VOL. XXVI.

{WM. WHITE & CO., } Publishers and Proprietors.}

BOSTON, SATURDAY, JANUARY 1, 1870.

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

NO. 16.

Literary Department.

Written for the Banner of Light.

STARVING BY INCHES.

BY REBECCA J. MASON. CHAPTER I.

"Look, mother! see! the woman has tumbled down!" And the child sprang with one bound across the street, closely followed by her mother. "Oh, mother, how white she is! is she dead?"

Mrs. Morton, little Edna's mother, placed her hands upon the poor, wan face that had fallen so helplessly upon the cold pavement, and, turning to a gentleman who had hastened to offer aid, besought him to convey the sick woman to her own residence, which was near by.

"Mother," said the loving child, holding a hand of the sufferer within her own childish fingers, "let me stay by her till she wakes up, and then I'll bring Kyley for her to see. Oh, Kyley, won't she love to play with you when she gets well!" exclaimed the child, as a large, dignified cat deliberately made his bed in the little one's lap.

Mrs. Morton's only reply was a loving caress while she was silently thankful that herself and her child were so tenderly sheltered and cared for. And fitting it is, too, that the sheltered, the cared-for should pity and aid and sympathize with the homeless, the neglected, uncared for, of which there are so many in a crowded city.

"Tell us all, doctor," said the lady, looking in to Dr. Brame's face.

"Not much to tell," said the plain, blunt man "just about starved! all run down! chance if there's vitality enough to carry her through the night. However, give her a drop of wine, just a drop, every ten minutes. I'll be round in an hour and see her again."

All this time the sick woman had lain in an unconscious state. She was still young, not hardly twenty-five, with thin, delicate, nervous-looking hands, heavy chestnut bair, and the face you could not pronounce upon how it should look. when fully alive, it was so sunken, so careworn. But, if she were now going out of sight, she could not breathe her life out in a more fragrant atmosphere of love than in the home to which she had surely been guided by unseen hands.

The door opened again, and Dr. Brame took his post by the bedside. "In the first place, madam, send this little one to bed." And, as he spoke, he gathered the sleeping child and her sleeping net in his arms and bore them away to the nursery; then, placing his finger on the wrist of the sinking woman, he watched her in silence. Then, turning to Mrs. Morton:

"She will live! the crisis is over! Now, madam, as I helped find her I shall help care for her, Still follow up the wine, increasing the drops to a teaspoonful: also a spoonful of arrowroot once in fifteen minutes. I will send round old nurse Grace, and you had better find a little rest yourself."

Just then the patient opened her eyes, and wondrous was their expression, bewildered, yet fully conscious. She looked from one to the other, and sunk immediately into a quiet sleep. The doctor bowed and left the room.

And well might sweet Alice Vane rest peace fully in that quiet home-falling, as she had, into a family every fibre of whose natures was keenly sensitive to the woes and wants of others less blest than themselves, who were ever prompt in action to the relief of suffering, in whatever form, rarely asking the causes, and having an ample purse into which they reached a long arm and spread its gifts with open hand.

And who was Alice Vane, and how came she to fall upon the pavement? Her story was brief, sad, but which can be told of many another. Her father, a country clergyman, on a poor salary from which he could save nothing; her mother. delicate; at her father's death she came to the city to try teaching. That requires friends, influence she was unknown. That failing, she sought a position in a store. She had no experience; could give no reference as to serving others. Then she made the weary round of shops, obtaining a little poorly-paid work, so poor she could not pay her rent, buy fuel and food, to say nothing of washing and lights and dress and car-tickets. But pay her rent she must, in a wretched attic, up four flights of stairs, shabbily furnished, or-diel yes, die! That was the alternative. Two dollars was the price of her room. She could scarcely earn four, and she must live without food. That was why she dropped in the street. Do you wonder at it? A refined, sensitive, educated woman, with finely cultured resthetic tastes, struggling alone in a great city, with no home except a lodging-house attic-can you wonder that she cannot bear all that pressure without breaking down in health, if not in morals?

· But Alice Vane did not break down morally; and there are hundreds of her sisters who go through all privations, and remain true to themselves. That is a point seldom noticed: this death in life; this struggling against the tide year after year, without a day of rest-of recreation. This is the life of hundreds of women in our cities who do not have moral temptations. If those come, as they do, to many, and they have not strength to journey on, then all their hopes must rest in a compensation in the next sphere of existence, for assuredly, their chance for mercy here is small

When Judge Morton returned to his home, he did not look upon Alice Vane as a stranger, as Mrs. Morton had written him from day to day regarding her protegé. As Alice gained strength, the family became tenderly interested and attached to her, particularly little Edna, who soon won her way to the invalid's heart. Darling little Edna! with a heart running over with kindness toward homeless children and animals, may you never know suffering!

Although exceedingly happy in the new tenderness which now surrounded Alice in the home of the Mortons, as her health returned she felt she could not remain longer dependent upon this generous family. Her face began to wear a preoccupied, perplexed look, and one day, little Edna running into her room, surprised her in tears.

"Why, Ally, what you cry for? Was I been naughty to you, or did Kyley scratch you?" asked the sympathizing child.

"No, darling, you could n't be naughty, and Kyley never scratches," returned Alice, folding the child in her arms, and covering her with

"Mother! mother!" called the child, as she heard her mother's step, who was just entering the room, "Alice cries 'cause she feels bad; is she going to die again, mother?"

Why, Alice, daughter!" said the lady; " what troubles you? I have noticed for some time that you seemed thoughtful and sad."

Only the thought of leaving you, my best friend. I am now well, and have no claim upon your home; I want to try and support myself, and being quite restored, I think I can do it."

Mrs. Morton sat silent a few moments. She did not like the thought of parting with this girl. who was growing quite into her heart, and the prospect of her again treading the thorny path from which she had so lately been rescued, made her shudder. At length she spoke:

"You have become very dear to me, Alice, and I had not thought to part with you; and yet I do not like to crush out your independence, your self-respect, by detaining you, if you have these views. But cheer up, dear, until I talk with my husband. We wish to help, not hinder vou, all we can."

That night, after the family had retired, Mrs. Morton and her husband talked long regarding the change which Alice desired to make.

But is she not contented here?" asked the judge. "I have come to regard Alice as my own. and should be loth to have her leave us,"

"So have I, husband, and Alice does n't wish to leave us; but she feels that it is best to use her self-reliance, and not lean upon us longer; and, indeed, Charles, I should feel so, too, were I in her place. It gives a woman a feeling of positive dignity to know that she is sufficient unto herself-to know that she can stand alone, Why, husband, you forget how long I stood alone before I became your wife, and then you did not marry me because I could n't take care of myself." And the wife laid her head caressingly upon her husband's shoulder.

'No, Agnes, no, I do not forget it," replied the Judge, "but I want to shield Alice's future from the dreadful want she has known. I will not object to her striking out for herself. But, wife, why not make her a liberal offer to teach Edna? Alice is educated, pure minded, really good. Edua is not old enough to go to school; your own health not quite sufficient, in my opinion. Now don't say a word. You must not take too much care upon yourself, and she and the child are very fond of each other. Now I think that will be just the thing."

"And so do I," said Mrs. Morton, "and we will propose it to Alice in the morning. If it suits her we will make immediate arrangements, and then she can keep her present home and at the ame time support herself."

The next morning a family council was held in the library. The proposal was joyfully accepted by Alice, who could now remain with those she loved. And what woman cannot work better and less wearily, surrounded by the magnetism of those who really care for her, and follow out her own natural tendencies-which were teaching and caring for children? Alice was passionately fond of children, and words could not express her love for little Edna. As for Edna, the child was wild with delight, and testified her joy by filling her apron with her patient cat, Kyley, her frisky dog, Gip, and her ever-obedient dolly, the broken armed Sarah, and climbing with them all into Alice's lap. And her mother found she should have to give her a vacation of two or three days to commence with, before her lessons began,

to allow the superfluous excitement to evaporate The Judge and his wife did not approve of overaxing either scholar or teacher; and after a pleasant, sunny room, in the quietest part of the house, had been chosen and simply and comfortably fitted up for little people, the hours were fixedtwo in the morning, two in the afternoon. The studying was to be upon the Kindergarten system: ten minutes at a time, and then varying with instructive games, singing, little recitations gymnastics; all of which are so pleasing to little children.

Alice had begged of Mrs. Morton the privilege of having three other little ones, children of poor women whom she had come to know in her days of trial, and to whom she gave gratuitous teaching, thus trying to pass along to others some portion of the kindness she had been receiving. And is it not right, thus to reach forth aid to other ers which we have some time needed? Yes, needed and received. Surely it is, How many fathers and mothers might reach forth a helping hand, as did the Mortons, in times of dire wan and despair, and rescue young women not only from the grave, but from places that lead unto death, by a little aid, and then helping them to stand alone, to stand firmly; to be noble, selfpoised; to teach them, if need be, to walk through life alone; to teach them, however pleasant companionship may be, that if their circumstances demand it, to walk bravely on-in time they will reach Jerusalem.

CHAPTER II.

Five years had elapsed, and a small gathering of earnest men-and-women were met together at Judge Morton's, to discuss the grave question which could no longer be put off: How should women be made more comfortable? There are | themselves. Les us hold meetings, public meet- and dislikes, without obtruding them upon oth- come. It's made us a dreadful sight o' work to

heroic men and women who work for bables; ings. To do that we must get a convenient place babies should be cared for. They had no cause to go forth into the highways and search for fitting subjects. Was there not one even in their very midst-even Alice Vane, who had worked incessantly to bring about an interest, but who had ever been met by the specing retort that she was a strong-minded woman? What woman would not be likely to become strong-minded through such an experience as hers? And at last, with the cooperation of Mr. and Mrs. Morton, she had called this meeting. She did not hope for much; she knew public sentiment laughed at it. She knew the well-cared-for shut their eyes and became as blind to the sight of those wan faces, which were seen every morning going to and every night returning from their monotonous, often disfasteful and ill-paid work. But she had set her face toward the great city and would not look back.

With the recollection of her dire poverty, of her constant struggles from day to day to keep those hungry wolves, want and debt, from coming in at her windows, her very flesh shrinking and quivering, as it would always shrink and quiver at the thought of cold and hunger endured by herself or others, was not she a fitting one to plead for those who could not speak for themselves?

"Friends," she began, in a broken, tearful voice, (for what woman can speak caimly on such subjects?) "you all know my outward life up to this time. I care not to weary you with a recital of what you know so well. But I should like to unfold to you somewhat of the inner life'I lived through all that misery. No temptations came to me to sell myself for warmth and plenty. A higher power mercifully shielded me from that. But oh have mercy upon those who are thus tempted! Some are strong to endure one trial, some another. The Father alone is judge. But there were hours, when my days' work was done, when, feeling so tired, so cold, so alone, I longed to let my life go out; when, as I dragged my limbs over the sometimes wet and always crowded pavement, and thought of my miserable room-so unlike my mother's home-my scant supper, often nothing more than a cracker; and glass of water, with sometimes no fire grand I ned no light, my garments dripping, my feel soawed through do you wonder that I longed to die? Then, when I would open my purse and carefully count the few little scraps of money, and saw there was hardly enough to pay my room rent, do you wonder I threw myself down and asked God why, of all women, I was so desolate, so forsaken? Do you wonder that I said to God I would never pray again, that I knew he had forgotten me, had cast me off forever, and what I asked, what had I done to merit all this? I, that never injured man or animal? What had I done, that, work as I might, I should still have to go cold and hungry? with his hand upon the latch of his mother's bed-Yes, I cursed God; I hated God. I laughed, even in my wretchedness, at the idea of a tender, loving Father, thus allowing one helpless child to husband had not power to hold her back. For suffer. Ay, I was mad! yes, mad with want; years the strong man mourned over his double with cold, with hunger! I know not what I did. loss, refusing to be comforted; then, old habits Friends, where lies the wrong? Let society and returning, he gathered his two daughters, and swer. God owns this vast universe. He gives Becky and Leander from the kitchen, and read the human race possession while they remain his chapter in the old Bible, and sang the old here-enough for all, for each one to have a portion. Where lies the redress? Let society answer. What is society? A class of human beings blended together for their mutual interest. Has which they all belonged, in good and regular one class in this society any right to oppress, to tyrannize over the other? Look at the other con- day, and it was now Monday. The new minister tinent; see the wars, the dethronings, the uprisings which are continually convulsing the nations as the Squire said, a good, sound, solid Orthodox in consequence of this same tyranny. Shall we suffer it here even on a small scale? Surely not. How shall we resist? By an appeal to the public conscience? Has the public a conscience? There is a small band of true, loyal, earnest men and women who must work and pray without ceasing, who must rest not by day or sleep by night till the debris be cleared from the public mind, and its conscience be brought out clean and

white, then these little ones will not be trampled Alice now sat down, her whole frame trembling with emotion. She had dedicated herself to this work to the end of her carthly life. She was not alone. When she had finished speaking Doctor Brame arose and addressed the little company Doctor Brame was a "rare old demi-god." With superb physique, large and massive, with an right, a grand head, with heavy masses of ironconveyed a sense of power; of power to lead his the masses. A man like that enlisted in any cause was a host in himself. You felt that such man could not fail. You felt that he was a born leader, and that you would be led in spite of

vourself. Doctor Brame, in his plain blunt way, hegan Starved to death! Yes, the girl who has just been talking to you was slowly starved. How do cording to their new-fangled ways. So that women break down in large towns? First, they come, many of them, from a home where they have been tenderly cared for and sheltered. They go to a strange city. The very atmosphere makes them sick, although they don't know it. Then they work in a close shop and are not properly clad, housed, or fed. Living alone, and upon innutritious diet will break up any constitution in a short time. People tell-you, girls can get good hot dinners at saloons. Well, some women do n't like to go into a public saloon; and if they do the dinner must be paid for. They not alone starve for food, but ' starve for free air and sunshine.' I see a good deal of suffering, and in nine cases out of ten of real sickness these are the causes. / Now, the question is, what is to be done? the first place, let us resolve ourselves

now the time had come when those no longer | where all so disposed can come together to talk upon this matter; where it can be discussed in its entireness by all classes. Let the opposers come also; let them tell, if they dare, of paying women three, four, or six dollars a week, and then let these same women tell us how comfortably they can live, and support, perhaps, one, two, or three children, or a sick husband, or luttru mother. Good people, what we want is to have these oppressed women, these white slaves, to come forward and tell their own story. I know a widow, here at the North End, who has two young children. She is a lady; has become reduced. She rented two rooms. After a while she gave one up and moved into the attle. Three nights in a week she locks the children into her room, and goes to a 'Home' to watch with sick personsherself nearly as sick as they. In the daytime she does sewing. She won't live long. She is overworked, underfed, poorly paid. Well, then what's to become of her children? She can't educate them, and after knocking round a few years they'll have to go into shops, and having no health to begin with they 'll drag out a life of suffering; at all events, at the present rate of prices. Let us have a room to begin with. I give one thousand dollars. Pass a paper round and we'll have a solid material basis to work on, to stand on. That's as good a platform as any other for a stepping-stone, then we'll go up higher."

In the meantline Judge Morton had drawn up a paper, which was liberally signed by both men and women; and after a few remarks by Mrs. Morton, John Collins, Judge Morton, Lydia Saunders, and other friends, they passed a series of resolutions pledging themselves to consider the body as already organized, and avowing their willingness to work steadily in the cause until their object was gained. They also appointed a committee, of their number, to provide a suitable place where they could hold public meetings. This done they adjourned.

CHAPTER III.

Away in the little town of Ashley, in the northern part of New Hampshire, there were busy times at Father Graves's. Squire Graves, as he was oftener called, was a well-to-do farmer, who had years before laid his sweet wife under the sod; and whose whole being was now centred in his two daughters, Susan and Jane.

There was one recess in the old man's heart into which no one presumed to look; not through fear, for he was not a stern man, for although puritanic in his notions, his hand and his heart were as broad as the face of his kind oxen. But his grief was for an absent and dearly-loved son who, in the heat of his youthful blood, swore emphatically that he would not follow the plow, and one starry night, first standing a moment room door, he left the homestead forever. The mother, in feeble health, sank at once, and her hymns precisely at the stroke of nine.

I have said there were busy times at Squire Graves's, for the sewing circle of the church, to standing, was to meet at their house on Wedneshad come: had preached for them the day before, sermon, with none of the isms and ologies he sometimes read of in the papers. Susan, who was the Martha of the house, always cumbered with many cares, was hustling, around, arranging the front room," carefully setting the chairs in long rows against the wall, and for the third time that morning she polished the brass andirons, the door latches and the knobs of the bureau. A wooden table covered with a red cloth stood firmly between the windows, upon which the Bible, the hymn-book and Baxter's Saints' Rest were conspicuously placed. A large, tall glass lamp ready trimmed (but not burning) stood upon either end of the mantel; in the centre was a vase filled with gally-colored paper roses. The whole room had a stiff, puritanic air that made one feel disposed to draw up the paper, shades and let in the beautiful suplight; to throw away the paper eager face, and as eager in daring in the course of lilowers and replace them with a profusion of the fragrant natural ones that were growing just outgray hair, the whole look and bearing of the man | side the shaded windows. This room was Susan's own province, and indeed her own personalities audience, were it large or small; of power to sway her own peculiar tastes, were all inirrored in its arrangement.

It was hard to tell who Susan resembled. Possibly some far-off ancestor, of whom the family had never heard. Her father, although clinging to the old habits, the old creed of his youth, was not obstinate or self-opinionated; he even took the agricultural papers, and cultivated his land acproved him to be a man of progress. Not so his daughter Susan. Tall, hard-faced and angular, she stalked around the premises, and made everything as irregular as herself. Strictly conserva tive, narrow-minded and bigoted, fond of unceasing toil, she looked upon others as lazy, shiftless, who spent their time wandering through the fields, or reading books. And as for music, she lifted her hands in holy horror when Jane asked her father for a piano. There was the spinning wheel in the kitchen-was not that enough? And vot Susan Graves was kind-hearted. Not a neighbor died for miles around, but Susan Graves was in at the death. She sat up the straightest. she cried the bardest, she wore the longest and deenest veil at their funerals, and she looked the Much, very much is to be done, and done speed. most solemn. But Susan Graves possessed one rare virtue, seldom found in one of her character, into a body to esponse the cause and protect the She never gossiped, or meddled with other peointerests of all women who are obliged to support ple's affairs. She simply held to her own likes

ers; and if she could not endure frivolity and finery, she did not interfere with any outside of her own family. For was she not the eldest daugh-

Susan had a strong ally in Becky, the old and faithful servant of the family. Becky was a short, stout, square-built little woman, who had never known much trouble in any form, and who jogged along as she used to in the days of Squire Graves's boyhood, thus having been a fixture in the family over since his first recollection. Becky believed in old-fashioned, thick-soled shoes, and she could be heard from morning till night, clattering about on the bare, sanded floors, or groaning audibly as she heavily climbed the broad, painted staircase, for Becky was n't as ethereal as the women of to day,

I have said twice before that it was pretty busy times at the Graves's just then. Becky had washed and ironed, and she and Susan had heated the great oven, and shoved into its cavernous mouth, and taken out when properly baked, load after load of golden-colored bread, and still doener-hued golden-colored cake, and well-filled, tender, taky ples; and deep dishes, still creaking with the fine cackling of the chickens baked therein, protesting they had nover believed in hot places before.

And then, the sputtering and sizzling at the huge, open freplace; the babbling and the hissing of tongues that could not ask for a drop of water to cool themselves; the grunting of the hams, that would grunt until they were fairly sliced and eaten-all this was keen pleasure to both

The next day was also fully rounded out with duties well done, and the morning of the third Jane begged to be allowed to frost the cake. Now, Susan and Becky had ever considered themselves as joint mothers to Jane, and had ever carefully spared her all labor; but they had not been wise enough to give her something in place of household work, and therefore she had grown up vain, frivolous and insipid. It was not the girl's fault that she stood for hours at her glass, admiring her pretty doll face; that she-busied not her hands in useful household work, for the two spinsters both looked for "our Jane" to make a good match. Therefore the girl had grown up to twenty, idle and selfish. Was she to be blamed? Surely not. She was kind enough at heart, but were her father sick, or was there an extra rush of company-which happened but seldom-the two others took all into their own hands, and left her nothing-no care, no work. Thus she grew up helpless, and they-they knew not what they

Precisely at three the company were to assemble, the matrons and maids in the afternoon, the young men and their fathers in the evening. The family breakfast was always over by six in the morning, and then the day began in earnest. The chambers and other rooms were all arranged the day before, so this morning could be devoted to laying tables and dressing for the occasion. In the first place Susan went into the "parlor chamber" and brought out the Squire's white becomed shirt, his best cassimere pants and his ancient, blue, swallow-tailed coat, heavy with large brass buttons, in the pocket of which she placed a span clean bandanna. These she carried down to the kitchen bed-room, whither the Squire would have to resort to make his toilet; and, having seen Becky go up to her garret to make the necessary preparations, she just took a peep at Jane to give her a word of advice, and then proceeded to her

Miss Susan had a comb and cap she always vore on state occasions. The cap had been her mother's, the comb her grandinother's. I forgot to tell you she had red hair; had she been young and pretty it would have been called golden; but that time was long past, and, if she gave it one regretful thought, she determined to combit out of her brain as she vigorously brought the comb and brush down through what was now simply wiry red hair. Having arranged her hair in classic severity, by drawing and tying it tightly. on the top of her head, she placed in it the hightopped comb, and surmounted the whole with the high-growned can arnamented with green ribbons. Her dress was a heavy brocade silk of a deep purple color, relieved by wide stripes of vellow. Her shoes were good, thick calfskin that she said she could step out in." Becky appeared in a suit of homespun blue, with a clean, starched, check apon-a good, sensible apron; and as her hair was cut short it required, only an extra application of home-made pomade in order to have it look perfectly sleek and shiny. As for Jane, she was prettily dressed in white; her hair hanging in natural curls, her feet encased in comfortable kid slippers, which seemed more in accordance with the June day than did her sister's héa vier attire.

The new minister, who boarded with old Dencon frant, was expressly invited to tea, as was the deacon himself. Precisely at three the good women might be seen driving up to Squire Graves's front gate, and the Squire and Leander had enough to do to drive the teams round to the barn and unharness the horses. Becky was to open the front door for guests, Jane to escort them to the chambers, while Susan remained in state to receive and place them; for this little town had its aristocracy and thought much of caste. So the poor widow Jones and her daughter Ann were not expected to come as early or sit as near the new minister as Deacon Grant's folks or Doctor Killam's wife and daughters. Mrs. Grant was the presiding officer of the sewing-circle, and of course came earliest; talked the most, carried the largest pair of shears-for they worked for Birmah-and made herself conspicuous in all good causes.

"I do declare, Miss Graves," sald Mrs. Grant wining her face and fanning herself vehemently with a large feather fan, "I'd no idee seein' so many this hot day!'

"Well," answered Susan, "I'm glad they've

git things ready, and I pride myself on bein' a pretty good cook. Besides, them poor heathen must want their things by this time. Only think, Miss Grant, to have them poor croters go naked, or almost naked! Why, I should think they'd catch their death o' colds!"

"Oh it's a good deal hotter off there than it is here-but it's hot enough here for me-so I s'pose they're used to it. 'Now I'll jest look over this ere basket and see what's what."

So the good dame carefully looked over the contents of a large sewing-basket belonging to the society, and gave to each a portion. By this | enough to eat, do you? time the company had all assembled, and Deacon Grant and the new infinister were to come to tea at five. The hands flew, and the tongues as a youd your native town, and not reading much, it well. Various topics were discussed -the state of the crops, the state of the church, and lastly, the young man who was to supply their pulpit.

'I wonder," said Mrs. Smith, "where he was born, and what Collins family he belongs to. There used to be a Collins family lived up on the upper road, down there by the big apple-tree, in a red house with only one door to it, as you go to Cousin Sabina's, on the road to the South Parish in Mooretown. I'll write to Sabina and see if she knows anything about 'em; or rather I'll get my Dick to write-so long sense I've writ anything my hands are clumsy at it. I might a gone down to Sahina's; but there! I did n't hear him preach till Sunday, and then Monday was washin' day, Tuesday fronin', and to day 's Wednesday, so I don't see how I could a gone. But then, I like to know all about folks. Perhaps big one, though, if he is."

Well, I don't know," responded Aunt Chloe-Adams, the village tailoress for more than thirty years, "as it makes so much difference after all, little heathen children ought to be taken care of?" provided he believes the catechiz and keeps the Lord's day. I don't know as we've any business to rake up his family, or to try to find out whether his grandfather was rich or poor. If he jest preaches to us about the blessed Jesus, that 's all we need."

"It seems to me," began the timid widow Jones, "that we know sufficiently of him to give! him our confidence. Although I do not like to comment upon an absent person, yet I have been informed from reliable sources that he comes from an excellent stock, who have been well cultured for generations; from a family conspicuous for charity of heart and hand, for pure morals, sound principles of right, and all that goes to make a man. Where he was born or bred I do not know. Such things have little weight with

As Mrs. Jones coased speaking, there was a deep flush upon either cheek, for she was a weman of great delicacy of feeling, and in feeble health. Her husband, a man of superior culture. had met with heavy losses, and being intensely proud had come to this obscure village, where he was wholly unknown. Mrs. Jones had never mingled much with her neighbors socially, except at the monthly meeting of the church sewingcircle; and since her husband's death the little aristocracy of Ashley, with one or two exceptions, had neglected her entirely. But Mrs. Jones paid small heed to its neglect. Her resources were within herself, and her time wholly occupied in the education of her daughter and the management of her half acre of ground, by which they supported themselves. Squire Graves often lent her a helping hand by sending Leander round to plow her land, and do many a small job that would otherwise have fallen hard upon the mother and daughter. And Susan often ran over with Becky carrying a basket, on baking days. .- I have said that Susan Graves was no gossip;

therefore she had not uttered a word regarding the new inhister. She preferred to know him and judge for herself. In the meantime she and her sister had left the room, for their tea hour was five o'clock. Souire Graves was diving like a huge duck into a pail of cold water which stood upon-the wash-beach in the shed. He then retreated into the bedroom, from which he soon issued, the personification of a country Squire. His face beamed with good nature and hospitality, and he looked decidedly dignified, as he always did in his high black neck-stock and swallowtailed coat. The Squire had just time to tinish was heard in the yard, and, hastening out, he reached forth his broad, cordial hand to both Deacon Grant and the Rev. John Collins, the new minister. The Squire called to Leander to unharness the deacon's horse, and at once ushered the two gentlemen into the "front room." At first an awkward silence ensued: then Mrs. Grant rose and lutroduced the minister separately to each of the ladies. Soon Becky appeared at the door with a summons for tea, and the whole party proceeded to the kitchen. Mr. Collins was placed next the Squire, who asked him to pronounce a blessing upon the food set before them, which he did, in a touching and reverent manner; thanking God for the plenty that was in their midst and asking that they might ever remember those who soldom saw the bounty that met their eyes. Susan and Jane and Becky hardly tasted of the supper, so intense were they upon serving their guests, and the gentle Mrs. Jones made herself silently useful in helping the sisters attend upon the numerous company.

John Collins had little sympathy with foreign missions, and his motive in being present at this gathering was to acquaint himself more intimately with the people who had chosen him to expound unto their matters pertaining to their salvation. They thought of the salvation of their souls. He meant to preach to them of the salvation of soul and body both. In person John Collins was a small, slight man, with a thin, nervous frame, a purely intellectual face; you felt in looking at him that he was one who would die in a just cause; that, though slight, and all nerves, he would meet shock after shock, blow after blow, and vet rebound. You felt there was metal in him; smooth, clear, springy, both intellectually and physically. Was he in his right place? And John Collins, as he sat at that table and noted the talk, the manners, the apparently slight value they placed upon education, felt that he had met with elements that would be hard to battle with, The next day he was to be ordained, and great was the rush at Squire Graves's that night to see the new minister. While we have been talking the company had been eating, and by this time tea was over. All the ladies adjourned to the "front room" except Mrs. Jones and Anna, who kindly remained with the sisters, as the kitchen would be wanted when the young men should

'Now, Miss Jones," said Susan Graves, "1 didn't say much to the new minister, but I watched him well; and it's my mind he's got a tough row to hoe here. But I'm going to stand by him. I've read him from top to toe; and you mark my words, you won't find him no such easy tool as Parson Lovejoy was. That man aint no fool, not a bit. I tell ye, we're going to have a war in this church, and he'll fight strong; and they shan't step on him if I have to learn every-

"Well, Susan," replied Mrs. Jones, "I have a hope that Mr. Collins is somewhat reformatory; and we do indeed need some such steps here We are stagnating; we know but little of what is going on in the outside world. We need some one like him, fresh and strong, just entering life; for, Susan, I have known something of life elsewhere, and there hip such to be done. All are not as peaceful, all je not as well fed and well cared for as we that ike here."

"Why, Miss Jones, what do you mean? You do n't mean that everybody do n't have victuals

' Yes, Susan. In your well filled house, where you have lived for fouly years, never going beis not possible that you should know of want and suffering. But I have lived in large cities, and there are hundreds of young girls like your sister Jane and my Anna, who do not have enough to eat or a comfortable place to sleep."

"Oh, Miss Jones," replied the good, kind soul, wiping her eyes; "you don't mean that. You don't mean girls like my Jane don't have no homes? Miss Jones, do come over day after tomorrow and tell me all you know about it. You and Anna come early, and stay the whole day. That's news to me, that there's any place where folks don't have victuals enough. Oh dear! if 't was our Jane! And I 've always been so careful of her; never let her wash her own clothes, or sweep a floor."

"It seems to me, Susan," added Mrs. Jones, that this young man, coming as he does from a he's a wolf in sheep's clothin'. He aint a very harge city, must have seen a good deal of life, and if I read him aright he will work for humanitya humanity nearer than Birmah, and-

> "Why, Miss Jones, do n't you think them poor Dear Susan," said Mrs. Jones, taking her hand, "your heart is all right, but there is not time now to talk. When I come to make that visit we will discuss all this."

The young men were now assembling who had been invited for the evening, and many, too bashful to enter, were still hauging around the door, talking of farming and raising cattle and the like, yet all anxious to be presented to Mr. Collins. Finally Jim Grant came in, and under his friendly shelter came Amos Smith, who, sat down uncomfortably on the edge of his chair, crossed his legs, played with his watch-chain, looked up to the ceiling, down at the floor, and finally stammered out, his face turning scarlet:

"Good evenin', Mr. Collins; glad to see you." Mr. Collins, who was just then engaged in conversation with Squire Graves, on hearing his name mentioned, rose and crossed the room, and, taking the youth by the hand, expressed his pleasyoung men. Amos, quite emboldened by his reception, hurried out to bring in his companions. Among them was Arthur Vose, a fall, stalwart, brown-faced farmer, who lived with Captain Smith as hired man. The young man extended his hand in a frank, cordial manner to the minister, and in a few minutes was engaged in close conversation with him. Mr. Collins found that, though uneducated, he was made of noble material, and Arthur Vose invited the minister to go. with him to the kitchen and make the acquaintance of his comrades.

On the whole, John Collins was pleased with the new people among whom he had come. He saw, indeed, there was much conservatism among the elders, much prejudice to be met, many old and false ideas to be overed on uprooted. But he found many sound and setsible young women like Anna Jones, some large-hearted and energetic ones like Susan Graves; and her father he was especially drawn to. So among the young men; there were sturdy fellows, awkward and bashful, rough and unpolished, whom he felt sure would work with him. That meeting laid the foundation for many a real friendship between the young women, the young men and himself.

Soon the old house rang with merriment, for when the young men found that the minister was not a bit stuck up" their reserve melted away like frost before the sun; and, although he did not enter into their games, he was round among them, chatting socially and gaily with all. At ten o'clock the company dispersed, all in good humor. There were those who thought they could lead John Collins as they might. There were others who saw that where John Collins planted his foot there he stood; that he was one who would say:

"Come one! come all! This rock shall fly. From its firm base as soon as 1! However, the meeting was a success, and they ordination.

[To be continued.]

Written for the Banner of Light. ARMY OF PROGRESS AND TRUTH.

BY JACOB W. SNYDER.

