VOL. XXVIII.

BOSTON, SATURDAY, DECEMBER 10, 1870.

{\$3,00 PER ANNUM,}

NO. 13.

BRAUTY UNVEILED;

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 hoisting 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 rost, 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 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 termination. He lay for 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 for 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 were fears that, if he and for some time there were fears 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 no 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 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 ob-jects fitting 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 between sleep and wake, 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 some child he had seen blessed by his efforts in the Sabbath school, or my of the better affections of our nature, such as charity, mercy, kindness, &c., bo would see start out be

US

NG

ation

OR-

is un-

appar-

ith of

This

anti

wher

of the

ges;

158

RE.

SO.

Jertain ation: n Use

ERS.

ingtor

HY

N;

ight.

le Gra-ride

ıphs.

О

fore 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 lovely landscapes. Sometimes each thought 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 hearty 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 disagreeable. He respondingly deformed and disagreeable. He had, at these times, in addition to this, a sort of quick insight into the characters and motives of quick insignt into the characters and motives of persons who approached him. He would be sen-sible 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 in general they were never known to possess, but which, in some particular instances where the character was 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, being a very remarkable instance. Sometimes, also, he would be gifted with a degree of clair-voyant 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 comes Mr. Marshall." door hell rang, and Mr. Marshall made his appearance. He seemed to be exceedingly sensitive to everything that took place in the room, and the religious faculties also were at times almost preternaturally quickened. Once he de-clared that he saw the spirit of Mrs. Willard among a company of the blest, and that she came to him and, bending her angel face to his, looked upon him with the most tender affection. He further declared that she then assured 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 soveral days unusually cheerful. Whether or not it was a spiritual visitation, I pre-

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 multime of facts and psychological lished 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 ren-dered quiescent, the spirit manifests an increased activity and power. Id 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 persons the 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 spiritual powers are observed in the spiritual powers ar dead, then, frequently, the spirit operates more of the spirit, and more as it will when death gives could not, or did not, speak. She was afraid he it full release. And observe the 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

sume not here to decide. I can only say that

such an event was by no means impossible, and would not have been improbable, but might be

more real than what are called the solid facts of

Eiterary Department. 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 accur, 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 constituted. actor is sometimes enough to establish this truth. Thoy 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 closed, and he is suit out from the moise and spine 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 uler found than ordinary sleep, and the spiritual phe-nomena which are here witnessed are of a more surprising nature. I need not mention them particularly, for they are well known. Another degree, 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 be-ing 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 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 provailed 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 codin. For your respective the way alterioral barrent. 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 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 the bodia case of most profound cassation of all the bodily powers, and the nearest 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 careers in its own
world of freedoward wonder.

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 abso-lute death, there is a corresponding awaliening or manifestation of the interior life.

Here, by the way, is a fine argument for those who need 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 despirit manifests more wonderful life, what shall we say to it? If there were not a spirit that lived, and will live, independent of the whole bodily organism, could this possibly be so? Upon what other principles—I would ask the skepon what other principles—I would ask the skep-tic—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 story. Edward Foster, I say, by this reduction of his physical system, occasioned by the injury he received, now became preternaturally active in his spiritual constitution. Having heen all along predisposed to it, he now came into a condition where these powers of the soul were abnormally developed. As the hody was brought down, the spirit ascended into more othereal regions—precisely like the visions which the dying frequently see when just upon the horders of the spirit-land, or like the case described of a condemned criminal. "The oldpersuasion," says Mrs. Crowe, in her "Night-Side of Nature," "that fasting was a means of developing the spirit of prophecy, is undoubtedly wellor Nature, "that fasting was a means of devel-oping the spirit of prophecy, is undoubtedly well founded, and the annals of medicine furnish numerons facts which establish it. A man con-demned to death at Viterbo, having abstained demned to death at viterior, inving abstance 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 need 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.

Extended to death of the county of the considerable extent into

Foster, I say, came to a considerable extent into possession of this strange power. 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 at-tendant, and to one or two intimates, things that he had seen or been impressed with 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 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, tor 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, appar-

seen her before? It is true-it is true in every !

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

"What is it?" inquired the nurse.

He looked at her with niles of pleasure, and said—"I have seen Miss P. escott."

"She has just heen in," said the nurse.

"Yes; but I saw more than you did. Oh, how strangel How thankful I am for this occurrence?"

The nurse could not comprehend the meaning of Foster, but supposed be 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 hade her be seated. "I bodies."

"But," said he, " what effect did this seem to produce upon you at the time!"

Foster replied: "Beside the exceeding heauty which so gratified my sense of it, it impressed more than over with her goodness. I seemed to be in the presence of a purer, more angelic being."

"But," said he, " what effect did this seem to produce upon you at the time!"

"Foster replied: "Beside the exceeding heauty which so gratified my sense of it, it impressed more than over with her goodness. I seemed to be in the presence of a purer, more angelic being."

"But you knew it was Miss Prescut all the sense of prefuses and goodness, that it, seemed something more than belonged to earth." 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 juite 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. 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 seauning her every feature. "Oh," said he, "what a world of mystery we live of human appearances, it is of immense importance to know."

"What now?" said Miss P.

to get. It, attering some cheerful remark, Foster like that if 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. It perfectly absorbed his thoughts, and seemed to be the reduction 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 converged to the children of Israel, but he died an ignominious had turned his attention in a particular manner covered her. She continued the converged her with toward her. She continued the conversation with how, think you, he appeared in the spiritual more than usual spirit, and after passing twenty world?" or thirty minutes with him, took her leave. Foster entreated her to come oftener, 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 his presence, if possible, that evening. He accordingly came, and as soon as he was scatch, Foster requested the nurse to leave them for a

while, and then he commenced to relate the oc-currence that had happened to him.

"I was asleep," said he, "this forencen, and was apparently dreaming. But I began to awake; and as I came into that state between sleep and wake which I have experienced so often, I saw that very same vision of the beautiful female that had haunted me several times before. There can be no mistake, for I identified the whole face, even to the manner of wearing the hair. And even to the manner of wearing the hair. And when fully awake—just as much as 1 am this very moment—I still kept my view of it, and I identified it positively as the likeness of Miss Prescott. I saw distinctly that it was no other than the inner self of that kady, in propria persone. I assure you, I gazed with wonder. But, as I was looking, and lost in thought about it, I discovered that Miss Prescott herself was in the room. Then I could clearly distinguish between her bodily form and this view I had of her spirit. I contrasted these two forms. I saw, as it were through her body; or rather, her body seemed transparent, and at times quite out of sight—completely overpowered by her spiritual appearance. Oh, I tell you it was angelically beautiful! And

Oh, I tell you it was angolically beautiful! And what surprised me most of all was, that it was the same female figure I had seen so mysteriously several times before, and never could account for it, or make out who it was."

"But what did Miss Prescott say about it?"

how could I "But you had a grand chance to compliment friend, I am not ashaned of my enthusiasm at all. What forms of selfishness, of lust, of malice, "I know it; but I couldn't tell her then. Some and of every kind of evil, are here conscaled

give some particulars?"

no deception! Says a recent writer, You can "Well, how shall I describe it? First, I noticed easily imagine how loathsome a figure must rethe general loveliness of the whole face. Then I saw in every feature, as they brightened in a soft.

clear light, a remarkable theness and evenuess of texture, and with colors such as defy all art to express. Everything was so happily proportioned! Her eyes were not gray, but of the most transparent blue, inclining to the deeper shade, and of the same size as her natural eye. Nover shall I forget how softly and beautifully they shone upon me. Her forehead was perfectly smooth and full. and especially prominent in the central and upper region, and in the perceptives; not so much so in the reasoning portions. Her hair (and this I particularly noticed,) was of a light brown, and ther than the finest gossamer. It had a peculiar glossiness, and was arranged in the same manner that she wears it now. Her nose—oh how unlike the deformed feature that now so disfigures her! It was even, finely proportioned, with a slight prominence in the centre, and gave a great deal of epression to her. Her mouth was rather large. with slightly compressed lips, and (as I saw that But I want you to understand that I have the adthe spoke once to me) with such an equal show of the upper and under teeth, as was harmony it-self. Her cheeks were full and fresh, and her chiu finely curved and rounded. Her voice, when she spoke, seemed as it always does, for the reason, I beauty itself—Beauty Unveiled! The whole seemed expressive also of tranquility and goodness. It was just such a form as her character might lead us to suppose. Yes, it was the theory proved to me by ocular demonstration. I felt as though I had lived ages in that day, for no other reason than making such a discovery. The halo of light which surrounded her head, I could see had also some faint colors in t, which were chiefly nursely have with a mingling of red and orange. ly purple, blue, with a mingling of red and orange. But I could see plainly that it was an emanation from her interiors, and indicative, I suppose, of

the qualities of her spirit. Goodman, it was the most charming sight I ever beheld. No sculpturing or painting could equal it; and considering that it was Miss Prescott—that notoriously homely creature—it was wonderful beyond all expression. Now, thinks I, how much I have been reprobated and cautioned for my excessive love of the beautiful! But if this is the truth of it, God be praised. I do love it. I enthusiastically adore and admire it. But I must say, of all human faces that I ever looked upon. none ever expressed so much of the very ideal of my own mind as this. You may laugh, but really. I ever forget it? ever associate Miss Prescott again with anything but the beautiful? I half forget her outward face now, in the remembrance, the constant mental sight of this image."

Goodman listened to this enchanting description

with emotions of surprise and pleasure. He was absolutely fascinated with the simplicity and thusiasm of the man. It reminded him of the vision which he always believed he had seen of his own leved and departed. It was told, too, in so much particularity and good faith, that he helieved there must be a reality in it. He had no doubt, at least, that Foster, from his state of trance or ecstasy, had gained a really spiritual you?"

"Can you?" view of the interior form and being of his friend.

"But," said he," what effect did this seem to

bodies." Yes; and what, after all, is the spiritual world that we hear so much about but this world un-covered? If we could see the whole-world-all its inhabitants—just as I then saw Miss Present, what shapes would be revealed to mortal vision!

"True, and what ugly sights, too, we should

ance to know."

"To be sure it is; and it shows how false are many appearances, and what we shall all come He smiled, and said his own thoughts were to at last. It is a perfect revolutionizer of the sometimes too engrossing for him.

"Take a little of this jelly," said Miss P., who many a beauty, far-famed and long-famed in this had just brought with her another nicety from her mother; "it will refresh you." As she got up in the spiritual world; and many a rude, disfigured got, it, uttering some cheerful remark, Foster ured countenance, whose spirit will there shine

> " But you are making this subject very serious." "But you are making mes sugger very serious." To be sure I am; is there any one subject which you can think of, which is the cause of more folly, misery, sensual deception, heart-ache, human woo and crime, and terrible disappointment. of money or the love of beauty is fraught with the most mischief." ment? Sometimes I question whether the love

"Grave doubts, serious questions, indeed, sir." "And beauty yet attracts, yet commands us. We how to it, we worship it, we idelize it"

Verily so "Ye-, and I once knew a woman of culture and refinement who honestly expressed a desire to be beautiful in the spiritual world. She was a reli-gious 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 certainwith all outward beauties (and the fithic certain-ly seems to represent it so); if the very angels themselves are forms of charity and inexpressi-ble loveliness; and moreover, if hell by an internal cause is compact with all spiritual deformity, I think that a true man or woman can desire noth ing else than that the regenerated affections may appear in heaven in heaven's own glory. Oh! It is the very redemption of beauty from all the mere superficiality which it has ever been cursed with—this connection of it with all purity and goodness."

"But one must be very pure minded to be af-

"Well—is there any danger of any one's le-coming too much so?"

"When we think of the cast of all this, too, and

of the outrageous figures and spectres that not "My dear fellow, I never told her a word of it; only people the imagination, but throng the infernal regions in their terrible reality, I tell you, my "I know it; but I couldn't tell her then. Some and of every kind of evil, are here concenied time or other, if it ever comes right, I will try and under a fleshly covering of hereditary comeliness, which must, as sure as death, become revealed in "But how was it? what was it like? Can't you all their hideousness, where there is no mask and give some particulars?" sult, 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 no end to the visions of beauty which will one day leap from their gross and uncouth incarnations here, and shine in holiness for

"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 made that wonderful discov ery in her spiritual presentment? Any different-

" Well, that is a fair question, and I see you are disposed to be seriously quizzieal. I will answer it as fairly: And I must say, I cannot help feeling some differently from what I did. It was a revolation to me, and of 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. vantage now of a true presentation. And considering the prominency 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 spoke, seemed as it always does, for the reason, I suppose, that it was the sense of my sight only, not of my hearing, that was thus preternaturally enough of that once before. To say that I like her quickened. Her form I did not particularly notice, I was so taken up with gazing at her face. It was a perfect picture of angelic loveliness. It was heartly itself—Beauty Unveiled! The whole things as many do: I always had a mysterious reasonal expressive also of tranquitity and good. impression of some deeper secret. And as before said, even sensualists fall in love with a beauti-ful woman, when they would feel no emotions toward a very homely one. Now I say this out ward beauty—which in them is so effectual in in-spiring an 'evil love—in the pure-minded will inspire a good love, particularly when the appearance is a true one. I say to you, then, honestly that I cannot help feeling warmer toward my friend than I did before, and this from the simple fact that I know her better."

Goodman laughed heartily at this honest avowal, "Well, then," said he, "I will set it down in my mental memorandum that you feel warmer toward Miss Prescott."

Don't go to drawing conclusions too fast. What I say, I say philosophically. Have you ever heard of Platonic love? A blessing on old Plato for the association. Yes, Goodman, I do like Miss Prescott, and never on this earth was a homely object so beautiful to me. Yes, I have the deepest and most mystical interest in her."

"If it was n't joking too hard about a serious matter, I should like to ask if it is anything like the Woodstock ghost. Foster rolled back in his bed-could n't keer

from laughing—then turned to Goodman and sald, quickly, "It's a very serious matter—worth said, quickly, "It's a very serious matter—worth being sick for, I assure you."

"Well, I hope you will recover soon, and be able to tell Miss Pre-cott herself about it."

"What do you think she would say about it?"

"I think she'd enjoy it first rate,"
"It might be an additional stock to her ideas of discerning of spirits, but it's a very delicate thing

"Can't you get Miss Rutherford to do it for "Don't, for heaven's sake!"

"Well, Foster, you are excited eneigh about this thing now. Now I advise you to let it rest. This is certainly worth a whole the's experience. I will think of it, my good fellow, and will talk about it again.'

So Goodman took his leave for the evening, Weeks passed, during which Fester continued to improve, and Miss Prescott called to see him often. Every time she came left received her with great interest, for he could not help connecting her with the strange vision of hearty he had seen. But whenever she first entered the room the contrast was so great-with that thick, flat-tened nose, and that coarse, horrible skin-it was a terror to all comoliseurs in art. Yet Foster was touched very tenderly. And he could not have had his taste for the beautiful gratified more intensely than it had been, and as it was still, in memory, by this view of the soul of Graco Maria. As she visited his room from time to time, for nearly a year after this interior view of her, he took particular notice of everything about her,

Well did she manage her part in the conversa-tions, and when she had gone he felt that if he had a companion anywhere in the world, it was Grace Maria, She sympathized with him thoroughly, and understood and appreciated him more than any other person, except, perhaps, Goodman. He contrasted her with bis former wite, and thought it all over and she soon became indispensable to his happiness. He loved her with a very jure affection yet still he was repulsed by that intolerable face. Foster could no more help this than he could belp being alive. To discriminate well here, as I have often heard him say, his affections for all her good qualifies were not perceptibly dimensiond by ler homely face, but there was such a manifest last of pleasure thereby, which stands so closely connected with laye, that his affections for her nerson were blocked, and obstructed in spite of him. Say what we may about r, the soul does need out-ward conductors, or signs, and in a true state it will have them.

A full year chapsed before Poster recovered from 11s injuries and was able to return to business. During the latter part of this year, he gave a good deal of his time to reading and writing. As he sometimes composed pieces in verse, on one occasion he essayed to address his moble friend in the following strain. It was sent on Christmas Day, accompanied with a choice volume of English poetry:

BEAUTY OF CHARACTER. TO GRACE MARIA PRINCIPLE

Indy, there is one truth, and one alone, Which, to the lover of the beautiful, in person of in manners, stands on remelli it is that good alone, in its fair form, is Heauty. All else perishes. The eye of light, with its bewirching the; the brow, The check, the lip, the graceful form; all the Fair symmetry that is held so dear in man or woman must, by the circulal way. Of the Creator's power, which molds and shapes All outward forms from inward essences, All outward forms from hiward essences.

At last be made to correspond to the
Indwelling spirit. Then one only thing—
When outward forms have crumbled into dust,
And Nature's indi-tingui-hable earth
Holds all that hath no charmed u—one thing then.
Of all we had admired, shall have the power
To assume this mystic grace. Remember, lady,
It is CHARACTES.

When virtue's plastic spirit bath inwrought, When virtue's plastic spirit bath inwrought, And love, sweet (ympathy, and tendernes), And melting charity for others' w.os. And pathency, gentleness, and hondle trust. Have all conspired to fix the angelic form—To-shape the countenance, to light the eye, To give the curve and all the lineament To-this humoral and this litter scaledure of Heaven's divinest work—ob, that shall last! Itself exidees, and sin alone takes on Itself expires, and sin alone takes on.
In the dark regions of eternity.
The shape and line of dread deformity,
This shall forever treshen and of light,
'T is virtue's own and high prerogative—
The very extence of divinest beauty,
Such as pure angels love, and God himself—
In holinest admires.

This piece produced a very pleasant impression a Miss Present's mind. She say into its philosophy attence, and understood it as an intended compliment to herself. When she saw him tho next time, it was with emotions very evidently suppressed, yet the more visible from that cir-cumstance. There was a manifest good undercumstance. There was a manifest good understanding between them, but he had not yet told

her the vision.

Several months clapsed after this, during which his business went on as usual, and the friendship, love and intimacy went on increasing all the time. He had neveral times thought of seeking her hand, but was repelled.

One day, when be sat by his firedde all alone,

his little boy abed and asteen, he got up abstractedly and walked the floor, exclaiming to himself, in the most carnest manner—" What a fool I am to let this more exterior form influence me so! But it is so, and most be so, so long as we are not angels. But I have seen a nobler reality—I have looked upon her very soil. I will have her—God helping me—if I live!!"

Just at that moment the vision appeared to him again. It flitted momentarily directly in fronte fibia. But he had done with visionssterner stuff now confronted him. The word had gone out from him, never to return—" I will have her, God helping me, if I live,". And after this there was no obstruction but the possibility of not obtaining the lady's own consent. Would she, single-hearted and devoted as she was, her whole mind given to works of charity and education, and knowing how extremely uncomely she was-would she consent to be the wife of Edward Foster? But these were questionings which he could not allow to disturb him. He had been led on in his life, thus far, by a strange connection of circumstances and events. The spirit and power of destiny seemed now again to overshadow him, and he committed himself to the hands of Him who rule hover all, and whose love is boundless and omplyotent.

CHAPTER XV.

Preliminaries to such an event as was soon to occur, it is out of our place here to enter into particularly. Suffice it to say, that, after three months more of the most satisfactory intercourse and inthracy, the marriage of Edward Foster and Grace Maria Prescott was duly consummated and announced. It did not take the world by surprice; it was one of these events which every body prepared for, and which those acquainted was prepared for and which those acquainted with the parties pronounced sensible and judicious. A far different thing it was from the Woodstock and Richester affair! "Vanity of vanities," saith the preacher: but, in that case, it proved humbling and profitable, to say the least. Foster had learned deeply in the school of experience. It may be doubted whether any different experience would have led him through the wil-derness of matrimonial trial so safely and wisely. There was certainly one—as the event proved one in the world with whom he was to come into these intimate soul relations, and who could be to him what no other could; and one too for her, whom destiny held in reserve. But how little presented by was for this noble connection during the period of his first courtship! With all his wisdom, and fine intellect, and sense of interior rand enduring things, he had follies of the head

so many and so bitter regrets—nothing that so wears upon the very soul itself, and, if the nature he at all sensitive, so curses and terments it, as the compelled experience of a legal tie which death only can annul, with one with whom is no interior unity, no love grounded in a initial re-ciprocation of soul-affections and soul-thoughts, and who only exists as a sham and a semblance of, what ought to be, but, alas! cannot be, "Bonds of iron and steel cannot unite two inharmonlous substances; and the heart is never so lonely as when procked by the semblance of ununion." Faster was made to feel this by a yery sharp providential discipline. It no doubt afted him for a second and nobler marriage as nothing else could, and prepared him to sacrifice, upon the altar of external appearances, very richly and bravely. In fact, it effectually took the nonsense all out of him. And, by the way, speaking of this very thing, a tine author has the following:

Under the great, primal law of adaptation, and only is every individual gitted with appirate to find programment beauty in some particular ob-jects or circumstances of Nature, which through-out life are his peculiar pleasure and solarce but overy man and every woman upon earth is doubtless specially fitted to be the partner and complement of a particular individual of the op-posite sex, who, though long or forever conceal-ed amid the crowd, is still the treasured and everlasting beauthal of perfect man or perfect wo-man in the soul, and, when found, is recognized man in the soul, and, when found, is recognized as one's other, well-known self, and loved as soon as seen. [Terrible exceptions to the quick seeing, however, in this world.] It is because of this native and secret how ideal of beauty which: every one has for himself, that the same woman is often to one man sweatly beautiful, to another plain, or even ugly. How often do men accredition of purest taste, attach themselves to women who are destined of purest taste, attach themselves to women who are destitute of what are popularly called personal attractions, and love them with the fondest affection! The bean ideal of the soul is, in fact, its, one only true and perennial love. A nian chooses his wife by reference to it, wherever a choice is really made; and the nearer she comes up to it, the more deeply and unchangeably he loves her. A second wife, therefore, may be quite as much loved as the first, and a third as a second; and not only as much, but more so, seeing that in all likelihood she is nearer the hean ideal, which undoubtedly is in the first choice. then, when amountedly is in the first choical liable to be slighted take, how suichdally!) under the merely animal inpulse of amativeness."* Foster experienced all this, I date say. Spite of all exterior obstructions, he found an affinity in his second partner which had been the dream

of his youth, and the object of his ardent prayer and search. It was deeper and more vital than and search. It was deeper and more Vitai than anything of earth or Nature. As, in the first instance, so had suffered intensely, so now be enjoyed intensely. He was capable of it. He only needed, after a suitable preparation, a companion who could meet him at the threshold of his own pure and noble nature, and walk with him into the depths of the inner temple and call forth, by her own love and intelligence, the latent fires within hin; and be round such a ore in Grace Maria. He now loved in the spirit truly. He had never known what it was to do so fully be-fore. And she lived him with a like pureness of mind. She was increable of any other love, She was purer than Foster from the beginning. She needed not his fiery trial, And the two lived harmoniously together. There was no break—no cooling off after marriage, for there was to false heat before it. They went on increasing in affection and unity. It would have done one good to have looked in moon them some winter evening and seen the young husband and wife engaged so syneighthetically in the hour's occupation, and how Edward's face softened and expanded under the warmth of her love, and owidelighted he was with her intelligence, while her large and speaking eyes really glowed with a spiritual beauty. The transformation of her fea-tures, to him, was at times almost entire. He forgot them all, frequently, in the complete satisfaction of mind and heart, and an all-pervading, continuous, joyous life. If afflictions came, as they did, he was not alone as he had been, but felt if ever man did the constant support of a loving sensible "helpmeet for him." I cannot onter, to any extent, into the particular history of their married life, for the chief of the narrative is told in what has already been written, and the higher and better principles of it stand forth very conspectionsly. It was for these that I have been

should not forget, however, something more of Thomas's experience as we pass. He was so prospered in his business, and put his energies to such an account, that, at the time we leave this This was a good deal for one in his thousand. Indusand. This was a good teat for one in ois station. With the fortune he received from his wife, he was plainly "well to do in the world." I have already said that his marriage was a happier one than Elward's first, being one of those unions where love is not, so much sought nor exunions where love is not, so much sought nor expected, and where worldly, prudence and thrift-carry it over everything else. There was a great deal of solid sati-faction in it, in Thomas's view of it, at least. He became one of our "solidmen"—one of our "first men." Yes, Mr. and Mrs. Thomas Foster were very respectable and respected occuments of a fine and costly mansion at the Mast. Fig. of the other and charled shed shed at the West End of the city, and she had just that kind of educated ladyism which made her society quite prominent in a circle of considerable sweep. But she grew very much elated by the increase of her husband's wealth, and put on more and more of the mock aristocracy which so often pertains to it; and with that peculiar force and energy which so characterized her, would sometimes reign as queen of their establishment in a way that made her husband quail a little with a sense of his inferiority. The truth was he was inferior to her; he had neither her intellect nor education, and hers was nothing to boast of. So his words once uttered to Goodman "You won't catch me blundering with a woman only "-had something of the prophetic them; for he found a genuine specimen of that high-minded, blustering, domineering spirit, which we frequently see incarnated in the pea-cock, the turkey, and the fighting-cock. Many and many a time did Thomas qual under her tremendous enforcements; and that which was more than a " woman only," proved to be, not the bank-stock simply, but those qualities which do more appropriately belong to the inferior cre-

