Spiritualism, and the Ministry of Angels, After this he talks of visiting Michigan. We trust he may be prospered as we feel he deserves to be, and we cheerfully recommend him to societies needing lectures, &c. WILLAM LINN.

WILLIAM LYNN	
D. HUBBURT. M	
MRS. M. H. HU	
JOHN C. MATTI	IZWS.
MRS. M. MATTI	IXWS.
R. H. Mona,	
M. TURNER.	. * * .
E. LYBORGER	

Muncie Ind. Dec. 10, 1869.

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Passed to Spirit-Life:

From Westbrook, Me., Dec. 6, 1869, Miss Amanda Estes, aged 45 years.

From Westbrook, Me., Dec. 6, 1869, Miss Amanda Estes, aged 45 years. The angel messenger has again entered our household, and taken another dear one to the mansions of the blest. For many months sho had been wasting away, changing as the senson changed, and for the past few weeks her spirit hovered between this world and the eternal. While she experienced the most intense suffering, still she was patient, cheerful and hopeful through it all, looking engerly forward to the time when the pale messenger should come for her, and giving consolation to the bereaved ones who watched over her by her perfect faith in the immortal life and the angel love. She says. 'I do not fear death, but look hopefully forward to the time when I shall be free '' lifer trusting faith in spirit com munious and the immortal life aouthed the weary, restless spirit, and gave her strength to bear her sufferings. An aged mother here on the ''shores of time '' mourns for her who has passed over the mystic river, but it may not be long ere the life messenger will come for her and reinite her to all it e loved ones there. We know the colden link is not boken, and and our deep sorrows we feel that she is haippy; no sinckles to bind her mow, but like a bird she can wing her way to reains of thought and bring the flowers of affection unto cach one that mourns for her. . Her memory will live forever in the hearts of those that love do need the mourns for her. . The funeral services were conducted by friends and mell ums from Portland, it being her request that all should par ticipate on the owned the dear one way of whe part in the dear one shoke with deal part would not return again to her cach one way present, and would not return again to her earthly casket if she could. . A. C. It.

Oct. 29th, Seth Swife, aged 81 last March.

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

BANNER OF LIGHT: AN EXPONENT

OF THE SPIRITUAL PHILOSOPHY OF THE

NINETEENTH CENTURY.

PUBLISHED WEEKLY AT NO. 158 WASHINGTON STREET, BOSTON, MARS WILLIAM WHITE & CO., Proprietors. WILLIAM WHITE, I LUTHER COLBY, ISAAC B. RICH.

AIDED BY A LARGE CORPS OF ABLE WRITERS.

THE BANNER OF LIGHT is a first-class eight-page Fami ly Newspaper, containing FORTY COLUMNS OF INTERSTING AND INSTRUCTIVE READING, classed as follows: LITERARY DEPARTMENT.—Original Novel-ettes of reformatory tendencies, and occasionally transis-tions from French and German authors. REPORTS OF SPIRITUAL LECTURES— By able Trance and Normal Speakers.

BPECIMEN OF CHRISTIAN CHARITY.

We present the following specimen of Christian charity to our readers as a communication which has nothing of Spiritualism in it, and probably in none of the parties, as it is not alluded to, and hence we can show the contrast between the effects and doctrines of Christian churches on the hearts of those they educate and the messages we receive from spirits and Spiritualists generally, and the effects of our philosophy, which we claim are vastly superior. Such evidences we know may be found plenty in the secular papers, but we believe in occasionally holding up the contrast, even with capital punishment and eternal torments, that our readers may not forget the old in the higher enjoyment of the new. Michigan, we are glad to say, never hangs anybody; her State record is not tarnished by murder, although she has some horribly unjust punishments for some of her victims, and has not yet reached the true mode of reformatory penalties only, such as we expect for the future under our philosophy, and such as prevail in the spirit-world, where this lady will be greatly disappointed if she goes with her present state of mind on the subject.