Come, Angel of Myaic, inspire us to sing. In deep loving tones that will thrill ev'ry heart; Like beautiful song-birds of bright sunny Spring, Inwart what they know of their musical art Let harmony ring through the isles of the soul, Infusing each life with its melody sweet, All potent to charm as its soul-chords ainroll-Where we with immortals so lovingly meet, Chorus.-Then come with the Army of Progress and Truth

To scatter the darkness of Error's long night: Let all join it's ranks, from the oldest to youth, And give to the breeze ev'ry "Banner of Light, . 11.

Come, Angel of Love, and inspire us to live, By loving the good and by living for all; By living to love, and to learn to forgive A brother or sister who erring may fall; For Love is the chain which unites us as one With all human souls by its mystical tie-The main-spring of life-all the good that is done, is guarded in Love by the All-Seeing Eye.

111. Come, Argel of Taurn, and Inspire ev'ry thought, To grow and expand like a rose in full bloom; May Truth light the soul which can nover be bought. From youth up to manhood, from thence to the tomb, Thy image so fair on each feature impress, 🚉 And speak through the eye, with its still earnest voice; Give comfort to life-weary souls in distress, And freedom to all in thy strength to rejoice. Chorus.

Come, Angel of Wishow, from bright starry spheres, And teach us by arts the past ages gave birth; By all the great joys and sorrowing tears Enjoyed and endured by the sages of earth: Oh, teach us to learn and to look higher still, Through Science and Art, which are Wisdom's true wand, To grasp ev'ry Truth by the pow'r of the will. And look at the Puture and bright Summer-Land !

Spanish Ranch, Plumas Co., Cal., Dec. 2d, 1869.

Religion is not the specialty of any one feeling, but the mood and harmony of the whole of them. It is the whole soul marching heavenward to the music of joy and love, with well-ranked faculties, every one of them beating time and keeping

The Lecture Room.

THE SOUL AND ITS QUESTIONINGS. A LECTURE BY EMMA HARDINGE. In Music Hall, Boston, Sunday, Dec. 12th, 1869.

Reported for the Banner of Light.

WHO AM I?

The question of the present hour will be, Who Last Sabbath, you will remember, we am I? commenced with the first of these four mighty problems, which the soul in every age has perpetually put to itself; those fateful questions which neither science, religion nor philosophy nor mere external observation, has ever yet fully answered; which naught, in fact, but the light of a spiritual revelation can solve, namely: What am 1? Who am 1? Whose am 1? and Whither am I bound?

The examination which we last Sabbath insti-

tuted, with a view to resolving the question.

What am I? showed us man as the microcosm

of the universe; a structure so grand, so masterly. so full of the germs which constitute power, and the elements that make up all we know of being, that we stood before the mighty statue of the divine humanity gazing upon its godlike proportions with an admiration little short of worship. Entering upon a fresh scene of inquiry to-day, we advance one step further, and question, Who am I? A single identity amid the vast masses of humanity, who on every side of me present structures as grand, microcosms as complete, powers as mighty as mine; in the midst of a multitude all fashioned with equal wisdom, beneficence and care-Who am I? Whether I place myself on the lowest round of the ladder amid the outcasts of the city streets, or picture myself achieving the highest conditions of human greatness, still there are minds-many higher, some lower than my own. Let me once more turn my thoughts inward, and through my own special identity strive to solve the question: Who am I? I will remove myself in imagination from amid the surrounding masses, and stand alone in the wilderness, far from the throng of my fellow-men, with none to rival me in power or beauty, save the blooming flowers, the sighing wind and the waving grass, living isolated and unmatched. Here will I question of myself. Who am I? As a mere external being I stand possessed of all the powers which constitute the grandeur of humanity; but I stand alone beneath the cold blast of winter, or the scorching heat of summer, with no one to construct me a shelter, none to fashion my garments; my feeble hand unaided cannot execute these duure in the opportunity afforded in meeting the | weaver's craft. I can neither build nor clothe me ties. I have neither the architect's skill, nor the in the fabrics which the hands of so many artisans must help to complete. My unaided power cannot accumulate the implements of use, nor get together all those condiments for which the whole civilized globe is taxed to spread the table of luxury. I cannot reproduce this forms of beauty which the painter imprints upon the canvas, nor hew out the marble into the living glory of the sculptor's art. I stand a poor solitary unit

and what am I alone? As the snows of winter

silver my head, and I bend beneath the infirmi-

ties of age, where are the kind hands of youth

and strength to uphold my fading powers?

Where the loving lips that shall whisper consola-

tion in mine cars? Where the friendly eyes that shall look of the with assurances of unitying love,

when I tread the silent valley that leads me to

the unknown land of souls? Living alone, dying

alone, Who am I? I must be one amongst my

kind-and hence I must hie me back to the mul-

titudes who absorb me-and amongst them

endeavor to find my identity and my place,

though it should be one of the least that make up

the sum of humanity. Now I return, and now once more resume my inquiries. I place myself on the lowest round of the ladder of civilized existence. I behold myself plodding through the city streets, where all I behold speaks of plenty, wealth, ay, even luxury and splendor-a heggar, homeless, friendless, alone; I gaze with wistful face into the eyes of every passer-by, seeking one to whom I may appeal for bread. Hungry and fainting, I ask of some wealthy stranger, but he spurns me from him, and rudely denies me the poor pittance which I seek. Who am I, that I ask alms of him? Who is he that he should thus deny me? He is God's steward, entrusted with wealth and plenty, but only to be dispensed again to necessitous fellow men like me. He is God's vicegerent, comseparated, to meet on the morrow at the minister's missioned to feed his poor. I have tempted him. and he falls. I have demanded of him the store with which God trusted him, and he has failed in his commission. For this act my mark is set on him; his lack of charity to me is a failure in his duty-a sign on him which shall remain forever. Unknown by name, yet in eternal destiny I am known to him as some one forever. We may never meet again; I may look upon his face no more, but forever and forever he carries the stamp of my individuality through the temptation, to good or evil, which I became to him.

I pass on, and another gives me the alms which he has denied. We, too, part, perhaps forever, but the deed of kindness wrought on me can never die. On that man's fate my need has written mercy, and charity, and through my agency there has a record gone up to heaven for him, and I have been the means. Though we may nevermore stand face to face on earth, yet in the great day of account, when God numbers up his jewels. that stranger's deed wrought out through me, the beggar, shall be remembered. I am something then to him. And to both these strangers I am a part of destiny.

I pass on still further. There are curious eyes gazing upon me; there are inquiring lips, demanding of me my history; they give me neither alms nor scorn, but they listen to my story, and in the organization of city life they cite me as an example-the pauper, and to them the representative of pauperlam; they leave me to devise some schemes for remedying the condition of the poor, so that in all the reforms suggested by my condition, how much of consequence I have become to

I am no more the mere walf on the ocean of life. Society changes, and people think of and care for me. Though I know not my identity, yet I am one of those who form the sub-stratum of society. Beneath their feet my tears are falling; they tread upon my woes, and shape their pathways in my griefs. I am a motor in life's noblest schemes of reformation, and when the world shall be made wiser, and society more equal, my name shall be found recorded in the series of causation. Pauper as I am, when night's shadows fall around my way, I, like more favored beings, seek some place of rest, and, no matter where I sleep or lay me down, beneath the tattered banner of my wretchedness and rags there cluster round me some who love or own me. Perhaps it is a father, mother, or relative; perhaps some poor companion, but some one there is who knows and cares for me, to help me; and beneath the ragged vest burns human love as ten-

der as fills the heart which throbs beneath the gar, artisan or king, poet, player, merchant or silken robe.

No! in my houseless wanderings I am not alone. There are loving eyes that looked upon my own in unconscious infancy; there are kind voices still to bid me welcome, though it be but to the shelter of the wayside; there is ever some one to love me, and for me to love. I am something to my kind, and millions such as I exist; millions, that walk the city streets-some to love, and some to hate-but all to make some mark upon the eternal page of human destiny.

I pass on. I am now the toiling operative there are thousands of rough coats, and blistered hands, and breaking backs and hearts like mine. Who knows me among the masses, as I carry my hod, or wield my hammer, and toll from early dawn to sinking sun? Who cares for me? I am weary now, and seek my humble home, and as I go, I look upon the various buildings of the splendid city, the bridges, dykes, roads and canals which my hands, or the hands of such as I, have helped to form. Who am I? Why, I and mine are the thews and sinews, nerves and muscles of the world, and through our veins rushes the tide of power, which brings the result of perfected civilization. They do not write my name on the shining roll of fame, or emblazon it on monuments of bronze or stone; but the world is rife with me, and temples of worship, galleries of art, lyceums of science and works of use, are monumental tributes to my deeds and the deeds of such as I. We are all and each identities in the midst of masses; we can each say to the world, This I have done for you-what have you done for me?

Let me enter my humble dwelling. Everywhere I see the good and use another's hands have wrought; the planks beneath my feet have been felled from primeval woods, and sawed and laid down for my use; the hands of toll erected the walls around me; around me are the images of well-known faces which the sun-god majesty of the heavens have traced for me-faces of loved ones, drawn by the magic finger of the sunbeam; the jet of flame which lights my humble home is a mighty gospel, written by God himself; he laid the foundations of the coal in the ancient forests. and, as they fell, he packed them closely, during the process of ages, upon the floor of the heated earth, banked them up with mountains, and, in time, came man, to drag this wealth of treasure into light, and through veins and arteries beneath the city's streets it circulates, until it gleams with equal splendor as a jet of flame, in the abode of the artisan and the prince alike: the table is spread for me with the products of another's toil: the fragrant tea that now invigorates my frame, was gathered in far-distant lands: the spices, from islands of the sea, are here; bread, from ears of wheat, prepared by toil and labor: roots and fruits, gathered by many hands for mo. The poor rough cloth that covers my board, is woven by the same machinery that spins the fabric for the richest lady. All of man's toil I share in. I cannot number up the million hands that have been busy for my comfort. I cannot tell the gospel of eternal use mapped out around me; for in all the perfections of the age in vast machinery, and all that is useful in civilization, I partake with all mankind. My toil, too, blesses some who are dependent on me-an aged sire, or tender wife or child-for I am not alone, poor toiling operative though I be; this world is my world, and its heart-affections are as truly mine as thine, oh sovereign of my nation.

And now for another picture. I will leave the sphere of use, and seek that of mere ornament, as my illustration. Let me take the life of the poor player. What am I now? Only a poor stage player; of what value is such a destiny as mine? To wear a tinsel crown, to wield a mimic sceptre, and then pass on, forgotten by those who for a brief hour smile on the transient pageantry of the stage. Stay! I, too, am surrounded with uses; the poet's inspiration kindles for my service; the painter earns his meed of bread through me; I am a source of employ to writers, artists, mechanics and many a son of toil and genius, ere I strut my little hour upon the boards. Hundreds reap the advantages of my occupation. The tinseled robes and mimic adornments that I wear tax the ingenuity of all who make and sell them. Thus beauty, use and art find in me a common a of greater nower than I know. And as I recite the poet's thought, or give forth the merry jest, I cheer the weary heart, and light the smile of joy on some clouded face, and as the curtain falls I know that I have been a joy to some, a lesson to others, a source of interest to a host to whom I am unknown. Were I alone an artist-I am he who gathers up the beautiful, and enshrines on canvas the memory of the great, the grand, the terrible; he who perpetuates the past, and presents its glory to succeeding ages. Equally great the power of the musician which lifts the spirit up to heaven. Thus in the sphere of ornament as in uses, where can you find a single thought that is lost, a word that sounds not through the corridors of time, carrying with it a power through eter nity?

Picture me as the merchant, rich and proudhe who seems of no use, save to himself-he who gathers into his coffers the wealth of seifish gain. Who am I now? Pause a moment. As I stand upon the wharf, and send my ships from continent to continent, I hold the chain of commercial interest and human brotherhood, and connect its links from nation to nation; how many various neoples do I gather beneath the standard of my commercial power; how much knowledge do I draw forth of foreign lands and peoples? Am I not binding up the whole world in one gigantic system of mutual dependence and associative action? If I adorn my walls with gems of art; if I regale mine ears with the strains of sweetest music, do I not give bread to the artist, poet, sculptor and sons of genius who thrive upon my bounty? If I load my table with luxuries, and adorn my family with rich fabrics, how much wealth do I not put into circulation to procure them? Am I not God's treasurer? and is not every object that I gather around me an evidence that I am but entrusted to dispense his riches? Oh brand me not as merely selfish, though I am strong and rich. I am an instrument of commercial use to thousands, and as such shall be found my name in the book of eternal uses.

Who am I? though I may be destined only to shine as the puppet who wears a crown, Who am 1? The merely idle prince. Behold my ante-chambers througed with dependents; my command can stamp their names with infamy, or send them down to remotest times with honor. I am the central power around which cluster all the various interests of the nation. Though my personal service may not be recognized, or my presence seen by the public eye, yet all the powers of art, science and national life, flow through my veins. I am the central artery through which flows the tide of national influence and interest, and my uses are known to him with whom there are no high, no low, but all are necessary links in one eternal chain, on which are strung the beads of ever-varying minds and destinies.

musician, I must die. To-day I am—to-morrow I shall be forgotten. Not so. Whatever has been my use will never die. Whatever place I have filled will send down its uses through all time. The works of my hands will still live on, or prompt men to imitation or improvement. Still, who am I? Granted that I may leave the world made better than I found it; granted that its wheels roll smoother for my labors, what is that to me? And when I am gone and my labors left behind, where am I gone? and what of the soul that enabled me to become the minister of use? When my foot no more treads the earth, when I am not, what for me? And here it is that my speculation fails, and the dark cloud of mystery settles down upon my future. Only as the hand of the spirit opensit; only as I shall know that I shall live beyond the uses of the passing hour; only as I can realize that I may carry fruit with me to another life, will the uses of this be found. Beggar though I have been, crushed down beneath the load of poverty, when I pass out to the vast unknown, what shall I carry with me? I know that the prince carries not with him the value of his shroud. What my place or mission may have been among men, earth alone can answer. But earth has ended for me, when the heart ceases to beat the light is gone from the eve, and the curtain is dropped forever! Oh raise it, lift it, souls of the mighty dead! rend it asunder, oh spirits of the immortals! leave me not in the dark mystery of material existence only! Religion answers me with the faint voices of the long ago which have come so far through the arches of time that their echoes are lost; and when I ask of the fathers for light, they answer me with strange, vague words. Sometimes they tell me I shall go to the Great Spirit, far off in some dim, mysterious land; sometimes, that I shall sleep the sleep that knows no waking till some distant day of wrath and doom; sometimes they answer me with the cold external voice of science, and point to the fires extinguished, the material form fading into decay with no higher result than the memory of its perished leveliness; sometimes they whisper of a life to come, but never tell me that my uses shall follow me—that the life I have lived on earth I shall carry with me to that land beyond.

But behold the gates are opened to me, and there I see stored up in the spirit-world all that I did on earth, and there I can trace the results of every deed I've done; there I may discover the resignation of the beggar, the tears and sighs of the poor. I see them woven into those crowns of glory and robes of transfigured beauty. I behold all treasured up; the works of the operative, the struggles of the player, the ideas of poet, sculptor and artist—all preserved.

All that we have done is there; I know that

after I have fulfilled my mission I still shall be the man I was on earth, for I shall carry all my manhood with me. It only remains for me to return to my spirit and question whether I have made the most of its endowments, and put to its best uses the life which has been entrusted to me. Have I borne as best I might the cross of the beggar? have I done my duty as the toiling laborer? have I, as the poor player, acted well my part? have I striven for goo Iness? have I sought to help some other more feeble than myself? have I, as the merchant, faithfully discharged God's commission entrusted to me? have I been the soldier of the Lord in whatever place he has commissioned me to fight? Who am I? It matters not what round of the ladder my feet may treadthe lowest or the highest; the beggar is of as much worth as the king, the poet as the mightiest one who gives him patronage. Wherever the foot of man may trend, wherever he can toil, there is his mission marked out in the woof of existence. It is enough that around me lies my duty and my use; it is enough that I have seen that within the vast confines of the eternal world those uses are never lost. If I have played well the part-however small or large-which he has given me, I shall surely reap my harvest in eternity; and not only so, but I shall continue the uses commenced on earth, and rise to others of which earth is but the corner stone. Since bright spirits have open ed up the view of the land beyond I have learned that nothing on earth is lost in the heavens eternal-for pain and toil and grief there is compensation, glory for the thorns of martyrdom, and a crown for every cross. I will return to my life of effort, and never more may the voice of questioning murmur pass my lips. I live forever; I shall be an immortal spirit; and though here none may know like my Heavenly Father who I am, in the thought that I live forever all my destiny here and hereafter is accomplished.

The speaker closed with the beautiful poem Evermore," and announced, after its recitation, that she should consider on the next Sunday afternoon the question: Whose am I?

REMARKABLE PRESENTIMENT.—On Thursday ovening last a gentleman and his wife attended a sociable at Harmony Hall, leaving their children at home in the care of a female domestic. During the evening the lady received demonstrations of so remarkable a character that something was wrong at home as to warrant us in relating what is stated to be true and which the second variety. is stated to be true, and which the sequel verifies. The lady in question, while a looker on upon the pleasures of the dance, was suddenly alarmed by hearing several very loud raps upon the glass in the window near which she was standing. Upon looking out a hand was seen, when the attention of others was called to the phenomena, all of whom witnessed the hand and heard the raps upon the glass as they were repeated. The lady was stongly impressed with the rapportion that was strongly impressed with the premonition that matters were not as she had left them at home, and calling upon her husband, she stated her fears and gave him an account of what she had seen and heard at the window, desiring that he should at once return home and ascertain whether her fears were groundless. He did so, and upon reaching home was astonished and amazed to find that the back door of the house was open, and the girl who was left in charge non est. Upon further examination it was found that the domestic had taken advantage of the absence of her employers, and had ransacked the house for plunder, which she readily found by converting the wearing apparel of the lady to her own use, leaving her old clothes in exchange the tasks. wearing appared of the lady to her own use, leaving her old clothes in exchange therefor. The notice of wrong doing, given in such a mysterious manner, by the raps upon the window, has given proper cause for conjecture, and the question is asked what agency was employed? All the paraties concerned are reputable citizens in the com-munity, and are credible witnesses to the statement we have here given .- Cambridge Press.

WISCONSIN.

To Mediums.

DEAR BROTHERS-In the Banner of Light of Dec. 11th, was an article in relation to the protection of mediums. In response I would say I have a good comfortable house and lot of ten acres in the village of Mazo Manie, that I will let any parties have who are mediums, free of rent for the next year. Any person wishing can apply to

O. B. HAZELTINE. Black Earth, Dane Co., Wis., Dec. 13th, 1869.

A clergyman said in a recent sermon that the path to rectitude had been traveled so little of And now I must pass away, and whether beg- late years that it was completely run to grass.

Written for the Banner of Light. THE ORDER OF PROGRESS.-A FRAGMENT.

BY E. R. PLACE,

Material things here ante-date the higher; From their firm base alone do all aspire. A careful view of hist'ry's line of march, Shows things of sense do spring the moral arch: That by no "book" progression's work is done; From human nature is that webbing spun. Ere build a church, build railroads far and near : Before the Bible, send the engineer; Scare the dark imps of superstition's spell With scream of whistle and the engine-bell, Shake down the walls of proud, imperious caste With thundrous traffic and the furnace blast.c Thus roused to action, born of want and thought. Soon in the train are benedictions wrought.

Saw we not plainly, in our fair review, By what slide-rule men books "divine" construe? Not those most lealous of the Scripture's letter. Filled with the spirit, spurn the crushing fetter; Not those with tongues most flippant of the "word" Are first by whom now messages are heard. Ah! who but such-the praying brotherhood Have stoned the prophets of the coming good? A power for truth the Bible hath, when they Who read still ask what right and reason say. Servants of mind, all books may truth assist; As thought's close cell they thicken error's mist. Not in a creed the Bible hope to find; Thou know'st but this-it is the Council's mind.

Think bravely, then; to feel, inquire and know, Is all our duty, all our bliss below. Who dare not question all that dare exist, To little purpose in this world subsist, As little honor the great Mind that gave Reason, the ship-the universe, its wave. There are, oh. pilot, no forbidden seas ! Fact, truth and thought are clearance and the breeze,

6 "Carlton," "round the world" correspondent of the Boston Journal, in one of his letters from China, uses the Botion Journal, in one of his letters from China, uses the following remarkable language, fully sustaining, it will be observed, the destrine of the poem: "When that screeching innovator, the locomotive, begins to run across the plains of the Blowery Land, plowing up old benos, breaking the chains that bind the living to the dead, there will be hope for China. In India the cow-catcher of the locomotive is riphing up caste and tossing, aside idels and bringing in a new civilization. Christianity is following along the iron track 1000 The locomotive will yet do for China what it is doing for India. It is a powerful missionary. 000 There is doing for India. It is a powerful missionary, o o o There is no agent of civilization that can be so potent in these Eastern lands—not even the press."

ITEMS OF PROGRESS.

BY J. H. POWELL.

Muncie, Ind. .

Was it fate, or spirit power, or accident, that brought me into Muncie just in the nick of time? I was attracted by long yellow slips on post and wall, "Spiritualism examined and thoroughly exposed at Walling Hall. Free lecture." The lecturer modestly or wisely kept out his name. I was curious-who could help it? Had any of our Orthodox brethren, excited by the spirit-wonders spoken of as having taken place in Muncie, resorted to a "divine" method of extinguishing the spirits and their mediums by engaging this anti-Spiritualist David? Who could be be? and where from? The local paper gave his name, M. Jennings. "What's in a name?" Not much in this. But it is a name, and deserves to be recorded. Why did it not appear on the placards? That is none of my business; yet I confess I was curious.

Friday, Dec. 2d, was the date. Remember it, gentle reader. I did, and took the precaution to obtain a front seat, lest my hearing or the voice of the speaker should fail.

Mr. Jennings is a tall, dark-complexioned being-a man whose physical proportions and phrenological organs favored the idea of power, but to what degree and character remained to be discovered. Lavater did not always hit the mark in his delineations, neither did Spurzhiem, so that it is not likely that I do-I mean in sketching character from the form of the figure and size and shape | ties will be in place.

I sat patiently waiting to see the effect of the stones of logic from the sling of this modern David on the Goliah of Spiritualism. I might as well have smiled at my own folly, like Shakspeare's heroine did at grief-though, by the way, I was on a form, and not on a monument.

Mr. Jennings commenced by saying that he was about to treat us with a dish for the delectation of that they had purchased "because so situated "common sense." He then proceeded to describe that they could not well avoid it," and I learned. his impressions, that all modern spirit manifestations proceed from evil spirits. "The devil is in the weekly church prayer meeting. it," aptly illustrates this free lecture. He quoted a few isolated paragraphs from Judge Edmonds and A. J. Davis, and then gave us a droll account professed Spiritualist for the State Society, and he, in solemn sentences of his own experience as a too, had so many ways for his money! His propmedium. Since his lecture I have seen his book, erty was invested in town, and, among other "The Powers of the Air," which contains the au- things, he had to help build churches, for it inthor's sad experiences. He was, according to his creased the value of town property to have them lecture and book, controlled by Jesus Christ, then | built, and he had paid ffly-two dollars the past God Almighty; afterwards he saw the devil, and finally concluded that the devil was in it. The to pay a portion of it! I did, by dint of perseverspirit calling himself Jesus led him to believe that he was a chosen vessel for the spread of the holy gospel of salvation. God Almighty would take off the tiles of a house; the medium was to be carried, Elisha-like, through the tiles to a cloud, on which he should sit until the wicked people should assemble to behold their new Messiah. Mr. Jennings did not touch the topmost pillar supporting the tower of his faith. We do it for him, as it is necessary to show the springs at work at the bottom of all his opposition to Spiritualism. He talked demon and devil a good deal necessarily. But what did his free lecture amount to? He said himself he had only outlined his subject, and would reserve to another lecturefifteen cents admission — his proofs. Mighty prophet of all the saints in glory or at Sait Lake! What an examination and thorough exposure!

I rose and humbly requested to be allowed to say a few words. Mr. Jennings declined. He had paid for the hall. But he had used it. I had to go to Greensboro' to lecture on Sunday, the 5th, and would debate with Mr. Jennings on Monday, the 6th. After a few remarks from me, the meet

Mr. Jennings chose the affirmative of the fol-

"Resolved, That all modern spirit manifesta

tions result from evil spirits." I of course took the negative.

" I soon discovered that very few of the Orthodox endorsed my opponent. They did not come workers in the field of spiritual reform, and then out in large numbers to hear the debate. They stayed away, some of them, because they did not wish to hear a man on their own side admit, as Mr. Jennings did, the fact of spirit manifestations; some, because they did not know whether Mr. Jennings would turn out a Professor Grimes in disguise. I am informed that Grimes cheated the Orthodox into the belief that he was one of them, as well as a stubborn opponent of the Spir-

We debated two nights. The Spiritualist friends here have forwarded a report. I have no reason a Spiritualist" his Spiritualism would not be liketo fear the labor all lost. Many came to hear the discussion who would not have come to hear a less from me.

I have to say of Mr. Jennings that he conducted ture, with becoming courtesy toward Spiritualists. on which iscut, "The First Universalist Church."

Except his partial statements from incorrect data, and want of knowledge, he did us no injustice. But looking at him with the knowledge of his past sad experiences, he becomes at once a subject for commiseration. I have not the slightest doubt of his honesty. He is a study for the psychologist. Orthodoxy is sure to ignore him. He exhibits in fullness their faith. They talk without feeling the force of the idea of devils, in which they profess to believe; he is so earnest that one is led to imagine that he sees devils as objective facts before him.

His idea of the destiny of wicked souls is consolatory compared to Luther's. The wicked dead go into the atmosphere of our earth and are to be burnt up with the final burning of the world. He quotes Scripture for this. Besides, the spirits that deceived him so cruelly told him so.

I have said that Orthodoxy will ignore him. Why? Because he says that he has a special delegation from Almighty God to preach down the heresies and blasphemies of modern Spiritualism.

I trust Spiritualists will not treat him unkindly. His case is serious. Cannot some of them bring remedial measures, psycholic and angelic, to rid him of the influence that troubles him? Orthodox "brethren" do n't understand his case. If he catches them to hold them, he must only tell a part of his experiences, and keep back his book, 'The Powers of the Air," and say nothing of the annihilation of the wicked. God's justice (vengeance) cannot be satisfied unless hell is peopled forever.

There is no doubt he intends continuing his examinations and thorough exposures." He is doing Spiritualism more good than a score of lectures in its favor; yet he do n't see it. Open your halls, friends, and let him have breathing space.

The occasion of the debate gave me the chance of issuing from the rostrum, as well as by placard, the following:

"CHALLENGE TO THE CLERGY OF MUNCIE. Whereas, You are professed believers in Jesus Christ, and opponents of modern Spiritualism, I challenge you to prove that Jesus was not a Spiritualist. Who arong you has the grace to ac-

My armor is on, ready for the conflict. This challenge is not restricted to Muncie. I like debate, and believe it good for the wits of the disputants, and, properly conducted, beneficial to the cause of truth and progress.

I am always pleased to record the progress of healing under spirit control. We have here among us one Dr. E. Lyherger, a quiet, good-living man. who believes in God and good angels. He has for many months visited the sick amongst us, doing a power of good without money and without price. Dr. Lyherger is a true Spiritualist. He shows his faith in his work. All the friends like him, and I see not how they can do otherwise. He is called to lay his hands on the sick of the churches, and they marvel at his powers.

Is it not good that Drs. Newton, Dake, Lyherger, and a host of others, are giving daily evidences to the world that they possess one of the best signs spoken of by Jesus? Verily, the night of spiritual darkness is fast merging into the auroral splendors of spiritual daylight.

Muncie, Ind., Dec. 10th, 1869.

Free Thought.

MORE "PLAIN TALK." BY LOIS WAISBROOKER.

DEAR BANNER-I have just been reading Bro. Dean Clark's article in your last number, to which I can say "Amen" so far as the truth thereof is concerned; but people are so apt to lose themselves in generalities that I think a few speciali-

Last August, while passing through Pennsylvania, I stopped over night at the house of a professed Spiritualist in Lancaster. I was warmly received and well treated, so far as I was personally concerned. Still, they were so poor, had so many ways for their money, that they had not a penny to spare for spiritual literature; but I saw lying upon their table a new Presbyterian work

in conversation with them, that they attended

Not long since I was soliciting funds from a year for that purpose; had actually carted sand ance worthy of canonization, get five dollars, but I verily believe that it came harder than carting sand.

YET AGAIN, I visited another place where there are a few Spiritualists and a new Universalist church in the process of erection. "No, they had n't any money for the Society, for they had become so tired of standing alone that they had been assisting the Universalists, and all they had to spare had been paid there. Their preacher was really a Spiritualist, and they wanted somewhere to go."

"How much do you think the church will cost?" "I do n't know exactly, but not less than seven thousand dollars."

"And what proportion of that do Spiritualists

"One-tenth, I should think." "With what you have paid the minister it has

cost you, at the least, a thousand dollars?" "Not less than that."

"Well, suppose we call on your minister. I will see if I can sell him a copy of my book."

"Oh, he'll take one, I know; he's all right." But, you see, dear reader, I had my doubts. But we called on him; found him sociable, pleasant, but when the book subject was broached, he, too, had so many ways for his money! "If I was really needy, why, he would take one."

Look at the insult-the patronizing insult! Living off the money that should have been paid to to meet one of these workers with such a remark

"I am no beggar," I responded; "I am a worker. All my time and strength are spent in the diffusion of liberal views."

"And so is mine," he replied.

"Yes; but when I come here the money that should go to our support is all paid to you."

This last remark sold the book. I am aware I was somewhat persistent, but I wished to show our very sanguine brother that if he was "really ly to do us very much good.

And how had they managed to entrap the Spir. spiritual lecture from the Augel Gabriel, much itualists? Oh, by their show of liberality! They were to be "The First Liberal Religious Association of Manchester," but, when the church was himself throughout the debate, as well as his lec- erected, there appears a white stone in the front,

And what excuse for this? Why, they have reared a much finer building than was talked of, and help must come from Chicago, and of course they are not going to help build any but Universalist churches.

But I will leave the balance that I have to say upon this subject till another time, as I have so many ways for my time, and I think when the above has been sufficiently pondered something further will do more good.

Volney, Iowa, Dec. 7, 1869.

PENNSYLVANIA.

Passed On,

Mrs. Fannie Lanning, a loved wife, mother and daughter, and Leader of Garland Group, of Lycoum No. 1, of Philadelphia, for several years. At her funeral the following remarks were made hy Bro. M. B. Dyott;

Dear Children, Leaders, Officers and friends of the Children's Lyceum—Only ten days ago we were called upon to pay the last tribute of respect to the mortal remains of one of our beloved members, a sister of her whose form now lies silent before us. May we not profit by these frequent though voiceless admonitions? Silent though they be, they speak to us in unuistakable tone of warning. "Be ye also ready for the change." they be, they speak to us in unuistakable tones of warning. "Be ye also ready for the change." Youth in its beauty and innocency, and manhood in its pride and strength, are not more exempt than the decrepitude of age and infirmity from the unchanging laws of being that dedicate all that is mortal to decay and change. The beautiful gardener called Death, in his rambles through the gardens of earth, plucks not only the ripe fruit, but transplants into his heavenly vineyard the buds and blossoms of infinery, of youth, of beauty and loyeliness, and says to us. "Of such of beauty and loveliness, and says to us, "Of such is the kingdom of heaven."

It is recorded of the great, the good Teacher of

Nazareth, that he said unto his disciples, "It is needful that I go away that the comforter may come unto you," by which he doubtless meant that his spirit must be separated from the body, in order that it should return to comfort and inspire them in the trials and afflictions to which they were to be subjected. So, also, is it needful for these dear ones who survive, that the spirit that has left this mortal form, which, by disease and suffering, was incapacitated to perform the spirit's bidding, should be separated from the body, that it may be the better fitted to perform the offices of comforter and inspirer to those whom she has left behind.