They continued to live, however, for many years, without devouring each other, or wounding any very tender sensibilities. They had two children, both boys, of which I cannot say particularly anything. As Thomas, however, was always laughing about E-lward's mysticism, which to him was the philosophy and reality of interior things, and proved so richly to be a reality with him; a question may here be put on a more exthin, a question may nero be put on a more ex-tended scale. Is there not a truth concerning in-terior riches—a truth spreading over the whole of a man's estate in eternity at least, analogous to the truth discoverable in interior beauty? There must be. As surely as God lives, this strange life is not so unequal in its allotments as it appears to be; and is the spiritual world, after death, it will no doubt be seen that all the riches of the mind are connected with outward forms of magnificence and glory, corresponding to the scenes of abundance, the creations of usefulness, and the refinements, ornaments, and luxuries, which the rich in this world are wont to throw around them by means of their material wealth. This also was a matter frequently broached in the conversations of Edward and his companions, but on which they needed more light. In a world to out of divine order as this is, the imagnificence of the outward is frequently out of all proportion to the riches of strequently out of an indication to the riches of the inward, and the finest spiritual riches have to sit in obscure places, clothed in poverty, and des-titute of the needed comforts of life. It is this that frequently excites the skeptleism of a great many minds. Sometimes the man of the world, under the influence of these considerations, will pro-nounce all these things of religion—these riches of the mind so much spoken of—something which he never realized, mysteries. As purely mental realities, no doubt they are frequently mysteries to him. He has a property which is altogether more palpable and real, "And what," said Thomas in substance frequently, "do you mean by all these riches of the punct? Does it look as Thomas in substance frequently, "do you mean by all these riches of the mind? Does it look as

and follies of the heart, and many merely natural | though the best of people fared the best? You to tell my story of love and beauty. It is the fire and follies of the heart, and many merely natural and sensual jassions which headed to be worked off in the regeneration, and which, in his case, nothing but suffering—and suffering in wedded life, to,—would accomplish. This, perhaps, is the severest, frequently, of all trials. There is nothing so unterly tiresome, and the cause of the man of the world; but what I have been applying the heart of the man of the world; but what I have been so the property of the man of the world; but what I have been so the property of the man of the world; but what I have been so the property of the man of the world; but what I have been so the property of the man of the world; but what I have been so the property of the man of the world; but what I have been so the property of the man of the world; but what I have been so the property of the man of the world; but what I have been so the property of the man of the world; but what I have been so the property of the man of the world; but what I have been so the property of the man of the world; but what I have been so the property of the man of the world; but what I have been so the property of the man of the world; but when can be the property of the property of the man of the world; but when can be the property of the propert here to say is, this eternity of which we hear so much, may not be so purely ideal and mystical a thing after all. What if all these riches of the mind take to themselves outward and correspond-ing forms? What if, while whole ranges of grauing forms. What it, while whole ranges of grad-ite and brick, vast establishments of wealth and beauty, yea, and the exterior of all the equipage, and the train of konor and glory—what if, while the fashion of all this passes away like the baseless fabric of a vision, at the all-devouring gate of death, another fashion starts up, as real, and every way as formal and substantial, only more every way as formal and substantial, only more litting, and entirely becoming the denizens of that not undiscovered country? What if the rich in mind and heart be there the rich in ceterior comforts and possessions? What if the poor in spirit, as desus called them, be there the rich in all outroid, as in all inward things? And what if the poor in purse—those who have gone elothed in poor in purse-those who have gone clothed in rags, and inhabited hovels—should there take on the white, whole garments of redemption, or the purple glory of a celestial angel of love, and in-habit those higher mansions of which Christ hath-told us there are many; while those who have here lived splendidly and fared sumptuously everyday, if they have been evil, should there appear in rags and poverty, sitting in waste places and in darkness—the glory departed, the exterior altogether conformed to the interior, and thus there should be realized all through that world of eternity, which is no mere shadow, what Christ bath said, only with a foller meaning than have attributed to it, that the one party in their life-time received their good things, and the other their evil things, and now the one is comforted, and the other termented?

I am no advocate for unreasonable terrors, nor do I suppose there is anything unnatural or arbi to I suppose there is anything unnatural or arbitrary in the whole apportionment of the other life. I suppose that all there, as here, will take to their own ruling loves, and their own freely chosen life, and will suffer only what their own state naturally and inevitably brings upon themselves. But I say that a man who regards spiritual riches, or the man who prides himself upon the fashion and splendor of this world, will probably find an outward world no less real and substantial than this, when he easts off his mortal oncumbrance and therefore, if that palpable, tangible realization of a property that is so appreciable be of any special consideration to him, then both parties may be admonished, that along with all the internal mysteries of the mind and of a religious life, there is all the objective reality of such a life; is not here, hereafter; and thus it is that this faculty of our nature which so clings to the visible and the formal, and which was so peculiarly developed in Edward Fester, is undoubtedly to be gratified by the Author of our being; it was conferred to be gratified; and thus it is too, that while this outward and material world shall all pass away, or, which is the same thing, we shall pass away from it, yet within, a spiritual world is at the same time forming; and by every effort of this manifold nature, by every experience, whether of joy, or of sorrow, or of duty, or of unfaithfulness, we are not only shaning the soul itself into beauty or deformit but are really gathering the materials of a building of an outward mansjou and scenery beyond death, in every respect as multiform and various and objective as this, and which shall correspond in every particular to the state of all the inhabl-

Such are the reflections which grow naturally out of this subject. To return now to the parties who were so deeply interested in it, it should be remarked here, that after a suitable time had clapsed from the marriage of Edward with his second wife, he contrived to have her attention called to the remarkable vision he had seen of her inner self, as before related. He would not do it before, on account of its peculiar character, and the delicacy he always felt about it; besides, he the dencacy he always left about it; besides, he wished to reserve it for an after revelation. So, one day, he presented to her "Redfield's Physiognomy," a little book he had procured expressly for the purpose. In connection with this, he also read to her some passages from the "Seer of Stockholm," bearing directly upon the subject in question. She then took the book, and read to him a passage of great point and similar are rehim a passage of great point and significancy, rethin a passage of great point and significancy, re-lating to the appearance of spirits, and the faces they exhibited, each according to the character, in the spiritual world. She could not fully believe it, but the point and rationality of it was made it, but the point and rationality of it was been by her the subject of a good deal of enthusiastic comment.
"Why," said he, coolly, "that is nothing new

to me."
"Where," said she, " have you over seen similar

statements before?" 'I have seen something better," he replied with

evident satisfaction. "What can you have seen better than this?"

"I have seen a face just like what is here de-

Edward! what do you mean?" "Do you remember, Grace, once when you came into my room, about three months after my injury, and I was apparently entranced, or in a verie, and you was fearful of me, and left the

"I was then looking upon your spirit."
"What!" He then went into all the particulars, to the no small wonderment and interest of his wife, and she listened patiently to the end. When he had finished, her modesty would not allow of an assent to it, but is became the theme of a great deal conversation and many pleasant references thereafter. She simply remarked if he had seen anything more attracting than her own deformed self, she was glad for his sake, but for herself, sho could not give it a very serious entertainment. It was never forgotten, however, in their future re-lations, and I have the means of knowing that it was not offensive even to her. It rather confirmed her in a belief of her husband's sincerity, and attached him more to her from his faith in it. They were both blessed beyond the common fate of mortals. The wife whom he had found, proved also a dutiful and efficient mother to the only re-maining child of his first marriage; and by a rigid and wise discipline, saved him from much evil and brought him up in the ways of virtue and religion. His temper was never fully subdued, nor could it be without a thorough work of the Spirit, having been inwrought so deeply into the fibres of his soul. But his second marriage was blessed with the fruit of a holier alliance-children of love, not of passion-which grew into the form of a heavenlier beauty, and promised much for the time to come.

Foster reviewed his past life with wonder and satisfaction. He doubted not the Providence that had conducted the whole of it. Had it not been for his early association with the heautiful and amiable Mrs. Willard, he would not have realized this final consummation of his joys, nor could any one have predicted it from his course of error and suffering. His friend Goodman had been to him an invaluable companion and aid through all; and when he reflected upon the restoration of the once fallen Cushing, and the great joy that had been also restored to his suffering wife; upon Willard's deliverance and prosperity, too, all brought about by the same connection of surpris-ing instrumentalities, he more than conjectured for he had a reason to—the agency of the sainted spirit of his first love in what had so well befallen

the parties of this earthly drama. I need not tarry to say here, perhaps, that Mr. Willard never swerved an inch from the bold stand he had taken in temperance, rectitude and industry; and that Cushing and his wife were also continued straight on in the harmony and happi ness of their re-union. Goodman never married. He believed more and more that his truest companion awaited him in heaven, and he was con-tented to live and perform his duties in this life

with that faith and hope.

Thus, with the delineation of a love that cannot be suppressed or quenched or hampered, when it exists as it did in Edward Foster, by any laws or obstacles which the world can oppose to it, and yet which, as in his case, was so controlled with prudence and wisdom, and so submissive to those laws which by right ought to exist, to preserve society from still greater confusion; and with a sense and ideal of pure human beauty which burned unquenchable in his artistic and most truthful mind—I leave this history with the read-

I am sensible of the objections that may be taken to some of the views contained in it; and most sensible am I to those crude, narrow, unspiritual and bigoted objections, which arise simply from ignorance and prejudice. But I have chosen

that stirs the world; it is the one all-conquering all-absorbing passion, which needs to be contemplated in the calmer, purer light of a principle, and which still goes forth, and will continue to go forth, to ruin or to bless its millions. The End.

Spiritual Phenomena.

PHENOMENA WITNESSED THROUGH THE MEDIUMSHIP OF MISS MARY E. CURRIER.

Last night I had the pleasure of attending an other of Miss Mary E. Currier's musical scances and to-day I feel like writing a description of what I saw, although I know that my statement

will fail to do the subject anything like justice. The spiritual phenomena occurring in the presence of Mary E. Currier, of Haverhill, Mass., must be seen to be appreciated.

First, I must tell that Mary is a slight, delicate girl, of about twenty, as fragile in appearance as a flower, gentle, almost childlike in her manner, and as far removed from any suspicion of falsohood or deception as possible. Her father is an active business man-an carnest Spiritualist having put himself to much trouble and expense to fit up a room and furnish all the required conditions for the most perfect manifestations. It is due, no doubt, to the fact that Mr. and Mrs. Currier have followed implicitly the directions of the spirits in forming and continuing their circles that the phenomena, through their daughter's mediumship, have attained such a remarkable degree of perfection.

Last evening several ladies and gentlemen be ides myself were present, seated around the sit ting-room. Mary took her seat at the piane in the circle room-a small side room opening out of the sitting-room-and commenced playing.

The seat I occupied was near the circle room loor, which was open, affording me a fine oppor-

tunity of hearing all that was going on inside. Previous to taking our seats we had the privilege of examining the contents of the circle room as much as we pleased, in which we found noth ing but the plane and stool, with one chair, and the various musical instruments used by the spirits, such as bells, tambourines, harmonicas iorns, drums, &c.

Satisfied that there was no collusion or mahinery, we waited for what might happen; we did not have to wait long.

Almost immediately after Mary had commenced playing upon the piano, the bells, which were left standing upon the floor, some dozen in number, were taken up one after the other and rung, in perfect time with the tune being played, and as if to satisfy us beyond question that there was a power besides and superior to the young lady, the piano itself would mark time by rising and falling with great force upon the floor.

Then the tambourine was taken apparently by a strong and practiced hand and played with great power, carried about the room, and finally thrown with considerable force into the sitting-

While this was being done, and without any breaks in the music, the air and accompaniment were played upon the piano, of course occupying both hands of the medium. During the playing of some of the pieces, the several parts being distinctly heard, a double air was executed upon the high keys of the piano, and done in a manner impossible of accomplishment with two hands

But this was only the beginning. At this stage of the scance the medium was entranced by her spirit-brother Freddie, and the spirits commenced a musical entertainment of their own, in which the medium took no part, being quietly seated upon the stool, and held entranced by her little brother, who meantime amused himself by employing his sister's hand to play with her watch

Any one at all accustomed to music could easily perceive that the style of playing was essentially changed, the execution being with greater power and of a character peculiarly mas culine in its nature. The spirit who plays the plano claims to have been, while in the body, an Italian professor of music. After playing several pieces in a highly artistic manner, occasionally accompanied by the bells and tambourine, the harmonica was taken by the spirit known as May Flower, and the most interesting part of the concert commenced. I would mention here, incidentally, that Mary and her parents positively affirm that she cannot play a single tune upon the harmonica. The dear old tune, "Sweet Home," was rendered with a pathos so sweet, so tender, so soft, so thrilling, that we all listened with bated breath and tear-filled eyes; and when the trilling notes died away, as it were, in the distance, it seemed to me as though we had been serenaded by a band of angels, who had come down out of their happy homes to tell us, in strains of music all their own, of the "many mansions" in the "better land." It was the sweetest home I ever heard. Just such a home would seem fitting for those who know no more of empty chairs-who have seen disease forever banished, and death swallowed up in victorywho, clothed in garments of immortal youth, inhabit homes "eternal in the heavens." It seems to me that no one, however skeptical or material. istic in belief, could have listened to those sweet strains of music without feeling that angelic beings were manipulating the instruments. The harmonica playing was invariably accompanied by the piano.

The concert continued for nearly an hour; and considered merely as a musical entertainment, I regard it as the best I ever listened to, saying nothing of the marvel of its being the work of spirits,

After the regular circle, I went into the circleroom with Mary, and, taking a seat some three feet away from her, I took up the violin, and we played several tunes together. Occasionally, while she was playing all the parts, my hand was grasped, my arms playfully pinched, and my face. natted by a hand which could not have been Mary's, as here were both engaged. We were alone in the room-that is, we thought we were.

Such is a very poor description of one of Miss Currier's circles. To me it was a rich feast. would that all could witness these wonderful and heautiful phenomena. It would be interesting to see the effect that these manifestations would produce upon the disciples of Comte, who believe so profoundly in the logic of natural fact, which logic, they affirm, proves man's annihilation as an individual at death. It seems to me that they would find here a new class of natural facts, that would lead them to a different and happier conclusion. Certain it is, that here we have an astonishing amount of physical force manifested, accompanied by an intelligence at once accurate and refined, and claiming to be human spirits. Philosophers, scientists, wise men of the East A. E. CARPENTER.

and West, what is it? Boston, Sept. 27, 1870.

OSince permanently located at 390 Main street, Charles-

ANSWERING SEALED LETTERS-SPIRIT-ARTISTS, ETC.

A few weeks since Mr. M. Milleson, the spiritartist, addressed a scaled letter to the spirit of Benjamin Franklin, to be answered through the mediumship of J. V. Mansfield, 102 West Fifteenth street, New York, and the following interesting letter is the result. Mr. Milleson is perfectly satisfied that Mr. Mansfield did not see the contents of his sealed letter, and could not have known what it contained at the time it was answered by the invisibles through his mediumship. We also introduce the sealed letter, to show how well it was answered.

THE BEALED LETTER.

I wish Benjamin Franklin to answer the following ques-tions; and I wish the guide of Mr. Mansfield to not answer this unless Franklin can do it:

1. Dear Bro, Franklin, can you tell me why it is that so many spirits are permitted to come to me, and consume my time in getting their likenesses drawn, of whom I can find out nothing—their names, residence, nor anything whereby I can or they can be benefited?

2. Is the Band of Artists striving to protect us spiritartist mediums from the curse of doing so much work for nothing? this unless Franklin can do it:

nothing?

3. Is there any way under heavens by which any desired spirit (when asked for) can come directly to me, and produce his or her portrait, so that this phase may be made more practicable?—for, as it now is, 't is enough to disgust any practical, business-like man.

1. In the Bend of Artist means the product of the product of the second of the

more practicalle?—for, as it now is, 't is enough to disgust any practical, business-like man.

4. Are the Band of Artists preparing a way for me to find out whose likeness it may be that I may be drawing?

5. Can you ascertain whether they can produce the name through my hand If they desire to do so?

6. Now, dear Elder Bro. Franklin, I implore you to come to my aid with your great genius, and discover, if possible, why we artists are so much imposed upon by spirits who have never been lavited to come to us—who take our time, committing a wrong that all good spirits must deprecate. My family, dear brother, is now in need of the proper support, for the want of money; and yet I am controlled almost daily by spirits of whom I can find out nothing, while the orders I get I cannot fill. There is damnable wrong here somewhere, and I beseech thee, dear brother, in conjunction with the Artist Band, to give me some solution of this abominable state of things. Benjamin West has promised me many things which can never be realized unless this difficulty can be overcome. I have confidence in him, and feel that, with your assistance, the Band of Artists may yet do much. If I am to be a co-worker with spirits, I should be kept enlightened on the nature of the work; and unless this branch is more successful, I shall be obliged to resign it.

Very truly,

M. Milleson.

THE ANSWER. MY DEAR MILLESON-Yours of the 28th a Your requests are not unreasonable, and nand. Your requests are not unreasonable, and, as far as in my power, I will do the best to enlighten you. Your task is not a light one, nor void of its perplexities. Like all matters that pertain to earth, it has embarrassments and yexations. You find it difficult to determine who the parties are that make so free with your time and parties are that make so free with your line and strength, and that, too. without the slightest idea of a remuneration. Well, such it ever was, everwill be with mortals, and with a majority that emigrate to this clime you could not reasonably expect a much improved condition of things. While they were on earth they would be cheat and steal rather than pay; and here we find their conditions, in a majority of cases, not much improved. Such spirits in a great majority of cases. countions, in a majority of cases, not fitted in-proved. Such spirits, in a great majority of cases, hang about watching an opportunity to figure through your mediumship, and they sel-dom fail in their attempt at control. In some cases the proper one, the one sought for, controls were it not for this the Band would have long since retired from the field—that is the contro they exercise of you. But, knowing they do now and then succeed it their attempts, they feel it their duty to persevere. Mr. West and Van Dycke were talking the matter over, the first of the month, and while Van Dycke was for advising you to stop, Mr. West rebelled at the idea and said, "No, never." The matter of your social matters, the obligation you was under, as a husband and father, was talked over, and, for my part, I thought Van Dycke had the best of the argument. But the unflinching spirit of Mr. West who never has failed in any undertaking—said No, you could not stop, if he had to contro

How you can determine for a certainty who the spirit is that is to control you, or whether you are drawing the one ordered, I cannot see clearly, so drawing the one ordered, I cannot see clearly, so long as so many disorderly ones can ring themselves in upon you unseen. Mr. West, one of the Band, thinks you are being developed to see the one who is to present himself. At times your spirit goes out and travels through space, at which time millions of spirits pass before you, so much and so real, that, when a likeness is drawn, you recognize it from having seen it before. They feel confident of your development in that direction. But as for my judgment in the matter it is not worth a fig.
If ever there was a thankless vocation it is that of the poor medium; and never, never will there be a reliable and proper order of things until the people are willing, and then pay the mediums suf-

ficient to allow them to come down from the gar-ret to the first floor, and be recognized on a par with the world in general. Your professed Spir-itualists, in a majority of cases, are open-monthed, tind to and talk long and lond of the importance and beauties of this philosophy, and even go so far as to begrudge the poor medium the gift God has bestowed upon him, after saying, "Oh, if I pos-sessed such power I would give anywhere from first to the thousand dellars." five to ten thousand dollars."

This all sounds very well; but when this over-goved and inexpressibly happy man is asked to remunerate the poor medium for that he could not buy for love or money, he maddens in a mo-ment, and says, "If your gifts are really from God they should be given away as free as the air we breather." No use for the realism to plead in he No use for the medium to plead in behalf of his wife and children who are famishing at home with hunger, and perhaps poorly pro-tected from the inclemency of the heat or cold. This is the disposition of a majority of that class that come to spirit-life; and could you expect a better set of morals from such spirits?

The work you do on a likeness, if it is of any value at all, should be worth at least fifty or one hundred dollars each. Pay your office rent and meals—scanty at that—and you do not realize three dollars each for your week's labor. I am sorry for the stinginess of poor selfish humanity

Mr. West thinks I have said much more than has been called for, but I tell him the balf of the rrows and privations of the poor mediums has not been told or realized only by the stricken stinging condition of the poor mediums

If Mr. West and the Band combined can and will so develop you as to see the subject before you commence, or allow the spirit to identify itelf—by giving name and age—then I will be satsfied; without it I will not. So whenever for my advice you will get it as I see it-hit or

No wonder you cry out, "Damnable wrong!' Your complaints are just—in my humble opinion. means that God has ble abundance, for the purpose of its being used in the advancement of the people, is so often clutched by the one entrusted with it, that good and noble intentions are often stifled. Such God will noble intentions are often stilled. Such God will call to account when done with them below.

I have answered the spirit of your package, rather than taking it consecutively, as asked for.

BENJAMIN FRANKLIN.

MOSES HULL AND MRS. MOLIERE.

It will be remembered that at the meeting of the National American Association at Richmond, the manifestations of Mrs. Moliere were flatly questioned, and quite earnestly denounced by Mr. Moses Hull.

He recently made a pilgrimage to Toledo, to test the matter to his own satisfaction. Arriving in town, he made known his business-was invited to the medium's bouse, and under the very conditions he so tenaciously exacted at Richmond, he received abundant evidence of the truthfulness of the manifestations.

We find in the American Spiritualist a letter from Mr. Hull, which we give below:

"The medium rolled up her sleeves and we sat own, I holding her hands to prevent her writing, and thus we waited for communications to be written upon her arms. Two hours 'dragged their slow length along,' and no manifestation. The lady felt terribly; she could not now blame me for thinking her a mountebank; yet as I saw her sincerity my suspicions began to loose their grasp, and sheely a small indescribable mark came on and finally a small indescribable mark came on her arm. 'There,' said I, 'I know you did not do that.' It was enough. That gave her or the spirits confidence, and in a moment her arms, hands, shoulders, neck and face, were completely covered with names, pictures, emblems, communica. "there will be no Indian left to bury the dead."

tions and tests. I was of course happily surprised, confounded, converted. I then mentally said: Now let a test be written on the back of her neck where she cannot see it—Henry C. Wright, please write your name. Presently she said: 'I feet them writing on the back of my neck.' I looked, expecting to find the name I had asked for, but did not. Instead of that I found pictured out—what I doubt whether she or any other lady ever saw—the sign of an Old Fellow. This was to me more convincing than if my request had been granted. They were the last manifestations until a Mr. Norris, an acquaintance of hers, came in, a granted. They were the last manifestations until a Mr. Norris, an acquaintance of hers, came in, a gentleman who, by the way, is not a Spiritualist. His own words were: 'I had supposed she had a good thing in the humbug line, and she had better keep it up; the world demands humbugging, and the may as well keen it up as any one else.' I had she may as well keep it up as any one else. I had not yet recognized Mr. Norris as a brother Odd Fellow, when some of the emblems began to come out on her arms. Finally, in our presence, on her emblems never seen outside of an Odd Fellow's lodge room. My departed personal friends, many

lodge room. My departed personal friends, many of them, signed their names, and gave other tests in their handwriting.

Yes, Mrs. Moliere, whom I denounced as being a mountebank, is a genuine medium; a better one cannot easily be found. I am happy to be able to publicly take back my uncharitable denunciations. I am not sorry I made them, though they were unjust, and brought many severe pangs to an already overburdened heart, for I believe they will lead to such a scrutiny and vindication of her mediumship as she never could have had her mediumship as sho never could have had without it. Myown hands shall take off the heavy yoke and undo the heavy burden I have laid upon her

> Written for the Banner of Light. THE CHILD'S VISION.

BY H. W. THOMPSON.

Dear mother! last night as I lay on my bed-

I know that I was not asleep—
I was thinking of sister we mourn for as dead And, mother, I tried not to weep.

I thought of the bright happy hours gone by; How joyous we were in our play; And then the large tear drops would come in my eye. Though I tried hard to keep them away.

I thought of her voice, as she once used to speak,

Her form, as she once used to be; Then just at my side a sweet voice I could hear,

Saying, "Weep not, my sister, for me." I looked for the speaker, so clear every word-My chamber was filled with bright light; Weep not, I am near thee," in clear tones I heard,

"Although I am hid from your sight. Think not of the form you have laid 'neath the sod: The body is nothing but clay;

Oh think of the land by the glad angels trod, That never can vanish away. That bright, glorious world, free from sorrow and pain, & Where spirits are chainless and free, And while you are mourning my absence in vain

I 'in waiting and watching o'er thee. "I am waiting, dear sister, for loved ones to come, Where sickness and sorrow are o'er; In a fair deathless haven we'll all meet again, And part with our loved ones no more, In one happy circle united we'll be, And never again shed a tear;

Then weep not, my sister-when thinking of me, Remember, bright spirits are near." Then swift to my bosom came comfort and light; I knew that my sister was near; I know that she lives, and is happier far Than over she was with us here. And when I am lonely, she'll come, I am sure, And whisper her sweet words of love, And soon I will meet her, in that happy world,

The land of bright spirits above !

The "Year-Book."

This work is on our table. Believers in Spiritnalism will rejoice over its perusal. Investigators will find it a most valuable aid. It will command the respect of our opponents, and many will be astonished at the revelations pertaining to the universality of the spiritual idea.

