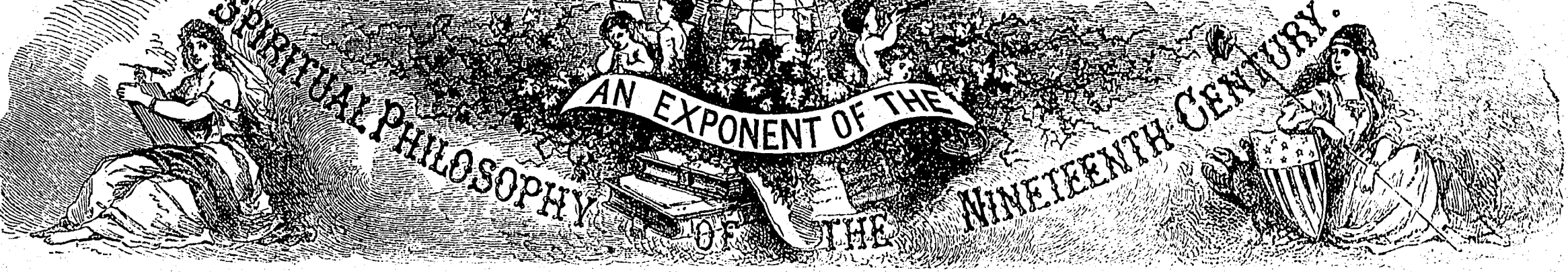


# BANNER OF LIGHT.



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## Literary Department.

Written for the Banner of Light.

### BEAUTY UNVEILED;

OR THE  
ADVENTURES OF EDWARD FOSTER,

The Enthusiast, the Philosopher, and  
the Lover.

BY CHRISTOPHER HARTMANN.

#### CHAPTER XIV.

An event now happened to Foster of a very serious nature. Being engaged one day in holding goods from the lower floor to the third story of the store, a parcel which was placed upon the top of a large box became detached from the rest, at a distance of about thirty feet from where he was standing, and fell striking him upon the right shoulder, grazing his head, and knocking him to the floor. He was taken up, and found to be insensible. After a short time he recovered his consciousness, but it was found, on surgical examination, that his shoulder was dislocated and fractured, and he was otherwise very much internally injured. He was conveyed home, accompanied by Goodman and the physician, and with the prospect of a long and serious confinement. If not a fatal result, he lay for two or three weeks in the greatest pain, refusing all food except a little gruel and tea, just enough for the support of nature, and became reduced almost to a skeleton. After the lapse of three weeks he became considerably more comfortable, and was able to converse more; but he was obliged to be kept very much in one position, seldom changing sides; and thus he lay, two or three weeks longer. After the space of six weeks he could be moved and changed about more, and partook more freely of food. His internal injuries made it impossible for him to sit up, even in his bed; and for some time there was fear that, if he ever recovered, he would not be able to resume business for a long time. It became manifest, however, in a few weeks more, that he would live through it, and perhaps in the end realize his permanent injury. But he never got off from his bed till the end of three months, and did not leave his room till three months after. It kept him from business a year. During all this time, by the great emaciation and reduction of his physical system, he became, more than ever, the subject of phenomena which seemed to be the abnormal development of a faculty which for several years had more or less characterized him. It first occurred when he began to receive rest from the intense pain that he suffered. About four weeks from the time of his confinement he began to see various panoramic visions and objects flitting to and fro with more or less distinctness, and a certain kind of scenery which seemed connected with no material object or experience, but would start out, sometimes in sleep, and awake, and sometimes in perfect wakefulness, during the moments of intense and concentrated thought upon any particular subject. It seemed to him, frequently, that whatever he was thinking about would take shape in certain corresponding forms. Thus, when his thoughts would dwell on pure and good things, such as the truths of the Bible, or the sublime and glorious things by his efforts in the Sabbath school, or any of the better affections of our nature, such as charity, mercy, kindness, &c., he would see start out before him, apparently but little distance from him, the most beautiful forms of flowers, birds of plumage, animals of various descriptions, of the more useful and innocent kinds, and the most lovely landscapes, and scenes of domestic life, which would seem to have its separate and distinct form, and the whole, although brief and flitting, and ever changing with the current of ideas, would present to him a picture of beauty unseen, as it were, by mortal eye. And when, on the contrary, he would slide into any impure thought, the scenery would change in shape and color, correspondingly deformed and degraded. He had, at these times, in addition to this, a sort of quick insight into the characters and motives of persons who approached him. He would be sensible of a friendly or sympathetic spirit, and very strongly repelled by certain qualities which he discovered in the selfish and the gross. He would often remark, when a person left his room, upon traits of character which he perceived, but were never known to possess, but which, in some particular instances where the character was known, would prove the remarkable correctness of his insight. It was a species of the same kind of faculty which many have had, of all countries almost, the celebrated German before mentioned being a very remarkable instance. Sometimes, also, he would be gifted with a degree of clairvoyant power. He would announce the presence or approach of certain persons before they entered the room. Once, in particular, he mentioned a friend whom he had not seen for many months. He had been out of the country. "There," said he, "comes Mr. Marshall." In a minute the door-bell rang, and Mr. Marshall entered, his face further declared that he was exceedingly sensitive to everything that took place in the room, and the religious faculties also were at times almost preternaturally quickened. Once he declared that he saw the spirit of Mrs. Willard among a company of the blessed, and that she came to him and, holding her angel face to his, looked upon him with the most tender affection. He further declared that, who told him of a Providence in everything that had happened to him, and that she herself was one of the guiding spirits of his earthly life. After this occurrence he appeared for several days unusually cheerful. Whether or not it was a spiritual visitation, I presume not here to decide. I can only say that such an event was by no means impossible, and would have been imprudent, but might be more real than what are called the solid facts of every-day experience.