The partner of her joys and sorrows she will The partner of her joys and sorrows she will be with in spirit, to comfort, cheer and 'sustain him; to her children she will be a mother still, and will watch over, guide and guard them, perhaps more efficiently than she could have done had she remained in her suffering body. The prayer that has so often been uttered by those lips may alway to hatch. now closed in death,

"Hush, my babe, lie still and slumber, Holy angels guard thy bed,"
will now be answered. She will be one of those

holy angels that will perform that heavenly mis-

To her mother and father she will be the solace of their declining years. Death, to this dear de-parted one, and to the members of this family, parted one, and to the members of this family, came not as the King of Terrors, as a dark, grim monster, but as a white-winged messenger of love, commissioned by a loving Father to open the flower-encircled doorway of the tomb and set the spirit free. The beautiful faith by which our sis ter was sustained and cheered through life was sufficient to sustain and console her in her last moments, and enabled her to say, "Mother, I am going; let me rest," when she folded her arms-and sunk into a peaceful slumber, and when she awoke it was amid the beautiful realities of the Summer-Land.

Summer-Land.

The heautiful religion of Spiritualism, which rests not upon the uncertainties of belief, but builds its foundation and its hopes upon the de-monstration of immortality, has sustained this family amid all the trials of life, and in the hour of separation from the visible forms of those they love affords them a consolation that passeth un-derstanding. They can sing with the poet;

"There is no death! The stars go down, To rise upon some distant shore, And bright in heaven's joweled crown, They shine forevermore,"

We have not assembled here, to day, to entomb ur friend and companion. We have only come to place away from our sight the garments of an angel. We shall hide them away from our sight for a time, but even they shall not die; they shall by chemical decomposition, change their form of life; they shall rise again, not in the last day, but in the beautiful form of the sweet scented flower, for verily, in all the vast domain of God, there is no death.

All sere and brown, to earth,
Ere long shall mingle with the shapes
That give the floweret birth."

Fannie Beach was one of the first who took part in the organization of our Children's Progressive Lyceum, nearly six years ago. She was a cheerful, zealous, faithful member of the same, up to the time of her marriage, when the responsibilities and cares of her domestic relations, to which was soon added decilining health, compelled her non-attendance at its meetings. She was an obedient, loving daughter, an affectionate sister, a faithful wife and mother, and a true friend. She maintained an abiding faith in the truths of our glorious philosophy, which rendered her cheerful and happy under all circumstances; and when the trying hour of separation came, her passage from time into eternity was belitted. when the trying hour of separation came, her passage from time into eternity was brilliantly illuminated by its beautiful and soul-sustaining

Paithful in life, confiding in douth, she has passed over the silent river and entered upon the realization of a glorious immortality. We have come not, therefore, to the house of mourning, to the burial of the dead, but to celebrate the birth of an immortal, a glorified, an arisen spirit.

Let us sing, as we have often sang before:

"Weep not for those who have passed from our sight,
They are not gone! they are not gone!
Around us they hover on pinious of light,
They are not gone! they are not gone!"

And may the blessing of God the Father, the guidance and guardianship of his ministering spirits, remain and abide with us all, now and forevermore. Amen.

RHODE ISLAND.

Clairvoyant and Magnetic Physicians, and Healing Mediums. EDITORS BANNER OF LIGHT-This is the city

of Providence. This is the State of Rhode Island. This is Wednesday, Dec. 15th, 1869. I am especially anxious to be particular about place and time by reason of what follows. The Rhode Island Medical Society is an incor-

porated body, chartered by the State to practice the healing art, and to care for the bodily health of the people of the State. That society is now holding its semi-annual meeting in this city, the president, Dr. James W. C. Ely, in the chair. The following preamble and resolution have been presented by Dr. O. C. Wiggin, and after discussion have been unanimously adopted; and Doctors. Oliver C. Wiggin, E. M. Snow and George L. Collins, of Providence, have been appointed a committee to secure the protection of the Legislature and of the State to the members of the society against the encroachments of clairvoyant, magnetic physicians and healing mediums, and others engaged in healing diseases, relieving suffering, and saving life without leave from the Rhode Island Medical Society. The preamble and resolution are as follows:

"Whereas, The medical art is important to the health and happiness of society; and
Whereas, It is an art demanding the highest
qualities of mind, the most careful and long con-

qualities of mind, the most careful and long continued preparatory training, together with a general and extensive culture; and

Whereas, A large number of persons, who can lay no just claim to such knowledge, and who are confessedly not graduates from any State Society, are practicing the art in our State, thus trifling with and jeopardizing the lives and happiness of the people; therefore,

Resolved. That a committee of three be appointed to obtain from the General Assembly such legislation as may be necessary to protect the citizens of this State from empiricism of ignorant and unscrupulous persons, who are practicing medi-cine without the semblance of qualification, either legal, moral or educational."

Can professional arrogance and self-concelt beat that! And this, too, in the de ce of the facts of the history of that profession, a ! of the testimony of Dr. Rush and of the most conscientious and successful practitioners of the healing art, in this and other lands-all going to show that the medical profession, as a profession, and the giving of medi lines under its directions, has caused more diseases than it has cured, and killed more human beings than it has cured!

Healing mediums, clairvoyant and magnetic physicians, and those who practice the healing art under the direction of disembodied men and women who have knowledge of the functions and ailments of the human system, are numerous in Rhode Island, many are in Providence. The sick and afflicted will go to them for help, and they usually get help, often, very often, when the members of the Rhode Island Medical Society can afford them no relief, and have given them up to die. The private remonstrances of the medical profession are of no use to prevent them, Now the State Society have appointed a committee: to secure to itself the protection of the State against all who shall dare to relieve pain and save life without their consent! But enough now, More anon, if you will print this.

HENRY C. WRIGHT. Providence, R. I., Dec. 15th, 1869. . . .

Sympathy in Fish.

That the bond of sympathy runs through all classes and ranks of created objects, is as apparent as any other truth that is capable of being fairly understood. We have read what may seem a remarkable proof of this fact in the case of two fish, in a letter from a humane lady in Cambridge to the Journal of this city. It is impossible for us to abridge the story, with any hope of improving while condensing it, and therefore we republish it entire. It certainly is a very striking and pathetic illustration of the existence of the principle referred to, and deserves to be carefully pondered of all who have the least known love for nets of any sort, or for any part of the animal creation. This is the account of the interesting affair:

"A lady residing in Cambridge, well known for her extreme humanity to everything that 'cannot speak for itself,' has for pets three fine gold fish which she has cared for about six years. A few weeks since a friend presented her with another one, much more beautiful to look at, but deficient in good manners, for it very soon, commenced to bite the other ones, and soon afterward the largest one jumped out of the globe on to the floor severely bitten; but, as it was witnessed, was immediately returned, and in a day or two the handsome, but 'colored fish,' was placed in a separate globe; but the old resident had found be could jump, so tried again, as was proved by the lady finding it, when she came down in the morning, on the carpet, apparently dead. She took it up, and finding it dry laid it down and left it, feeling sad that the fish had not died naturally but great was her astonishment, a half hour afterwards, when tak-ing it up to show a member of the family to notice slight pulsations indicative of life. She directly placed it in its natural element where it lay, perhaps, an hour very slightly gasping, while the two other tishes were seemingly in sympathy with it, gliding smoothly above and around it, with it, giaing smoothly above and around it, every little while moving it along on the bottom of the globe; and after some little time one of them glided up, placed its mouth close to the mouth of the sufferer, and there, quietly, as a fond mother would if she could give her breath to keep life in the child of her heart and her love, so the figh breathed of its life and while to the relief fish breathed of its life and vitality to the relief and evident benefit of the other for full six minutes. This was closely observed, and after a time the piscatorial companions and friends in grief had the gratification of seeing the fish right itself and it is now doing well, although somewhat injured from its 'flight in the air.' Who shall say there is not an instinct that leads all living things to know the sight? to know the right? And human beings in witnessing even a little incident like this must be forcibly impelled to 'love the things that God cre-

"It may not be uninteresting to those of your readers who noticed the statement in Monday

J. MADISON ALLEN, Ancora, N. J.
C. FANNIE ALLYN Will speak in Fall River, Mass., Jan. 2 and 9; in Willimantic, Conn., Jan. 16, 23 and 39; in Bridgeport, Conn., during February; in Charlestown during Murch; in New York (Everett Rooms) during April. Will answer calls to speak week evenings. Address as above, or Stone-lan, Mass.

J. MADISON ALEXANDER, inspirational and trance speaker, Chicago, Ill., will answer calls East or West.

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

III., lectures on Laws of Life, Temperance, and Reform and Progressive subjects.
MRS. N. A. Adams, inspirational, hox 277, Fitchbarg, Mass.
MRS. N. A. Adams, the City, Iowa.
MRS. N. A. Adams, the City, Iowa.
MRS. N. K. Andross, trance speaker, Delton, Wis,
DR. J. T. Amos, hox 2001, Rochester, N. Y.
MARY A. AMPHLETT, Carle J. Stolz, M. D., Dayton, O.
REV. J. O. BARRETT, Glenbeulah, Wis,
MRS. ABPY N. BURNHAM, Inspirational speaker, 112 Budson street, Boston, Mass.
MRS. SARAH A. BERNERS will speak in Stafford, Conn., during January 1 in Marblehead, Mass, during February. Permanent address, 87 Spring street, East Cambridge, Mass.
MRS. NRLIEJ, T. BRIGHAM, Elm Grove, Colerain, Mass.
Andr. L. Ballou, Inspirational speaker, Chicago, 111, care
R. P. Journal.

MRS. NRILIE J. T. BRIGHAM. Elm Grove, Colerain. Mass. ADIR: L. BALLOC, Inspirational speaker, Chicago, 111., care R. P. Journal.

REV. DR. BARNARD, Battle Creek, Mick. DR. A. D. BARTON, inspirational speaker, Boston, Mass. Joseph Baker, Janesville, Wis.

Jul. A. D. BARTON, inspirational speaker, Boston, Mass. Joseph Baker, Janesville, Wis.

MRS. E. Burrs, inspirational speaker, box 7, Southford, Conn. WM. Rush, Esq., 163 South Clark street, Chicago, Ill. MRS. M. A. C. Brown, St. Johnsbury Centre, Vt. MRS. EMMA F. JAY BYLLERE, 151 West 12th st., New York. DR. JAMES K. BAILET, box 382, LaPorte, Ind. WM. BRYAN, box 53, Canden P. O., Mich. M. C. Bent, inspirational speaker, Almond, Wis. DRINT BARSTON, Lording Interpretational speaker, Duxbury, Mass. Z. J. Brown, M. D., Cheheville, Yoto Co., Ca. J. H. Buckford, inspirational speaker, Charlestown, Mass. A. P. Buwman, inspirational speaker, Richmond, Iowa. DR. J. H. CURRIER, 39 Wall street, Boston, Mass. J. M. Choate, trance and inspirational fecturer. Address 154 Poplar st., Boston, Mass., care Mrs. M. E. Hartwell. Warrene Charle, F27 North Fifth street: F3T Louis, Mo. ALBERT E. CARPENTER, care Hanner of Light, Boston, Mass. MRS. ANNIE M. CARVER, Irance speaker, Chichmolt, O. DRAN CLARK, Balavia, N. Y., care A. C. English. Mrs. Jakensette J. Chark is peraminently engaged as a Missionary, to lecture and attend funerals. In the New England States. Address 155 Harrison avenue, Boston, Mass. J. P. COWIRA, M. D., Ottawa, Ill., box 1374. Charlies P. Croure, M. D., Ottawa, Ill., box 1374. Charles P. Croure, Imperational speaker, Fredoria, N. Y. Mrs. Augusta, A. Curriere, Box 815, Lowell, Mass. Mrs. J. P. Coure, Imperational speaker, West Harwich, Mass. Mrs. J. P. COURS, Imperational speaker, Prodoria, N. Y. Mrs. Augusta, C. Crank, Irance speaker, West Harwich, Mass. Mrs. M. J. Gubern, Champlin, Hennephin Co., Minn. Miss. Emma Craben, Champlin, Hennephin Co., Minn. Miss. Emma Craben, Champlin, Hennephin Co., Minn. Miss. Emma Craben, Champlin, Hennephin Co., Minn. Miss. Emma

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

MISS. ELIZA C. CRANK, inspirational speaker, Sturgis, Mich., care J. W. Elliott, drawer 36.

MISS. D. CHADWICK, trancespeaker, Vinciand, N. J., box 272.

DR. H. H. CRANDALL, P. O. box 778, Bridgeport, Conn. Miss. Amelia H. Colby, trance speaker, Penville, Ind. Ina H. Curtis, Hartford, Conn. Miss. Carrie M. Cushman, trance, Hillsboro' Bridge, N. H. DR. JAMES COOPER, Bellefontaine, O., will lecture and take subscriptions for the Banner of Light.

MES. MARIETTA F. CROSS, trance speaker, Bradford, Mass. Mps. E. L. Daniels, 6 Dartmouth place, Boston, Mass. Mps. E. L. Daniels, 6 Dartmouth place, Boston, Mass. Miss. Lizzie Doten, Pavillon, 51 Tremont atreet, Boston, Henny J. Durgin, inapirational speaker, Cardington, O. George Dutton, M. D., West Randolph, Vt. Dr. E. C. Dunn Rockford, Ill.

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

MRS. AGNES M. DAVIS, 40M Main street, Cambridgeport, Ms. Mrs. F. B. Danforth, M. D., trance speaker, (formerly et Boston,) Lawrence, Kan., box 441.

MRS. PRISCILLA DOTY Speaks in Madison Mills, Me., onefourth of the time. Address, Rendall's Mills, Me.
Miss S. E. Dick son, inspirational, Vincland, N. J., box 291.
Miss Clair R. Dekyrr, Inspirational speaker, Chicago,
Ill., care J. Spettigue.
Frank Dwionty Montana, Iowa.
DR. H. M. Burmhord, lecturer, Tallahassee, Fla.
A. C. Edmynbs, lecturer, Newton, Iowa.
DR. H. E. Errik, lecturer, Nouth Coventry, Conn.
Thomas Gales Forster, 22 Spring Row, Baltimore, Md.
MRS. Claira, A. Fire, Jecturer, Nouth Coventry, Conn.
Thomas Gales Forster, 23 Spring Row, Baltimore, Md.
MRS. Claira, A. Fire, Decturer, Newport, Me.
Anders, Starley, Mich.
MRS. Pannis, B. Felton, South Malden, Mass.
Rev. J. Francis, Ogdensburg, N. Y.
J. G. Fisul, Hammonton, N. J.
Mrs. M. Louter French, trained and inspirational speaker,
34 Wave street, Washington Viders, South Boston, Mass.
DE. H. F. Famerik, Dwill speak in Lynn, Mass, during January. Will answer calls for werk eventions also will make
engagements for February and March. Ashress, Lynn, Mass,
box 212; jernment address, Ancora, Camden Co., N. J.
Charles, B. Farlis, Inspirational speaker, Decrifiel, Mich.
A. B. French, Ann Arber, Mich.
Mrs. Alament B. Frower, Inspirational, Sariek, Mass.
Miss Alament B. Fromes Gondon will receive calls to lecture
104. R. P. Ettlews, Unspirational speaker, Berlin, Mich.
N. Griese, Keap, Joh Washington street, Boston, Mass.
Rev. Joseph C. Gill, Belvidere, Ill.
MRS, Latra Die Fonce, Gondon will receive calls to lecture
on Woman Sulfrage in the Pacific States and Territories,
Address, box 2123, San Francisco, Cal.
Sanah Gavyes, Inspirational speaker, Berlin, Mich.
Mrs. J. Gilles, Princet on, Mo.
Die, Gamanac, lecturer, 134 South That, Williamsburg, N. Y.
Die, L. P. Gingos, Inspirational speaker, Berlin, Mich.
Mrs. J. Aldress for the present, care Mrs. Frank Tyler, 144
Boaton street, Salem, Mass. Permanen

In April in Boston. Permanent address, 229 East 60th street, New York.

E. Annie Hisman, Apent Connecticut State Association of Spiritualists. Permanent address, Falls Willage, Comm. Moses Hell, will sneak in Washington, D. C., during April. Permanent address, Hobart, Ind.

D. W. Hell, inspirational and normal speaker, Hobart, Ind. Miss M. S. Townsen Hoadner, Bridgewater, Vt. Miss Sustem. Johnson, Milford, Mass. Wh. F. Jamieson; drawer No. Soos, Chicago, Ill. Annanan James, Pleasantville, Venango Co., Pa., box 34. S. S. Jones, Esq., Chicago, Ill. Hanvey A. Jones, Esq., can occasionally speak on Sundays for the friends in the vicinity of Sycamore, Ill., on the Spiritual Philosophy and reform movements of the day. Wh. H. Johnson, Centrer, Ypsilanti, Mich. Dr. C. W. Jackson, Oswego, Kendail Co., Ill. Geologe Kates, Dayton, O.

O. P. Kellogo, East Trumbull, Ashtahula Co., O., speaks in Monroe Centre the first, and in Farmington the fourth Groundy F. Kertanger.

GEORGE EXPLES DAYLON, O.

O. P. KELLOGG, EAST, Trumbull, Ashtabula Co., O., speaks in Monroe Centre the first, and in Farmington the fourth Sunday of every month.

GEORGE F. KITERIDGE, Buffalo, N. Y.
Mes. M. J. KUTZ, Boxtwick Lake, Mich.

GEPHAS B. LYNN, inspirational Sheaker, Cleveland, O., caro American Spiritualist, 47 Prospect street; permanent address, 9 Kingston street, Charistown, Mass.

MARY E. LONGDON, inspirational speaker, 60 Monigomery street, Jerrey, 1988.

Mary E. LONGDON, mapirational speaker, 60 Monigomery street, Jerrey, 1988.

Mary E. LONGDON, Monimouth, III.

MIRS, F. A.-LOGAN Will answer calls to lecture in the Southern States on Equal Rights, Temperance, and kindred reforms. Address, St. Louis, Mo., care Warten Chase.

Mirs, A. L. LAMBERT, trance and inspirational speaker, 550 Washington street, Boston, Mass.

II. T. LEONARD, trance speaker, Taunton, Mass.

JOSEPH B. LEWIS, inspirational speaker, Vellow Spring, O. B. M. LAWRESGE, M. D., 6 Dartmouth place, Boston, Mass.

DR. G. W. MORRILL, Jile, Trance and Inspirational speaker, Boston, Mass.

Mars, Ansa M. Middelengook, box 778, Bridgeport, Conn.

DR. G. W. MORRIEL, JR., trance and Inspirational speaker, Boston, Mass.
MRS. ANSA, M. MIDDLERHOOK, box 778, Bridgeport, Conn. MRS. SARAH HELE, MAT HEWS, Quincy, Mass.
CHARLES, S. MASSIN, scall trance speaker. Address, Wondwor, Juneau Co., Wis.
PROF. R. M. M. Conn. Centralfa, HI.
EMSA M. MARTIS, Inspirational speaker, Birmingham, Mich. JAMES B. MORRISON, Inspirational speaker, box 378, Havor-Mill. Mass.

PROF. R. M. W'Cold, Contralia, III.

EMBA M. MALTIS, INSPIRATIONAL Speaker, Mirningham, Mich.
JAMES B. MORRISON, Inspirational speaker, Jour 378, Havorhill, Mass.

MRS. HASSAH MORRE, trance speaker, Joliet, Will Co., IB.

J. W. MATTHEWS, Iccturer, Hey worth, McLeon Co., III.

Du. JAMES MORRISON, Iccturer, McHenry, III.

MRS. LIMBA L. MORSE PALL, trance speaker, Joiled, N. H.

MR. J. MASSPIELE inspirational, box 137, Clyde, O.

DR. W. H. C. MARRIES, IT3 WINDOOTSTREET, HARTOOT, CONE,

J. WH. ANN NAME, ITANCE, Elmira, N. Y., care J. H. Mills.

C. NORWOOD, Inspirational speaker, Ottawa, III.

A. L. E. NASH, Incturer, Rochester, N. Y., care J. H. Mills.

C. NORWOOD, Inspirational speaker, Dietawa, III.

A. L. E. NASH, Inspirational speaker, Dietawa, III.

A. L. E. NASH, Inspirational, Jon 87, Andura, Med.

GRORGE A. PERICE, INSPIRATIONAL, JON 87, Addition,

M. PERRIES, Hammoutton, N. J.

GRORGE A. PERICE, INSPIRATIONAL, JON 87, Addition,

M. HERRIE, COND POINT, ESSENCE, N. Y.

J. H. FOWELL, Muncle, Ind., box 150.

DR. D. PALSEER, Trance speaker, Sarramiento, Cal.

MRS. ANRA M. L. FOTTS, M. D. JOCTHOF, Adrian, Mich.

HISTORY PACKARD, 377 Diethester St., W. Y., South Boston,

MISS. E. N. PALHER, trance speaker, Big Flats, N. Y.

MISS NETTER M. PEASE, trance speaker, South Banover, Mass.

A. A. POND, Inspirational speaker, Row Albany Ind.

MRS. J. FYFFER, Trance speaker, Montistown, Minn.

Lydia ANN PEARSAL, Inspirational workstep Depot, Ohio,

J. L. POTTER, trance speaker, Montistown, Minn.

Lydia ANN PEARSAL, Inspirational speaker, Disco, Mich.

DR. P. R. RASHOLIER, ST Court street, Room 2, Boston, Ms.

MRS. JENNIE S. Rud, He North Main St., Providence, R. I.

WIS ROSE, M. D., Inspirational speaker, Rostom, 2, Boston, Ms.

MRS. JENNIE S. Rud, Inspirational speaker, Springfield, O.

MRS. E. B. Robe, Grown Strain, Hill, Care A. J. Grover, M.D.

C. H. RIEES, Inspirational speaker, Roston, Mass.

MRS. P. ALSE, Edward, Fisher Brown Armine, Boston, Mass.

MRS. C. A. SHERWIS, Townsend Center, Mass.

MRS. C. A. SHERWIS, To

MRS. FASSIE DAVIS SMITH, Millord, Mass.

MRS. S. E. SLIGHT, toot of Anburn street, Cambridgeport,
Mass.

JOSEPH D. STILES, Danville, Vt.

SEIZH VAN SIGRIE, Greenbush, Mich.

AUSTEN E. SHEMON, Woodstock, Vt.
MRS. C. M. STOWE, San Jose, Cal.

DR. E. SPRAGEE, inspirational speaker, Schenectady, K. T.

MRS. LAHRA W. SMITH, 16 Schen street, Portland, Me.
MRS. LAHRA SMITH (Late Cuppy) lectures in Mechanic's
Hall, Post-street, San Francisco, Cal., every Sanday evening.

J. W. SEASER, Inspirational speaker, Byrsh, N. Y.
E. R. SWACKHAMER, 12 SO, 3d street, Brooklyn, N. Y., E. D.
MRS. H. T. STLARS, Missionary for the Pennsylvania State
Association of Spiritualists. Address care of Dr. H. T. Child,
63 Race street, Philadelphila, T.a.

BENJAMIN TOOD, San Francisco, Cal.
MRS. SHARM M. THOMPSO, Inspirational speaker, 161 St.
Clair street, Cleveland, O.
J. H. W. TOOHEV, Providence, R. I.
FRANCES A. TUTLE, Jecture, box 3-2, La Porte, Ind.
MISS MATHE TIMESO, Conway, Mass.
MRS. ROBERT TIMESO, Convey, Indicated, Mo.
LICENSO TITLLE, Berlin Heights, O.
S. V. WHISOG, Lonbard, HI.
E. S. WHESER, Inspirational, III Superior street, caro
American Spiritanish, Cleveland, O.
MRS. MAY M. WOOD, H. Dowey Street, Wercester, Mass.
F. L. H. WILLIS, M. D., 16 West 24th street, near Fifth avonue Hotel, New York, box 329, Davenport, Iowa
F. L. WADSWORIN, 329 South Morgan street, Chicago, III.
HENRY C. WRIGHT, Care Hammer of Leicht, Boton, Mass.
MRS. E. M. WOLGOTT, Canton, St. Lawrence Co., N. Y.
PROP, E. WHIPPE, Clyde, O.
MRS. MARY J. WILLONSON, Chicago, III., care R. P. Journal,
LOIS WAISHROOKER can be addressed, box 314, Des Moines,
Inspiration and the Addressed, box 314, Des Moines,
Inspiration and the Addressed, box 314, Des Moines,
Inspiration and the Mass.

LOIS WAISBROOKER Can be addressed, box 344, 7788 arolics, 10wa, till Jain, 184.
DAMER WHITE, M. D., box 2597, St. Louis, Mo. Mrs. MARY E. WITHER, Holliston, Mass.
N. FRANK WHITE, Washington, D. C.
WM. F. WESTWORTH, Schemetady, N. Y., box 234.
A. B. WHITEG, Albion, Mich.
M.B. HATTIE E. WILSON will speak in Marblehead, Mass., through the mouth of January. Address, 36 Carver street, Boston.

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

Dor. R. J. Weller, trance speaker, Beaufort, N. C.
Miss, N. J. Willis, 75 Windson street, Cambridgeport, Mass.
Miss Elvilar Wherlock, normal speaker, Janesville, Wis.
A. A. Wheelock, Toledo, O., Lox 843.
Miss, A. Willis, Marseilles, III.
Die, J. C. Wherlock, Inspirational speaker, State Center, Ia.
Werner, Wolsson, trance speaker, Hastings, N. Y.
S. H. Worthan, Buthaio, N. Y., Lox 143.
J. G. Whittsey, inspirational speaker, Rock Grovo City,
Ployd Co., Iowa.
Miss, E. A. Williams, Hannibal, Oswego Co., N. Y., box 41.
Elijah Woodworth, Inspirational speaker, Lestle, Mich.
A. C. and Miss, Eliza C. Woodburp, Eagle Harbor, N. Y.
Miss, Julistie Yeaw will speak in North Scituate, Mass.
Jan. 9. Address, Northboro', Mass.
Miss, Fannik T. Young, Itanee speaker, Address, Marchgo, Ill., care Miss H. H. Carlion.
Mil. & Miss, Will, J. Young, Bolse City, Idaho Territory.

Passed to Spirit-Life:

From Baltimore, Md., Nov. 26th, Washington Abrams, aged Being a believer in our divine philosophy, his departure to the spirit-land was beautiful. Miss Nettle Pease delivered the services at the house and the grave. A large concourse of relatives and friends followed his remains to their last resting-place. He was highly exteemed as a good man, and his many virtues will live for years yet to come.

On the morning of Nov. 27th, quite suddenly, Btella, second On the morning of Nov. 27th, quite suddenly, Btella, second daughter of B. F. and Mary Hazellp, in her 12th year.

She was a member of Lyceum No. 1 of this city. The Sunday previous to her departure her question to be answered was, "Do you love flowers?" It was answered, as her little coffin was strewn with flowers. Thomas G. Forster delivered the discourse over the casket that once contained her little spirit, and the Lyceum children sang several very appropriate lymns at the grave, which closed the ceremonies.

Baltimore, Md., 1869.

E. J. Wilhelm.

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

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

OTHER SPIRITUAL PUBLICATIONS.

The Banner of Light is issued and an sate every Monday Morning preceding date.

Banner of Light.

BOSTON, SATURDAY, JANUARY 1, 1870.

OFFICE 158 WASHINGTON STREET, ROOM No. 3, UP STAIRS.

THE AMERICAN NEWS COMPANY, 119 NASSAU STREET. WILLIAM WHITE & CO. PUBLISHERS AND PROPRIETORS.

WILLIAM WHITE, LOTHER COURT, ASSAU B. Mich.

matter must be sent to our Central Office, Boston, Mass

LETHER COLST EDITOR.
LEWIS B. WILSON ASSISTANT EDITOR.

All husiness connected with the editional department of this paper is under the exclusive control of Lexible Colar, to whom letters and communications must be addressed.

The President and the Indians.

Everybody must understand by this time the precise policy recommended by the President toward the Indians, in his late Message: He states, in brief, that he adopted the plan, at the beginning of his administration, of dealing with a certain number of tribes on the reservations through the agency of the Society of Friends, and of sending to the others, not special agents who would have to be supported by troops, but milltary commanders with their own force, who would be personally interested in promoting and establishing friendly relations. Both of these plans, to the extent to which they have been carried out, he admits lave proyed successful; and in consequence be carnestly recommends the reservation system for the whole body of the red men, to be completely protected by the Government, to be assisted by civilizing influences, to become competent to testify in the United States Courts in their own behalf, and in due time to be brought within the pale of citizenship by the influences of civilization, including education. The President remarks, to begin with that he does not hold "wither bonslation or the conduct of the whites who come most in contact with the Indians blamelise for these hostilities." But the past cannot be recalled; he would concert proper measures for the future. It is to be kept in mind, as the President suggests, that railroads are rapidly bringing civilized settlemen's into contact with the red men. and that eventually the weaker race must succumb. A policy of extermination is abhorrent to the Instincts of Christianity and justice; and hence he advocates a system of large reservations, the Indians to be protected upon them, their occupation of the lands in sections, and at the proper time the erection of territorial governments for their own protection.

This is what the President has to state and to: recommend to Congress. It puts the blame of the past where we have placed it ourselves, and proposes practical measures of relief in the very same spirit, if not in the same form, which we recommended with such earnestness in these coljumns, long before we could induce our public mento address their attention to the subject at all. These views of the President are corroborated and strengthened by the leading officers of the army, including such competent judges as Gens. Sherman and Thomas. All the officers, indeed, whose duties among the tribes require their return of a thorough report of the matter, testify to but a single point, which is that these Indian massacres are invariably provoked by wanton murders at the bands of treacherous and cowardly whites. There recently occurred the case of a cold blooded murder, of a boy of the Pintos, by a white vagabond within stone's throw of Camp. McDermott. There has been no puni-hment of the murderer, and is not likely to be. The Territorial legislature takes no notice of the offence, apparently regarding an Indian, old or young, as fit food for powder and nothing more. Suppose, however, it had been an Indian who had killed a white man, and a worthless one at that. War to have been taken up against the whole tribe. The universal cry would have been for vengeance. Is it so surprising, then, that the Indians are driven to those revengeful courses which are made the pretext for bloody and costly Indian wars, which enrich so many camp followers and their copartners in the great Indian Ring?

Gen. Thomas stands sponsor directly for these same views of the subject, testifying from personal knowledge and observation; and Gen. Sher. man remarks, in reference to the official papers covering these cases of outrageous treatment of the red men, that they "illustrate the origin of most of the Indian wars on our frontier; a citizen may murder an Indian with impunity; but if the Indian retaliates, war results, and the United States must bear the expense." Yes: and the larger portion of that expense goes Into the pockets of a class of white men who are the prime inciters of the hostilities. Let us add to this open testimony to this effect, from such Generals as Ord, Pope, Schofield, Augur, Hancock, Harney, Hazen, Sheridan, Thomas and Sherman, the following pointed observations from the New York Times, a journal well qualified by it acquaintance with the subject and its habitual candor and fair-mindedness to treat the question without prejudice or exaggeration. Says that journal, in commenting on the prospect of "Fair Play for

"It looks as though the Indian might receive fair play, now that the army officers have so atrenuously taken his part. Though, to say the sutlers, that have been the Indian's worst fees Our troops have fought-the savages continually, but they have never deceived or defrauded them. It is rather the peddlers and traders who have done most to ,' demoralize' the red men; and with them bave been allied the frontiersmen, who have counted the Indians fair prey for fraud, and good food for powder. The ranchman or squatter, like the traditional backwoodsman of Cooper's nov-els, 'Hates an Injun like pison,' and is usually free to announce his creed, regarding the Indian, which consists of one line: 'I believe in shooting a realship on wight'

It is out of this bloodthirsty and lawless frontier morality that half the Judian wars have arisen. We are forever resting talds and rascalities of Sioux and Arapahoes; but, if the truth ties of Sioux and Arapahoes; but, if the truth were known, many of their depredations would be found to be only return blows for some crime committed by our settlers. An Indian massacre is often preceded by a white man's murder. The Indians have no press, no telegraph, no means or disposition of making known their wrongs received at our hands; and as for our far-West communities, Indian shooting is hardly rare or extraordinary enough among them to be menextraordinary enough among them to be men-tioned even for eulogy, and anything but commendation it would not receive.