We wish the book an immense circulation: and yet, personally, we feel quite inharmonious over portions of a certain contribution in it, under our own name. Mistakes among the printer fraternity are absolutely unavoidable. By some strange fatality, we are made to say exactly the reverse of what we intended. On page 98, we

" Reli tial to morality.

God, immortality, and spirit communion, are to

be fundamental rather than incidental ideas in religion.' In a recent number of the Banner, we published

the following statements as a basis for a progressive theology: "1. Religion is not that which comes from God

t is that which goes from man to God. 2. Beliefs in God and immortality are not essenlal to morality; they are incentives thereto.

3. God, immortality and spirit communion are be incidental instead of fundamental ideas in

We copied the above, for the Banner, from the MSS, that we had forwarded to the "Year Book." In the second edition of the "Year-Book," we hope to see ourself stand correct in this matter.

Beliefs in God and a future life are not essential to morality. To affirm this, is but to reccho stale Orthodoxy, and imitate the silly words of conservative Hepworths, the country over. We believe in God and in immortality; and this state of mind is a mighty incentive to purity of thought and holiness of life. Yet, while this is true, we do not forget that atheists rank among the moral powers in the world. Such a fling at them would

deserve the severest reprehension. In the next place, God and immortality and spirit communion have always been fundamental ideas in religion. Our thought is, that they will, in time, be incidental ideas. They are essential ideas, but, in the grand classification, rank as incidentals. MAN is fundamental idea in religion, among progressive minds.

We have said enough. The "Year-Book" gladdens our soul. It strengthens, by its revelations, our conviction that Spiritualism is to be the uni-CEPHAS B. LYNN. versal religion.

O With reference to the above, we would say that the mistake referred to was caused rather by the editors of the "Year-Book" than by its printers. We sent the proefsheets to Messrs. Tuttle and Peebles (which sheets are now in our possession), and the alteration was made in obedience to their marks.—[William White & Co.

Genuine Eloqueuce.

Maj. Powell, writing from the interior of Colorado history of his explorations, mentions an interview with an Indian chief, who, in speaking of the wrongs of the Indians, said:

"When white men kill our people, we kill them. Then they kill more of us. It is not good. We hear that the white men are a great number. When they stop billion we they stop lillion we When they stop killing us, there will be no Indian left to bury the dead. We love our country, we know not other lands. We hear that other we know not other lands. We hear that other lands are better; we do not know. The pines sing, and we are glad. Our children play in the warm sand; we hear them sing, and we are glad. The seeds ripen, and we have to eat, and we are glad. We do not want their good lands; we want our rocks and the great mountains where our fathers lived. We are very poor; we are very ignorant; but we are very honest. You have horns and many things. You are very wise; you have a good heart. We will be friends. Nothing more have I to say."

Is not civilization, possible to a needle who can

Is not civilization possible to a people who can plead thus their own cause? For the credit of the white race, we hope it may not prove true that, when the whites stop killing the Indians,

Grindon's " Sexuality of Nature."

Free Thought.

SETTLED SPEAKERS.

the Committee on Resolutions, it may be thought abrogate these laws or results. that I endorsed it, but I did not. I opposed the resolution all the way through, and I shall conthe laity in the Convention. Friends flocked around me as soon as we had intermission, clasping my hand in both of theirs, saying, " Bro. Hull, you spoke my sentiments exactly! I thank you for it." I saw no such manifestations around any in one of his admirable descriptive articles on of the supporters of the resolution. I know it is Arctic regions, that those icebergs yet on land more pleasant for speakers to be home and have nothing to do but to write and read one or two discourses once per week. I know all about being away from home, for I am gone all the time. Few love home better than I do. But now let us look at it a moment. Within the past year I have been itinerating around, lecturing here and there; some places where they have never had a lecture before, carrying the gospel to hundreds who never had and never could have had a chance to hear under the system of settled speakers. Scores of these persons thus privileged are now rejoicing that the shackles of religious bigotry have been broken and they have opportunity to hold communion with their departed friends - scores of persons who otherwise would have been doomed to grope their way blindly through this world.

Suppose I had been settled as a speaker-I would have had an easy time (provided my conscience could have been reconciled), lived with my family and enjoyed the society of my neighbors; but those poor souls would yet be stumbling he agreeable to you to do so. Not so a church. their way in the dark for want of the very light I That has no cordiality when it meets you, and no had so unfeelingly withheld.

can get by it-not for the good they can do.

Just as soon as we commence settling our speakers, we'll commence to fossilize. One so- to reason or inquire about anything; scowls at a ciety will believe Spiritualism as expressed in the old dead written discourses of Moses Hull; when you find it necessary, convenient or agreeanother of A. J. Davis; another of E. V. Wilson, (neither of these persons now write their discourses,) and so on. I should like to see that resolution submitted to the rank and file of Spiritualists. Should n't we hear a rousing big No! if we did?

The fact is, our speakers would wear out-just as they do in the churches-and Spiritualism become a formalized, fossilized element of the past, expressing the image of its first advocates, when, alas! the spirit and life has fled, Methodism started out by settling their speakers for only one year, and they succeeded beyond any other churches, but soon they began to find it a lucrative business for every one who was too lazy to make his living by work, and a class of men came into the ministry who voted themselves a rule to settle their speaker for two years, if he could live one year in a place without getting a bad reputation, and the result is old members are dying out of the church faster than their places can be supplied by new ones.

I expect Spiritualists to fossilize, but posterity shall never be pained by finding my name sustaining this conservative element.

Moses Hull says he has paid out about five hundred dollars this year in traveling expenses; he all means, to join the world in preference to the would stop this. I myself have paid out about church, if you have any respect for yourself, or three hundred dollars. But now suppose we had been settled, and neither of us paid a dollarwhere had been the good we have done? If I have paid out three hundred, or the people have helped me to pay that much, I am blessed with the assurance that every dellar thus spent would yield back (perhaps not to us, however,) a hundred fold. But, suppose we were settled, and had got our salaries, minus (or even plus if he wants it so) the three hundred or five hundred dollars, where had been the equivalent to our salary? And would not these poor starving souls rather help us to pay this extra amount than to starve for want of the bread of life? But I have written thus far without giving all of my reasons for opposing the settling of speakers. I reserve the balance, to be resumed, if necessary, at some other time. When Spiritualism becomes a subject of pecuniary interest, and there is no principle in it worth defending only as I can make money out of it, I shall withdraw my support and turn my attention to something else. I expect to ask pay for my labor, but I do not expect to make the half my talents would secure in some other D. W. HULL.

A CRITICISM.

field of operation.

Berlin, Mass., Nov. 22d, 1870.

One much admired characteristic of the Banner of Light is the freedom in which criticisms on all communications are admitted to its columns. whether emanating from mundane or supermundane spheres.

Permit me, therefore, to make a few comments upon a communication from a spirit, as uttered through Mrs. Conant's organism, and published in the Banner of Light, Nov. 5th, inst., relative to

North Polar explorations, etc. I remark, first, that physical science is a simplified, systemized statement of plain facts, obtained by an observance of Nature's irrevocable laws and operations. Those laws are the same in their operations as affecting this planet, wheth-

er seen by embodied or disembodied spirits. We know that the law of animate life is the same throughout the universe, and that a high degree of either cold or heat is destructive of the delicate tissues requisite to absorb and distribute oxygen gas throughout the animal, without which no animate life can exist. We also know that heat is the first essential, vitalizing power of life. It thence follows that there is a thermal degree

that is more conducive to develop and sustain

life than a less or higher degree. Now, then, in view of these laws of life, knowing the size and shape of the earth, and that, in consequence of its shape, the sun can only shine on half the earth's sphere at one time, and that all the sensible and really available heat on the surface of the earth is derived from sunshine, it follows that, where there is no sunshine, or too little, or too much, no high order of life can ever exist. No knowledge of magnetic or electric science or "currents" can ever enable man to make the sun's rays bend, so as to shine all around science will let you; then shut your eyes and talk of "new worlds," "of all degrees of clithe earth's sphere at the same time. Thence, to

mate," inhabited by "a race in their infancy," within the small unexplored area surrounding the North Pole, is the worst of nonsense.

It is well known to Arctic explorers that the As a great deal is being said upon this subject I sequence of the gradually increasing cold, result-Esquimaux Indians are slowly dying out, in conwill also give my opinion. As my remarks were ing from a decrease of the earth's inclination of not reported at the Convention, and I was one of axis. No power on earth or in splitt-world can

The Esquimaux Indians are the remnant of people who inhabited these regions when the tinue to oppose it. And when I gave my reasons | earth's axial inclination was much greater than in the Convention for my opposition, I know I at present, which caused the sun to decline much spoke the sentiments of nine out of every ten of further north, and, as a sequence, extended the north temperate zone further north than it is at the present time.

The north temperate zone is slowly moving southward. I think it was Dr. Haves who said. accumulate about eleven inches in thickness, each year, by actual measurement.

I think that spirit had better try again; or, rather, had better not try physical science again. Cosmo.

DON'T JOIN A CHURCH.

Even though you believe as a church does, do not "join" it, because, in a social point of view, at least, a church either does not understand good manners, or has not a good heart. The world is altogether preferable to a church, as an acquaintance, associate, or friend. The world recoives you cordially, and without any unreasonable suspicion; makes itself agreeable and friendly toward you; does not require or expect you to think as it does; but rather respects and values you in proportion to the number of new ideas you bring to its notice; and when it parts with you, it does so in kindness, and with words and manners that invite you to come again whenever it shall kindness when you part with it; it meets you I need not travel to lecture if I did not feel it a with suspicion, price into your secret feelings, reduty. I do not even need to hunt a situation as a quires certificates of character, appoints a comsettled speaker. I can plead law, and make ten mittee to examine and report upon you, keeps dollars for every one I now make. I can, with you under its microscope until it has inspected my clairvoyant and psychometric gift, take up every part of you, and finally receives you, if at medicine, and live comfortably, and do a great all, as if it were conferring upon you the greatest amount of good. But I am not needed there. favor, and as if you were conferring none upon it. We have many good medium doctors; but there After it has professedly received you, and while are comparatively few that are calculated to go you are "in the church," it not only "watches into Orthodox dens and rescue the poor souls over you," but watches you; in fact, it watches there in captivity; and a majority of that few you a great deal more than it watches over you; want to be settled and speak for the money they it expects and requires you to think, feel and act in strict accordance with its wishes and instructions-commands you to swallow, but forbids you new idea as if it were something deadly. And able to leave, it does not acknowledge your right to do so, but insists upon driving you out as an offender-proclaims that it has discarded you as unworthy of association with it, and forbids you ever to come into its presence again, unless on your knees, and with humiliating confessions, and satisfactory evidences of penitence and self-reproach. Coming back in that manner, von may possibly be received again, but with the distinct understanding that you are henceforth to be watched, and watched over a great deal more sharply than ever before.

Now these things certainly are not agreenble. and we wonder, therefore, that anybody can ever 'ioin" a church. Few persons ever do it a secand time. The only reason that we know of, why a church is so different from the world in these matters, is that the church esteems itself a saint. while it esteems the world a sinner. Possibly the church may be right in these estimates of itself and of the world; and possibly in the next life the church may be a great deal better off than the world. But in this life the world has evidently much better manners and a great deal better heart than the church. If you ever wish to "join" anything, therefore, we advise you, by any regard for your comfort. EXPERIENCE.

From the Year-Book of Spiritualism for 1871. FROM THE HIGHLANDS OF HEAVEN.

BY EMMA TUTTLE.

Silent and sorrowful, outward I wandered. Through the gate Beautiful, up in the skies: Earth all the wealth of my grief had uot squandere Death had not banished the tears from my eyes. Turning and gazing adown the blue spaces
Whence I had come from my sickness and pain,
Catching the glimpaes of agonized faces,
Heaven with its beauties enticed me in vain.

Up where a high headland meitingly glistened, Looking far out o'er the fathomless sea, Homesick and silent, I longed and I listened, Hoping the winds would bear something to me; Praying the sighs from the wide seas would bring me ething to lighten the weight of my woe.

Massages sweeter than angels could sing me, Wavering up from my loved ones below. Love cannot die: and my mother-soul, yearning, Leaned from the sunny heights whither it must; All its intonsity constantly turning Back to its treasures in garmonts of dust. Mournfulest tremblements crept o'er the water.

Shaping themselves to the sound of my name All floating up in my sad ears to leiter.
Up from the lands whence, a spirit, I came.

Tears from my eyes gemmed the fair phantom-blossoms, Melting and dream-like, which grew at my feet, Such as the happy ones wear on their bosoms, And weave round the heads of the children they greet. Boftly a prayor was breathed into my being; Sacred with love was the sighing refrain: Pather, my Pather, all-wise and all-sceing, Send me the soul of my mother again !

Open the gates where she walked into glory:
Let her come back like her dear self again,
Crownless and harpless, and hark to my story.
Full of such loneliness, doublings and pain."
Sweeping above me in gracefulest whiteness,
Figures were cleaving the baim-laden air:
Father, I ask not their beauty or brightness;
But I would answer the wallings of prayer.

Delicate robings, like amethyst tinted,
Dreamlest azures, or shadowy rose,
Whereon the souls of fair blossoms are printed—
'I am not longing for any of those.
Crown-leaves would burden a brow which is aching; Harp-notes were dissonant music to me; May I return to the hearts which are breaking, Mute and invisible though I may be?

Coming more near me in soothing compassion,
Dew-on-the-lilles spake soft to my soul,
Glving me strength in the tenderest fushion,
Lulling my anguish to stillest control.
"Gol" sang my fellow immortals: "all heaven
Knows not a labor more sacred than this;
Love's precious chain is not tarnished nor riven;
Heaven and earth link in sarrow and lists!" Heaven and earth link in sorrow and bliss!

SOCIALISM AND THE FAMILY. - Whatever metheds of cooperation the future may hav for us-and we see no reason to doubt that Sociology, with other sciences, may make great progress in the future, as it certainly has not in the past-of one fact we may rest assured, that, in the past—of one fact we may rest assired, that, in the words of an old but converted Fourierite, "The family is a rock against which all objects not only will dash in vain, but they will fall shivered at its base."—From a review of Noyes's "American Socialism," in Lippincott's Magazine.

Good enterprises find support in a selfish and frivolous age, as the Israelites did not devote all their treasures to making the golden calf, but had some gold left to furnish and ornament the tab ernacle.

Concerning the sweetening required in rhubarb ples, a Pittsfield lady gives the following is fal-lible rule: "Throw in sugar as long as your con-

Banner Correspondence.

Another Martyr to Truth. Dr. J. Baker Jackson was born in Maine, May 4th, 1814, nd left, the earth-scenes for his spirit-home, March 10th,

Strisken down, by a murderer's hand, in his noble man ood, in the midst of an active and useful life, he is eadly missed and mourned, not only by his immediate family, but by a host of friends and acquaintances, east and west, north nd south; for it has been his lifelong work to preach Reform in its length and breadth. He was born a philanthropist. From childhood, he was the unwavering friend of the oppressed, the champion of woman's rights, a hold advocate of temperance and of social and medical reform. He iever ceased to declare the whole truth.

Ho came West in 1812 and made his home at Chicago He came West in 1812, and made his home at Chicago, From that point, he went out into the towns and cities of illinois and lows upon his God-given mission. His labors were greatly blessed. He was eminently successful in healing the sick of hedy and mind. His time was mostly spent during the winters in becurring upon the great reforms of the day, except during the war; then he gave himself to his country, in the capacity of surgeon of the army. There he endured the fatigues of camp and hospital life, long marches in an enemy's land, hunger and cold, and returned to civil life to be breely mardered, when spending all his energies for the public good.

nergies for the public good. In 1863, he removed to Mt. Pleasant, Iowa. Last autum energies for the public good.

In 1893, he removed to Mt. Pleasant, Iowa. Last autumn he started out, as usual, upon a lecturing tour, accompanded by his wife. Stopping at Davenport, and finding things not quite ready for him, he went to Tipton for a few days. He delivered a course of lectures, and was called upon to treat aumerous cases of chronic disease, which detained him from week to week, till he got so much work upon his hands that he advertised to stay permanently in the county. A few days after this, poison was given to him and his wife, in their drink at the supper-table, at the Union House, where they bearded, of which he died. The case has been thoroughly investigated, but not proof enough found, as yet, to convict in a court of justice, though no one who was with him in his illness doubts the facts.

There have been martyrs in all-ages—martyrs to religion, martyrs to freedom and equal rights, martyrs to our country; but it was reserved to this good man to die a martyr to temperance and medical reform. His triumphant faith, as he drew near the beavenly land, was a lesson and inspiration to all who raw him.

martyr to temperance and medical reform. His triumphant faith, as he drew near the heavenly land, was a lesson and inspiration to all who saw him.

As he heard the heavenly choir and caught glimpses of the glory beyond, he spoke of it to those around, and for about thirty minutes seemed to be away from the body, and talked of earth seemes in the room he occupied as far away. He revived, and as he came back to us, he said, "I have been away, aid oh! sa he glory as I saw I I saw rays of light emanating from my feet and the ends of my flugers, and they came together in a halo over my head. While talking with you, I meant to have said that I would be with you at the funeral in lows City, where you are, to deposit my body." When near the last, he scened to gather all his energies, and remarked: "I mish the whole world to know that I was muritered—murdered for the cause of temperance and swelal reform. I have no grudge against any one; there is no one that I would not take out of the ditch. Tell the children and the world that my whole life has been spent to bless humanity: I have ever rought to make my profession a blessing to mankind." Among his last wouls addressed to his distressed wife, were, Live for humanity. He had his reason to the last mement, and on being asked if he was willing to die, he said, "I would like to live for my family and the good I could do; but for myself, I had rather be in the better world. Poeth, to me, is like going out of one from into nother; I have no fears." He gave the last kies the better world. Death, to me, is like going out of our room into another; I have no feats." He gave the last kis to the companion of his joys and labors, and closed his eyes on earth seems, to open them on the glories of the unseen

world.

"Oh, how dark, how drear, how lone
Would seem the brightest world of bliss,
If, wandering through each radiant sphere,
We falled to meet the loved of this!
Faith is the rathbow's form,
Hung on the brow of heaven—
The glory of the passing storm,
The pledge of mercy given.
I shall know the loved who have gone before,
And jayintly sweet will the meeting be,
When over the river, the peaceful river,
The Angel of Death shall carry me!"
Mount Pleasant, Jone, 1870.

F. B.

Mussachusetts.

NATICE,-Samuel Hudson gives us an account of a recent discussion upon the merits of Spiritualism, between himself and S. G. Low, (Advent) of Needham. At the commence ment it was announced by Mr. Low that the discussion would probably continue through the entire winter seasor but at the conclusion of the third evening, the Adventist champion retired from the field. On the first evening, Mr. Low declared Spiritualism to be the work of the devil, and the controlling spirits to be demons, which assertions Mr. Hudson refuted by showing, among other things, the signifiation of demon to be a spirit, good or bad, which is out of

the body.
On the second evening, the opponent of Spiritualism took On the reconst evening, the opposed of spirituarism roos, the ground that its phenomena could be accounted for by mesmerism. This was replied to in a convincing manner by Mr. II., who said, among other things, that "Spirit manifestations were not taken as objects of worship, but as evidence of life beyond the grave—that the spirits can, and do, under proper conditions, communicate with the friends of earth."

irth." It was stated by Mr. Low that when a man died—that is, the body—the spirit, if he was good, went back to God who gave it, but if he was wicked, the spirit died also and was buried with the body in the grave till the day of resurrecburled with the nony in the grave in the day of resurrec-tion. Here Mr. Fish asked how they reconciled that lides with the story of the weman of Eudor? Mr. Low said this is not the time to answer that question; It may be several months first; and so it was expected, as it had been an-nounced, that the discussions would continue through the On the third evening, Mr. Low continued his bitter vilid-

On the third evening, are low contained in succession cations of Spiritualism, and again stated his "wait-till the resurrection" argument. Mr. II. showed the folly of the "physical resurrection" scheme, as every particle of the body enters at death late other compounds by the action of Nature's chemistry. Here the discussion closed, at the suggestion of Mr. Low, and an awakening of inquiry on the subject in the community was the result.

NEW BEDFORD.—I. C. Bay writes as follows: Our young men have started a course of lectures, for six months, at least, and the first was given by Moses Hull, on Sunday, the 15th inst, and, he belge widely known, needs no comment. The second by Mrs Still, of New York, on Sunday, 20th, in a trance state. This is the first time Mrs. Still has appearance a state, the first time Mrs. Still has appearance and thing lecturer, although she has betured to Laa trance state. This is the first time Mrs. Still has appeared as a splittinal lecturer, although she has bectured on Labor, Temperance and Woman's Rights heretofore. She is a bold speaker, and had large and attentive audiences. She will make quite an acquisition to our ranks if she has an opportunity to bring out her talents. Societies wanting speakers would do well to give her a call.

Daniel Hull is engaged for the next Sunday, and Prof. William Benton for the first Sunday in December. I think

we are well started.

SPIRIT MESSAGE.-At our circle last evening, (Nov. 14,) the medium, a gentleman well known here, being entranced, was controlled by the spirit of a German. He came at first convulsively sobbing, and all we could hear. Mein Got and Himmel! Mein Got and Himmel! Mein frau and children!" After awhile he became more calm, and gave the following account of himself: John Hoffe; lived for awhile in Hookstown, a small vil-

John Hoffe: livel for awhile in Hookelown, a small village in this State; left for Germany to recover some property there. Soon after his arrival the war broke out, and it was promised to make over the property to his wife and children if he would join the army. To this he consented. While on guard before Metz, on the 4th of this month, he was shot in the leg and disabled by a Franc-Tireur. Seeing a French woman carrying water, he begged of her a drink. She put down her bucket, picked up his gun, and with it dashed out his brains.

dashed out his brains.

On opening his eyes in spirit-life, he was accosted by some persons who told him he was dead. This he could not believe, for he felt himself all over and perceived no dif-

some porsons who told min he was dead. This he could not believe, for he felt himself all over and perceived no difference. His grandmother's mother then came and bade him follow her. He did so, and found himself at his former residence, Hookstown. Cave the names of several persons there with whom a gentleman present was acquainted. He next finds himself at our circle, and is directed by his relative how to control the medium. It was with difficulty he could be convinced he had changed worlds, until I reminded him that he had gove to Germany in a chip, how long a time it required to reach there, and here he was back in ten days. This recented to healder him.

His wife, Margaret, and four children, the eldest William, are now living at Schweinberg, a small village about eight miles from Frankfort-on-the-Main.

And now cames the wonder! All this was rattled off to us with great velobility in German, translated to us by a gentleman present. The medium himself does not speak. German! Never did I witness, on or off this stage, a more perfect personation of character. Even the voice was changed. I should have supposed it that of a big, burly Dutchman, not at all like that of the medium, who is rather a small man.

Francis H. Shith. FRANCIS II. SMITH. Baltimore, Nov. 15th, 1870.

Ohlo. COLUMBUS,-E. S. Walker, in a business letter, desires us to say that mediums visiting that city will find comfortable quartors at No. 21 3d aven 10, free of charge. New Jersey.

VINELAND .- Our correspondent in Vineland informs us that the Society of the Friends of Progress is in as prosper ous a condition as any Spiritual and Reform Society of its age in the country, being about seven years since its organization-owns a fine hall (not all paid for), and has kept a free platform with regular meetings, two or three times a free platform with regular meetings, two or three times a day, on Sundays, and sociables for literary and dancing exercises, one evening nearly every week. Rule, to close at 103 o'clock. We are now having lectures through that elequent and logical speaker, N. F. White.

A few Sandays since, Mrs. Abbie Walton, of Tyrone, Pa., made her d'but as a public speaker on questions of reform. From her manner and matter on that occasion, it is expected sho will become a most effective aid in the cause of Progress.

Thankegiving was celebrated in fine style, with speaking,

Maine. SKOWHEGAN.-W. P. writes, Nov. 21st, that "At a circlo held at my house last evening, (Sunday, Nov. 2 th.) Mr. William Philbrick, of Exeter, N. H., was present, Communications were received from his wife, who had lately gone to the Summer-Land. Some of the communications were of a private nature, known only to him. He pronounced their perfect tests. She then said: 'I went to-day with a band of spirits to church at Augusta, (Me.) and heard Mr. Crowlingsheld peach. It's you know him? Mr. Padibrick answered he did not. She said: 'He is a Unitarian minister?' The name was ree gaized by Mr. P. as the gentleman whom he had heard had lately been installed over the Unitarian Society at Exeter; but he did not know him, nor had he ever reen him, to his knowledge. On Monday morting I obtained a Saturday's paper, published at Angusta, which contained editorially the following: 'The Rey, Mr. Prowningsheld, from Exeter, N. H., will preach in the Unitarian church to morrow forenoon.' No one presented ideations were received from his wife, who had lately gone I the Unitarian church to-morrow forenoon.' No one pres-nt at the circle had seen the above, nor had they any predons knowledge of the gentleman; so that all were rails fied that the communication was a perfect test,"

"WAS 'OO EVER A BOY?"

My little four-year old flarry, Bright in hearity and Joy. Said with his accent of wonder, "Pays, was 'too ever a boy? Was 'too ever as little as I be?" "Dear baby," I said, in reply, "Will my darling ever he wearry, And heartness and shiftle.

And heartworn, and shifal as I ?"