Query now—why should he be thus subject to these spiritual phenomena during his sickness and bodily prostration by this injury? It can only be said, and with a great deal of truth, I think, that it is a law well discovered and established by a multitude of facts and psychological occurrences, that, in exact proportion as the physical system is reduced or subdued (other things being equal) and the outer senses rendered quiescent, the spirit manifests an increased activity and power. I do not mean to say that this takes place in every instance, but that in many instances this is precisely the condition into which the human spirit may be thrown. It is a simple truth that the spiritual powers are obstructed and clogged by the flesh. And when the body is rendered inactive and more or less dead, then, frequently, the spirit operates more as a spirit, and more as it will when death gives it full release. And observe—this in precise proportion as the physical powers and senses are thus subdued. Take it, for illustration, in the order of its degrees. Thus, natural or ordinary sleep may be called the first degree—I speak not now, of course, in an exact or scientific, but in a

general way—the first degree of the closing up of the material senses. It is a distant analogy to death. And in sleep we know that many dreams occur, not of a merely bodily or nervous nature, and not by the mere recurrence, in different forms, of what we have been thinking about while awake, but such as can be traced to no earthly cause. Their wonderful prophetic character is sometimes enough to establish this truth. They are frequently the insinuations of spirits out of the body, who attend upon man during the hours of sleep. Many Scriptural dreams are of this character. Spiritual beings can thus come in sleep, when all the external senses of man are closed, and he is shut out from the noise and strife of the external world, and operate more perceptibly upon his interior nature. Thus, in Job xxxiii:15-17. Another degree of the closing up of the material senses may be instanced in magnetic sleep. This is frequently much more profound than ordinary sleep, and the spiritual phenomena which are here witnessed are of a more startling nature. I need not mention them particularly for they are well known to all who are, still more deep and death-like, is the state of independent clairvoyance. Here the body is frequently completely rigid, and is insensible to pricks and cuts made upon it. And in this state, the spirit within is released from its bondage to a still greater extent. It sees at great distances, and makes surprising revelations of what is being transacted at those distances. Still another degree of the body's subjection is the death-like trance that so often occurs—a state so much like death that the person is frequently taken for dead, and preparations made for the funeral. There was a very interesting case of a little girl at Bangor, some thirty years since, of great point and significance. It was at the time the cholera prevailed there. The mother and one or two of the children of the same family had died with it, and then this little girl was taken, and supposed to have died. The father had gone to procure a coffin. For some reason he was detained beyond a reasonable time, and when he returned, the child had come out of her trance, and, as it were, to life again. She then gave an account of what she had seen and heard in this condition. She declared that she had been to heaven. "Oh, father!" said she, "I have been to heaven and seen mother, and it is a beautiful place! And I saw three of Uncle Casey's children there." She was told that she must be mistaken about this, for there were but two of Uncle Casey's children dead. "Oh yes," said the little girl, "I saw three of them, and dear mother was taking care of them." And sure enough, the next day a letter was received from Carmel—a town at some distance, where the Casey family resided—informing them of the death of the third child, and inviting them to the funeral.

Now the little girl got this information before the letter came, and when it was thought she was dead. Her father had gone after her coffin. Query? Where or how did she get it? This was a case of most profound cessation of all bodily powers, and a possible approach, perhaps, to bodily death. And yet, in such cases the spirit is often the most wonderfully active and intelligent. Now, one other step carries us to absolute death. Then the whole exterior is taken off, and the spirit has the use of all the powers that properly belong to a spirit, and enters in its own world of freedom and wonder.

Thus we see that, in precise proportion to the closing up or subduing of the bodily senses, from ordinary sleep to magnetic sleep, to independent clairvoyance, to death-like trance, and to absolute death, there is a corresponding awakening or manifestation of the interior life.

Here, by the way, is an argument for those who reject it for immortality. For death is only the completion of the process of the separation of the body from the spirit. And if, in proportion as this process is witnessed, as in the several degrees or states before mentioned, we see that the spirit manifests more wonderful life, what shall we say to it? If there were not a spirit that lives on after the body, why should it manifest so bodily organism, could this possibly be so? Upon what other principles—I would ask the skeptic—could the soul of man be really more full of manifest life and activity and intelligence, just in proportion that the body is more dead? Answer, ye who can.

But it is not our purpose to argue, but only to explain so much as relates to the clarification and strict truth of our states. Edward Foster, I say, by this reduction of his physical system, preternaturally active in his spiritual constitution. Having been all along predisposed to it, he now came into a condition where these powers of the soul were abnormally developed. As the body was brought down, the spirit ascended into more ethereal regions—precisely like the visions which the dying frequently see when upon the borders of the spirit-land, or like the case described of a condemned criminal. "The old persuasion," says Mrs. Crowe, in her "Night-Side of Nature," "that fasting was a means of developing the spirit of prophecy, is undoubtedly well founded, and the annals of medicine furnish numerous facts which establish it. A man condemned to death at Viterbo, having abstained from food in the hope of escaping execution, became so clairvoyant that he could tell what was doing in any part of the prison. The expression used in the report is, that he 'saw through the walls.' This, however, could not be with his natural organs of sight," but with his spiritual.

Foster, I say, came to a condition where he was preternaturally active in his spiritual constitution. For several months he was more or less subject to it, but generally received his friends without saying anything to them about it. He conversed with them very readily on all other matters, and sometimes, after they were gone, would mention to his attendant, and to one or two intimates, things that he had seen being impressed upon during their stay. One day, while lying in a quiet sleep, Miss Prescott entered the room. She had called, as usual, to bestow all the sympathy and care she could, and was very diligent in providing things for his comfort and interest. Her mother, also, would frequently send by her jellies and fruits, and such things as he could in any way be refreshed with. But it was not till about three months, when he had begun to recover some of his natural strength, that the occurrence I am now to relate took place. Miss Prescott happened to enter the room when he was asleep. She sat quietly by his bedside, not offering to wake him, for several minutes. Then he began to stir and to arouse himself, and opened his eyes, and seemed to be gazing on vacancy. But it was soon manifest that he beheld a vision. He gazed upon it for the space of about three minutes, apparently. He said nothing. After he came to himself, or after he was sensible that what he saw was a reality, he appeared wrapt in profound thought. Miss P. then ventured to speak to him. "What have you seen?" said she. "I was afraid he could not, or did not, speak," said she. But he was distressed by her presence, and, after a few minutes, left the room, intending to return. As soon as she had gone out, he exclaimed to his attendant, who on this occasion was the nurse that had always been with him, "Oh, how beautiful—how very beautiful! Why have I never

seen her before? It is true—it is true in every respect!"