The Manistee (Michigan) Times publishes the following letter, written to Vanderpool by the mother of Field:

"TO GEORGE VANDERPOOL: I have thought of writing to you for a long time, even before you murdered my son; I wish in the name of God I had done so, though it might not have deterred you from doing that horrible deed. In the first place Herbert confided in and looked to you for counsel and advice, as to an elder brother. I was very particular, when he was at home, to inquire about your moral and religious principles. Herbert said but very little concerning you-said that you attended church, but he told me he had rather work for sixteen dollars a month than go back again. Now I know the cause: you were so arbitrary and exacting, so perfectly heart-less. The English language has not words to express the magnitude of the crime you have comexpress the magnitude of the crime you have com-mitted. It was plotted away down deep in hell, by you and Satan. He has been your master for a long time; he will be your companion through eternity. I had no idea of one so vile on this earth. I should think the face and form of your murdered victim would haunt you by day and by night. His imploring, agonized look, his bleed-ing head, his form as you threw it down those steps, as you drew it into his own boat, as you

West Randolph.

DEAR BANNER-Our cause is alive in this vicinity. The numbers and appearance of the sturdy Spiritualists who assembled here at the State Convention in September last, taught the people to respect us, and for the last two months we have held meetings every Sunday evening at the Academy in this village with a constantly increasing interest and large attendance. Sister Lizzie Manchester of this place, and sister Pratt of East Granville have been the chosen speakers. Sister Manchester attracts a crowd both by her earnest and effective discourses, and also by improvising songs accompanied by the instrument-a melodeon-which generally convey some test to one or more of the audience.

The people in Snowsville, five miles from this illage, are holding meetings now every Sunday. A goodly number attend. Dr. George Dutton is engaged as speaker for the present. On Saturday and Sunday, the first and second of January next, a free two days' meeting will be held at Snowsville, Vt., during which it is expected Brother C. W. Emerson, of Northfield, will speak. Brother Emerson preaches our philosophy strongly but does not label it, and draws full houses. Our school here in the Academy has encountered some opposition on account of the liberal views of the principal, but is prospering against it all, Success ever ultimately attends the right.

Yours for Progress,

GEORGE DUTTON.

The Banner Free Circles.

DEAR BANNER-No sooner had you entered my humble abode this morning than the wrappings were torn engerly from your loved form, and each smiling feature scanned with intense interest-as they always are; not one line escapes my ardent gaze, and I often wonder how I lived so long without your dear companionship.

And now almost the first thing that meets my bye is your appeal for assistance in the Message Department. Oh, how many, many times I have prayed for wealth for others' sakes! not for my own, heaven knows, do I ask it, but only that I might have the mcans, as I have the will, to assist suffering humanity; and if unselfish pravers are of any avail in the angel-world, I believe mine will yet be answered.

I enclose two dollars, (oh, that it could be two hundred,) not with the expectation that such a meagre pittance can be of any available benefit, but with the earnest prayer that this "widow"s mite," so freely and promptly given, may induce those who are blessed with wealth to follow the example of a devoted FRIEND. Worcester, Mass., Dcc. 13, 1869.

Missionary Labor in New York.

There has just closed at Le Roy one of those rich Pentecostal seasons, a Convention of Mediums and Speakers, continuing two days and evenings. It was truly a spiritual feast. Our souls were baptized ahew from the pure heavenly fountain of inspiration, and all were thereby made stronger and more determined to be more persevering in the extension of a knowledge of this priceless boon to man-intercourse with our loved ones gone before. How glorious to realize, beyond a shadow of doubt, that such a rich blessing is really enjoyed by this highly favored generation. Let us with thankfulness to the angelworld and to God, the fountain of every blessing, rejoice and be exceeding glad in our heart of hearts and with universal love inspiring our spirits, seek to furnish a knowledge of this great salvation to others.

With this grand object in view, the missionary committee of the New York State Spiritual Association have just adopted measures to commence labors in this department.

Engagements have been made with our talented and inspired brother, Dean Clark, and also with our competent and eloquent brother, A. C. Woodruff, from Michigan, and his companion, Sister Eliza C. Woodruff, (formerly Eliza C. Clark) of Eagle Harbor, N. Y., to immediately commence labors under the auspices of the State Association, and we bespeak for them a cordial welcome, and an earnest cooperation wherever they may go.

They propose to visit various counties in this State, commencing in the western part-to lecture in different towns where sufficient inducements are furnished-to organize local associations, Children's Progressive Lyceums, &c.-closing the labors in each county visited with a two days' Convention, at some central point, when practicable

Brother Clark will devote a few days to Genesee County, and invites correspondence with propositions to visit other towns and counties. Write him care A. C. English, Batavia,

Brother and Sister Woodruff will for the present continue their address at Eagle Harbor, Orleans Co., and earnestly request friends in various parts of the State to write them in regard to the interest and facilities for their labors in their various localities.