Now for the remedy. Let the Times be heard again in its own words:

It must consist in giving the Indians some of the privileges and safeguards of citizenship. We sometimes ask the Indian to perform the obligations of citizens-let them, then, be invested with

their rights. The great mistake of all our Indian legislation hitherto has been that we have re-garded the Indians as a sort of hostile power cir-cumscribed within our own national domains. We made treaties with them-a confusion of rela we made treates with them, a common varieties at those at once; we declared war, and made peace with them, like any other belligerents—though they were a part of our population. The new view is not to exterminate, but to civilize the lightnin; not to consider him as beyond the pale of law, but to bring him upon reservations where he will conform to law; not to deprive him of human rights, but to throw before him the regis of citirights, but to blow beach him to prize and not to spurn it. General Ord declares that these are the views of army officers, and that it would act as a preventive if, in such cases, the murderers could be arrested by the military and held or irned over for trial by the nearest United States Court; nod it would give the Indians some little show of equal justice. General Thomas says that he sees no better method than to extend civil authority over the Indians now within the settlements, and to enable them to appear as witnesse ments, and to enable them to appear as winesses, in all cases affecting their own interest and that of the whites toward them. All this can be accomplished by Congressional legislation, which, we doubt not, will be promptly provided."

We could not have expressed the true remedy for this gross outrage on our civilization in better language, and therefore have not attempted it. But what we would now say in addition to the body of or inions and the weight of solid testimony above adduced is, that the original criticisms. recommendations and asseverations of the Banner of Light, were neither more nor less in substance than what has been spread out above. We are only strengthened in our position as being one strictly of truth and justice, and our recommendations to Congress are but repeated in substance by the several authorities and witnesses whom we cite. We early denounced the notorious and gross wrongs practiced by selfish, cruel, and characterless men upon the Indians, declaring that the spirit of simple justice did not practically govern our relations with the red men, that the Government and the nation were continually deceived and defrauded, and that the expensive and disgraceful wars which were waged, were pro duced by precisely such causes as we have above recited, were conducted in the interest of base and designingmen, and could never be stopped or prevented until the Government looked closely into the conduct of our Indian Affairs and applied a prompt and proper remedy.

We expected that the common sense of our leading public men and the conscience of the nation would combine to put an end to this state of things, so soon as both were aroused by a truthful representation and enforcement of the facts, which is now being done. We shall next look to see Congress adopt some adequate measure, agreeably to the recommendations of the President and the body of our leading army officers, that shall express in a proper degree the civilizing and humanizing tendencies of the age we live in, and be worthy of the authority to which is committed so grave a responsibility. It will be no more than what the Banner advocated long ago as a measure what the Hanner advocated long ago as a measure of necessity, justice and humanity, and will only verify the soundness of the criticisms and suggestions we have urgently offered.

The fool, that which thou sowest is not quickened, except it die:
And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chauce of wheat, or of some other grain:
But God giveth it a body as it hath pleased him, and to every seed his own body.
All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.

There are also reletable dies, and bodies, and bedies terrestrial; but

Mrs. Emma Hardinge's third lecture was given in this city Sunday afternoon, Dec. 19th, in Bumstead Hall (Music Hall being occupied by a Yair). Soon after the doors were opened the hall filled to repletion, and many were obliged to go away for want of room. Her lecture was a grand inspirational feast for those bungering for spiritual food. Her fourth and closing lecture was given on the 26th, in Music Hall. We shall print a report of these fine lectures, for the benefit of our

Prof. Wm. Denton next Sunday.

All Spiritualists and liberal minds will be pleased to learn that Prof. Wm. Denton is engaged lecture in Music Hall, Sunday afternoon, Jan. 24. His subject-"The Irreconcilable Science and Scripture-Genesis and Geology," is a very interesting one, and a large audience is sure to greet him as heretofore.

Prof. Dentot is now in the West, but will be back by the first of January. He commenced a course of twelve lectures in Minneapolis, Minn, Dec. 10th, in the Opera House, meeting with complete success, as a very large audience was present. On the 25th December he lectured in Rich mond, Ind., and on the 27th in Cincinnati, Obio. Everywhere he is met by large crowds of people. The Minneapolis Daily Tribunc of Dec. 11th,

The first lecture of the course of six of Prof. Denton, last night at the Opera House, was most marked success; a large audience and the most rapt attention testifying in the strongest manner to the ability of the lecturer to both entertain and instruct. Although introductory, lay-ing the foundation of the course as it were, there was so much in his happy manner of illustrating his position, that it took the place of mere novelty lemonstrating clearly enough how rich will be the treat when he really gots deeper into the mulfarlous subjects he proposes to treat.

To night, the interest enlisted already will be greatly enhanced by his proposed treatment of the geological features immediately surrounding us; and as he has the faculty of making geological truths, plain to even children, we trust that large as was the attendance last night, that to-night the house will be filled.

As the matter stands, the Professor has been greeted with one of the most intelligent audience ever gathered in Minnespolis, complimentary not only to him but a vindication of the good taste of our people here.

William R. Alger at Union Hall, Charlestown.

On Sunday evening, December 19th, Rev. W. R Alger, paster of the Music Hall Free Church, addressed the First Association of Spiritualists of Tharlestown at the above named hall. The house was filled to overflowing. The subject chosen by the speaker was "The False and the True Keys of Heaven." He briefly referred to the claims set up by the church in the past-and to day as well-to the possession of the keys of heaven, and the power to admit or banish from it at will; said the true idea contained in the promise had been advanced by the church, for they who substituted their own false notions, gathered from oriental tyrants, for the glorious characteristics of the Infinite Spirit of all spirits. Among a glorious assurance of that grand eternal destiny other false keys he enumerated Authority, Ceremony and Dogmas, and among the true were poor remains. It is well that we should recall the Sensation, Intellect, Esthetics, Morality and Religion. He said Swedenborg had expressed the has been revealed to us, showing by its light truth when he declared that man got into heaven through God, and into hell through himself, for now; and yet we cannot part from the relics heaven and hell were only mental states; heaven | before us, without that great heart-wrench which was harmonious and hell discordant function; superstition has implanted in our natures, teachand heaven must be in a man else there is none ing us to mourn rather than rejoice when the for him; the idea of a fixed Jehovah upon a ma- soul's birthday comes, and takes from our mortal terial throne in a located heaven was rather limited for our age, and should long ago have been abaudoned for that of a God who is everywhere, on earth; a helpless infant came to take up the The speaker counseled all to a cultivation of the cross of mortal existence. There were those who spirit of harmony. During his remarks the closest attention was paid, and at the end the audience signified their approbation by hearty applause. Want of space alone prevents our giving, borne before, and which awaited his awakening a lengthy abstract of this truly progressive ad-

The Late Charles H. Crowell.

OBSEQUIES AT HORTICULTURAL HALL, BOSTON

-DISCOURSE BY MRS. EMMA HARDINGE. In our last issue we briefly alluded to the sudden decease of our brother and co-laborer in the spiritual ranks, Mr. Charles H. Crowell, who departed this life, from heart disease, while walking in the streets of Nashna, N. H., Dec. 16th, 1869 Mr. C. was born in Portsmouth, N. H., in July, 1828, and in early life learned the carpenter's trade. He way at one time employed at the Watertown Arsenal, where Major Wainwright, who was a firm believer in the spiritual philosophy; engaged him as a medium, having his communications transcribed as delivered. Mr. Crowell served his country during the late rebellion with credit, as a member of the 11th Massachusetts Battery, commanded by Major Edward I. Jones, of this city.

Mr. C. was the brother of Mrs. J. H. Conant, and, like her, an unconscious trance medium. He became attached to the Banner establishment as a medium six years ago, and for several years was a member of the dran. Previous to his connection with us he previded successfully as a medical clairvoyant, and also devoted a portion of his time to lecturing. Indeed, for the last twenty years he has been of great service to the inhabitints of the spirit-world, as a channel of communication with this, and many of earth's children have rejoiced in a knowledge of the life beyond, obtained through his medlumship. His principal spirit-guide and adviser was known in the earth life as Dr. Rufus Kitredge, a noted practitioner for many years in Portsmouth, N. H.

Before the remains left Nashua for this city for interment, religious services were held at the Indian Head Hotel, conducted by Rev. Mr. Cano'l, in a very appropriate manner.

We give below a full account of the proceedings at the funeral of Mr. Crowell, which was held at Horticultural Hall, Boston, on Monday, Dec. 20th, at 11 A.M.,: Mrs. Froma Hardinge officiating. The half was crowded. The singing (words from the Spiritual Harp) by the Music Hall choir, was refined and touching, and carried the mind of the hearer up to those spheres, of eternal heauty wherein the newly enfranchised soul has received the welcome of the angels.

According to the custom of our faith, the casket was tastefully decorated with flowers by friendly hands. The plate here the inscription:

"CHARLES H. CROWELL, Died Dec. 16th, 1869, Aged 41 years 4 months."

The exercises commenced with music from the choir: "We are waiting by the river." Mrs. Hardinge then read the following appropriate spiritual selections from Scripture:

The last enemy that shall be destroyed to death.
If in this life only we have hope in Christ, we are of all men most miscrable.
But some man will say, llow are the dead raised up? and

with what body do they come?

Thou fool, that which thou sowest is not quickened, ex-

There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terres-

There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory.

So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption:

It is kown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power:

It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. There is a natural body, and there is a spiritual body. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual, but that is the cattly, such are they also that are northy; and as is the heavenly, such are they also that are heavenly.

Now this I say, brither, that flosh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

corruption.
Behold, I-how you a mystery; We shall not all sleep, but Behold, I-hew you a mystery; We shall not all sleep, but we shall all be changed.
In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

For this corruptible must put on incorruption, and this mortal must put on immortality.

So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, beath is swallowed up in victory.

O death, where is thy sting? O grave, where is thy vic-

At the close of the reading the choir sung

"There 's a beautiful shore where our loved ones are gone." Mrs. Hardinge then offered the follow-

ing invocation: Oh our Father, our brother has fallen in his steps; thine hand lies heavily upon us, but we murmur not, for thou who dost all things well, hast done the best for him. We bless thee that while we mourn, thou, our Father, dost hole him by the hand-thou art the strength of his soul. We ask thee not that thou wouldst give him back to us; we ask thee not that thou wouldst again return him to the tolls of life, for thou hast done well for him; but-we-ask of thee strength to bear-oh, pity us, pity the souls that bleed with the heart-wrench that tears from them life's treasures and leaves earth so dreary. Thou knowest our weakness, oh, be to us strength in this hour when the curtain closes over the mortal form of him who has worked with us, and lought side by side in the battle of life, but who has now passed before to that shining day whither our dim, mortal vision can scarcely follow. Pity us. Father, and give us light; lend us to remember the gracious deeds that he has done; give us more fully to realize the promise that he shall still work with us, a better, stronger, purer man than earth can show. Give us renewed consciousness that we shall meet with him where sorrow comes no more. We commend ourselves to thee; we ask no more for him; we know that he is safe on the shining shore where thou hast numbered up thy lewels; we know that thou wilt guide him, and lead him to the fulfillment of a grander mission, and that we shall one day meet with him. Oh Father, give us strength today, and the will be done, in darkness and in light, forever and forevermore.

At the close of the invocation, the following beautiful and appropriate remarks were made inspirationally by Mrs. Hardinge, on the lessons of the hour:

PUNERAL ADDRESS. "And there shall be no more death.-Rev. xxi: 4:"

This hour we meet to celebrate the birthday of soul into a greater, better, fairer land than ours. We cannot part with the mortal form, nor lay aside the sacred clay that has sustained an immortal spirit, without questioning of our souls, What does death do to him? We all of us have looked on the crumbling form before us, but never perhaps, to some of us, till now, has come such to which the soul has gone that passed from these merciful teachings of that wondrous truth that what death does to him whom we must part with eye the forms of those we love. Forty one years ago a walling babe was born

gladly greeted it, though they knew life had been hard for them, and would be for him; though they were conscious of the bitter pangs they had spirit, yet they rejoiced, and called their friends around to share in the joy that welcomed a new-

born soul! Forty-one years of toll, oh brother, hast thou borne! None may know the pangs thy heart has felt; none may comprehend the mighty struggle within the interior recesses of each human soul. We look coldly on and judge, without knowledge, what our brothers and sisters are! never heeding the lesson that God has implanted in every human heart a special destiny and mission, and gives with it no more and no less of strength or weakness than that mission calls for. It is enough that we all know that life's thorns are sharp, and its crosses heavy to bear. There are some of those here present who knew our brother to be a good soldier of the truth; I am one; long years ago, when darkness was on my pathway, his finger pointed the way to everlasting light; long years ago, when the world sneered at Spiritualism, and scotled at its believers for taking upon themselves an unpopular cause, he stood forth among the first to bear the cross that you and I might find the way of truth. A standard bearer in the path of human progress, God knows, and God alone, how he has fulfilled his part; this much we know, he stood in the vanguard fearlessly; and this much may we affirm as we stand in the light of his soul's birthday, that his labors have guided many a darkling pilgrim to the land of light, whither he has gone.

Let us remember, at this hour, that during the last score of years our angel visitors by thousands and millions have been among us, and the darkness and uncertainty that gathered around us is all dispelled-let us remember at this hour that which they have taught us concerning the better land to which he has ascended. Let us follow him in thought, that we may learn what is his destiny. They tell us, these spirits living in the very experience of that concerning which they speak, that there is light even for the darkest criminal; light for the lowest condition of ignorance, light for those whom we brand as outcasts and drive down to lower depths of sin by harsh ness and cruelty-for all these there is light and glory beyond. Suffering for them there may be but it shall act but as a teacher leading to the higher plane; retribution, but its duty is that of a reformer, not a revenger of wrong. We should not weep were we even bidding a last farewell to the darkest spirit that ever breathed, for we know that in that land of fadeless glory every pang the soul shall feel-which even the deepest criminality can bring-is but a teacher leading to a future advancement in the path of progress.

There are those spirits who scarcely realize life's mysteries, who hardly comprehend that they have an immortal destiny. What for them when they cross the shining river, and all the mists that shut out the grand vistas of eternity are disnelled before their eyes? What for those who here "see as through a glass, darkly," when they shall see face to face the real purposes of existence-the grand mission unfulfilled on earth? Then must they take up the broken threads of life, where they have dropped them, and strive to pass onward by earnest effort in the world of

And what for him, our brother, who in the fullness of a mighty purpose; dared to uphold the right?-for you know not, strangers, (if any such there be present) the cross which society puts upon the Spiritualists! You little realize that our own hands have nailed us to that cross, by the espousal in our spirits of an unpopular cause He, our brother, bore this cross in the early days, that the world might be made better and stronger: and we know that all must be well with him, and he now rejoices in communion with those he loved, who crossed before him to the other shore Those spirits who come back tell of a wondrous telegraphic communication opened up for us they give us the assurance that there is no more death-nothing but change: that those whom we have mourned as lost have not passed away from us, but are here in the spiritual body; that around us is the world where they dwell, and that one of the brightest privileges of spirit-life is that they may be ministering angels to those they loved in mortal.

They come from every grade of life: the dark spirit to give us warning; the careless one to awaken us from our apathy, and lead us to action: those who have passed to the evergreen hills, as full-grown spirits, return to guide, to bless and comfort us-all to give us strength and encouragement in the struggles of mortal existence. Oh! thank God, the Father of our spirits, for this blessed revelation! that we know that as each broken casket is carried from our homes, there is another guardian spirit left to cheer us: that while the mortal is borne away, the immor tal remains to cherish and sustain those who canbehold him no more! Thank God, that he has shown us that nothing is lost-not even the kindly wish-that the life, cut short in the bloom of earthly manhood, is renewed there in that land of immortal fruitage; that there is no cession of life at the stroke of death-that stroke falls only on the crumbling dust-the old garment which our brother has laid away. Look not at him; but look beyond, and realize that all the unsatisfled purposes which mocked his soul will now be fulfilled; and that newer and grander ones will, in him, be given fruition, for it is another and a better world he treads. For him, the garments of mourning are changed to flowers which fade no more forever! Thank God! who has taken the bleeding hands down from the cross, that they might receive the crown so dearly won!

Let us remember the lesson of this hour. As with him who has passed on, so with us; at any moment our part in life may be closed; let us remember that, like him, in the very fullness of human thought; we may be called to enter upon our mission in the land of souls! Let us give thanks that he has passed to that higher life, and give him up thereto unmurmuringly; let us give thanks that his spirit has grown wiser-even in the few short hours of its higher existence-by gazing face to face upon the real sequences of life, to take up the duties of a purer, stronger, holier manhood. He is not parted from us-he is with us still-but in a fairer form-to aid our toiling steps. We know the scales are fallen from his eyes, and freed from whatever of darkness may have been his lot in life, spared from temptation that so easily assails us, he is with us-risen and sanctified-a source of strength in the hour of need! And though we lay away the holy dust, and put the garment by; though the flowers and grass of summer shall wave above the crumbling form, we will look for him beneath the holy stars -he is not prisoned in transitory clay. All the deeds of kindness he has done, while here, are in our loving memory; even now his translated spirit whispers peace and joy, thanking God that he is free; even now he promises to his Father and ours, that he will be a guardian angel to the loved ones left behind! Rejoice with him, then and let the grand balleluiah go up to his God and ours, "Oh Death, where is thy sting? oh Grave, where is thy victory?"

At the close of the address the choir sang with beautiful effect "The Silent River," and Mrs. Hardinge pronounced the following

BENEDICTION. A blessing on our meeting, as we celebrate the birth-day | Nature is gradually impressing, from her secret

of our ascended brother; a blessing on the hour when he passed on to the land of light; a blessing on this hour when his glad eyes look back upon us from his radiant home, a risen and happy and translated soul; a blessing on the purpose that he announces through these lips, that he will be strong in the right, humble as a little child, unlearning the mistakes and errors of the past, and laboring, as a good soldier, for the truth. Thank God that he is safe from the shoals and reefs on which his soul might perhaps have suffered shipwreck. A blessing on thy mercy, oh God, that thou hast taken him in the fullness of mortal life and opened his eyes to the glories of infinity. A blessing on these bleeding hearts who mourn, and to their weakness may divine strength descend. A blessing on the broken casket his soul has deserted. We how before the crumbling dust, but upward and onward we follow the risen and glorified spirit forever and forever.

At the close of the exercises a large number of sympathizing friends passed forward to take a closing glance at the still face, and then all that was fading of him who is now arisen was removed to Forest Hills Cemetery, where the body was interred, Mrs. Hardinge making a brief prayer at the grave. We know that the snows of winter piled above his resting place are but Nature's curtain, hiding from our view the wondrous workings which shall bring forth the blossoms and flowers of a coming year; and behind the gates of the tomb, taught by the light of our glorious revelation, we know his spirit is expanding

in the light of an eternal day. The city press generally speak in respectful terms of the deceased and of the funeral services. The Boston Post says: "A large concourse of friends were present, and the occasion was one of interesting solemnity. The discourse of the occasion was delivered by Mrs. Emma Hardinge. It was remarkable alike for its depth of thought and

eloquence of language, no less than for its appro-

priateness and sympathy." The Traveller closed its report thus: "The celebrated lecturer, Mrs. Emma Hardinge, delivered an impressive funeral discourse to a very large concourse of the friends assembled for the purnose of doing honor to the memory of the deceased. At the conclusion of the discourse, when all had taken an affectionate leave of the remains, they were conveyed to Forest Hills Ceme-

tery and interred.". The Transcript remarks: "Mrs. Hardinge delivered an impressive funeral discourse to a very large concourse of the friends assembled for the purpose of doing honor to the memory of the de-

The following article came to us as a communication through the mediumship of Mr. Crowell, last summer. It was given by the guide of the medium, Dr. Kitredge, who often edified his hearers in a like manner. A press of matter at that time prevented its publication, and it is now appended as a fitting review of the great subjects on which it treats:

LIFE AND DEATH.

The consideration of life and death is by no means confined to this age, or any other age-nor have there ever been a people who have not made it their special study. Death has ever been clothed with all that fills the soul of man with horror, and causes it to dread, while life was decked with beauty, and under nearly all circumstances its continuance was earnestly and devoutly prayed for. The consciousness of life and death being one and the same-death being but a part of life, one of the manifestations which it makes, by which to show itself to the human soul in mortal-has never been arrived at in the past. The great problem of life has been sought to be solved only by the search for its origin, independent of and separate from death. Man has claimed for it a distinct origin and office; and in a great majority of cases has taken the object of life in its manifestations for life itself. All these conclusions, at which the human soul is constantly arriving, are not to be wondered at when it is considered that as yet it has had but little opportunity to conceive what life really is. You see the liuman body in your midst; you behold its movements, and the manifestations of intelligence in the brain and motion in the members, and you decide that life is present. You see the tree, in its various stages of unward growth, from the tiny shoot to the age of maturity, and you proclaim that life is shown in the tree. You see the animal kingdom in all its varied gradations of activity. and you declare that life is present there. And with your men of science you go into the mineral kingdom, and, seeing the multiform series ever unfolding outward to the gaze of the searcher, you proclaim that there also life is made manifest to the human soul. And not only in the mineral kingdom already known do you acknowledge this life principle, but upon it you predicate the existence of like powers in all matter, down to the very foundation stones of the world.

life are everywhere; and thus the human soul has described and defined life: Wherever there is motion, there is life: wherever there is change. the result of motion, there is life. And at all times, and under all circumstances, man has been ready to declare that in these life has presented itself. No one can deny that this is true. We do not wish you to take dark and despairing views of Nature, or to believe that you have been so long following a plantoin, a vague shadow-a something which you can never reach. But we have come to give you our idea of life; to consider it as it is-a something entirely separate from that which life produces. When the soul departs from the body, and has taken its upward, or outward or on ward flight, as you may choose to denominate it, the souls of men who remain, in view of this strange phenomenon, declare life is extinct -that the man is dead, and that another soul has gone far away. When one member of the animal kingdom ceases to possess motion, or to present to your senses the appearances which are necessary to conscious existence, you declare the animal is dead-that life is extinct-has departed from the machine it can no longer use. Now, make no mistake about this—this ofttimes repeated declaration that life is extinct. When you descend to the vegetable kingdom you find there that when the flower has reached the topmost round of the ladder of beauty, then decay must sweep over it, and scatter its perfume, and separate its atoms to the performing of other duties in the material universe. And at such a stage of its being the human soul is ready to exclaim, the flower is dead. You are told, and you are continually repeating the assertion, that the flower is dead when it is cast aside as useless, just as the body or garment of the man or the animal is cast aside out of sight, when it is no longer of service, because life is gone. Life must be considered in all these cases as something separate or distinct from the substance or entity, and that when it passes away death ensues as far as that substance or entity is

Science has taught us that the manifestations of

concerned—no further. In the early history of the world we are informed that mankind were wont to consider the sun to be the source of all power, all life, all animal and vegetable form-the source of all the grand and beautiful manifestations which the inhabitants of the earth present, and of all those grander and more beautiful manifestations which on earth, and also here in the spirit world, even those individuals who were wont to worship the solve the problem of life, the only point to which sciousness that life, after all, was something separate from the sun or the stars-a something inherent in itself-a something which could never be reached by the understanding of man.

Death has always been considered the grand structed to fear him as a monstrous enemy, earth to grace his dire domains.

Thus, in all ages, mankind have been led to consider death not as a part of life, but as a mighty agent outside of life, through which he satisfies his tyrannical demands, and appeases his vengeance. We do not intend to discuss the question of the justice of that belief which proclaims that all the human race are first damned, cast out into utter darkness and desolation; and then, by another act of equal injustice, called back-without increased knowledge or power, or the receipt of any benefit, for such exposure to wrath-by a blind faith that the Father had, by some act of unmerited forbearance, rescued them from the bosom of this black despair. This question has animated the human race for centuries. and a very large share of the agonies which afflict mankind may be traced to this idea; that death is not a part of life, but a penalty inflicted by the hand of the Infinite. But let us look-at death, and see what sort of an agent it is. We behold life coming up from all ages of the past till we no longer see man sinking down in ignorance, satisfied with that which only meets the cravings of the animal part of his nature, but rising in the full power of his being, and soaring upward from the earth plane toward the spiritworld. We see the slow, successive stages of advancement by which man in the past progressed from the low plane, where he raised his hand almost universally against his brother, and where wisdom did not restrain him in the act, or enlighten him as to its probable consequences. We see the animal, vegetable and mineral kingdoms in their constant evolutions, and are satisfied, by the truth brought us by the hand of science, that everything is to-day higher than it was yesterday. And this advance will continue, till, ultimately, the earth shall cease to be a fit habitation for the human race. There are those to-day who believe that millions of years shall pass away, each in its turn bringing in the power to fit man for the hour when the earth will cease to be for him a fit dwelling, and he shall pass on, to form for himself a new destiny.

In every age the human race has been led to look on death as separate from and not as a part of life; disregarding the true relations which must exist between the two-and denying that death was the agent-life the superior. But death must no longer be looked upon as a grizzly giant who comes to rob you of your darlings, to destroy all the verdure of your mental gardens with his untimely frost, and to summon back to their original dust the cherished ones who beautified earth and gladdened the human soul. After life is fully understood and its uses analyzed, it will be perceived that death, so far from being the opposite of it, or the enemy of the race, should be welcomed always as a friend, and you should fear his claim no more. We do not perceive, in our consideration of the relations which life holds to death, that it has ever made any more distinctions than death, as to persons, in its onward career: nor are we told in history that life has ever looked with more leniency on the infant in its smiles, the wise man amid his labors for mortal blessing, the pure or the divine in mortality, than on the hardest and hardiest undevelopment as to good, in this changing world. It has worked out the divine command upon great and small, never staying its onward march though it bathed a nation in tears. So of death; it is not necessary to go further back in history than the time when your own President Lincoln was snatched suddenly from your midst. He was the people's idol, the object of many prayers and earnest solicitations, yet this tyrant laid his hand upon him and called him from the midst of his labors, just as he summons the helpless infant, who, just born into this breathing world, has had no time to learn the sublime lessons of mortal experience. In no instance is it apparent that death-when life and race. When death can be said in any degree to have gone contrary to the commands of the Infinite, in the conscious judgment of the human soul, then and not'till then can be be considered an enemy-otherwise his office is that of a friend. Death, then, according to our acceptation, is life

-a part of life, and will continue in the discharge of its duty as long as the human race continue to inhabit bodies of mortality. Never will it cease its coming as long as change is necessary to life-as long as change or motion forms a part of life. Death then must be life itself; for what is life? the mind which are stretching forward to the Stands it outside the universe? does it occupy a position above, beyond and outside this mortal form? plane of mortality, are only the alphabetical les-Does this changing power, this mighty phenomenon transcend the human soul? Is it a power outside the solar system, or does it stand fixed far beyond the vast systems of worlds, and suns, and family is filling his own sphere in life, and will be planets, of which this earth and its surroundings form but an insignificant part-a system in the immensity of space of which mortals have never dreamed? May the human soul consider it as a thing outside of and separate from any thing it can hope to know? Can you think of this power as an existence distinct from and above all the conceptions of your being? Can you so consider it, and yet be true to your belief in the justice of that Infinite Wisdom which created all.

By no means! The mind of man, in its efforts to solve these questions, is led back to one conclusion, one single point of conviction: that the human soul, in itself, is life-its manifestation wherever there is life. Human life, animal life, or vegetable life, are only parts of that mighty life power which runs throughout the whole universe; from this world, or far systems of worlds, down to the minutest atom of material form, or action of animated matter. All is life! and if one particle of these vast existences, one grain of sand, or one human thought be taken from them

depths, upon the consciousness of man. But no longer be life. Life we believe to be the whole from that which we have been enabled to learn of Nature-the entirety of Nature's law. Therefore we may say that although you may seek to sun and the solar system as the sources of all you can possibly arrive in truth, is that life and power, were brought, by interior light, to the con- death are one in accord and action; that there is not one of these manifestations (which you call by different names) but has its place to fill. It is just as certain that death is not absent from the universe, as it is that life is always present. If death were not present, and constantly on the enemy of humanity—the entire opposite of life; march, continually earrying out the mission for and you are told, in that which is called the which it is adapted-taking the mineral up, by the "Good Book," that he came into the world to in- impaterious process of change, to the vegetable, flict a penalty upon man-a punishment for sin. the vegetable to the animal, the animal to And Death—this agent of life—consequently has man-everywhere transplanting the germ to a been declared the enemy of all the human race-a better and a higher plane, there could be no imsomething which all should seek to set aside and provement in matter or spirit. We would, then, avoid. In every age of the world, by all peoples, ask your wise men the question: What is life? of whatever characteristics, religious, or attain- and what is life without change? When the huments, death has been declared to be an enemy. man family come to know death as their friend, In proof of this, you have but to see how careful- who performs the kindly act of opening the door ly every avenue is guarded to prevent his ap- to grander possibilities, just as his hand, throughproach; how each individual of the human fam. out all the departments of material nature, unily seeks to evade his merciless grasp, as he | bars the gates of progress to the atoms in their marches onward-ever onward. You are told ceaseless round of manifestation in differing that everything is uncertain but death; and your forms, they will recognize that life cannot be life children, almost as soon as they can talk, are in- without death to produce the changes necessary for its existence-changes in you, changes in the clothed in terror, who seeks all the beauties of sun, moon and stars, and all the systems of the eternal space; for life is widespread, unconfined; beyond the dim, cloudy light of the nebulous stars, far, far beyond the utmost reach of human thought, or, perhaps, human faith, there is still life everywhere,

It has been said that if death were considered in a different light from that in which the human soul has been taught to look upon it-a terror, an arbitrary power which came to bereave, a penalty exacted from man by pitiless, eternal Wrath, as a punishment for sin-that the soul would cease to look to the infinite God of the universe for help and protection; that that which now inspires man's inner nature and causes it to look unward would be removed: that the human race would relapse back again to that state of darkness which marks the early ages of the world. and has clung to all the centuries till you may trace its relics among you even to-day. But let us see if this is the case. Ask the human soul whether, if it looked on death as a friend, it would cease to love its God? to look unward for light in this path which is so little understood? In what manner did death receive the terrific garments with which it is clothed to day? How came he to be robed in bonds of darkness, and attended by a pallid host of fears? Who placed in his hand the sceptre of destruction? Who filled his eve with the lightning's glare, flashing wrath through the trembling heart of mortality? Who caused maledictions and cursings to proceed from his cavernous lips, received by the human race as coming direct from God-its best and only friend. Surely, not God! Surely, not the Being who holds in place and harmony the rolling universe of worlds-the mineral, the vegetable, the animal kingdoms-and every human soul? What then? These dark and fearful views are the outgrowth of the teachings of those blind guides to which, in days gone by, the human soul has given credence-those who scrupled not to render dark awful and mysterious everything through which they could not see clearly. But the rightly educated soul beholds Nature filled with love and tenderness; it never looks behind, fearing the coming of an enemy, for it has learned that every thing is in perfect accordance with the laws of God, and death is a friend who stretches out a helping hand to assist its passage over the solemn river of change to the shining shore—who gives the signal for the falling of the curtain on the scenes of time, that it may rise amid the glories of the eternal world!

When the human soul is ready to understand ts surroundings, it will hail death as a friend. But no man should court death. You should not summon him to your side when the burdens of life become heavy to hear; when your fellowmen prove faithless, and the way is dark and dreary; for death knows when he is to perform his work and fulfill his mission. Death, like everything else in life, is fitted for his sphere, and knows when to call you from these to higher scenes. He never stretches out his hand till it is decided that your duty is completed. It matters not whether your head is "silvered o'er with age," or if your life has just begun. He never turns from his path for the cry of innocence, or the wail of despair or fear. He is the same universal friend to all, whatever be the welcome he receives.

The little fish, encased in its tiny shell, is performing its duty, and is as necessary to life as is the human soul; and there is no soul, however dwarfed or cramped by earthly circumstance, which is not a part of life also. The dark savage -the untutored Indian on the plains, about whom your wise men are now quarreling to day-is a part of life, and nobly has he proved it by the steadfast endurance he has manifested amid the fires of the great crucible into which he has been cast. Life is all pervading in its manifestations. If it were not so, where were the guaranty of its continuance? where the certainty that after a death are understood—is an enemy to the human | few years in the spirit-world it would not be lost, and the accumulation of years become useless in the great scale of being? But there is in this matter no uncertainty; each and every thought and movement is clearly and distinctly marked, and will be so seen by the human soul when it casts off the garb of materiality. When a man has attained to years of maturity he may be said to be ripe and fully ready for the reaper; that he is perfect; that life in him has reached the highest point of excellence that it is possible to gain. But is this all of life? Are there no mighty outgrowths of grand future? Life's accomplishments, on the sons, the rudimentary studies, wherein the soul learns what it is to be and to do in days to come. We believe that each individual of the human rewarded as he discharges his duties in mortal; but, when he shall have lived in the spirit-world, he will perceive that he can go higher and higher that he possesses the capability of endless advancement and expansion.

