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BEAUTY UNVEILED

ADVENTURES OF EDWARD FOSTER, The Enthusiast, the Philosopher, and the Lover.

BY CHRISTOPHER HARTMANN,

CHAPTER XIII.

From the time of the death of Mrs Foster to the time of the conclusion of our story, the events which intervened were so numerous, and yet, except a few of them, so much of a character with the common lot of life, that we are moved to record only so much as relates to the prominent principles inculcated in this narrative. There were a few things—two in particular—that oc-curred to Edward, that now become of special in-terest, and will lead to the conclusion of the

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whole matter.

I should remark, however, first, that the death of his wife had such an effect up in him as to cause him, more than ever, to indulge in the most procedure of the cause him, and the cause him, and the cause him to speculative and solitary reflections. All the powers of his abstract and metaphysical nature seemed now to be called into complete play, and, to a greater degree than ever before, was he subject to those spiritual phenomena and glimpses of occult things, which, in a former period of his life, were more the matters of reflection than of personal experience. His dreams, his occasional personal experience. His creams, his occasional sights, such as the figure in black which he saw in Woodstock, had only, previous to this, furnished him with themes of reflection on the wonderful character and powers of the soul. But now, in his extreme loneliness, with no one but the little boy, of all the family he had been accustomed to, he would more frequently find himself the subject of those mysterious corrections. self the subject of those mysterious operations which are sought to be explained by various theories, and which, in these later days, have so enriched the science of Psychology. Once, in particular, he saw—whether awake or asleep he could not tell—the figure of a beautiful female, of more than mortal loveliness, float before him, which made him think of his first love—the deserted Mary Willand. parted Mrs. Willard. But yet there was a most distinct impression that it was not her. After the distinct impression that it was not her. After the first appearance of it, it was repeated several times, both when asleep and when in what appeared to him a state between sleep and wake. One day, after dinner, he foll asleep in his chair and saw it. And the singularity of it was the distinct impression that always accompanied it that it was not Mrs. Willard. Sometimes it appeared more, sometimes less distinct. What it was a way it was he could not divine. He told was, or why it was, he could not divine. He told it to Goodman, and he could not divine. It seemed an absolute fate with him to be always haunted with visions of the beautiful. Despite all his experience of bitter misery, and all the sad disappointments which accompanied his devo-tions to this capticious goddess, still the vision haunted him. Was it that the principles of his mind, so artistic and subtle, would sometimes, by the power of their extreme activity, take to themthe power of their extreme activity, take to themselves form, and project themselves to his inner sense in such images of beauty? Or was it that quence of diction, it is said, frequently, that it is the "manner," chiefly, that makes him popular than the "manner," chiefly, that makes him popular sense in such images of beauty? Or was it that by some supernatural influence he was made the by some supernatural influence he was made the "manner," chiefly, that makes mm popular the "manner," chiefly, that makes mm popular and attractive. Hence the proverb that "manner is matter." But it is to be observed that the manner is far more than is thus frequently create. vision was lovely. He had never seen anything like it before, and he could not divest himself of the mysterious influence which it wrought in his mind. Once or twice he tried to sketch an out-line of it, but he could not sufficiently imitate it on account of its changing appearance. He told the vision to Willard, and tried to have him sketch the figure. But it was no use; it only drew forth from him another caution not to be so hallucinat-

from him another caution not to be so hallucinated by mere forms of the beautiful.

Foster kept this in his mind, but was shy of speaking of it, except to Goodman and Willard. It was a day-dream and a night-dream to him. The figure never appeared but four or five times in full distinctness, but this was enough to imprint the memory of it indelibly upon his mind; and there it lived, for good or evil omen.

He tried now to turn his thoughts as much as possible from anything that could awaken un-

nossible from anything that could awaken unpleasant sensations, and gave himself to works of true usefulness. The memory of his wife was with him for a similar influence. The more he thought of her, and the results of their union, the more he was convinced that he had not been afflicted in vain; and the sufferings of his former life were hallowed and sanctified by the reflection of her last days, and the holy interest and affection that then existed between them. With these thoughts he determined to consecrate himself more and note to religion. Although there was no church with which he could unite in full faith, yet he was always convinced of the existence of important truths in all religious; and even the Catholic, to him, was conspicuous for its sublime oathone, to mm, was conspicuous for its sublime mysteries, its deep spiritualities, and its appreciation of the power of art to embody and represent the holy and beautiful things of faith. So, under the influence of Goodman, he resolved to go to church with him, and, if possible, take an active part in the promotion of the religious culture of the young. Goodman had record left. ture of the young. Goodman had recently left the Bantist church, which he had always attended, and united with a Unitarian congregation.
Not that he had come to agree fully with that
form of doctrine, but that his inquiries had led
him to a freer and more philosophical habit of mind, and inclined him to depart very much from what are called the old landmarks. Still, both he and Foster felt the operation and need of a deeper vitality than anything the Unitarian faith could minister to, although they found here a practical element and some encouragement to higher things. In this church, too, Foster could, without compromising conscience at all, engage in teaching the principles of religion to the youthful mind. Especially, as it was understood to take a somewhat higher stand in doctrinal matters than some other churches of the same de nomination, both he and Goodman could engage

in it unitedly.

It was here, in the Sabbath school of this church, that Foster was brought in contact with Miss Prescott again—the excellent lady who had been pointed out to him some time before, who been pointed out to him some time before, who had so distinguished herself as a teacher and philauthropist. As he looked upon her, so very homely, and yet so marked for the goodness and force of her character, he found a new occasion for the contemplation of his old theme. "And is it possible" said he "that this creature should be the contemplation of his old theme.

Piterary Department.

Written for the Banner of Light.

Written for the Banner of Light.

The Accordance of the Character shining through, and, something of the character shining through, she would appear not disagreeable. But the first view was anything but inviting. She had a coarse skin, rather large features, sandy hair, a forelead full and rather even, but disfigured by an upper shining through, and, something of the character shining through, she would appear not disagreeable. But the first view was anything but inviting. She had a coarse skin, rather large features, sandy hair, a forelead full and rather even, but disfigured by an upper shining through. on one side than on the other, as though some vicious disease had settled in that side of her head; large, gray eyes, which, in another face, might have helped out the general expression, might have helped out the general expression, but here only glimmered in a dreary, lonely light; nose, thick at its root and perceptibly flattened at the other extremity; large, thick lips; long and broad chin; and a form and general contour indicative of not the slightest refinement. Of course, there was refinement in her manners, and a certain light in her eyes which told of intelligence and spirit. Her voice, in particular, had an exceeding richness. There is a power in the voice which reveals character, frequently, when nothing else will. Foster had often remarked this. It seems to correspond to the affections. While the words that are uttered indicate thought, the tone in which they are uttered often While the words that are uttered indicate thought, the tone in which they are uttered often indicates more than all that is said. Corresponding, by a subtle law in Nature, to the varied quality of the affections, hence it is that voices and sounds of different kinds have such power to affect us, and that music, in particular, is capable of awakening almost every sentiment and passion of which the heart is susceptible. The voice, in fact, far more than the eye, which is usually thought to be the most expressive feature, is most indicative of the inmost of the soul. The eye relates more to intellect. It occupies one of the indicative of the inmost of the soul. The eye relates more to intellect. It occupies one of the outposts of the body, and is expressive of more or less vivacity, sprightliness, penetration, &c., and of affection in a less degree. I own that it often gives most be witching and overpowering glances; but the rules in an outflow from the deener rebut the voice is an outflow from the deeper re cesses of the body, and by correspondence, from the more interior depths of the soul. It speaks directly and most fully of affection. No one can listen to it, in its varied modulations of love good-will, sympathy, friendship, hatred, anger, despair, hope, gladness, devotion, without being impressed with its immediate and close connection with the whole affectional nature. Now, Foster's intuitions at once detected this

one characteristic in this otherwise most disagreeable person. There was a tone and melody about her which was very rich. It was like the soft sounds of the flute through some thick, craggy forest. When she spoke, it was without affectation, and with manifest sincerity. It was the music of the heart. But when she opened her music of the heart. But when she opened her mouth, be sure it was not to display a fine set of teeth; for these, though generally sound and healthy, were far from ivory white or regular. But the opening of her mouth was the signal for all within hearing to be in sympathy with the sweetness and goodness of her disposition and her intelligent spirit.

Another thing to be mentioned about this person were a menifest grace of manner which indi-

an was a manifest grace of manner which indi-cated refinement of mind. She was one of whom it might sometimes be said—"The body spoke." Any one could see that, however unbeautiful in feature and complexion, there was an expression which indicated the comeliness of the soul. by the way, this thing that we call manner is not so superficial a thing as some are disposed to consider it. How often is it said of an agreeable person, in a light and trivial way, that so much is "mere manner," as though it were mere outside. Also of a public speaker, or preacher, who may not be remarkable for depth of thought or elemanner is far more than is thus frequently credit-ed to it. The manner, in fact, is the man himself, exhibited far more really than all he can say, ever so well or wisely. For, while the thought may be perfect, and the depth of his remarks characteristic of the strength and profundity of his intellect, yet if it is accompanied by a cold, stiff, constrained or formal gesture, or a harsh, hard, ungraceful expression and an unlovely voice, how will the man that is in the manner contradict the man that is in his remarks! Manner is matter, truly; and it is frequently the rich matter of the affections, or the most interior part of the soul; while the thoughts and words, be they'ever so beautiful and weighty, are only the matter of the intellect—thus quite superficial and accompanied frequently with a depraved and hollow heart. Or course there are exceptions to these remarks, as where, by some hereditary or other cause, the manner is not a true exponent of the man, and where there may be much more kindliness and goodness than is expressed in it; but, generally speaking, the criterion here given is a true one, and to "mend the manners mend the heart. It only requires a fair share of discernment to detect the faisity wherever it

Now, with the lady in question, it was her manner, chiefly, that was beautiful. These were beau-No one could be in Miss Prescott's presenc five minutes without being impressed with more than ordinary weight of character. She seemed so good, too! I once caught one glance from her eve which was so expressive of affection that I never forgot it. It abides with me like some hallowed influence from the skies. And I am sure the lady thought no more of it than of the air she breathed. I would have it understood, however, that even in manner she was not perfection. There was, I should say, a slight heaviness about her at times—an appearance of dullness—as though, by bodily constitution, her spirit was dragged, when of itself it would have lightly ascended. But this was only occasional. Generally speaking, her manner and voice, with her intellectual culture, very much overnowered the first impressions of her exceedingly homely and

Another thing to be noted was a certain unpretending, lurking beauty in that large, gray eye It was not a handsome eye by any means, but lighted up as it was with so much of her goul, it wrought in the beholder a conviction of character, and shone with quite a decided beauty in those who could appreciate it.

This was all. She had no color to redeem this coarse and rough exterior; was of medium size, and about thirty years old. Her form was rather erect, and her step dignified. Such was the Sabbath school teacher, the

this lady was distinguished: As soon as she was twenty years of age, she showed a decided preference for works of charity. Indeed, from a mere child she was distinguished for her loving and gentle disposition, and was a favorite with her schoolmates. She would frequently take the part of those who were put upon, abused or negcontemplation of his old theme. "And is it possible," said he, "that this creature should be so different from what a true system of order and harmony would have her appear?" To Foster's eyo, and had he been the maker of the universe, she should have been decked out in the most gorgeous and beautiful array, altogether becoming the soul that spoke through her. And yet, almost every feature about her was distinguished for deformity. She was really very repulsive to a stranger. After an acquaintance, the repulsive take the gentle disposition, and was a latitude school mates. She would frequently take the school mates. She would frequently take the school mates. She would frequently take the part of those who were put upon, abused or neglected by the other children, and thus early acquired the character of a generous and self-sac-rificing girl. She used to be called "good little Grace." Her name was Grace Maria. Some called her "homely little Grace." But she never had an enemy. Had she been fine looking, she might have been envied; but no one envied her as she was. When arrived at the age of twenty,

she desired of her own accord to become a teacher in the Sabbath school, having early learned serious truth of it. "Yes," said he, "sin must the lessons of truth and virtue herself, and realizing their importance. She continued from that descent operates so strangely sometimes, and the time to the time of which we are now speaking—effects are so varied by circumstances that we aperiod of ten years—to be one of its most active and efficient members. During that period she also proposed the establishment of a school for children, which, after being duly submitted to those most likely to move in such a matter, was those most likely to move in such a matter, was commenced in her mother's house. But three or four children were at first collected, who were without parents, vagrants in the streets, and these she instructed regularly and gratuitously every afternoon except Mondays and Saturdays. But as their number increased, it was found advis-able to procure a room in another place, where there might be a gathering more convenient for In the course of a few weeks, by her assiduity alone, as many as twenty children, mostly girls, were collected together and instructed in the rudiments of a moral and domestic education, with sewing, reading, writing, &c. It soon became apparent that she had undertaken an en-terprise which was more than she could carry on alone; and as the children increased in numbers and the whole thing gave evidence of usefulness too important to be neglected application was then made to another charitable institution of a similar character, and it was proposed to unite summar character, and it was proposed to unite the two. This was finally done, and Miss Prescott was retained as a teacher. She continued in this capacity for two or three years. Then she became interested in the culture of older and more advanced scholars, and resolved upon the establishment of a private school of her own, where she could not only impart the principles of a true Euclish education, but give particular at a true English education, but give particular attention to those moral and religious studies which were so neglected in the training of the young. For this purpose she resigned her position in the first mentioned establishment, and opened another school. This also was first commenced in her mother's house. I should mention here that her mother was a widow, with a small remnant of an estate in the north part of the city, who, with the income derived from this, and with the labor of her own hands, with the assistance of a son who was in a small business of his own, contrived to comfortably herself and one other daugh-Miss Prescott's scholars soon increased to the number of fifteen or eighteen, and then she was able to hire another room, and in a little time made the enterprise not only useful, but profit-She much more than supported herself in this way, and it was a matter of joy to her that she could thus relieve her mother and sister, and do something of solid benefit to the family. This occupation she followed for years. And none can estimate the amount of good accomplished in this way; first to poor aid 'agrant children, then to scholars of a more always call culture by rescription. to scholars of a more advenced culture, by resca-ing them from ain and misery, and introducing and forming in their minds principles of a true and lasting importance. There was not an insti-tution in the city, except those controlled exclu-sively by the Catholics, which she did not know of, and which received not her countenance and encouragement. And yet, on account of her unobtrusive manner and singular modesty, she was not the object of much public notoriety, but pur

known only, in general, to those who were more immediately benefited by her labors of love. When sickness was in the neighborhood, she

sued her way in quiet and singleness of mind,

ma wera not a her good works. She diligently worked with her and let her have no ornament of color or artsister, who was twelve years younger than her-self, to have her accomplished in everything that pertained to a thorough education, and would econd her studies at school by her own labors

She was on many committees for the relief of the distressed, and many particular instances might be given of her forwardness in the cause of charity, in the aid of the oppressed, and in sevof charity, in the aid of the oppressed, and in several enterprises of popular philanthropy such as command the attention of a city so noted for its works of this character.

Foster laughed outright. He had almost a mind to summon Miss Prescott herself. "What," works of this character.

We have said, perhaps, enough to show the mind and heart of Miss Prescott; and now it becomes interesting to know of her association with Foster and Goodman in the Sabbath school. Suffice it to say that they were both equally delighted with the constancy, interest and effect with which she pursued her labors here, but Foster was completely confounded. Such a case for his philosophy of the beautiful was really a poser to him, and it afforded both him and Goodman no small amount of secret merriment. Beautiful, alas! in everything but the outward appearance. and this-alas for the blunders of Dame Nature He could theorize upon it, but he could not be satisfied. Oh! that eyes could have been given to see the form of interior beauty which undoubt-edly dwelt in this unpromising outward casket. Goodman took particular notice of her evident self-forgetfulness—of the absence of that painful self-consciousness which is the bane of so many persons. Foster noticed the gladness which would light up her countenance when she per-ceived that a child had comprehended some difficult subject which she had been earnestly trying to illustrate and to enforce upon its mind. But what more than all arrested Foster's attention were the tones of that rich, sweet voice, when heard in singing. It was worth a journey of miles to catch some of those unaffected and exalted strains; and a man with any music in his soul could not listen to them, frequently, without a sense of the melody of other climes, and a charm not easily broken. Miss P. exerted her powers in this respect with good effect, both in as she poured it forth in the clear, strong tones of a rich contralto, with her whole soul in it, it struck a

mankind. Nothing but sin, surely, could have given rise to such ugliness in its first inception. But in cases like these, what is the conclusion but that hereditary causes in the parents and grandparents have transmitted a form of outward deformity, while at the same time the spirit, if we could see it, would give the lie to the whole of it. I cannot give it up, that, in true order, both the internal and external must har-

You might as well give it up first as last." said Thomas, impatiently, who happened to over-hear the remark. "The fact is, if a man will go crazy on the matter of pictures and images, and undertake to meddle with subjects so out of all human reach, the sooner be caves in the better. If I were you, I would show a little sense the rest of my days in keeping to substantial matters." And he left the room in disgust.

Goodman, however, was willing to continue the

Take the case in hand, for instance. The mother of Miss Prescott was a noble woman, and her father was a man of propriety and virtue. But, certainly, if we theorize aright, there must have been somewhere in the line of descent—for aught been somethere in the line of descent—for angut I know a hundred years back—causes of spirit-nal deformity operating, which first produced physical deformity, and, in the course of many crosses and re-crosses, has set its mark upon the hodies of those who are spiritually very unlike

"Well, well, this perhaps is so. But I wish I could get rid of the confounded feeling I have about it. I could have laughed with Thomas and cried brave, if it were not for this terrible sensitiveness I have, and this absolute passion for the beautiful. Why, Goodman, you know yourself that I am not alone in this feeling. It has, too, such a tremendous influence in the world. Why is it that we cannot fore such persons as we do others? And yet I think that scarcely any man could. We may be convinced ever so much that the qualities of goodness and truth are in a person, yet if the exterior is uncouth and forbidding who can love so readily and ardently? I own

that there is something greatly wrong about it, but such facts will speak for themselves" "Yes, and that is certainly a misfortune to the homely and virtuous, as well as to those who cannot bestow their affections so readily. The person of uncouth and forbidding exterior suffers for the want of that very love which her spirit so richly deserves; and the person who withholds that love suffers also from not being able to indulge it where of right it should be exercised. But it is a great deal to know the truth of the matter-to know how true beauty of spirit al-ways has its appropriate interior form, and will shine in heaven in proportion to its goodness. which so repels certain others that they cannot ever be drawn into sufficiently near connections to inspire the sweetest love. A sufficient acquaintance might do it even for them. But there is always that in them which we can love in a cortain degree, and still enough of character and humanity to command our deepest respect and homage. But we might as well be plain about it. The truth is, as a beautiful exterior, when true, it the very form of goodness itself, to say that al these fine emotions can as well exist without it, is to may that the form is of no consequence at all. It is, or God would never have had any forms, or one form might answer for everything I have often told you that the outward form, o the face of a fine person, connects by a subtle magnetism with the qualities within. Or, as it is sometimes said, 'Beauty attracts love, but does not retain it.' If it were true, however, it would retain it. You might as well say of a good book that the cover is of no consequence at all. It is for why do we bind them in handsome styles? A person, however, is different from a book, and exerts a different relative influence upon us. The cover of a book is merely artificial and mechanical, while the face of a man or woman is Na was one of the first to offer her services, and ture's development and ought always to tell the many were the beds of pain and languishment truth. Nay, I go further. I maintain that this which were blessed by her attentions and lightened of their burden of suffering.

Here of deprayity when a man is dead or interest of deprayity when a man is dead or interest. dence of depravity when a man is dead or in-ng the least of different to it. Dress up a fine lady in tow cloth, could you contemplate her with all that couplacency and ardency? I could n't; and the same may be said of Nature's work. Of course a true man may find a strong and delightful affinity in the purely spiritual qualities of a person, yet still with a sacrifice to exterior deformity—a part of the penalty-attached to a world of sin,

It is no use to deny it; it is so. It is a positive sacrifice." Do you think she cares anything at all about it?

Do you think she feels unpleasantly about her own looks?"
"She would hardly be human if she did n't."
"I declare, I would like to propose this very subject to her."
"What, personal beauty?"
"Yea"

" Yes.

"Do it, but with caution."

"I will do it, if I live, if I ever get enough acquainted with her." We must now observe here that both Foster and Goodman did get acquainted with her, and for several years she ranked among the very first of their circle of friends. They were frequently together in meetings connected with the Sabbath school, and in social private parties. Miss Pres-cott's appearance was far from being unlovely, though so very homely. And a further acquaint-ance with her very much diverted attention from her unbeautiful face to the shining and dominant qualities within, so that she came to be one of the most agreeable and entertaining of any company which she might chance to adorn.

It was not long before. Foster got the chance that he coveted. There had been a party of ladies and gentlemen at a fashionable house in E-street, and among others present was a young woman of exceeding amiability of person and power of entertainment, but who had the misfortune to be lame, and to be under the necessity of using a crutch. She also was deformed in one shoulder, and could not express herself with perfect ease on account of a defect in the upper lip. the school and church. Her voice was always She excited everybody's sympathy. Her chardistinguished above all the rest in the choir; and acter was well known, and she happened to be one of the number who were invited to a similar entertainment at the house where Foster boardchord in Foster's soul which vibrated in the deep- ed. This gave occasion for some remark upon est unison. Goodman, also, was under the power her at a time when Miss Prescott was present, of it, and the more so, as they were all mutually Foster intended to draw her out, and he made associated in a common cause. For a long time this lady's case the subject of some comment for they considered her as a marked object of inter-that purpose. I think, also, that Miss P. took the est, and would frequently discuss the matter in a liberty of a sidelong application of a much wider

judgments of mankind.