"What is it?" inquired the nurse. "He looked at her with—oh, with pleasure, and said—'I have seen Miss P. soot!'" "She has just been in," said the nurse. "Yes; but I saw more than you did. Oh, how strange! How thankful I am for this occurrence!" The nurse could not countenance the meaning of Foster, but supposed he was wandering. In a few minutes Miss Prescott returned into the room. He reached forth his hand to her, received her with a peculiar joy, and bade her be seated. "I was afraid," said he, "when you were in just now, you would think me strange; but I was lost in reverie. You know I am subject to these things." As she entered into conversation with him, it appeared to her that he had never seemed quite so before; there was a certain strangeness in his manner, and somewhat of reserve about it that she could not interpret. He looked at her, fixing a deep and tremulous gaze upon her face that made her shrink a little from his inspection. He seemed to be scanning her every feature. "Oh," said he, "what a world of mystery we live in!"

"What now?" said Miss P. He smiled, and said his own thoughts were sometimes too engrossing for him. "Take a little of this jelly," said Miss P., who had just brought with her another piece from her mother. It will refresh you. As she got up to leave, he continued the conversation with her, and he could only tell her what he had seen, he would be the happiest fellow in the world; but he dared not do any such thing. He perfectly absorbed his thoughts, and seemed to be the solution of a lifelong riddle. But Miss Prescott could not help noticing that something had turned his attention in a particular manner toward her. She continued the conversation with more than usual spirit, and after passing twenty or thirty minutes with him, took her leave. Foster entreated her to come often, assuring her that her presence greatly refreshed him. Immediately after she had gone, he spoke to the nurse to have Goodman sent for. He desired her presence, if possible, that evening. He accordingly came, and as soon as he was seated, Foster requested the nurse to leave them for a while, and then he commenced to relate the occurrence that had happened to him.

"I was asleep," said he, "this forenoon, and was apparently dreaming. But I began to awake; and as I came into that state between sleep and waking, I have experienced a desire to be reborn in the spiritual world. She was a religious woman, too. She ardently desired and coveted it as a blessing. Not ministering to any weakness or vanity at all, I frankly owned a sympathy with her. If heaven itself is enriched with all outward beauties (and the Bible certainly seems to represent it so); if the very angels themselves are forms of charity and unexpressed love, and moreover, if, held by an internal cause, is compact with all spiritual deformity, I think that a true man or woman can desire nothing else than that the regenerated affections may appear in heaven in their own glory. Oh! it is the very redemption of beauty from all the material which it has ever been connected with—this connection of it with all purity and goodness."

"But one must be very pure-minded to be affected with it in this way." "Well—is there any danger of any one's becoming too much so?" "The danger, perhaps, is the other way."

"When we think of the evil of all this, too, and of the outrageous figures and spectacles that not only people the imagination, but through the infernal regions in their terrible reality, I tell you, my friend, I am not ashamed of my enthusiasm at all. What forms of selfishness, of lust, of malice, and of every kind of evil, are here concealed under a fleshy covering of humanity, compassed, which must as surely as death, become revealed in all their hideousness, where there is no mask and no deception! Says a recent writer, 'You can easily imagine how loathsome a figure must result, when the miser's greed or the adulterer's leer has become fixed on the character, and shapes or controls the expression.' And so, on the other hand, there is a certain beauty in the character, which will only drop deep from their gross and uncouth incarnations here, and shine in holiness forever and ever."

"True, true, true," I say, "but, Foster, I want to ask you one thing."

"Say on."

"How do you feel affected toward Miss Prescott, since you have seen that wonderful discovery in her spiritual presentation? Any difference?"

"Well, that is a fair question, and I see you are disposed to be seriously quizzical. I will answer it as fairly. And I must say, I cannot help feeling some differently from what I did. It was a revelation to me, and a course I am affected by it. If you see a beautiful face in the street, can you help being influenced by it? This is the old story. But I want you to understand that I have the advantage now of a true presentation. And considering the prominence of the subject of it—the lady whom we all think so much of—I think, Goodman, very much more interestingly of her. Of course I am not such a fool as to let this thing exclude me from the fashion of the world. I had enough of that once before. To say that I like her any better—that is, her character, just because she looks better—that would be a weakness. But you know that I never could disconnect the two things as many do. I always had a mysterious impression of some deeper secret. 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The Banner of Light is issued on and on sale every Monday Morning preceding date.

## Banner of Light.

BOSTON, SATURDAY, DECEMBER 10, 1870.

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### The War Demon.

It was foretold that the world would yet witness such a terrible conflict between the nations, as to give all people a surfeit of war and incline their hearts permanently to peace. The prediction certainly appears in a fair way of realization. After our own fearful war of four long years was ended, there ensued a struggle between Prussia and Austria, which culminated in Sedan, and then followed this present strife between Prussia and France, in which hundreds of thousands of men, right from the fields of productive industry, have been either killed outright, or left maimed and helpless for life. And to crown the whole, and make this terrible picture complete, an outbreak between Russia and England is threatened, involving Turkey, Austria, and perhaps Italy, and promising in the end to engulf every power in Europe on one side or the other in a general contest. Thus will the demon of war have become temporarily supreme. Not a single power in Europe that shows itself capable of stemming the tide. Russia chose her time adroitly for coming forward with her denunciation of the Paris Treaty of 1856, and from this alone it may be reasonably inferred that she intends to push her advantage to the utmost. That means the absorption of Turkey, the establishment of her power on the Mediterranean, and the blocking of England's path to the East. It is not for a moment to be supposed that England will sit down quietly under this. And when she strikes with the weapons of war, the Continent will at once become engaged. Every nation will be in arms.