Life and death are one. Life is the lot of all; but no less so is death. The old and the young, the great and the small, the high and the humble -all are born into life, and all must pass out of life, by death, to the enjoyment of that eternity that awaits the soul beyond the silent river.

We understand that Prang has got up a fine picture of the poet Whittier's residence in Amesbury. We should like to see it. As we have often seen the original, we can judge correctly, we think, in regard to the merits of the

"THE SPIRITUAL MESSENGER" is the title of a small quarto sheet issued from the office of the Ohio Democrat. New Philadelphia, by Charles H. Mathews, senior proprietor of that paper. It is -if one soul be deprived of its nower to act, pro-filled with interesting matter bearing upon the gress, give manifestations of life, then life would subject of Spiritualism.

Our Christmas Present.

Our old subscribers, last week, added sixtyspiritual philosophy. F. M. Wheat sent two Otis Doe, one; Peter Holbern, one; T. C. Wilson, one; J. A. Nute, one; J. B. Tuttle, one; Dr. Joel White, one; F. A. Crans, one; Dr. M. N. Hambleton, one; Mrs. M. S. Hoadley, one; C. M. Hendee, one; C. Clayton, one; A. Stelmacker, one; A. Musselman, one; Dr. J. II. Rhodes, one; Mrs. E. A. Pierce, one; Mrs. S. B. Stephens, one; J. C. Rausom, one; J. Valentine, one; C. H. Currier, one; C. Chase, one; James Boyd, one; Isabel Oliver, one; A. H. Worthen, one; H. C. Lake, one; Mrs. A. B. Lane, one; St. John B. Sanborn one; M. H. Sessions, one; Mrs. S. Goldsmith, one; William H. Woodard, one; Rufus Clapp, one; M. Webber, one; N. Loomis, one; Elizabeth T. Holmes, one; Mrs. M. S. Mooney, one; Mrs. M. W. Clark, one; E. Garland, one; Elizabeth Fisher, one; A. Housinger, one; Friend, one; Mrs. H. C. Hunter, one; Edwin Hosmer, one; S. T. Laughlin, one; J. J. Strong, one; Juo. Matteson, one; S. P. Cheeney, one; George W. Oreston, one; Mrs. P. VanVoorlites, one; M. S. Dunlop, one; Prof. G. Godfrey, one; Sidney Toland, one; P. Horton, one; Mrs. M. Blackwell, one. God blass the help-

Dumb Creatures.

"Our Dumb Animals"-the publication hearing that name—appears with a statement of the cases it has directly prosecuted, in consequence of the abuse of animals. The cases number 114, and the amount of those imposed is \$1.131. Its managers. or rather the Society of which it is the organ, has investigated and acted upon a thousand cases of various kinds, remonstrance and warning being from preference tried first. The Society appeals to a humane and civilized public for aid in its work, in every way calculated to promote its worthy aims. It is grateful for the reports of friendly disposed persons, and hopes the whole community will enlist with enthusiasm in this plan of enlarging the area of kindness. The effect is as visible on the man as on his beast.

The Physical Manifestations.

Ira Davenport, Sr., with his accomplished daughter, Mrs. Lizzie Davenport Blandy, accompanied by Miss Wing, have been giving a few private scances, in New Philadelphia, says the Spiritual Messenger, which have elicited considerable interest, and done much good to the cause of true Spiritualism. The exalted character of the control, and the wonderful doings of the scientific circle of which Mrs. B. is but an humble instrument, are among the curious things of our day and generation. They must be witnessed in order to be understood. No description of ours can do justice to the subject.

Michigan.

The State Association of Spiritualists held its fourth annual convention in Battle Creek, Dec. 10th. Col. D. M. Fox, the retiring President made a lengthy report of the workings of the association, from its organization to the present time. We regret that it is not in good working condition. Funds are needed to warrant the putting of missionaries into the field. We trust the Spiritualists of the State will wake up to the importance of sustaining this method of spreading the truth of Spiritualism among the people.

Movements of Lecturers and Mediums.

Moses Hull speaks at the Everett Rooms, New York, every Sunday during January and February; in Masonic Hall in Williamsburg, N. Y., every Thursday evening during the same time. Dr. O. B. Payne, a trance speaker, formerly of Eldorado, Mo., has arrived at Sacramento, Cal.,

where he intends to locate for the present.

Mrs. Sarah A. Byrnes will lecture in Union Hall, Charlestown, Jan. 2d.

E. S. Wheeler, on his way to Cleveland from THE CLOSING YEAR. Boston, gave a course of six lectures in Erle, Pa., and spoke on Sunday, at Painesville, Ohio.

Prof. Stearns at Mercantile Hall.

On Monday evening, Dec. 20th, Prof I. G Stearns gave a complimentary entertainment at this place, consisting of a brief exposition of the art of psychology, illustrated with practical experiments from all who chose to volunteer from the audience. The Prof. succeeded in highly amusing those present, and his remarks were often applauded. He gave notice that he should continue his entertainments during the week.

A Discussion in Iowa.

W. F. Jamieson and Prof. G. T. Carpenter, of Oskaloosa College, Iowa, were to hold a discussion on the Divinity of the Bible, the Divinity of Christ, and Spiritualism, at Des Moines, Iowa commencing Dec. 27th, to continue twelve sessions of two hours each. Orthodoxy is strong in lows, but the people are hungering for the light Planchettes, Spence's Positive and Negative and truths of Spiritualism, consequently it is a Powders, etc. The Bonner of Light can always be and truths of Spiritualism, consequently it is a good field to work in.

Troy, Miami County, Ohlo.

Wells H. White, writing from the above place, says there are a dozen or more Spiritualists there. The town contains about four thousand inhabitants, thoroughly creed-ridden, hence no spiritual lecturers have ever been there, although all the more needed. Bro. White is anxious to have good lecturers visit them. He will give them a welcome at his house.

Brooklyn, N. Y.

A correspondent writes a long letter of inquiry why the Spiritualists of Brooklyn do not unite and hold their meetings in one hall instead of two. That is a matter to be decided among themselves. It is not newspaperble.

Robert Collyer, Unitarian, talked to a large audience in Boston Theatre, on Sunday evening. Nov. 20. His subject was "Disguised Angels, and he treated it in a broad, liberal and greathearted sense. Taking for his text the apostle's injunction to be hospitable to strangers, and the unconscious entertainment of angels in this guise, he declared that these angels were in all forms and things and events, and that the hospitality which secured them as guests must be ever open, vigilant and urgent. Excellent Spiritualism! The gentleman no doubt reads the Banner of Light and other Spiritualistic journals.

The meed of praise is due to C. C. Mead. printer, 91 Washington street, for the superior execution of his calendars for 1870.

Read on our sixth page what some of the invisibles say in regard to Mr. Mumler as a spiritartist. It seems they endorse him.

Morristown, Minn.

Mrs. Harriet E. Pope writes as follows: "It is elve new names to our list. A better Christmas | not two years since there was but one family of present could not have been made, for it enables Spiritualists in our town, and now we have a us to send broadcast the truthful teachings of the thriving society, and the chief complaint of Orthodoxy and its preachers is, 'We can't do anynames; L. Stevens, one; W. Chase, one; E. Wor- thing in Morristown, there are so many Spiritucester, one; Charles M. Lachlan, one; R. H. alists there. One thing is certain; we give the Allen, one; W. Chase, two; F. R. Spencer, one; enemy no peace; we are not only defenders, but aggressors; and as long as the Banner of Light comes to us every week, freighted with such good Harris, one; W. J. LaRue, one; Y. A. Carr, one; news, we shall continue to fight for truth and reason. Bro. J. L. Potter, of Milwaukee, has been with us a number of weeks during the past summer, and has dealt many a sturdy blow at the tree of error, and we feel sure that the angel-world will second every endeavor to spread the doctrines of our beautiful Philosophy. May the Banner never grow less, and may many yet enlist under that noble ensign."

Boston Music Hall Spiritual Meetings.

Jan. 2d, Lecture by Prof. Wm. Denton. The third course of lectures on the philosophy of Spiritual-

sm will be continued in Music Hall-the most elegant and popular assembly room in the city-SUNDAY APTERNOONS, AT 23 O'CLOCK,

intil the close of April (29 weeks), under the management of Lewis B. Wilson, who has made engagements with some of the ablest inspirational, trance and normal speakers in the lecturing field. Prof. William Denton will lecture Jan. 2 and during March, Thomas Gales Forster, Jan. 23 and 30 and luring February, Mrs. Emma Hardingo during April. Vocal exercises by an excellent quartette.

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

Spiritual Periodicals for Sale at this Office:

THE LONDON SPIRITUAL MAGAZINE. Price 30 cts. percopy. HUMAN NATURE: A Monthly Journal of Zolstic Belence and Intelligence. Published in London. Price 25 cents. THE RELIGIO-PHILOSOPHICAL JOURNAL! Devoted to Spiritalism. Published in Chicago, Ill., by S. S. Jones, Esq. Price 8 cents,

THE LYCEUM BANNER. Published in Chicago, Ill. Price THE AMERICAN SPIRITUALIST. Published at Cloveland, O.

DAYBREAK: Published in London. Price 5 cents.

To Correspondents.

[We cannot engage to return rejected manuscripts.] "R. M. I.," WARRINGTON, WEST FLORIDA.-We pay no attention to anonymous communications. Send your full

dress, if you desire a hearing. Business Matters.

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

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

M. K. Cassien will answer scaled letters at 185 Bank street, Newark, N. J. Terms \$200 and

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

Mrs. Abry M. LAFLIN FERREE, Psychometrist. Psychometric readings, \$3.00; Directions in development, \$3.00; Personal directions, \$5.00. Address, San Francisco, Cal. MRS. S. A. R. WATERMAN, box 4193, Boston, Mass., Psychometer and Medium, will answer let-

ters (scaled 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. \$30,000 - An honorable person with a capital of

\$30 000 can make a large fortune in a lucrative business. The money to be spent under his own given. Address, A. Johnson, 111 East 12th street, New York. FOR THROAT DISEASES AND AFFECTIONS OF THE CHEST. "Brown's Bronchial Troches" or

Cough Lozenges are of great value. In Coughs, Irritation of the Throat, caused by cold, or Unu-sual Exertion of the vocal organs in speaking in public, or singing, they produce the most benefi-cial results. The Troches have proved their effica-

How quick the passing year has gone! How grateful should we be Who're on its rapid current borne, If we its end shall see!

The its end shall see:
What is there can so well become
Those who shall see the NEW
As making happier each home
By something we can do?
Parents can "CLOTHE" their BOYS, we know,

And make their happiness complete,

By calling on GEORGE A. FENNO, Corner of Beach and Washington street.

Special Notices.

WARREN CHASE & CO.,

No. 827 North Fifth street, St. Louis, Mo. Keep constantly on hand all the publications of Wm. White & Co., J. P. Mendum, Adams & Co., and all other popular Liberal Literature, including all the Spiritual Papers and Magazines, Photographs, Parlor Games, Golden Pens, Sta-

Herman Snow, at 310 Kearney street, San Francisco. Cal., keeps for sale a general variety of Spir-Itunitat and Reform Books at Eastern prices. Also ound on his counter. Catalogues and Circulars mailed free. May I,—tf

Notice to Subscribers of the Banner of Light,
—Your attention is called to the plan we nave adopted of
placing figures at the end of each of your names, as printed on
the angor or wrapper. These figures sinal as an index, showing the exact time when your subscription expires: i. e., the
time for which you have paid. When these figures correspond with the number of the volume and the number of the
paper fixelf, then know that the time for which you paid has
expired. The adoption of this method renders it unnecessary
for us to send receipts. Those who desire the paper continued,
should renew their subscriptions at least as early as three
weeks before the receipt-figures correspond with those at the
left and right of the date.

ADVERTISEMENTS. Each line in Agate type, twenty cents for the first, and fifteen cents per line for every subsequentinsertion. Paymentin all cases in advance.

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

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

SPIRIT PHOTOGRAPHS

WOULD respectfully inform those at a distance who desire to have a spirit photograph taken that it is not actual necessary for them to be present. For full information, also say with two 3-cent stamps. W. H. M. MILLER, Jan. 1.—2w. 170 West Springfield street, Roston. Jan. 1.-2w

MRS. J. L. PLUMB, DERFECTLY Unconscious Physician and Business Clair-voyant, 94 Rehmond street, Boston. Don't ring. Answers all kinds of letters. Terms 31,00 each stiding, and 31,00 and stamp for each letter. Residence, 63 Russell street, opnosite head of Eden street, Charlestown, Mass. Circles: Friday evenings, medium, A. Hodges. Mrs. C. Chandler, Assistant Clairvoyant, Wednesday evening circles, 94 Richmond street.

MRS M. LAING, Clairvoyant and Magnetic Physician, 30 West 24th street, corner of ath avenue, over the Drug Niora. New York. Circia Monday and Friday evenings. Office hours from 9. A. A. to 4 P. M. 6w2—Jan. 1. SOLOMON W. JEWETT is heating the sick at "Jan. I."

THE AMERICAN FAMILY KNITTING MACHINE

8 presented to the public as the most Simple, Durable, Compact and Cheap Knitting Machine ever invented.

PRICE, ONLY \$25.

This machine will run either backward or forward with qual facility; makes the same stach as by hand, but far su-erior in every respect.

Will knit 20,000 Stitches in one minute, WIR KIRL ZO, UUU SLILCHES IN ORC. IMIRLUE, and do perfect work, leaving every knot on the inside of the work. It will knit a pur of stockings (any size) in least than harf an hour. It will knit Close or Open, Plain or Ribbed Work, with any kind of coarse or the wooden yarn, or cotton, slik or linen. It will knit stockings with double heel and toe, drawers, houds, sacks, smoking caps comforts, purses, multiplication, and the six of the s

FROM 85 TO 810 PER DAY

Can be made by any one with the American Knitting Machine, knitting stockings, Ac, while expert operators can even inthe more knitting laney work, which always commands aready sale. A person can readily knit from twelve to inferen pairs of stockings per day, the profit on which will be not less than forty cents per pair.

FARMERS

Can sell their wool at only forty to fifty cents per pound; but by getting the wood in the into yarn at a small expense, and knitting it into socks, two or three dollars, per pound can be realized. On receipt of \$25 we will forward a machine as ordered. dered We wish to process a class to whom the most section of the We wish to process a class to whom the most shered included ments will be offered. Address.

American Knitting Machine Company, Boston, Mass., or Sr. Louis, Mo.

PAIN KILLER.

DAIN is supposed to be the fot of us poor mortals, as inevliable as death, and liable at any time to come upon us. Therefore it is important that remedial agents should be at hand to be used on any emergency, when we are made to feel the exeruciating agonics of pain or the depressing influence

Such a remedial agent exists in the " Pain Killer," the fame of which has extended over a I the earth. Amid the eternal locatof the Polar region, or beneath the burning sun of the tropics, its virtues are known and appreciated. The effect of the Pain Killer upon the patient, when taken internally in cases of colds, coughs, bowel, complaints, cholers, ity centery, and other affections of the system, has been truly wonderful. and has won for it a name amone medical preparations that can never be forzotten. Its success in removing pain, as an external remedy in cases of burns bruters sures uts, sting of insects, and other causes of suffering, has secured: for it the most prominent position among the medicines of the

for Perry Davis's Vegetable "Pain Killer," and take none other. Sold by druggists and grocers. "w-Jan. I.

CURE FOR CONSUMPTION.

What the Doctors Say:.

A MOS WOOLLEY, M. D., of Kosetisko County, Indiana, says; "For three years past I have used Allen's Lind Balsan extensively in thy practice, and I am satisfied there s no better medicine for lung diseases in use."

ISAAC A. DORAN, M. D., of Logan County, Olfo, says: ALLES'S LUNG BALBAN not only sells rapidly, but gives per fect satisfaction in every case within my knowledge. confidence in it, and knowing that it possesses valuable me dicinal properties, I freely use it in my daily practice, and with unbounded success. As an expecterant it is most certainly far ahead of any preparation I have ever yet known,"

NATHANIEL HARRIS, M. D., of Middlebury, Vermont, ays: "I have no doubt it will soon become a classical remo dual agent for the cure of all diseases of the Throat, Bronchial Tubes and the Lungs." 4

Physicians do not recommend a medicine which has no merits. What they say about

ALLEN'S LUNG BALSAM, lan be taken as a fact. Let all afflicted test it at once.

Jan 1. Sold by all Medicine Beaters.

WATCHES. Orolde and Alminum,

PRONZE Watches of Genuline Improved Orotte, with English Swiss and Almetican movements, in Heavy Double Cases, equal to 34bt to 549 fold Watches.

Prices -(Iortzootal Watches, 95, equal in appearance and for time to Gold Watches, 95, equal in appearance and for time to Gold Watches, 95, equal in appearance and for time to Gold Watches, 95, equal to 3450 Gold ones.

Prices -(Iortzootal Watches worth 34bg; Full Jeweled Levers, extra fine and superior flash, 45 equal to 820 Gold ones.

We have just commenced making a very fine American Watch, full Jeweled, lever, chr mometer todance, adjusted to heat, cold not position, in Heavy bomble Cases, equal in appearance and for time to a Gold Watch-rosting 420, which was the superior watches in limiting cases, gettly and todies since. Chain 34 to 95. Also, all kinds of jewelry, equal to 3.50, at one tenth the girles.

10 35. Also, at some time trice.

TO CLUBS,—Where six Watches are ordered at one time, we will soud a seev ath Watch tree. Goods sent by express to be puld for on delivery.

Call or address, OROTDE WATCH CO., 93 Washington atreet Boston, U.S. Price List sent tree. 4w-dan. 1.

COMMON SENSE!!!

WANTED-AGENTS. \$250 per month to se'l the only GENUINE IMPROVED COMMON SENSE FAMILY SEWEG MACHINE. Price only \$1%. Greath ducements to Agents. This is the most popular Sewing Machine of the day-makes the famous "Bastle Lock Stitch," will do any kind of work that can be done on any Machine—100, 000 sold, and the demand constainty increasing. Now is the time to take, an agency. Send for circulars, \$7. Bestore of infringers, \$3. Address, SECOMB & CO., Justin, Mass, Pittsburgh, Pa., or St. Louis, Mo., Jan 1—4w.

MRS. L. W. LITCH, Trance, Test and Heal-*** ing Medium. Circle Thesday and Sunday evening Wednesday afternoon. 97 Sudhury street, room No. 18. Jan. 1.—1 w*

MRS. M. E. JOHNSON, Medium for Oral and Written Communications, No. 11 Bayward Place, Bos-ton. Hours from 10 to 5 Terms 81 00 4w-Jan. L.

TO INVALIDS---A CURE Established Twenty-Four Consecutive Years.

cute and Chronic Diseases treated without Medicines, and permanently cured. Purming cured.

PHERE A. FERGUSON DUSESBURY, CALEB C. DUSENBURY, Magnetic-Movement and Water Cure Physicians. No. 29 West Ninth street, between 5th and 6th avemus, New York City.

nues, New York City.

From the Anti-Slavery Standard, Nov. 27, 1866.
In the proper use of magnetism and the judicious administration of electric haths and the water treatment (much may unquestionally be done for a urge class of invalues already the victims of excessive drug medication.

Dr. C. C. and P. A. F. Inasmonira aim radically to cure, by removing the causes of alleganess of the bodies of fuely patients. They are especially successful in the treatment of obranic diseases, around and Gorough in their methods, are strendous in their enters to teach patients how to help themselves by scruppions attention to the hydrogenic laws, and are large-beauted and a litantifronic toward suffering humandty, treespective of condition or color.

They 25, 2865.

HANDSOMEST, CHEAPEST, AND BEST!

AND the only Progressive Magazine for young people in the A would. Published twice a month. Price \$1.00 per year. Myrentium for every subscriber! Mrs. H. F. M. Brown, Ellter, E. T. Huckmer, Musical Effor. Lon H. Kimball, Publisher. Address, LYCEUM BANNER, 1372 Madison street, Chicago, 'Ulmois. THE LYCEUM SONG BIRD.

A CHARMING collection of 48 pages of Original Music for Children. One Conv 25 cents; \$1.50 pc. dozen. \$20 pc hundred: Address "LYCEUM BANNER," Chicago, Illinois, Dec. 18.—4wls MONEY MADE WITHOUT RISK .-

M Send for an Agency of the Positive and Nega-tve Powders. See advertisement of the Powders in an therecomms: Address PROF. PAYTON SPENCE. M. D. ION 5817 NEW YORK CITY. isti-Oct i FOURTH EDITION ISSUED.

A REPLY TO WILLIAM T. DWIGHT, D.D.

SPIRITUALISM.

TAHREE LECTURES. By JANEZ C. WOODMAN, Counselor at Law, Price, 25 cents; postage 4 cents.
For sale at the BANNER OF LIGHT BOOKSTORE, 159 Washington street, Boston.

GGIST OF SPIRITUALISM." PRICE FIFTY CENTS: POSTAGE FOUR CENTS.

THE THIRD EDITION of this able review of the subject, and written out by the author, llox. Warrens Chase is now ready for delivery. It is a work that all reasoning minds will find worthy of consideration, and should be in the library of all who wish to know the Fillosophy of Sprittalism, as it reats the subject Scientifically. Philosophy of Sprittalism, as it reats the subject Scientifically. Philosophy of Sprittalism, as it reats the subject Scientifically. Philosophy of Sprittalism, as it reats the subject Scientifically. Philosophy of Sprittalism, as it reats the annot fail to be interesting even to probable dimanser that cannot fail to be interesting even to probable diminate For sale at the BANNER OF LIGHT BOOKSTORE, 153 Washington street, Boston.

MY LOVE AND I.

BY ABBY M. LAFLIN FERREE. PRICE 50 CENTS; postage 2 cents.
For sale at the BANNER OF LIGHT BOOKSTORE,
158 Washington street, Boston.

Message Department.

HACH Message in this Department of the BANNER OF LIGHT we claim was speken by the Spirit whose name it bears, through the instrumentality of

Mrs. J. H. Connnt,

while in an abnormal condition called the trance. These Messages indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for gostor oril. But those who-leave the earth-sphere in an underveloped state, eventually progress into a higher condition. We sak the reader to receive no doctrine put forth by spirits in thee columns that does not comport with his or her reason. All express as much of truth as they perceive was more.

The Banner of Light Free Circles.

These Circles are held at No. 128 Washington Street, Room No. 4, (up stairs,) on Monnay, Turenay and Thursday Appearances. The Circle Room will be open for visitors at two o'clock; services commence at precisely three o'clock, after which time no one will be admitted. Beats reserved for strangers. Donations solicited.

Mas. Conant receives no visitors on Mondays, Tuesdays.

Wednesdays of Thursdays, until after six o'clock r. m. She gives no private sittings.

Exp. Renations of flowers for our Circle-Room are solicited.

Invocation.

Lead us, oh Lord, where those truths abide that shall best nourish our souls for future elecuity. We have called upon thee unnumbered times, in the darkness of our mortal lives, and thou hast the darkness of our mortal lives, and thou hast ever heard, and in ways strange to our mortal sense thou hast ever answered; therefore we can trust thee. We perceive thy power distributed everywhere through Nature; therefore we feel safe in thee. We recognize thy wisdom in the countless worlds that gleam above our mortal sight. They pursue their eternal pathway with undeviating certainty; and thy loving kindness we have always seen in the beauty of the material world, and in the heauty of the world of mind. And since it was thy pleasure to call us from this And since it was thy pleasure to call us from this to a higher life, we have there seen thy glory and thy wisdom and thy power and thy love more learly manifested to our spiritual sonse. Therefore it is that we love thee more and more as period upon period of our existence passes by. And with all our experience we still cryunto thee in our ignorance, still we beseech of thee in our weakness to save ou Lord, or we perish. In thy great behavolence from art extending the spiritual nature of small the exarth. Thou art blessing the nations north and south, east and west. Thou art crowning the old and the young and little babes, with thy holy spirit. Thou art unscaling the lips of the ignorant and making them speak words of wisdom. Thou art unstopping the ears of the deaf and making them hear volces from the spirit-land. Oh God, for this we praise thee, and lifting up our hearts from the mist of human life, we would sing our song of thanksgiving, which may not be, perhaps, in harmony with that And with all our experience we still cry unto thee life, we would sing our song of thanksgiving, which may not be, perhaps, in harmony with that which is higher than ourselves, but it will be our bost, our divinest efforts, and therefore acceptable to thee, and we know will be approbated by thee. We need not ask that thou wilt not leave the worse tempted, for in thy great univerus when we are tempted, for in thy great univer-sal kindness and love and wisdom thou will never forsake us; but when it may seem the darkest thou will have some star to guide us to the morn Father, Spirit, divine, present, loving Fa ther, infinite wisdom, oh, we pray thee that we may ever seek to come into nearer and still near-er communion with thee. And still more may we over seek to do thy holy will, whatever it may be. over seek to do thy holy will, whatever it may be, If it is to descend into the hells of time and there lead mortal sup with the forces drawn from our life, ob, grant that we may be willing to go. May we never feel that our duty and thy will are divorted, but may they be one, great God, in thee, and in ourselves. Infinite Love, then hast all thy children is the beauting. And on then helders worlds dren in thy keeping. And as thou holdest worlds within thy sphere of wisdom and love, thou wilt hold each one of us, we believe. Teach us to pray Teach us to praise aright. And give us, of Lord, wherever we may be such a clear un-derstanding of our relation to thee, and thy divine guardianship over us, that we shall never fear though the darkness of death encompasses us Amen. Nov. 4.

Questions and Answers.

CONTROLLING SPIRIT,-Mr. Chairman, your questions I will now endeavor to answer.

QUES.—Suppose two children of the same age and of the same mental calibre were separated at and of the same mental cambre were separated at the filme of their births, one to enter the spirit-world, the other to remain here in the physical life—which will have made the most progress when they meet in the spirit-world, if, during their separation, they have both made the same

tion differs very much with us from the education have certain set, stereotyped rules by which the race must be educated. But as the education proceeds with the one to be educated, be finds that there are no two that can receive the same amount and kind of education alike. One takes it in one way, and another in smooth. Ass.—Progress, externally considered, is dependent ment external conditions, external education, "It is calucation," says the poet, "that forms the common mind; just as the twig is bent the tree's inclined." Now the method of education differs very much with us from the education that is if a group way on the call. amount and kind of collearion alike. One takes it in one way, and another in another way. One can see the study of geometry in a cortain light in which it cannot be readily seen by another. We all differ in our external unfoldment. It matters not whether we are in the spirit world or in this life. There are no two souls that are born with the same compound of elements in the material or spiritual. They are all aggregated differently, and therefore, they each draw to themselves in a different way. One receives light in

one peculiar way, and another in another peculiar way, and so on throughout the whole catalogue of human life.

Q.—What was the condition of the human race immediately before they had progressed so far as to become human beings? That is, what was their physical shane?

their physical shape? That is, what was their physical shape?

A.—Natural science determines that we were very near akin in shape to the monkey, the baboon. I know it is descending a great way, and it calls many a present way, and oon. I know it is descending a great way, and it calls upon us to lay aside a great deal of our egotism in order to believe this. But in a few short years science, physiologically considered, will determine this to be true.

Q.—Does the strength of the spiritual body in-crease during the physical life in any other way

than through the mental and moral forces? Yes; it increases in strength in another.
It increases in magnetic and electric It is a magnetic and electric machine, levoid of blood, flesh, bones, sinews and the

Q-In the earth-life one person, through the power of magnetism, can bend another of weaker power to his own will, even though the person magnetized resisted with all his power. Is this also true in the spirit-world?

A.—Yee, it is.
Q.—Since the physical condition of an idiot determines his intellectual force, is not this true of the phrenological developments of all persons?
A.—It is not true that it determines his intellectual force. lectual force. It determines concerning the exer cise of that force, but not the force itself. It de termines in phrenology not the power of the force but the power and condition of the organs through which the force acts. It determines the physical, not the spiritual calibre of the individual.

Q.—Certain arguments bearing upon the subjects of woman's rights, and against the enlargement of those-rights, are based upon the assertion that a man and his wife are not tree, but one, where is the philosophy or truth of such asser-

A.—According to my experience, where you find two in one, you may find a thousand occupying distinctly different spheres. When the time has come—that good time of which you talk -According to my experience, where you and for which you pray, namely, when each man and woman will find their true mate, and be, to all intents and purposes, two in one at marriage, then there will be no need of advocating woman's then there will be no need of advocating woman's rights. But there is need of it to-day, great need of it. The heed is so large that were I to talk upon it for ten years, I would not exhaust it, nor would any one else. You are nearly all mismated. There is not more than one in one thousand that are properly mated. Oh, you may cry out against this, but there is a determining law which clearly defines the position of each one and talk as where this, but there is a determining law which clearly defines the position of each one, and tells us where we belong. It says that Mr. A. and Mrs. A. are mismated, Mr. B. and Mrs. B. are mismated, and so on through a long line. Perhaps once in a thousand or two thousand we find one where the law is not divided, where there is that perfect harmony that is requisite to perfect married life. For such there is no need to advocate woman's

to be halves an through morning. The new they will. Indeed, I have seen nothing to make me believe, in the least degree, that this will be true. Ohno, we shall be fully rounded spirits,

male and female, by and by. So hope on. Q—Can you tell us whether Jesus the Christ

ver was mated?
A.—Certainly he is, in the truest and divinest sense, as he himself would tell you were he perpresent.

if he was not God?

A.—Why, yes. I hope you are a saviour. If you are not, I am ashamed of you?

Q -In the belief of the world, according to Or-

thodoxy.

A-I have not a particle of faith in that kind of saviour—not a particle. But it is the God part of each one of us that is the saving part to those upon whom it is exercised. For instance, you go upon whom it is exercised. For instance, you go out on the street and you find one-of your brothers drunk, we will say. You find him in the gutter. In the kindness of your heart—in the God-benevolence of your heart—you lift him up; you get him sober; you exercise a magnetic power upon him to save him, talk to him kindly, induced him to save him, talk to him kindly. influence him in the way of right. In that degree you are his saylour. Nobody can take the right you are his saviour. Nobody can take the right throw you. It is yours. So it was with Jesus. He was a saviour to all those who received his pure, simple, truthful teachings, and appropriated them to make their lives better. He is a saviour to millions to day, because they seek in honest, earnest purpose, to do, as nearly as they can, as Jesus did. There are many such, and to those he was a saviour, but he was not a saviour to any.

Two years and a half ago I was here. I died of fever; went to the spirit-world and found a beau-Jesus did. There are many such, and to those he was a saviour; but he was not a saviour to any was a saviour; but he was not a saviour to any other. He says: "Except ye believe ye cannot be saved." What did he mean? A mere belief? Why, no. "Except ye can receive my truthful teachings, and they can make your lives better, I cannot be your Saviour.

Q .- What is your opinion with regard to prevx-A.-I believe in a previous existence—that we have existed through all past eternity in form. I believe that some of us are very old in spirit, while others are very young; but the spirit, under some circumstances, I believe to have always exited. But to say that it always existed in some to. I believe that we as spirits, as souls, as liv-ing entities, have always had an existence. But I believe after a certain period of experience we come into an intellectual machine—a human form —and there become impressed largely in the image of God, which is the image of intelligence. I believe as we go round and round the cycle we shall gather more and more experience to our-selves. I believe that we shall every one of us, at some future period, return to human boules and live in human physical bodies again. Oh you need not cry out against it, because this is fate, and you cannot escape it. I should hope that those who were unblest with bodies of disease, full of the misery of physical life, would not be called upon to inhabit such again. That would be my prayer for you, should I pray for you at all in that direction.

Q.-The Orthodox believe that the sin of Adam brought sin into the world, and there was needed an infinite sacrifice to redeem the world. Would any other man have answered the same purpose as well as Christ?

as well as Oniss...