"I declare," said Foster, "if there is any evidence of sin having passed over such a world as this, it may be found in the faces and hodies of mankind. Nothing but sin, surely, could have given rise to such pullpage. ance as connected with character. I have often thought this a matter worthy of some better philosophy than generally obtains; for in my opinion, one's looks are very significant. We are often deceived by them, but Paul speaks of the 'discerning of spirits.' This was a faculty, I believe, better known in the primitive and simplis-tic ages than it is now. Yet the world has always had those in it who could exercise this gift, and I had those in it who could exercise this gift, and I have read of a German by the name of Z-chokke, who would frequently, when in company with a stranger, see so much into his very soul as to be able to tell him, in a manner that perfectly confounded him, large portions of his past experience. I have read of several such instances. Indeed, is it not true that this is a faculty which believe in common to human return contributions. long in common to human nature, only it is more or loss blunted and obscured by the thick cover-We all, at times, seem ings of flesh and sense? to be put in possession of persons' thoughts, even hefore they begin to express themselves, and before we know anything of them. May it not be

just in proportion that the spirit operates inde-pendent of the body, as we can imagine it to do in a purer world? Indeed, I have frequently asked myself if it was ever intended that we should have this power of deception so as to be able to conceal ourselves so thoroughly from our associates. Is it not rather the effect of sin? If we were all pure and as we should be, we should have but little, comparatively, to conceal; and it is my opinion that, in a perfectly true state, here or in heaven, no one will have the power, either by the face or by any expression, to practice such by the face or by any expression, to practice such an amount of personal deception. We were made, I think, to be more transparent to each other. We ought, in a true state, to be able always to see into each other's souls, except in cases of certain privacles which do not concern others, and which it is improper for them to know. In such a state there would not be that blundering that there now is in judging of character and transacting business. We certainly do need to know greatly of character; and yet it is almost impossible, frequently, without a long and blundering experience. Why not see it at once? Why not greater transparency? But this, I confess, would not do in the present state, for man's wickedness renders it necessary that much should be concealed and much transacted in darkness. If everybody's thoughts could be written on their foreheads, there would be an end put to the present condition of things. The whole of society would be thrown into confusion. Our society would not be able to know each other so fully, yet this is only a concession to existing states of wickedness. an amount of personal deception. We were then, it is now a necessity that we should not be able to know each other so fully, yet this is only a concession to existing states of wickedness; whereas, in a true order of things, the power of discerning spirits would be granted to every one, when occasion required, as a common gift and inheritance '

'I admire your views," said Foster, " and they apply admirably to the matter in hand. It is undoubtedly true that there is a way, deeply obstructed as it may now be, of penetrating more readily to the secret of the soul. But the precise point of our conversation was, why all this terrible antagonism between the outward appear-

"As to that," said Miss P., "I confess to much disaxisfaction. Yet I have given the subject con-siderable attention. I have never been able fully to solve the problem. It is important for us to remember, however, that, had we this gift of the discerning of spirits, we might not only see the reality, but comprehend better, perhaps, why the outward appearance was frequently so different. I would have it observed, however, that this discrepancy is not so great as many think it is. We never see the extremes of deformity on the most excellent of the earth; we do not see murderers and pirates and flends with angelic faces, nor saints with the look of demons. There is always a something, either in face, form or expression some tell-tale thing about a body, which accords with all our highest notions. Indeed, I think it much more so than we allow, frequently. But I am no theorizer to clear up all difficulties, 'Handsome is that handsome does,' is my motto; and I am perfectly willing to wait for the sights of heaven till I realize the joy and perfection of heaven. But I was going to remark—I have read with a good deal of satisfaction some speculations on the origin of verbal language. It has been well and satirically said that language is an instrument invented to conceal the is an instrument invented to conceal the thoughts.' Now, rerbal language too frequently becomes prostituted in this manner. And so, in-deed, does the language of the face and the ex-pression. But it is said, and I have thought with a good deal of truthfulness, that the first men away back in the unfallen, infantile state of the world—could not have practiced our verbal ex-pression. And of course there must have been a time when such language was invented, or when it grew gradually from the wants of men. Now in the primitive, simplistic condition of the world, sincerity and truthfulness must have characte smeerity and truthfulness must have characterized all the inhabitants. Love must have reigned substants, but what did they do for language? When they had no such artificial language as we have now, or when, at least, it was only rudimental, in a few, comparatively, brief sounds and utterances, the forms of expression and the mo-tions of the face must have been more multiple, facile and more sincere. And with the exceptions alinded to, no one could have cherished a thought or wished to cherish any but what he was willing should shine forth in the face. This kind of discourse, perfected as it is capable of being, with all the affections and thoughts radiating from the eyes, lighting up and enlivening every feature, must, in so much, at least, have exexcelled our verbal discourse as the sense of seeing excels that of hearing, or as the sight of a fine country excels a verbal description of it. Such a discourse I can conceive of in its perfection only among the angels of heaven, with whatever other means of communicating thought they may be possessed of. And so long as man on earth conthrued to be influenced by a principle of rectitude and sincerity, so long such discourse in its sim-plicity remained; but as soon as sin entered the world, and with it all manner of deception, or as soon as the mind began to think one thing and speak another, then verbal discourse began to exist and increase as we now have it, the face being either motionless or deceitful. Hence it was, too; that the internal form of the face was changed, contracted itself, acquired stiffness, and began to be devoid of life. And, by natural consequence, the external face partook of the change that went on within; yet, being fired with a certain animal spirit, as well as somewhat of the soil, it retains, of course, a power of expression, and oftentimes an apparent life which is very different from the reigning interior principle. "Where have you ever read any such theory as

this? 'In some of the writings of Swedenborg."

"Has been of the writings of Swedenborg,"

"I have n't said whether I do or not, I suppose one can be an eclectic in this world, where truth is so scarce, and sense lords it so over the spirit,"

"Excuse me, but 4 want to ask if you believe this account of the primitive men and of their speech and language.

"So far as I can understand it, I do. It seems to me rea-onable. And now, if there is any truth in these representations, and if not only verbal language, but the language of the face and the expression is so different from what it might be expression is so different from what it might be and ought to be in a true state, then perhaps we have a clue to the reason for the difficulty you mention. The strictly physiological part I have little to say of. Mere flesh and blood I do n't care so much about. For my part, it has never troubled me much, although I have given the matter a good deal of thought."

The conversation then turned to lighter mat-

The conversation then turned to lighter matters, and Miss Presscot showed herself equally an adept in the common jocularities of the evening. After they had separated for that time, Foster said to Goodman—" I declare, that girl is a stumper. She beats all I have over seen. She has got the germ of the whole matter."

"Foster, you will find your match in that girl.

There is more sense in her little finger than there is in Miss Hinsman's whole body."
"As to Miss Hinsman I have nothing to say;

but that Miss Prescott-I value her acquaintance."
Tuoe passed on, and the acquaintance grew

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INNER OF

more intimate. Every time he saw her he felt within his soul how vain were all outward gifts without the indwelling graces of the spirit. He never gave up his theory, but he allowed it less power and influence with him. And in his aftictions and disappointments and the loneliness menons and disappointments and the innermoss and desolation which he felt at times, he would almost resolve upon the society of a few kindred spirits, male and female, to, bind them to his soul with cords' stronger than ever. Not that he thought of a second marriage, but Miss Prescott's friendship became indiscensable. He could not resist the strong attraction of her mind, and it was just as absolutely, impossible for him to break through the strong defences of her outward person, to come itno any nearer relation with her. A solemn thing it was to him; and here is just the nib and practicality of our story. I have no doubt that if Miss P, had only possessed that ordinary comeliness which enwraps so many poorer souls than hers, there would have been a second marriage and a happy one. But as it was he could not think of it. Let those blame him who can. The case was peculiar; and it grew so alpon poor Foster that it almost cost him a flery trial. He sought her company more and more, and tried every means to peer into the secret of her mind. Greatly, to , was be enriched by the converse of so 'choice h' companion. And when, as often occurred, he and Goodman would visit her at her mother's house, and listen to the strains of her eichanting music, it seemed almost as it heaven had purposely incarnated some of the finest souls in the most unattractive bodily coverings, to teach us the folly of this strong atcoverings, to teach us the folly of this strong at tachment to external things, and to prepare us for all world of reality and perfection. Two or three years passed in this friendship and intimacy, during which it, was surprising to see how much the mingling of mind with mind had to do with: the overlooking of all personal features. They conversed together upon topics that were always dear to Poster's heart, such as the nature of man, the truth of immortality, the connection between the natural and sufritual worlds, the between the natural and spiritual worlds, the present state of human society, the laws and article regulations which separate those who would be otherwise united in true life and joy; and as he related to her, at different times, his own past experience, his acquaintance with Mrs. Willard, her death, and the circumstances of his marriage, she perceived that he had in him a spirit which he himself did not fully appreciate. He was not aware of his wanderings. Often would she correct him in some of his speculations and suggest to him in more practical view of the subject. She became acquainted also with Willlard, and with Mr. and Mrs. Cushing, and was always received as a welcome visitor. Said she,

anways reserved as a wereme vision; said sig-one day, when these experiences were brought up; "We frequently think that we are very wise, and that we have a great deal to do with affairs in this world; and in one sense we do. But if we could look behind the curtain and see what agenclies are there operating, perhaps in the very calamities that are now permitted to befall us we might see that we ourselves were very insignifi-cant parties. I have often thought that we are made use of as instruments, and are either in-clined or impelled to do this or that, when still, if the matter were left entirely to us, it would prove willard. As you describe her, I feel a very close sympathy for her. I have myself labored very much to restore the unfortunate and vicious, and I trust not without some success. But we can never see the results of our labors in this world. Every act that we do, and every position that we are placed in, has its consequences stretching into

Goodman's vision was brought up and com-Goodman's vision was brought up and commented on, and many other cases of like mystical import; and it was found that her mind, though for the most part inclined to practical matters and works of charity, was no stranger to those higher experiences that border on the supernatural. To be brief—for we feel compelled to cut our story short as possible—Foster found, in his hours of leaders on many an assertion and many as supernatural. leisure, on many an evening and many a Sun-day, exactly that companionship in Miss Prescott which was the deep desire of his earlier days. It was his first youthful idea of marriage. He wanted one to whom he could unfold himself, and who could respond to the deep places in his own soul. He found just such a one in Grace Maria soul. He found just such a one in Grace Maria Prescott more than in any other human being he had ever met. And I know also that she admired him for his sincerity, breadth of mind and culture. She, however, being advanced beyond the age of thirty, and being as sensible as any one to her personal defects, had long since made up her mind for single blessedness. And Foster could not possibly bring his mind to contemplate a union with so much coarseness, roughness and absolute deformity. Howsoever he had suffered from the folly of his first adventure in matrimony from the folly of his first adventure in matrimony -from beautiful superficialities and giddy shows -here now was another extreme, more puzzling and marvelous, if possible, than the first. For even common sense, with him, required some conformity to outward appearances, a certain degree of which was necessary to self-comfort and tolerable complayency. At times, however, he almost distrusted bimself, and was afraid of his own indgment. He fell into sadness and restlessness Judgmen. The fell into saturess and restiesmess. Once, while indulging in these reflections, the vision of beauty passed before him which he had seen several times before, but could give no manner of account of. It was while he was sitting lonely in his room, with no one present but his little boy, and he asleep in his bed. Foster him-self was very sure that he was awake; and the vision appeared to him: at a little distance above his head, distinctly in the female form, but with no trace or resemblance of anything or any person he had ever seen before. This time it seemed more distinct than ever; and he particularly noticed a balo of light around the head of it, which seemed to emanate from the form. "Oh God!"

went to hed, thinking profoundly on the signifi-[To be concluded in our next.]

he exclaimed, "and must I still be tormented with what my soul loves but can never realize?

Beauty! beauty! beauty! It is God's truth, but why am I'so tantalized? Is it my own brain, or

is it a presentiment of what is to come? Why am I thus haunted?" And with these agitations he tried to compose himself for the night, and

The "Shower" of Spiritualism.

Spiritualism, for the most part, is a shower from the realm of intelligences and uncultured affections. It is rapidly irrigating and fertilizing everything that has root and the seed-power to grow. It is starting up the half-dead trees of sectarianism, causing the most miserable weeds to grow rapid and rank, and of course attracting very general attention to religious feelings and super-terrene existences. As an effect of this spiritualistic rain, you may look for an immense harvest of both wheat and tares—the grandest growth in great principles and ideas on the one hand, and a fearful crop of crudities and disor-ganizing superstitions on the other. There will be seen floating on the flood many of our most sacred institutions. Old wagon-ruts, long-forgotton cow-tracks, every little hole and corner in the old highways, will be filled to the brim with the rain. ou will hardly know the difference between the true springs and the flowing mud-pools visible on every side. Many noble minds will stumble as they undertake to ford the new streams which will come up to their very doorsills, if not into their sacred and established habitations.

Perhaps lives may be lost, perhaps homes may be broken up, perhaps fortunes may be sac-rificed; for whoever heard of a great flood, a storm of much power, or an earthquake that did not do one, or two, or all of these deplorable things? Spiritualism is, indeed, all and everything which worst enemies or best friends ever said of .ita great rain from heaven, a storm of violence, a power unto salvation, a destroyer and a builder, too—each and all, and everything good, bad and indifferent; for which every one, nevertheless, should be thankful, as eventually all will be when the evil subsides, when the severe rain is over and the clouds dispersed, and when even the blind will see with new eyes, the lame walk, and the mourners of the world made to rejoice with joy

Of course, my kind brother, you know that I look upon wisdom, organized into our daily lives, and lore inspiring every heart, as the only true, heaven-appointed saviour of mankind. And all spiritual growth and intellectual advancement in spiritual growth and intellectual advancement in the goodnesses and graces of this redeemer I call an application of the Harmonial Philosophy. But I find, as most likely you do, that it is as hard to get the Spiritualists to become harmonial philosophers as to induce ardent Bible believers to daily practice the grand essentials which dwell in the warm heart of Christianity.—A. J. Davis.

The Recture Room.

A SERMON OF SERMONS.

Delivered in Music Hall, Boston, Sunday, Oct 80, 1870, BY MRS. CORA L. V. TAPPAN.

> Reported for the Banner of Light. INVOCATION.

Oh then Infinite Spirit, our Eather and our Mother, God; then whose name we may pronounce, but whose infinity we never can comprehend; thou who art all truth, all goodness, all pity, all loveliness; thou Spirit of the Past, thou Eternal Present, thou Unknown Future; thou whom the nations have adored under many names and forms, but who dost dwell in the atom and

and the storm, the summer and the winter, the spring-time and the barvest. We praise thee in ioy and in sorrow, in peace and in war, in the struggle and confusion of men, and anid the sunny suiles of peace and prosperity. We praise thee in all things—when we breathe, we act, we speak. We praise thee for thy spirit which is he anthem of the winds, and all the tones and astruments of her mighty choir, thy praise, oh Life, oh Infinite Truth, is sounded. And we cannorean we fall and falter in our work, but will praise thee with tongue and heart and voice. We would whisper to thee in the solemn aspirations of the soul. Let us find thee not alone in the burning sky and kindling stars, not alone in the great laws whereby systems and sums are appointed to their places, not alone in the sounds of Nature. Let us find thee within our souls; let us listen to thy voice; let it call upon us to do for mankind, to be loving, to work for one another. Let us seek that faith that is born of works—for Let us seek that faith that is born of works—for that goodness that is born of the grace of thy being. Oh, let thine angels, thy ministering spirits attend us; let us see the stepping-stones whereby the souls that have been encased in stronger foundation. whereby the sours and all existence. Let us see where now they belold the light that yesterday was darkness. Thou who art beyond the mortal range of being, they understand thee aright. They do not clothe thee with dread, but with shining garments of light and love. They behold in thee the divine presence that is in all, which has ever moved men to high and lofty deeds. Thou who hast imparted the revelations of all ages, who hast kindled the dires of faith and zeal and fearless ardor, thou who bast shed thy beautiful light on the pathway of the sages, and hast indeed demonstrated way of the sages, and hast indeed demonstrated the sages and hast indeed demonstrated way of the sages, and hast indeed demonstrated the sages and hast inde

Our Elder Brother, Jesus, the inspired revelator of Christianity, whom the world has not yet succeeded in emulating, but whom some try to follow, went up into the mountain, seeing the

"And when he was set, his disciples came unto him, And he opened his mouth, and taught them, saying, Blossed are the poor in spirit; for theirs is the kingdom

heaven. Blossed are they that mourn; for they shall be comforted.

Blossed are the meek; for they shall inherit the earth.
Blossed are they which do hunger and thirst after rightousness; for they shall be filled.
Blossed are the merciful; for they shall obtain mercy.
Blossed are the pure in heart; for they shall see God.
Blossed are the peacemakers; for they shall be called the
bilding of God.

meased are the peacemakers; for they shall be called the hildren of God.
Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of henven.

Blessed are ye when men shall revile you, and persecute

you, and shall say all manner of evil against you falsely, for

heaven; for so persecuted they the prophets which were

Our subject to-day is "A Sermon of Sermons. We cannot come to open the eyes of the spiritually blind, since, alas! nature so deforms the body sometimes that the spirit cannot see; and perchance ages shall pass away ere the healing power of the Great Physician shall be upon them. It is said in science that there was a period of earth's history, during the Cambrian or Silurian epochs, when the inhabitants, such as the trilobites and graptolites and cephalopods, could only see a few inches before their noses; when a gray dawn and misty noonday alone told of the process of time, because our atmosphere was not able to receive and appropriate to its proper uses the glorious sunshine which streamed lownward to the earth. So there are those on and to the earth. So there are those on earth to-day who can only see a few inches before their noses, and, encamped and this dim twilight of being, imagine, that their senses contain all there is, and cannot see the vast area of spiritual life which lies outside of them. To such we give our sympathy, with the hope that in the future there will be asylums for the spiritually blind and that their shupbering families will be blind, and that their slumbering faculties will be

Neither do we come to those who, having been dunged in the slough of bigotry and supersti-ion, can only see as much of God as is embodied in the four walls of their peculiar church or be-tween the two lids of the Bible.

Every one knows that there is a place where all science and all wisdom culminate. The Free Mason symbolizes this culmination in the keystone of an arch. Here is one stone, on one side of the arch, there the other—strangers to each other, having their foundation in distant and disinct places; but the Master Builder knows that they must come together, and each stone is laid with such exactness that at last the structure is fit for the golden keystone which completes the Now, between the darkness of the past the civilization of modern days, there is a seemingly impassable barrier; a gulf seems to stretch forever, and along its precipitous sides chafes the river of death.

Out of this past a voice speaks to me; from all look is determined, its struggles upward, ever up-ward with increasing power; it is the representative of the divine in man. Below it the standards y which the world looks at creation are like the cles of the earth: one the cold, materialistic North, and the other the equally cold South Pole of bigotry, while there is between a world of beau-

a law-maker. It were impossible to conceive of law without a source of law; and that law which is unto itself is the source, and that is Eternal, Infinite, All-Pervading; whatever shape it may assume to the blinded mind and vision of man, it is still the same. Can any one reveal to me the un-known intelligence of the being or the law that fashioned the perfected mathematical precision of the crystal? Did an unintelligent nature group the atoms of matter into threes, fives and their multiples, by which each constituted body is measured? Shall we follow an intelligence that cannot grasp itself? Can we discover the mathe-matics which Nature and Nature's law cannot discover? Whatever may be the blindness of hu-manity, the minutest insect that flutters in the sun gives evidence of a plan; and there is no plan without a mind; there is no creation without a supreme and absolute creator. (Create—to shape,

Not in a day, not in a thousand or million years, but in eternity, are the arches of heaven upreared. Let us see: we pity the ancient heathen; we scoff sometimes at their revelations, and pronounce them idiotic, and ourselves the paragons of enlightenment. We say, God only spoke to the small portion of the race comprehended by the Hebrews and afterward the Christians. It has been said and prehens with justice that those heer said, and afterward the Christians. It has been said, and perhaps with justice, that those who speak on this platform are unbelievers, infidels. Perhaps they are. Whoever has a belief of his own is infidel to that of others. But when we state that which is the truest and best of the intentions and utterances from such a place, we state not that we unbelieve, but that we believe averething. We believe that the foundation of everything. We believe that the foundation of every religion has been in truth; we believe that no popular idea or prejudice ever existed that had not for its source an absolute verity. We believe that the religious of every age have been revela-Eternal Present, then Chrown Futtre; non whom the nations have adored under many names and forms, but who dost dwell in the atom and the sun, in the soul of man and in the angel; thy name we praise because of the life within us; thy love we praise because of the love within us—because of the the that binds all souls together, and brings us nearer and nearer to the Eternal Spirit, Oh Soul of the Ages, we aspire to thes; Soul of all Inspiration, we would recognize thee; Blessing above all Blessings, we would be baptized in all truth, that from out our hearts may come the glowing strains of divinest love. Oh Father, Mother, God, we praise thine endless life and the laws of thy creation, whereby suns and systems and stars revolve in their courses. We praise thee for the light and the darkness, for the calm and the storm, the summer and the winter, the there symbolized the fruit that was sought to be represented—the divine, in its workings with man. Were they right in building temples for their worship? Certainly. We build temples and churches everywhere. They built them to Isla and Osiris—to the various gods that they saw in Nature. There was method in their madness; it was not madness, but the religion of a life. It it was not madness, but the religion of a life. It thee in all things—when we breathe, we act, we despeak. We praise thee for thy spirit which is within us, for thy presence and power manifested in every thought and deed and word—it is truth and love. We would praise thee, even as the sunshine bathes thy world with its full tide of lealth. If they worshiped the screen it was sunshine bathes thy world with its full tide of for its wisdom, not for its subtlety, as has been glory; even as the earth praises thee with its atoms, its forces, and its efforts to fulfill their described. If they worshiped the apis, or sating a large transfer of the control o atoms, its forces; and its chorts to fulfil their des-tiny; even as the great Mother, silent in her prayers, yet filled with the voices unutterable of Nature; with the chant of the ocean, the deep sound of the carthquake's muffled thunder, with and applied them to practical purposes; and it is to the Egyptian tables—tables of stone, upon which were written the twelve signs of the zodiac not be silest while the great world is eloquent, —that you are to-day indebted for much that is no rean we fall and falter in our work, but will sacred to use. Let us look on these things with

praise thee; and let the light that fills thy universe to-day typify the light that shall come on us when all men who seek thee in wisdom and knowledge shall find the sun of excellence and truth in the paths of our God, our Parent, our Divine Soul. Amen.

THE DISCOURSE.

gion was a rough.

trupgles for the best form of government; their temples were places where they assembled to learn these laws. They were ignorant—who is not? They were perhaps unclean; all persons are not clean to-day. This was the best system that could possibly come to them—the highest which they were able to appreciate.

Do we believe in all those ancient philosophers

they were able to appreciate.

Do we believe in all those ancient philosophers and sages; in Confucius, Plato, Socrates, Aristotle, or Moses? Yes, we believe in them all. God spoke to them in forms of living truth; he revealed to them the spirit of that truth which we worship to-day. The greatest men of all ages have been alike in their aspirings; the mountain tops of truth in all ages have ever been white and pure. We are not signally removed from the great of old.

Do we believe in Christianity? Yes. We believe in the Christ-spirit. Is it any particular matter, as far as it affects the primal inculcations of Chistianity, whether there was any special Jesus of Nazareth? But the evidence, we think, points to his existence individually. If human testimony is to be rejected, then we may doubt all things vecting their systence, upon it till we are things resting their existence upon it, till we are like the eminent German philosopher who now doubts his own existence. Whether Christ lived idea in which he lived, and was the product of the genius of the early Christian fathers, is of no manner of consequence. The truth he typitles is

the substantial issue. Whether God spoke to Moses on Sinai, or out of the burning bush; or whether it was the result of his own genius, it was the same—he governed his people. All the God that they needed, all the truth that they could perceive came to them from this inner life. Shall we not say that the spirit of the ages has been the same—that there is in underlying religion which is in all things, and nigher than men know—and which clasps hands ver the archway of the heavens? What if the an-ients did not know our special means of governing Nature? They had other methods that we fain would know, that are wrapped in hopeless obliv-ion. Some of our Christian rulers have taken non. Some of our christian rulers have taken pains to blot them out, lest they prove fatal to their creeds and authority. Let us do them justice; let us understand that God has lived in all ages, and is able, capable and willing to bless;

lages, and is able capable and willing to bless; that his plans and purposes are eternal; and that we cannot grasp them in a moment of time.