Brothers and sisters of the spiritual army, let us arm ourselves anew for this important contest; let us unite our efforts with the o'ershadowing hosts of the bright Summer-Land, to disseminate the truths which have blessed us and made us'free: let us keep these competent missionaries entirely employed: let the invitations to visit various towns flow in upon them so freely that they will

new pleces of music : " Dance Music from Hamlet," by Ambrose Thomas, a waitz, arranged for the plane, by J. S. Knight ; "The White Rose Polka," for plano, by J. W. Turner ; " Chorus " from "Il Flauto Magero," exercise on thirds. being No. 10 of Kuhe's drawing-room studies for the piano; "Una Stella in Notte Bruna," (a star in the dark night shining.) an Italian song, translated and adapted by Theodore T. Barker, music by G. Muratori : "Silvery Bells," quartete words by George Cooper, music by W. P. Wellman, Jr., with a portrait of Alice Zavislowski.

PRTERS'S MUSICAL MONTHLY, Now York, has come to hand. It is well filled with choice music.

BRAINARD'S MUSICAL WORLD, Cleveland, O., besides its reading matter, contains some fine music.

Spiritualism in Boston and Vicinity. MEBCANTILE HALL .- The Boston Children's Progrossive Lycoum held its regular meeting at the above named hall, on Sunday morning, Dec. 12th. Declamations and the regular exercises occupied the session.

In the evening an exceedingly interesting entertainment was given by the officers and members of the Lycoum for the benefit of Charles W. Sullivan. A very good audience was in attendance. The programme consisted of music by an orchestra of five pleces, singing, reading and recitations by those performers whose names are already well known to the spiritualistic public. Much satisfaction was expressed by those present. The gentleman thus honored by his fellow members is one who has, by his untiring zeal displayed in the cause, won the confidence and esteem of all with shom he has been called to act; and he richly deserves the aid thus extended to him in the hour of sickness.

CHABLESTOWN .- Mrs. Sarah A. Byrnes lectured in Union Hall, Main street, Sunday afternoon and evoning, Dec. 12th. Subject in r. M.: "Death;" evening: "Truth." Her lectures were well received by those who attended.

The Spiritual Association of Charlestown, as represented by its social society, is gaining ground, its last meeting at the house of Dr. Richardson, 95 Main street, numbering forty members. Its next session will be hold Friday evening, Dec. 24th, at the house of W. A. Rowell, 10 Wall street. A social assembly, in aid of the Association, will be given at Union Hall, Tuesday evening, Dec. 21st, by the "Sons and Daughters of Joshua."

The Lyceum in Charlestown-still continues "in the way of well-doing." Its meeting, hold at Washington Hall, Main street, Sunday morning, Dec. 12th, was highly interesting. In addition to the regular form a brief address was nade by G. W. Bragdon, and five little ones displayed their ability as speakers. Exercises closed with singing and wing novements.

CHELSEA .- The Lyceum held its usual session in Banquet Hall, Sunday morning, Dec. 12th.

Mrs. Emma Hardinge addressed a full house at Granito Hall, (corner 4th and Broadway,) Bunday evening. Her romarks covered a general review of the results and needs of the spiritualistic cause. Great pleasure was afforded to all who were willing to come out in the threatening weather. On Wednesday evening, Dec. 15th, by special request, the Chelses Lycoum repeated their Nov. 24th entertainment, at Library Hall. The exercises consisted of tableaux, recitations, dialogues, singing, Banner March and music, and ended with a grand chorus. Much credit is due the committee of arrangements for the successful manner in which everything was rendered.

CANBRIDGEFORT .- The Lyceum held its regular meeting with the advertisement marked.

ORIGINAL ESSAYS.-Upon Spiritual, Philosophical and Scientific Subjects

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BEONDERGE, OF WARREN CHASE. MESSAGE DEPARTMENT.—A page of Spirit-Messages from the departed to their friends in earth-life, given through the mediumship of MRS. J. H. COMANT, proving direct spirit-intercourse between the Mundane and Super-Mundane Worlds.

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