A.—I do not think any man would have answered that purpose. I do not believe that he did—not at all. I do not believe in any such sac-

A.—Yes. So are you; so am I. Q.—In the same manner that I am? A-Precisely the same; no difference at all. If he was better than you are, more moral and spiritual, he possessed more of God, in the exspiritual, he possessed more of God, in the ex-ternal, at least; but if not, then he was no more God than you are. The time is coming when we shall all perceive our relations to God and our oneness with God. We have not arrived to that oneness with God. We have not arrived to the yet, but we shall all of us by-and-by. Nov. 4.

Samuel Harris.

[How do you do?] How do I do? Comforta-ble, for a sinner. They used to say that people who lived and died as I did, without Christ or hope in the world, would not be very comfortably off after death. But I know that is n't true, be-

cause I am very comfortably off. I never was so well off in all my life here. Name? Samuel Harris; Fifth New Hampshire. A soldier. Died fighting to sustain one of the most corrupt governments there is on earth. That's true. You can smoke it or let it alone, just as you like. But we have to all of us come to the same conclusion—those of us that died to sustain it. There's a pretty good crowd of us that can go to Washington and see what is going on there. If we happen to get close to one of these kind of folks (mediums)—and the spirits during the fighting time always send a good squad there so we can see through 'em, see wha s going on-well, sometimes you would think it was a gambling shop on a large scale; sometimes you would think it was a drunken caucus; and sometimes, when the chaplain prays, you would think it was a church; sometimes you would think it was a court room. But you would never think you were trying to send the best intellects in the country there to make laws for you. They show their cloven foot there, I tell you. Yes they do. Even the chaplain don't hide his. It is a fact. [Most of them are good church people, I suppose.] Church people? So they are, on Sun-day; if they can manage to keep awake they are all right. But you will see them bright and early Monday morning in their gambling shops. Oh yes, I know about it. Ask your chaplain that has just left the earth, there in Washington. He saw some of their corruption; says he know it saw some of their corruption; says he know it was the most corrupt government on the earth. And between you and I, and the town pump and the post, it's going to pieces, too. And the first thing is to cut off some noodle-heads there, and their pumpkin shells will crack. This is a free country, particularly for such as I. If you get to talking too sharp, and anybody has a chance to hit you over the head, you can clear out. You see I aint afraid of any of 'em. We can tell the truth from our side, and they do n't one of 'em dare deny it. What makes me feel pretty riled up about the Government is that I left those who were dependent on me for support—grew so patriotic about the Government; thought it was the best government in the world, and if it was best government in the world, and if it was smashed up we should all go to perdition with it I was honest enough, and went into the field to fight for it; and I did fight and gave up my life, and now those that were dependent on me are suffering in consequence; for I, like a fool, lost my physical body. I need n't have fought to sus suffering in consequence; for 1, like a foot, lost may physical body. I need n't have fought to sustain a miserable, rotten government, that even the worst scapegrace on our side would be ashaned to be concerned in. It is a fact, and that's why I've said what I have about it. I feel hatter now

el better now.
Well, tell my wife, Ellen, that I hope that next year will bring her something better than she has

rights. But as long as we men—I speak of my-self as I was when I was here—are the lords of creation, we are very apt to exercise too much lordly force over what is not a part of ourselves. If it was, it would be different; but as it is not, it is human nature to exercise too much lordly force. There is only one way, under the present state of things, to keep this lordly force in subjection—and were I here in mortal body to day, I would preach it, if it were possible, upon every house-tain age, she is expected to have gathered to here as laufrage. When a woman has attained a certain age, she is expected to have gathered to here do have gathered to here self a certain amount of intelligence, by virtue of self as certain amount of intelligence, by virtue of tain age, she is expected to have gathered to herself a certain amount of intelligence, by virtue of self a certain amount of intelligence, by virtue of self a certain amount of intelligence, by virtue of self a certain amount of intelligence, by virtue of self a certain amount of intelligence, by virtue of self a certain amount of intelligence, by virtue of self a certain amount of intelligence, by virtue of self a certain amount of intelligence, by virtue of self a certain amount of intelligence, by virtue of self a certain amount of intelligence, by virtue of when I was here, but tried to do a good turn when ver I could; led an honest life; never stole; was n't in the habit of doing any of those heinous sins that are called crimes; called a protty clever fellow. But I did n't belong to the church; was ont a Christiau; and, tell you what 'tis, it don't rate you any lower in the market here on this side. You may be sure of that. One real good deed from the heart will carry you higher than all your church creeds, or haptizing, or anything of the sort. If you don't believe it, come here and try it. You will very soon learn whether I tell the truth or lie.

I want to those kindly to meeting-houses or ministers' when I was here, but tried to do a good turn when I was here, but tried to do a good turn when I was here, but tried to do a good turn when I was here, but tried to do a good turn when I was here, but tried to do a good turn when I was here, but tried to do a good turn when I was here, but tried to do a good turn when I was here, but tried to do a good turn when I was here, but tried to do a good turn when I was here, but tried to do a good turn when I was here, but tried to do a good turn when I was here, but tried to do a good turn when I was here, but tried to do a good turn when I was here, but tried to do a good turn when I was here, but tried to do a good turn when I was here, but tried to do a good turn when I was here, but tried to do a good turn when I was here, but tried to do a good turn when I

the truth or lie.

I want to say a word to Dick Hamilton. He was one of the kind that did n't believe in anything after death. They said his father did n't before him. Well, his father knows now whether there is a future life or not, and, if he has a mind to make use of the usual methods in communicating with his father, he will tell him something about it. It may be of use to him to know something about the place he is coming to—wish to the thing about the place he is coming to—wish to the Lord I had known. Don't seem as if I had been sonally present.

Q-Was be ever mated in this world?

A-No, I think not. We have no record to body said to me, since I come here, that it is '69, prove that, nor have I ever heard anything during That so? [Yes.] It has passed quick, else there my sojourn in spirit-life to prove it; so of course I answer in the negative.

Q-Was it possible for Christ to be a Saviour I get bolling over about the Government again I with the negative of the grown of the course of the grown of the course of the grown of the course of the grown of the gr

Fannie Bullard.

I have been here before, but I didn't see you.

[You saw Mr. White] Yes.
My name was Fannie Bullard. I lived in Roxbury, and I come to tell mother if she will go to Mr. Mumler, that Mr. Glovanni—he lives in our world—has promised to give mother some pic-tures for me, and for Charlie, too—for all of us. Will you tell her? Mr. Glovanni is an Italian art-ist; he comes to Mr. Mumler. He likes little children very much, and he promised, if I could find any way to send my mother there, he would make a nice picture for her—something she would like. Don't you forget. Oh, I forgot! you publish it, don't you? and mother has the paper. Say

Two years and a half ago I was here. I died of fever; went to the spirit-world and found a beau-tiful home there, such as I had never expected to find. I left parents here who mourned for me but who have never once thought that there was any path over which the spirit could travel and return to earth. But there is always a beginning to every new truth. There was a time when my parents had no faith in Universalism. They were Orthodox, and would shrink from the Universalist faith as from something which would poison and contaminate their spirits. Now it is quite different, and so it will be, I assure them, if they will only persevere in seeking to know what is true with reference to this new spiritual religion. It will reveal to them beauties far, far beyond those which Universalism reveals. That told them of a loving God; that preached that God is love. It told them a great truth, but it did not roll back the veil that bangs between the two worlds. It left that for Spiritualism to do. Oh I do pray that my dear friends may lose no time in seeking to know whether this religion is worthy of their love or their hate. They were so glad, when I came to die, that they were believers in Universalism, because it told them that I had gone to a God of love. It was a balm to their wounded spirits, and was to them a pearl of great price. I now come to tell them that God in his great love permits me to return, and to ask them that they give me the privilege of speaking with that they give me the privilege or speaking week them as I do to you, strangers, to-day. I was in my twentieth year. A year and a half ago I passed away from earth; went from New York passed away from earth; went from City. My name, Clara Frances Burgh. Goo Nov. 4. day, sir.

Thomas Meloy.

Good day, sir. I was a long time coming round here; been trying for the last three months all the time. It's always something that has kept me away, but I kept on trying, because I knew some-

everything is upside down, and he is thinking of going when he can; but it is best that he go pretty quick, else there will be nothing at all to go for

but the orphans themselves. Now if he goes he will make a good thing for them.

Well, sir, I been away from this world over two years, and I don't know at all what I died with. I was taken sick one day and got worse all the time, and lost my reason, and was pretty bad.
Dou't know what was the matter with me at all.
was sick; that's it. They tell us about the
priests helping us to communicate with our
friends that are here. Of course I expect the priest to do as much for me, for if they don't they may look out when they come on this side be-cause I am not an altogether peaceful fellow cause I am not an altogether peaceful fellow when it's going agin me. All lask is justice any way, and want if from the church as well as any where else: Yes, sir, I was one time well nigh thrashing the priest because he told me I was n't deserving of absolution, and must save him, for the church, so many pounds before I could have absolution, "Faith!" says I, "if I don't get it now you will get worse," Yes, sir, and I got it very quick. Oh, yes. [Did it do you any good?] Any good? Yes, 'cause I thought it did, and that is just as good; satisfied my conscience, and that is all was wanting. Faith! that's all any of you get. Talk about your Protestant religion being better! how much better, I'd like to know. If better! how much better, I'd like to know. your creed says you must be haptized, and belong to the church and go through with ceremonies well, they differ from our church, and you think you have the right faith! May be you have, because you don't know any better. Fools, all of you, as I was! It's a fact. Here, on this side, I don't need absolution from

the priest. I wash myself, inside and out; but I take good care that I don't get very dirty, so the job won't be a hard one. Yes, sir; don't need job won't be a nard one. Yes, arr, don't need any help at all—none. No whiskey, nor rum, nor nothing of the kind that gets you into a dirty scrape. So, you see, I do n't have so much to do. Now I want the priest that 's here to do me a good turn, and if I can do him one on our side, we will be square,

we will be square,
Where did Ilive? In Boston, sir. Faith, right
here I take it I am. Don't look much like it, but
I am all the same inside; I feel like myself.
Now don't forget all I come for: for my brother
to go to the old country and take care of my brother's orphans. Do you hear? [Yes.] Well, speak up, then. All right. Good-by to you. If you want anybody to take your luggage along on you want anyholy to take your ruggage month this side, just call on me, and I will lend you a Nov. 4.

Scance conducted by John Plerpont.

Invocation.

Spirit holy and perfect, we pray thee to draw consciously night unto us on this occasion. Thou who dost make the wilderness to blossom with roses and lilies, and dost change all evil to good; who worketh in Nature and our souls alike; thou Spirit Omnipotent and Omnipresent, grant that we may understand that thou art near unto us, that we can see thee with our every and hear thee we may understand that thou art near unto us, that we can see thee with our eyes, and hear thee with our ears. May we be enabled to so clearly understand thine external symbols with which thou hast manifested thyself to us, that we shall, ere long, cease to ask where thou art—cease to pray that thou wilt draw nigh unto us. We love pray that thou wilt draw nigh unto us. We love thee, oh Spirit of Love, and we trust thee, oh Spirit of Infinite Justice, but in our weakness and our ignorance we cry unto thee to love us—

to be just to us; but it is because we are weak and we are ignorant. But thy mercy will belong toward us. Thou wilt never fail to deal with us toward us. Thou wilt never fail to deal with us mercifully, and kindly, and wisely, for thou art the one Great Spirit presiding over us all, caring for all life, manifesting through all form, and giving unto each whatsoever belongeth to them. Thou art the one God presiding over Israel, and over the Gentile world; thou dost know no difference between Jew and Gentile, the bond and free. All are one in thy sight, and we believe all will finally become wise, and holy, and perfect in thee. Oh Lord, our God, infulte in all goodness, we pray thee to so teach our souls with the force of thine infulte truth that we may walk anew in of thine infinite truth that we may walk anew in thy way, and rejoice henceforth in thy love, in thy justice, in thy wisdom. This is an age rife with many changes. The religious world seems in a wild turmoil, seeking to find a higher level, seeking to bask in purer sunlight, seeking to know more and still more of thee. Will the cry of the religious world be answered? Verily, we be-lieve it will; for thine cars of justice are ever-open, and all thy senses keenly alive to the needs of humanity, and in thine own time, and according to thine own way, thou will lead the religious world from the darkness of error to the brightword from the darkness of error to the bright-ness of truth. That thou wilt guide us this day, as thou ever hath, would we believe. Receive our praises, accept our prayers, and bless us as seemeth good to thee. Amen. Nov. 8.

Questions and Answers.

QUES.—Will the belief in Spiritualism better our condition on earth!

Ans,-That depends upon how truly one believes, upon how far their belief extends. If it is a mere belief, that rests upon the surface, it will a mere belief, that rests upon the surface, it will amount to little; it will not change your moral lives; it will not make you better neighbors, nor better Christians; better fathers and mothers; better children; better brothers and sisters. But if your belief goeth beyond the surface, and tak-eth hold of your divine nature; then it will show you that you are every instant of your lives in the presence of the angel-world and if you commit. presence of the angel-world, and if you commit wrong deeds, it must be in their sight; if you fall to do right, you cannot conceal it from them; if you defraud your neighbor, you will know that some angel will mourn over your mistake. Truly, then, if your belief lays hold of your diviner nature, it will do you good; it will make you better here, and prepare you for a better life hereaform.

ter. Q.-1)0 you know any way by which public or private economy and industry may be promoted in the United States, otherwise than by a return

A few years ago there was not displayed such a reckless character of life. There was more frugality; you did not see that display of recklessness on the street and in the movements even of those who are comparatively poor, that you see to-day. And why? Because there was not that spirit amongst you then that is with you to-day, namely, the spirit of turmoil, of unrest, of war. It is not dead yet; the seeds of war have been scattered all over the land, and they are exhibiting themselves in the wild and reckless manner in which your nation is living; you are passing through an experience which has been passed through by every republican government. Republica are generally short-lived, and why? Because the public mind changes constantly; the voice of the people may not be four years from this time what it is to-day; it may fall below its present standard, or rise above it, as the case may be. To day you stand, as a nation, far below where you stood eight years ago. It is true, you are reckless in all law; you seem to think that you can rush on through this natural world as fast as you may, in the end you will come out all right. You are living too fast; you are not gain-ing what you ought to gain by experience; instead of walking through life, you are running, at a rapid pace, too. Those who are interested in the money market assure us that the resumption of specie payment will very soon show the mass of you at least where you are, and what an egregious folly you have been indulging in.

that are taking place with you. There is a congress unseen for every one that is seen, and

govern you; if it is wrong, so far do your best to change puplic opinion, and never allow it to lead you. Public opinion sometimes sanctions very

you. Prunic opinion sometimes salections very heinous crimes. For instance, the crime of capital punishment. If public opinion is right, let it lead you; if it is not right, struggle against being led

William Young.

Taking full possession of the body and of the senses of a medium is quite different from spelling out what you wish to say through two or three, perhaps four or five mediums on our side. We then get clear of feeling any of the bad feelings which we are very apt to have, they say, on taking full control. We are very apt to think of how we felt just before we died, and that makes us feel just about the same. I did n't know anything about it till after I had got into what they told me was rapport with this medium. I began to feel sick, and said so, and then they told me that I should experience probably all the had feelings I had just before I died. Sure enough, here I am feeling pretty bad. But I have got a work to do, and must do it. I have come here, where I am not at all acquainted array from all the discounts of the same part all heads. am not at all acquainted—away from all the cir-cumstances of life that I am familiar with, that I may accomplish what I believe in the end will be a great good. I am from Axebridge, England. I a great good. I am from Axebridge, England. I was between twenty-seven and twenty-eight years old when I died. I have not been gone quite a year yet—it will be a year in January. I have left a wife and two children. My wife is sick—in the last stages of consumption. She is most twenty-dve years old—as nigh as I can reckon it. My children, two girls, Emma and Mary—one five years old and the other three, and, as nigh as I can reckon it, they have been about a month in the Somerset County work-house, in Eogland. I have communicated by spelling out what I wanted, and with three or four on our side to help me, to a curate in our country, and I side to help me, to a curate in our country, and I have asked him to take my children, and he said if I could find out where they were he would. I could not tell him then. I did not know-could only tell him that they were in Axebridge, but could not get any further. I had several good, kind spirits, who have been teaching me since I kind spirits, who have been teaching me since I died, to aid me—they are some friends of his—have been very kind to me, and they have come here with me—one of them, Mr. Hacker, is going to write to this curate; Mr. Young. [Dr. Young?] Yes; do you know him? [I think so—a Unitarian minister?] Yes. Well, Mr. Hacker has written for me there, at Mr. Young's house, in Swindon, several times, and others have tee Swindon, several times, and others have, too. But I never could tell them, because I never could go there to see where my children were. I knew where I left them—could tell that pretty well—but, you know, where it is sifted down through four or five sources, it is apt to be very weak before it gots to its destination. Now I come first-handed. I am ignorant. I never had any education here—could read a little, but not much—was a carpenter by trade V here-told. any education here—could read a little, but not much—was a carpenter by trade. I have told you, as nigh as I can make out, they are in Somerset County work-house, been there about a month, and their mother is just about gone with consumption. Her name is Mary. My name is William Young, but I am no relation, as I know William Young, but I am no relation, as I know of, to the curate. He asked me, when I communicated in England, if I was, but I couldn't tell him. I don't know, but I don't think I am. I 've looked it up, and don't think I am. I don't ask him to take my children for money, or because I think they will have better position; but I want them to be taught good spiritual truths, and they do, Mamie?] How is it you always know me?

will get it there—a kind, good man, and a bless-ing to his parish. It is no wonder, is it? I have tried hard to get my poor little ones under his wing, because I know their mother is going to leave them, and a work-house life is a terrible life. It hardens the heart, and makes you what you would n't he if you was out of it. English work-houses are terrible places—terrible places, I came to this medium last night, and I learned how I should proceed of some of her attendants how I should proceed of some of her attendants—how I should proceed to find my children, and I did this forenoon, and got all ready and come here this afternoon. Mr. Hacker is going to write to Mr. Young. He will probably get his written message before he gets mine, but no matter—and he can write to the work-house and find out, if it is too much trouble for him to go. And I want to tell Dalsy—she is a medium out there in England—that I will bless her as long as I live for helping me as she has. [The one through whom you me as she has. [The one through whom you made rans?] No. I wrote through some kind of a thing. [l'lanchette?] I don't know. They called it an indicator, or something. But, you know, I told you I could n't come first-handed. I think there were five nearer the earth than I was; think there were five nearer the earth than I was; but I am right here myself to-day. I am weak, I died—some of the doctors here tell me—of marasmus, induced by poor living—a kind of consumption all over. [You can come next time with more strength.] Oh, I have got along right well to-day. Now, you know, you are to send, do n't you? [Yes; Dr. Young takes the paner.] Oh yes—well, Mr. Hacker will write him. They told me the message would be delayed about a month, and Mr. Hacker will write him so he will get word from here. [Through some medium?] Here, this one—that gentleman, Mr.—what do you call him? a curate here, or something. I do n't know what he was—preacher, was he? that comes to her. [Mr. Parker?] Yes; he said as soon as it was right that I should have a fair; and square opportunity to do just what I had to do. He told Mr. Hacker that he should write just as soon as a fair opportunity presented itself, and that it would be very quick. [Your name will be announced next week.] Oh yes; then it will be known that I have been here. I thank you, I thank you. think there were five nearer the earth than I was:

Walter Simmons. Work here, work there, work everywhere. [No

cessation, is there?] No; talk about laying down your armor and resting; you will find yourself ushered into a more active life when you get out of this world than this world is, I tell you; and the drones fare hard, because they are in everybody's way and everybody is tumbling over them, in the United States, otherwise than by a return to specie payments, thereby making money scarce?

A.—Persons who are interested in the money market, are of the opinion that this is the only way to stay the tide, the wild, reckless tide of had expenditure that is carrying the nation to ruin. A few years ago there was not displayed such a reckless character of life. There was more frugality; you did not see that display of reckless character of life. There was more frugality; you did not see that display of reckless character of life. There was more frugality; you did not see that display of reckless character of life. There was more frugality; you did not see that display of reckless character of life. There was more frugality; you did not see that display of reckless character of life. There was more frugality; you did not see that display of reckless character of life. There was more frugality; you did not see that display of reckless character of life. There was more frugality; you did not see that display of reckless character of life. There was more frugality; you did not see that display of reckless character of life. There was more frugality; you did not see that display of reckless character of life. There was more frugality; you did not see that display of reckless character of life. There was more frugality; you did not see that display of reckless character of life. There was more frugality; you did not see that display of reckless character of life. There was more frugality; you did not see that display of reckless character of life. There was more frugality; you did not see that display of reckless character of life. There was more frugality; you did not see that display of reckless character of life. There was more frugality; you did not see that display of reckless character of life. There was more frugality; you did not see that display of reckless character of life. There was more frugality; you did not see that life of had not lit them one yellow, and everyhody is tumbling or elbowing them out cold water and hard tack, when you ought to have a little hot gruel. I tell you it's a pretty hard life, and along the last five or six months hard life, and along the last five or six months before I got out, before a bullet gave me my discharge, I began to feel pretty tired, and I wanted to rest, and I said, "It does n't matter where I go out, if it's in the bottom of the ocean, or the hottomless pit." I did n't care a continental copper when I went into the last battle whether I ever came out or not. I fought, and fought desperately, they said, because I was under the inspiration of war, I suppose, and was n't thinking much about resting, but when I went in I did n't care a copper whether I ever came out alive or not, if I was only sure of rest on the other side. Well, just as the sun was going down, and twilight was beginning to set in, I went out. When I knew I was going, the last thing I thought of, was, now for a good rest. And what do you When I knew I was going, the last thing I thought of, was, now for a good rest. And what do you suppose was my first greeting on the other side? "Walter! Walter! no sleeping here. The resurrection has come." Well, of course I thought I was on the earth, that I had fallen into a swoon, and was being taken away from the battle-field—thought I was not dead, you know. But presently I saw one of my old courrades that had been what a month before. Then it began to days upon. of specie payment will very soon show the mass of you at least where you are, and what an egregious folly you have been indulging in.

Q.—Can spiritual inquiries serve to aid any of the purposes of science or art? Can they aid in a chemical analysis of the construction of a machine?

A.—They certainly can; inasmuch as all your inventors receive their ideas from the spiritworld directly, of course that spirit-world is able to aid you in art and in science, as well as to tell you what your condition may be in the hereafter. Q.—Do spirits in the spirit-world know of the Changes in the national affairs, the discoveries, &c., that are made on earth?

A.—There are those in the spirit-world who are cognizant of and interested in all such changes that are taking place with you. There is a that are taking place with you. There is a congress unseen for every one that is seen, and what is true of this is true in every department of life. what is true of this is true in every department of life.

Q.—To what extent, if any, should public opinion govern our daily acts?

A.—If public opinion is right, so far should it roaming round ever since, and now I've got back again.

back again.

My name, sir, is Simmons—Walter Simmons. I am from Ohio. I suppose you will put medown as the Third Ohio Artillery. Got it right? [Yes.] Native place is it you want? place of nativity, where you was born? [Yes, and where you resided.] I was born in Augusta, Maine, but I suppose I shall say I hall from Toledo, Ohio.

Now I wish to communicate with some friends.

Now I wish to communicate with some friends in Cleveland. I want to say, in the first place, I am up and dressed. [I was there a few days since.] un and drassed. [I was there a few days since.] Was you? So was I. Did n't see you. [You were flitting about, I suppose.] What with? Wings! Well, I was really unseen, I suppose, but then I was there. The friends I want to communicate with there are named Simulous, some of them—Augustus, I should like to meet with him—my cousin. He is down on these things, and thinks they ought to be blowed up generally. Tell him to commence by blowing me up first, cause I'm in a good state to be blowed up. And then I have several other friends not very favorable to have several other friends not very favorable to this coming back business. But I've come back. I wanted somewhere to travel, and did n't want to go to Jerusalem—wanted to come back here and see what I could do toward enlightening some see what I could do toward enlichtening some folks that want enlightening. The last letter that I wrote to my friends ran something in this way: "I should be glad to have this business settled up, for I am about tired of it, and for my part, if I can get out of it only by death, I should be very glad to do that. It is getting to be too hard work, and too poor pay." That was the last letter I wrote. Some of the folks thought that God in his wisdom and his vangeance took that God in his wisdom and his vengeance took me at my word, and so I went out as I did. Per-haps he did, but I rather think it was a rebel bul-let. At all events, they need n't give themselves any uneasiness. Just take care of number one. I am in good condition to take care of myself—am not at all weary here. Good day. Nov. 8.

William Nesmith.

Will you be kind enough to say that I, William Nesmith, of Lowell, am very anxious to communicate with the friends who remain here? Good Nov. 8.

Frank Wales.

(The following message was addressed to Mrs. Wilson:)

Wilson:)

"Birdie" told me you hoped I would come and send some message to my mother. Tell her if she is a mind to take the trouble to go to that artist medium, Mr. Mumler, I will see if I can give her something that will remind her of me Tell her that when I got fairly rested, and awoke in my spirit home, I found that I had just the same overplus of fruit in that home that I left in this. I did n't eat it, you know, and I had it there. That will be a strange idea to her, but as soon as I can—if it aint till she comes to me—I will explain it to her. It is all by natural law. It was got for me here and I did n't use it here. It was got for me here and I did n't use it here, and I found it there. [How are you getting along?] Getting along splendidly. Thought I would n't be sick here, but I am. [But you are stronger this time?] Oh yes, I am a great deal stronger.

stronger.

Love to Mr. Wilson. "Birdie" has helped me a great deal—a great deal. Good by. Oh, I thank you for the little gems of spiritual truth you gave me before I went away. Nov. 8.

[I knew you instantly by the expression of the medium's face] Well, I come to tell you I was there when you told pa and ma I was. Don't you know? [Yes. I remember.] I was there, and you said I passed right round between pa and ma. [Yes.] Well, it was me, and I was so glad you saw me. Why didn't you stay longer? [I couldn't; I had to return home] You will go again soon, won't you? [As soon as I can.] Oh, it will be printed—what I say? Tell pa and ma you were right; that I was there. Good by.

This scance was conducted by Gideon Lowen-thall; letters answered by L. Judd Pardee.

MESSAGES TO BE PUBLISHED.

Tuesday, Noc. 9. - Invocation: Questions and Answers: James Clary, to his brother Patrick; Charlotte Tynge, of New York, to her parents; Joseph W. Stevens, of Virginia, to

New York, to her parents; Joseph W. Stevens, of Virginia, to his brother isanc.

Thursday, Nov. 11.—Invocation; Questions and Answers; Edward isart, of Vrince Edward's Island; Charlie Mason, of Ticonderoga, N. Y., to his mother; Lizzio A. Sawyer, of New York City; Abner Kneeland.

Monday, Nov. 15.—Invocation; Questions and Answers; Sally Stuart, of Newport, R. I., to her friends; Paul Ericson, lost from the ship "Palmer," to his friends; Margaret Donovan, of Boston, to her daughter; Johnnie Jolce.

Tuesday, Nov. 16.—Invocation; Questions and Answers; Mary Richards, to her father; Belie Patch, to her Aunt Lizzle; Harvey Worthen, of Charlestown, Mass; David Bowen, 34 Ohio Infantry, Co. C. to his friends.

Monday, Nov. 22.—Invocation; Questions and Answers; Caroline Benvé, of Frankfort, Ky., to friends; Amos Head, of Boston; James Minnler, of Boston; Hattle Fuller, to "Aun Franny," Nov. 22.—Invocation; Onestions and Answers;

Caroline Beuvé, of Frankfort, K., to friends; Amos Head, of Boston; James Minnler, of Boston; Hattle Fuller, to "Aunt Kanny."
Tuesday, Nov. 23.—Invocation; Questions and Answers; Eddle Smith, to his mother: Seth Hunshaw, to his friends in the West; Sarah C. Nye, of Brewater, Mass; Capt. Thomas Floyd, of Frewheetown, Misss., to his friends; Stephen Whip pie, of Springleid, Ill.
Thursday, Nov. 23.—Invocation; Questions and Answers; Frances Hill Welr, of San Francisco, Cal.; Lydia Fisher, of Dedham, Mass.; Nelle French, to her mother.

Monday, Nov. 29.—Invocation; Questions and Answers; John King; Henry Soulé, of Havana, Cuba, to his freient Joseph, in New York; Annie Stelle, of Georgetown, D. C., to her parents; Sanuel Harper, of Now York; Itenjamin Mertill, to his friends in Boston; William Cartwright, to his friends in Cambridgeport, Mass.; Elizabeth Perkins, of Buffalo, N. Y., to her friends.

Tuesday, Nov. 30.—Invocation: Questions and Answers; Lucila Austin, of San Francisco, Cal.; Georgic Clark, of Boston, to his mother; Margaret Williams, of Hartford, Conn, to her relatives.

Thursday, Dec. 2.—Invocation; Questions and Answers; John Holland, of Boston, to his nice, Catherina Holland; Thomas McCarthy, of Nouth Boston; James Good, of Windsor Locks; Lydia Rindes, of Boston, to ophia Hill.

Monday, Dec. 6.—Invocation; Questions and Answers; Thomas Williams, of Bischon, Constitutions and Answers; Thomas Williams, of Boston, to his and; Philip Sturgis, of Opelousus, La., to his family; Julia Sayles, of Liverpool, Eng., to her parents.

Tuesday, Dec. 7.—Invocation; Questions and Answers; Charles D. Cadwell, 18th Mass., Co. (? Joseph Prescott, of Charles D. Cadwell, 18th Mass., Co. (? Joseph Prescott, of Charles D. Cadwell, 18th Mass., Co. (? Joseph Prescott, of Charles D. Cadwell, 18th Mass., Co. (? Joseph Prescott, of Large and Answers; Co. (? Joseph Prescott, of Carles and Carles D. Cadwell, 18th Mass., Co. (? Joseph Prescott, of Carles and Carles D. Cadwell, 18th Mass., Co. (? Joseph Prescott, of Carles and Ca

888; La., to his tamby, which expected in the parents.

"Tuesday, Dec. 7—Invocation; Questions and Answers; Charles D. Cadwell, 18th Mass., Co. C; Joseph Prescott, of Concord, N. II., 11th N. II.; Annie Sprague, of St. Johnsbury, Yt., to her sister; Samuel Johnson (colored), of New Orleans, to his sister.

to his sister.

Thursday, Dec. 9.—Invocation: Questions and Answers;
Eddle Trask, of New York City, to his mother; A. D. Richardson, of New York City; Maria Brooks, of East Boston, to her father; James BicCaim, to his brother.

Monday, Dec. 13.—invocation; Questions and Answers;
Virginia Ryder, of Charlestown, S. C., to her friends; Joseph
L. C. Twombly, Ist ill. Cavalry; Joseph Borrowscale, to his friends; Parrick Kelley, of South Boston.

Donations in Aid of our Public Free Circles.

onn Pierco	
John Ely, Reading, Pa	30
I. Miller, Sacramento, Cal 3	.65
	50
	00,0
r. A. Aldrich, Woonsocket, R. I 2	2,00
	,00
A Devoted Friend 2	2.00
Friend 1	.00
Friend	.00
	5.00
R. T. Lockwood, Lincoln, W. T	50
S. S. Tyler, Linesville, Pa	
R. Fulkerson, Eikhart, Ind 2:	S Out
tt. Pulkeroon, Mikhait, Mid.,,,,,,,,,,,,,,,,,,,,,,,,,,,	1,00
	

Mediums in Boston.

MRS. A. C. LATHAM,
MEDICAL CLAIRYOYANT AND HEALING MEDIUM
1292 Washington street, Boston. Mrs. Latham is eminent
by successful in treating Humors, Rheumatism, diseases of the
Lungs, Kidneys, and all Billious Complaints. Parties at a dis
ance examined by a lock of halt. Price \$1,00. 4w-Dec. 4

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

Jan. 1.

MRS. S. J. STICKNEY,

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

MRS-LIZZID ARMSTEAD,
TEST Medium, 5M Washington street. Circles Wednesday and Sunday evenings at 71 and Friday afternoons at 3. Private communications given daily from 10 to 54 o'clock. Jan. 1.-1w*

MRS. M. M. HARDY, Test and Business Medium, No. 93 Poplar street, Boston. Circles Thursday and Sunday evenings. 3m*-Dec. 18.