No matter whether such a contest lasts for a longer or a shorter time, it is certain to bring before it, as ever, such a perfect horror and devastation of war, such a surfeit of blood and violence and destruction, that the hope is strongly entertained that the reaction in favor of peace will become a permanent sentiment in the human heart. All this fighting for the sake of a half-dozen ambitious or obstinate rulers. It is pitiful. Has the mind of man no higher aims to propose for his best action than what are involved in the slaughter of unnumbered but innocent people? The same contesting powers are active in the invisible world also, striving for the mastery. The demon of war on our planet is receiving all the aid possible from the lovers of violence and passion in the other spheres. The struggle is a severe one, and is probably to become the most severe known to civilized man; but as we believe implicitly in the final triumph of good everywhere, so we put perfect faith in the eventual overthrow, and for all time, of this spirit of violence and murder.

### A Challenge.

No class of religionists are more intensely earnest than Spiritualists, says a London daily paper, and several of those who are resident in this and adjacent cities, having read the manner in which Signor G. Damiani has thrown down the gauntlet to the Orthodox disbelievers in Spiritualism in England, propose to get up, by subscription, a fund to be used as a basis for challenging the opponents of Spiritualism to a full and thorough investigation. Signor Damiani is a Sicilian gentleman, who offers a thousand guineas to any respectable scientific or educated man who, after a thorough investigation, will prove Spiritualism to be an imposture. On his part, he takes the oath of proof, and pledges himself to demonstrate:

1st. That intelligent communications and answers to questions put proceed from dead and inert matter, in a manner inexplicable by any generally recognized law of nature.

2d. That dead and inert matter does move without the aid of any mechanical or known chemical agency, and in defiance of all the admitted laws of gravitation.

3d. That voices pertaining to no one in the flesh are heard to speak and hold rational converse with men.

If such a challenge is given, it will perhaps secure a thorough investigation by men of marked ability and recognized honor.

### The Giving Habit.

At a recent breakfast in New York, at which were present a number of American clergymen, and the Rev. Dr. Cather, of London, the discussion being on an association for doing good works on the English plan, the Rev. Mr. Pansh, the English preacher, narrated the following anecdote of two English partners in business, who were approached one day in their office for contributions to some benevolent object. One of them gave cheerfully, but the other refused. When the visitor had gone out, the illiberal man, with a tearful eye, said to his partner, "I would give half my fortune to be able to give as liberally and cheerfully as you have just done. But I have never given a shilling in my life, and I feel that I never can." The story carries its own moral.

### Yes! Yes!

Rev. Mr. Hepworth broke out with this exclamation, in his late Sunday's discourse in this city: "How I do hate people that always go with the majority!" And he fell at once to berating those who served this or that party for five thousand a year. He would have carried the matter out as he ought if he had but spoken of the tendency among modern preachers to go with their sermons to the pulpit that yielded the largest salary. It is not politicians altogether who attend sedulously to the increase of their pay. The ministers have a remarkably soft spot on that side, too. What has Mr. Hepworth to say for himself, for example, who left his Boston pulpit to double his salary in New York?

### Compulsory Education.

The superiority of Prussia in this trial by war, is cited as the best of current reasons for compelling the entire body of children in a nation to attend school. We could wish no excellent a cause to be supported by a happier argument, for it is little to say in praise of any system of public education, that it will turn out better fighting-men than a condition of popular ignorance. We could rather wish the argument to be like this: that it provided resources for making a population at once more intelligent and happy. Yet intelligence unquestionably proves a protection against war, particularly if directed to the steady elevation of the race. Thus England to-day has a dangerous class under her throne and aristocracy, who have been crowded off the land, to make way for the cattle of the large proprietors; and by-and-by, when the hour of commotion and readjustment comes, as come it will, we shall discover at a quick glance that England's pride has proved her weakness, and that her willful neglect of the under classes, who are the real population, is the true secret and key to her overthrow. She will simply be called on to pay the cost of her past living. And so with France, too; if her peasantry had been as well educated and schooled as the entire population of Germany is, we should have witnessed very different conclusions in the current struggle from those which we see now.

As human nature still averages, and until it is everywhere an established fact that parents of every grade would send their children to school at all hazards, if schools were known to be publicly provided, it is a serious question whether there should not reside in every State, or possibly in the Federal Government, a central authority, capable of enforcing attendance on the public schools, so as to guarantee the intelligent discipline which is known to lie, with public morality, at the foundation of every well-ordered State. England began to see her way to this conclusion some little time ago. In Switzerland, public schools are a part of the public system of government. We must ourselves take advanced steps on any we have yet taken. There is an element of ignorance, so large already as to be positively threatening, developing itself in our villages and smaller towns as well as in our large cities, which we are called on to provide against in the only way that secure provision can be made. We cannot have too many free reading rooms and libraries, nor open them too freely for the youthful appetite to feed upon. A vagrant boy may, in a few years, be turned from an incontinent savage into a fine specimen of civilized culture. The difference lies chiefly in opportunity. But the State is bound to provide free schools; and if it goes so far, may it not yet become its duty to compel all youths to attend them? There is a mutual relation between them, and unless the State performs its part it may at last find itself powerless against its ungovernable wards.