Some one says, "If God is eternal, why does he not do thus and so?" Because he understands the end from the beginning. Shall he spare the life that is breaking; shall he save from the earthquake and the pestilence, when the lot which would otherwise fall to humanity would be the best? Both is not the most fearful. be the best? Death is not the most fearful thing that can come to people; therefore it need not be said that "God is not eternal in wisdom, because he does not do as I wish." The broad necause he does not do as I wish." The broad laws of Nature are never encroached upon; the great lessons of life will be learned; the great pages of the many volumes of history will be read aright; and men will look down from the steeps of the ages, and see that all nations have received the same aid toward the same height. Shall we find fault that their revelations do not take the shape of ours? Shall we not rether ear that shape of ours? Shall we not, rather, say that which we have we will receive and recognize; that which others have is good for them.

We have been accustomed to say that Christianity multiplied war. But if the Most High were seen to sit in the skies, humanity would be Out of this past a voice speaks to me; from all the same. Let us understand it, that not Christis comes a living spirit; its eye is bright its tianity, but human nature is the cause of war; look is determined, its struggles upward, ever upward with increasing power; it is the representablame for all the wars that have been waged, and properly considered, they are seen to have been the stepping-stones whereby the nations of the earth have gained a great advancement. Neither must we blame mankind, because spiritually you ty—mountains that press the sky and rivers that overflow with riches for the needy land.

There is an old German proverb which says: "God is patient because he is eternal." In every spiritual atmosphere that surrounds humanity, age we perceive the evidence, not only of law, but and which, perhaps, will not be penetrated for

ages to come.

Let us be just. There is truth in all these systems of thought. On one end of the great arch is the materialist. His God is Nature; he must is the materialist. His God is Nature; he must is judge of all things by the testimony of his five senses; he must touch, taste, see, smell or hear all which is presented for his consideration. And on the other side of the eternal analystands the blind zealot, who, because of early teaching, and his yielding unreasoning obedience thereto, believes in a limited God. And on the verge of the great chasm they grapple with the questions of the ages. "Show me your God!" says one. The other cries out to him, "God will punish you for your unbelief." "I can touch all things; my senses are the avenues to the knowledge of all that is," replies the other. "God can destroy you in a moment," retorts the blgot. And thus the struggle goes on. Now fill up the arch of faith, and the materialist will come to recognize

the existence of a sixth sense, and that one he will call intuition; and through it he will be led into the German school of transcendentalism into the German school of transcendentalism—matter spiritualized—which is almost ready to reach where the key stone comes in. When he recognizes mind as absolute, and a part of the Great Mind of all, he builds quite a respectable God out of his materialism. And for the bigot. He sees how, up from his cold condition, one after another the liberalizing sects have laid the stepping-stones to Universalism and Univarianism and God of Love. And at last to our surprise was see a God of Love. And at last, to our surprise, we see the place where materialism and revelation meet. This is the key stone. And all humanity are struggling to attain it, and all will attain it by-and-by. Happy the one who, outside of all prejudice, can see in all these forms of belief the step-

ping-stones of progress.
You see a friend with whom you differ; you are fond of debate upon topics which interest each; you delight to take up propositions upon the sword point of argument. Your friend knows it; and you know, in all your converse with him there is a soul struggling to be heard, and at last when you find truly that you have exhausted all your crudition, you behold the end, the keystone, your erunnon, you behold the end, the keystone, and your garments and weapons fall and are laid aside—the actual soul comes out in its free utter-ances—you speak as man to man, and woman to woman, and you know that the same truth is in you both. Here is a poor, degraded drunkard—there a refined and saintly man. Scorn and conthere a refined and saintly man. Scorn and contumely contribute to keep these men apart. They say to the godly man, "Don't go there!" and to the poor one: "Stay down there!" By-and-by they meet face to face, and the godly man looks with disgust upon his unwelcome neighbor; but there comes from the unfortunate's eye the glance of a soul in sorrow, and the man is kindled with pity and commiscration. He takes him by the hand, and feels benefited in benefiting a spirit in trouble; he feels that between that individual spirit and himself there is no gulf. They are brothers! So the man of Nazareth stands up to appeal to woman in behalf of her outcast sister. He holds up the light of his matchless love; he says, These shall enter the kingdom sooner than the hypocrites. And also to the male accusers he says: "Let him among you that is without sin, cast the first stone." And the mothers and the wives and the sisters reach over and clasp hands with her; they speak to her—the woman—not the nameless thing-not to the outcast. They have spanned the river; there is recognized by them common womanhood, a common humanity. The

keystone of the arch has been found.
Christians have warred in the past, but because of human passions has the gulf been between them. The Roman and the Protestant churches have struggled against each other with differing views, but all to the same end. The Roman Church says the mother of Christ is the true patron saint of all women. Shall we doubt it? All mothers believe that their boys are Christs indeed, because they come to them laden with the blessings of love. Let us clasp hands across this great gulf. The Protestant Church is doing it, and the Roman. Church is doing it. They see the ceminon human unity is not for temporal power, but for the power of the soul; and then, laying aside all dogmas, the Christian Church of to day find the apex of duty: to work for one another and for humanity. They are all endeavoring to accomplish this hoped-for good. Of course individual pride and deceit are thrown in; they would be in anything that refers to humanity.

We are not to judge a man's religion by himself, because he has temptations, prejudices, unself, because he has temptations, prejudices, unfortunate surroundings which warp his course, but his great struggle is to do the best and the most. The world is trying to do it to day. You believe in humanity. Do it justice in the gutter, in the lowest places of your cities. It is eventually to pass the gulf that has heretofore been between it and truth. There is your golden archhere is man. Just so long as there is a standard, men will aim to come to it. Set up absolute truth, virtue, goodness, and they that are weak and virtue, goodness, and they that are weak and morally feeble cannot comprehend it; the eye of day is too light for most human beings to look at. formed; but just as sure as day is day, and night is night, the work is going forward, and we know we are helping to form it; that our lives, our hopes, our inpulses help to its completion.

I have sometimes thought that all that is called

I have sometimes thought that all that is called reform, is like the children who play the matron in the nursery. You know that when you are girls, you like to play at housekeeping and do as mama does; boys like to ride broomsticks, or play at storekeeping, as papa does. And mama gives you a piece of cloth and a little broom, and dishes, and all that you require to help her keep house. You help her, by helping yourself. Now it seems to me that the Infinite Parent is like a kind father and mother. We fight against this wrong; we put forth our voices; we lift up our weak arms to fight God's battles for him; and what do we do? Sometimes we gain a battle over ourselves, and then we may look out into the benignant face of the Infinite, and say: "Oh God, we thank thee for this triumph!" Then the Napoleons and Alexanders of the nast, whose conquests have been

exanders of the past, whose conquests have been nations, have not been greater victors than wel. So as we do our little work, and the time comes that the Great Spirit of Justice rolls the clouds of war around us, and the mighty conflict leaves mangled bodies and broken homes all along its onth, we can smile to see a truth we have fought for, triumphant; we can say in our heart of hearts, "Not ours, but thy will, oh Infinite, be done," our little hands have done a work for us our little lives have been conquests of right over wrong. In plending for the slave, we unlossed our own shackles; in striving for the beautiful we become ourselves imbued with its splendor.

Now have we found the keystone of the arch; now have we settled the mystery. Do we read the lesson of to day aright? Is it not that every truth that is born upon earth is eternal? Is it not that every truth possessed by mortality is absolute; that we are the instruments of a ligher mind, and all the works of time have been from t? Is it not that God spoke to Moses and to esus, and speaks to me, saying: "Do your work, hild. That which is best, seek for, and fulfill?" And this spirit grows upon us; we grow strong in its presence, and we help to build the arch of the ages, while the stones are fitted by the Most High. No; we are not infidels. Believing the truth of

all forms that come, in our individual experience there is no infidelity, no heathendom, no Christianity. Richard Webb, a distinguished English philanthropist, once visited this country, and was introduced in one of our schools, as follows: "Mr. Webb has great interest in the cause of education therefore be comes here." But Mr. Webb replied benignly: "No, children; I am not here because I have great interest in the cause of education, but because I have great interest in human nature!" There is a whole sermon in those few words s not the cause, but all humanity; it is not the standard, but the spirit; it is not the house, but they that dwell therein; it is not the form, but the mind; it is not anything that will speak of the sciences—but it is the soul of man that speaks to his brother, and of woman to her sister. And in the days when you put off your mortal surroundings and bodies, shall it not be that soul seeing soul face to face, shall clasp hands, and the out-side garments of differing views shall pass away?

Sisters, brothers, toiling up the hill of progress; whose darkness the angels have illumined with their wondrous spectrum of spiritual being, let us help one another, even as they have helped And ye who have passed away from earth; ye bright and glorious and aspiring souls; seeing now that the light has fallen on mankind, and the ways we trod are made clear, let us clasp hands across the gulf that has yawned before; let us be as one church of God, one spirit, one inspiration, one religion.

is now! The past is your mother; you have buried her form, but her spirit is in you. There is but one religion, and that is the religion of humanity; you may divide and name it as you. buried her form, but her spirit is in you. There is but one religion, and that is the religion of humanity; you may divide and name it as you choose—it is still but one. There is but one eternity; all souls are summoned to it; all things live in it. You are in it now—you will be in it to-morrow if the breath of mortal life falls you. There is but one God, and he is Infinite. Vishnu, Brahma, Allah, Jehovah, Jove or Lord, whatever may be his name, he is the One Eternal, ever-living,

all-inspiring Spirit. There is but one purpose—to live; all the universe can supply, all that eternity can give is yours. There is but one humanity, perfect, endless; angel, archangel, cherubim and seraphim are comprised in the links of the infinite chains of love whose mighty sweep joins all souls to the heart of God! The keystone has been found; the sermon is preached—God, humanity, religion are one!

THE ROYAL ARCH. Twain are the purposes which fold
This universe. Uses combined;
Those opposites that seem to hold
Relation to the master mind;
And as these forces ever march,
We 'wait the keystone of the arch.

Opposing thoughts in human brains

Producing conflict and dismay;
The ill departs, the good remains,
And only Death can pass away;
These opposites forever march
Toward the keystone of the arch. On one side bigotry and might, On one the groping power of seuse.
Usurp the place of calm brow'd right.
And wait their final recompense.
Thus step by step these columns march.
Toward the keystone of the arch.

Poverty so grim, and crime,
Stare and chatter in their wee;
Wealth and greatness rise sublime,
Still unreconciled below,
Justice pauses in her march,
Hokis the keystone o'er the arch.

Over the gulf of want and pride Over the guir of want and pride
That separates man from his kind,
Tier upon tier, on either side,
Rise the clear structures of the mind;
Onward as the ages march,
Truth holds the keystone of the arch.

Across the weary waste of woe
This gaping gulf of doubts and fears,
Down which the stream of life doth flow,
A sapphire are its form uprears,
And the angels in their march
Hold the keystone of the arch.

Hopes that have vanished, faded blooms Hopes that have vaniened, laded blooms
Of heart and mind that once begulied,
Sometimes awaken from their tombs,
And with the soul are reconciled;
Those have been counted in their march,
And near the keystone of the arch. Over the dark and dreary stream

Named Death, peaceful enough and slow,
Thore rises like a wondrous dream
The vision of a matchless low;
And the scraphs as they march,
Place the keystone o'er the arch. Nameless and numberless the ills.

Numberless and numberless to the Mumberless, nameless all the good:
Some mighty purpose over fills
The wide abyses not understood;
And as the souls forever march,
God drops the keystone in the arch.

SPIRIT RETURN.

MONEY-ITS EVIL EFFECTS IN THE FUTURE.

I am moved to write about money, not according to the canons of political economy, but spiritually, and am reminded of that question of the olden time-"What shall it profit a man if he says, We Catholics, Orthodox, Presbyterians, olden time—"What shall it profit a man if he Unitarians, Universalists, Spiritualists—let us gain the whole world and lose his own soul?" Not that I believe in that lake of fire where souls are to fry to all eternity, but in a condition which the soul falls into, and where it is darkness, doubt and uncertainty; groping about, hardly conscious of existence; dreamy, with no clear conception of the present, but living in the memory of the earthlife, though separated from it by a dropping off of the mortal, and existing as a spirit. A case to illustrate: There resided in the city of Providence John —, who died some three or four years since. He was industrious, had accumulated a handsome estate, and, as age crept upon him, thought much of his possessions. He became absorbed in them, clutched his gold most miserly, and at length became insane. He feared Well, now, that sun is above you, but you must have it dimmed by your stained glasses. You cannot see God, but the soul's perception knows him. Let us be true, just, generous; let us say to each other: You and I are building the great temple of life; we are helping to its completion; your place is there, and mine is here; let us build well and in harmony. We may not see where the changes going on in our hard, materialistic age shall meet, or fathom the infinite archway that is being formed; but just as sure as day is day, and night poorhouse opening before him. He attempted his own life, but fate had decreed that he should shufile off the mortal coil naturally. He died at length, still the same wretched man that he had been for years.

He had been dead about a year, when Mrs. Jennie S. Rudd moved from Taunton to Providence, taking a house in the vicinity of the residence of Uncle John (the neighborhood universally used to call him Uncle). I called upon her course of conversation, Mrs. Rudd said that her life was a burden, for every day an old man (spirit) came into the kitchen, seated himself, and was constantly mourning about his property, dreading the poorhouse, and saying he had no home to go to. She said that, a day or two before, she supposed she had done a wrong thing, for she told the old man she wished he would go away and not torment her so. I remarked, "I think I know who it is," but said no more. In the course of half an hour, a circle—Mrs. Rudd, medium— was formed. Several spirits had manifested, when Mrs. R. entirely changed, her countenance show-Wis R. entirely changed, her countenance showing extreme melancholy, and soon began moaning as Uncle John used to, he having controlled her. There was Uncle John, without any mistake—just the talk he had when in life—"coming to want"—"poorhouse"—"no home." I moved to the medium, took her hand, and said to the spirit, "Uncle John, you are unhappy, but there is no need of being so, for you have no further need of money; there are no poorhouses where you are; there is a good home for you." When I said this, he asked, through Mrs. Rudd, "Is there?" and, during the course of the conversation, expressed anxiety on this and other points, inquiring if indeed it was as I said. I told him he was dead, as people called it; that his body was laid aside, and he now existed spiritually; that his money had been a cord to bold him to that his money had been a cord to bold him to his old condition and tie him to Christian Hill (the name of the section of the city we were in), but that, when he went away, the good spirits attending the circle would sunder the cord, and he would find a beauliful home. "Shall 1?—shall 1?" he inquired, somewhat doubtingly. I replied, "Yes, your troubles are about ended, and you will be relieved from the terrible condition of your earth-life which has followed your spirit and held you well nigh a year." I assured him again that he should find a pleasant home, and come to the should not be peasant none, and come the was. He left apparently hopeful.

The result was, that he did not again visit Mrs. Rudd's kitchen and there pour out his feelings, and the same at the sa

but, as the result proved, was liberated, came at once to see his true condition, and understand where he was. In about a fortnight, he came to where he was. In about a fortnight, he came to the circle again, and, as soon as control was es-tablished, greeted me and thanked me most heartily for putting him in the way of rising above the condition which, for the last years of his earth-life and a year of spirit-life, had been a pall of misery and enshrouded him in gloom. "I thank you," he reiterated several times, shaking my hand heartily. "There are no poorhouses here. I have found my home, and it is a beauti-ful one." Thus Uncle John was freed, and now ful one." Thus Uncle John was freed, and now knows the true joys of life.

knows the true joys of life.

One or two suggestions by way of a moral. Will those who make money their God heed this case as revealed by my old neighbor and acquaintance, Uncle John; and take care that they, too, do not fall into such a condition? Especially will those Spiritualists heed it who hug their money and never have any to use in the further ance of the cause they profess to believe is the cause of truth? Remember, if the hell of Orthodoxy has been shut up, there is the hell of condidoxy has been shut up, there is the hell of condi-

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Free Thought.

"THE HEALING CONFUSION."

EDITORS BANNER OF LIGHT-Permit me to occupy a brief space in your columns on the above subject, with regard to the article of Bro. Lukens in the Banner of Light of Oct. 29th.

The laws of magnetism are but little understood. The unseen and silent forces in Nature, through which the most stupendous results are ture, then the Higher Powers can do so more achieved, often work on unheeded until a train is abundantly. But the Professor, in the same disignited thereby, whose very explosion alone startles wonder and forces a recognition. Yet for crosses his track by telling his audience that God all time, it may be, these forces have been operational fine and the human soul for freedom. How could couraged to more and still more freedom. Let us ing unobserved to produce the startling phenomena which cause them to be recognized.

Most potent of all these forces is the magnetic, molecular action of each individualized being, out going out of his way to give the Bible a thrust, form, particle or atom which pervades immensity, becoming more powerful when endowed with a spiritual book, and, as Charles Beecher said intelligence, reason and will, directed by knowl- years ago, take the Spiritualism out of it and

organic growth, molds and controls, under the and any attempt on our part to destroy that evisupervision of individualized spirit, the laws of dence is treason to the cause. physical life and health.

suitable and the magnetic action of the patient's distinction between virtue and vice than he is to mind is in harmony with the mind and will of the establish Spiritualism. From all such Spiritualmedium, can so operate upon the vital forces of ists I would pray, as do the Episcopalians, "Good the patient as to remove disease as if by magic; | Lord, deliver us." but when the reverse states are in operation the result will be uncongeniality, dissatisfaction and advocate the building of colleges for the especial

visit to Dr. Newton; and, without setting himself under influence, "speak as the spirit gives them at work to fathom the causes of the failure, he utterance," and the more they are educated the seems entirely too willing to return to "blue less is the proof of their inspiration. pills" and nauseous physic, and, under the spleen induced thereby, to denounce not only all healing media, but clairvoyance, also.

Now, in so doing, Bro. Lukens has plainly shown that he does not understand what he denounces. For it is a truth that a large class of excellent "magnetic healers" are not clairvoyants, and do not claim to be, and, in this sweeping denunciation of clairvoyants, Bro. Lukens is (undoubtedly unintentionally) doing injustice to also a noted Spiritualist, has witnessed more a large class of sensitized spirits, and also to the spiritual manifestations than any other mortal timid and doubting ones who may be restrained, through his article, from applying to those clairvoyants where relief might be obtained.

All who have witnessed the various psychological phenomena will understand that the principle | Spiritualism that would lead him to reject any of of success lies in the yielding of the subject's the fundamental doctrines of the Orthodox faith. mind to be in harmony with the mind of the operator; while determinedly willing against the influence, by a fixed and unyielding disbelief therein, prevents the results.

In healing magnetically, two things are required: first, to have the mind of the subject in full harmony with the result desired, by which the deranged magnetic, molecular action of the vital forces may be tuned to healthful action; faith; but, on the contrary, I am rather disposed and, second, the impartation of vital magnetism to be liberal in my religious sentiments. Spiritfrom the body of the operator. If the temperaments and magnetic states of the subject and operator are not adapted, their minds will not against Orthodoxy or any other branch of Chrisharmonize, and hence a failure must of necessity result.

But when we understand that clairvoyance is. per se, a state of the operator and not of the subject, that in reality it has only to do with the clairvoyants themselves, being a state in which, through the vital magnetism in the body, and the refined electricity out of the body, they are enabled to see the interior of objects, and at a distance, and also to analyze the nature of disease. and select the appropriate remedy in each particular case, it will be perceived that "the vision of the seer" can be adapted to meet the wants of more cases than the magnetic states and powers of any one "magnetic physician" could possibly

And yet enough has been and is being accomplished to demonstrate that, in cases suited to their temperaments, and under proper conditions, the most marvelous cures are often effected.

Practicing as a clairvoyant physician myself, whereof I affirm."

Depending upon the magnetic operation of remadies to change the chemical action to a normal state in diseased bodies, is always, more or less, a slow process, and requires patience and care on the part of the patient; and when magnetism from the mind and hands of the healer will meet the case, the results will be more speedy: but, if this fails, and the vital forces are not lowered beyond the possibility of recovery, the slower process of remedies prescribed properly by a clairvoyant will many times restore the patient to health in apparently hopeless cases.

D. P. KAYNER, M. D., Clairvoyant Physician.

Erie, Pa., Nov. 12, 1870.

SPIRITUALISM AND LECTURERS.

EDITORS BANNER OF LIGHT-As the exponents of the Spiritual Philosophy, I trust you will not object to hearing from one of your patrons, who happens to dissent from some of the views expressed by a few of our prominent speakers and writers. Under this impression, I take the liberty to address you at this time.

Spiritualism appears to be making steady progress, and there is no doubt, in my mind, of its | which gave and allowed such freedom. But nearam not mistaken, it has been badly managed. At scarcely lived. These exceptions referred to are present it suffers more from some of its professed | nearly all dead. In fact, I know not one which its advocates manifest a disposition to load it Mr. A. J. Davis thinks his "Herald of Progress" down with extraneous matters that have no necessary connection with it. "Growth vs. Creation" may be an interesting subject to some, but it is haps ten or fifteen thousand dollars-in an unforeign to Spiritualism. If Prof. Denton, or any one else, wishes to present it from the rostrum paper. or through the press, he is at liberty to do so, provided he does it on his own responsibility, and without conveying to outsiders the impression that this country has produced, came to nearly consistent. the same conclusion. He thought that it had taken nearly ten millions of years to fit the earth in which I have generally (except the last five) for the habitation of man. And yet he lived and found myself with the extreme minority, that I died an Orthodox divine, without suspecting that have but in one instance censured an editor for his views were in conflict with Scripture. But, if the lack of freedom in his paper. He might or I understand the Professor, he goes further. He might not like freedom, and desire to edit a free is acquainted with the laws of Nature, but cannot paper. I could not know as well as he what his discover any God of Nature. A law necessarily readers would bear. He may have felt truly that implies a law-maker; and there must be an Exec- it was better that his paper should live with too utive to keep the laws in operation. The laws of little freedom than to die. Nature are blind forces, and they can never work

finds no God, (if he has been correctly reported,) he very consistently repudintes prayer.

At the Banner Public Circles the exercises begin with an invocation to the Deity; and most of the spiritual meetings throughout the country are conducted in like manner. Is this all folly and nonsense? We ask favors of our fellow-men, and they grant them. That disembodied spirits can do the same for us we have the most abundant evidence. If our fellow-mortals can grant our requests without any infraction of the laws of Nacourse from which I have gathered the foregoing, he make a soul, or anything else, if he never had an existence?