MRS. M. A. PORTER, Medical and Business Clairvoyant, No. 8 Lagrange street, Boston. SAMUEL GROVER, HEALING MEDIUM, No. 13 Dix Place (opposite Harvard street). 13w*-Dec. 11.

MRS. N. L. STEWARD, Electric and Magnetic Physician, No. 14 Avon street. 4w*-Dec. 11. MRS. OBEDGRIDLEY, Trance and Test Busi-

Miscellaneons.

SOUL READING,

Or Psychometrical Delinention of Character.

MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married. Full dedineation, \$1,00 and two 3-cent stamps Address,

MRS. A. B. SEVERANCE,

Jan. 1. No. 402 Sycamore street, Milwaukee, Wis.

PSYCHOMETRY AND CLAIRVOYANCE.

MRS. CARRIE B. WRIGHT proposes to employ the mediumistic gifts with which she is endowed for the use and benefit of those who may desire her services. A thorough analysis and disgnesis of character will be given from scaled communications, from a lock of hair or from a picture, and full written delineations given. Correspondence promptly attended to and faithful returns transmitted. Personal interview, with verbal delineation, \$1,00; full and explicit written defineations, \$2,00. All communications should be addressed to MRS. CARRIE B. WRIGHT.

Dec. 18.—4w*

104 MRIS STECHERS.

DR. H. B. STORER.

(Medical Chairvoyant.) will be in Boston, at their Principal office, 120 Harrison Avenue. all the time except Wednesdays, when they may be found in Providence, 26 Union street. Medical examinations, when written through the hand of the medium, \$2.00; when spoken, \$1.00. Letters with lock of hair for examination must enclose \$2.00, and should be directed to our Principal Office, 120 Harrison Avenue, Boston, Mass. 'tf-Dec. 18.

J. WILLIAM VAN NAMEE, CLAIRVOYANT, will, on receiving a lock of hair, with the full name and age, and one leading symptom of the disease, make a clairvoyant examination, and give full directions as to means of cure. Examination \$2,00, which will be applied on medicines if treatment is desired. Address. Oct. 9.—13w J. W. VAN NAMEE, Elmira, N. Y.

A GENTS WANTED FOR "BEFORE THE FOOTLIGHTS AND BEHIND THE SCENES," by ellive Logan. A spicy moral, rapid selling book. A complete expose of the show-world, 650 pages: 60 engravings Prospectus and sample free to Agents. PARMEDEE & CO., Philadelphia, or Middletown, Conn. 4teow—Dec. 4.

ANNIE DENTON ORIDGE continues to make l'sychometric Examinations. Terms for metals, oil, &c., \$5.00; for character, (sometimes obtaining gimpars of the future,) \$2.00. Address, No 16 l'hill. Row, Illis street, East, Washington, D. C. Send for Circular. 5w*—Nov. 20.

MRS. MARY LEWIS, Psychometrist and ifealing Medium. By sending autograph or lock of hair, will give psychometrical readings of character, answer questions, &c. Terms \$1,00 and two three-cent stamps. Address MARY LEWIS, Morrison, Whiteside Co., ill. 8w*-Nov. 27.

MRS. E. R. T. TREGO, Clairvoyant Physician, Business and Test Medium, describes character, gives written communications from a lock of hair er photograph. Office hours from 19 A. M. illi 5 P. M. Circles Tuesday and Thursday evenings. Residence, 1220 Coates street, Philadelphia, Pa.

OF THE MARLY SACRIFICE.

OF THE INOCENTS. Send 6 cents to Dr. Andrew Stone, of Troy, N. Y., and obtain this great book. 1y-Aug. 7. NERVOUS DEBILITY, &c.-A Word to the wise, &c. Young men and others should address, with atamp, ABNER K. WHITNEY, Culpepper C. H., Va. Dec. 4.—98*

IN MILWAUKEE, WIS., A. S. Hayward will use his powerful vital Macheric curric eradicate chronic diseases. Hooms 49 Jackson street. tf-Nov. 20. Lithograph Likeness of Dr. Newton.
WILLIAM WHITE & CO. will forward to any address by
mail, post-paid, a beautiful Lithograph Likeness of Dr
J. E. Newton, on receipt of 50 cents.

Miscellaneons.

THE GERRISH CABINET ORGANS.

These instruments are strictly first-class in every detail of material and workmanship, and are offered at as low prices as such a quality of work can be afforded. The following teatimonials are amply sufficient to indicate their excellence:

BROOKLYN, N. Y., Nov. 13, 1869. W. H. Grunish:

My Dear Sir: At the request of Rev. Mr. McKay, I have examined the instrument which he obtained of you, and I take pleasure in testifying to its excellent qualities. It is well made, substantial, and of good appearance. Its reeds are clear and pure, and quito free from both the buskiness and the shriliness which are so displeasing in many reed organs. The voicing is excellent, and the general effect is mug sleal. I can safely comment it to all who desire a good in strument.

I am truly yours.

HENRY WARD BEECHER,

BOSTON, July 6, 1868.

W. H. Gerish, Esq.:

Dear Sir: We most cardially and conscientiously express our unqualified opinion of the superior excellence of the Cabinet Organs you manufacture. We have had frequent opportunities for examining their merits, and pronounce them un surpassed by any European or American instruments of the class we have over heard. The scientific principles upon which they are constructed, the thorough, faithful and durable character of the workmanship, together with your existic voicing, are a sure guaranty of a successful business, which your enterprise and ability justly merit, and which we heartify desire for you.

Yery respectfully yours,

E. & G. G. HOOK.

*** For years the General Agent of Mason's Hamilia, an accomplished musician and annateur organist, a thorough mechanic, and, as we can testify from a personal acquaint ance of years, a gentleman of entire integrity, Mr. Gerrish has given himself to his work with the determination to man uncurrent in very best instrument that can be made.—Congregationalist.

Circulars and by mell Address.

Circulars sent by mail. Address. W. H. GERRISH,
Dec. 11.—4w 1730 Washington street, Boston.

DR. LORRAINE'S VEGETABLE PILL,

OR LA MEDICINE CURATIVE PRICE 25 CENTS.

THE LORRAINE VEGETABLE CATHARTIC PILL,

MILD, Certain, Safe, Efficient. It is far the best Cathartic remedy yet discovered, and at once relieves and invigorates all the vital functions, without causing injury to any of them. The most complete success has long attended its use in many localities; and it is now offered to the general public with the conviction that it cannever fail to accomplish all that is claimed for it. It produces little or no pain; leaves the organs free from irritation, and never over-taxes or excites the nervous system. In all diseases of the skin, blood, stomach, bowels, liver, kidneys—of children, and in many difficulties neculiar to women, it brings prompt relief and certain cure. The best physiciaus recommend and presertice it; and no person who once uses this, will voluntarily return to the use of any other cathartic.

80h. Who once uses this win voluntarily retain to the assortion with the assortion of the a It is sold by all dealers in drugs and medicines.

TURNER & Co., Proprietors, 120 Tremont street, Boston, Mass. Dec. 18.—cowly

VICK'S

FLORAL GUIDE FOR 1870.

THE FIRST EDITION, or ONE HUNDRED AND TWENTY THOUSAND copies, of Vick's Hustrated Catalogue of Seeds, and Floral Guide, is published and ready to send out. It is elegantly printed on fine thred paper, with about two hundred tine wood-engravings of thowers and vegetables, and a beautiful oblored Plats. consisting of seven varieties of Phlox Drummondli, making a fine

BOUQUET OF PHIOXES.

It is the most heautiful, as well as the most instructive, Floral Guide published; giving plain and thorough directions for the

Culture of Flowers and Vegetables.

The Floral Guide is published for the benefit of my customers, so whom it is sent free without application; but will be forwarded to all who apply by mail, for TEN CENTS, which is not half the cost. Address, Dec. 25.-4w JAMES VIOK, Rochester, N. Y.

THE

AMERICAN SPIRITUALIST. Phenomenal and Philosophical.

PHONOMEMBI AND PHIOSOPHICAL

DUBLISHED every other week by the American Spiritualist Prinishing Company, Office 47 Prospect street,
Cleveland, Ohio. Hudson Tuttik, Editor.
E. S. Whereher,
Gro. A. Bagon, Associate Editors,
J. O. Banert,
A. A. Wherlock, Managing Editor.
Devoted, as its name implies, especially to Spiritualism,
the paper is fieddressed to the advanced Spiritualism.
The American Spiritualism and the lowest in price "
has been the expression regarding it.
Terms one dollar per volume. Address.

AMERICAN COLUMN AND THE SPIRITUALISM AND THE SPIRITUALISM

AMERICAN SPIRITUALIST PUBLISHING CO., A7 Prospect street, Cleveland. O.

JOHN PEAK & SON. FUNERAL AND FURNISHING UNDERTAKERS,

WAREHOUSE, 146 FRIEND ST., BOSTON. P. & SON have the largest and best assortment of Cas J. kets, Coilins and Grave Clothes to be found in the city. They manufacture all their work themselves, and warrant them stronger and better made than any other work in Boston, and will sell them at the lowest prices. All duties and services in the Undertaker's line, with the best of hearses, at prices warranted satisfactory. All orders in city or neighboring towns promptly attended to.

JOHN H. PEAK,
Residence, 72 Green st. BOSTON. Res. 35 Union Park st. Nov. 6.—3m*

BROWN BROTHERS,

AMERICAN AND FOREIGN-PATENT OFFICE, 46 School street, opposite City Hall, BOSTON, MASS. EDWIN W. BROWN

ALBERT W. BROWN, (Formerly Examiner at Sci-entific American,)

A LL Documents relating to Patents prepared with promptness and ability. Advice gratis and charges reasonable.

Aug. 21.—tf

THE APPETITE LOSTI TOBACCO. LOSTI

TOBACCO USERS, CHEWERS and SMOKERS, one box of ORTON'S PATENTED PREPARATION,

used according to directions, is warranted to destroy the oppetite for Tobaccs in any person, no matter how strong the habit may be. Price \$2.00 per box, sent by mail, nost free Agents wanted. Address, C. B. COTTON, Proprietor, Box 1748, Portland, Maine.

1870. THE NURSERY. 1870.

THE best, cheanest and most richty ILLUSTRATED MONTHLY MAGAZINE FOR CHIEDREN. \$1.50 a year in advance. Sample number, 10 cents, Subscribe note, god get the last number of 1839 FREE. Address JOHN L. SIDREY, 13 Washington street, Boston. 4w—Dec. 25.

EDUCATION IN AMUSEMENT.

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

PHOTOGRAPHS OF ONIETA, Indian control of J. WILLIAM VAN NAMEE, as seen in spirit-life by Wella P. Anderson, Artist for the Summer-Land.

mer-tand.
Price 25 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston. Photographs of A. J. Davis. JUST received, a fine photograph likeness of the author and seer, A. J. Davis. Price 23 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Hoston.

LODGING ROOMS to let, with or without breakfast, at 1220 Coates street, Philadelphia, Pa.

A 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. Circles Sunday and Wednesday evenings at 7½ o'clock. Jan. 1.—lw*

JOB PRINTING of all kinds promptly executed by EMERY N. MOORE & CO., No. 9 Water street, Boston Mass. WAS cured of Deafness and Catarrh by a sim-

ple remedy, and will send the receipt free.

Dec. 11.—4w Mrs. M. C. LEGGETT, Hoboken. N. J. LITHOGRAPH LIKENESS OF A. J. DAVIS.

A N excellent portrait of the celebrated writer on Spiritual ism, Andrew Jackson Davia. Price \$1.25.
For saic at the BANNER OF LIGHT BOOKSTORE, 189 Washington street, Boston.

THE FESTIVAL NIGHT:
AN Inspirational Poem, given through the mediumship of
A Mrs. M.J. Wilcoxson. Price 8 cents, postage 2 cents.
For sale at the BANNER OF LIGHT BOOKSTORE, 158
Washington street, Boston.

New Books.

Ancient, Mediæval and Modern SPIRITUALISM.

GREAT RESEARCH. BY J. M. PEEBLES.

A BOOK OF

Illis volume, of nearly 400 pages, octavo, traces the phe nomena of SPIRITUALISM through India, Egypt, Pho-nicia, Syria, Persia, Greece, Rome, down to Christ's time, TREATING OF THE MYTHIC JESUS. " " CHURCHAL JESUS,
" " NATURAL JESUS.

How begotten? Where was he from twelve to thirty? Was he an Essenian?

MEDIÆVAL SPIRITUALISM. tiymnosophists, Hierophants, Magicians, Prophets, Apos tles, Seers, Sibyls, &c.; Spiritual Mediums, Their Persecu-tions by the Christian Church, and frequent Martyrdom.

MODERN SPIRITUALISM. The Wave commencing in Rochester; Its Present Altitude: Admissions from the Press in its Pavor: Testimonies of the Poets; Testimonies of its Truth from the Clergy; Beecher, Chapin, Hepworth, &c., &c.

ITS DOCTRINES SYSTEMATIZED.

What Spiritualists believe concerning GOD, JESUS CHRIST, THE HOLY GHOST,

BAPTISM, FAITH, REPENTANCE, INSPIRATION, ILEAVEN,

IFAVEN,
IIELL,
IELL,
JUDGMENT,
JUDGMENT,
PUNISHMENT,
SALVATION,
PROGRESSION,
THE SPIRITS THE SPIRIT WORLD, THE NATURE OF LOVE THE GENIUS, TENDENCY AND DESTINY OF THE

Spiritual Movement.

Aaron Nito, a Spirit, With Horoscope by REV. J. O. BARRETT.
It is a fit companion of the "Planchette."
Bound in beveled boards. Price \$2.00; postage \$2 cents.
For sale by the publishers, WILLIAM WHITE & CO., 15t
Washington street, Boston, Mass., and also by our Now York
Agents, the AMERICAN NEWS COMPANY, 119 Nassat
street.

A WONDERFUL NEW BOOK. JUST PUBLISHED.

STRANGE VISITORS.

A REMARKABLE volume, containing thirty-six original contributions, by the spirits of such famous authors as IRVING, THACKERAY, CHARLOTTE BROWN, BYENG, HAWTHOINE, WILLIS, HUMBOLDT, MES. BROWNING and others now dwelling in the spirit-word. These wonderful articles were distinct through a CLARROVANT, while in a transc

CONTENTS.

Subject.

To the New York Public.
Literdure in Spirit-lite.
To the Accusers.
Appartsons.
Visit to They Clav.
His Post Moreum Experience.
Teo Natural Retrigions.
The Lost Soul.
Invisible Influences.
Aques Reef. A Tale.
To Her Husband.
In and tout of Pargatory.
Distinguished Women.
Locally of the Spirit-World.
Hill Hand Sketches.
In Spirit-Life.
Conversations on Art.
Government.
Flight to my Starry Home.
The Sabbath—Hs Uses.
Life and Marriage in Spirit
Met.
Aspirit Revisiting Earth.
Aspirit Revisiting Earth.
Aspe.
Earthquakes. TABLE OF CONTENTS. TABLE OF AUTON AND AUTON LADY BLESSINGTON, PROPESSOR OLIMITEAD, ADAH ISAACS MENKEN, N. P. WHILLIS, MARGARET FULLER, OFLIBERT NY ART, EDWARD EVERETT, FREDERIKA BREMER, REV LYMAN BERCHER, PROF, GRORGE BUSH,

JUNIUS BRUTUS BOOTH, REV. JOHN WESLEY, N. P. WILLIS, N. P. WILLIS,
ANONYMOUS,
BARON VON HUMBOLDT,
SIR DAVID BREWSTER,
H. T. BUEKLE,
W. E. BUETON,
CHARLES E. ELLIOTT,
COMEDIAN'S POETRY,
LADY HESTER STANHOPE,
PROPESSOR MITCHELL,
DR. J. W. FRANGIS,
ANONYMOUS.

A Spirit Revising Edvid., Alone, Lordhquakes, Earthquakes, Valuralness of Spirit Life, Marmons. Drama in Spirit-Life, Painting in Spirit Life, Rollicking Song, Prophecy.
The Planets.
Courses of Bis use and Lason. Causes of Discase and Lasanity The Spirit Bride. ANONYMOUS, "In Spirit bride", "A Thos sale of this extraordinary work will be of the most unprecedented nature, and copies will be sent to any address, postage free, on receipt of the price, \$1.50. Address, BANNER OF LIGHT, BOSTON, MASS.

THE HYMNS OF PROGRESS:

A COMPILATION, ORIGINAL AND SELECT, OF HYMNS, SONGS AND READINGS. BY LEVI K. COONLEY.

CONTENTS.

HYMNS IN COMMON METRE.

HYMNS IN LONG METRE.

HYMNS IN METRES, EIGHTS AND SEVENS.

HYMNS IN METRES, SHORT AND SEVENS.

YE MUST BE BORN AULIN, Being Hymns and Songs concerning the change from earth to spirit-life, in various metres. CONTENTS. concerning the change from earth to spirit and metres.

MISCELLIANE Being selections adapted to a great variety metres.

MISCELLAYF, Being selections adapted to a great variety of subjects and occasions, in various metres.

BUDS, BLOSSOMS AND FUHTS, Designed for the use of Lycenms, Schools and Festivities, in various metres, UNION PERILS, Songs, patriotic and sympathetic, of our country and its defenders.

SELECT READINGS, For opening and closing meetings, and for p ivate or social gatherings.

12mo., 224 pages, largetype; bound in cloth. Price 75 cents, phistage 12 cents.

For sale at the BANNER OF LIGHT BOOKSTORE, 159 Washington street, Boston.

A GRAND BOOK. THE HARVESTER:

Gathering the Ripened Crops on every Homestead, leaving the Unripe to Mature.

BY A MERCHANT.

A REMARKABLE BOOK, wherein the author proves con-clusively that what is called modern Spiritualism is the-only mental principle of the universe. Through its influence in all ages of the world knowledge has been communicated, it is a principle of Sature within the reach of science and in harmony with all its known havs. It has been unrecognized and neglected only because of religious superstition and prejudice.

prejudice.
PRICE \$1,00; postage 12 cents.
For sale at the BANNER OF LIGHT BOOKSTORE, 158
Washington street, Boston. NEW EDITION-REVISED AND CORRECTED.

THE VOICES. A POEM IN THREE PARTS.

VOICE OF SUPERSTITION
VOICE OF NATURE.
VOICE OF A PEBBLE. By Warren S. Barlow.

TMIS hook is one of the keenest satirical expositions of the superstition, higherly and false teachings of the age, which has appeared for a long time.
Elegantly printed on heavy, fine paper; bound in beveled boards, in good style; nearly 200 pages. Price \$1,25; postage 16 cents. Liberal discount to the trade.
For sale at the BANNER OF LIGHT BOOKSTORE, 155 Washington street Boston.

THE PRINCIPLES OF NATURE. AS DISCOVERED IN THE DEVELOPMENT AND STRUCTURE OF THE UNIVERSE.

AND STRUCTURE OF THE UNIVERSE.

THE Solar System—Laws and Method of its Development.

Earth—History of its Development. Being a concise exposition of the laws of universal development, of origin of kystems, Suna, Planets, the laws governing their motions, forces, &c. Also a history of the development of Earth from the period of its first formation until the present. Also an Exposition of the Spiritual Universe.

GIVEN INSPIRATIONALLY, BY MRS. MARIA B. KING.
Price \$2.00, postage 24 cents.
For sale at the BANNER OF LIGHT BOOKSTORE, 158
Washington street, Boston. Prometheus' Diarial Account.

WHILE ON THE INSPECTION TOUR WITH

GABRIEL AND MEPHISTOPHELES. A Novelistic Extravaganza, in Four Volumes. By the author of "Life's Uses and Abuses," &c. Price 30 cents, postage 4 cents. For sale at the BANNER OF LIGHT BOOKS FORE, 158 Washington strest, Boston.

Suffrage for Woman.

THE REASONS WHY. By Lois Walsbrooker. Price 25.

Cents; postage 2 cents.

For sale at the BANNER of LIGHT BOOKSTORE, 155

Washington street, Boston.

New Books.

SEERS OF THE AGES: A BOOK FOR EVERY FAMILY. THE CHESTER FAMILY;

The Curse of the Drunkard's Appetite. BY JULIA M. FRIEND.

Moderate Drinking is the Source of all Drunkenness.

Moderate Drinking is the Source of all Drankenness.

THE following table of contents of the above volume will speak for the book, perlaps, all that need to be said of it. It is nearly printed, and we have no hesitation in saying that it is one of the most interesting Temperance Stories we have ever seen. It will reach the heart of every one who reads it and we hope it may find a welcome in every family and a reader in every friend of humanity and progress.

The authoress has given her life, for twelve years, as a CLAINVOYANT TRUSTICIAN, to the healing of the diseases that flesh is heir to. The various incidents of the story are taken from real life. Substantially they are facts. The authoress speaks as one who clerishes what she has seen and heard. The friends of temperance will find the statistical tables invaluble. "Good Templars" and the "Sons of Temperance" could not use their funds more advantageously than in abling in the circuitation of this invaluable work.

The authoress is deserving of thanks for having given to the world this book as an illustration of that securge of all scourges, the thirst for alcoholic drinks, or, as the authoress has truthfully and appropriately designated it," the drunkard appetits."

Price 4100, postage licents.

Price \$1,00, postage 16 cents.
For saic at the BANNER OF LIGHT BOOKSTORE, 158
Washington street, Boston. JUST PUBLISHED-FIRST ENLARGED EDITION.

DEATH AND THE AFTER-LIFE. Eight Evening Lectures on the Summer-Land,

BY ANDREW JACKSON DAVIS. SOME idea of this little volume may be gained from the following table of contents: 1-DEATH AND THE AFTER LIFE. 2-SCENES IN THE SUMMER LAND, 3-SOCIETY IN THE SUMMER LAND, 4-SOCIAL CENTERS IN THE SUMMER-

LAND. 5-WINTER L'AND AND SUMMER-LAND. 6-LANGUAGE AND LIFE IN SUMMER-LAND. 7—MATERIAL WORK FOR SPIRITUAL WORK-

8-ULTIMATES IN THE SUMMER-LAND. 9-VOICE FROM JAMES VICTOR WILSON.

This cularged edition contains more than double the amount of matter in former editions, with but a small advance in the price. Bound firmly in cloth, 75 cents; in paper covers, 50 cents; postage 12 cents.

For sale, at the BANNER OF LIGHT BOOKSTORE, 188 Washington atteet, Botton; also by our New York Agents, the AMERICAN NEWS COMPANY, 119 Nassau street. 1000 PEALLS ON THE

BOUNDARY OF ANOTHER WORLD. WITH Narrative Illustrations. By ROBERT DALE OWEX, formerly Monther of Congress, and American Minister to Naples. Naples,

CONTENTS:

PREFACE,—List of Authors Cited,

BOOK L.—PRILIDINARY, Statement of the Subject Cited;
The Impossible: The Miraculous; The Improbable,
BOOK II.—TORCHING CERTAIN PHASES IN SIEEP. Sleep'is,
ROOK II.—TORCHING CERTAIN PHASES IN SIEEP.

BOOK II.—III CHING CRAIMS FRANCES IN SHARE THOUGHT.
BOOK III.—DISTURBANCES POPULARLY TERMED HAUSTINGS, Jeneral Character of the Phenomena; Narratives; Summing BOOK IV.—OF APPEARANCES COMBONLY CALLED APPARITORS. Touching Hallucination; Apparitions of the Living; Apparitions of the Living; Apparitions of the Living; BOOK V.—INDEATORS OF PERSONAL INTERPERENCES. Retribution; Guardianship.
BOOK VI.—The SUGGESTED RESULTS. The Change at Death; Conclusion; Addenda to Tenth Thousand; Appendix; Index.

nnex.
Price \$1,75, postage 25 cents.
For sale at the BANNER OF LIGHT BOOKSTORE, 159
Washington street, Boston.

ALICE VALE: STORY FOR THE TIMES. LOIS WAISBROOKER.

TIMES is one of the best books for general reading anywhere to be found. It should and no doubt will attain a popularity equal to "THE GATES AJAR."

PRICE, \$1,23; pistage, 18 cents.
For sale at the BANNER OF LIGHT BOOKSTORE, 159
Washington street, Boston, and also by our New York Agents,
the AMERICAN NEWS COMPANY, 119 Nassau street.

THE OUESTION SETTLED: A CAREFUL COMPARISON BIBLICAL AND MODERN

SPIRITUALISM. By Rev. Moses Hull,

FOREERLY A NOTED SECOND-ADVENT MINISTER. The reputation and ability of this author are so well known, we need only announce the issue of the work to insure it a wide circulation. The subjects discussed are treated in a concise, masterly and convincing manner. It is a complete and triumphant vimileation of the Spiritual Philosophy.

The Price, 81,50; postage 20 cents.

For sale by the publishers, William Wille & Co., 158
Washington street, Boston, and also by our New York Agents,

or asungton street, noston, and also by our New York Age the AMERICAN NEWS COMPANY, 119 Nassau street. Seventh Edition.

POEMS

FROM THE INNER LIFE. BY LIZZIE DOTEN.

WILLIAM WHITE & CO. have just issued a new (the seventh) edition of this charming volume of Poems by Miss Doten. This edition is printed on thick, heavy paper, is elegantly bound, and sold at the low price of \$1,25, postage 20 cents; full gift, \$1,75, postage 20 cents; full gift, \$1,75, postage 20 cents.

For sale at the BANNER OF LIGHT BOOKSTORE, 18 Washington street, Boston.

THE GOSPEL OF GOOD AND EVIL

"I CREATED LIGHT AND DARKNESS, AND I CHEATE GOOD AND EVIL, SAITH THE LORD."

BY JAMES S. SILVER.

THIS book treats in an able manner of Physical and Moral Evils, and the Religious Aspect of Good and Evils—sub-lects of great interest to the whole human family. The reader cannot well help following the author to the end of his book, for his illustrations are apt and forelble.

Price \$1,50; postage 26 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 159 Washington street, Boston. ew

MORNING LECTURES. Twenty Discourses DELIVERED BEFORE THE FRIENDS OF PROGRESS IN NEW YORK IN THE WINTER AND SPRING OF 1863.

BY ANDREW JACKSON DAVIS. 1 vol., 12mo., price \$1.50; postage 20 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston NEW EDITION.

The Night-Side of Nature; GHOSTS AND GHOST-SEERS. BY CATHERINE CROWE.

Price \$1.25; postage 16 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 153 Washington street, Boston.

New York Advertisements.

MRS. J. COTTON, Magnetic Physician, No. 247
Enat 31st street, thetween Second and Third avenues,)
New York. Will tell all patients. On examination, whether
she can relieve or cure them, and No CASES TAKEN which she
perceives cannot be successfully treated. Her cures have
been, many of them, truly wonderful—to which she will be
happy to refer: Patients attended at their residence, if ide
sired. 3m—Oct. 30.

A DELINE S. INGRAHAM, Soul-Reading, Symbolic Delineations of Gearacter from tress of hair, photograph or autograph. Written communications and examinations of disenses included. Terms \$5,00; reduction personal consultation. 61 4th avenue, between 9th and 10th streets, New York City. Hours from 10 to 4. 4w*—Dec. 25.

M188 JENNIE REED, Clairvoyant, Writing, Trance, Business and Test Medium, No. 331 Sixth avenue, between 21st and 22d streets, one block below Booth's Theatre, New York. Cars pass the door. Meances from 8 A. M. III 8 P. M., and from 7 till 9, evenings. Terms, 82—not exceeding an hour. MRS. H. S. SEYMOUR, Business and Test Medium, 136 Bleecker street, corner Bleecker and Lauren streets, third floor, New York. Hours from 2 to 6 and from Dec. 18.—Gw

Hew Nork Advertisements.

THE NEW DISCOVERY IN CHEMICAL AND MEDICAL SCIENCE. Coughs, Colds, Consumption, Catarrh,

CURED! DR. E. F. GARVIN'S SOLUTION,

COMPOUND ELIXIR

TAR.

PHET AND ONLY SOLUTION ever made in one mixture of A Lt. THE TWELVE valuable active principles of the well-known quartic agent,

Pine Tree Tar.

A recent cold in three to six hours.

DR. E. F. GARKIN'S new discovery dissolves and volatilizing, for the first time, the remedy called Tar. It contains twelve active Principles, but in its officinal use only two have ever bren employed. This is the only remedy ever acknowledged by any profession to have a direct action upon these diseases. In liquid form for internal use, Japid Gas for inhaling the vapor to the Lungs, and the Tar and Mandrake Pills, form a reliable treatment for Consumption, and specific for Catarth, Bronchitis, Real Disease, Property, Blood, Kidney, Bowel and Liver Disease, Eruptions, and all forms of Serofula, Piles, Female Diseases, Eruptions, and all forms of Serofula, Piles, Female Diseases, &c. I am at liberty to use the following names: CURES WITHOUT FAIL

I am at liberty to use the following names:

CURED OF CONNUM PTION:

Mr William II. Depuy, 157 17th street, Brooklyn, N. Y., after using all the popular remedies of the day, and given up, was cured by the New Solution of Ther.

Mr. D. W. Wood, Esq., 36 Washington street, Boston, was given up to die, and was cured by the Tar.

Mr. J. B. Secor, Singer's Sewing Machine Office, Chicago III., was cured of Recreditary Consumption.

Mr. William Sherwood, New York City, Catarrh, Bron-chittle and Consumption of the Blood. — E. Tripp, 333 Indiana street, Chicago, H. Dyspepsis and Bronchitle of TWELYE & LARS' STANDING.

Mr. W. A. Loring, Clerk American House, Boston, Matt.,
Heart Blacense.
Mr. D. E. Justice, 152 Broadway, New York, Itching
Fremption and Constitution.
Mr. Ellaworth, 261 Broadway, New York, Scrothin.
Others can be repeased to.

ONE TRIAL CONVINCEST The First Solution and Compound Elixir of Ta

price \$1,00 per Bottle. First Solution and Volatized Tar, with Inhales for 1 month's use-Puckage complete. \$5,00.

This carries the vapors of tar direct to the Throat an lungs.

decenty.

FOR SALE BY DREGGISTS GENERALLY.
Prepared only by
L. F. HYDE & CO.,
Nov. 13.-*

433 Sixth Avenue, New York.

POWDER8.

MEN and CHILDREN find them a silent, but sure success.

The POSITIVES care Neuralgia, Headache, Rheumatism, Pains of all kinds; Diarrhea, Dysentery, vomiting, Dyspepsin, Flatulence, Wormer, all Fermine Wenkinesses and derangements; Fits, Cramps, Bt. Vitus, Dance, Soasinatha, Eryspelas; all Inflammations, acute or chronic, of the Kindey, Liver, Lungs, Wond, Biadder, or any other organ of the body; Catarrin, Consumption, Bronchitis, Coughs, Colds; Scrofula, Norvousness Misepleasness, &c.

The NEGA TIVE Scare Paralysis, or Palsy, whether of the muscles or of the senses, as in Blindmess, Designed in machine the Typhold and the Typholic, all low Freets, such as the Typhold and the Typholic, all low Freets, such as the Typhold and the Typholic extreme nervous or muscliar Prostration or Relaxation.

Both the POMICIVE AND NEGATIVE are needed in Chills and Freets.

PHYMICIANNS are delighted with them. AGENTS and Bruggists and Physicians, sent free.

PHYMICIANNS are delighted with them. AGENTS and Bruggists and Physicians, sent free.

PHYMICIANNS are delighted with them. AGENTS and Bruggists and Physicians, sent free.

PHYMICIANNS are delighted with them. AGENTS and Bruggists and Physicians, sent free.

Malled 1 18 44 Pos. Powders, 81.00

Address, PROF. PAYTON SPENCE, M. D., Box 5817, New York City.

above directed; For sale also at the Banner of Light Office,

NEW YORK CITY.

AMERICAN NEWS CO.,

ALL OUR PUBLICATIONS.

JUDGE J. W. EDMONDS, MRS. EMMA HARDINGE. WILLIAM HOWITT, HON, ROBERT DALE OWEN,

D. D. HOME, PROF. WILLIAM DENTON,
MISS LIZZIE DOTEN, J. M. PEEBLES, MRS. J. S. ADAMS, PROF. S. B. BRITTAN,

HUDSON AND EMMA TUTTLE, HENRY C. WRIGHT, WARREN CHASE, CHARLES S. WOODRUFF, DR. A. B. CHILD, MRS. LOIS WAISBROOKER, P. B. RANDOLPH, WARREN S. BARLOW,

MRS. PLIZA W. FARNUM, GEORGE STEARNS, ETC., ETC., ETC.