### Collyer Proves Burns a Medium.

Rev. Robert Collyer, in his lecture on "Robert Burns," before the Parker Fraternity Course in Music Hall, this city, Tuesday evening, Nov. 29th, pictured most graphically Burns's condition as a medium; how he used to be entranced—or was under a "spell," as the speaker sometimes termed it—when he received the inspiration that gave forth his sweet poems, that now find admirers in every household. Mr. Collyer must have had large experience with spiritual mediums of the present day, to have drawn so vivid and truthful a sketch of Burns as a medium, without himself having witnessed the manifestations through Burns. But after making out so clear a case of mediumship in Burns, we thought it very bad taste on the part of Mr. Collyer to kick at those whose similar experience had learned him the truth in regard to Burns. He probably did not imagine there were any Spiritualists present—though half of his large audience were firm believers in spirit communion through the agency of mediums—and thought the slur would be well received; but he evidently felt he had made a mistake, as he saw that his effort at brilliant witicism, delivered in his most fascinating style, fell on the audience like a piece of soft putty. It is not always safe for an orator to go out of his way for the purpose of ridiculing those who believe in the spiritual philosophy, especially here in Boston, unless he wishes to insult a large portion of his audience and display his ill breeding.

### Changed Spheres.

Mrs. Experience Baker, (wife of Judah Baker, a well-known merchant of this city,) closed her earthly pilgrimage of fifty-nine years on Saturday, Nov. 29th, 1870. Funeral services were held at her late residence, 385 Broadway, South Boston, on the following Tuesday. Miss Lizzie Dutton addressed the large number of friends present in most appropriate and eloquent language, giving utterance to sentiments in regard to the future life and condition of the departed spirit that must have touched every soul present; while the sweet and cheering songs of the Music Hall choir added in soothing aching hearts. Mr. and Mrs. Baker have long enjoyed the blessed truths of Spiritualism, and the knowledge thus gained proved sufficient in the hour of trial. It opened the door to immortal life for one, and is a shining light to guide the other in earth-life till his time shall arrive to join his companion in the higher life. Mrs. Baker was a rare type of the noble woman. She was loved by all who enjoyed her acquaintance. The poor who shared her generous bounty will ever bless her memory. Truly "earth has one angel less—heaven one more."

### Indian Affairs.

Gen. Parker, Commissioner of Indian Affairs, gives in his report an encouraging account of the relations with the various tribes. No serious outbreaks or hostilities have occurred during the past year, and quiet has generally prevailed among them. The exceptions are very few, and with these the prospect is that by judicious management a more hopeful and promising condition of affairs will exist in the future. This is indeed gratifying intelligence. It took us a long time to convince the nation and its rulers that justice to the Indian wards of the Government, instead of that injustice which had so long been practiced by unscrupulous individuals solely for gain, would eventuate in peace all along the border, and save millions of dollars to the treasury. We were condemned for our plain talk. But time rights all wrong. We are satisfied.

### "Is It the Despair of Science?"

We have seen a note from the first of American poets, in which he says: "I have read Prof. Gunning's little book with deep interest. It is written tersely and vigorously; its literary merit alone is noteworthy. The theme it discusses is grave and important, and deserves the earnest consideration of scientific men."

Mrs. J. H. Foster, medium, in Brooklyn, N. Y., advertises in another column that she will hold private sances.

### Christmas Gifts.

As the holidays are near at hand, and as many of our readers no doubt intend to make Christmas presents to their friends, we would suggest the following as suitable books to purchase for this purpose, viz.: "THE FOUNTAIN: with Lots of New Meanings," illustrated with one hundred and forty-two engravings. It is a book teeming with thoughts for men and pictures for children. "THE YEAR-BOOK OF SPIRITUALISM: A record of its Facts, Science and Philosophy. This work contains interesting essays by the leading Spiritualists of Europe and America, etc., etc. "A KISS FOR A BLOW," by Henry C. Wright. This book is printed on fine tinted paper. "BRANCHES OF PALM." This work was given through the mediumship of Mrs. J. S. Adams, and is replete with grand truths every friend of progress should possess. "POEMS FROM THE INNER LIFE," by Lizzie Doten. We especially recommend this talented book of poems, which has already reached its seventh edition; full gilt binding. "POEMS," by the well-known medium, Achas W. Sprague, now a resident of the spirit-world. "THE SPIRITUAL HARP." A collection of vocal music for the choir, congregation and social circle. "THE VOICES." A poem in three parts, by Warren S. Barlow, Esq. It is a live poem upon a live subject. "ALICE VALE." A story of the times, by Lois Walsbrook—a writer of merit. Also, "HELEN HARLOW'S VOY," by the same author. "POEMS OF JEAN INGELW," elegantly bound—tinted paper, gilt top, etc. "THE FAITHFUL GUARDIAN; or, Out of the Darkness into the Light." A story of struggles, trials, doubts and triumphs, by J. William Van Nance. "VOICES OF THE MORNING," by Miss Belle Bush; a splendid volume of poems, that everybody should have in their libraries. The beautiful poem, "The Artist and the Angel," is alone worth the price of the book.

All the above works are for sale at this office. For prices, see advertisements, or send for our catalogue.

### "In Memoriam."

The numerous friends and acquaintances of the late Henry C. Wright will be interested to learn that his mortal body lies in an enclosure on Oak Avenue, (lot No. 4, group 291) in Swan Point Cemetery, Providence, R. I., and that over it a handsome marble obelisk, eight feet in height, has been placed, bearing the following inscription:

"HENRY C. WRIGHT, Born August 29, 1797; died August 16, 1870. The steadfast Advocate of Anti-Slavery, Peace, Temperance, and Human Brotherhood. Erected by his Hellenic friend, Phyllis Pick."

"Such is alone the task to speak  
Of comfort to the poor and weak;  
And dry the tear on Sorrow's cheek;  
But, mingled in the conflict warm,  
To pour the fiery breath of storm  
Through the harsh trumpet of Reform;  
To brave Opinion's settled frown,  
From criminal role and seditious gown,  
While writhing convulsed Error down."

The "Hellenic friend" who erected this monument, wished to be allowed to do so as a heartfelt tribute to the memory of a world-embracing humanitarian and reformer from one born on a foreign soil. He also caused a monument to be reared, at his own expense, some years ago, over the remains of Captain Drayton, at New Bedford, the latter having been imprisoned at Washington for assisting a certain number of slaves to obtain their freedom by flight.