Warren Chase rarely writes a paragraph with-This is bad policy, to say the least. The Bible is there will be nothing left but pasteboard covers. This magnetic force, becoming vitalized through | It contains an important branch of our cyldence,

A. B. Child claims to be a Spiritualist, and yet The "healing media," when the conditions are he appears to be more anxious to break down all

Some of the speakers at spiritual conventions purpose of educating mediums, so that they may Such seems to be the result of C. F. Lukens's speak and write with propriety. Mediums, when

> A. J. Davis never was educated, in the popular sense of the term, and yet he has astonished the world by his writings. Mrs. Tappan's educational advantages have been extremely limited, but her discourses are almost perfect in every respect,

W. L. Garrison never believed the miracles of the Bible until he became a Spiritualist, but now he is disposed to give them full credence

Rev. Eliakim Phelps, an Orthodox divine, and man, and, by publishing his experience in this line, he has convinced thousands of skeptics of the reality of a future state of existence; and yet, as he has told me, he has never seen anything in

Moses Hull, in his "Question Settled," has taken the right ground. He has proved that Spiritualism is in perfect accordance with the Christian Scriptures.

Thousands of the Orthodox now believe in Spiritualism, and would go with us were it not for the infidel tendencies of some of our leaders. Personally I have no partiality for the Orthodox ualism, as I understand it, has no creed, and I can discover no advantage in engaging in a warfare tian faith, much less against the Bible. Christ came to bring life and immortality to light," and now Spiritualism comes on the same mission. The evidence that Christ and his apostles furnished was good for the age in which they lived, but now. after eighteen hundred years, it has become rather stale, and needs repeating.

Yours respectfully, GEORGE FILER. Belchertown, Mass., Nov. 1, 1870.

AN APPEAL TO SPIRITUALISTS AND RADICALS TO SUSTAIN LIBERAL PUBLICATIONS.

EDITORS BANNER OF LIGHT-Forty years ago, n the controversies between Catholics and Protestants, the latter boasted of their comparative liberality. A little later I wrote an article to the "Evangelist," one of the most liberal of the Orthodox journals, showing that Protestant papers were free only in the same sense that Catholic and from an extensive acquaintance with me- publications were free. Each allowed a certain diums for the last twenty years, "I know that amount of freedom and criticism on its own plane -no more. No come-outer could have a hearing in either. I was then in good standing in the church of which that paper was an organ. Of course my article was not printed. So much freedom was never allowed.

From that day to this, every form of dissent and of a little more radicalism has boasted more or less of its mental freedom, but, with a few exceptions, the word freedom has meant, as with the old church, freedom for our sect and our clan -for those on our mental, moral and spiritual plane. I am not writing this under a personal burden with the past. And, in my age and broken health, no one need fear that I have an ax to grind. I certainly am not conscious of anything of the kind. I will add-with the few exceptions referred to-there has always been a considerable minority who have found little more room for their pen in these so-called radical and reformatory papers than they found in the Protest ant organs after they had become radical to them. It is not strange that there are practically many

degrees in radicalism. Perhaps, for thirty years, I have had an insane belief in the moral safety and in the utility of mental freedom-so of free discussion. I have deeply desired to see an organ well sustained, ultimate triumph over all opposition. But, if I ly all free papers have died of starvation, or friends than from its open enemies. Not a few of has survived among the mass of come-outers. died of too much freedom for its patrons. I believe Mr. Lewis has just sunk a large sum-persuccessful effort to start a comparatively free

Can some one tell us why it is that with so many millions of Spiritualists and semi-radicals, a greater amount of mental freedom cannot be that Spiritualists generally endorse his senti- sustained? I am sure it must be from a sectariments. That this world has attained to its pres- an spirit, or for the want of faith in the safety of ent state of development through long ages of truth in a free and fair field with error. If we growth, is not a new idea. The late President of have not this faith, we ought not to profess it. Amberst College, one of the greatest geologists | The Roman Catholics do not profess it; they are

I do not remember, in the thirty-five years

Some eighteen years ago an ardent young man harmoniously without a superintending Power to started a paper in New York City. I was there preside over them. All around us in Nature we at the time. He proposed to print some articles see evidences of art and contrivance, and an of mine. I said No; it will sink your paper. He adaptation of means to ends. There cannot be an did publish several lectures of Henry James, effect without a cause; much less a design with- against the advice of Mr. James. His paper went out an Intelligent Designer. As the Professor down in a few months. Editors and publishers | world.

may be liberal or anti-liberal. Unless very rich, they must print what the people will buy.

Readers of the Banner, I have no doubt but your chief editor has laid aside many a good article that he would gladly have published. I never saw the time that I would not sooner vote trials, among which were the earthly loss of a husband and my own pen or any other one pen out of the Banner or any other comparatively good paper, than their work in leading her to look upward to that divine love to see it or them go down. But I desire to impress all people with the safety and utility of mental freedom. I do not believe evil is good, or or she can receive. She says: "Peter said the gift of God error is truth. But I am sure truth will gain in an absolute free encounter.

I do not care to see more papers started, but to see our now comparatively good publications engrow into more love and respect for our opponents in their wide differences from us, and into an active desire that all may enjoy a degree of the mental freedom which is so good to us. Editors will feel and know this, and be more than ready to meet it.

The "free thought" department in the Bannerwhich is just the thing-will grow, will be doubled, then trebled. The churches seem determined to go to a sectarian and clannish heaven. We profess to have repudiated that idea and that spirit. Let us purify ourselves of all that remains of it. I would see harmony in a diversity of views. The most advanced minds can afford and will be the first to invite criticism.

Fraternally yours and the reader's, Austin Kent.

Stockholm, St. Lawrence Co., N. Y.

Forster's Lectures-A Poom.

EDITORS BANNER OF LIGHT-I was at Apollo Hall last Sunday, and heard an inspirational discourse delivered by Thomas Gales Forster. His subject was—" Is immortality a fact or a fable?" I cannot, in a brief letter like this, attempt to review a discourse abounding with those grand and soul-elevating thoughts which only such a theme could inspire, but will here say that, to one whom the surroundings of early life made a believer in the Christian religion, and its accompaniment, a belief in immortality, but who subsequently outgrow the man-made dogmas of the Christian church, and left the first principles of the doctrine of Christ to advance to a higher plane of development; and who, also, by reason of taking a step in advance of priests and ecclesiastics, was first admonished, and then, without the formality of a trial, was persecuted and cast out of the Christian church, his name vilified. slandered and traduced by Christians, his family broken up and separated from him through the advice and influence of dignituries in the Christian church, and his name, character and credit hunted down by his former Christian brothers, until at ast his faith in the goodness of God was shaken, and his former belief of an endless life became, as it were, a dream-I say that, to one who had suffered all this, and more which I need not now name, the discourse of Mr. Forster was as a refreshing shower falling upon a parched soil-as an oasis in the great desert of life-as a light to my feet in the midst of surrounding darkness, and as words of comfort, encouragement and cheer falling upon the heart in the night of despair. I need not tell you that the words and sentiments of the speaker found an echo in my own heart, and were responded to in tears which no elequence of words can express. If Spiritualism is a delusion, I trust that God, in his mercy, will pity my weakness in being moved by what I heard on that occasion.

Enclosed is an original poom, written by Martin Knapp, of this city, the perusal of which will impart comfort and encouragement to many of your

New York, Nov. 9, 1870.

ALL FOR THE BEST.

BY MARTIN KNAPP. Why, on the banks of Babel's stream, With harps hung on the willows-Why do ye linger there and dream. While tears bedew your pillows? Why wander through a stariess night, Where clouds of darkness lower, And tempest winds of winter blich Each bud and opening flower?

Are there no rainbows in the sky, Of hope, of joy and promise? No springs of love that never dry, Which time may not take from us? No fragrant flowers along the waste Of life, that we may gather, And honeyed sweets which all may tasto Whom kindness links together?

All over earth, in every clime Where man has made his dwelling. Is heard the universal chime Of love's rich music swelling: And high above this stormy world. The heavens are smiling o'er us, Where flaming spheres through ether hurl'd, In grandeur swell the chorus,

What though dark clouds around us rise. And tempests round us gather? The thunderbolt which cleaves the skies Will bring us fairer weather. What though the force of fire and flood. Makes life a scene of trial? God meant that man should find his good In paths of self-denial.

This world, with all its toil and strife. Is Nature's royal college, Where all the pains and ills of life Become our guides to knowledge. Up frowning steeps, down gloomy vales, Toward the grave descending. They lead us on, till death unveils A world of life unending.

There are no ills by mortals borne, But blessings underlie them: No human heart by sorrows worn, But reaps advantage by them; No sickness, sorrow, pain and sight, But are of Heaven's designing; And not a cloud obscures the skice, But has a silver lining.

Where roll the waves of sin and strife. There streams of truth are flowing; Where thorns beset the path of life, . There flowers are ever growing, When clouds obscure the sun from sight. A rift the light is making; The darkest hour of all the night Is when the day is breaking.

War, famine, and grim postlience, A gliastly, spectral trio, Develop virtues which had else Been slumbering in embryo; And had not envy, hate and acorn Made life a tragic story, Then "Christ the Lord" had never worn The martyr's crown of glory.

Thus evermore from evil flows A fount of living waters. And all the bliss which Heaven bestows On Adam's sons and daughters; Thus mortal sorrows lead to loy. As we to heaven draw nearer, Where life, unmix'd by death's alloy .. Shall crown our bliss forever.

Four thousand million pounds of rags are estimated to be annually made into paper in the

Ranner Correspondence.

ADELINE DAVENPORT writes us an account of her early life, raying she was called to pass through many three children; but these furnaces of affliction produced which exists in the hearts of the angels; leading her to review with spiritual profit the course of her past existence, The spirit is not given by measure, but each one has all he could not be purchased with money. We all have spiritual gitts, and if we seek carnestly, we shall find out what they

could not be purchased with money. We all have spiritual gilts, and if we seek carnestiy, we shall find out what they are. All are needed to make up the body; some prophecy, others interpret, some teach, some see visions, and others dream—all are given freely."

We should strive to give forth the light of spiritual truth dream and in our own homes, then to others by the ways de, whenever we can find a receptive one. None can receive any good from Spiritualism unless they work in its vineyard; every one must do his own wath, no one can do it for him; the church or receivt will not be responsible, so, then, it is for each to gird on the whole amor and be able to stand alone, turning neither to the right nor left, but press onward, taking no thought of the morrow, but do to-day whatsoever our basios find to do. Yarbous paths are marked out, many doctrinal points are discussed, but, after all, the true way is so plain and simple that a wayfarer need not err.

Pirst we should begin at home; give them all the light they will receive; sow the seed plentifully. There will be a harvest. It may be some time before we see it, but if we are faithful, our efforts will not be fruitless. People must entrain thoughts, and some seed must lay in the ground through the winter, and have chilling winds and fiost, before it will spring up; but nevertheless, it will in time bring forth an abundant harvest. So we must, wait eatently. ore it will spring up; but nevertheless, it will in time bring orth an abundant harvest. So we must wait patiently. forth an abindant harvest. So we must wait patiently, Home is the place to learn great lessons and to profit by them. The golden rule should be practiced by every member of the family, old and young; each should be a law into themselves, and then think you that such a family's influence will not extend through the neighborhood, and so on through the town? A little leaven leaveneth the whole lump. And when we meet together to spend a few hours socially, it should be not to talk about the faults of our neighbors, but to see what we can get for our spiritual lengift, for this is what we all need in order to be happy.

Montreal. PHILADELPHIA, Nov. 12, 1870,-EDITORS BANNER While on my summer tour this season, and while tempora rily stopping in Montreal, I received the enclosed com-

After my return home, the same influence came to me and asked if I had sent his communication. I said no.: He equested me to do so, and again gave me the address. inally sent it as directed, taking care to see that the reurn address-if not delivered-was properly placed on the

It has not come back; and now the influence informs me that it was taken from the general office at Quebec by another person of the same name as his mother, who destroyed it. He now wants inc to send it to the hanner, believing that he will thus be able to reach the one he seeks. I do so, and thus can my duty in the premises, with the request that you will use your own judgment in regard to publishing. Adding further that I never knew the party in itie, and do not know that he or any of those named now exist or eyer existed, yet have no doubt of its truth.

I am not a public medium—money cannot hire me—am too busy with my own addirs to waste time investigating truths of which I have constant flow of proofs at my fingers' ends (in my normal condition), proofs that are conclusive, notwithstanding that we receive much from this source (as we do by the occan cable every day) that has to be taken cam grain salis.

THE MESSAGE. It has not come back; and now the influence informs me

THE MESSAGE.

THE MESSAGE.

I wish to communicate. You were an army officer? [Yes.] I was killed at the battle of—1 do n't know the name of the battle—but it was on the 2d or 3d of May, 1834. [Chancellorsville?] Yes, I guess so, John Jones is the name under which I cull-ted in the army. I cull-ted at New York, with Capt. Edward, Co. II—1 think—13th artillery. I had a wife, but no children. I would like to let my mother know that I can come back. [Can you give her address?] Year she lives at Quebee—1 do not know the name of the street. Mis. Savah Gallager, and a letter to that address will reach her. Good night.

JOHN GALLAGER. Montreal, Canada, Oct. 24, 1870.

New Hampshire. MILFORD -Mrs. Abby N. Burnham gives us the followng account of spiritual and other matters in this place, she having recently returned to Roston from a beturing engagement there. She says: "I had the pleasure of stopping with Mrs. A. Booth, who is well known and approclated as a lecturer, and, while her mental and acquired abilities are highly valued by a large circle, none but those who have had the pleasure of being ner guest, can well know the attractions of her home. Millord is one of the most beautiful and flourishing towns in New Hampshire. A number of fine buildings have been in process of crection; one of the most important is the new Town Hall. Now that the town can boast of a new ball, no longer needing the old one, a few leading Spiritualists of the place, feeling the necessity and desirableness of owing their hall, (having previously rented one,) put their purpose into execution by embracing this opportunity to purchase the old one at the cost of five thousand two hundred and fifty dollars, and accordingly had it removed from its former site on the common to Maple street. They then had the hall nearly fitted up in a very creditable manner, truly expressive of the character of the parties concerned. The basement story is flubshed into stores, which rent for a different profit. They now have a finely organized society; also are favored with an excellent choir, which contributes greatly to the interest of their meetings. They also have in progress a Lyceum, which has a fund of one hundred and fifty dollars in treasury. As a people and society they can well boast of a good degree of home talent. For the present they will have speaking but twice a month. Now, friends of progress, if other towns and societies would take a hint in owning a house, it would have a tendency to forward the good cause which the true Spiritualist so nobly advocates." fine buildings have been in process of erection; one of the

Indiana.

LAPORTE.-Warten Cochran, speaking of the late discussion (noticed in last week's Banner of Light) between Rev. O. A. Burgess and William F. Jamieson, on the subject of Spiritualism, says: A deep interest was taken in the discussion by the people, who gave the closest attention, thereby affording each speaker a favorable opportunity of present ing his cherished doctrine and exposing, to the best of his ability, the errors of his opponent's. And the result is that a feeling of entire satisfaction remains with us Spiritualists. And, as debates upon the subject of our glorious religion are becoming quite frequent throughout the land, we think that it is well to say a word in reference to the manner of our Bro. Jamteson's work, which was to keep, throughout the entire discussion, "the even tenor of his way," winning the admiration of his hearers by his kind, courteens and gentlemanly bearing, keeping himself surrounded with the gentlemanty bearing, keeping himself surrounded with the warm, genial atmosphere of good humor, yet fully alive to the questions at Issue, and ever guarded against the high-ways and by ways that might lead therefrom. And we be-lieve that in this way impressions have been made upon minds but little given heretofore to the subject of Spiritualsm, that will electry and effectually work out a good, that will be as an invitation to search for the light that shines

Ohio. TOLEDO. - I notice in a recent issue of the Banner, that you make the mistake of giving the Blade the credit of publishing over four columns of matter in regard to Mrs Ferris's seances. If you will take the trouble to took at the paper again, you will find it to be the Toledo Journal, a no less prominent paper, and as it is the first newspaper that has ever printed an article voluntarily in favor of Spiritualthis city, it surely ought to have the credit of it. True the Blade has since printed an article or two, but it seemed to me that it was done for fear that journal was getting the start of them. Six or eight years ago, when Airs Ferrys resided here, I was not able to get prominent citizens to go and see her manifestations. Now they come and solicit the privilege of meeting her. "The world moves," and see her manifestations. Now they come and solicit the privilege of meeting her, "The world moves,"

The Present Age of last week virtually says that Mr. Lynn was mistaken in saying that the editor had an article written, denouncing Mrs. Moliere as an impostor, as stated here by Mores Holl Now, Moses Hull did make such a statement here in my presence and a number of other persons, and if there is any mistake, it is between Mr. Hull and the editor, and not by Mr. Lynn.

HENRY BREED. Colorado.

GREELEY.-David Cotton sends money for subscription, and gives us an account of the persecutions he has undergone in consequence of his belief in Spiritualism-his fami ly being influenced by their Orthodox friends to discard him-and says he was led to unite himself with a "Union Colony" and locate at the town above named. The place is growing fast, and old theology is endeavoring to get a foothold there, but himself and several others who have suffered hold there, but himself and several others who have subsered from it are determined to resist it with all the means at their command. He says he was—while a resident of Yon-kers, N. Y.—in the habit of precuring Spiritualist speakers during week-day evenings—having thus listened to Mores Hull, Mrs. Bigham, C. Fannie. Allyn and others. He gives notice that any lecturers traveling in Colorado who will give him a call at Greeley, shall be welcome to the best his home affords, as long as they choose to remain. home affords, as long as they choose to remain. Pennsylvania

CARVERSVILLE .- Fannie T. Young wishes to correct a statement in her previous article concerning the Spiritualists of Albany, viz: that they owned their hall. She referred to the Spiritualists of Pennsylvania. She says: "It is but justice to say that Bro. William Evans, of Carversville, has built a neat hall, where meetings are held every other Bunday. I labored several weeks for this association. I am happy to say the Spiritualists of that county are doing all in their power to promulgate the Spiritual Philosophy. A number take the Bann r of Light, and kindly lend it to investigators. I am to labor for them again before going

TOO MUCH INDIFFERENCE.

It is very difficult to take up the pen and wield it properly after it has lain itle for months. It is with great effort that one is able to concentrate the thoughts, and discourse upon his subject in such a manner that the ordinary reader may follow him intelligently, and without trouble, after having been out of the harness for a long while, At least, I find it so, and shall take good care that my pen does not get so rusty in the future. To those who generally glance at matters superficially, it just now looks as though Spiritualism is rather on the wane here in Portsmouth, although no real backsliders could perhaps be singled out. This conclusion is very natural, however, in view of the fact that there has not been a public meetlog held here for months; no public medium among us, and no circles or moetings of any kind are in vogue, save one or two in a month in some private family, where none but those having special invitation are expected to mingle. Now, personally, we care nothing for this state of affairs, is it would not change our faith one jot or one tittle if there never again occurred in the whole country a meeting or gathering of Spiritualists; but we submit that if our work is one of aggression (and what does my work amount to that is not aggressive?) it becomes those of us who claim to be imbued with this doctrine to give it a practical form, and by the adoption of proper means, give the cause an impetus that would arouse the sleeping clergy and people, bring them out and draw their fire, so that ideas might be stirred up and set in motion, as the storm sets the ocean in a foam, stirring up its vegetable and animal life, thereby benefiting mankind. It is a lesson hard to learn, and harder to practice, that our mission in this world is not to live the life of a recluse; not to be wrapped up closely in our own selfish selves; not to consult self and self only, but to help each other; to encourage each other; to onlighten each other; to bless each other, and in thus improving the talents which we may possess, get all the blessings which self might covet.

We wish this spirit was more prevalent with us. But still, we are willing to bide the slow but sure law of eternal progress-which will ultimately arrange things where they belong-with the understanding that we shall do all we can to assist and expedite matters, so that there will be a him less obstacles to remove than there have been had our humble self never " put in an appearance" in this " vale of stears." We intended when we commenced to have set forth a few reasons for the state of things alluded to above, but have not time, and must reserve it for another let-

Portsmouth, N. H., Nov. 13, 1870.

The Bible is a collection of quite beterogeneous books, most of them anonymous or bearing names of doubtful authors, collected, none know how, or when, or by whom; united more by carice than any philosophic or historic method; so that it is not easy to see why one ancient book is kept in the canon and another kept out. I found no unity of doctrine in the several parts. The Old Testament "reveals" one form of religion, and the New Testament one directly its opposite; and, in the New Testament, itself, I found each writer had his own individuality, which appears not only in the doctrines, and also in the substance of style, but quite as much in the form of thought, - Theodore Parker.

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LETHER COLBY.

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Sanctioning the "Social Evil."

A writer in one of our city dailies takes the open ground that "all efforts to prevent prostitution are not only unavailing but useless." He and reason, that, at least, is something. Let us holds that it belongs to the present condition of hope that both sides will find a short way again our society, being ingrained with it, and that to their senses, and to their humanity as well. loose and abandoned women are only to match. They can do it if they will; for wherever there is the roving, unsettled, idle, amative, and ill-match- a will, there is a way not very far off. ed classes to be found in the opposite sex. In his candid opinion, the evil cannot be eradicated until the social system itself is changed. His only hope, as it is now organized, is that it can do something to improve the institution and alleviate the condition of its victims, "Social science," he says, "fails to reach social evils; legislation, like preaching, fails to make saints." This reads smoothly, and it is the more plausible because it helps a self-indulging and complacent society to get rid of the serious consideration of a very unpleasant subject. But in proportion as we claim and profess to be civilized, is our necessity to provide for the complete removal of the evil. It is not merely an excrescence on the surface of that society, it is a poison infecting its interior, and secretly mining all within. It works on the social state precisely as the diseases it generates work on the constitutions of their wretched victims. This is an exceedingly raw and thoughtless way of treating a grave and important topic. We cannot be allowed to rid ourselves of the trouble of thinking about it so easily. We must meet the exigency fairly, and deal with it as it deserves.

Now the "social evil"-so called-is not of itself the trouble we are called to deal with. It is only the effect, the result, the outward fruit of what society educates its members to as well as permits. The cause of the evil lies deeper than people are wont to look for it. It is often said that prostitution is the result of human nature; further off than ever, yes, but human nature basely vitiated by false education, by a neglect from infancy of the true. principles of government, centéring in self-government at last. It results, as much as from anything else, from the inharmony of human beings, some finding that they have wealth without occupation, some that they can work and yet not be fairly paid, and others feeling that for them there are no chances whatever. As a perfectly natural result, human passions rise to assert their supremacy. Other thoughts and feelings are swept away by its powerful tides, that wash in upon the soul a mass of vicious influences not to be eradicated except by being first displaced by better things. We say this, then: that if labor had its just reward, and it were not pushed to the wall, and then robbed, by capital, we should inevitably have a far nobler condition of society; men and women could be more readily persuaded into the culture of a permanent self-respect, and the teachings of science and philosophy, the inculcation of good morals, and the example of social purity would fall upon hearts already prepared and predisposed to receive and adopt them.

Catholic and Rational.