With forehead of whiteness and candor,
And leving and innocent eyes,
Thou dost measure the distance between us
With a strange and hely surprise.
Thou like a bad dushed and tragrant;
I like a leaf at its fall;
I lar away from the amount.

I far away from the angels— Thou within reach of their call, Type of the beauty celestial,

Humble, and tender, and sweet,
Thon comest in faith, my darling,
To sit at thy father's feet,
Taught by thy hoving example,
By thy truth that knows no alloy,
May I got our father's a since By thy truth that knows simply,
May I go to our father as simply,
And in heart be always a boy,
—[Panny M. Barlon,

Doings of the Spiritualist Convention in Mancock County.

In May last, a number of Spiritualists met in Verona, and Dr. J. E. Jordan, of Stockton, sald he thought we had better have a Spiritualists' Convention in Hancock County. The idea was well received, and a committee was raised, and arrangements made to have a Convention in June;

Said Convention was held in Elleworth, June 25th and 6th. Capt Joses Dutton, of Ellsworth, was chosen Prestdent, Molbory Kingman, of Mariaville, Secretary, and A. F. Burnham, of Ellsworth, Corresponding Secretary, Committee on resolutions-M. Kingman, A. F. Burnham and Livy Penny, Committee of arrangements-Capt. Jerse Dutton, M. Kingman, E. L. M. Allen, of Mt. Desert, S. C. Vyles, of Verona, Livy Penny, of Hancock, John Carter and Capt. Rufus Ames, of Orland-these officers to serve one year. The speakers present were Dr. G. B. Hopking of Portland, S. C. Vyles, of Verona, Mrs. Lovina Moore, Ellaworth, E. Ellis, Belfart, Mr. Wentworth, of Knox, and others. The following resolutions were read and adopted by the Convention:

Whereas, We, the Spiritualists of Hancock County, in Convention assembled, do ad opt the following resolves as some of the sentiments which should actuate the conduct

f our lives: 1st. Berolved, That we extend the hand of charity to all 1st. Resolved. That we extend the hand of charly to all religious societies and denominations who differ with us in their avoxed opinions; and we regard that a wise and happy adoption in the constitution of our country by our fathers, when liberty first breathed freedom to our nation, that religious liberty should be tolerated.

2d. Resolved. That we believe that the unfoldments of reason and science are the proper and legitimate bases on which we can securely rest for the investigation of truth and the actual course of the revealed will of God to mankind.

3d. Resolved That from the innumerable tests and re-391. Resolved That from the innumerable tests and remarkable demonstrations which have been presented to us through mediums the sources, we have the follows assurance that our spirit-friends can and do communicate to us, inspiring messages of truth from the spirit realm, and we rejorce that we live in the age in which science has opened up and illumined a happy and eternal thoroughfare to progression, 4th. Retulved, That from our highest conceptions of Deity, God governs the world by fixed and immutable laws; that he is too wise to err, and too good to do wrong; hence he will not and cannot suffer any child of his creation to be destroyed and forever tormented in the unquenchable fires. destroyed and forever tormented in the unquenchable fires of hell, and, with the angry indignation of a God, to banish

of hell, and, with the angry Indignation of a God, to banish them eternally in a burning lake of fire, but rather, with a father's love, to assist them to happiness and heaven. 5th, Rendred, That it shall be our highest aim in life to support splitnal troths, and so live and act as to advance us most in the race of splittual progression, and thereby de-velop our highest possible happiness here and hereafter. 6th, Rendred, That we demand of those who differ from as in our religious scatterents, to examine carefully and

us in our religious scattments, to examine carefully and thoroughly the grounds on which we stand before they con-demn us, and if they sheerely believe we are planted on a dangerous foundation, it is their duty to overthrow it by the light of reason and science, and show us the error of on light of reason and science, and show us the error of our ways, for truth we seek, wherever it is to be found—among our friends, among our foes—and we half it, as the sun of light and Joy, peace and happiness; and we bid all its seekers "Grd speed" in every good word and work.

7th. Readred. That, inasmuch as we can and have held spiritual communion and fellowship with spirit-friends, and

have been taught by thent lessons concerning our future destiny, it becomes our spiritual welfare, and happiness to keep those heavenly avenues open, and by the love and joy we hear them we shall be continually receiving emanations of light, and gladness will be the outgrowth of our souls.

of light, and gladness will be the outgrowth of our rouls.

Sth. Resolved. That our life-experiences, as well as our best judgment, all go to convince us that God's laws are just and right, whether understood by us or not, and it ill becomes us to condemn that, which our screes cannot comprehend, for the eternal law of progression will, in due time, reveal to us all we need to make us happy, and happiness is the great end and aim of life.

9th. Resolved, That we believe spiritual gatherings, and conventions are aminently calculated to anlarge and a yeard.

conventions are eminently calculated to enlarge and extend our splittual visions, give us new seems, and fields for thought and investigation, and raise us higher and still high-

thought and investigation, and raise us higher and still higher in the scale, of being, so long as we chertish and fester the immortal principles of truth.

10th, Reideed, That it is our imperative duty to raise to infortunate failen brother and sister, and encourage them to seek the path of virtue and happiness, and cheer them on to live better and nobler lives.

11th. Resolved, That these resolutions which we submit.

and to which we subscribe to-day, may bereafter be supand to which we subscribe to-day, may increater be sup-planted and superseded by future and higher revelations of truth; for what is truth to us to-day may be error to-mor-row, and what is error to us to-day may be truth to-mor-row. The exercises of the meeting were very interesting, and, at its close, it was voted that we meet again some time in Oc-tober next, subject to the direction of the committee of ar-rangements.

rangements.

This meeting was called in Bucksport, and held Oct. 8th And 9th. In the absence of the President, S. C. Vyles, of Verona, was made President pro tem. The gathering was large, many conduct from a distance. The sneakers present who participated were S. C. Ves; Chas White, of Sangerville: Mrs. Lovina Moore, of Edsworth; Mrs. Anelia Gould,

wille: Mrs. Lovina Moore, of Ellsworth; Mrs. Amelia Goold, of Newberg; Rev. Mr. Aveilli, of Dover; Mrs. Dunton, of Unity: Mrs. Anderson, of Forcrott; Mrs. A. P. Miller, of Waldoboro; Mr. S. Ellis, Mr. McEadden, of Komball's Miller, Dr. J. E. Jordan and Mrs. P. Kimball, of Stockton; Mr. Gif-ford, and some others whose names we did not get. The lectures and addresses given were well calculated to interest the thinking mind, and the harmonions strains of imusic behaved to make us food, that we niged not we far away to find helped to make us feel that we need not go far away to fin There were tome very remarkable tests through Mrs. Could to many persons present from loved ones gone before, during the meetings. Our next meeting will be held next June, of which due notice will be given Mornory Kingman, Necy.
Mariaville, Nov. 19th, 1579.

NEBRASKA. Meeting of the State Convention.

According to previous call, the State Spiritualists Conober, at 2 o'clock. Bro. Isaac Young, President, called the meeting to order. Dr. Dunn and Mrs. Warner, from Illinois, were present. A Committee was appointed to revise the Constitution

and present Resolutions.

Dr. Dunn, Dr. Maxwell, Bro. Potter and Mrs. Warner were selected to serve on that Committee, after which we levoted the remainder of the afternoon to conference. Bro. Potter, from Washington County, spoke of a union of senti-ment throughout the State, and thought this Convention could have a grand effect in uniting as more firmly In the evening, Mrs. Warner gave a fine lecture to an

In the evening Mrs. Warner gave a fine lecture to an audience of over three hundred.

Saturday.—Reined all day—no business.

Sanday Morning Session.—Convention called to order. The new Constitution was presented and adopted, after which an election of officers took place, resulting as follows: President S. McComiga; Vice Presidents, J. A. Unthank and Dr. Case; Secretary, Alonzo Rogers: Treasurer, Isaac Young: Committee Capt. II. E. Pain, W. H. Bale, Bro. Hor. Adjourned until 2 o'clock.

Afternoon Session.—At 2 o'clock, Dr. Dunn gave a good discourse to an intelligent audience—house well filled. At the close of the lecture, the following Resolutions were adopted:

Whereas, Granting as we do to our members the broadest.

music, supper and dancing. The Progressive Lyceum child-ren took an active part. The Lyceum is prosperous, with a fine library—out of debt, and funds in the treasury.

| Research of thought and action, believing that right to every person is his or her highest idea of right; therefore, | Research of the progressive of them any act of in-

person is his or her highest idea of right; therefore,

Resched, That we do not conderse in them any act of inlistice or violation of just have under the government, or a
breach of the metals of our country and society.

Resolved, That it is the duty of all true Spiritualists to
later in unison with Liberal Christians for the advancement of Truth, when we can do so without ignoring any of
the globus principles of Spiritualism.

Evening Serion—This was devoted to becures by Mrs.

Warner and Dr. Daim, three-fourths of an hour each, to a
crowded hall. Great interest was shown by the could to

crowded hall. Great interest was shown by the people to know more about Spiritualism. One Methodist minister and if that was Spiritualism, he was a Spiritualist. On Monday night Mrs. Watner spoke to a large audi-ence for one and a balf hours, and at the close related her

experience.

On Tuesday night Dr. Dunn gave a temperance lecture at the Methodist church. The church was filled to its fit-

mort.

On Sanday following, Dr. Dunn lectured at 2 o'clock, his subject being, "Why I Became a Splittudist." Scate all full. At night a discussion took place between Dr. Dunn and a "United Biethien" preacher, which lasted two hours—one-half hour each, alternately. About seven hundred persons came out to hear. The general opinion was that the reverseld gentleman was not competent to combat with Dr. Dunn. Atoxzo Rogius, Secretary. Linecin, Neb., 1870.

TO-MORROW.

"T is late at night, and in the realm of sleep." My little lambs are folded like the flocks : From room to room I hear the wakeful clocks Challenge the passing hour, like guards that keep Their solliary watch on tower and steep; Par off Thear the crowing of the cocks, And, through the opening door that Time unlocks,

Feel the fiesh breathing of Te-motrow ercep. To-morrow! the mysterious, unknown guest, Who eries aloud: " Remember Barmeeide And tremble to be happy with the rest!? And I make answer: "I am satisfied; I dare not ask-I know not what is best; that hath already said what shall betide." - [H. W. Langfellow.

Passed to Spirit-Life:

From Woodstock, Vt., Nov. 11th, Amos Pelton, aged 71

years and 8 months.

Tor many years his life seemed reniete with suffering, but the last three weeks contained the climax of his agony. His reason, became, through extreme pain, nearly obligerated, giving forth only now and then a ray to light his feet earthly-hours. He was a Sincere Sprittmilist, We of like halth, the members of the homehold, know that although we miss a kind husband and loving father, as he was when clothed in materiality yet feel that, arrayed his physical garments, he is with us.

We say Color 18th 1850 vears and 8 months. With us. Woodstock, Vla Nov. 18th, 1870.

From Chesterfield, Ind., Oct. 19th, Abel Griffeth, aged 41

ears lo days.
Mr. Grineth has been a strong test medium for aftern Mr. Griffath has been a strong test medium for fifteen years. Some beautiful messages have been written liftening bits band from those beyond the river to friends yet in the farm. Or being a shed by a friend who stood by this bedside, a short time bebree he breathed his best, if he was as strong in the fath of Sabituatism as bounding he repeat, "Vest my God, if suitualism is not true, what it? Why should may one bear death?" Thus passed away one are consisting active it is of Spiritualism, with a sin by upon his continue, in anter pation of a hoppy lumoritality.

New Y MALLPIAGE

From her residence in Quincy, Cal., Oct. 1210, Mrs. Annie wife of L. C. Charles, E. q., editor of the Planas Sustainal, at the age of 25 years 5 months 17 days.

Mediums' and Spenkers' Convention. Mediums' and Ricenbers' Convention.

The Fourth Quarterly Convention of Mediums and Speakers of Western New York will be held at Johnson's Greek, Shearra Co. Sa'unday and Sunday, the, 17th and 18th, combone of the Color of the deal of the Color, and are anxhous for another. They engage to meet a Middeport Dojot such as arrive by entroid starday morang and convey them to the Convention, and to hespitably internal Who attend from a distance.

A W. Shayer, Committee, Full Class.

Fig. Rice.

Pennsylvania.

The Fourth Semi-Voundal Meeting of the Pennsylvania State Society of Spiritual sts will be noted at Harmonial Hall, recover of Eleventh and Wood streets in the City of Phila-delphia, on Tuesday, the 13th day of December at 3 and 72 r. st. Edward S. Wheeler and other speakers will be present CLEMISTIC SOIDS, President, HENRY T. CHILD, M. D., 641 Race street, Secretary.

BANNER OF LIGHT: AN EXPONENT

BPIRITUAL PHILOSOPHY OF THE NINETEENTH CENTURY.

PUBLISHED WEEKLY NO. 155 WASHINGTON STREET, BOSTON, MASS. WILLIAM WHITE & CO., Proprietors. WILLIAM WHITE, | LUTHER COLBY,

AIDED BY A LARGE CORPS OF ABLE WRITERS. THE RANNER OF LIGHT is a first-class eight-nage Family y Newspaper, containing FORTY COLUMNS OF INTERESTING

LITERARY DEPARTMENT.-Original Novel-BEPORTS OF SPIRITUAL LECTURES By able Trance and Normal Speakers.

AND INSTRUCTIVE RUADING, classed as follows:

OHIGINAL ESSAYS - Upon Spiritual, Philo-EDITORIAL DEPARTMENT. - Subjects of General interist, the spiritual Philosophy, its Florimena, etc., Current Events, Entertaining Miscellary, Notices of New Publications, etc. Westker Editorial Coursespondence, by Wayner Chark.

MESSAGE DEPARTMENT.—A page of Spirit-Messages from the departed to their filends in earth-life, given through the medianoship of Mass J. H. Conant, proving direct spirit-intercourse between the Mundane and Super-Aumdane Worlds.

ORIGINAL CONTRIBUTIONS from the most talented writers in the world. All which features render this journal a popular Family Paper, and at the same time the Harbinger of a Glorious Sci-

entific Religion: TERMS OF SUBSCRIPTION, IN ADVANCE Per Year.....83,00

Per Your. 83,00
Six Months. 1,50
Three Months. 75
Three Months. 75
Three will be no deciation from the above prices.
In remitting by mail, a Post Office Order or Diract on Boston or New York parsons to the order of William Whitza Co. is preferable to Bank Nates, since, should the Order or Draft be lost or stolen, it can be renewed without loss to the sender. Subscriptions discontinued at the expiration of the time pabli for.
Subscribers in Canada will add to the terms of aubscription 20 cents per year, for pre-payment of American postage.
Fost-Obstokers and present is uncless for subscribers to write, unless they give their Post-Oper Address and name of State.

State.

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

Space among one state free.

Salveriters are informed that twenty-six numbers of the starks a compose a volume. Thus we publish two volumes a

NAME Compose a volume.

ADVERTISHENTS inserted at twenty conta per line for the first, and filtern cents per line for each subsequent insertion.

The All communications intended for publication, or any way connected with the Editorial Department, should be addressed to the Entron—Letters to the Editor, not Intended for multication, should be marked "private" on the envolupe.

All Business Letters must be addressed:

ss Letters must be addressed: "EARNER OF LIGHT, BOSTON, MASS.," William White & Co.

WHOLESALE AGENTS:

NEW ENGLAND NEWS COMPANY, 41 Court street AMERICAN NEWS COMPANY, 121 Nassau street, New York City. WESTERN NEWS COMPANY, Chicago, Ill. A. WINGH, Philadelphia, Pa.

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

Hoston.
C. W. THOMAS, 449 Fourth avenue, New York.
HENRY WITT, 52 Fourth street, Brooklyn, E. D., N. Y.
GEORGHE H. HEER, west and Iron Bridge, Oswege, N. Y.
E. E. ROBINSON, 9 Market street, Corning, N. Y.
WARRIEN CHASE, 6. O. 601 North 5th at., St. Louis, Mo.
MRS, LOUIS, R. KISHALL, Roow 21, Pope Block, 137 Madion street, Chicago, Ill W. B. ZIEBER, 198 South Third street, Philadelphia, Pa. EDWARD BUTLER, Obestmut street, above Fourth, Phila-stobia, Pa.

eiphia, Pa.
W. D. HOBINSON, 20 Exchange street, Portland, Me.
DAVIS BROTHERS, 53 Exchange street, Portland, Me.
J. B. ADAMS, correct fish and F streets (opposite the bost-infleet, Washington, D. C.

SUBSCRIPTION AGENTS:

ALBEP 7 E. CARPENTER.
WARREN CHASE & CO., 601 North Fifth st., 8t. Louis, Mc.
HERMAN SNOW, 319 Kearney street, San Francisco, Cal.
MRS. LOU. R. KLMRALL, Roos. 84, Pope Block, 137 Madion street. Chicago, Itt. J. BURNS, 15 Southampton Row, Bloomsbury Square, Hol-loro, W. C., London, Eng.

Afternoon Session—At 2 o'clock, Dr. Dunn gave a good lireourse to an intelligent audience—house well filled. At the close of the lecture, the following Resolutions were in their respective papers, and call altention to it editorially shall be entitled to a copy of the Banken of Light one pearly with the acceptance of their address on receipt of the paper, with the advertisement market.

ed, id:
ck
tse
ed,
out
tver
me
sen
atil

i, a list, d a tter and dd mo her and w's any ests

eing

one le to icia-they is to they n of had

d pain,

in Spirit-

Investi-

. It will

ind many

ertaining

rculation; rmonious in it, unhe printer By some xactly the ige 98, we

published for a profrom God n to God. e not essenereto.

all-essen-

ion, are to

l ideas in

nunion are al ideas in er, from the Jear Book." r-Book," we his matter. not essential reccho stale ords of coner. We bethis state of y of thought is true, wo

them would cortality and fundamental nat they will, are essential ion, rank as a in religion,

ig the moral

s revelations, to be the unis B. LYNN. say that the missent the proof-h sheets are now rade in obedience

-Book" glad-

ior of Colorado tions an interin speaking of cople, we kill it is not good.

great number. will be no Invo our country; ear that other ow. The pines id we are glad. eat, and we are lands; we want ains where our r; we are very est. You have very wise; you lends. Nothing

people who can for the credit of not prove true ng the Indians, ury the dead."

The Banner of Light is issued and on sale

BOSTON, SATURDAY, DECEMBER 10, 1870.

OFFICE 158 WASHINGTON STREET. ROOM NO. S. UP STAIRS. AGENCY IN NEW YORK

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

PUBLISHERS AND PROPRIETORS. WILLIAM WHITE, LUTHER COLAY.

For Terms of Subscription see third page. All mail matter must be sent to our Central Office, floston, Mass.

Business connected with the editorial department of this paper is under the exclusive control of LUTHER COLAR, to whom all letters and communications must be addressed.

It was foretold that the world would yet wit-

The War Demon.

ness 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 Sadowa, 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 malmed and helpless for life. And to crown the whole; and enake this terrible picture complete, an outbreak between Russia and England is threatened, involving Turkey, Austria, and perhaps Italy, and promising in the end to embroil 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 vertain to beget, before it is over, such a perfect horror and detestation 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 its best action than what are involved in the slanghter of maddened 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 Inal triumph of good everywhere, so do we put perfect faith in the eventual overthrow, and for all time, too, of this spirit of violence and murder. TY one general struggle is to end it, welcome its coming; that thus the result may be the sooner den to carry through life, without pausing in its career to destroy its kiml. The new age is to be and good will everywhere among men.

A Challenge:

No class of religionists are more intensely in cornest than Spiritualists, says a London dally paper, and several of those who are resident in this and adjugant cities, having read the manner in which Signer G. Damiani has thrown down the gauntlet to the Orthodox disbelievers in Spiritnalism 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 guincas to any respectable scientific or educated men who, after a thorough investigation, will prove Spiritualism to be an imposture. On his part, he takes the onus of proof, and pledges himself to

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.

21. 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

3d. That voices appertaining to no one in the flesh are heard to speak and hold rational con-

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. Punshon, 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 tearful eyes, 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

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 n't 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 salary in New York?

Compulsory Education.

The superiority of Prussia in this trial by war, than a condition of popular ignorance. We could with thoughts for men and pictures for children, unquestionably proves a protection against war, nalists of Europe and America, etc., etc. when the hear of commotion and readjustment "possess. " POEMS FROM THE INNER LIFE," by comes, as come it will, we shall discover at a Lizzie Doten. We especially recommend this quick glance that England's pride has proved her talented book of poems, which has already entire population of Germany is, we should have | Warren S. Barlow, Esq. It is a live poem upon a witnessed very different conclusions in the cur-live subject. "ALICE VALE:" A story of the rent struggle from those which we see now.

at the foundation of every well-ordered State, worth the price of the book. schools are a part of the public system of govern- catalogue. ment. 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 late Henry C. Wright will be interested to learn smaller towns as well as in our large cities, which that his mortal body lies in au enclosure on Oak we are called on to provide against in the only avenue, (lot No. 4, group 294,) in Swan Point Cemnot have too many free reading rooms and libra- some marble obelisk, eight feet in height, has ries, nor open them too freely for the youthful ap- been placed, bearing the following inscription: lies chiefly in opportunity. But the State is Photius Fisk." bound to provide f'ee 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 feeture 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 known. Poor humanity has enough else of hur- taste on the part of Mr. Collyor to kick at those whose similar experience had learned him the truth in regard to Burns. He probably did not based on ideas of true fraternity, and war can have limagine there were any Spiritualists presentof mediums-and thought the slur would be well sprea received; but he evidently felt he had made a this. mistake, as he saw that his effort at brilliant witticism, delivered in his most fascinating style, fell on the audience like a piece of soft putty. It is from Washington, says: "Great interest is maninot always safe for an orator to go out of his way his audience and display his ill breeding.

Changed Spheres.

a well-known merchant of this city.) closed her on the following Tuesday. Miss Lizzie Doten admost appropriate and eloquent language, giving blind." utterance to sentiments in regard to the future life and condition of the departed spirit that must and cheering songs of the Music Hall choir aided in soothing aching hearts. Mr. and Mrs. Baker have long enjoyed the blessed truths of Spiritnalism, 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 Ameri-Gunning's little book with deep interest. It is grave and important, and deserves the earnest has an unusually fine alto voice. consideration of scientific men."

Mrs. J. H. Foster, medium, in Brooklyn, example, who left his Boston pulpit to double his N. Y., advertises in another column that she will It is all important that they be continued in every hold private scances.

Christmas Gifts

As the holidays are near at hand, and as many is cited as the best of current reasons for compel- of our readers no doubt intend to make Christling the entire body of children in a nation to at- mas presents to their friends, we would suggest tend school. We could wish so excellent a cause the following as suitable books to purchase for to be supported by a happier argument, for it is this purpose, viz.: "THE FOUNTAIN: with Jets little to say in praise of any system of public clu- of New Meanings," illustrated with one hundred cation, that it will turn out better fighting-men and forty-two engravings. It is a book teeming rather wish the argument to be like this: that it "THE YEAR-BOOK OF SPIRITUALISM:" A record provided resources for making a population at of its Facts, Science and Philosophy. This work once more intelligent and happy. Yet intelligence coutains interesting easays by the leading Spiritparticularly if directed to the steady elevation of Kiss for A Blow," by Henry C. Wright. This the race. Thus England to day has a dangerous book is printed on fine tinted paper. "BRANCHES class under her throne and aristocracy, who have OF PALM." This work was given through the been crowded off the land to make way for the mediumship of Mrs. J. S. Adams, and is replete cattle of the large proprietors; and by and by, with grand truths every friend of progress should weakness, and that her willful neglect of the reached its seventh edition; full gilt binding. under classes, who are the real population, is the "Poems," by the well-known medium, Achsa true secret and key to her overthrow. She will W. Sprague, now a resident of the spirit-world. simply be called on to pay the cost of her past, "THE SPIRITUAL HARP:" A collection of vocal living. And so with France, too; if her peasantry music for the choir, congregation and social cirhad been as well educated and schooled as the cle. "THE VOICES:" A poem in three parts, by times, by Lois Waisbrooker-a writer of merit. As human nature still averages, and until it is: Also, "HELEN HARLOW'S VOW," by the same everywhere an established fact that parents of author. "Poems of Jean Ingelow," elegantly every grade would send their children to school bound-tinted paper, gilt top, etc. "The FAITHat all hazards, if schools were known to be public- LESS GUARDIAN; or, Out of the Darkness into ly provided, it is a serious question whether there the Light:" A story of struggles, trials, doubts should not reside in every State, or possibly in and triumphs, by J. William Van Namee. the Federal Government, a central authority, "Voices of the Monning," by Miss Belle capable of enforcing attendance on the public Bush; a splendid volume of pooms, that everyschools, so as to guarantee the intelligent disci- body should have in their libraries. The beautipline which is known to lie, with public morality, ful poem, "The Artist and the Angel," is alone

England began to see her way to this conclusion All the above works are for sale at this office. some little time ago. In Switzerland, public For prices, see advertisements, or send for our

"In Memoriam."