### Two Great Subjects.

The two lectures, "The Word and the Works," and "The Unity of God," by two of our ablest inspirational speakers, Thomas Gales Forster and Emma Hardinge, delivered in the Music Hall course of lectures in this city last winter, and published together by us in pamphlet form a few weeks ago, at the low price of twenty cents, ought to be sold by the hundred thousand copies and distributed broadcast. Spiritualists cannot spread the truth in a more effective way than this.

Before the pamphlet was issued, we received numerous calls for it. One correspondent writing from Washington, says: "Great interest is manifested in the Orthodox portion of our community in regard to Maj. Forster's lecture on 'The Unity of God.' I procured all the Banners I could find containing it and distributed them among preachers, professors, and Doctors of Divinity. And now I suggest that you print it in cheap form for circulation. I will take fifty copies, and I know of a number of friends that will do likewise. A friend at my elbow also suggests that you print Emma Hardinge's splendid lecture, 'The Two Bibles of the Nineteenth Century; or, the Irrepressible Conflict between the Word and the Works,' in connection with Forster's. These two lectures would do immense work in detroning theology, and opening the eyes of the spiritually blind."

Friends, everywhere, we have complied with the above request, and the pamphlet now awaits your orders. Don't wait another day without sending for one or more copies.

### The North-western Woman Suffrage Association.

The annual Convention of the North-western Woman Suffrage Association commenced at Detroit, Mich., Tuesday morning, Nov. 29th, with a small attendance. Mrs. M. A. Hazlett, President, delivered the annual address. Susan B. Anthony spoke for a few minutes, urging chiefly that the women engaged in the movement should aim to hold the balance of power between the two great parties of the land, and not content themselves with joining either republican or democratic organizations. In this way only could they secure real power in the nation, and obtain the rights at present practically denied them by both parties. In the afternoon, resolutions claiming the ballot as a right, and expressing determination to continue efforts to have their principles incorporated into the legislative action of the State and Union, were reported and discussed. In the evening, addresses were delivered by Lillie Peckham, of Milwaukee, Adam Elder, of Detroit, Judge Broadwell, of Chicago, and others.

### Music Hall Spiritual Meetings.

Thomas Gales Forster will give his second address in the Music Hall course, Sunday afternoon, Dec. 11th. His ability and soundness as a lecturer are conceded by all. He never fails to win the earnest attention of his large audiences. His time is limited here, owing to engagements elsewhere; and those who would listen to his grand discourses should not miss this opportunity.

Hudson Tuttle, of Ohio, gave an interesting lecture in the above-named hall, Sunday afternoon, Nov. 27th, on "The Evidences of Spiritualism." The quartette rendered the music in artistic style. Miss Thomas, who sang the air in "Gates Ajar," has an unusually fine alto voice.

Spiritualists must not allow our Children's Lyceums to languish for adequate support. It is all important that they be continued in every portion of our country.

### Movements of Lecturers and Mediums.

Mrs. Laura H. Hatch, of this city, the musical medium, has become so fully developed that her musical efforts are truly astonishing, and baffle the shrewdest skeptic. While entranced she plays upon the piano with extraordinary skill; but her vocalization is still more startling. We heard her, a few evenings since, sustain the four parts of a quartette, with an entire change of voice in each part. No artists in their normal condition would venture on such a feat. She went from treble to base, tenor to alto, with perfect ease, and not the slightest strain or defect in her voice could be detected, and when asked if such efforts did not overtax her strength and exhaust her vitality, she replied in the negative, adding that she felt rested and more quiet for having been under spirit-control.

A. B. Whiting will lecture in Louisville, Ky., during December. Address care of Henry Turner, Jefferson street, between 22d and 23d, Louisville, Ky.

Mrs. Helen R. Leeds has resumed her sances at 25 Dwight street, Boston.

A. E. Carpenter, State Agent, is on a lecturing tour in Western Massachusetts. He proposes to lecture in Baldwinville, Dec. 5th; Athol, 6th; Orange, 7th; North Leverett, 8th; Sunderland, 9th; Leverett, Sunday, Dec. 10th; Amherst, 12th; Belchertown, 13th; Wilbraham, 14th.

Miss Julia J. Hubbard speaks in Manchester, N. H., Dec. 4th and 11th.

Lyman C. Howe, says the Chicago Religious-Philosophical Journal, the distinguished trance speaker, has been occupying the rostrum at Music Hall the last three Sundays, and we are free to say that he has nobly sustained the reputation that preceded him here. His discourses are logical, eloquent, and well calculated to instruct the most critical audience. His poetic improvisations are grand, and calculated to instill within the mind a love of the beautiful.

Mrs. Emma R. Still, the inspirational speaker, is spoken of very highly by E. Heywood, of Princeton, for her intelligent and impressive eloquence as a lecturer.

J. H. Powell was well received in Providence, and gave two most excellent discourses. The evening discourse, "Where are the Mighty Dead?" was a most triumphant vindication of Spiritualism. His services will be required there again.

Judge S. B. McCracken, of Detroit, Mich., has entered the lecturing field.

The American Spiritualist speaks as follows in reference to Father Baker: "This dear, good brother, formerly one of the editors of the American Spiritualist, and an earnest worker and speaker in the gospel of angels, is now in a disabled condition. He is very poor, and almost helpless. He has recently had paralytic shocks, benumbing his limbs and side. He is unable to earn anything, even scarcely write a letter, yet his heart is clear and his head full of love. For months he has been expecting to be called to the spirit-world. Now, brothers and sisters, there is no one more deserving of our love in the shape of dollars than Bro. Baker. We, too, shall grow old by-and-by. Give him a greeting that has soul in it. Send your heaven-blessed gifts to Joseph Baker, Janesville, Wis."