The Catholic World, we observe, criticises James Freeman Clarke in his defence of Unitarianism against the Radicalism of Towne, Samuel Johnson. Frothingham and the other leaders who have sought to take the Unitarian denomination into the open field and away from creedism. It takes ground like this: that in order to fall back from pure Rationalism, in the hopes, as Theodore Parker used to say, of obtaining lodgings at some inviting half-way house, Mr. Clarke is obliged to fall clear back to the region of the church, where authority is supreme. The World asks why he does not therefore accept the infallibility of the church, so long as he is obliged to run to it for weapons to defend himself. Sure enough! The question is a pertinent one. If naked authority has to be relied on to check the perfectly free movements of the spirit, then let authority take its place as supreme everywhere. It is that the Catholics believe in to the fullest extent: Protestautism has in a measure cut loose from it, but it is hardly better than a clumsy and temporizing compromise, after all. These church people who refuse to follow the guiding of a free spirit, which gives wings to reason, and is an inspiration to intuition, are in a quandary they cannot themselves understand, and consequently have to stand and take the blows from both sides. Meantime Spiritualism resolves the whole problem with its simple, direct and impressive demonstrations, and the whole cause of dispute is removed that peace may the more abound.

Music Hall Sundays.

No Boston institution is better fixed than the Spiritualists' meetings in Music Hall during the winter season, on the Sunday afternoons. The hall is filled with rant listeners, upon whom the speakers impress sentiments of the profoundest value. This is the only kind of preaching that the human heart needs. Repentance must be a part of faith, or it cannot be real; and what faith so takes hold of the life of man—in his heart and his mind-as the sublime yet simple faith of Spiritualism? It certainly answers every inquiry of the soul; it comforts while it instructs, and inspires while it profoundly impresses. The lecturers at Music Hall are among the best accepted in the spiritual ranks, and their work is visible over a large area. We cannot too strongly urge their thorough support by those who believe in our divine philosophy.

A Sunday Library.

If the City Government can persuade the Legslature that it is right and best to abrogate a musty old Sunday law on the statute-book for which Puritanism is responsible, then we have hopes that our Public Library will be made freely accessible to the people on Sundays as well as other days. It looks more to us as if the City Fathers had cunningly chosen this way to throw the burden of odium from their own shoulders upon those of others. Why are they so very careful to keep this particular law sacred, while so many others are continually violated? We shall believe in a Sunday Library when it comes, and not much before.

The State of Europe. It appears to be useless to speak of any "still, of brief repose from the hot work of war, reason on next Sunday, we understand." may re-assert herself, and the cause of the people of rulers. Prussia wants French territory, which to have certain strong frontier fortresses permanently dismantled; and she wants to still further make her afflicted for feel her affliction, by compelling her to pay so heavy a fine as will defray the immense expense of the conflict. France, on the other hand, is still determined and obstinate, and will yield nothing; but if she consents to stop

And England and Russia are on the eve of a conflict, too, over the case of Turkey-a power kept in place from pure jealousy of Russia by cember will be 1061 Washington street, Boston. England and France, but which the latter is no longer able to defend. Therefore Russia has day, Nov. 20th, also attended funeral services in chosen her time skillfully to break through the the vicinity. She is announced to speak at Abingmesh in which her free action was bound up by ton, Mass., Nov. 27th, Springfield the two last her victors in the treaty of Paris, signed in 1856. Sundays in December, and Scituate the last Sun-France and England simply took her at advan- day in January. tage then, and she does but return the compliabout Russia's proposed step, but her feeling of this excellent medium. alarm has since become somewhat composed; yet she knows that Russia means mischief, and The Davenport Mediums in the South. that she intends merely to move down and take her seat at Constantinople. That has ever been says: Russia's policy and the fond dream of the Czars. on the Mediterranean shores. It would apparently take but a slight circumstance to set Eng-

Free Thought at Work in Hull. Mass. A correspondent from this place-R. Jamesinforms us that for several years he has been a reader of the Banner of Light, and has circulated the drain on its attendance so severely that on Sunday, Nov. 20th, a concourse of some eight ministers, from Hingham and elsewhere, convened in the broad glare of the gaslight." in the church, for the purpose of calling back the wandering sheep. A prayer-meeting of extraorhelped incalculably the cause of free thought on religious matters in that vicinity.

Prof. Denton in Dexter, Mc.

tion to test theology by science.

We have just succeeded in collecting from our citizens, irrespective of creeds or classes, the needed amount to effect an engagement with Prof. Wm. Denton for six lectures in December. Prof. Denton 'paddles his own canoe.' His subject leads him to follow man through: to discover his soul capabilities and destiny from the teachings of Nature as well as revelation. We anticipate an illuminating result for good and truth."

The Thanksgiving.

Our annual festival passed off with unwonted satisfaction and pleasure, the public interest in the observance of the occasion being more widespread over the country than ever. More families than before have established the practice of annual retinion. Better social feeling is starting up and growing strong. The people everywhere res; and as by instinct to the sentiment it conveys to the heart. Above all, the seasons have brought round in their fullness the expectations of the husbandman, and stuffed granaries attest the substantial cause for thankfulness that has been thus publicly expressed. It would be a sore loss to the country now to take the good old Thanksgiving out. We have done too many such days They are golden and precious, reviving endeared associations, quickening healthy sympathies, and knitting the family relations closer to the latest posterity.

A Generous Worker.

Our friend, G. A. Barnes, now a resident of Washington Territory, sends us a letter containing \$18.00 and the names of six new yearly subscribers. This is not only helping us in our struggles to furnish a desirable paper, but it is the best missionary work that can be done. That number of copies of the Banner of Light, circulated weekly in any town, State or Territory for one year, will not fail to change public opinion in regard to the great truths embodied in the spiritual philosophy by educating the mind to receive its soul elevating teachings.

The Signs and Tokens.

Certain alarmists of the Orthodox pattern are improving the opportunity given them by the current portents in the sky, the sea, and the earth, to work upon the superstitious fears that have been planted in so many minds. We find their books and sickly pamphlets scattered about, with intent to frighten good and quiet people into the fold of the Church. It is not religion that makes converts after such a fashion. It is too much like catching rabbits in fox traps, and frightening buffalo into a

Movements of Lecturers and Mediums.

Mrs. M. J. Wilcoxson's lectures in Wheeling, small voice" for peace, while the dogs of war are Va., are arousing public attention in that city. thus chasing over the field at pleasure. Mrs. The Register, of Nov. 14th, says: "The lecture on Julia Ward Howe labors in vain for the object the Origin of Man, delivered by Mrs. Wilcoxson, for which she elequently pleads. Human pas- at Hornbrook's Hall, last evening, was well atsions have not yet spent themselves. When they tended, and by our best and most intelligent citihave had their furious run, we may begin to look zens, who listened with great pleasure to the for the return and supremacy of reason. As we mainer in which the eloquent lady handled the write, there are whispers of a probable armistice difficult subject she had chosen for a lecture. She between France and Prussia, in response to a is one of the most fluent and easiest lecturers we second effort by England to bring it about. We ever listened to, and seems to handle the most sincerely pray that at least so little as this may difficult theological problems with an ease many be secured, in the hope that, during the interval of our D. D.s might envy. She will lecture again

A. T. Foss will speak for the Free Religious Sobe preferred to the seltish seeking and ambition ciety in Florence, Mass., on the first Sunday in December. Morning subject: "God in Nature. France long ago stole from Germany; she wants God in Revelation-the contrast." Evening: "Is Christianity the Cause of our Civilization?"

Mrs. Cora L. V. Tappan lectures in New York during December.

E. Annie Hinman, Connecticut State Agent, is spending a few weeks in New Hampshire. Overflowing houses have greeted her in Keene and elsewhere. She will remain in that vicinity until January 1st, when she will again assume the duties of State Agent in her old field of labor. She would like to visit Milford, N. H., if the Spiritualists there felt disposed to confer with her. Address Keene, N. H., box 13.

Miss Susie M. Johnson's address during De-

Mrs. Susie A. Willis spoke at Somers, Ct., Sun-

Miss Mary E. Currier, the musical medium, has ment now, resolved to improve her opportunity. taken up her residence at Charlestown, Mass. She has served a notice on England and the other where she will be ready in a few days to resume parties to the treaty, that she is going to disregard | her scances. Her parents have rented house No. henceforward, on the ground that they have 300 Main street, a few doors from Union Hall, and already done it on their own side. It's a very convenient to the horse cars from Boston. We poor rule, certainly, that refuses to work both are glad our citizens are to have the opportunity ways. England was at the first fearfully excited to witness the remarkable manifestations through

The Charleston, S. C., Daily News, of Nov. 18th,

"Of all the exhibitions ever presented to a Figure 1 is menaced on her road to India, and Charleston audience, either on dramatic boards, France is threatened in her supremacy as a power prestiligesterian tables, or in the circus ring, that the Maditarranean shores. It would appare of the Davenport brothers, at Hibernian Hall, last night, caps the climax. Unique, to say the least; mysterious, decidedly; startling, beyond a land and Russia to fighting, and thus plungs the question (ask several nervous people in fown this entire continent in war. It is sorry tidings for the lovers of peace, who think their fond dreams one word that can describe the performance, and the lovers of peace, who think their fond dreams no possible number of phrases that can solve the curious problem it involved. For twenty years, sarants and critics have sought to unravel the mystery; yet to-day it is more mysterious than

> Then follows a lengthy account of the scance, in which the following sentence occurs:

"Mr. Lacoste was in the act of closing the it among his friends. By its perusal, a spirit of doors, when one of the instruments was thrown inquiry has been evoked which in time has sorely over his head, and fell to the floor. The lashings shaken the hold of the church on the minds of turbed. The instrument was replaced, and a secthe people there, and the "stated preaching" is now attended more from habit than devotion. The instrument was replaced, and a second time thrown out with the same result. A hat was borrowed from one of the audience, and put The principal society-Methodist Episcopal-felt on the head of one of the brothers. In the act of

The Woman's Suffrage Convention dinary dimensions was organized, and several met at Cleveland, Ohio, Now 22. The Committee divines (?) in most "beated" language consigned on Credentials reported that the association had the unrepentant sinner to that place "where the worm dieth not." But, instead of rallying "a livered an address, after which Lucy Stone read host," as was hoped, to the wavering standard of the report of the Executive Committee, reviewing Zion, our correspondent is of the opinion that the work and progress of the association during many honest believers in the Methodist creed the past year. The cause was stated to be proswere much shocked by the unbridled utterances pering generally throughout the Union, and a faof the clergymen, and that this last effort has vorable report was given of its advance in Vermont, Massachusetts, Wyoming and Ohio. The receipts for the past year were \$998; expenditures, \$1111. Judge Bradwell, of Chicago, read a letter from Laura Curtis Ballard on behalf of the Union C. Crockett writes: "We have here but little "Tilton" Suffrage Association, proposing a union public teaching of Spiritualism, but the great of the two associations, and requesting the apefforts made to press the variety of conflicting pointment of a committee to effect that result. A theological dogmas and absurdities seem to work resolution in accordance with the suggestions of somewhat as a substitute, in that it makes skep- the letter was offered, but not acted upon. The ties and searchers after truth, and aids an inclina-lafternoon session, in which much interest was manifested, was devoted to addresses from Lucy Stone, Colonel Higginson and other prominent members of the convention.

Lynn.

I. Frazier writes: During the past year, our meetings were supported in part by receiving a fee at the door; but believing that method had a tendency injurious to the advancement of the cause, we thought it best to support them by voluntary subscription.

The first of November we opened wide the doors of our spacious hall, and invited all honest seekers after truth to favor us with their presence. and receive the sublime truths as taught by our elder brother " without money and without price." Our much-esteemed and beloved sister. Miss Jennie Leys, lectured to us during the month, and won many warm friends by her eloquence and gentle deportment. May loving angels sustain and guide her in the labors she has so nobly begun. We most cordially recommend her to the public as a lecturer who has but few superiors. May she continue in the field of spiritual reform until the darkness of theological error shall give place to the beautiful sunlight of eternal truth.

Music Hall Spiritual Meetings.

THOMAS GALES FORSTER speaks in Music Hall. this city, Sunday afternoons during December Hundreds have auxiously been waiting for the reappearance among us of this able and elegent expounder of the Spiritual Philosophy. His controlling spirit, Prof. Edgar C. Dayton, is a profound and wise scholar. Mr. Forster has just completed an engagement in New York, where he met with the best of success, the audiences crowding the ball at each lecture.

MRS. CORA L. V. TAPPAN closed her engage ment in the Music Hall Course, Sunday, Nov. 20th, with one of the most satisfactory discourses she has given of late, consisting of answers to ten important questions propounded by the audience. We have her lectures all reported, and they will appear in the Banner of Light in due time. She goes hence to New York, where she lectures during December.

Christmas Gift to Austin Kent.

Mrs. H. L. Emmons, Council Bluff, Iowa, writes to us as follows: "I enclose one dollar for the commencement of a Christmas present for Austin Kent. I hope some of the many readers of the Banner will respond, so that by Christmas a nice sum may be realized for his benefit. I often think of his helpless condition, for I am an invalid, suffering from aneurism, and though not wealthy, I will remember his sad case."

will remember that the superb crayon picture of a brilliantly beautiful lady which now adorns your Circle Room, and divides with Mrs. Conant the attention of the audience gathered at her seances, was brought by me, on my return from a lecturing tour several months ago, as a specimen of some excellent drawings produced by a medium at Baldwinsville, Mass.-Mr. E. Howard Doane. He was impressed to give it me, although I was until then a stranger to him, after refusing to sell any of the pictures that had been produced to several applicants who would have paid good prices for them. He seemed to have no definite idea why he gave it to me, other than that in some way it would serve the cause; but suggestsome way it would serve the cause; but suggested that if I chose, and the Banner folks would frame it, I might have it hung in the Circle Room.

Why I stopped drawing, &c., and I could not give you this information without going into detail.

Yours fraternally, E. HOWARD DOANE.

After being mislaid for some months it was found, and since being hung upon the wall has attracted general admiration, not merely on account of the mystery attending its production, failed to reach us) is an extremely neat and attractive affair but for its intrinsic beauty. The drawing is exceptionally good among spiritual pictures, the anatomical proportions of the figure being very detect the genuine magazine spirit on every page. Dr. J. Q. accurate, and as a whole, worthy the pencil of Holland presides over its literary destinies, and that simply any accomplished artist.

As you have had large and small copies of it photographed to gratify many eager applicants, and believing it destined to become very popular as a photograph for the album, I addressed a letter to my friend, the medium-artist, asking him to give me an account of the circumstances attending its production, and as much about his own medivery interesting, modest and evidently sincere trust that I am not violating any confidence, or making him unpleasantly conspicuous before the public, by publishing it. Fraternally yours,

H. B. STORER.

Baldwinsville, Nov. 11th, 1870.

DR. STORER—Dear Sir: ** * What shall I tell you, Doctor? I am puzzled about myself. To tell how the picture was given, requires that you should understand my position with spirits, because I have had many applications for pictures, and Spiritualists blame me for making chairs, when I can draw pictures so easily. The works when I can draw pictures so easily. Ten years ago, I was visiting my father's at Phillipston. One evening, the family were all away but anyself; I had just finished a letter, when suddenly my hand commenced to move without aid from me. For one week it moved in a mysterious manner then wrote. The mystery was then unraveled We did not know what Spiritualism was; I had heard of it, but had not the slightest idea what was meant by a medium, and was bitterly on posed to the idea of spirits returning to earth; thought it was all humbug. At the expiration of two days after the first writing, I was seized by a strange power. I could not speak for about five minutes; then in a perfectly normal state I turned to a gentleman present, and talked to him, as I thought, in an insane manner. He burst into tears. I thought it was nity for me that made him weep; but it proved to be a message from a very dear friend of his in the spirit-world. After it was over with, we were both half scared to death—I, that a spirit had been talking through me; he, that he had been talking to a spirit. He is now a confirmed Spiritualist, and told me last week that the first word he got through me was the best test he has ever got. You see, I was not influenced into this mediumship; it came to me. For minutes; then in a perfectly normal state I turned enced into this mediumship; it came to me. Fo four weeks I gave tests freely to a l that called then a different class of spirits came to me, and said that I could be a useful medium, but needed said that I could be a useful medium, but needed much developing; said that they would take me into their hands (with my consent) and develop my medium powers. They said it would be lengthy and tedious, but they would take care of me through it. I consented. They stopped the tests from that hour; that is, giving them to whoever called. These spirits said I had a great variety of gifts, and that they would show me a little of each one, requesting me to avoid all spiritual works or writings. They proposed to educate me in these things, rather than let me get them in these things, rather than let me get them through others. They first ordered a developing circle to be formed, of twelve members. In three we had in our little circle at that time, and all of truly manly boy in the land. Lee & Shepard, publishers. us so ignorant. What to do to help the matter along, none of us knew.

I desired proofs as to who were the spirits guidme. They sent me to various cities in our union, to visit the best test mediums. The proof was overwhelming. Any sane man could not doubt it. At this time they withdrew me from circles. We had very large circles, and I was the speaker. They said it was interfering with their plans, as the demands of Spiritualists were increasing upon me, and it must be stoned. They creasing upon me, and it must be stopped. They told me to get drawing materials, and they would teach me to draw spirit portraits. The idea was absurd. I draw? I got the materials; they then told me to go to an artist living near and get some instruction in drawing: they wanted me to draw by impression, and if I would get a few ideas of outlining, they would then help me to draw por-

I went and took three lessons, of a Jew's head, but could not get along at all; told the lady it was of no use; I could never copy it, but that I felt as though I wanted to take a sheet of paper and go-home and draw alone. She said, "Well, do so, and bring me the result." In the second attempt and oring me the result. In the second attempt, I produced a life-like picture. That is the amount of instruction I received. Previous to that time I had never drawn anything; could not cony a map at school (I attended the Lyman school, East B.s. ton; Lucius Ordway was my teacher). I drew forty or fifty pictures by impression and mechanically. I drew them at a friend's house, having a room to myself, in which I slept, and allowed none to come in: I would wake up early in the morning, feeling that I must commence a new picture, and could not rest until it was sketched; never knew what I was drawing until it was finshed. First I would see in my mind an eye, and so on, one feature after another being added until the picture would be finished. And it had to be just so; why, I could not tell, but I could not rest until it had just such a look. I wanted portraits of those I knew; they said, You are not a medium for the public yet, and we do not wish your name to go abroad; we are only showing you what you can do, but we will prove to you that these are portraits. They then gave me four por-traits; one is in Maine; two I have; one I destroyed at my spirit-friends' request. It was hung in my room, and as soon as I hung it up I noticed that the right eye was a trifle the closest shut. thought I was very careless not to have seen it when I was drawing, but, being tired. Het it be for the time. When I let friends in to see my pic tures, this one was instantly recognized by all as years before I came this way. It camed a great deal of talk; the lady's father came secretly to see , and said that the eye was correct; that when she gazed earnestly in one direction the lid droop ed a trifle, but so scarcely did it droop that it was not known out of the family. So my supposed mistake was all right. The picture caused so much excitement that the spirits told me to burn

I commenced one morning to outline or sketch an Indian. Suddenly I could proceed no further with it. I changed the paper, and drew the pic-ture you have. Who it is I do not know. Spirits ture you have. Who it is I do not know. Spirits never would tell me; neither could I tell why I gave it you at that time, as you were a stranger to me. People have tried to purchase one of me many times, but I would not part with them. I have but six now. A friend was keeping some twenty-five of them for me when his house caught fire in his absence, and the pictures were burned. In the course of my experience in these matters, I have written communications; given fac similes of different hand-writings; had rappings; had books taken out of my desk (when my back was turned from it) and dropped down over my head in full sunlight, the deak being looked and the key in my pocket; my canaries changed from one lished an operatta, entitled "Grandps cage to another; my handkerchief taken out of Dexter Smith, music by C. A. White.

The Beautiful Lady in our Circle my pocket and tied in queer knots, &c.; I have seen spirits; seen, clairvoyantly, distances, &c.; have sung in Italian; talked in foreign languages; and foretold coming events. Before a gun was and forested coming events. Medium.

EDITORS BANNER OF LIGHT—My Friends: You still remember that the superb crayon picture of brilliantly beautiful lady which now adorns your Circle Room, and divides with Mrs. Conant the reliable with the superb crayon picture of Lincoln. The war in Spain and the present war in France were all foretold at one sitting, years ago, through me. All these things I can prove ago, through me. All these things I can prove by reliable witnesses. I have not given you a fitteth part of my experience; the most important part spirits will not permit me to mention. And this has come, too, when I have been at work in the shop; not a sensitive dreamer, I assure you, but one who has battled hard to have his own way. These gifts that I have spoken of were all way. These gitts that I have spoken of were all opened just enough to let me know I had them then they were closed, spirits said, until they wanted me for public use. * * * I have written freely of myself, perhaps you may think egotistically, but I assure you I have told you but a trifle of my experience. I wanted you to understand just how I came to draw, why I drew them, and why I stopped drawing. So and I could not since

New Publications.

The second number of Scrienza's Monthly (the first outwardly, while its contents are as bright, varied and vivaclous as the greedlest magazine reader could desire. We can signifies that Scribner is bound to become a familiar in all the households of the land. The illustrations of this number are as thick as they need be. The first article is an il-Instrated sketch of "The Street Venders of New York;" then follow "Jail Birds and their Flights," also illustrated, and describing the wenderful escapes of notable tenants of prisons; the "Hosac Tunnel," illustrated, which gives one a capital idea of the whole of that gigantic work; and a series of essays, poems, and tales. Thanksgiving coming in for its umship as he could conveniently communicate, share, the whole winding up with racy editorial sketches of In response to this request he forwarded me a matters at home and abroad, book notices and gossip, and a series of grotesque otchings that are full of real fun. Scrib. letter, of which the following are extracts, and I ner's Monthly ought to be a proud success to its publisher. with the pains and means he has lavished on it, and we hear that it is.

> An Andress on Spiritualism, delivered in New York, at Apollo Hall, by Thomas Gales Forster, on Sunday evening Nov. Cth, has been issued in pamphlet form, of which it is nobly worthy for distribution and preservation. It was accurately reported by Young and Davis, short-hand reporters of New York. This address of Mr. Forster is the opening of a series of similar ones, delivered at Apollo Hall, and deserves the widest circulation.

> The Religio-Philosophical Publishing Company, of Chicago. issue, with a clear steel portrait of the author, a little volumo called "God DEALING WITH SLAVERY," the contents being, besides a somewhat extended autobiography, messages from the spirits of Franklin, Lincoln, Adams, Jackson, Webster, Penn and others, made directly to the author, Thomas Richmond. It will be found of special interest and merit.

> Loring brings out "THE WONDERFUL BAG," which is the third of the Fairy Folk Series, by the author of "The Fairy Egg." It is illustrated in a way to make the children's eyes sparklo, and they will fairly go crazy over the reading of it.

Lee & Shepard publish the second in the "Tone Masters" series, which is a musical series for young people, by Charles Barnard, whose facile pen can be traced in numbers of our popular publications. This volume sketches the lives and career of those great masters in music, Handel and Haydn, of whom every young person who has heard of the famous society of that name will wish to know. The illustrations strikingly set off a story that will haunt for years the imagination of many a youthful reader.