The numerous friends and acquaintances of the way that secure provision can be made. We can letery, Providence, R. I., and that over it a hand-

petite to feed upon. A vagrant boy may, in a few years, be turned from an incipient savage into a fine specimen of civilized culture. The difference Anti-Slavery, Peace, Temperance, and Human lies chiefly in opportunity. But the State is The steady of the state of

Not his 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 flery breath of storm Through the harsh trumpet of Reform; To brave Opinion's settled frown, From ermined robe and saintly gown, While wrestling reverenced Error down."

The "Hellenic friend" who erected this monu ment, 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 inmediumship in Burns, we thought it very bad spirational 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 namphlet form a few weeks ago, at the low price of twenty cents. no possible fellowship with that. Hasten the day a though half of his large audience were firm be. ought to be sold by the hundred thousand copies when these ferce and wicked strifes are brought lievers in spirit communion through the agency and distributed browleast. Spiritualists cannot

Before the pamplilet was issued, we received numerous cails for it. One correspondent writing fest in the Orthodox portion of our community in for the purpose of ridiculing those who believe in regard to Maj. Forster's lecture on The Unity of the spiritual philosophy, especially here in Bos. God.' I procured all the Bunners I could find ton, unless he wishes to insult a large portion of 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 Mrs. Experience Baker, (wife of Judah Baker, friend at my elhow also suggests that you print Emma Hardinge's splendid lecture, 'The Two earthly pilgrimage of lifty-nine years on Saturday, Bibles of the Ninetsenth Century; or, the Irre-Nov, 26th, 1870. Funeral services were held at pressible Conflict between the Word and the her late residence, 385 Broadway, South Boston, Works, in connection with Forster's. These two lectures would do immense work in dethroning dressed the large number of friends present in theology, and opening the eyes of the spiritually

Friends, everywhere, we have complied with the above request, and the pamphlet now awaits have touched every soul present; while the sweet | 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 Milwankee, Adam Elder, of Detroit, Judge Broadwell, of Chicago, and others.

Music Hall Spiritual Meetings.

Thomas Gales Forster will give his second adlress 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 leccan poets, in which he says: "I have read Prof. | ture in the above-named hall, Sunday afternoon, Nov. 27th, on "The Evidences of Spiritualism." written tersely and vigorously; its literary merit | The quartette rendered the music in artistic style. alone is noteworthy. The theme it discusses is Miss Thomas, who sang the air in "Gates Ajar,"

> Spiritualists must not allow our Children's Lyceums to languish for adequate support. 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 bafile the shrewdest skeptic. While entranced she plays upon the plane with extraordinary skill; but her vocalization is still more startling. We heard her, a few evenings since, sustain the four parts treble to base, tenor to alto, with perfect ease, could be detected, and when asked if such efforts spirit-control.

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

Mrs. Helen R. Leeds has resumed her scances at 26 Dwight street, Boston,

tour in Western Massachusetts. He proposes to Orange, 7th; North Leverett, 8th; Sunderland, 9th; Loverett, Sunday, Dec. 11th; Amherst, 12th; Belchertown, 13th; Wilbraham, 14th.

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

Lyman C. Howe, says the Chicago Religio Phi losophical 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 circles for spirit communion were held at this hall, 18 Boylgrand, and calculated to instill within the mind a ston street, Sunday morning and afternoon, Nov. 27th. In love of the beautiful.

Mrs. Emma R. Still, the inspirational speaker. is snoken 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. McCraken, 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 gosnel 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 head is clear, and his heart full of love. For months he has been expecting to be called to the spiritworld. 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 byand-by. Give him a greeting that has soul in it. Send your heaven-blest gifts to Joseph Baker, Janesville, Wis.'

Miss E. Annie Hinman recently gave four lectures in Keene, 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 nodinu, now resides at Kankakee, Ill.

Silver Wedding in Charlestown. Washington Hall was, on Wednesday evening, Yoy. 30th, the scene of a large and happy gatherducted by Dr. A. H. Richardson. The Boston Ly-

ing of the friends of Mr. and Mrs. J. B. Hatch, in wedding. The hall was crowded-exercises conceum Quartette (Messrs. D. N. Ford, C. W. Sullivan, Miss M. A. Sanborn and Annie Cayvan) 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; Dean 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 Lucetto Webster recited finely a poetical selection, as also did Capt. Brown, of Nebraska; Charles W. Sullivan and Mary A. Sanborn saug (by request) " Mr. and Mrs. Snibbs;" Mrs. Susie A. Willis, of Lawrence, Fannie B. Felton, of Everett, Dean 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 Hattle 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, savs 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 1858, 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 cotemporary, 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 be 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 Bos-

Spiritualist Lyceums and Lectures.

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

Spiritual Conference.-Moeting called to order by the of a quartette, with an entire change of voice in President, H. S. Williams. M. T. Dole chosen Secretary each part. No artists in their normal condition pro tem. Question for consideration: "Clairvoyance-What would venture on such a feat. She went from is its nature, and what are its proofs?" In the absence of the regularly appointed introducer, the President called and not the slightest strain or defect in her voice upon Mr. George A. Bacon to open the debate. He cenfessed himself unprepared to do justice to the merits of the did not overtax her strength and exhaust her vi- question. Clairvoyance was defined to be clear-seeing, er tality, she replied in the negative, adding that she felt rested and more quiet for having been under 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 hest of clairvoyants, disclaimed being a medium. The nature of clairvoyance was spiritual. This was its origin and basis. In numberless instances it had demonstrated its independency over and its superiority to the physical senses. Its operation was analogous to that of intuition. Dr. A. P. Pierce and a A. E. Carpenter, State Agent, is on a lecturing score of others, of this city, have given overwhelming evidence of nossessing this wondrous power. The speaker lecture in Baldwinsville, Dec. 5th; Athol, 6th; 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. ameliatory and humanitarian in tendency, purpose and

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

Voted to continue the question for debate on Sunday vening, 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 the evening, Mrs. Abbie N. Burnham lectured. Subject: "A tree is known by its fruits." A large nudience was present, and marked attention and general appreciation vere manifested.

"The Temple Hall Lycoum met at 176 Tremont street-Mr. Maguire, Conductor, Mrs. Dana, Guardian. This Lycoum was fairly attended, but still we need encouragement and assistance." Speaking by the children and other exerclass completed the session.

DoncHesten .- 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.

CHARLESTOWN.-The last meeting of the Social Society meeted with the First Spiritualist Association took place at the residence of Dr. A. H. Richardson, 95 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.

CAMBRIDGEPORT .- Harmony Hall .- The meeting of this Lycoum, 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 o noon?" and by the older ones: "Are amusements condu cive to health?" Declamations were participated in by Misses Etta Willis, Lillian Perry, Ellen Murray, Georgic Martain, Minnie Black, and Master Georgie Pierson.

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

On Tuesday evening, Nov. 20th, this Lycoum, through its Committee of Arrangements, gave a "pound party" at Harnony Hall for the enjoyment of the liatle chos, although the occasion was improved by those of larger growth as well, A recitation was given by Miss Georgie Martain, and dancing, games, marching, &c., &c., were participated in. The highest degree of satisfaction was evinced by the numerous company present.

CHELSEA .-- A correspondent writes: "Sunday, the 27th ult., Granito Hall was well filled with an appreciative audiance, to listen to Dean Clark, who spoke with eloquence and force on the duties of Spiritualists. Ills remarks were appropriate and truthful, and were received with amens. 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 Baxhonor of the twenty-fifth anniversary of their ter played and sang two most touching and beautiful places. The meetings are the most pleasing and instructive this season of any previous. This month the platform is to be

filled by Thomas Gales Forster, of Washington, D. C. NORTH SCITUATE .- Conthasset Hall .- I. P. Greenleaf delivered two eloquent lectures at the above hall, Nov. 27th. Subject A. M., "Not so-let all grow together until the harrest;" r. M., " Reason."

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

New Subscribers.

Since our last report one hundred and nine new subscrib ers 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. Burtch, two; M. C. Danforth, two; E. Hodgkins, one; George W. Arnold, one; A. C. Wilcox, one; A. B. Dodge, one; S. Young, one; R. Mills, one; E. Terry, one; P. S. Thomson, one: George Ladd, one: II. Williamson, one; Mrs. L. A. Stevens, one; Mrs. E. Whitney, one; H. Ashby, one; H. Sturgeon, one; M. B. Sparks, one; W. Chaso & Co., two; T. Buckman, one; J. Matteson, one: William Newell, one; R. H. Ober, one; A. Kingman, one; R. E. Wilbourn, one; J. A. Batos, one; L. B. Lyman, one; D. R. Newton, one; J. N. Cinksley, one; J. Bushong, one; J. M. Winslow, one; C. H. Trowbridge, one; Mrs. M. Wiley, one; H. C. Marsh, one; N. Blanchard, one; Mrs. H. E. Wheeler, one; G. Kann, one; Mrs. M. E. Snow, one; J. I. Smith, one; G. W. Pillsbury, one; H. Flagg, one; N. Lowis, one; J. B. Clough, one; C. B. Lynn, one; L. Fisk. one; S. A. Bates. one; J. L. Edson, one; William Beach, one; J. F. Adams, one; N. W. Brown, one; J. W. Bigelow, one; J. B. Dixon, one; George L. Allen, one; A. H. Cutting, one; L. B. Cudworth, one; E. V. Spaulding, one; Mrs. A. F. Halferty, one; W. L. Hamlin, one; Mrs. Monch, one; A. B. Ostrander, one; Mrs. J. Roberts, one; J. Grant, one; Dr. J. W. Haney, one; P. C. Tomson, one; S. Harner, one; J. H. Bradley, one; R. H. Allen, one; S. Tengarden, one; O. M. Goodell, one; S. C. Kingsley, one; W. Knowles, one; William Blount, one; B. B. Cushing, one; D. L. Harper, one; C. H. Hill, one; N. E. Daggett, one; J. McKinney, one; H. Snow, one; J. M. Peck, one; R. Trimble, one; W. H. Black, one; J. K. Jackson, one; A. Hawsy, one; L. M. Pickett, one; S. Heffington, one; C. Dailey, one; R. R. Battey, one.

Boston Charitles,

"The Home for the Aged Poor," conducted by the "Little Sisters of the Poor," located at 60 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. Cuilie at the suggestion of his spirit guides, who promised their influence to sustain him. His faith and energy have triumphed.

ALL SORTS OF PARAGRAPHS.

CONTENTS OF THIS NUMBER OF THE BANNER. -First Page: Conclusion of Story. Second: Phenomena Witnessed through the mediumship of Miss Mary E. Currier," by A. E. Carpenter; "Answering Sealed Letters—Spirit Artists, etc.," "Moses Hull and Mrs. Moliere;" Poem, "Child's Vision," by H. W. Thompson; "The Year-Book," by Gephas B. Lynn; "Genuine Eloquence." Third: Free Thought—"Settled Speakers," by D. W. Hull; "A Criticism;" "Do n't Join a Church"; Poem, "From the Highlands of Heaven" (Year-Book, by Emma Tuttle; Ranner Correspondence; Poem, "Was 'oo-ever a Boy?" by Fanny M. Barton; Spiritualist Conventions in Maine and Nebraska; Obituaries, and Sonnet, "To-Morrow" by H. W. Longfellow. Fourth and Fifth: Leading articles on interesting topics; movements of lecturers, spiritual items, &c. Sixth: Message Department; List of Lecturers. Seventh: Advertisements. Eighth: Editorial Correspondence by Warren Chase, etc. penter; "Answering Sealed Letters-Spirit Arrespondence by Warren Chase, etc.

In the Message Department of this issue will be found one from the spirit of N. P. Willis, If the statements made in the message are correct, it is a good test of spirit communion, and we respectfully request the lady whose name is mentioned by Mr. Willis to enlighten us on the sub-

If any one has No. 12 of the present volume of the Banner of Light, dated Dec. 3d, which they do not wish to preserve, they will oblige us yery much by mailing it to this office, as we have run short of that number, and are anxious to obtain as many as we can. No need of putting on a postage stamp—merely direct to Banner of is the victory." Light, Boston, Mass.

day lent

oyl-

ect :

Was

Ly-

exer-

Sun-

being

ciety

place treet,

akers

of this

inded.

utions

to the

un o

condu

in by

leorgio

iressed

under

at Har-

igh the

d danc

n. The

10 27th

o audi-

ks wero

amens.

y. The

l pieces.

is to be

nleaf de-

the har-

at work

intion of

Valtham.

boro and

subscrib-

rough the

Pugh sent

. G. Kent

Hodgkins,

10: A. B.

erry, one;

one: H.

W. Chaso ; William

R. E. WM-

D. R. New-

. M. Wins-

one; II. C.

celer, one;

n. one: G.

one; J. B.

3. A. Bates.

F. Adams,

I. B. Dixor.

L. B. Cud-

lferty, one;

ander, one;

Inney, one;

ey, one; R.

one; 8. C.

one; N. E.

J. M. Peck,

K. Jackson.

Heffington,

ducted by

ated at 60

od. This

rough Eu-

ton, for the

pless. Old

nd, for that

ouses-one

The chief

applicants

acter, sixty

estate of

ning eleven

isumptives'

rom Vernon

rations and

estate was

situated for

ommodation

for want of

t of Boston

ral support

was started

pirit guides, ustain him.

nt. one: B.

illiamson

Thomas Gales Forster's lectures in New York were reported by Young & Davis, and published by them in pamphlet form. Read the advertisement in another column for further particulars. Buy and circulate these valuable lectures.

We hardly need to call attention to the advertisement of Dr. Storer's Nutritive Compound, in another column. The generous style of advertising adopted by the Doctor, will make promiting will emulate their ancient mediaval exemnent the various and important benefits which this excellent article is sure to confer upon the sick. We understand that testimonials to its study themselves first, which this revival of an wonderful curative properties are coming in from old fashion in religion does not quite tend to prove all parts of the country-indicating that it un- has yet been done by them. doubtedly meets the demands of multitudes of sufferers, especially among women.

Those who feel interested in the subject of re-incarnation, pro and con., will find the matter destitute brother, Austin Kent, since our last rethoroughly discussed in the magazine, "Human Nature," by Anna Blackwell, of Paris. The thir teenth essay appears in the number for November. The magazine will be sent from this office by mail, on receipt of price.

The cream of Napoleon's army having been swept away by the victorious arms of Prussia the French now have an army of a Loire order.

Happy were men, if they but understood There is no safety but in doing good.

" The Round Table," the German paper recently started in Washington, D. C., contains much that will interest the general reader. It is a valuable paper for Germans who desire information concerning Spiritualism.

Six young men were "ordained" in Chicago, the other day, as missionaries to aid in converting the millions of heathen in China. It is hard to tell whether missionaries are most needed in Chicago or China, says a cotemporary. How is it, Bro. Jones?

A posthumous work on Italy, by Mrs. Anna Cora [Mowatt] Ritchie, entitled "Italian Life and

flourishing than now.

The spiritual meetings in St. Louis, we learn are a success, being well attended.

The following verdict, which was rendered in Calhoun Co., Ill., shows that the darkness of Egypt has not been entirely cleared away:

"KURNER'S VERDICT.—We, the jurys, find the deseesed dead man kum to his death in the hands of sum unbeknown purson, with an unlauful iron of sum unbeknown purson, with an inchartant weeping—named a ax with a hickory handle; which unlauful weeping wos used with deadly intent to kill the aforesaid Ded Man.

P.S.—We the aforesed and undercigned jurys hopefully believe that the Ded Man was Beheaded by the said Ax."

The population of the colony of New Zealand

is 156,000 males, 104,000 females; or a total of

WHAT NEXT?-Bishop Eastburn has declined to grant license to preach in this diocese to any member of the party of High Church ministers

which recently arrived in Boston. "What will the poor do now?" is the expressive obituary of the late Calvin W. Starbuck, of

the Cincinnati Times. "Never mind the obituary, judge," said a Montana culprit, when the court became pathetic in pronouncing the sentence. "Let's fix the time

for the funeral." IMPORTANT.—The Supreme Court has decided that a contract made on Sunday, and carried into effect, cannot be repudiated by either party. How is it about hiring teams at stables, on Sunday, for

"secular business?" The noted analytical physician, Dr. Dumont C. Dake, whose remarkable cures have created so much excitement in the West, is now operating in Iowa. Will heal at the American House, Cedar Rapids, from Dec. 2d until Dec. 8th; then at the principal hotel, Waterloo, until further

The New York papers state that, under direction of the spirits, parties commenced digging on the banks of the Hudson River for concealed treasure, and have succeeded in unearthing seven thousand dollars in ancient Spanish doubloons and sovereigns-all which, no doubt, is a penny-

Clerical despotism is the worst ism the world has ever experienced. But, thanks to the progress of the age, its power is rapidly waning.

a-liner canard.

Beecher's Church Union newspaper says "it is blindness, and dangerous blindness, for great churches to re-assert and re-impose the elaborate breadth." This fact has been known for many years.

No. 96 Russell street, Melbourne, Australia, Has for sale all the works on Spiritualism, Liberal and Reform Works, published by William White & Co., Boston, U. S., may at all times be found there.

A FAVORABLE NOTORIETY.—The good reputa-tion and extended use of "Brown's Bronchial Trockes" for Coughs, Colds and Throat Diseases, has caused the Troches to be extensively imitated. Obtain only the genuine "Brown's Bronchial Tro-ches," and do not be influenced by those who make more profit by selling worthless imitations.

Our co-laborer, S. S. Jones, Esq., editor of the Chicago Religio-Philosophical Journal, has met with a severe affliction by the decease of a grandson to whom he was devotedly attached. We tender our heartfelt sympathies to our brother and the parents of the child, at a time when they so much need it. From his paper we copy the following:

Thus, without a minute's warning, our little randson was launched into spirit-life—not dead, nor does he sleep. The little hoy still lives, and loves those whom he loved while in the form. Of this we have an abundance of evidence. He, in company with our beloved son, George, he whose name is fresh in the memory of many of our readers, who passed to spirit-life over four years since, and for whom little George was named, on Thursday evening next after his death made himself manifest not only to us but to account the form. manifest, not only to us, but to a large number of friends who were assembled at one of Mrs. Lord's

is thy victory!"

The Monks.

With Ritualism might have been expected the Monastery. But it has not been brought over from Rome this time, but from Protestant Eugland. It has broken out in New York first, but there is no felling how soon it will take the other leading cities and make its mark among their restless populations. Think of American Monks! Well, if the Dark Ages are upon us, we only hope plars, and try and preserve sound learning. But we opine that they will have to do a lot of hard

The Austin Kent Fund.

Money's received for the relief of our invalid and

	port:	
r-	Previous acknowledgments,	\$195,85
	J. H. Thorp, New York,	1.00
-	Mrs. M. Rider, San Francisco Cal	1.00
θ,	A friend.	1.00
*	Mrs. H. L. Emmons, Council Bluffs, Ia.,	1.00
1	Mrs. H. A. Crosby,	1,00
n	G. Sweet.	1.00
3.	G. Sweet,	50
,	G. L. D.	50
		\$202.85
		4, 20, 20, 10, 17

To Correspondents.

The we do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable, as a guaranty of good faith. We cannot under take to return or preserve communications that are not used. P. B., Houston, TRXAS .- The document you refer to was luly received, and will be printed soon.

Boston Music Hall Spiritual Meetings. Entrance on Tremont and Winter streets.

Dec. 11, Lecture by Thomas Gales Forster.

The fourth course of lectures on the philosophy of Spirit-ualism will be continued in the elegant and spacious Music

EVERY BUNDAY AFTERNOON, AT 21 O'CLOCK, Cora [Mowatt] Ritchie, entitled "Italian Life and Legends," with many illustrations from Italian scenery, is just published by Carleton, of New York.

The Spiritualist Society and Lyceum at La-Porte, Ind., says the Herald, were never more flourishing than now.

EYERY SUNDAY APPEARSON, AT 23 0 CLOCK, until the close of April, under the management of Lowls B: Wilson, who has made ongagemonts with some of the ablest inspirational, trance and normal speakers in the lecturing field. Thomas Gales Forster, Prof. Win. Denton, Mrs. Nellio J. T. Brigham, Miss Lizzlo Daten (probably), Edward S. Wheeler, J. M. Peelles and others will lecture during the course. Vocal receives by an excellent quartette.

Beason ticket, with reserved sent, \$3,00—now ready for delivery at the counter of the Bainer of Light office, 158 Washington 15 cents. ington street; single admission 15 cents.

Spiritual Periodicals for Sale at this Office:

THE LONDON SPIRITUAL MAGAZINE. Price 30 cts. porcopy, HUMAN NATURE: A Monthly Journal of Zoistic Science, and Intelligence. Published in London. Price 25 cents. THE MEDIUM AND DAYBREAK. A weekly paper published on. Price 5 cents.

THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published in Obicago, Ill., by S. S. Jones, Esq. THE LYCEUM BANNER. Published in Chicago, Ill. Price

THE AMERICAN SPIRITUALIST. Published at Cloveland, O. THE SPIRITUAL MONTHLY AND LYCEUM RECORD. Pub-

lished in Boston. Price 15 cents.

THE PRESENT AGE. Published in Chicago, Ill. Price 8

THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CUL-TURE. Published in New York. Price 20 cents per copy.

BUSINESS MATTERS.

The " HOME CINCLE" is the best and cheapest illustrated story paper in the United States, brimfull of good things every week. Only \$2 a year, single copies 5 cents, for sale everywhere. Sample copies sent free by addressing the publisher. F. Gleason, No. 47 Summer street, Boston, Mass N268w

CHARLES H. FOSTER, Tost Medium, No. 29 West Fourth street, New York City. tf-N12. SEALED LETTERS for M. K. Cassien should be

317/010. directed, Station D. New York. JAMES V. MANSFIELD, TEST MEDIUM, answers scaled letters, at 102 West 15th street, New York. Terms, \$5 and four three-cent stamps.

SEALED LETTERS ANSWERED by R. W. Flint 105 East 12th street, New York. Terms \$2 and 3 stamps. Money refunded when not answered.

SPECIAL NOTICES.

EMPTY HONOR. How many earthly honor seek, Which oft is but " an empty dream," And thousands show their nature weak.

Tis better far to be content.

With what may seem "our humble lot,"
Believing it was wisely sent,
Though we, perhaps, can see it not;
And it is best, when Boys need "CLOTHES,"
Coat, Pants, Vest. Hat and Shoes, complete,
To purchase them at GEORGE FENNO'S,
Corner of Beach and Washington street.

AUSTRALIAN DEPOT

LIBERAL AND REFORM BOOKS, And Agency for the Banner of Light. W. H. TERRY,

J. BURNS,

Progressive Library, 15 Southampton Row, Bloomsbury Square, Holburn, W. C., London, Eng.,
KEEPS FOR SALE THE BANNER OF LIGHT AND OTHER SPIRITUAL PUBLICATIONS.

BUSINESS TOUNG MEN.

BUSINESS YOUNG MEN.
When young men first in business start.
They 're apt to make a failure.
Platter themselves that they are smart.
They wear a grand regalia.
Advice to veterans they will give.
Bravely impait their knowledge;
They do not know what 'this to live.
Although they 've been through college.
Experience they must have in life.
And commonweise, and reason;
Life is full of care and sarife.
Through each and every season.
Genous Richards sells his clothing low.
At Twenty-five Dock Square, str;
Call and see—I'm sure you'll find it so,
And always find him there, str.
The finest overcoats he sells.
To be found in all creation;
Illis coats and pants it nice and well—
Richards suits the Yankee nation, 1w—Dec. 10.

GEORGE ELLIS.

BOOKSELLER, No. 7 OLD LEVEE STREET, NEW ORLEANS, LA Reeps constantly for sale the

And a full supply of the SPIRITUAL AND REFORM WORKS Published by William White & Co.

FREE PROGRESSIVE BOOKSTORE

D. S. CADWALLADER, No. 1005 Race street, Philadelphia, Pa.,

Keeps constantly for sale the BANNER OF LIGHT.

And a general assortment of SPIRITUAL AND LIBERAL BOOKS. Propers and Primphlets. Also, Librarian for The Con-necting Link Library, a Circulating Library of Spirit-ual Books. Has for sale Mystle Water from David's

LIBERAL, SPIRITUAL AND REPORM BOOKSTORE.

Western Agency for the sale of the BANNER OF LIGHT, AND ALL

Liberal and Spiritual Books,

Also, ADAMS & Co.'s GOLDEN PENS AND PARLOR GAMES. The Magic Comb, and Voltaic Armor Soles, SPENCE'S POSITIVE AND NEGATIVE POWDERS,

Congress Record Ink, Stationery, &c. WARREN CHASE & CO., 601 North Fifth street, (corner Washing ton Avenue,) St. Louis, Mo.

HERMAN SNOW,

NO. 319 KEARNEY STREET, SAN FRANCISCO, CAL. BANNER OF LIGHT.

And a general variety of Spiritualist and Reform Books, At Eastern prices. Also Adams & Co.'s Golder Pens, Plauchettes, Spence's Positive and Neg-ative Powders, etc. Catalogues and Circulars mailed free. Address, Hennan Snow, P. O. Box 117, San Francisco.

Notice to Subset the est of the Baumer of Light.

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

SPECIAL NOTICES.-Thirty cents for first insertion and twenty-five cents for subsequent

insertions per line.

HUSINESS NOTICES.—Thirty cents per
space of an Agate line, each filtertion.
Payment in all cases in advance. PF For all Advertisements printed on the 5th page, 20 cents per line for each insertion.