Miss E. Annie Hinman recently gave four lectures in Keeno, N. H., to audiences that crowded the hall, says a correspondent, "and the people were deeply interested. A great change has taken place here."

Mrs. S. A. R. Waterman, the psychometer and medium, now resides at Kankakee, Ill.

### Silver Wedding in Charlestown.

Washington Hall was, on Wednesday evening, Nov. 30th, the scene of a large and happy gathering of the friends of Mr. and Mrs. J. B. Hatch, in honor of the twenty-fifth anniversary of their wedding. The hall was crowded—exercises conducted by Dr. A. H. Richardson. The Boston Lyceum Quartette (Messrs. D. N. Ford, C. W. Sullivan, Miss M. A. Sanborn and Annie Cayman) executed a fine selection; Sarah A. Byrnes gave the invocation; N. S. Greenleaf, of Lowell, performed the marriage ceremony, blending tastefully the elements of the ludicrous and the solemn in his address. Dr. J. H. Currier, of Boston, made the presentation speech—quite a liberal supply of presents having been brought by the friends; Denn Clark read a letter from the fellow-workmen of Mr. Hatch, sent with a present from them in token of their appreciation; Dr. S. Grover read an original poem; Maria Adams and Stella Coggins sang; Miss Lucette Webster recited finely a poetical selection, as also did Capt. Brown, of Nebraska; Charles W. Sullivan and Mary A. Sanborn sang (by request) "Mr. and Mrs. Snibbs." Mrs. Susie A. Willis, of Lawrence, Fannie B. Felton, of Everett, Denn Clark and I. P. Greenleaf, of Boston, made a few pertinent remarks. George A. Bacon, as a representative of C. Fannie Allyn, read a letter and poem prepared by her for the occasion; and songs were sung by C. W. Sullivan and Hazle C. Richardson. After a speech by Mr. Hatch, in response to a hearty call, in which he expressed, as far as his feelings would permit, his gratitude to the friends assembled, the festivities of the evening commenced, a collation was partaken of, and those attending departed with mutual good wishes.

### Historic Americans.

The lectures of Theodore Parker, entitled "Historic Americans," have been issued in a volume uniform with Mr. Parker's other works, says the Boston Daily Advertiser. Mr. O. B. Frothingham contributes a brief introduction, explaining the circumstances under which these four lectures, on Franklin, Washington, John Adams and Jefferson, were prepared in 1833, and three of them delivered in the first Fraternity course, with the last flickerings of Mr. Parker's strength. The essays are perhaps the most remarkable examples in existence of the writer's peculiar power and method, his province of idol-breaking, and his skill in turning history into purposes of argument.

We have not yet seen this work. The publisher probably forgot us.

### J. M. Peebles and the American Spiritualist.

The last number (Nov. 19th) which we have received of our lively contemporary, informs us that this gentleman, (who was for some time editor of the Western Department of the Banner of Light,) is about to be added to the list of editors already engaged on the American Spiritualist. Should he be obliged to return to the East, (he being by appointment U. S. Consul at Trebesond, Turkey,) he will act as its foreign editor and correspondent; otherwise he will enter upon the editorial duties connected with the Spiritualist, at the commencement of its fourth volume—Jan. 1st, 1871. We wish Bro. Peebles success in the new position he is about to assume.

There is to be an octavo Sunday paper in Boston.

### Spiritualist Lyceums and Lectures.

Boston.—Mercantile Hall.—Sunday morning, Nov. 27th, a good number of scholars and spectators attended the session of the Children's Progressive Lyceum at this hall. Songs by Charles W. Sullivan, Maria Adams, Hattie C. Richardson, answers to questions, and remarks by Mrs. Cora L. V. Tappan, Hudson Tuttle and George A. Bacon diversified the exercises.

Spiritual Conference.—Meeting called to order by the President, H. S. Williams. M. T. Dole chosen Secretary pro tem. Question for consideration: "Clairvoyance—What is its nature, and what are its proofs?" In the absence of the regularly appointed introducer, the President called upon Mr. George A. Bacon to open the debate. He confessed himself unprepared to do justice to the merits of the question. Clairvoyance was defined to be clear-seeing, or seeing through other than the usual channels. Its method or mode of action was replete with mystery. Science was unwilling to fully admit its claims, though not a few scientific men recognized its facts. Pure or simple clairvoyance was not to be confounded with spirit-seeing, so called. A. J. Davis, one of the earliest and very best of clairvoyants, disclaimed being a medium. The nature of clairvoyance was spiritual. This was its origin and basis. In numerous instances it had demonstrated its independence over and its superiority to the physical senses. Its operation was analogous to that of intuition. Dr. A. P. Pierce and a score of others, of this city, have given overwhelming evidence of possessing this wondrous power. The speaker related several deeply interesting facts which had come under his own observation. The fruits of clairvoyance were a mass of extraordinary facts, which no man or class of men could gainsay—of a personal, social and medical character, amelioratory and humanitarian in tendency, purpose and result.

At the close of Mr. Bacon's speech, Messrs. Wetherbee, Carpenter, Wright, Albee, Packard and Chesley followed, some remarks being also made by Dr. H. B. Storor and a lady whose name was not given.

Voted: to continue the question for debate on Sunday evening, Dec. 11th. John Wetherbee was chosen President for the next month. Adjourned.

Temple Hall.—C. M. Huggins, President, Boylston-street, Spiritualist Association, informs us that two interesting exercises for spirit communion were held at this hall, 18 Boylston street, Sunday morning and afternoon, Nov. 27th. In the evening, Mrs. Abbie N. Burnham lectured. Subject: "A tree is known by its fruits." A large audience was present, and marked attention and general appreciation were manifested.

"The Temple Hall Lyceum met at 170 Tremont street—Mr. Maguire, Conductor, Mrs. Dana, Guardian. This Lyceum was fairly attended, but still we need encouragement and assistance." Speaking by the children and other exercises completed the session.