Carleton publishes "AT LAST," the twelfth of the novels of Marion Harland, which have had an almost unprecedented sale. This is in the best vein of the gifted author, and will attract all her former readers, besides enlisting new ones. Marion Harland's stories have plots, careful construction. good writing, exciting yet probable incidents, striking characterization, and superior dialogue and description. "At Last" is fully up to her high standard, and will be welomed everywhere by readers of new necton

William Everett, the promising son of Edward Everett, has certainly a turn for writing meaty juvenile books, his 'Changing Base" proving a marked success. He now appears in a fresh experiment—"Double Play; or, How Joe Hardy Chose his Friends." It is written with his customary taste and pains, the tale itself containing all the elements necessary to provoke a healthy excitement, and the illustrations heightening the interest of the young reader. The lingling preface will especially please the boys. It is, as a boy's book, made of the very best of stuff, without twaddle weeks all but two were developed as mediums. I boy's book, made of the very best of stuff, without twaddle have never experienced so much power since, as or cant, and will go straight to the heart and brain of every

THE COMING EARTHQUAKE, from the Scriptural Tract Repository, is altogether too scriptural for our relish, considerng what parts of the Bible have been picked out an into the frightened writer's measure. As he regards Spiritualism as a part of that "earthquake," we much prefer to bide our time and see him cry.

MARIGOLDS BY THE WAYSIDS, or, the Prose and Poetry of Life, from the press of Adams & Co., is a selection of choice sentiments, maxims, inculcations and essays, reported to have been "rendered by Theodore Parker, through the trance condition of Sarah A. Ramedell." It is a very pretty little volume, and contains much matter to cheer and stimulate the human spirit.

In the "Unward and Onward Series" of Oliver Optic, he has reached a fresh volume, which he styles "Figur AND Forest: C" 'he Fortunes of a Farmer." It contains fourteer illustrations, and is in the omnipresent Oliver's happlest vein. Lee & Shepard of course present it to the juvenile world as an excellent Thankegiving acquaintance.

No. 4 of the "University Beries" of scientific addresses, from the press of Chatfield & Co., New Haven, contains a lecture on "THE HYPOTHESIS OF EVOLUTION, Physical and Metaphysical," by Prof. Edward D. Cope, originally delivered in Philadelphia, and published in three numbers of Lippincott's Magazine.

Samuel R. Wells, of New York, issues his Illustrated Annual of Phrenology and Physiognomy, for 1871, filled with faces and heads illustrative of the living laws which are enforced with so much effect in all the writings of the distinguished publisher. The Annual will be everywhere wel-

Of the ATLANTIC MONTHLY, we can only mention the contents, which are as follows: Confessions of a Patent-Medicine Man; The Prnyer-Seeker; Oldtown Fireside Stories; Resemblances between the Buddhist and the Roman Catholic Religions; Joseph and his Friend; A Strip of Blue; Black Christmas at Dix Cove: Traveling Companions: A Plea for Silence; Afoot on Colorado Desert; Father Blumhardt's Prayerful Hotel; Rudolph: a Monograph; Indian Summer: The Miracle Play of 1870, in Bothlohem, New Hampshire; Flitting; A Virginian in New England Thirtyfive Years Ago; John Bull at Feed; Reviews and Literary Notices.

THE NURSERY.—This little gem of a monthly for youngest readers is beyond all question the bost work of the kind ever published. It is now in its fifth year, and grows in favor every month. The pictures and letterpress are unsurpassed. Published by John L. Shorey & Co., 36 Bromfield street, Boston. The next number will commence a

New Music.

G. B. Russell & Co., 126 Tremont street, have published the following new pieces: "Softly o'er memory 's stealing." music by G. Lyle: "There's magic in the name of home," words by G. Lyle, music by J. S. Knight, embellished with a fine lithograph likeness of Miss Anne Louise Cary, the famous contralto now with the Nilsson troups; "Kissing Sunbeams," song and chorus, by Dexter Smith, music by E. Rosseau; "Teli me where do fairies dwell?" song for one or two voices, music by Nollie Butler; "Angels are chanting the sweet welcome home," music by Jean Poster, with

an illustrated title-page. White, Smith & Perry, 208 and 800 Washington street, have published several excellent pieces well adapted to spiritual meetings, some of which have been sung by the Music Hall choir. "Gone Before," song and chorus, werds by Dexter Smith, music by C. A. White; "Over the River," song and chorus, words by Miss Nancy A. W. Priest, mousts by G. P. Longley; "Beyond the Clouds," song and chorus, words and music by C. A. White. The same firm have putlished an operatts, entitled "Grandpa's Birthday," words by

Message Bepartment.

RACH Message in this Figuratment of the BANNER OF LIGHT we claim, was maden by the Spirit whose name it bears through the instrumentality of

Mrs. J. H. Comant. 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 good or ext. But those who leave the earth-sphere in an undefined in the carries of the car reloased state, eventually progress into a higher condition.

We ask the reader to receive no doctrine put forth by apprint in these columns that does not comport with histor her reason. All'express as much of truth as they perceive

The Banner of Light Free Circles.

These Circles are held at No. 158 Washington Street, Boom No. 4. (up stairs.) on Monday, Termay and Thurston Aftennoons. The Circle Room will be open for visitors at two o'clock; services commence at precisely three o'clock, of two closes, rereges commence a precisely three o closes, which time no one will be admitted. Scats reserved for strangers. Donations solicited.

Mas. Conant receives no visitors on Mondays, Tuesdays, Westnesdays or Thursdays, until after six o clock r. n. Bhe

gives no private cittings.

Pit Danations of flowers for our Circle-Room are solicited.

Rif The questions answered at these Scances are often propounded by individuals among the publicace. These controlling intelligence by the chairman, are

Donations in Aid of our Public Free

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Invecation.

Oh thou who clothest the lilies of the field, and numberest the stars, and makest our souls one with thee, we stretch out our bands toward the possibilities of our being, asking thee for lightmore light-praying that the sun of thy righteousness may shine more directly into our hearts, making all the dark chambers of our being to glow with the brightness of thy boundless life. Great Spirit, we thank thee that we have been so peacefully called through the shadows of death; we thank thee for the joyous welcome that greeted us on the sunny side of life; we thank thee for the friendship and the love which is deeper and higher and holier than all things else. And, Father, we ask that we, thy ministering spirits, may dispense this lave throughout the earth-may give to thy sons and daughters who are still groaning in the flesh a knowledge of thy truth and the bereatter which awaits them. Ob. may we, our Father, by our ministry of love, by the revelations of truth which we may bring to. their, make of them better husbands and wives, better parents and children; and may the world be made better, socially, politically and religiously, by the coming of departed spirits. Father, thou hast called us from the old life to the new, and we rejoice at the change. We ask now that thou will place within our bands the sword of truth, with which we shall be able to lear established in every heart. Amen. Sept. 26.

Questions and Answers.

CONTROLLING SPHET-Your questions, Mr. Chairman, I will hear.

while in its earth life? Ass.-If by the term "salvation" your corre-

spondent means future happiness, I shall answer in the affirmative; but it he or she means that far-reaching salvation which belongs to every living soul, by virtue of its oneness with God, the eternal Father, I shall answer in the negative. Q.-Does the soul enter immediately into a

state of peace or rest when it leaves the body? A .- The evidence of millions of returning spirits answers no. This evidence has been received and appropriated by thousands of souls dwelling

Q-(From the audience.) Do you make any distinction between soul and spirit?

A .- To me the terms are synonymous. There are those who do make a distinction, and declare that there is just as great a difference between them as that which exists between the mind and Perhaps I shall be more enlightened in the hereafter, and shall make it; but at present I cannot,

Q.-Upon what do spirits subsist their bodies? A .- So far as I have been enabled to learn during my short sejourn in the spirit-world, I perceive that spirits subsist upon fruits and vegetables-upon all those conditions of spirit life which are equivalent to the conditions of earthly life by which the body physical is sustained.

Q -Are these things cultivated by you, or are they of spontaneous growth?

A .- They are cultivated. It would seem that in some localities they were spontaneous, but we find they attain a better power of perfection by cultivation. The operation of mind upon them and through them brings them to a higher condition than they would otherwise attain.

Q .- Then there is but little difference between our state of life and that in which you exist?

A .- You are right.

Q .- Is mind a function, or an individuality? A .- It is an individuality. It is not dependent upon a physical body for existence, but it is de-

nondent upon organic life for action. Q .- Are spirits liable to diseases contracted in spirit-life?

A .- They are.

Q .- To death?

A .- They are. There are changes in this life that are equivalent to the change you call death here in the mortal life.

On -It then can hardly be said that we are entering into an immortal state after passing out of mortal conditions? A .- That depends on how you define immor-

tality. To me you are as immortal to-day as you ever will be. The soul never parts with its immortality. You are just as much immortal now as you ever will be, and are enjoying existence in the spirit-world just as much as you ever will.

QR.—But my friends who to day are by my side to-morrow are gone from my mortal sight, and visible only to spirit sight.

A .- That is according to your argument-not to mine.

OR -Define it.

A .- To me immortality is a property of the soul, which it has ever possessed and never will part with. It is clothed upon for a brief season with a mortal body; and when it parts with that body, it is no more immortal than it was while it held possession of it. It would seem to be I know, to mortal minds; but it is only in seeming.

QR.—We have always had an idea that when our friends passed over the river we should meet them and not be separated from them; but I should think we are as liable to be separated from them in that state of being as in this.

A .- And you think what is very true. I know that such a truth falls heavily upon the human consciousness; but, when considered in the light of God's wisdom and infinite love, it will come to the soul like a messenger bird of peace. When

be no separations; but, till that sphere is reached, Faith! I said so, and it's the truth. there will be such, because they are of necessity to the spirit in its progress upward.

Q.-Do spirits over suffer any physical pain?

A .- No, they do not -at least, not in the same which permeates physical life, sometimes, upon that comes from them to me, helps me up; it is the spirit, but not that kind of suffering experjust like building one stone on another, to help rienced here in the body; and, for one, I thank you to climb to heaven on. [This, then, is not be-God for it.

Q.-By what power do spirits go from place to is knowledge. place?

A.-By the power of will.

Q .- What are the means? here. There are horses-ny, and fleet ones, too. But the spirit can pass through space without which is incident to such an action in physical

It should be stated here that I am but a novice in the spirit-land. I have but recently been ush-life. Well, I'm satisfied about it, Good day. ered to the so-called immortal shore; but, brief as has been my stay here, I have endeavored to gather to myself, perhaps, as much knowledge of that state of being as many would have obtained in years. I was so enabled because my work was begun here. I laid the foundation here for a range of thought in the future. When I entered into that other life, I did so with a soul ready for action. I knew of the land I had entered. I had been taught of it, and in my spirit had visited it time after time; and when I found myself there, free from death, my first thought was to give thanks to God, and then to learn what I could, and return to earth, bringing what teachings I might to those yet in darkness. Sept. 26.

William McDonald.

My name, when here, was William McDonald. Hived on the earth eighty-seven years. I investigated the subject of Spiritualism for the last seventeen years before my death, and I have been in the spirit-world but a very few days. I was here in Boston in 1859. I then proposed donating something to the aid of your free seances, but, unfortunately, I had my pocket picked in a railway train, and was obliged to go home without doing

it. I had heard a good deal about Yankee shrewdness and the smartness of pickpockets, but I always said there was no need of anybody having their pocket picked, if they attended to their business, and kept their wits about them.

My son had his picked not long before, and I talked very sharply to him about his carelessness; but it was n't more than a fortnight after that I had mine picked, and then the tables were turned. Well, I hope the one hundred and fifty down all error, and thereby cause thy will to be dollars that was got out of my pocket, that was to done here on the earth, and the kingdom to be come here-I hope whoever got it, received as much good from it as you would. If all things are governed by a Supreme Power, we should n't fret much about anything.

I have met with several mediums since I came to the spirit-world, whom I know here; and I see QUIS. - Is the salvation of the human soul in They are still used in the same capacity, only in a any way contingent upon what it may say or do higher order. Some don't like it very well, and some do. I suppose it is as when we are here on earth - people were called to do things they didn't enjoy doing. I met one-Mr. Redmanhere. "Well," said I, "what are you doing here in this world?" "Oh," said he, "I'm a medium -a medium-a medium." Said I, "A medium! I thought that belonged to the other side." "You come to me," said he, "and I'll give you a sitting." "No," said I, "I don't need it." But he soon showed me that we have got to employ here, as on earth, a connecting link between the two worlds; and when one instrument won't do, we must use one that will. I had, at my first coming, to look at my friends at home-three mediums to help me. Now I have only two-a little child and this lady.

My son Walter may be wondering what I thin now of the new light. Tell him I believed in the truth of the Spiritual Philosophy before my the body; but I do not make this distinction. | change, and I know it now. That's the difference. And if I had known it-if my belief had been knowledge, positive knowledge when I was here, I should have done a little different, when I left, with what I have left behind. But let that go; no matter; it may be I shall have the privilege of working down the knotty points, and making the erooked things straight. It so, I shall do so, I am from Glen's Falls, New York. God bless you! Sept. 26. Good day.

Mary Allen.

[How do you do?] I was sick when I went away, but I'm well now. I was named Mary Allen, here. [Where did you reside?] I lived on Long Island. My mother said to me, just as I was going, "Remember, dear, remember there's a 'light in the window' of mother's heart always there's a "light in the window" of my heart for her, too, and it won't be dark when she comes. I stayed with mother eleven years, and have been away from her most a year-it will be a year in November.

I don't want my mother to mourn any more. She said-she promised me faithfully-if I could come to her, if I could send her some message from my new life, she would never mourn for me any more. Now she must keep her promise. I have tried very hard to come before, but did n't watching for it all the time, but she is most discouraged. I should have come before, if I could. Tell her I carried all the messages she sent; and they all told me, when I came back-when I could communicate with her-to bring love from all, and a blessing, and to say that they would all be glad to come, too, and will do so whenever they

Grandfather Lee says for me to tell mother that slie must no longer try to look through his spectacles to find God, but to look through those God has given her, namely, her own reason. You see. he was a minister; and when she was little she could not believe just as he did, and so she told him perhaps she could, if he would give her his spectacles-perhaps then she could see better. She was a little child, then. Good by. Sept. 26.

James Betley.

Faith! and I'm away back here pretty quick [How quick?] Well, I went out of the body on the 20th day of September, 1870. I was a Catholic when I was here, and I died without the consolations of the church, and without absolution for my sins, and my friends think I am in a pretty hard place, but I think I'm a great deal better off than I deserve. It's God himself that knows what we need, and gives it to purge us from sin, and not mankind; it's God himself that knows how much punishment we need, and I'll get what I need, but no more-mind that now!

the soul has reached what is termed celestial life, will be a disgrace to those I have left to tell when it has parted with all the conditions that where I died, but I've got to do it. I died at the necessitate change for it, then indeed will there Toombs, in Central street, New York. [You did!]

Now what brings me here is to say to those I have left, that they need n't think my case is so had, for I'm just as sure to get out of all my troubles as I am sure to live. It's true the prayers. ease that physical pain is suffered in the mortal are good-they lielp me, but I'd just as lief have hody. There is a reflex action of that suffering their prayers as the priest's. Every good thought lief, but knowledge to you now?] Faith! but it

I did many foolish things on earth, but many of them were to be laid to the bad hody I had. I had one full of angles, sticking out this way and A .- There are a great variety of means. There that, making trouble always for myself. I took are vehicles of locomotion in the spirit world, as a drop too much, and was always in the fighting way. All the time since I was seventeen years old I was getting into trouble that way; and the these, if it so desires, and without that fatigue last time I went into confessional, the priest told me: "James, it's my opinion that if you get into such another trouble as that, it will cost you your life," Faith! I did, and it did cost me my Sept. 26.

> Scance conducted by Dr. J. B. Ferguson; letters inswered by C. H. Crowell.

Invocation.

Oh, Sun of Righteousness, oh, Power of Infinite Good, we pray thee to bring out all the divine possibilities of our nature in behalf of thy dear humanity. We pray thee, oh Lord, to inspire anew that army of unseen spirits who are walking the earth, asking to do thy will. Oh, give them power, Great Spirit of Truth, that thy children who dwell in the shadow of death may receive a blessing from them. Those who are on the earth send up their cry, asking thee for light, more light! asking, How long, oh Lord, how long? and for them we pray. In behalf of the oppressed, oh, thou mighty Spirit who leveth freedom, to thee we pray; in behalf of those ignorant of truth and wisdom; in behalf of those who falter in consequence of the heavy crosses of time that are laid upon them; for those who cannot labor aright for their soul's best welfare, oh Lord, we pray; and we ask that all the powers of our being may be strengthened, and if there is any good in us, oh Spirit of all Good, bring it out for the use of thy children everywhere. And to thee all praise, honor and glory would we bring, who art the Infinite Spirit of wisdom and goodless forevermore. Amen. Sept. 27.

Questions and Answers.

QUES - (From the audience.) Is the spirit-land governed by the same laws as this planet?

Ans,-The spirit-land does indeed possess spiritual properties that are akin to those belowging to this planet; but it is not governed by the same laws. It moves in a spiritual orbit, and is consequently governed by spiritual laws. These spiritual laws are the divine portions of that which you call law and instice here.

Q.-Why are not some spirits allowed to re-

turn? A .- Taking it for granted that they are not allowed to come back, the reasons may be almost infinite in number. What would be a reason for deterring one spirit would not thus deter another from communicating here or elsewhere. There are those in the spirit-world whose desire to return is frustrated, because, if they come at all, it will be for evil purposes. Such must be restrained till they learn higher wisdom. There are thousands desiring to come, who are only restrained. by an ignorance of the law by which mortal substances are brought under spirit-control. When hey shall gain that power or knowledge they can return. It is no fault of theirs that they do not have it: it is a law of their being. Some possess the power to return even in almost infantile life, and others perhaps must wait a series of years. and pass through many experiences ere they can

Q.-You say perhaps years must elapse before hey can come back. Does time seem as long to

A .- When they are on earth, under the influnce of earthly conditions, they are cognizant of time as you are, and measure it as you do; but when separated from these conditions they know nothing of time, and do not measure their seasons as you do; they measure them by the conditions and experiences that are attendant upon their individual spirits. If I have gathered to myself in the spirit-world a large amount of wisdom, then, though I have been there but one year, I am old, because I have harvested the fruit of the past present and future. With you age is measured by the revolutions of the seasons. You live here under the laws of planetary existence. The ancients fancied themselves controlled by the heavenly bodies-and it was something more than fancy, too-so they made a table corresponding for you." And I come back to tell mother that with the movements of those bodies, which has been handed down to you to-day. This measurement belongs alone to earth.

Q.—Why is a mediumistic person not developed

at once, without a long process? A .- There are some mediums that are made such before their natural birth; to them the process of unfoldment seems to be instantaneous: there is no long road to be traveled over, so far as external consciousness is concerned. And there are others in whom disembodied spirits see powers which, if acted upon, will produce the flower find any way to come just right. [Will your of mediumship, and so they experiment upon mother get your message all right?] Yes; she is them, and, when they have succeeded in bringing the right forces to bear upon them, the flower blooms, and the medium is what you call developed. Till then the medium is in an undeveloped condition; the parts move inharmoniously; the machine does not answer the wishes of those who seek to operate upon it: the instrument gives an uncertain sound because it is not in tune, and the spirits do not know how to attane it. They have to experiment upon it to learn the laws of its being, physical and spiritual, and then to learn to make the proper application of those mediumistic powers, which, so to speak, lie between the physical and the spiritual.

Q.—Is a person having a large brain any better for a medium than one with a small one, things being equal?

A .- No. I have seen some mediums, whose brains were comparatively small, from whom the very best class of spiritual manifestations were deduced. I have seen others whose brains were considered large, while the manifestations were of small calibre. I do not believe that spiritual manifestations, for their perfection or their extent, depend upon either a large brain or a small one, but upon the peculiar character of the nerve aura which pervades the system; it is that which spirits use more than the brain.

Q .- Is this peculiar nerve aura subject to a person's will? That is, can they change it—can they

-bodily and spiritually, too. These human bodies | body, to die. would not be what they are to-day, burning under disease, if wisdom guided your marriage relations, ing into the world of a physical form in which take to insure a perfect ox or horse. The race, and things of life, but with reference to things that lay hold on eternity they have little care. They have foolishly believed it to be God's work, and not theirs; when wisdom says, It is your work. Only when you have been scourged have you unsuffering. It has been said that suffering is a nestone and be the saviour of the race.

Q.-If a person lives an exemplary life here, highly progressed spirit?

A.-Yes. Q.-Then why cannot such person return? A.-Those who have attained to higher degrees of advancement in the powers of the soul are not always gifted with power to return.

Q.-Do we not often destroy the conditions our

always gifted with power to return.

Q.—Do we not often destroy the conditions ourselves, in our anxiety to meet our spirit-friends?

A.—Yes; nine times out of ten; and it will be overcome only by the slow growth of experience on your side and on this. When I was here in the body, I used to think if I was only on the other side a disembodied spirit, I would do cerfain things, which no spirits who had yet returned to earth had done. But standing on the other side, as I do to-day, I find myself surrounded by the immutable laws of God; I cannot change them, and must act in accordance with them; and if the power to return is not within my being, I must work iill I can obtain it; and to do so, I must use all the intelligence I may have at my command to bring forth this power.

Mary Eliza Rodgers.

Mary Eliza Rodgers.

MESSACES TO BE PUBLISHED.

MESSACES TO BE PUBLISHED.

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MESSACES TO BE PUBLISHED.

Thursday, Sept. 29.—Invocation; Questions and Answers; samued Mortill, of Amesbury, Mass., to his children; N. P. Villis, to his friend to Amesbury, Mass., to his children; N. P. Villis, to his friend to his story. On the larget Werner, of New York, to her mother; John Callana, of Boston, to his brother; Polly Cutts; Thomas Irininal, of Charlestown, Mass.; Lauy Scott, to her daughter Ellen, of Boston, Of Boston, to his stentive Clara Thomas Bennett, of Boston, to his stentive; Clara Thomas Bennett, of Boston, to his stentive; Alice Brown, of New York City, to her mother; George W. French, to his mother; Mary Graves, of Boston, Ahma Cora Aiowatt Ritchle.

Monday, Oct. 11.—Invocation; Questions and Answers; samuel May, Oct. 12.—Invocation; Questions and Answers; samuel May, Oct. 13.—Invocation; Questions and Answers; samuel May, Oct. 14.—Invocation; Questions and Answers; samuel May, Oct. 15.—Invocation; Questions and Answers; samuel May, Oct. 16.—Invocation; Questions and Answers; samuel May, Oct. 16.—Invocation; Questions and Answers; Morting Air Procession of the procession of the procession of

Mary Eliza Rodgers.