ARE ALSO OUR WHOLESALE AGENTS FOR THE

Company for the sale of all our Works, we have no hesitancy in saying to our friends in New York and vicinity, that all orders sent to the above-name establishment will be prompt by attended to, a Department having been especially assigned us for the sale of our looks and Periodicitis, for which there is a growing demand at the present time.

WILLIAM WHITE & CO.,

Publishers and Booksetters,
153 Washington street, Boston, Mass.

ANDREW JACKSON DAVIS. NEARLY life-size, in Planter of Paris. It is acknowledged to be one of the best likenesses of the Seer yet made. Price \$7.00 — Boxed, \$9.00. Nent to any address on receipt of the price, or U. O. D. Aliberal discount to agents. Address, MacDon ALD & CO. May 15. 697 Broadway, New York City.

JENNIE WATERMAN DANFORTH.

MEDIUM, locates and cures diseases in a trance state, at 34 Lexington Avenue, New York. Patients can be accommodated with board.

MRS. A. HULL, Clairvoyant, Magnetic and Test Medium, No. 423 Fourth evenue, New York. Particular attention is called to "Cure for Drunkenness."

Dec. 18—3w*

BRONCHITIS:

Eirst Solution of Tar and Mandrake Pills 25 and 50 cents per Box. Is the best Family and Liver Pill known, containing

THE GREAT SPIRITUAL REMEDY. MRS. SPENCE'S ROSITIVE AND NECATIVE

THE magic control of the PORITIVE AND NEGATIVE POWDERS over diseases of all kinds, is wonderful beyond all precedent. They do no violence to the system, causing no purging, no numerating, no ventifug, no narrotizing. MEN, WOMEN and CHILDREN find them a silent but sure

Send money at our risk. Sums of \$5 or more, ifsent by mail, should be in the form of Money Orders, or Prafts, or cise in registered letters.

OFFICE, 37 St. Marks Place, New York.

If your druggist husn't the Powders, send your money at once to PROF. SPENCE, as

No. 158 Washington street, Hoston, Muss. Oct. 9. AGENCY

NO. 119 NASSAU STREET. THIS WELL-KNOWN FIRM KEEPS FOR SALE

THE COMPLETE WORKS OF

ANDREW JACKSON DAVIS. The Works of

THE AMERICAN NEWS COMPANY

BANNER OF LIGHT.

BUST OF

Banner of Tight.

EDITORIAL CORRESPONDENCE.

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

OUT OF PLACE.

Among the misfortunes to which the people of this country are subject, on account of persons being elevated to places by wealth, or wealthy friends, for which they are entirely unqualified, probably no one imposes more serious evil on community than the elevation of editors and writers for the popular papers, who are utterly reckless of truth or honesty, and wholly unreliable for moral integrity. That we have many such thousands of people, is well known, and even those who take the papers, which they edit, ? or write for, know the fact, but cannot do without the papers, and hence have to bear the evil. We were forcibly reminded of this fact, which we have long known, by certain wonderfully wise exposures of spiritual phenomena by the use of mountebanks-by writers who either knew there was not only no cross, but no correspondence between the real and the counterfelt; or, if they did not know, were utterly unqualified to give the public any information on the subject, and knew they could not; but, being of the class referred to, as out of place, they did not care for the truth, or honesty, but only to pander to popular prejudice, and feed that prejudice through their journals, hoping to increase the sale, and get rich and out of the way before the real truth is known. We were somewhat surprised to see the Boston Post enter so largely into this line of labor, but of the Journal we did not expect anything better, knowing its antecedents. But of all the real actors in this recent drama, no one has made itself more ridiculous than the time-serving and hot and cold blowing New York Tribune, which, in trying to ape some of the English aristocracy, has befooled itself and tried to befool its readers by repeatedly repeating the silly twaddle of Carlyle about "Dead-sea Apes." which it rolls as a sweet morsel under its tongue, evidently delighted with a morsel of wit, which one would think it had not seen or felt for a long time. Perhaps it can now make friends with the wise foreigner whom it most bitterly denounced tif our memory serves us) a few years ago, for his equally but not more ridiculous assumptions and false statements about our American slavery; but then, it was the Tribune's ox that was gored, and, of course, it cursed and fought the Bull; now, it is a neighbor's ox, in which the Tribune has no investment, and it exults, and shouts, and tries to add its feeble efforts to put down the unpopular truth, and that too, when if the editors of the Tribune do not know that the facts of Spiritualism are true. they certainly are not fit for editors of such a paper; and if they do; and are dishonest, they are sadly out of place. They can hang on which horn they please, but on one they will be impaled, and there the future will crucify their selfish ambition and present reputation,

ANOTHER CALL FROM THE SUMMER- , them for the effort. LAND.

With feelings of deepest regret we are again called upon to part with one of the ablest workers. in our ranks, and one who gave us greater promise of usefulness than most of those of her age. Our sister, Aleinda Wilhelm Sinde, well known to us from the very start of her public career, has ever been true to her highest convictions of right and duty, and with energy, perseverance and true devotion to the cause which she had espoused of aiding in opening the intercourse between the two worlds, she has steadily grown in power and ripened in spirit until she became one of the main pillars of the structure the spirits had reared in this world to lean upon with their heavenly in-

She has gone to a better, happier world, and left us to wonder who will fill her place in the lecturing ranks and social circles in which she ting through those we have been associated with | tract may agree upon. here in the glorious work of spreading our new gospel, and yet our numbers are constantly increasing, and the work goes bravely on.

WHO WROTE IT?

The North British Review given us the following as a close translation from a Lyric in the Vedas, for which even this Christian authority is compelled to admit an antiquity of at least four thousand years, which is rather hard on Adam: but the Hindoos themselves claim for it an antiquity of about twenty thousand years and a godly original. We copy it as a specimen of better sense than many of the messages claimed as coming from the Jewish God at a much later date:

"How multifarious are the views which different men in-How various are the ends which men of various crafts desired.
The leech a patient seeks; the smith looks out for something cracked;
The priest seeks devotees from whom he may his fee extract;

With feathers, metals, and the like, and sticks decayed and The workman manufactures wares to win the rich man's

gold.

A poet 1; my sire a leech, and corn my mother grinds;
On gain intent, we each pureue our trabes of different kinds.
The draught horse seeks an easy car; of gallants the girls

The merry dearly love a joke; and frogs desire a pond."

Mediums' Convention in Western New York.

The Quarterly Meeting of Mediums and Speakers convened on the 20th of November, in LeRoy, continuing two days. P. I. Clum, of Rochester, prosided. In attendance were several speakers, among whom were Mr. and Mrs. Woodruff and Dean Clark. The meeting was one of interest, the utmost harmony prevailing throughout, leaving a good impression upon the citizens of the place, many of whom (probably) never before listened to such profound philosophies and truths as were given forth by the several speakers, partienlarly from Bro, Clark the last evening session, which could not fall to clear away the mist from the eves of those who listened, placing the philosophy of Spiritualism before them so clearly that they could not fail to appreciate it, as was evident by the quiet and profound attention manifest on that occasion.

These meetings are always characterized by fraternal and harmonious influences, leaving a salutary impression on all who attend. The friends of LeRoy entertained most hospitably all from abroad, to whom many thanks are due, particularly to Bro. S. Chamberlin, who tendered the use of his hall for the Convention.

Some effort was made by the Missionary Committee to engage missionaries to labor in the State. The next convention will be held in Februnry, time and place to be given hereafter.

BARAH A. BURTIS, Sec'y.

Rochester, Dec. 10th, 1869.

Difficult punctuation-putting a stop to a gos sip's tongue.

JOHN G. WHITTIER.

ву рисеве саку.

Great master of the poet's art! Surely the sources of thy powers Lie in that true and tender heart Whose every utterance touches ours.

For, better than thy words, that glow With sunset dyes or noontide heat, That count the treasures of the suow, Or paint the blossoms at our feet,

Are those that teach the sorrowing how To lay aside their fear and doubt, And in submissive love to bow To love that passeth finding out,

And thou for such hast come to be

In every home an honored guest-Even from the citles by the ses To the broad prairies of the West. Thy lays have cheered the humble home

Where men who prayed for freedom knelt; And women, in their auguish dumb, Have heard thee utter what they felt. And thou hast battled for the right

With many a brave and trenchant word, And shown us how the pen may fight A mightier battle than the sword. And therefore men in coming years Shall chant thy praises loud and long; And women name thee through their tears

A poet greater than his song. But not thy strains, with courage rife, Nor hollest hymns, shall rank above The rhythmic beauty of thy life,
Itself a cauticle of love!—The Independent.

Call from Modern Macedonla

"Come over and Help us." FRIENDS OF SPHILTUALISM - During a late visit to St. John, New Brunswick, I perceived that the people there as is the case wherever the light begins to shine, are waiting for some person or persons to guide them in their aspirations to a more satisfying theory of their soul's destiny, than that of the theology which predominates in the Provinces. I met, in my last year's residence there, many persons whose inner lives expressed some of the phases of medlumship, but, not understanding the nature of such phenomena, they were unbeeded.

But there are not a few who, like myself, have seen the spirit manifestations in this country, and are echoing the ancient words, "Come over and with the story of Anthony Trollege; gives a sparkling help us." They say that it all may be true, but Christmas tale, with a ghost and a fairy in it, a happy con some proof is wanted.

I have no doubt that a good test medium, ac-, companying a lecturer, would be much appreciat-

There have been two mediums residing lately in St. John, who went by the name of clairvoyant bright and well filled number of this attractive monthly. doctors, and, under this name, had all their time occupied.

But the light that shines so brilliantly in this land, is beginning to illuminate the darkness of the old theology, and the people are expecting a made in Pompell are here collected in most attractive form, change, but know not whatit is to be.

The cheering fact of spirit communion has demonstrated itself to my inner nature, and I wish to extend to others the blessings that I have enjoyed.

I was requested to interest some mediums to make a journey, which, I am sure, would repay vius shut out the world from the buried city. Very recent C. B. HUYGHUE.

Interest on Money.

EDITORS BANNER OF LIGHT-A correspondent in your last issue (Dec. 25) asserts that to exact interest on money is a crime, and there are many who believe this, and would have our laws so amended that at least the amount paid by the borrower should be limited.

You will permit me to ask whether one who had by industry and economy been able to build a prefer to look between its attractive covers for himself, to house to shelter himself and family, should be obliged to give this up to the first young spend- performance. It is full of thought, sound sentiment, and thrift who might apply for it, without rent? or, having sold the house, and taken a note for the amount, whether this, too, should be without in terest?

Equally, if our labor is invested in merchandise: and we dispose of it to younger, more active partners, we are entitled either to share in the profit was so important. The gates to the spirit-world on the sales, or accept such other compensation, seem of late to be swinging all the time, and let- in the shape of interest, as the parties to the con-

And, we are to remember, finally, that all those things which we use as money, such as bank notes, legal tenders, checks, and other forms of currency, are but the titles to our property, without specifying the particular kinds, and for the use of all this we are entitled to interest or rent, JUSTICE.

Baltimore. M. D.

DEAR BANNER-On Sunday evening Miss Nottic Pease lectured on the life and virtues of our much beloved sister, Mrs. Alcinda Wilhelm Slade, to one of the largest audiences that ever assembled at the Law Building. The rostrum was trimmed in white, with Mrs. Slade's portrait trimmed with evergreen, and these words, "I still live," over it. The speaker opened the discourse with an original poem, entitled "Faith and Knowledge." She then spoke of the many trials that our sister had passed in early life, and how she had succeeded, step by step, to where she stood when she took her flight to that beautiful home to which we are all slowly but surely journeying. She then closed by reading an original poem very appropriate to the occasion, and the citizens of this city will have enough to feast on for some time in listening to the discourse.

Yours most respectfully, MRS, E. J. WILHELM, Sec'y of the State Society of Spiritualists. Baltimore, Md., Dec. 18, 1869.

Westward, Ho!

To the readers of the Banner of Light on the Pacitic Coast: I wish to invite correspondence with people in California or Southern Oregon, and especially Spiritualists, in relation to the country and its advantages. There are a number of families in Minnesota, who wish to go to a warmer climate, and would prefer one of the above places. There will be mechanics, farmers, teachers, in fact all sorts of people, who wish to go there to work, to make a home, and we wish to know something about the country, what we need to take with us, how we can live till we can carn or ulse something for our support, what land can be bought for, &c., &c. Will Myron Morse, with others, answer this, as a number of his old Ceresco friends are among the number? Please ad-MRS. HARRIET E. POPE.

Morristown, Rice Co., Minn., Dec. 10th, 1869.

Adrian, Mich.

The Spiritualists of Adrian are holding their meetings in Odd Fellows' Hall, with good attend-

The Ecumenical Council is in session at Rome. One of the most important committees was an nounced, being that on questions of faith.

Hon, Edwin M. Stanton has been nominated by the President and confirmed by the Senate as Justice of the Supreme Court of the United States.

New Publications.

THE ATLANTIC MONTHLY for January, 1870, presents a strong line of poetry in particular, the prose articles not falling behind the standard of any of the best numbers yet issued. Of poems, it contains Lowell's new production, "The Cathedral," an extract from Bryant's translation of Homer, Whittier's " Nanhaught, the Deacon," Dr. Holmes's "Nearing the Snow Line "-or advancing to Old Age-and Dr. T. W. Parsons's apostrophe to Guido. Col. Higginson contributes a very meaty, as well as spiritual, easay on "Americanism in Literature," showing that the time is coming about, by the sharp changes in our experience, when literary workers and minds will become fully in sympathy with the age they live in, and that in consequence we shall present the grandest, because the completest, specimens of literature extant. It is to be born out of the new soul of the times. Bayard Taylor opens his new story of Joseph and His Friend, drawing a pleasing contrast between the social refinements of town and country. Henry James reviews the positions and arguments of Mill, Bushnell, Epes Sargent and President Woolsey, in discussing the Woman Question. What to do with the Surplus-is the title of a paper looking into the properest mode of disposing of the surplus revenues. Goldwin Smith contributes a sterling paper on "The Bludy of History;" and W. D. Howells tells us how to enjoy a ride " By Horse Car to Boston," which, though no new thing to most people, is made so by his coloring pen. This is, as a whole, a remarkable number of the Atlantic, in respect of its entire list of strong and agreeable qualities. It is an earnest of a triumphant year for a magazine that has been but a series of triumphs from the begin-

PUTNAM'S MAGAZINE for January, 1870, has a steel engraving of Pere Hyacinthe as a frontispiece, with a sketch of the distinguished preacher and his church by John Rigclow. The other articles are of immediate i terest, the opening one being "Cuba and Spain;" one on American Hotels, by one who knows the inside arrangements; the author of "Still Life in Paris" contributes a story, "Concerning Charlotte "-Part I.; Sketches in Color is the secand number of a series of pictures, taken by a person who has tried to educate the blacks; In the Departments lets one into official Ufo in Washington; Thawed Out is a brisk and pleasant tale; Shirley Hyde exposes to us the peculiarities of the French Salon through the convenient lustrument of a story ? Mary Clonmer Ames begins a tale entitled. " A Woman's Right;" there is a paper on The New:Philology; and we have table talk, literary gossip and criticism, notices, poems, and other attractions and novelties to rounce off what we should call a strong number of this excellent magazine even for the New Year. Putnam enters on a career of expanding prosperity.

LIPPINCOTT'S MAGAZINE for January, 1870, leads off again celt that is full of gay humor; discusses International Coinage, by which is meant a uniform standard for all coinage; the Capital is done up in an interesting essay; Wirt Sikes lets us frankly into his personal experience with Literary Lunatics; and we have poems, tales, literary miscellany and editorial criticism in generous measure. Altogether it is a

WONDERS OF POMPETS, by Mare Monuler, is the seventh of the delightful series of volumes from the press of Scribner & Co., New York, designed for entertainment with valuable instruction. All the results of the wonderful discoveries and the story illustrated liberally by the pencil of the artist. Here we have in pictures the very houses of the people whose doom was read in the darkened skies that shut down on their lives. We see exact copies of their domestic utensils. Their statues and various works of art are brought distinctly before us. Everything, in fact, is sketched for the eye and mind just as it was before the eruption of Yesuexcavations have brought to light another skeleton in a perfect state of preservation, with pearls, gems, coins and utensils, that only increase the interest felt in the people whose daily life was thus fixed and preserved at its sudden standstill by this great disaster. This volume is a worthy addition to the useful and beautiful series to which it is attached, and enhances the value of its predecessors.

Mr. James Reed, the Swedenbergian minister, has writton a thin little monogram on "MAN AND WOMAN, UNLIKE YET EQUAL," which contains a compact and compendious argument on the subject which it treats. The reader will discover those points of interest which give character to the evinces a steadfast desire to reach the truth by candor patience and justice.

THE OVERTURE OF ANGELS IS a beautiful volume for Christmas, from the press of J. B. Ford & Co., New York, and is a fragment from the forthcoming "Life of Jesus," by Henry Ward Beecher. This selected part portains to the Nativity of Christ, and will, therefore, be widely welcomed at this festive season. No reader will require an endorsement of the attractiveness with which Mr. Beecher accomplishes his task. His pages glow with feeling and color. They will be in universal request at this time. The book makes a

Lee & Shepard put forth a little gem of a box, containing PATIENCE," a series, of thirty games with cards. Compiled by Mrs. E. D. Cheney. It is a nice thing for the young folks.

THE NURSERY for January is brimming with bright pletures and reading. Mr. Shorey improves on himself continually. The new year opens well for this little magazine which we cordially commend to all who are blessed with

Opinious of the Press.

DEATH AND THE AFTER LIFE. By Andrew Jackson Dayls. Boston: William White & Co. Mr. Dayls is a modern Spiritualist—a leader that numerous body of extremely liberal minded men and women. He not only holds communications with those who have passed beyond the river, but in visions he travels thither himself and remembers what he sees. We speak positively on these points, but we speak from Mr. Davis's plane. If there is any decention in the matter the one most deceived is Mr. Pavis himself, for we have not the deceived is Mr. Pavis himself, for we have not the shadow of a doubt that be believes all he says, To him, at least, the "Summer-Land" is a reality; and its wonderful beauties of mountain, valley, sky, woods, streams and plains, are as much to be enjoyed as things of earth, while the freed spirits which constitute its "best society" are just such persons as well disposed mortals should delight to cultivate. The following brief description of "The Summer-Land," which we select, almost at random from the book, will indicate something of Mr. Davis's visions, and his method of recordof Mr. Davis's visions, and his method of record ing them:
"The Summer Land is vastly more beautiful

"The Summer Land is vastly more licentiful than the most beautiful landscape of earth. Celestial waters are more limple, the atmosphere more soft and genial, the streams are always musical, and the fertile islands there are ever full of meaning. The trees are not exotics; the birds are literally a part of the celestial clime, every one having its lessons of Divine significance. That which is nothing to an idiot is a great deal to an intelligent man; that is true in common things or which is nothing to an idiot is a great deal to an intelligent man; that is true in common things on earth, and it is true, to a wondrous degree, in heaven. When a person enters there by suicide or by murder, whether legal or illegal, or however else he may be introduced, the question is not how he came there, but what brought him? A man who was not strong enough to keep another from doing him a wrong—to say nothing of one who was not strong enough to keep from doing deliberate wrong to others—is a subject of philanthropic care taking and discipline. In the Summer-Land these delicate ideas and finely shaded moral distinctions are recognized; and you will find yourself under a new government—a God-code, yourself under a new government—a God-code, instead of the laws of earthly judges and legislators. You will be surprised, and yet most likely

you will say it is about as I had supposed."

It should, indeed, be the source of satisfaction to the poor denizens of this metropolis to know to the poor denizens of this metropous to know that there is a land—even if it be beyond the grave—where justice will be administered with even band, and judges will have some reference, in their decisions, to the law and the evidence. Mr. Davis does not say, but the inferences are strong, from the finite phase stated that the elective was from the facts above stated, that the elective sys-tem does not prevail in the Summer-Land.—Pack-ard's Monthly.

Henry Ward Beecher dooms an offender to " sit for four mortal hours in a cold church and listen to a sermon read by a near-sighted man who had

A New Story for the Banner. As the Banner is never backward in good works, of this week commence the publication of an Original Story of great merit, entitled

"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-cies 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 ofttimes 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 poo mortals in the great cities of the world are at this moment repeating the ominous phrase, with despair indelibly stamped upon their sunken coun spar indefinity 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 duty they owe to common humanity, then shall we indeed be thankful.

JUST PUBLISHED BY WM. WHITE & CO.

A NEW BOOK

IN PROSE.

BY MISS LIZZIE DOTEN

Author of the Popular Book of

"POEMS FROM THE INNER LIFE," ENTITLED

AFFINITY,

OTHER STORIES.

TABLE OF CONTENTS.

My Affinity.

Madam Bonnisleur and her Roses. Women and Wisdom.

The Faith of Hasupha. The Bachelor's Defeat. The Great Carbuncle.

Marrying for Money. The Prophet and the Pilgrims. Mr. Silverbury's Experience. Geraldine.

Dr. Purdie's Patient. The Sunshine of Love. The Elfin Spring.

THIRTEEN CHOICE STORIES.

MAKING A

SPLENDID BOOK FOR THE HOLIDAYS

all who have read the charming "Poems from the Inner Life," will desire to read the same author in prose.

Price \$1,50, Postage 20 cents.

For sale at the BANNER OF LIGHT BOOKSTORE, 188 Washington street, Buston; also by our New York Agents, the AMERICAN NEWS COMPANY, 119 Nassau street, NOW READY,

"MODERN

AMERICAN SPIRITUALISM,"

A TWENTY YEARS' RECORD

OF THE .

COMMUNION BETWEEN

EARTH AND THE WORLD OF SPIRITS

ONE VOLUME, LARGE OCTAVO, OF SIX HUNDRED PAGES, ENGLISH MUSLIN, BEVELLED EDGES, SUPERBLY AND PROFUSELY ILLUSTRATED WITH FINE PORTRAITS, ETC., ON STEEL, WOOD IN TINT, LITHOGRAPHY, ETC., ETC.

PRICE, 83,75, POSTAGE 40 CENTS.

By Emma Hardinge. PUBLISHED BY THE AUTHOR, 229 EAST 60TH STREET, NEW YORK, ITO whom all applications for AGENCIES must be ad

This work has been prepared by the author

Under the Direct Supervision and Guidance of the Spirits, who have inaugurated the movement.

periodicals now out of print, and various other sources attainable only to the author.

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

It contains excerpts from rare pamphlets, private ournals,

MOST COMPLETE, ASTOUNDING AND THRILLING HISTORIES, that has ever bound from the press.

The first cost of the work will considerably exceed the sale price which has been fixed upon by the author, with a view of rendering it attainable to all classes of readers. SUBSCRIBERS AND THE TRADE SUPPLIED BY THE BANNER OF LIGHT COMPANY.

ORDERS AND SUBSCRIBERS' NAMES FOR THE FURST ISSUE RECEIVED IMMEDIATELY AT THE BANNER OF LIGHT OFFICE, NO. 158 WASHINGTON STREET, BOSTON, MASS.

PROGRESS OF RELIGIOUS IDEAS THROUGH SUCCESSIVE AGES.

BY L. MARIA CHILD.

THESE handsome volumes contain a historical review of the religious ideas which have been current in different nations, and it, successive ages of the world. The religions of lindostan, Expt. China. Tartary. Chaldea, Persta, Greeco and Rome, the Celts and Jews are surveyed in the first volume. The second treats of the Jewish religion after their exile, takes a retrospect of preceding ages, and gives the writer's views of Christianity in the first and second centuries. The Christian religion and Mahometanism are the principal themes of the third volume. The style of the work is familiar, simple and beautiful.

Three volumes. Crown 8vo. Price, \$6.75; postage 72 cents.. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston.

Healing of the Nations. INTRODUCTION AND APPENDIX BY NATHANIEL P. TALLMADGE.

FIRST SERIES.

537 pp. Price \$3,00; postage 36 cents.

SECOND SERIES. BY CHARLES LINTON. EXCELLENT STEEL PORTRAIT OF AUTHOR. 363 pp Price \$2,50; postage 30 cents.
For sale at the BANNER OF LIGHT BOOKSTORE, 158
Vashington street, Boston.

An Extraordinary Book, BY ANDREW JACKSON DAVIS. ENTITUED,

> A STELLAR KEY TO

SUMMER-LAND,

PART I.

"HEUSTRATED WITH DIAGRAMS AND ENGRAVINGS
OF CELESTIAL SCENERY.

CONTENTS. .

CHAPTER I.
OF THE NATURAL AND SPIRITUAL UNIVERSED.
CHAPTER II.
IMMORTAL MIND LOOKING INTO THE HEAVENS.

CHAPTER III.
DEFINITION OF SUBJECTS UNDER CONSIDERATION.
CHAPTER IV.
THE POSSIBILITY OF THE SPIRITUAL ZONE. CHAPTER V.

THE ZONE IS POSSIBLE IN THE VEST NATURE OF THIEGE.

CHAPTER VI.

THE SPIRITUAL ZONE VIEWED AS A PROBABILITY.

CHAPTER VII.
EVIDENCES OF ZONE FORMATIONS IN THE HEAVENS.

CHAPTER VIII.
THE SCIENTIFC CERTAINTY OF THE SPIRITUAL ZONE. CHAPTER IX.

A VIEW OF THE WORKING FORCES OF THE UNIVERSE.

CHAPTER X.

PRINCIPLES OF THE FORMATION OF THE SUMMER-LAND.

CHAPTER XI.

DEMONSTRATION OF THE HARMONIES OF THE UNIVERSE.
CHAPTER XII.
THE CONSTITUTION OF THE SUMMER-LAND. CHAPTER XIII.
THE LOCATION OF THE SUMMER-LAND.
CHAPTER XIV.
A PHILOSOPHICAL VIEW OF THE SUMMER-LAND.

CHAPTER XVII.
THE SUMMER-LAND AS SEEN BY CLAIRVOYANGE.
CHAPTER XVIII.
SYNOPSIS OF THE IDEAS PRESENTED.

Price \$1: postage 16c. Liberal discount to the trade. For sale at the BANNER OF LIGHT BOOKSTORE, 156 Washington street, Boston.

A NEW BOOK JUST FROM THE PRESS,

REAL LIFE

Given Inspirationally BY MRS. MARIA M. KING,

Life. IX—Courtship and Marriage in Spirit-Land.

Price \$1,00. postage 16 cents.
For sale at the BANNER OF LIGHT BOOKSTORE, 188
Washington street, Boston.

A Few Thoughts on Love and Marriage.

BY MOSES HULL.
Price 10 cents: postage 3 cents.
For saic at the BANNER OF LIGHT BOOKSTORE, 188-Washington street, Beston.

BANNER OF LIGHT: AN EXPONENT

NINETEENTH CENTURY.

AT NO. 158 WASHINGTON STREET, BOSTON, MASS WILLIAM WHITE & CO., Proprietors. WILLIAM WHITE, LUTHER COLBY, 1SAAC 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 INTERESTING DEIGENS STATE

ORIGINAL CONTRIBUTIONS, by Mrs. MARY F. DAVIS.

All which features render this journal a popular Family

TERMS OF BUBSCRIPTION, IN ADVANCE:

When drafts on Boston or New York cannot be procured, we desire our patrons to send, in lieu thereof, a Post-office

Paid for.
Subscribers in Canada will add to the terms of subscription 20 cents per year, for pre-payment of American postage.
Post, Office Address.—It is useless for subscribers to write, unless they give their Post-Office Address and name of

WHOLESALE AGENTS:
NEW ENGLAND NEWS COMPANY, 41 Court street.
Boston.
YOR CILY.

OR CILY.

RETAIL AGENTS:
NEW ENGLAND NEWS COMPANY, 41 Court street,

NEW ENGLAND NEWN CUMPANI, it count server, Doston.
A. WILLIAMS & CO., 100 Washington street, Boston.
C. W. THOMAS, 449 Fourth avenue, New York.
HENRY WITT, 92 Fourth street, Brooklyn, E. D., N. Y.
GEORGE H. HELS, west end Iron Bridge, Oswege, K. Y.
E. E. ROBINSON, 84 Market street, Corning, N. Y.
MRS, B. F. M. BROWN & MRS. LOU. H. KIMBALL, BOOM
21, Pope Block, 137 Madison street, Chicago, 111
W. B. ZIEBER, 104 South Third street, Philadelphia, Pa.
EDWARD BUTLER, Chestnut street, above Fourth, Philadelphia, Pa.

delphia, Pa.

M. D. ROBINSON, 20 Exchange street, Portland, Me.
DAVIS BROTHERS, 53 Exchange street, Portland, Me.
C. H. ANDERSON, 458 Seventh street (opposite the Post
office), Washington, D. C.

SUBSCRIPTION AGENTS:

ALBERT E. CARPENTER.

HERMAN SNOW, 319 Kearney street, San Francisco, Cal.

MRS. II F. M. BROWN & MRS. LOU. H. KIMBALLI, ROOM

84, Pope Block, 137 Madison street, Chicago III.

J. BURNS. 15 Southampton Row, Bloomsburg Square, Hobborn, W. C., London, Eng.

in their respective papers, and call attention to it editorially.

THE SPIRITUAL ZONE AMONG THE STARS.

CHAPTER XVI.

TRAVELING AND SOCIETY IN THE SUMMER-LAND.

THE SPIRIT-LAND.

BEING LIFE EXPERIENCES, SCENES, INCI-DENTS, AND CONDITIONS, ILLUSTRA-TIVE OF SPIRIT LIFE. AND THE PRINCIPLES OF THE SPIRIT-UAL PHILOSOPHY.

Authoress of "The Principles of Nature," etc. CONTENTS.

CONTENTS.

CHAPTER I.—The Experience of an Unknown One.

II.—A Mother's Story.

III.—Children in the Spirit-World.

IV.—A Conucul of Ancients.

V.—A Chapter in the Life of a Poet.

VI.—The Pauper's Resufrection.

VIII.—Condition of the Deprayed in Spirit-Land.

VIII.—The Incorpate, Gambler and Murderer in Spirit-Life.

X—Courtenip and Marriago in Spirit-Land.
 X-Incidents of Spirit-Life.
 XI—Methods of Tenchers and Guardians with their Pupils and Wards.
 XII—Passages from the Experience of Napoleon Bonaparto as a Spirit.

THAT TERRIBLE QUESTION;

SPIRITUAL PHILOSOPHY OF THE

PUBLISHED WEEKLY

LUTHER COLBY......EDITOR,
LEWIS B. WILSON......ASSISTANT EDITOR.

LITERARY DEPARTMENT,—Original Novel-ettes of reformatory tendencies, and occasionally transla-tions from French and German authors.

tions from French and German authors.

REPORTS OF SPIRITUAL LECTURES—
By able Trance and Normal Speakers.

ORIGINAL ESSAYS.—Upon Spiritual, Philosophical and Scientific Subjects.

EDITORIAL DEPARTMENT.—Subjects of General Interest, the Spiritual Philosophy, its Phenomena, etc., Carrent Events, Entertaining Miscellany, Notices of New Publications, etc., Western Editorial Correspondence, by Warren Chase.

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

Paper, and at the same time the Harbinger of a Glorious Scientific Religion.

oney order. Subscriptions discontinued at the expiration of the time

State.

Subscribers wishing the direction of their paper changed from one town to another, must always give the name of the Town, County and State to which it has been sent.

Subscribers are informed that twenty-six numbers of the BANNER compose a volume. Thus we publish two volumes a rest.

BANNER compose a voiding. Thus we placed the for the first, and fifteen cents per line for each subsequent insertion.

ED" All communications intended for publication, or in any way connected with the Editorial Department, should be addressed to the Editor, not intended for publication, or include the matter of the Editor, not intended for publication, should be marked "private" on the envelope.

All Business Letters must be addressed:

"BANNER OF LIGHT, BOSTON, MASS.,"

William White & Co.

William White & Co.

WESTERN NEWS COMPANY, Chicago, Ill. A. WINCH, Philadelphia, Pa.

Publishers who insert the above Prospectus three times shall be entitled to a copy of the BANKE OF LIGHT one year. It will be forwarded to their address on receipt of the paper, with the advertisement marked