Dorchester.—Union Hall.—Mrs. Floyd continues to interest good audiences by her labors in this hall, every Sunday and Thursday evening, and much attention is being attracted toward Spiritualism in consequence. CHAMBERLAIN.—The last meeting of the Social Science Association, connected with the First Spiritualist Association took place at the residence of Dr. A. H. Richardson, 93 Main street, Thursday evening, Nov. 17th. A pleasant gathering of mutual friends was the result. Remarks by various speakers and general conversation consumed the time.

OAKMONT.—Harmony Hall.—The meeting of this Lyceum, Sunday morning, Nov. 27th, was well attended. The regular programme of this and kindred institutions was varied with answers from the younger groups to the question: "Which is the most beautiful—the sun or moon?" and by the older ones: "Are amusements conducing to health?" Declarations were participated in by Misses Rita Willis, Lillian Perry, Ellen Murray, George Martain, Minnie Black, and Master George Pierson.

In the evening Dr. John H. Currier, of Boston, addressed a crowded house. The lectures thus far carried on under the auspices of this Lyceum, have been very successful.

On Tuesday evening, Nov. 29th, this Lyceum, through its Committee of Arrangements, gave a "pound party" at Henry Hall for the enjoyment of the little ones, although the occasion was improved by those of larger growth, as well. A recitation was given by Miss George Martain, and dancing, games, marching, &c., &c., were participated in. The highest degree of satisfaction was evinced by the numerous company present.

CHILMARK.—A correspondent writes: "Sunday, the 27th ult., Granite Hall was well filled with an appreciative audience, to listen to Dean Clark, who spoke with eloquence and force on the duties of Spiritualists. His remarks were appropriate and truthful, and were received with amen. Charles A. Hayden, of Maine, also addressed the audience in his own peculiar manner, and was greeted heartily. The choir sang, to the admiration of all, and Mr. J. Frank Baxter played and sang two most touching and beautiful pieces. The meetings are the most pleasing and instructive to the season of any previous. This month the platform is to be filled by Thomas Gales Forster, of Washington, D. C."

NEW BEDFORD.—Continued. Hall, T. Greenleaf delivered two eloquent lectures at the above hall, Nov. 27th, Subject: a. m., "Not so—let all grow together until the harvest," p. m., "Reason."

WALTHAM.—Prof. William Denton is continually at work in the lecturing field, receiving everywhere the attention of large audiences. He addressed the Spiritualists of Waltham, Mass., Sunday, Nov. 20th, and lectured at Marlboro and Hudson, Sunday, Nov. 27th.

### New Subscribers.

Since our last report one hundred and nine new subscribers to the Banner of Light have been procured through the exertions of the following-named friends: Elias Pugh sent nine; G. A. Barnes, six; W. H. Crowell, two; W. L. G. Kent, two; F. F. Burth, two; M. C. Danforth, two; E. Hodgkins, one; George W. Arnold, one; A. C. Wilcox, one; A. B. Dodge, one; S. Young, one; H. Mills, one; E. Terry, one; P. S. Thomson, one; George Ladd, one; H. Williams, one; Mrs. L. A. Stevens, one; Mrs. E. Whitney, one; H. Ashby, one; H. Sturgeon, one; M. B. Sparks, one; W. Chace & Co., two; T. Buckman, one; J. Matson, one; William Newell, one; J. H. Ober, one; A. Kingman, one; R. E. Waborn, one; J. A. Bates, one; L. B. Lyman, one; D. R. Newton, one; J. N. Chikley, one; J. Bushong, one; J. M. Wilcox, one; C. H. Trowbridge, one; Mrs. M. Wilcox, one; H. B. March, one; N. Blanchard, one; Mrs. H. E. Wheeler, one; G. Kinn, one; Mrs. M. E. Snow, one; J. I. Smith, one; G. W. Pillsbury, one; H. Flagg, one; N. Lewis, one; J. B. Clough, one; C. B. Lynn, one; L. Fisk, one; S. A. Bates, one; J. L. Elson, one; William Bosch, one; J. F. Adams, one; N. W. Brown, one; J. W. Bigelow, one; J. D. Dixon, one; George L. Allen, one; A. H. Cutting, one; L. B. Cudworth, one; E. V. Spaulding, one; C. W. F. Halferty, one; W. L. Hamlin, one; Mrs. Mench, one; A. B. Ostrander, one; Mrs. J. Roberts, one; J. Grant, one; Dr. J. W. Hany, one; P. C. Tomson, one; S. Harper, one; J. H. Bradley, one; H. Allen, one; S. Tenzard, one; O. M. Goodell, one; S. C. Kingsley, one; W. Knowles, one; William Blount, one; B. R. Cushing, one; D. L. Harper, one; C. H. Hill, one; N. E. Daggett, one; J. McKelney, one; H. Snow, one; J. M. Peck, one; R. Trimble, one; W. H. Black, one; J. K. Jackson, one; A. Haway, one; L. M. Peckett, one; S. Hestington, one; C. Dalley, one; R. B. Battey, one.

### Boston Charities.

"The Home for the Aged Poor," conducted by the "Little Sisters of the Poor," located at 69 Springfield street, is doing much good. This work of charity, now widely spread through Europe, has just been commenced in Boston, for the benefit of those who are old and helpless. Old men are received as well as women; and, for that object, the Sisters have secured two houses—one for men, and the other for women. The chief conditions for admission are, that the applicants be destitute, and of good moral character, sixty years old and upwards. Dr. Charles Cullis has bought the estate of Grove Hall, on Warren avenue, containing eleven acres, for the purposes of the Consumptives' Home, which will be removed there from Vernon street, on the completion of such alterations and improvements as are necessary. The estate was purchased for \$90,000. It is finely situated for the use intended, and will afford accommodation for sufferers that are now excluded for want of room. This is one of the grandest of Boston charities, and should receive a liberal support from the benevolent. This institution was started by Dr. Cullis at the suggestion of his spirit guides, who promised their influence to sustain him. His faith and energy have triumphed.



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