Yesterday I saw my body placed in the bosom of Mother Earth. In so far as I was concerned. I felt a happy satisfaction and peace that I had never felt before; but when I thought of the boy had left here in this cold world, then my spirit vas saddened. My name, Mary Eliza Rodgers; I lived in Boston, and died in Boston. I was born in Haverhill, Mass. My name, before marriage, was Hobbs. I lost my companion by death when my boy was four years old. I was obliged to go to work for him and myself; and I worked till my health broke down, and I was obliged to send him out into the street to obtain food. With many prayers I sent him out, trusting that angels would go with him; and they did, I am sure, for while other boys got into trouble, he was kept out of it. He is now thirteen years old.

About four years ago I became interested in the spiritual philosophy, and I learned to believe it; and many a time my boy and I have gone without our supper, that we might get the dear old Banner, so highly did we prize it. And I told him five days ago that I knew God would allow me to come back to him, and the angels, those ministering spirits who always seek to aid the weak, would assist me in coming. I told him to look for a message from me, and I know he will look so earnestly, and be so disappointed if I fail to come. I want to tell him that I have realized as true all that I believed while I was with him; that I shall watch over him, and that if he tries to do well, he will assist me in keeping guard over him, and in being to him a ministering angel, Tell him I shall try to learn what is best for him, and as soon as I can, will return and advise him what to do; but till I do come, I want him to keep on his present course of life, to be honest and faithful to the God he has within him, and to those teachings that I tried to impress upon his soul when I was here. I don't want him to ever feel that he is lonely, for I shall go with him, and perhaps-I do n't know, but perhaps-I can manifest mysolf to him so that he will know that I am present. But if I can't do it tell him not to be disappointed-let him know that I haven't the nower. Tell him not to care if he has to leave the old place; he had better go and form new associations in the place of the old; but whatever he does in life, to remember his mother is his guardian spirit, and she will be sad if he does wrong, and glad if he does right. Good-day. To my son Harry. Sept. 27.

James Hogan.

Faith! and I'm glad the spirit-world is n't a world where you have to pay for things, for if it was, the most of us would come very short. [That is true.] That poor woman comes to her child what's left here, and I'd like to know who would want, to say that the great God that takes care of us all won't take care of him and watch over him? Faith! and I do n't want to say it.

Now, then, I've got a son here, and it seems sometimes to me, when I get into his sphere, as though I'd got into hell, because he is in bad company, and doing the things he had n't ought to do. and then going to the priest and getting absolved for a shilling. Now I don't mean to say I was a saint on earth, but I tried to be the best I could and if I was ignorant, it was no fault of mine-I had n't the means to get wisdom with. But here. in this spirit world, you have the means round you—everybody that knows more than you do is ready to be your teacher, to help you along; but n this world if you don't know much, you get a kick every way you turn.

My name was James Hogan, and I got a son who's always getting into trouble; and now I come back to tell him, through the priest, that I want him to know first of all that I see what he' doing, and next, that he don't get a clearance from the higher court of heaven when the priest gives him absolution. [The priest won't like to tell him that.] If he don't, so much the worse. I give it, whether he likes it or no. The last time my son goes to the priest, the father says to him, Do you suppose the Virgin Mary gives me the power to absolve you every day in the week from your had doings?" He as well as said he had n't the power. The only way my son can get absolution is by being sorry for it and repenting. [Where did you reside?] In Boston, sir-South Boston I lived. Good day, sir. Sept. 27.

Annie Grimes.

[How do you do?] My name was Annie Grimes. was ten years old; I have been gone-deadmost three weeks. My father took me away from my mother—she lives in Massachusetts. [Do you remember the town?] Yes, sir-Springfield, and my father lived in St. Louis, and he took me there because he and my mother did n't agree; and I had been gone away from her most two years. He has not let her know that I have died. As soon as I got older. I should have gone to my mother. She knows that people can come back atter they die, and so I have come to tell her I have gone. She hoped I would die, and 'I have. State Society of Smi-Annuals will be held at Harmonial Hall, have gone. She hoped I would die, and 'I have. State Society of Smi-Annuals will be held at Harmonial Hall, to gone. She hoped I would die, and 'I have. I suppose she will be glad; she'd rather I would harmony out of discord. When you are wise conhammer and with him. [Is harmony out of discord. When you are wise conhammer and with him. [Is harmony out of discord. When you are wise conhammer and with him. [Is harmony out of discord. When you are wise conhammer and with him. [Is harmony out of discord. When you are wise conhammer and with him. [Is harmony out of discord. When you are wise conhammer and with him. [Is have gone. She hoped I would die, and 'I have. State Society of Smi-Annuals will be held at Harmonial Hall, to gone. She hoped I would die, and 'I have. I suppose she will be glad; she'd rather I would die than live away from her, and with him. [Is have gone. She hoped I would die, and 'I have. I suppose she will be glad; she'd rather I would die than live away from her, and with him. [Is have gone. She hoped I would die, and 'I have. I state Society of Smi-Annuals will be held at Harmonial Hall, to gone. She hoped I would die, and 'I have. I state Society of Smi-Annuals will be held at Harmonial Hall, to gone. She hoped I would die, and 'I have. I state Society of Smi-Annuals will be read to go and spirit to have? I state Society of Smi-Annuals will be read to go and spirit to have? I state Society of Smi-Annuals will be read to go and spirit to have? I state Society of Smi-Annuals will be read to go and spirit have. I have gone. She hoped I would die, and 'I have. I state Society of Smi-Annuals will be read to go and spirit have. I state Society of Smi-Annuals will be glad; she 'd rather I would die, and 'I have. I state Society of Smi-Annuals will be read to go an an aread spirit to have? I state Society of Smi-Annuals will be read to go an are

powers of your being, and bring them nearer to God Tis n't the worst thing that could hannen to

I was n't sick long-only about eight days. Tell mother I was well taken care of when I was sick; if you took half as much care concerning the bring- everything was done for me, but I died; I think nobody could have saved me; and I thought all should be enshrined an immortal spirit, as you the time I was sick, if I didn't get well, I should go to my mother then, for I knew spirits could go all races, have been careful concerning the minor round where they wanted to. [Have you been with your mother since your death?] Yes, but she do n't know it-I have to come here to tell her.

Father's dreadful opposed to spiritual thingshe's dreadful hard about them, but he can't help my coming, can he? He has n't charge of me now. derstood it, and why there is so much physical He can't help my coming-if he feels ever so mad about it, he can't help it, I can come to my mothcessity, and it is so. Suffering brings out your er just when I please, and to him, too, if I've a wisdom, which slumbers; it is in the tomb, and mind to. He need n't receive it if he do n't want suffering is the augel that shall roll away the to. Tell mother I shall be happy when she knows where I am, but I have been so nervous since I came here—I think it was awful mean in him not will he or she not be, after entering spirit-life, a to let her know. He said he would. [Did he tell you he would?] Yes. I did n't think he 'd do so, but he has. Good-by.

Scance conducted by Rev. J. B. Ferguson; letters answered by C. H. Crowell.

MESSAGES TO BE PUBLISHED.

Monday, Oct. 17.—Invocation; Questions and Answers; Gen. Robert E. Lee; Henry Freder, of Melbourne, Australia, to Mr. Franks; Margartt Blackburn, of Carsonville, Texas, to her father; Dr. Kane.

Tuesday, Oct. 18.—Invocation; Hannah Hinshaw, of Greensboro', Ind.; Lieut. Edward Payson Hopkins, of the First Massachusetts Cavalry; Junius Brutus Booth; Annie Holborn, of New York City.

Thursday, Oct. 20.—Invocation; Questions and Answers; Thomas Hews, of Boston, Mass.; Francis E. Andrews, to his brother; Margaret Whitehouse, of Utien, N. Y., to her daughter.

Monday, Oct. 24.—Invocation; Questions and Answers; Ann Merrick; John Gardner, of Gloucester, Mass. to his sister; Ella Windsor, of Willinantic, Conn., to the Lyceum; John Adams, of Boston, to Henry Potter, of Cambridge, Mass.

Thursday, Oct. 27.—invocation; Questions and Answers; Amos Carier, of Burrilagion, Vt.; Annie Elliston, of Tilbury Lane, Chespside, London, to her mother; Alred Avarill, died in Mobile, Oct. 25th, to his friend Nathaniel Henderson; Alfred C. Crowell.

Monday, Oct. 31.—Invocation; Questions and Answers; Amos Garier, by John Machaniel Henderson; Alfred C. Crowell.

Monday, Oct. 31.—Invocation; Questions and Answers; James Everett, of London, Eng., to his sen; William Appleton, to her mother

Tuesday, Nov. 1.—Invocation; Questions and Answers; James Everett, of London, Eng., to his sen; William Appleton, of Boston, to John Dexter; Annie Humphreys, of Boston, to John Dexter; Annie Humphreys, of Boston, to Homeson; Miles Thompson, of Western Pennsylvania, to his wife.

Monday, Nov. 7.—Invocation; Questions and Answers; James Everett, of London, Eng., to his sen; William Appleton, of Boston, to Homeson; Miles Thompson, of Western Pennsylvania, to his wife.

Monday, Nov. 7.—Invocation; Questions and Answers; James Barrows, of Charleston, S. C., to his friends; Colla Brekford, of Haverhill, Mass, Lucy Gaines, of New Orleans, to hir mother; Mrs. Minnie Gurney; Inez Shipman, to her father.

father.

Tacsday, Nov. 8.—Invocation: Questions and Answers:
Annie Howard, to her father: Mahada Chase, of Central
City, Col., to her motior: Georgie Stevens, to his parents;
David Dunbar, to his son.

Thursday, Nov. 10.—Invocation: Questions and Answers;
Thindelys Scott, to his parents and wife; Glies Forsyth, of

Thursday, Nov. 10.—Invocation; Questions and Answers; Thinddens Scott, to his narents and wife; Glies Forsyth, of Philadelphia; Annetta Wallace, of Boston, to her mother; Isaac ii. Davis, killed in San Francisco, Cal., Nov. 9th. Monday, Nov. 14.—Invocation; Questions and Answers; Esther Ross, of Somerville, stass; Eldredgo Jewel, to Harriet and Eldredge Jewel, lichmond, Vn.

Tuesday, Nov. 15.—Invocation; Questions and Answers; Mrs. Annie Gray, wife of Capit. Abraham Gray, of Pensa cola; Otha Anderson, of New York City, to his mother; Henri De Orman, of New Orleans, La., to his friends; Lincoln Jarvis, of Galvest on, Txars, to his mother.

Thursday, Nov. 17.—Invocation; Questions and Answers; Dr. Sylvanus Brown, of herry. N. H.; Amos Lansing, of Monig, mery, Ala; Nellie Hamiton, to her mother; Julia Williams of Cantiniageport, Alass, to her mother; Juliam Sherman, of Boston, Mass.; Agnes Taylor, of St. Louis,

THE WAIL OF BATTLE.

BY MARY P. DAVIS.

War, war, war! Who hath proclaimed it? Who hath sustained it? Bloody and blook is the field of its strife. Mother and sister, and daughter and wife, Sadly have named it— Grave of their glory, their pride and their life.

Down, down, down! Husbands and lovers. Streaming with gore, in the floree battle fell; Chastly and gaunt in the ghost haunted dell-Lost to all others, Silent forever, the brave-hearted dwell.

Dark, dark, dark !

Gloomity waving,
Gloomity waving,
War's crimson banner now cleaveth the air!
Kaceling beneath it the young and the fair,
Blank horper braving,
Seck for the lost and beautiful there. Woo, woo, woe!

Orphans are walling;
Banners are trailing;
Shrieks rend the air with the trumpet's wild peal;
Moanings resound with the clashings of steel;
Brave hearts are falling,
Crushed 'neath the tread of the conqueror's heel. Haste, haste, liaste,

Freedom and peace in the land of the blest— Stay the mad passions that surge in man's breast, Till war's wild spirit. Gory and grim, is forever at rest.

Bibles in "Ye Olden Tyme."

In the Strasburg library there was a wonderful collection of the Bibles first printed, the oldest bearing the impress of "Mentolio, 1466." In it Moses is pictured with horns; and there is also a picture of Satan smiting Job with boils, in which the figure of the devil carries us back to the prehistoric and pagan ideas of evil spirits, for he is no other than a hairy Satyr, such as we find in classical mythologies. In a manuscript Bible, written with great beauty and illuminations in the year A. D. 1192, we come to a very primitive realm of ideas indeed. For example, Adam and Eve are pictured as two plump and pretty children, and the devil, which offers little Eve the apple, is a beautiful woman with golden hair rolled up so as to form a crown; from the waist down she is a serpent. Among other illuminations belonging to twelfth century MSS, there was one in perfect colors, representing God the Father. He was represented as a young man of great but severe beauty, and flowing hair, looking upon an open book. In another the Trinity was pictured as three beautiful youths with physiognomies similar enough for them to be regarded as triplets .- London Cor.

Passed to Spirit-Life:

From Lempster, N. H., Oct. 28th, E. M. Alexander, aged

to disease through which the release came was typhole fever. He companion and five children as they bent over the laved form for the last time, would have called tears from any heart; but may be cheer and guide them. To him the clange had no terror. He was one that rot only his own family could love and respect but his t wnsmen and all that knew him could only speak of his worth. He was a medium conscious of the presence of the immortals; and when in the fall vigor and strength of manhoe, two years ago he expressed a wish that the writer should perform his funeral services, I thought it probable that some kind friend would serve me ere he passed a way; but so it is; we are nearing the other shore. May he guide his dear family peacefully onward. Funeral services at the home of the dee seed, Oct. 30th 1870, where the angels gave such words of consolation as only they know how to give.

Rockingham, Vt., Nov., 1870.

Pennsylvania.

Mediums in Boston.

DR. J. R. NEWTON,

Has resumed his healing at No. 23 MARRISON AVENUE, (One door north of Beach street,) BOSTON.

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Dr. Newton does not receive pay except from those who are amply able. All others are cordially invited to come and be cured without fee or reward.

Oct. 22.

DR. MAIN'S HEALTH INSTITUTE. AT NO. 226 HARRISON AVENUE, BOSTON. TATIONE requesting examinations by letter will please an dolose \$1.00, a lock of hair, a return postage stamp, and the address, and state sex and age. 13w*-Oct. 1.

MRS. A. C. LATHAM,
MEDICAL CLAIRVOYANT AND HEALING MEDICM,
292 Washington street, Boston. Mrs. Latham is eminently successful in treating Humors, Rheumatism, diseases of the Langs, Kldneys, and all Billous Complaints. Parties at a distance examined by a lock of hair. Price \$1,00. 4w*—Nov. 12.

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Tolt several years a sea-captain, voyaging to Europe, East
Indies and China, has been added by God and angels to
heal the sick and develop meclums. Treats chronic diseases,
8 Seaver place, opposite 256 Tremont street, Boston. Hours;
9 A. M. to 4 P. M. (w*-Dec. 3)

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ELECTRIC and Magnetic Physician. All Rheumatic and Neuralgic diseases successfully treated. Upham's Coner, Dorchester District, junction of Columbia and Hancoclastreet.

2w*-Nov. 25.

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MRS. C. H. WILDES,

ORMERLY Airs. Lizzie Armstead, Test Medium, 554 Washington street, Roston. Circles Studies evenings at 74, and Friday afteracons at 3. Private seances, 10 to 12, 2 to 5. Dec. 3.—1w*

MAGNETIC PHYSICIAN, 310 Tremont street, Boston Office hours from 9 A. M. to 12 M., and 2 to 5 P. M. Other hours will visit the sick at their houses.

SPIRIT-MAGNETIC HEALER, 46 Beach street, cor. Harrison avenue, Boston. Where mearine falls the system it vitalized and restored. Consultations free. U-Sept. 21. MEDICAL CHARKOYANT. Office, 116 Harrison avenue, Boston, Mass. Written examinations by lock of hair, \$2,00; spoken, \$1,00. Hours from 10 to 5. Medicines furnished.

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MRS. A. B. LOVELL, and MRS. J. C. DUTTON,
Magnetic and Chairvoyant Physicians, No. 1 Hanson
street, Boston. MRS. EWELL, Electric, Magnetic and Clair-woyant Physician, room A, 25 Winter street (formerly 11 Dix Place). Hours, 10 to 4.

MRS. CHARTER, Clairvoyant Medium. Hours from 9 to 11 A. M. and 1 to 5 P. M. No. 17 Central Square, East Boston. MRS. N. F. SPAFFORD, Medical, Prophetic and Business Medium, 54 Hudson street, Boston. Nov. 19.-4w*

MRS. M. A. PORTER, Medical and Business Clatry yant, No. 8 Lagrange street, Boston. Nov. 19.—3w*

MRS. M. M. HARDY, 125 West Concord street, Boston. Circles Wednesday and Sunday evenings. Sept. 17.—13w*

MRS. LITTLEJOHN, Medical, Business and Prophetic Clairvoyant, 26 Hanson street, Boston, Mass. Nov. 19.—4**

SAMUEL GROVER, HEALING MEDIUM, No. 23 Dix Place (opposite Barvard street). 3m'-Sept. 10. MRS. DR. GRIDLEY, Tranca and Test Busi-ness Medium, 44 Essox street, Boston 5w*-Nov. 29. MRS. A. M. SUMNER, Medical Clairvoyant, No. 2 Madison street, Boston Highlands. 3w*-Nov. 26.

Miscellaneous.

59 59 59 <u>59</u> 59 59 A GREAT TEST

. Of the powerful action of DR. II. A. TUCKER'S MO, 59 DIAPHORETIC MO, 59

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RHEUMATISM and Sciatica are diseases of the Blood altogether, and the pair is only a symptom of it. The 549
COMPOUND, by its action on the secretory and excretory organs of the system, is neculiarly adapted to the circ
of these complaints. It restores the circulation of the vital
magnetism, and changes the condition of the Blood. Both
for Acute and Chronic Rhumatism. Neuralgia or Tie Douloureux, and Sciatica, use the great natural remedy.

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WOHINES on more favorable terms than any company in New England, FOR CASH.
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to their advantage to call before purchasing. 13w—Nov. 12.

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100,000 MEN, WOMEN, BOYS AND GIRLS wanted hours. We pay Gash to those who work for us. You can work in your own town if you wish. Send immediately for Specimen and particulars. Address A. F. EDWARDS, 133 Dearborn street, Chicago.

100,000 YOUNG RECRUITS.

A LI, THE BOYS AND GIRLS IN EVERY TOWN, VIL A LAGE and Gity should Join the MAKE HOME HAPPY ARMY. The first Boy or Girl, from each P. O., who answers this Advertisement, will be appointed Recruiting Ser-genant for the place of residence. For particulars, Commis-sion and Insignia of Rank, address immediately, Nov. 12.-4w Drawer 6003, Cl-leago.

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Or Psychometrical Definention of Charac er. MRS. A. B. SEVERANCE would respectfully amounce to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, sho will give an accurate description of their leading trafts 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 delincation, \$2.00; Brief delineation, \$1.00 and two 2-cont stamps; Address, MRS. A. B. SEVERANCE, Oct. 1. White Water, Walworth Co., Wis.

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6m-Oct. 8. Miscellaneons.

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ff—Oct 17.

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"4, "Homas Patne's Letter to a friend on the publication of the 'Age of Reason'";
"5, "The Mible Beecher Stowe;
"4, "Human Testimony In favor of Spiritualism," by Geo. A. Bacon;
"5, "Catcelumen." Translation from Voltsire;
"6, "Humanity vs. Christianity," by Henry C. Wright;
"7, "The Bible a False Witness," No 2, by Wm. Benton;
"8, "The Bible a False Witness," No 2, by Wn. Benton;
"8, "The Bible—is it the Word of God?" by M. T. Dole;
"9, "Spirit Manifestations," by Wm. Howit;
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PRINCIPLES OF THE FORMATION OF THE SUMMER-LAND.

CHAPTER XI. DEMONSTRATION OF THE HARMONIES OF THE UNIVERSE. CHAPTER NI.
THE CONSTITUTION OF THE SUMMER-LAND,
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CHAPTER NIV.
A PHILOSOPHICAL VIEW OF THE SUMERT-LAND,
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TO THE YOUNG MEN OF THE WEST.

A pamplifet of forty pages from the press of S R. Wells, New York, and the jien of our estcomed friend, L. U. Reavis, of St. Louis, is on our counter, and will be mailed to any address on receipt wenty-five cents. The little work is full of the best and most valuable advice to young men, and from one whose life-experience qualifies him to give good advice. With a few slight exceptions, we most hearify endersy the whole work, and with them, advise all to read it who can. We do not fully agree with the author on marriage, and think when he reaches our ago and has the experience of married litte in his own life, he may give different advice on that subject; however, we agree with him in advising all to avoid their own complexions, colored hair, &c. This is a subject that requires a much wider scope of knowledge: than the writer considers necessary for parties who enter upon it, but as our views have been already published and largely circulated in the FCcirrive Wire, we need not give them here, and could not at sufficient length if we would. Wo should not fully agree with the author in his selection of the test books and papers for the young mind, while we should endorse his advice about novels and trushy literature. Our friend Reavis is an liquest and earnest worker as we have in the country, but the breadth and scope of experience, observation and study does not enable him to be complete master of every subject on which he writes, as he is on the subject of St. Louis and its prospects. On this subject we do not think he has an equal, as we think he fully proved by the book on "St. Louis, the future great city of the world," In the little work before us, he says: 'Young man, your first religious duty is to believe in God, the existence of an all pervading Father and Mother of the race," No. Belief is involuntary, and hence no belief or unbelief can be a duty and required of us. Religion is a passion of the soul and natural as the love of beauty, or love of knowledge, or any other love. Cultivated properly, it blesses us; allowed to run blindly into fanatieism, it curses us. Hence it is a blessing or a curse according to its use or abuse. Man has no religious duty or requirement more than he has for any other passion of his soul. God and Nature require of us nothing more in religion than in eating or drinking. The religious element of man is for his good, not for God's glory, and in no sense is belief ever a religious duty, or obligation of any kind. Our popular theology res s on a false basis, as did the ancient astronomy which took our earth for the centre of creation, and made the universe revolve around it. We perceive that Bro. Reavis gets involved in the tangled web of Christian theism, of which we are somewhat surprised, since we know his free religious views.

THE MOUNTAIN AGAIN IN LABOR, AND A MOUSE BORN.

The Nineteenth Annual Meeting of the Amerion Association for the Advancement of Science has been held this year at Troy, and one more historical item added to the names of its memhers present. As personal glory seems to be the principal object sought, they are all careful not to touch the tabooed subject of spiritual phenomena which cover the length and breadth of our sountry, and must come within the reach of each of these savans. Were it not for a slavish subserviency to sectarian bigotry, they would, long ere this, have brought such phenomena as the Davenport brothers exhibit, and trance speaking and writing mediums, before the sessions of their august body, and given the public the light of their experiments on them. It is now plain that we are to have no fair examination of this subject by the scientific men or societies so long as they are controlled by the D. D.s who stand at the heads of the institutions of learning. Our work is now to build up a public opinion that shall compel the men of scientific reputation to examine these phenomena and report on them, in spite of the influence of the clergy and the churches, which have thus far prevented it. It can be done, and it must be done, even though the flood wood have to be removed that has so long dammed and damned the stream of mental and spiritual progress by standing at the college doors and playing the dog in the manger. How many more annual sessions of this learned, body can be held without a report, or at least a paper on this subject, remains to be seen.