TP Advertisements to be Renewed at Continued Enter must be left at our Office before 19 M. on Tuesdays.

GEORGE P. ROWELL & CO., 40 PARK ROW. S. M. PETTENGILL & CO., 37 PARK Row, Are our only authorized Advertising Agents in New York.

THE CAREER

COD-IDEA IN HISTORY.

BY HUDSON TUTTLE, Author of "Arcana of Nature," "Origin and Antiquity of Physical Man," etc.

CONTENTS-Introduction. 1, The God-Idea of the Hindrons, 2. The God Idea of the Exystams, Chaldeans and Persians, 3. The God-Idea of the access, 4. The God-Idea of the Arabians, 5. The God-Idea of the Greeks and Romans, 6. The God-Idea of the Arabians, 5. The God-Idea of the Later Philostophers, 8. The God-Idea of the Bible, 9. The God-Idea of the God Idea.

EP" Price, 81,25, postage 46 cents. Hudson Tuttle, as a thinker and logician, wields a power-tal pen. - The University A remarkable and startling work in breadth of design and theological influence is the "God-Idea in Illsvory"—Emma Hardings, in "Modern American Spiritualism." In its treatment of "The Ulthmate of the God Idea," its billosophy is true, and will stand after all theologies have fallen:—Redical.

All genuine Liberalists hall the announcement of a new sork from the pen of this gived author with delight.—Paris letter of J. M. Pecbles. For sale by WILLIAM WHITE & CO., at the RANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass

THE CAREER OP THE

CHRIST-IDEA IN HISTORY. BY HUDSON TUTTLE.

(Companion volume to the God-Idea.

CONTENTS—Introduction: Career of the Christ-Idea in Illindosatan, Persia and the West; Jesus of Nazareth; the Prophecies of the Messiah; Conception and Genealogy; Birth and Youth of Jesus; John the Baptist and his Relations to Jesus; the Sermon on the Mount; the Miracles; the Apostles sent ferth; the Death of Jesus; Burlal and Resurrection of Jesus; Descent into Hell; the Gospels; the Extension of Christianity; Resumé of the Life and Character of Jesus; the Ultimate of the Christ Idea.

This volume treats its subject from the high and unprejuded grounds of calm and unblased reason. It will be of deep interest to the student of bistory, to the skeptic, to the religionist, to all who desire to learn the truth.

CO Price \$1.25, postage 16 cents.
For sale by WILLIAM WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass.

DR. JNO. A. ELLIOTT

WILL use his powerful Magnetic Gift for the cure of discusses, at No. 419 East 28th Street, corner Fourth Avenue, New York, for all who call upon him. Hours for treatment, from 9 to 11 A. M., and 1. to 3 P. M.; also Tuesday and Friday evenings from 7 to 9. All unable to pay, treated free. [13w—Dec. 19. TT STILL WAVES .- Better than over: 40 long T STILL WAYES.—Botter than over; 40 long columns in every number, it led to the brim with splendid stories, sketches, wit, humor, inn., poetry and exposures of humbugs and swindlers, comic illustrations, &c., &c., all in the "STAR SPANGLED BANNER." Ledger size, only 75 cents it year, and an elegant 83 engraving, FREE. Money refunded if you are not perfectly satisfied. Try it. Specimens for stamp. Address, STAR SPANGLED BANNER.—Dec. 10.—1w

Dec. 10.—IA gentleman of advanced years, cleanly habits and good culture, desires a home in some private family where he can have the society of one or more middle-aged persons of agreeable manners. Doubtless there are in this city and neighboring towns, small families, living in a comfortable and genteel way, who, having a furnished room to spare, would find an addition of one to the family (if an agreeable person) both pleasant and profitable. References to be exchanged. Address, K. Z. ARTHUR, Boston P. O. Dec. 10.—lw*

DSYCHOMETRIC, Business and Test Medium, will give befores to a select few at her residence, 156 Editott Place Brooklyn, New York. Messages, written or verbal; receives from spirit-friends.

13w*-Dec. 10.

A HODGES, Test Medium, No. 1 Harrison and circles Sunday evenings, and Thursday afternoons at 3. Dec. 10.—1 w* BLANCHE OMESLY, Ctairvoyant, Medical and Business Medium. Examination, 82 00; business and test, 81.00, No. 118 Harrison Avenue. Hours, 9 A. M. to 5 P. M. Dec 10.—1w*

THE SUN.

The Pollar Edeckly Sun. Extracts from Her Letters.

A Newspaper of the Present Times.

Intended for People Now on Earth. NGLUDING Farmers, Mechanics, Merchants, Professional Men; Workers, Thinkers, and all Manner of Honest Folks, and the Wives, Sons and Daughters of all such.

ONE HUNDRED COPIES FOR \$50, Or less than One Cent.a Copy. Let there be a \$50 Club at

ONLY ONE DOLLAR A YEAR!

of the same size and general character as THE WEEKLY, but with a greater variety of miscellaneous reading, and furnishing the news to list subscribers with greater freshness, because it comes twice a week instead of once only.

every l'out Office.

THE SEMI-WEEKLY SUN, 52 A YEAR,

THE DAILY NUN, 86 A YEAR. A preeminently readable newspaper, with the largest circulation in the world. Pree, indemendent and fearless in politics. All the news from everywhere. Two cents a copy; by mall, 50 cents a month, of \$6 a year.

TERMS TO CLUBS: THE BOLLAR WEEKLY SUN. l'ive copies, one year, separately addressed.

Ten copies, one year, senarately addressed and an extra copy to the getter up of club. Elight Dollars. Twenty copies, one year, separately address of hand an extra copy to the getter up of club), Fifteen Bollars. Fity copies, one year, to one address (and the Semi-Weekly one year to getter up of club). (Phiety-three Bolliums. Fifty copies, one year, separately, indiressed (and the Semi-Weckly one year to getter up of club). Thirty-five Dollars.

One hundred copies, and year, to ore address (and the Daily for one year to the getter up of club) Pifty Dollars. One hundred copies, one year, separately addressed and the Daily torone year to the getter up of clab). Sixty Dollars.

THE SEMI-WEEKLY BUN.

Five copies, one year, separately addressed. Ten copies, one year, separately addressed and an estra copy to getter up of club). Sixteen Bollars.

SEND YOUR MONEY in Post Office, orders, checks, or drafts on New York, where ever convenient. It not, then register the letters containing money. Address.

1, W. ENGLAND, Publisher, Sun office, New York, Duc. 10.-4w TUST OUT.

Addresses on Spiritualism by Thomas Qales Forster. 1. SPIRITUALISM: Its Philosophy. 1. SPIRITUALISM: Its Philosophy.

TS distinctive features of l'atth; No blind reliance upon

"Authorities"; What Falto did Jesus teach? The original

of the Bible; How the word "Dammation" occurs in the received translation—it does not occur in the original; The dia

contradictions of the Bible attributable to the translatiors;

Kings and Queens—their influence on biblical translatiors;

"Think of it, Men and Women of America, Henry VIII, de
termining what the will of God should be;" The lible, fathfully translated, and truthfully interpreted, sustains Spait
talism; A brighter age approaching; Spiritualism will re
deem the Word!

deem the World!

25° See nampliet entitled "Address or Thomas Gales Forster," at Apollo Hall, New York, Nav. 6th, 1876." Price 25 cents 5 copies for \$120. Address VOUNG & DAYIS, 15t Broadway, New York City. 2. SPIRITUALISM : Its Facts.

should renew their subscriptions at least 13 early as three weeks before the receipt-figures correspond with those at the left and right of the date.

A D V E R T I S E M E N T S.

Each line in Agrate type, twenty cents for the first, and afteen cents per line for overy subsequent insertion.

SPECIAL NOTICES.—Thirty cents for the facts of Modern Spiritualism; What Spiritualism teaches; field made will thinks perfect; Any change from a first reder of things will thinks perfect; Any change from a first one of the cents of the stableshed order of Nature. Proofs from the OII Testament; Proofs from the New Jestament; Inc. Continual on a feature of the cents of Nature. Proofs from the OII Testament; Proofs from the New Jestament; Inc. Continual on the facts of Modern Spiritualism; Proofs from the OII Testament; Proofs from the New Jestament; The Continual on a feature of the established order of Nature. Proofs from the OII Testament; Proofs from the OII Testament; Proofs from the OII Testament; Proofs from the New Jestament; Proofs from the OII Testament; Proofs from the New Jestament; Proofs from the OII Testament; Proofs from the New Jestament; Proofs from the OII Testament; Proofs from the New Jestament; Proofs from the OII Testament; Proofs from the OII

tor \$1,00. Address, YOUNG & DAVIS, 107 Broadway, New York City. 3. MAN A RELIGIOUS ANIMAL; Or, The Devotional Element in Man.

A searching and exhaustive historical analysis, proving the natural tendency of Man to be good instruct of bad; and deproving the doctrine of "Total Deriavity." Pilee 25 cents; 5 copies for \$1 Address.

YOUNG & DAVIS, 137 Broadway, New York. **The series of able and learned Addresses in New York, the series of able and learned Addresses in New York under the supplies of the Society of Progressive Spiritualists, of which the above form a part, have been reported by Yor so & Davis, Shorthard Reporters, 137 Broadway, and are being published by them in namphlet form at rapidly as possible. All the addresses of the series will be published retreatm if the publishers shall find themselves encouraged by the demand for those above maned.

Friends of Progress will find this scheme to be one most effective for the advancement of the spiritual cause, and should do all within their means to circourage it.

do all within their means to cheourage it.

For the accuracy of the Reports Mr. Forster personally vouches, as follows:

vouches, ex follows:

"Messua, Young J. Davis - Gottonon: I have perused a mainter of the reports of my lectures taxen phonographic ally by yourselves, and I can but say I am exceedingly well pleased with them. They may be said to be strictly verball microprise, whist from your own enture you are enabled to used the unfattent and interpresentations that are often

"made of sprakers.
"Very resp'y, Sond orders, with eash, to YOUNG & DAVIS, 137 Brond way, New York. The Trade supplied by the American New Company, New York.

THE BEST PAPER, **BEST INDUCEMENTS!**

This Quarter's 13 Numbers SENT FREE to all sub-scribing, before Dec. 25, 1850, for next year's Fifty Two Numbers of

MOORE'S RURAL NEW-YORKER, THE GREAT HALLSTRATED RURAL AND FAMILY WEEKLY,

FOR TOWN AND COUNTRY. TABLE RURAL, now in its 21st year, is not only the Large-test, Best and Chenpest, but by far the Largest-Circulating Journal of its Class in the World! Sational in Character, Ably-Edited, Superbly Binstrated and Printed, it is the

BEST AMERICAN WEEKLY! It is the Mandard Authority or all branches of Agat-gerrag, Horrige treat, &c. Asa Literary and Fami-y Pance It is a tayorite in many of the best families all

CLISTOR STANDARD Authority on all branches of Agri-CLLTER, HORTICELTER, &C. As a latering and Family Paper 1t. Is a favoric in many of the best families all over the Un'on, Canada, &c. Inteed, Moore's Regal has no liked in its Sphere, and is the Largest Hinstrated Journat on the Continent-cach number containing Six-teen Flye-Column Pages (double the size of most pa-pers of its class). The RULL maintains a high moral stand-ard.

TERMS, INDUCEMENTS, ETC. TERMS - 833 a Year of 52 Numbers, and only 82, 50 in Clubs of Ten. This Quarter's 13 Numbers sent FREE, as offered above. Our Club Inducements for 1571 are unprece-dentest. Specimes, Premium 1318, &c., sent free to all forming Clubs—and we want a live Club Agent in every

D. D. T. MOORE, 41 Park Row, New York.

MONEY QUICKLY MADE BY ACTIVE MEN AND WOMEN, GETTING subscriptions for the great religious and literary weekly, The Christian Union, edited by

HENRY WARD BEECHER. HAVING WARD IS EFFORISE.

Inving in its corps of Editors and Contributors the ablest talent of the land. A new and channing serial story by the world-famous authores of "Frone Ton's Causs," just be gun. Every subscriber for left receives the paper free for elight weeks, also a copy of the people's favorite, Manequaled combination is taking like wildlines. Live Agents must act quickly or lose a rare change. All are doing well; many making from \$10 to \$30 a day. There is positively nothing that will pay you so well. Send at once for terms, circular, copy of paper, and chapter of story, Figs., to GEORGE MACLEAN, 3 School street, Boston.

THE GOSPEL OF GOOD AND EVIL.

"I CREATED LIGHT AND DARRNESS, AND I CREATE GOOD AND EVIL, SAITH THE LORD."

BY JAMES S. SILVER. INSPIRED BY THOMAS PAINE.

TMHS book treats in an able manner of Physical and Moral Erils, and the Religious Aspect of Good and Erilsaubjects of great interest to the whole human family. The reader cannot well help following the author to the end of his book, for his illustrations are apt and foreible. Price \$1.50; postage 20 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 153 Washington strebt, Boston. If

YOUNG FOLKS' RURAL, largest and L. handsomest young folks' paper. Greatest success! Bestories and pictures. Splendid Cash Pay to Agents, or who amount returned in watches, must all instruments, lewelry etc. \$1,00 per year, samples 10c. Address, II. N. F. LEWIS Publisher Western Rusal, Chicago, III. 4w-Dec. 10.

DR. HATTIET. HILLS. By divine power we head you; through it we make you whole Come and see us. 32 Beach street, Boston.

1. H. TWIST, Test Medium and Magnetic and Clairvoyant Physician, Dr. Carlier, will treat diseases.

2. Healer, Oil City, Pa. Terms, 82. 2w*-Dec. 10.

IMMENSE SUCCESS

DR. MARY E. JENKS!

SPLENDID OPPORTUNITY!

AGENTS WANTED EVERYWHERE.

Magnificent Premiums in Gold!

Magnificent Premiums in Gold!

WE take pleasured a absoluting to the plathe the following extracts from a few of the letters which we have received, at xactious times, during the past two years, from Dr. Mary E. Jenks, now of North Adams, berkshire Co., Mans, but bearing vol South Williamstowe, et the same state and Country. They present the most overwhe ming evidence of the extraordinary effects of the POSITIVE AND ALL kinds, and of the function of the country. They present the most overwhe ming evidence of the extraordinary effects of the POSITIVE AND ALL kinds, and of the function of the extraordinary effects of the POSITIVE AND SECLATIVE and analysis to the northerty part of Horskisher Co., Mass, and two or three adjoining townshins to Vermont and New York, Other access to the POSITIVE AND SECLATIVE of the product of the Country to the POSITIVE AND SECLATIVE of the form in Engelsey of the POSITIVE AND SECLATIVE and throughout the United States, who desire an cisy, pleasant, and profitable asciety, cannot do better than to send to use for an ingenery of the Positive and Negative Powders.

South Williamstord, Mass, col. 29th, loss Wherever I heart of a lond case of disease. Low and base the POSITIVE AND SECLATIVE DOWN DEED AND THE ADDITION OF THE POSITIVE AND SECLATIVE DOWN DEED AND THE ADDITION OF THE POSITIVE AND SECLATIVE DOWN DEED AND THE POSITIVE AND SECLATIVE DOWN DEED AND THE ADDITION OF THE POSITIVE AND SECLATIVE DOWN DEED AND THE POSITIVE AND SECLATIVE DOWN DEED AND THE POSITIVE AND THE POSITIVE AND SECLATIVE DOWN DEED AND THE POSITIVE AND THE POSITI

village. For Fowders have also cure has horstand of Siele Hendinche and Nervous Hendinche, to whath he was subject, and from which be had suffered must. I have favorable reports of their efficient in Process Sories. The first have of POSITIVE AND NEGATIVE POW-BERS which I hought of you was forms sonly who, then on a visit to us, and it was due to their benedical effects in that case that I took an agency for thom. Last dust I visited Ameebras, where they rested, and found their little daughter suffering from Engrache, accommanded by ulcers gathering in the head. She was also quite dent, and had the Chinrich from her birth, so that she could searcely breathe with her mouth closed. I stands the could searcely breathe with her mouth closed. I stands her only keeper there of all those complaints.

North Johnson NEGATIVE AND NEGATIVE POW-BURS for six weeks, I curred her of all those complaints.

North Johnson State Pow-deep have more is ching fine. by and so are other similar cases. The Positive Pow-deep have made a thorough curre of a had case of Nall Rhemm he one of our best lowlesmen, and he freely recommends then for the same complaint, and is doing well. Many object to having their names appear in what.

North Johans, Newtonia, of that place, Janvache her her existing for they was been the resession wants any other medicine but the POSITIVE AND NEGATIVE POWPERS. Soon after our arrival there, I visited a lady who was waiting terriby with Ecystopelus and Salt Rhemm Leave her the Rositive Poweders, and with the POSITIVE POWPERS our beautifus to the Erwitpeling from her antifics to her body. See slept well every uch a line to her lady. See slept well every uch a line to her held.

care reserve to the powers of Errystpelins from her audited her limbs, which were one may set Errystpelins from her and, les to her holy. She slept well every utell stone taking the bowders and using the tentancia. Who is I left her the indiamation was almost gone, and they desingset her physician, who had been attending upon her terminible.

Mrs. Dr. dents has also Issued a circular of her own to the circums of North Adams. Mass, in who hashe reports a few more of the many curve which she has effected by means of united the many cures which she has cherted by means of the POSITIVE AND NEGATIVE POWDERS, namely Mrs. At allay Drys, of Williamstowe, Mass, cared of Neurollain of fourteen years' standing.

Mrs. Atlanta Drys, of Williamstowe, Mass, cared of Neurollain of fourteen years' standing.

Mrs. Elisars throots, of Williamstowe, Mass, cared of Genegral Debility and total incapacity for labor or exercise.

P. Jerske, of Hangols, Mass, cared of Genegral Debility and total incapacity for labor or exercise, thom of the Langs and Acute Rhemmittem, and his wife of an obetinate Inflammatory Blueuwe of many years standing.

Mrs. cared of Lowell Hourt Blueuwe, of North Adams, Mass, cared of Lowell Hourt Blueuwe, of North Adams, Mass, cared of Mass, June of White, of North Adams, Mass, cared of Mass, June of White, of North Williamstown, Mass, cared of Kidney Complaint.

Wh. Bolann's chief, at Blackinton, and Richard Whitehastown, Mass, cared of Kidney Complaint.

Wh. Bolann's chief, at Blackinton, and Richard Complaint.

Mrs. Bolann's chief, at Blackinton, and Richard Complaint.

Mrs. Bolann's chief, at Blackinton, and Richard Complaint.

In regard to the above cases, Mrs. Dr. Jones remarks that they are not from remote sections of the cannity, but they are instrument with the Mrs. Science of the Country, but they are not from remote sections of the cannity, but they are my form remote sections of the cannity, but they are not from remote sections of the cannity, but they are my form a mass of the many certificates which I have enocycle in the course of a large experience with the POSITIVE, ARAS NEWATIVE, AND SECATIVE AND SECATI the POSITIVE AND NEGATIVE POWDERS

AGENTS WANTED EVERYWHERE.

Mafiel 1 Box, 44 Pos. Powders, \$1.00 postpaid 1 44 Neg. 1.00 at those 6 Hoxes. 5.00 GFFICE, 31 St. Marks Place. New York. Address, PROF. PAYTON SPENCE, M. D., Box 5817, New York City.

and of Agents, or else send your money for them to PROF. SPENCE, at his risk, sending all sums of 53.9, or more, in the form of money orders, or Draits, or cise a registered letters. For side also at the Banner of Light Office, 158 Washington street, Boston, Mass.; also by J. Barne, 15 Southampton Kow, London, Eng. Dr. 3.—2ws

Buy the Positive and Negative Powders of Bruggists

THE BIBLE IN THE BALANCE. A Text Book for Investigators.

THE BIBLE WEIGHED IN THE BALANCH WITH HISTORY, CHRONOLOGY, SCIENCE, LITERATURE, AND ITSELM, WITH ILLUSTRATIONS.

BY REV. J. G. FISH. CONTENTS:

Ckap, 1 - Old Testament Canons.

| Rap. 1 - Old Testament Canons. | 2 - New Testament Canons. | 3 - Versions of the Old Testament. | 3 - Versions of the Old Testament. | 4 - Extravagances, Inconsistencies and Self-Contradictions. | 5 6 - The Pentatench. | 7 - Hibbe Chronology. | 8 9 - Fre Adamic Monumental History—By Prof. Chas. | Morris. | 16 - 11 - The Testinony of Geology. | 12 - Antiquities of the Mississippi Valley—By M. W. | Dickeron, M. D. | 13 - 14 - 15 - Origin of the Jewish Religion and Ritual. | 16 - New Testament Doctrines and Miracles.

Price \$1.50, postage 16 cents. For sale at the Banner of Light Bookstore, 158 Washington street, Boston. IS IT THE DESPAIR OF SCIENCE?

OR. Science Applied to Spiritualism, NOT in the Manner of Dr. Hammond.

BY W. D. GUNNING. Price 15 cents, pastage 2 cents.
For sale at the BANNER OF LIGHT BOOKSTORE, 158
Washington street, Doston.

Message Department.

EACH Message in this Department of the BANKER of LIGHT we claim was spoken by the Spirit whose name it erre through the instrumentality of

Mrs. 6. H. Conant, 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 eyl. But those who have the earth-sphere in an undo-veloped state, eventually progress into a higher condition. We ask the reader to receive no doctrine but forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive

The Banner of Light Free Circles.

The Brinner of Light Free Circles.

These Circles are held at No. US Washington Street,
Room No. 4, (up stairs,) on Mornar, Tremay and Thousnay Appensions. The Circle Room will be open for visitors
at two o'clock, services commence at precisely three o'clock,
after which time no one will be admitted. Seats reserved
for strangers. Donations solicited.

Mas. Connet receives no visitors on Mondays, Tuesdays,
Washington or Thoughas must after six oblight in M. Sho Wednesdays or Thursdays, until after six o'clock r. M. She

gives no private citings.

247 Donations of nowers for our Circle-Room are solicited.

247 The quertions answered at these Scances are often
propounded by individuals among the achience. Those
read to the controlling intelligence by the chairman, are
acht in by correspondents.

Donations in Aid of our Public Free

111000	
Since our last report the following sums have been received	١,
for which the friends may our warmest thanks :	
Mrs. Mary Bell. Sans & 40 I ben Spow \$2 (()
E. S. Walker, Advanced Proof. M. Peters, and discourse 5	9
J. M. Winslow A	H)
Miss Lattic Fourier Mrs. and F. Lorner	\$%.
R. W. Pilat.	,11
J. M. Howe 50 Friend 11	Ð
Mrs. U. S. Stone	0

Invocation.

Oh thou who taketh notice of every falling spairow and every falling tear, thou who art in some degree with each one of us, in behalf of those that mourn, we pray, may we comfort them. In behalf of those who are sick in bedy and soul, we pray may we be physicians both for their physical and chitical ills. In behalf of those who are bowed down by the cares of this mortallife, we pray, n ay we be ministering spirits to relieve them. In behalf of those who are ignorant, we pray, may we instruct them; and may thy sorrowing children everywhere find in us angels of mercy. In belialf of those who are in doubt, we pray, may we point them to the rising star of irnth whose beams shall make glad the whole earth; and at last may they eatch the echo of the angel-song - "Peace on earth-good will fromheaven"-and bear it on through future ages. Thus may thy kingdom come to us, and thy will be done by us, eternally. Amen, Sept. 29.

Questions and Answers.

Controlling Spinit-1 will hear your questions, Mr. Chairman,

QUES.- Is the lightning-rod a real prefection, or is it only an imaginary one?

ANS .- A knowledge of science as pertaining to electricity and metals proves it to be a conductor, and therefore a means of safety.

Q.-Why do not some of the spirits of the friends of the audience come, instead of those whom to one knows anything about?

A - it is written, that Christ came, not to call the righteous, but sinners, to repentance. It might also be written, that spirits come, not to awaken spiritual truth in the minds of those who have it, but to call it into being in the minds of those who have it not-on whose altar of being the fire of spiritual truth has not been kindled. It is on account of the general spiritual ignorance that these reances have been inaugurated and carried forward; it is to give spiritual bread to those who do not know even that they need it, or that it is in existence. Material scientists have said that all the mental phenomena relating to Spiritualism are but the reflection of one mind or brain upon another, and that, when persons go to mediums, expecting communications from the departed, they only get a reflection of their own minds or ideas, which are rendered objective through the power of psychology.

To prove to this class of scientists that their position is untenable, it has been determined by those intelligences who have these scances in charge, that the majority of all spirits communing here shall be such as have no friends in the andience-when they communicate with any one present it shall be the exception and not the rule, It is not for me to cavil concerning the wisdom of this movement, but, from observation, I believe it is just; that it is giving light where it is mostneeded; that it is sowing seed upon ground that is ready to receive it; but there are no workers there to sow the seed, so the angels are doing it

for mortals. CONTROLLING SPIRIT.-If there are no more questions, Mr. Chairman, I will take up one already handed me, with reference to the nature of Jesus the Christ, or Jesus the ancient medium. Perceiving that there is a class of minds who. have read the account of this man Jesus as given by Alexander Smyth, also a class who have readthe account of his parentage as given at this place; perceiving, also, that the two accounts disagree, it is but due to mortality that some explanation be made...