A FAITHFUL WORKER.

We have just received and read with deep interest a amphlet by John Robinson, of Couper Angus, England, entitled "THREE SUGGESTIONS. to the joint Committee of the Free United, Reformed and English Presbyterian Churches," in which he surely handles his subjects with masterly skill, and, by his statements and evidences, we think shows that Christianity has about fulilled its mission, and is about to lose its infallible Pope from Catholicism and its infallible Bible from Protestanism, and, as both pass away, the enlightened people will adopt rational ideas in religion, and, doing their own thinking, will escape the tyranny of the church. We are glad to learn, from this reliable source, that the religious people of Scotland a e far advanced in rational and free religious ideas, and that they cannot much longer be hoodwinked or humbugged by the clergy. In his pamphlet is a quotation from some author completely separating the Gospel of John from the other three, by its discrepancies and contradictions, and illustrating this more completely than we have ever seen it done elsewhere, and he also brings in an extract from Dr. Mansel's celebrated Bampton Lectures, as accepted by Huxley, to prove that no man can know anything about God, and to further show the swift tendency of the church to atheism. When it goes there all good and true minds will come to Spiritualism.

J. S. LOVELAND IN HIS OWN DEFENCE.

We are glad to see Mr. Loveland trying to prove, by a labored article in the Age, that he is a friend to the mediums, and hope he will succeed in removing the prejudice among the mediums and their friends that has become quite extensive from his speeches and printed articles, that have been construed to his disadvantage, if he really intended to defend them, especially trance speaking. We shall certainly place no obstacle in the way of his proving himself a friend to all phases of mediumship-which we hope he is-and to all forms of manifestation. By his article in the Age, Nov. 5th, he seems to covet this place, and rather inclines to push us on to the other side-which is not, however, in his power, as we have never given an uncertain sound on this question, and we are confident that all the mediums who know ns recognize us as a defender of mediums and medinmship on every occasion. We are not,

however, inclined to charge all the errors, mistakes and falsehoods to the mediums, since we have a spirit-world made up from all classes of people that have lived here, even the debris of society, and we know of no law to prevent them from communicating, as well as the better classes. We have no controversy with Mr. Loveland, as have no controversy with Mr. Loveland, we have never gained in wisdom by "wrangling disputations.

SAVING SOULS.

The Present Age, of Chicago, gives some imporant statistics of "salvation by grace" in that city. It says there are, including children in schools, forty thousand Catholics and fifty-five thousand Protestants-children and all. This leaves two hundred thousand sinners in that great city yet to be converted and saved by grace, or to be forever lost, it Evangelical Christianity be true; and if it be construed strictly, the Catholic stands as little chance as the outsiders and the unconverted, since they do not have their hearts changed to get into Catholicism. This is a horrible picture for a Christian city like our neighbor Chicago—only fifty-five thousand sure out of two hundred and thin they nine thousand three hundred and seventy.

Respirate Hall.—The Boylston-street Spiritualist Association meets regularly at this piace (No. 18. 40 stalts.) each Sunday. Circle morning and attentions, evening, lecture. Cadman Hall, 176 Tremoit street.—Spiritual circle for individual messages and general instructions from the superstructure of the construction of two hundred and individual messages and general instructions from the superstructure of the construction of two hundred and individual messages and general instructions from the superstructure of the construction of the con i since they do not have their hearts changed to get ninety-nine thousand three hundred and seventy population, and only ninety-five thousand with a blight chance for salvatios, as there will no doubt the as many lost from within the ranks as will be the notice. Culdren's Progressive Lyceum meets every ninety-nine thousand three hundred and seventy slight chainer for salvation, as there will no doubt be as many lost from within the ranks as will be saved from without. We should like to have some good Christian tell us how long it will take to secure the complete leavening of the "whole hump" that the Scripture may be fulfilled, and whether Catholic and Protestant are both to be included in the "leavened" souls. We in St. Louis have a large interest in the chance of Catholic have a large interest in the chance of Catholic are wearen are largely rapraganted in that sect of Radon, N. Y.—The Children's Progressive Lyceum Saratoga streets. Mrs. F. O. Hyzer speaks till further notice. Children's Progressive Lyceum May 10 A. M. Correspondent Hall.—The Maryland State Association of Scriptures held meeting every Sunday in this hall. Levi Weaver, President; Jacob Weaver, Vice Pres.; Geo. Brown, Wester are, Weaver, President; Jacob Weaver, Vice Pres.; Geo. Brown, Wester are, Weaver, President; Jacob Weaver, Sunday in this hall. Levi Weaver, President; Jacob Weaver, Vice Pres.; Geo. Brown, Wester are, Weaver, President; Jacob Weaver, Sunday in this hall. Levi Weaver, President; Jacob Weaver, Vice Pres.; Geo. Brown, Hongard Teasurer. Sneakests engaged:—Moses Hull daring December; Miss Susie M. Johnson during January; Mrs. Emma Marchi during Marchi. Jfm. April 11 April 12 April 13 April 13 April 13 April 14 April 14 April 14 April 14 April 15 April 15 April 15 April 16 April 16 April 16 April 16 April 16 April 17 April 16 April 16 April 16 April 16 April 16 April 16 April 17 April 16 April 17 April 16 April 17 April 16 April 16 April 17 April 16 April 16 April 17 April 16 April 16 April 16 April 16 April 17 April 16 olies, as we are largely represented in that sect of the subdivisions of Christianity. We remember, a few years ago, of hearing an account of the first Christian that went from Chicago to the gate of St. Peter, and of the gate-keeper saying he had not heard of the place. It is not so strange as it

A SPECIMEN PROCLAMATION FOR THANKSGIVING.

If anyhody wishes to know why the people of Missouri did not reflect their present Governorwho was a candidate at the recent election-let him read the following, which is all of his proclamation except the official endorsements. To us the language seems better fitted to the darkest of the "dark ages" than to our country, and especially to Missouri. We are not quite so deeply swamped in ignorance out here as to charge God with sending pestilence and sword, nor grasshoppers and the army worm; and as to nations being counted as "dust in the balance," we do not be lieve it, even though it be found in the Bible. In our recent election we shall probably be counted a wicked people by the Executive, and destroyed, unless there can be found a few righteous-sufficient to save the State. However, this will all be corrected when they get the Bible incorporated into our National Constitution. We shall not refuse turk y and pumpkin pie, however, on account of the ridiculous language of the proclama-

"Whereas, 'The Lord he is the God' by whom 'nations are counted as the small dust of the bal-'nations are counted as the small dust of the bal-ance;' who sends prosperity, pestilence or sword at his pleasure; who exalts a righteous people and destroys a wicked; it becomes all persons to bow before him with reverence. Therefore, The Twenty-fourth Day of Novem-ber, instant, is hereby appointed a day of Thanks-giving for past and prayer for future blessings."

DR. PERSONS IN ST. LOUIS

The doctor has opened business at the St. Nicholas, in this city, where he has already achieved ome remarkable cures, one of which we clip from the St. Louis Democrat, where the patient went to express his joy and gratitude;

WONDERFUL CURE OF ASTUMA by Dr. Persons, the great Magnetic Physician at the St.

kind; also suffered for four years from sciatic rheumatism and neuralgia. I called on Dr. Persons the 8th of November, and, under his potent treatment of five minutes, the asthma disap-peared as by magic, and I am like a new man; can breathe freely even in the fumes of sulphur or tar, and my pains have all ceased. My profes-sion, that of locomotive engineer, and I reside in Carondelet, on Quincy, between Main and Second St. Louis, Nov. 12, 1870."

SHELLEY THE POET A MEDIUM.

A lengthy and very correct hiography of Percy Bysshe Shelley, published in the Missouri Republican, says: " We are told that he was addicted to waking dreams or trances, and that it was with difficulty he could be roused from them. When he did return to consciousness, ' his eves flashed. his line univered, his voice was tremulous with t emotion: a sort of ecstavy came over him, and he talked more like a spirit or an angel than a human being." This writer had no idea of making his subject a medium, but would evidently sooner have made him out a Christian, if possible, as others have tried to do: but we have long known that Shelley and many other of our distinguished poets were inspired mediums, if not trance mediums-Burns and Keats, Moore and Byron among the number.

NOTICE.

We have made an arrangement with an Antiquarian Bookstore, with an immense stock of old books, hundreds of which are out of print and rarely to be found anywhere, so that we can supply almost any demand for a copy by mail or express of OLD or New Books. Address Warren Chase & Co., 601 North Fifth street, St. Louis, Mo.

Spiritual Association, Eaton Co., Mich. A meeting of friends to consult on the formation of a county society of Spiritualists, was held at the house of Jabez Ashley in Windsor, Eaton-Co., Sunday, October 9th and the following persons were chosen a committee to call a county meeting to perfect such organization and to prepare a constitution and by-laws to be laid before such meeting for adoption or rejection: Benjamin Bartlet, Eator Rapids; Jahez Ashley, Windsor; Dr. George W. Lusk, Eaton liapids; Addison Koon, Windsor; Mrs. Adelia M. Koon. Windsor; Mrs. George W. Lusk, Eaton Rapids. After con-

journed, hoping for future action full of benefit. In pursuance of this meeting arrangements have been made to held a two days' meeting in Charlotte, Eaton Co. Mich., Dec. 10th and 11th, commencing Saturday at 10 A. u. All friends of progress are cordially invited to attend. Ample arrangements have been made by the citizens of Charlotte and vicinity to entertain friends from a distance By order of committee, Dr. Geo. W. Lusk. Eaton Rapids, Mich., Nov., 17th, 1870.

sultation in regard to the importance of the object aimed at

and unanimity of feeling on the subject, the meeting ad-

Mediums' and Speakers' Convention. The Fourth Quarterly Convention of Mediums and Speak rs of Western New York will be held at Johnson's Greek ris gara Co., Saturday and Sunday, Dec. 17th and 18th; com

ers of Western New York will be held at Johnson's Creek. Ni park Co., Naturday and Sunday, Dec. 17th and 18th, commencing at 10 o'cleek, Naturday.

Our friends at Johnson's Creek and vicinity have enjoyed two of these baptismal seasons, and are anxious for another. They engage to meet a Middleport Depot such as arrive by cars on Saturday morning and convey them to the Cor vention, and to hospitably entertain all who attend from a distance. tance.
A cordial invitation is fraternally extended to all seekers after Truth to attend.
J. W. SEAVEN,
P. I. CLUM,
FR. RICE,

Committee.

SPIRITUALIST MEETINGS.

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

received.
ANDONER, O. — Children's Progressive Lyceum meets at
Morley's Hall every Sunday at 115 A. B. J. S. Morley, Conductor; Mrs. T. A. enupp, Guardian; Mrs. E. P. Coleman,
Assistant Guardian; Harriet Dayton, Secretary.

APPLETON, Wis .- Cluldren's Lyceum meets at 3 P. M. every BOSTON, MASS.—Music Hall.—Meetings will be held every

Buston, Mass., mart Phil. average the management of Lewis B. Wilson. Thomas Gales Forster will lecture during December. Music by an excellent quartette.

Mercantile Hill.—The Children's Progressive Lyceum meets at 19 A. M. D. N. Ford, Conductor; Miss Mary A. Sanborn, thurdian. All letters should be addressed to M. T. Dolo,

BROOKLYS, N. Y.—The Children's Progressive Lyceum metrs at Sawyer's Hall, corner Fulton Avenue and Jay street, every Sunday, at 102 A. M. Ahm, G. Kipp. Conduct or: Mrs. Ada E. Cooley, Guardian of Groups. Lecture at 3

or: Mys. Ada E. Cooley, Guardian of Groups. Lecture at 3 P. M.

BEFPALO, N. Y.—The Buffalo Spiritual Association hold meetings at Lyceum Hall, corner Court and Pearl streets, overy Studiay at 104 A. M. and 74 P. M. H. D. Fitzgenald, President: B. P. Fraggatt, Treasurer; George F. Kittredge, Secretary. Children's Progressive Lyceum meeto at 24 P. M. Lester Brooks, Conductor; Mrs. Mary Lane, Guardian.

BATTLE CREEK, Mich.—The First Society of Spiritualists hold meetings at Stuart's Hall every Sunday, at 104 A. M. and 75 P. M. Lyceum at 2 P. M. Abner Hitchcock, Sec'y.

Bridgeroft, Conn.—Children's Progressive Lyceum meets every Sunday at 1 P. M., at Lyceum Hall. J. S. Shattuck, Conductor; Mrs. J. Willson, Guardian; Dr. Porter, Librarian; Eigar G. Spinning, Musical Director.

Chilsea, Mass.—Granite Hall.—Meetings are held in this hall every Sunday. Speaker engaged:—Thomas Gales Forster during December. All communications for the Chelsea Spiritualist Association should be addressed to 10 P. B. II. Cranton, 4 Tremout Temple, Boston. B. H. Crandon, Corresponding Secretary.

Free Chapel.—The Bible Christian Spiritualists hold meetings every Sunday in their Free Chapel on Park street, near Courcess Avenue, commencing at 3 and 7 P. M. Mrs. M. A. Ricker, regular speaker. The public are invited. D. J. Ricker, Supt.

Charletowy, Mass.—The Children's Progressive Lyceum meets every Sunday at 10 A. M., in Washington Hall, No lis Main street. S. R. Cole, Conductor; Helen S. Abbott, Guardian; W. M. Dinsmore, Musical Director; Joseph Carr, Cor. Secretary.

Cambridgeroux, Mass.—Children's Lyceum meets every Cambridger and Director; Lyceum meets every Sunday at 10 A. M., in Washington Hall, No lis Main street. S. R. Cole, Conductor; Helen S. Abbott, Guardian; W. M. Dinsmore, Musical Director; Joseph Carr, Cor. Secretary.

Cambridger and School Carr, Cor.

CAMBRIDGEPORT, MASS.—Children's Lycoum meets every Sunday at 10½ A. H., at Harmony Hall, Watson's Building, Main street. E. A. Albee, Conductor: Miss A. R. Mariam, Guardian, Speakers engaged:—1. P. Greenleaf, Dec. 4; Mary E. Albertson, Dec. 11; Enoch Powell, Dec. 18.

E. Albertson, Dec. II; Enoch Powell, Dec. I8.

CLEVELAND, O.—The First Society of Spiritualists and Liberalists hold regular meetings every Sunday at Lyceum Itali, 298 Superior street, opposite the "ost Office, morning and evening, at the usual hours. Children's Lyceum at 1 P. M. Officers of the Society: D. U. Pratt, President; — Lown, Vice President; Dr. M. C. Parker, Treasurer; Joseph Glison, Secretary Officers of Lyceum, C. J. Thatcher, Conductor; Emory Olds, Assistant Conductor; Mrs. M. W. Gaslord, Onardian: Miss Sarah Files, Assistant Guardian: George Wiltsey, Librarian; Mr. Price, Musical Director; George Young, Secretary: Speaker engaged:—J. M. Peebles.

CINCINNATI, O.—The Society of Progressive Spiritualists CINCINNATI, O.—The Society of Progressive Spiritualists hold meetings every Sunday morning and evening in Thompson's Music Half. G. W. Kates, P. O. box 568, Secretary.

CHICAGO, I.L.—The Spiritualists hold meetings every Sunday in Cresby's Music Hall, at 10% A. M. and 74 P. M. Chiliper's Progensive Lycoum meets in the same hall immediately after the morning lecture. Dr. S. J. Avery, Conductor. CLYDE, O.—Progressive Association hold meetings every sanday in Willis Hall. Children's Progressive Lyceum meets in Kilne's New Hall at 11 A. M. S. M. Terry, Conductor; J. Dowey, Guardian.

CARTHAGE, MO.—The friends of progress hold their regular neetings on Sunday afternoons. U. C. Colby, President; A. V. Pickering, Secretary. Donchesten, Mass.—Meetings will be held in Union Hall, phant's Corner, every Sunday and Thursday evening, at 8 clock. Mrs. Floyd, regular speaker.

HINGHAM, MASS.—Children's Lyceum meets every Sunday fternoon at 23 o'clock, at Temperance Hall, Lincoln's Build-ng. E. Wilder, 2d, Conductor; Ada A. Clark, Guardian.

HAMMONTON, N. J.—Meetings held every Sunday at 103 A. M., at the Spiritualist Hall on Third street. W. D. Whatton, President; A. J. King, Secretary, Lyceum at 1 P. M. J. O. Ransom, Conductor; Mrs. J. M. Peebles, Guardian. Nicholas Hotel.

Nicholas Hotel.

Houron, Mr.—Meetings are held in Liberty Hall (owned twelve years, getting worse continually, until I was obliged to give up my profession. I was until to take a full breath or endure smoke of any

LA PONTE, IND—The Association of Spiritualists hold meetings every Sunday at Huntsman's Hall. Lyceum at 10½ A. M. Conference at 4 P. M. Warren Gothran, Cor. Sec.
LASSING, Mich.—The First Society of Spiritualists hold regular meetings every Sunday at 10 o'clock, in Capital Hall. Rev. Dr. Barnard, regular speaker. The Children's Lyceum meets at 1 o'clock.

LYNN, MASS.—The Spiritualists hold meetings every Sunday afternoon and evening, at 3 and 7 r. m., et Cadet Hall. Louisville, Ky.—Spiritualists hold meetings every Sunday it 10 A. M. and 7 S. P. M., in Templars' Hall, corner 11th and

MARLBORO', MASS.—The Spiritualist Association hold meet-ngs in Herry's Hall the last Sunday in each month, at 13 r s. Prof. Wm. Denton is engaged as speaker for the present year. James Lowe, President; Mrs. Sarah S. Foster, Secretary. Milford, Mass.—Children's Progressive Lyceum meets at Washington Hall, at II a. M. Prescott West, Conductor; Mrs. Maria L. Buxton, Guardian; S. W. Gilbert, Musical Director

Maria L. Buxton, Guardian; S. W. Gilbert, Musical Director and Corresponding Secretary.

North Scittuars, Mass.—The Spiritualist Association hold meetings the second and last Sunday in each month, in Coninasset Hall, at 104. M. and 2. P. M. The Progressive Lyceum meets at the saine hall on the first and third Sunday at 14 P. M. D. J. Bates, Conductor; Deborah N. Merritt, Guardian; Edwin Studiey, Assistant Guardian; Waldo F. Bates, Musical Director; J. W. Morris, Librarian. Speakers engaged:—Mrs. N. J. Willis, Dec. 11 and 25; Miss Julia J. Hubbard, Jan. 8.

bard, Jan. 8.

New York City.—Apollo Hall.—The Society of Progressive spiritualists hold meetings every Sunday in Apollo Hall, corner of Broadway and 28th street. Lectures at 10½ A. M. and 7½ P. M. P. E. Farnsworth, Secretary, P. O. box 5679. Speaker engaged:—Mrs. Cora L. V. Tappan during December and January. The Children's Progressive Lyceum meets in the same hall at 3½ P. M. Dr. D. U. Mayrin, Conductor.

Missonic Hall.—The Spiritual Conference meets every Sunday at 2½ o'clock in Masonic Hall, 13th street, between 3d and 4th avenues.

Norwalk, O.—The First Spiritualist Association hold meetings every Sunday at 15 and 7 o'clock P. M., at St. Charles Hall, Main street. Ira Lake, Agent. Charles Hall, Main street. It a Lake, Agent.

PHILADRAPHIA, PA.—The First Association of Spiritualists
hold meetings each Sunday at Harmonial Hall, corner 11th
and Wood streets, at 10g A. M. and 8 P. M.—Children's Progressive Lycoum No. 1 will meet in the same hall every Sunday at 23 r. M.—Lycoum No. 2 meets at Thompson-street
church, at 10 A. M. each Sunday.

CHUICH, 84 IN A. M. CHOCH SUBMAY.

POHTLAND, ME.—Congress Hall Association meets for social conference every Sunday at 3 o'clock P. M. Joseph B.
Hall, President; Mrs. J. K. King, Cor. Sec'y. Children's
Progressive Lyceum at 10% A. M. Joseph B. Hall, Conductor; T. P. Benl, Assistant Conductor; Mrs. R. I. Hull, Guardian; Miss Ella Bonney, Musical Director.

PUTNAM, CONN.—Mectings are held at Central Hall every Sunday at 13 P. M. Progressive Lyceum at 103 A. M. RICHMOND, IND.—The Friends of Progress hold meetings every Number morning in Henry Hall, at 103 A.M. Children's Progressive Lyceum meets in the same hall at 2 p. M. RENSSELARE, IND. - "Society of Progressive Spiritualists" meet every Sunday, in Willey's Hail, at 103 A. M. I. M. Stackhouse, Secretary.

Sr. Louis, Mo.-Meetings are held every Sunday, at 163 A. M. and 73 P. H. in Avenue Hall, corner of 9th street and Washington avenue. Warren Chase, speaker for the present. SALEM, MASS.—The Spiritualist Society hold meetings over ery Sunday at Lyccum Hall, at 3 and 72 P. M. Walter Harris, President; Henry M. Robinson, Secretary; Mrs. Abby Tyler, Trassure.

Treasurer.

Broneham, Mass.—Children's Progressive Lyceum meets every Sunday at 10½ a. m. E. T. Whitter, Conductor; Ida Herson, Guardian.

Vineland, N. J.—Friends of Progress meetings are held in Plum-street Hall every Sunday at 10½ a. m., and in the evening President. C. B. Campbell: Vice Presidents, Charles Butter, Susan P. Fowler; Recording Secretary; H. H. Ladd; Corresponding Secretaries, John Gage, D. W. Allen; Treasurer, S. G. Sylvester. The Children's Lyceum meets at 12½ P. M. Dr. D. W. Allen, Conductor; Mrs. H. H. Ladd, Guardian; C. B. Campbell, Musical Director; Lucius Wood, Assistant do.; B. F. W. Tanner, Lit rarian; Henry Wilhur, Assistant do. Speakers desiring it address said Society should write to the Corresponding Sec etary.

WORCESTER, MASS.—The Spiritualists hold meetings every Sanday atternoon and evening, in Line. In Hall. Speakers engaged:—Mrs. Juliette Yeaw during December: I. P' Green leaf, Jan. 1 and S; Miss Nellie L. Davis during February and March.

MASHINGTON, D. C.—The First Society of Progressive Spiritually is hold regular meetings in Harmonial Ha. Pennayivania avenue. Speakers engaged:—Mrs. N. J. T. Brigham during December; E. V. Wilson during January; Mrs. C. L. V. Tappan during Fobrary; Moses Hull during March and April. Conference neeting every Saturday evening: Societies and April.

and April. Conference neeting every Saturday evening: Sociables every two weeks a rough the lecture season. John Mayhew, President. YATES CITY, I.L..—The First Society of Spiritualists and Friends of Progress meet for conference Sundays at 2½ P. M. [We would respectfully request all interested in spiritual mostlings to forward us a correct list of officers and other matters pertaining thereto, as it is only by individual assistance that we can hope to make our announcements reJUST ISSUED.

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