At the outset, then, let me inform my hearers that there is upon these points as great a difference of opinion in the spirit-world as here. A man or a woman here may in all honesty affirm that a certain thing is so, and its opposite the contrary, and know it to be; while their neighbor may with equal honesty affirm just the contrary. And what is true of you here is true also of the denizens of the spirit-world. A class of scientific spirits-those who were interested in the science of theology while here-have made it their business to look into or down through, as far as possible for them to, the lives of those ancient celebrities, and, as Jesus heads the list (as far as Christianity is concerned, at all events), much labor and much pains have been taken to learn concerning his parentage, that these spirits may conscientiously be able to overthrow that miserable dogma which has had such a large place in the Christian theology, viz.: the miraculous conception and mysterious birth of Jesus. The whole Christian world has accepted this false story-false in one sense, and eminently true in another-false in the sense that he was not physically begotten, and eminently true in the sense that he was divinely begotten-false in the sense that he was the special son of God, true in the sense that he was the son of God as you and I and all others are children of the Infinite Father. The class of theological scientists to which I refer have determined, according to their investigations, that Jesus was the son of Mary and Calaphas; that there was a private marriage, to overcome the scruples of Mary, in the hilly country of Judea, because it was unlawful for the priests to marry. as it is to-day,

There is another class of investigators, with whom I have not had any acquaintance; I have only observed the records that they have given us, and they tally with those found in the book given to the world by Alexander Smyth. Now, it is not for me to say which is the true account and which is the false; but, relying to a very great extent upon the investigations of those

favor of their testimony. There are an infinite minds. The magic will-power is something we number of means by which any special knowledge is obtained in the spirit world, as there are varied modes here on earth. For instance; if I that seems so thoroughly unintelligent to us. want to acquire a personal knowledge of any individual, I must make use of the first method at my command; some body else does it by the nearest method at their hand. They may arrive at different conclusions, and yet, when critically analyzed, will present one fact.

But you may say, it cannot be a fact that Jesus was the son of both Herod and Calaphas. That is true; to my mind, one or the other of these investigators is mistaken-has come to wrong conclusions. Judging from the amount of thought and labor and wisdom that has been centred in the work by the minds with whom I am acquainted, I can but give my judgment in their favor; / believe what they say. I do not know this; I have not investigated the matter for myelf. I was not present at the conception or birth of Jesus the Christ: and, because I was not, I can only have a faith concerning the account given of him. Knowledge I can never have. Sept. 29.

Samuel Morrill. I am Samuel Morrill, Thelonged in Amesbury, Mass. I was seventy eight years old, and I have been gone twenty-two years. My object in coming back this way is to enlighten some of my children who are left, and who say, If Spiritualism is true, why do n't some of our friends come? My last words here were there, in answer to this question: "Do you feel happy to go?" "I don't know." That was the answer I gave. I had expected to die differently; I had expected that my religion would give me such faith in death that I should have no doubts, but the truth was, it was all doubt to me-it was all doubt, and I did n't your Free Circle will explain this matter so that know, whether I was happy or not-I did n't it will not appear to be at variance with the facts know about my condition: I was in an uncertainstate, and I remained in that uncertain state for several years—earth time—until the spiritual philosophy began to have a place on earth, and new ideas began to gleam through the sohere that I inhabited on their way to the earth-plane, from higher spheres. As these ideas began to beam through that sphere, I, with others, caught them, ard they enlightened me, showing me how I ould make myself better off.

I had believed that I was consigned to that uncomfortable place by a decree of God, for not having lived just as I ought to have lived while on earth-for a mistake of which I could not tell when or where it was made. I was unhappy about it; I thought I should never be any better n'-that was my firm belief. But as these new ideas came throughing through our sphere I caught some of them, and they lifted me up, and I felt and believed that there was some way out of that place. I cought for it, I found it, I came out of the sphere of doubt, and I have traveled a great distance to come back; I have passed through it again to give my friends light. Like those spirits who ask to return that they may enlighten the blind in spirit, so I asked of God that I might come to my children. Now I want to tell my children to investigate this philosophy, and if it is true to accept; if not, to let it go. Good day. Sept. 29.

N. P. Willis.

I am here to answer a question which was proposed to me by my American friend, Mrs. L. M. Tremley. She has made a request of me, and it was that I come to the Banner of Light séances in America, and inform her there whether I did or did not communicate with her at Lord-'s house on the 28th day of September, 1870. I did communicate with the lady there and then, and I earnestly hope that I may be able to give many communications which will be accented with as much good will, though it was mingled with doubt, as was that one. N. P. Willis. Sept. 29, ...

Alice Downing.

I am Alice Downing, of Concord, N. H. I have been gone eleven years, and I was about three years old when I went away. I come to day to say to my mother that, contrary to her expectations and wishes, she will get well. The time has not yet come for her to lay aside the hody and enter the spirit-world; and she must not wish for it, for it only makes what would otherwise be a pleasant home, very unpleasant. She says that cometimes, in looking at my picture, she feels that it is alive-that it is imbued with my spirit. Well, it is, for at such times I am there, and my life overshadows the picture, and she feels it.

I shall ever he with her, watch over her and love her, and welcome her to the spirit-world when her proper time is come. My father's name was Stephen. [Is he the son of Mr. Downing, the carriage-maker?] No; he is a relative, but not his Sept. 29.

Scance conducted by Rev. J. B. Ferguson; letters answered by H. Marion Stephens.

Invocation.

Oh Past, Present and Future Good, we thank theo for the holy sacrament of life, of which we are constantly partaking; we thank thee for the Holy Scriptures of Nature that thou hast opened for our good; we thank thee for the grand revealments of thyself that thou dost make to every age, to every soul; we thank thee, oh Holy Spirit of Infinite Good, for the light of thy love, which burns upon the alter of every living soul, and which will finally save every soul. We are glad that thy witness, which thou hast enshrined in every soul, is destined to bring that soul to infinite peace and a perfect heaven. Oh Holy Spirit, thou knowest our needs; thou dost administer to us in times of sorrow and in times of joy; and whether we call upon thee or nay, thou art with us for good, and through tender hearts and loving hands thou dost minister to our wants, and lead us over the rough places of life. Mighty Spirit, be thou this hour with these souls in human forms; fold each one closer to thy great soul of love, and inspire each one with a desire to know more of thee, to become more intimately associated with thee. Thus shall their kingdom of heaven come, and thus shall they learn to do thy will even here in mortal life. Amen. Oct. 3.

Questions and Answers.

Ques.-By A. C. Martin, of Bonham, Texas: Leibig states that a Northern climate contains from ten to fifteen per cent, more oxygen than a other seeming evils.

Q-By the same: Why is spiritual electricity necessary to a manifestation of magic will-power by the spirits?

A .- Your correspondent has pro-supposed a

know nothing about. Therefore we cannot be expected to give an intelligent answer to a question

Q.-By the same: Why is the presence of a medium essential to the display of spiritual phenomena? Will you please publish the result for the benefit of your Bonham readers?

A .- We may in turn ask him if he can tell us why the presence of an electrical machine is necessary to the giving of electrical manifestations in the scientific world. Why is it necessary that metallic lines are required, passing from one point to another, and forming a complete circle, for the transmission of electrical thoughts, or thoughts upon the wings of lightning? A medium is one of the conditions necessary to this spiritual battery; without it there could be no manifestations.

Q.-By A. C.: I notice in the Questions and Answers of the Message Department, in your issue of Aug. 13th, 1870, the following:

QUES .- Will the climate of the earth ever be come equilibrated and harmonized by the chang-ing of the earth in her orbit to an upright position, insead of the leaning and slanting position she new occupies?

To which is given the following:

Ans.—Yes; science tells us that such a state will be reached by the earth.

Now if by an "upright position" your questioner means (as I suppose he does) a perpendicular position of the earth's axis to the plane of its orbit, it seems to me the effect on the climate would be to cause greater extremes of heat and cold than now exist between the equatorial and polar regions of the earth's surface, for in that case the sun would occupy an unchanging posttion directly over the equator the whole year round. I hope the controlling intelligences at of science.

A .- It should be first fairly understood by your correspondent that the sun is called upon, and does change its position with reference to the earth, as the earth changes its position with reference to the sun. The earth is not so much dependent for a harmonial condition upon its surface upon its perpendicular position as it is upon its growth, its electric and magnetic conditions. There are many things, so the scientists of our world tell us, that the scientists of your world will be obliged to unlearn with regard to the heavenly bodies before they can come to positive, well-established facts. They have some already that they call facts. But they are not such. They are merely theories which seem to be well-founded, and to their minds will be, till further reflection and observation upsets them and gives the observer something better.

Margaret Werner.

I want to tell my mother where I live. I used to live in New York, and the house fell down, and I got burned up. I want to tell mother that I lived a long time, and I thought they would get me out, but the smoke and fire went down here-(in her throat) and I had to die then. And old granny took me up and carried me where she lives with Aunt Julia, and I don't get whipped any more, and I do n't go bare-footed, and I do n't go hungry, I do n't sleep cold, and I have everything I want. Nobody beats me here-nobody beats me, and I've got a good home, and I would n't come back for all New York. She wants to know for certain if it was me that was taken out of the cellar. Yes, it was. I was burned so they did n't know me, but it was me. It was my body. And I went right away after I was dead, and didn't come back till it was all over. Granny took me right away, and I am happy now, tell mother, and she will have a nice home when she gets here, and not to cry any more. [How old were you?] Eleven years old. Margaret Werner.

John Callahan.

My name, sir, was John Callahan. I went to the Island sick, and died last week. [Deer Island?] Yes, they took me down in the "Henry Morrison," but I come back on my own hook, no thanks to anybody. I aint obliged to have money to travel where I live. You can go free. We are all "dead-heads." Yes, sir. My brother Jim is the only one who knows that I am dead, and he don't like to let the folks know, because they opposed my going, and they blame him because he thought it was best for me. And, sir, the real truth was, I could n't help it. I had to go. I am all right now, and Jim has the little money I left. I want him to pass it over to mother and Kate. That's it. He can work for all he needs, and they can't so well as he can. There aint much of it, but it's my wish it go to them. And moreover, I want to say this much to the priest: If he don't do as I want him to do, refuse to confess him or absolve him. That will make it right. It is all right that I went to the Island, that I should die, and he should stay here. My folks lived in Salutation street. What part of the city is this? [Washington, near Milk street.] I want to say to the folks they need n't trouble themselves at all about getting me out of purgatory. I got out of it when I got out of this world. I call this world the purgatory, and the other is where you begin to learn to he happy. This is the place where you get sick and suffer. It's purgatory here. They've made a mistake, and the priest will tell them so if they ask him right out. Good day, Captain-General. Oct. 3.

Polly Cutts.

I've been here before. I come here to tell my nephows and nieces I don't like the way things is going at all. I do n't see why I can't have a word to say about my property now, as well as when I was here. [I think you ought, Polly.] I do. You know me, do n't you? Well, I do n't like it at all, tell 'em, and I will see what I can do. They think I can't do anything, now I am out of the body, but I can, and they will find it out. [Do they say so?] Yes, they do. [You will have some work to do to teach them to have some regard for your wishes.] Well, they do n't have any at all. They don't have at all. They think I had control of my property long enough when I was here-was here between eighty and ninety years—and it's time I was in some better business. But whether they like it or not, I'm back here to attend to my affairs, and if I can't do it one way, I shall another. I'll upset their plans completely, sure as they live, if they don't pay attention to me-sure as they live. [I think you will have power.] I know I shall. 'T aint always the people that live here Southern one. If so, would not the former be in human bodies that have the most power, I tell better adapted for consumptives than the latter? | you. There's power on our side, if we only know ANS.-It would so seem, and yet the latter is so | how to use it. I am going to learn how to use it. often visited by East winds, accompanied by a [You will learn how to take care of your money.] damp atmosphere and dense fogs, the good that I am going to learn, and to have it my way too. the consumptive would receive from the highly They need n't think I won't, because I will. So oxygenated atmosphere is entirely lost in these they can pay some attention to me or not, just as they please. I don't care, I will pay attention myself. Good day. Oct. 3.

Thomas Brintnall.

I would like to say to my wife that I find mywhom I do know, I of course give my evidence in | something that does not exist save in imaginative | self able to impress her with all necessary good

that I could possibly impart to her in any other way through another medium. So there's no necessity for her seeking another medium. Just sit down quietly at home, and write down her questions if she wishes to, and I will answer them through herself. Thomas Brintnall, of Charlestown, Mass. [Is this you?] Yes, sir, this is me, and nobody else. [I am happy to meet you.] I am happy to meet you, Bro. White, happy to greet you from the other side of Jordan-a beautiful place when you come to it. But better stay as long as you can, because if you finish up your work here, you won't be constantly feeling that you ought to be on earth, and not there. I am happy in my new life. I went easy and quick, and realized little or no suffering in the change. Oct. 3,

Lucy Scott.

I come here to warn my daughter against allowing the evil propensities of her nature to run riot with her, to warn her against getting into a passion, to warn her against speaking ill of any one, to warn her against losing patience with her friends, and to ask her to pray earnestly for spirits to come to her, to aid her in her weakness, and lift her out of the darkness of this age. There is a capability of her beholding many of the glories of the other life. Tell her to be faithful to her holy mission, faithful to it, and to all the responsibilities of this life. Do her duty faithfully, no matter what the result. Leave that with God and the angels. Lucy Scott, to my daughter Ellen, of Oct. 3. Boston.

Seance conducted by Theodore Parker; letters answered by C. H. Crowell.

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

Tacsday, Oct. 4.—Invocation; Questions and Answers; John Henry Treadick, of Portsmouth, N. H., to his friend, Wm. H. Mason; Isaac Hanson, of Boston, to his sister; Clara H. Tompson, of New York City.

Thursday, Oct. 6.—Invocation; Questions and Answers; Thomas Bennett, of Boston, to his son: Jenule Johnson, of New York City, to her mother; Rev. Lyman Beecher.

Monday, Oct. 19.—Invocation; Questions and Answers; Sally Bradford, of Boston, to her heirs; Minule Davis, of Chicago, to her mother.

Tuesday, Oct. 11.—Invocation; Questions and Answers; Samue May, of Boston, Mass., to his relative; Alice Brown, of New Haven, Ct., to her mother; George W. French, to his mother; Mary Graves, of Boston; Anna Cora Joowatt Rilchle, Thursday, Oct. 13.—Invocation; Questions fand Answers; William Henry Brewster, of New Bedford, Mass.; Annie Williams (colored), of Boston, to her sister Mary.

Monday, Oct. 11.—Invocation; Questions and Answers; Cen. Robert E. Lee; Henry Freder, of Melbourne, Australia, to Mr. Franks; Margaret Blackburn, of Carsonville, Texas, to her father: Dr. Kane.

Tuesday, Oct. 18.—Invocation; Questions and Answers; 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 Utica, N. Y., to her dangther.

daughter,
Monday, Oct. 21—Invocation; Questions and Answers;
Ann Merrick; John Gardner, of Gloucester, Mass. to his sister: Ella Windsor, of Williamntic, Conn., to the Lyceum;
John Adams, of Boston, to Henry Potter, of Cambridge, Mass.
Monday, Oct. 31.—Invocation; [Questions and Answers;
Mrs. Fer is, to the friends of John M. Dunn; Alexander Hoffman, of New York City, to his brother-in-law; Albert Cuminings, of Boston, to John Dexter; Annie Humphreys, of Boston to her mother

image, 6 hoston, to John Pexter; Annie Humphreys, 61 Boston, to her mother
Monday, Nov. 7.—Invocation: Questions and Answers;
James Barrows, of Charleston, S. C., to his friends; Cella
B'ekford, of Haverhill, Mass.; Lucy Gaines, of New Orleans,
to her mother; Mrs. Minnie Gurney; Inez Shipman, to her
father.

B'ckford, of llaverhill, Mass.: Lucy Gaines, of New Orleans, to her mother; Mrs. Minnie Gunney; Incz Shipman, to her father.

Taesday, Nor. 8.—Invocation; Questions and Answers: Annie Howard, to her father; Mahala Chase, of Central City, Col., to her mother; Georgie Stevens, to his parents; David Dunbar, to his son.

Thursday, Nov. 10.—Invocation; Questions and Answers; Thaddeus Scott, to his narents and wife; Giles Forsyth, of Pulladelphia; Anneta Wallace, of Boston, to her mother; isane II. bavis, killed in San Francisco, Cal., Nov. 3th.

Monday, Nov. 14.—Invocation; Questions and Answers; Esther Ross, of Somerville, Mass; Eldredge Jewel, Kichmond, Va.

Tuesday, Nov. 15.—Invocation; Questions and Answers; Mrs. Annie Gray, wife of Capt. Abrabam Gray, of Pensacola; Orin Anderson, of New York City, to his mother; Hen il De Ormam, of New Orleans, La., to his friends; Lincoln Jarvis, of Galveston, Texas, to his mother.

Thursday, Nov. 15.—Invocation; Questions and Answers: Dr. Sylvanus Brown, of Derry, N. II.; Amos Lansing, of Montg mery, Ala.; Nellie Hamilton, to her mother; Julia Wildams, of Cambridgeport, Mass., to her mother; Julia Wildams, of Cambridgeport, Mass., to her mother; William Sherman, of Boston, Mass.; Agnes Taylor, of St. Louis, Tuesday, Nov. 21.—Invocation; Questions and Answers; Abert Hubbardston, of Albany, N. Y., to his family; Minnis Eldredce Storms, of Utica, N. Y., to his family; Minnis Eldredce Storms, of Utica, N. Y., to her parents; Father Miner, to Herry Francis Gardner.

Maria Damon, lost in the steamer. "Cambria," to her grandfather; Cornelius C. Felten; Capt. Johlam Baker, of Barnstable, Mass.; John William Cook, of Boston.

Taesday, Nor. 29.—Invocation; Questions and Answers; Maria Damon, lost in the steamer." Cambria, "to her grandfather; Cornelius C. Felten; Capt. Johlam Baker, of Barnstable, Mass.; John William Cook, of Boston.

Taesday, Nor. 29.—Invocation; Questions and Answers; Harely Annie Jackson, of Nashville, Tenn., to her mother.

LIST OF LECTURERS.

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

J. MADISON ALLEN, conscious trance speaker, is now pre-pared to make engagements with Spiritualist Societies for the winter and spring months. Will lecture week evenings, when desired, on the Science of Language, and instruct classes in the new and Satural Short-hand. Will also officiate at funerals and weddings. Address, Boston, Mass., care Banner of Light.

of Lagat. C. FANNE ALLYN will speak in Chicago, Ill., during De-cember; in Topeka, Kan., during January; in Fort Scott, Kan., during February. Address as above, or Stoneha.n., Mass. Mass.
J. Madison Alexander, inspirational and trance speaker,

Chicago, Ill., will answer calls East or West.

HARRISON ARRLY, M. D., 194 South Clark street, Chicago,
Il., lectures on Laws of Life, Temperance, and Reform and

Ill., lectures on Laws of Life, Temperance, and Reform and Progressive subjects.

MRS. N. A. ADAMS, hox 277. Fitchburg, Mass.

HARRISON AUGIR, Charles City, Iowa.

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

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

REV. J. O. BARRETT, Glenbeulah, Wis.

MRS. I. F. M. Brows will answer calls to lecture and receive subscriptions for the Banner of Light. Address, Chicago, Ill., care Lyccum Banner.

MRS. SARAH A. BYRNES Will speak in Plymouth, Mass., Dec. II; in Woonbacket, R. I. Jan I and 8; in Baltimore, Md., during April, Will make further engagements. Address, ST Spring street, East Cambridge, Mass.

MRS. NELLE J. T. BRIGHAM Will speak in Washirgton, D. C., during December; in Boston during February; in Philadelphia during April and May. Address, Elm Grove, Colerain, Mass.

Colerain, Mass.

DR. JAMES K. BAILEY saddress for the present is Bainbridge,
N. Y.; permanent address, LaPorte, Ind., box 394.

ADDIE L. BALLOU, inspirational speaker, Chicago; Ill., caro
R. P. Journal.

Dr. James K. Bailey's address for the present is Bainbridge. N. Y.; permanent address, LaPorte, Ind., box 394.
Andie L. Ballou, inspirational speaker, Chicago; Ill., care R. P. Journal.
Wil. Bursi, Esq., 89 Madison street, Chicago; Ill., care R. P. Journal.
Wil. Bursi, Esq., 89 Madison street, Chicago; Ill., care R. P. Journal.
M. C. Bern, inspirational speaker, Duxbury, Mass. A. P. Bowman, inspirational speaker, Duxbury, Mass. A. P. Bowman, inspirational speaker, Buxbury, Mass. A. P. Bowman, inspirational speaker, Boston, Mass. Joshin Baker, Jox Syllond, P. O., Mich. Rev. De. Barnand, Bautie Oreck, Mich. Dr. A. D. Barnan, Bautie Oreck, Mich. Dr. A. D. Baron, insuirational speaker, Boston, Mass. Joshin Baker, Janesville, Wis. Miss. E. Burra, inspirational speaker, box 7, Southford, Conn. Miss. M. A. C. Brown, Vest Brandoloh, Vt. Miss. E. T. Boothe, Miss. Randoloh, Vt. Miss. E. T. Boothe, Miss. Randoloh, Vt. Miss. P. Brown, St. Johnsbury Centro, Vt. Miss. P. T. Boothe, Miss. Mass. Mass. Mass. Phisocilla Bort Bradbury speake in Bingham, Me., one-fourth of the time. Address, Sorth Madison, Me. Miss. Phisocilla Bort Bradbury speaker, 10 Chapman street, Boston.
Dr. J. H. Currier will speak in Worcester, Jan. 16 and 23. Address; 39 Wall street, Boston, Mass.
J. M. Choate, trance and inspirational lecturer. Address reat 56 Poplar st. Boston, Mass., care Mrs. M. E. Hartwell. Warren Chare, 501 North Fifth street, St. Louis, Mo. Albert E. Carpenter, care Banner of Light. Boston, Mass. Miss. Annie M. Child, Willier at convenient distances from Boston. Address 56 School street.
Miss. Jennett and Clarke, 155 Harrison avenue. Boston. Miss. M. A. Camprell, 168 Niagara street, Burdon, N. Y. Miss. Carrier St. Chare, 158 Niagara street, Burdon, N. Y. Miss. Carrier St. Chare, 158 Niagara street, Burdon, N. Y. Miss. Carrier St. Chare, 158 Niagara street, Burdon, N. Y. Miss. Mass. M. A. Camprell, 168 Niagara street, Burdon, N. Y. Miss. Mass. Cooker, Bradon, O. P. Courles, M. D. will lecture on "Human Tempera ments," Address, Ottswa

PROF. WM. DENTON, Wellesly, Mass. Miss Lizzie Doten, Pavilion, 57 Tremont street, Boston. Dr. E. C. Dunn, Rockford, III. Mrs. Agnus M. Davis, 412 Windsor street, Cambridgeport.

Mass AGNAS 31. DAVID, 427 WHILSOT SHEET, CAMBINAGOLAMASS
MISS NELLIE L. DAVID WIll speak in Worcester during Pebruary and March. Address, 49 Butterfield street, Lowell, Ms. Mrs. E. B. DANFORTH, M. D., trance speaker, (formerly ef Boston.) Lawrence, Kan., box 481.
Miss S. E. Dickson, inspirational, Vineland, N. J., box 291.
FRANK DWIGHT, Montana, IOWA.
Mrs. Sophia K. Durant, Lebanon, N. H., will answer calls in Now Hampshire and Vermont.

MIS. SOPHIA K. DURANT, Lebanon, N. H., Will answer caus in Now Hampshire and Vermont. Dr. J. R. Dott, Covington, St. Tammany Parish, La. Mr. A. E. Dutty will attend funerals in Herkimer County, N. Y., and vicinity Address, lilon, Herkimer Co., N. Y. Herre J. Durdoin, inspirational speaker. Cardington, O. Grogge Dutton, M. D., West Randolph, V. Mrs. Address, Polits, White hall, Greene Co., Ill. A. C. Edmunds, lecturer, Newton, Iowa. Dr. H. E. Emery, Iecturer, South Coventry, Conn. Andrew T. Foss, Manchester, N. II.

Thomas Gales Forster speaks in Music Hall, Boston, during December; in Philadelphia during, January and February; in Baltimore during Warch; in Troy, N. Y., during April; in Salem, Mass, during May. Address, 726 Eights street, Washington, D. C.

Mes. Clara A. Firld will make engagements for the winter in Massachusetts. Address, Lowell, Mass.
REV. A. J. Fishnack, Fort Huron, Mich.
Mus. Fannies, Delton, Everett, Mass.
Rev. J. Francis, Ogdensburg, N. J.
J. G. Fish, Hammonton, N. J.
J. G. Fish, Hammonton, N. J.
Miss, M. Louise Firner, trance and inspirational speaker.
34 Wave street, Washington Village, South Boston, Mass.
Dr. 11. P. Fahrfild will speak in Willimantic, Conn., during December; in Portland, Me., during January. Address, Ancora, N. J.

DECEMBER 10, 1870.

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

Dr. 11. P. Fairfille will speak in Willimantic, Conn., during December; in Portland, Me., during January. Address, Ameora, N. J.

Kranery II. A. Frisbie, trance, Williamsburgh, L. I., N. Y.

A. B. Firnch, Clyde, C.

Charles D. Farlin, inspirational speaker, Decribed, Mich. George A. Fullen, inspirational, Natick, Mass.

Miss Almedia B. Fowler, Inspirational, Sextonville, Richland Co., Wis., care F. D. Fowler.

Dr. R. P. Fellows, Vineland, N. J.

N. S. Greenleap, Lowell, Mass.

Baao P. Greenleap Will speak in Worcester, Jan. 1 and 8.

Address, 1061 Washington street, Boston, Mass.

Rev. Jorent G. Gleenleap will speak in Worcester, Jan. 1 and 8.

Address, 1061 Washington street, Boston, Mass.

Rev. Jorent G. Gleenleap will receive calls to lecture on Woman Suffrage in the Pacific States and Territories.

Address, box 2123, San Francisco, Cal.

Sarah Graves, Inspirational speaker, Berlin, Mich.

Mr. J. G. Glies, Princeton, Mo.

Kensey Graves, Hossic Corners, N. Y.

Dr. Gammage, lecturer, 13 South Thist., Williamsburg, N. Y.

Dr. Gammage, lecturer, 13 South Thist., Williamsburg, N. Y.

Dr. Gammage, lecturer, 13 South Thist., Williamsburg, N. Y.

Dr. L. P. Gridos, Inspirational, box 408, Fort Wayne, Ind.

John P. Gulld, Lawrence, Mass., will answer calls to lecture

Miss Julia J. Hurbard will lecture in Manchester, N.

H., Dec. II, Jan. 1 and 23; in Plymouth, Mass., Dec. 18 and

25; in North Scituate, Jan. 8; in Plymouth, Jan 16. Address,

box 191, Chelsea, Mass.

Dr. M. Herry Horostron, Montpeller, Vt.

Miss. Emma Hardingh, & Vassail Terrace, Kensington, W.

London, Eng.

E. Annie, Hillman Will P. Hurbard Calls to lecture. Address,

London, Eng.

E. Annie Hillman Will P. Hurbard Calls to lecture.

ondon, Eng.

B. Annie Hindax will answer calls to lecture. Address
Leene, N. II., care of J. F. Hinman.

Mosks Hull will speak in Baillimore during December
Washilatton during March and April. Permanent address

art. Ind.
W. Hull, inspirational and normal speaker, Clinton,

Hobart, Ind.
D. W. Hull, inspirational and normal speaker, Clinton, Mass.
J.M. B. H. Harris, hox 99, Abington, Mass.
J.M. B. H. Harris, hox 99, Abington, Mass.
J.M. B. H. Harris, hox 99, Abington, Mass.
W.M. A. D. Hume, West Side P. O., Cleveland, O.
Zella S. Harrinog, inspirational, East Whately, Mass.
Mrs. S. A. Horrow, East Saginaw, Mich., care K. Taibot,
Miss. H. Lou Horrer, 833 Brookin street, Billing, Mo.
Mrs. M. Lou Horrer, 833 Brookin street, Baltimore, Md.
Mrs. M. S. Townsyn Dio Ablex, Fitchburg, Mass.
Mrs. A. Hull, trance and inspirational speaker, 1716 Park
avenue, Philadelphia, Pa
Mrs. Dr. J. G. Hall, normal and trance, Fort Scott, Kan.
J. D. Hasoall, M. D., Waterloo, Wis.
I.TMAR C. Howe, inspirational, box 99, Fredonia, N. Y.
Dr. E. B. Holden, inspirational speaker, No. Clarendon, Vt.
Dr. J. N. Hoddes, trance, 8 Henry street, East Boston, Ms.
Mrs. A. L. Hacker, inspirational, Mount Clemens, Mich.
CHarles Holt, Warren, Warren Co., Pa.
Miss Susir M. Johnson, will speak in Salem, Mass., Dec.
Band 25, in Baltimore, Md., during January. Address durlog December, 1681 Washington street, Hoston; permanent
address, Milford, Mass.
S. S. JONES, ESQ., Chicago, Ill.
S. A. Jesper, lecturer, Bridgewater, Vt.
Harvey A. Jones, Esq., can occasionally speak on Sundays
for the friends in the vicinity of Sycamore, Ill., on the Spiritual Philosophy and reform movements of the day.
Wy. H. Johnston, Carry, Pa.
Dr. P. T. Johnson, Lecturer, Ypsilanti, Mich,
Wys. F. Jameson, Lake City, Milm
Arhaman James, Preasantville, Venanco Co., Pa., box 34,
Dr. C. W. Jackson, Oswego, Kendall Co., Ill.
O. P. Kelloog, East Trumbull, Ashindula Co., O.
Mrs. Frank Reed Knowles, inspirational speaker, Breeds
ville, Mish.
Georiae Rates, Dayton, O.

O. F. RELOW, LIST URBOHI, ASHROMA SPEAKER, Breeds Ville, Mich.

MIS. FRANK REED KNOWLES, inspirational speaker, Breeds Ville, Mich.

GEORGE KATES, Dayton, O.

D.P. KAYNER, M. D., Erle, Pa.

GEORGE F, KITTRIBOE, Evaluato, N. Y.

MES, M. J. KUTZ, Bostwick Lake, Mich.

MARY E, LONGDON, INSpirational speaker, 60 Montgomery street, Jersey City, N. J.

MIS, A. L. LAMBERT, trance and inspirational speaker, 959 Washington street, Boston, Mass.

H. T. LEONARD, Taunton, Mass., will answer calls to lecture on "Temperance" in the trance or chirvoyant state.

JOSEPH B. LEWIS, inspirational speaker, Yellow Spring, O. S. LOVELAND, 339 Jessie street, San Francisco, Cal.

MISS, M. J. LAUNTON, Hamildal, Mo.

MISS, MISHE LEVS, Inspirational speaker, will lecture in Salem, Dec. 11; in Picmouth during Feoreary. Address, care Dr. B. H. Crandon 4 Tremont Temple, Boston.

CEPHAS B. LYNN, inspirational speaker, can be addressed at Kansas City, Mo., till further notice.

DR. GEORGE W. LUSK will answer calls to lecture. Address, Eaton Rapids, Mich.

MISS, P. A. LOGAN, Bloomington, Ill., care Daily Leader.

MISSOURI, Address, box 91, Huntley, McHenry Co., Ill.

MISS, KRITE COLERN MAYSARD, White Plains, N. Y.

MISS, TAROZINE MOORE, Needham Vineyards, Mass.

MISS, HANNAH MOREE, trance speaker, Ogliet, Will Co., Ill.

REV. A. K. MACSORLEY Will answer calls to lecture on Spiritualism, Address, San Francisco, Cal.

MISS ELIZA HOWE FULLER MCKINLEY, San Francisco, Cal.

MISS ELIZA HOWE FULLER MCKINLEY, San Francisco, Cal.

CHAILES S. MARSH, Semi-trance speaker. Address, Wone-woc, Juneu Co., Wis.

MIS. ELIZA HOWE FULLER MCKINLEY, San Francisco, Cal.
PROF. R. M. M'CORD, Centraina, iii.
EMMA M. MARTIN, inspirational speaker, Birmingham, Mich.
MR. F. II. MASON, inspirational speaker, No. Conway, N. H.
P. C. MILLS will answer calls to lecture in the vicinity of
New York City. Address, Hoboken, N. J.
DR. John MAYHEW, Washington, D. G., P. O. hox 807.
MIS. ANNA M. MIDDLEBROOK, DOX 778, Bridgeport, Conn.
MIS. SARAH HELEN MATTHEWS, Quincy, Mass.
BIRS. LLIZABETH MARQUAND trance and inspirational
speaker, will answer calls to lecture. Address, 767 6th avenue, New York

speaker, whi answer calls to lecture. Address, 767 6th avenue, New York.

J. W. MATTHEWS, lecturer, Hey worth, Mc Leon Co., Ill.

PR. W. H. C. MARTIN, 173 Whidsor street, Hartford, Conn.,

MRS. A. E. MOSSOF, inspirational, Dayton, O.

J. WH. VAN NAMER, trance speaker, 420 4th ave., New fork,

A. L. E. Nash, lecturer, Rochester, N. Y.

RILEY C. Nash, inspirational speaker, Deerfield, Mich.

MRS. L. H. PERKINS, trance, Princeton, Franklin Co., Kao,

J. M. PEBBLES will speak in Cleveland, O., every Sundry

till further notice; in Baltimore, Md., during May. Perms

nent address, Hammonton, N. J.

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

LYDIA ANN PEARSALL, inspirational speaker, Disco Mich.

MRS. EMMA L. Monse PAU, trance speaker, Alstead, N. L.

G. AMOS PRINCE, DON 57, Auburn, Me.

EDWARD FALMER, trance, Cumbridge, Someiset Co., Me.

DWARD PALMER, trance, Cambridge, Someiset Co., Me.

G. AMOS FRINGS, DON OF, ADDRIN, Me.
EDWLED PALMER, trance, Cambridge, Someisct Co., Me.
WILLIAM C. PIKE, Boston, Mass.
J. EVA PINE, Crown Point, Essex Co., N. Y.
J. H. Powell, 182 Chelsen street, East Boston, Mass.
Dr. S. D. PACE, POT Huron, Mich.
DR. O. B. PATSE, trance speaker, Sacramento, Cal.
MRS. Anna M. L. Forts, M. D., Iccturer, Adrian, Mich,
HENRY PAGRAID, 371 Dorchester St., W. Y., South Boston,
MRS. E. N. PALMER, trance speaker, Rechester, Mass.
MRS. J. PLYFER, trance speaker, Row Albany Inf.
MRS. J. PLYFER, trance speaker, Now Albany Inf.
MRS. J. PLYFER, trance speaker, Rochester Depot, Ohio.
DR. J. H. PHISST, Nacramento, Cal.
DR. L. A. PLUMB lectures upon "The New and Truo Ideao!
Jod," at convenient distances. 110 Hanover street, Boston
Job. P. B. RANDOLPH, 38 Court street, Room 26, Boston, MS.
MRS. JENNIE S. RUDD, 4 MYTHE STREET, Providence, R. L.
MRS. C. A. ROBBINS Speaks in Watkins and Dundee, N. Y.,
matternate Sundays.
W. ROSE, M. D., Inspirational speaker, 122 Second street,
W. M. ROSE, M. D., Inspirational speaker, 122 Second street,
W. M. ROSE, M. D., Inspirational speaker, 122 Second street,
W. M. ROSE, M. D., Inspirational speaker, 122 Second street,
W. M. ROSE, M. D., Inspirational speaker, 122 Second street,
W. M. ROSE, M. D., Inspirational speaker, 122 Second street,

WM. Rose, M. D., inspirational speaker, 122 Second street.

WM. ROSE, M. D., inspirational speaker, 122 Second Sirest. Louisville, Ky.

J. T. ROUSE, normal speaker, Casey, III.

MR. PALINA J. ROBERTS, Carpenterville, III.

DR. H. REED, Chicopee, Mass.
MR. S. A. ROGERS, Rock Island, III., care A. J. Grover, M.D.,
REV. A. B. RANDALL, Appleton, Wis.

MIS. J. H. STILL, trance speaker, 54 Hudson street, Boston.

DR. H. B. STOLER, 69 Harrison avenue, Boston, Mass.

DR. H. B. STOLER, 69 Harrison avenue, Boston, Mass.

DR. H. SLADE, Kalamazoo, Witch

MRS. FANNIE DAVIS SMITH, Branden, Vt.

AUSTEN E. SIMMONS, Woodstock, Vt.

J. W. SEAVER, inspirational speaker, Byren, N. Y.

ELIJAH R. SWACKHAMER, iccturer, 767 6th avenue, N. Y.

MISS M. S. STURTSVANT, trance, Cambridgeport, Mass.

DR. O. CLARK SPRAGEE. ROCHester, N. Y.

MIS. C. M. STOWR, Nan José, Cal.

MIS. S. E. SLIGHT, foot of Auburn street, Cambridgeport,

Mass. S. E. SLIGHT, Foot of Auburn street, Cambridgeport,

Mass. S. E. SLIGHT, Westen and State Parassylvania Mass.

MRS. C. M. STOWK, Nan Jose, Cal.

MRS. S. E. SLIGHT, foot of Auburn street, Cambridgeport,
Mass.

MRS. A. E. SLIGHT, foot of Auburn street, Cambridgeport,
Mass.

MRS. ALICAN, Missionary for the Pennsylvania Mate
Association of Spiritualists. Address care of Dr. H. T. Calld,
Gat Raco street, Philadelphia, Pa.
MRS. ALMIRA W. SMITH, 35 Salem street. Portland, Mo.
MRS. LAURA SMITH (luie Cuppy), Nan Francisco, Cal.
MRS. ALMIRA W. SMITH, 15 Salem street. Portland, Mo.
MRS. LAURA SMITH (luie Cuppy), Nan Francisco, Cal.
MRS. ALMIRA W. STEVENS, invpirational, Claremont, N. H.
MRS. NELLIE SMITH, impressional speaker, Sturtis, Mich.
ALBERT E. STANLEY, Lelecster, Vt.
MRS. S. J. SWASEY, normal speaker, Noang, Com.
DR. E. SPRAGUE, inspirational speaker, Schonectady, N. Y.
MRS. S. J. SWASEY, normal speaker, Noang, Com.
DR. E. SPRAGUE, inspirational speaker, Schonectady, N. Y.
MRS. M. E. B. SAWYER, Fitchburg, Mass.
JOSEPH D. STILES, Danville, Vt.
SELAH VAN SICKLE, Greenbush, Mich.
ABRAM SMITH, ESQ., inspirational speaker, Sturgis, Mich.
MRS. CORA L. V. TAPPAN, Caro Moisrs, Itedpath & Fail, No.
35 Bromfield street, Boston, Mass.
J. H. W. TOOHEY, Providence, It. I.
HUDBON TUTTLE, Berlin Heights, O.
MRS. KETHER N. TALMADGE, trance speaker, Westville, Ind.
DR. S. A. THOMAS; lecturer on Spiritualism, Kenduskoag, Me.
MRS. SARAH M. THOMPSOR, inspirational speaker, Isl St.
Clair street, Cleveland, O.
MRS ABBIR M. TANNER will speak in Stafford, Conn., during December, Address, box 212, Montpelier, Vt.
BENJAMIN TODD, San Francisco, Cal.
N. Frank Whith's address through December, Januari, February and March, Newbern, N. C. Applications from the South for the winter must be made at once.

S. V. WILSON, Lombard, Ill.
E. S. WHEELER will speak in Priladelphia during December,
Advers aum American Spiritualism, Cleveland, O.

South for the winter must be made at once.

5. V. Wilson, Lombard, III.

E. S. Wilson, Lower and Spiritualist, Cleveland, O.

F. L. II. Willis, M. D. Glenona, Yates Co., N. Y.

Mr. N. M. Wilgit Inspirational speaker, will answer calls to lecture in the New England States. Address, Boston, Mass., caro Banner of Light.

Mrs. S. E. Warnell, box 18, Cordova, III.

F. L. WADSWORTH, 393 South Morgan street, Chicago, III.

Mrs. E. M. WOLGOTT, Canton, St. Lawrence Co., N. Y.

Prec. E. Whipple, Clyde, O.

S. H. WOLTMAN, Buffalo, N. Y., box 1451.

J. WHITNEY, inspirational speaker, Rock Grove City, Floyd Co., Iowa.

S. H. WORTMAN, Buffaio, N. Y., box 1451.
J. G. WHITNEY, inspirational speaker, Rock Grove City.
Floyd Co., lows.
REV. DB. WHEELOOK, inspirational speaker, State Center, 1s
WARREN WOOLSON, trance speaker, Hastings, N. Y.
MRS. E. A. WILLAMAS, Deansville, N. Y.
ELLIAH WOODWORTH, inspirational speaker, Lesile, Mich.
A. C. and Miss. ELIZA C. WOODBUFF, Eagle Harbor, N. Y.
A. B., WHITING, Althon, Mich.
MRS. MARY J. WILLOXSON, Chicago, Ill., care R. P. Journel.
DANIEL WHITE, M. D., box 2507, St. Louis, Mo.
MRS. SOPIHA WOODS, trance speaker, DI Willow, Mass.
MRS. HATTIR E. WITTREY, inspirational, East Walpole, Mass.
MRS. HATTIR E. WILSON, 46 Carver street, Boston.
DR. R. G. WRLLS, trance speaker, Beaufort, N. C.
MISS. N. J. WILLIS, 75 Wilndor street, Cambridgenort, Miss.
A. A. WHERLOOK, Cleveland, O., care American Spirituabil.
MRS. S. A. WILLIS will lecture in Suringfield, Mass.
Use, Mass.
MRS. Halls will lecture in Suringfield, Mass.
Use, Mass.
MRS. JULIMITE YRAW will lecture in Worcester, Mass.
MRS. FANNIE T. YOUNG, trance speaker. Address, StriNorthboro', Mass.
MRS. FANNIE T. YOUNG, trance speaker. Address, Striford, N. H., care Dr. H. C. Coburn,
MR. & MRS. WM. J. YOUNG, Bolse City, Idaho Territori.

Mediums in Boston.

DR. J. R. NEWTON, Practical Physician for Chronic Diseases,

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

DR. NEWTON'S power of Imparting life force and health to any part of a diseased loady is in many cases certain, ospecially in the following maintiles: Heart Disease, Nersous Dieblity, Diabells, Liver Complaint, Dyspepsia. Weak Eyes, Failing of the Womb and all kinds of Nexual Weakness, Weak Spines, Ulcers, Loss of Voice, Rheumatism, Bronchilts, Henorrholds, Felons, and all kinds of Lameness and Weakness of Limbs.

Limbs.

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.

THOSE requesting examinations by letter will please on close \$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 MEDICAL,
292 Washington street, Boston. Mrs. Latham is eminently successful in treating Humors, Rheumatism, diseases of the
Lungs, Kidneys, and all Billous Complaints. Parties at a distance examined by a lock of halr. Price \$1,00. 4n*-Drc. 10.

FIREEMAN HATCH,

FOR several years a sea-capitain, voyaging to Europe, East
Indies and China, has been aided by God and angels to
heal the sick and develop mediums. Treats chronic diseases,
8 Seaver place, opposite 256 Tremont street, Boston, Hours:
4 A. M. to 4 P. M.

nber dresc

6 Park

Kan.

Sundays o Spirit

box 34.

, Breeds

eaker, 959

to lecture

ipring, 0. Cal.

lecture in iress, care

addressed

ture. Ad-

Leader.

ass. Ill Co., Ill. lecture on

ress, Wone

cisco, Cal.

cham, Mich. nway, N. H. e vicinity of

ox 607. port, Conn.

nanirational 767 6th ave-

ford, Conn.

.. New fork.

ld, Mich. lin Co., Kan. very Sunder May. Perms

et Co., Me.

o, Cal.
an, Mich.
south Boston.
s, N. Y.
Albany Int.
ver, Mass.
Depot, Ohio.

nd True Idea of treet, Boston 20, Boston, Ms. idence, R L

Dundee, N. Y., Becond street.

J. Grover, M.D.

lwankee, Wis.

, N. Y. tvenue, N. Y. eport, Mass.

. Cambridgeport,

nnsylvania State f Dr. H. T. Child,

ortland, Mo.
neisco, Cal.
Mass
aremont, N. H.
, Sturtis, Mich.

ourgh, N. Y. z. Conn. nenectady, N. Y.

1 Lakes, Minn.

dpath & Fall, No.

Co., Mo. cer, Westville, Ind.

n. Cenduskeag, Me. al speaker, 181 St.

tafford, Conn., dur-ier, Vt.

ecember, January, pilcations from the

phia during Decem-Cleveland, O. Co., N. Y. Sr, with answer calls Address, Boston.

reet. Chicago, Ill. rence Co., N. Y.

Rock Grove City,

ker, State Center, la

eaker, Leslie, Mich. Lagle Harbor, N. Y.

l., care R. P. Journal. ouis, Mo.

Dinmerston, Vt.

ast Walpole, Mass.
reet, Boston.
fort, N. C.
Cambridgenort, Mass.
merican Spiritualii.
ringfleid, Mass.
ringfleid, Mass.
dev. Lawrence, Mass.
Worcester, Mass, dan
uary; in Woonsott.
19 and 26. Address.

aker. Address, Stratty, Idaho Territori.

on, Mass.

, 111. N. Y.

4w*-Dec. 3,

MRS. C. H. WILDES,

FORMERLY Mrs. Lizzie Armstead, Test Medium, 551 Washlugton street, Boston. Circ.es Sunday evenings at 71,
and Friday afternoons at 3. Private scances, 10 to 12, 2 to 5.

Dec. 10.-1w*

MAGNETIC PHYSICIAN, 349 Tremont street, Boston. Office hours fur 9 A. M. to 12 M., and 2 to 5 F. M. Other hours will visit the sick at their houses. 8w*-Oct. 29.

SPIRIT-MAGNETIC HEALER, 46 Beach street, cor. Harrison avenue, Boston. Where meairine tails the system is vitalized and restored. Consultations free. tf-Sept. 24.

JULIA M. FILIPND,

MEDICAL CLAIRVOYANT. Office, 16 Harrison avenue, Boston, Mass. Written examinations by lock of hair, \$2,00; spoken, \$1,00. Hours from 10 to 5. Medicines furnished. tf-Oct. 8.

LAURA H. HATCH will give Inspirational Musical Séances overy Monday, Tuesday, Thursday and Friday evening, at 8 o'clock. No. 10 Appleton street, irst house on left from liorkeley, Boston, Mass. Terms 25 cts. Dec. 10—1w*

MES & C. DENYMEN CO.

MRS. F. C. DENTER, Clairvoyant, Business And and Test Medium. Examines persons by a lock of hair, heals by laying on of hands. Price \$1. 494 Tremont street. Hours 9 A. M., 4 P. M. 134*—Dec. 3.

MRS. NEWELL, 6834 Washington street, Clair-woyant, Medical and Business Medium. Examinations from lock of hair. Circles Friday and Sunday evenings.

MRS. HIGGINS, Clairvoyant Physician, will be at No. 8 Seaver Place, opposite 256 Tremont street, every Thursday, from 9 o'clock A. M. till 8 o'clock P. M. Dec. 3.—4w*

MRS. L. W. LITCH, Trance, Test and Heat-ing Medium, has removed to 163 Court street, Boston. Circle Tuesday and Sunday evenings at 71 o'clock. Dec. 10.—1w*

MRS. A. B. LOVELL, and MRS. J. C. DUTTON, Magnetic and Clairvoyant Physicians, No. 1 Banson 4w*-Nov. 19. RS. EWELL, Electric, Magnetic and Clair-vayant Physician, room A, 25 Winter street (formerly 1) 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 quare, East Boston. 4w*-Nov. 26. MRS. N. B. STAFFORD, Medical, Prophetic

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.-4w* MRS. M. A. PORTER, Medical and Business Clairvoyant, No. 8 Lagrange street, Boston. Dec. 10.-5w*

MRS. MARSHALL, Medium for spirit com-munion, 3 Jefferson street, Boston. Hours, 10 to 12, 3 to 5. Dec. 10.—2w*

MRS. A. S. ELDRIDGE, Medical and Business
Clairvoyant, 1 Oak st., Boston. Answering letters, \$1,00.
Dec. 10.-4w* SAMUEL GROVER, HEALING MEDIUM, No. 23 Dix Place (opposite Harvard street). Dec. 10.

MRS. DR. GRIDLEY, Trance and Test Business Medium, 44 Essex street, Boston 5w*-Nov. 29. M. RS. A. M. SUMNER, Medical Chairvoyant, No. 2 Madison street, Boston Highlands. 3w*-Nov. 26.

Miscellaneous.

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

NO. 59 DIAPHORETIC NO. 59

RHEUMATISM SAFE, SURE AND SPEEDY.

RHEUMATISM and Sciatica are diseases of the Blood altogether, and the pain is only a symptom of it. The 50 COMPOUND, by its action on the secretory and exerctory grains of the system, is peculiarly adapted to the cure 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 Doulouroux, and Sciatica, use the great natural remedy. DR. H. A. TUCKER'S

DIAPHORETIC COMPOUND. ** For offices and time of consultation send for free Circustr. H. A. TUCKER, M. D.,
Nov. 12. 399 Clinton street, Brooklyn, N. Y.

INSTALLMENTS. REMOVAL!

SEWING MACHINES. ENGLEY & RICE. (The OLDEST HOUSE in the business in Boston.)
We have removed from 130 Trement street to the new and
spacious rooms

323 Washington St., Corner West, WHERE we shall sell all the first class SEWING MA-OHINES on more favorable terms than any com-pany in New England, FOR CASH. CH Cash by 85 Monthly Installments, or may be paid for

in work.

Ladles destring to buy a Machine on any plan will find it
to their advantage to call before purchasing. 13w—Nev. 12.

SOUL READING,

Or Psychometrical Delinecation of Charac erons of the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and poculiarities 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 delineation, \$2,00; Brief delineation, \$1,00 and two 3-cent stamps. Address, Mits. A. B. SEVERANCE, Oct. 1. White Water, Walworth Co., Wis.

PSYCHOMETRICAL CLAIRVOYANT. BY sending photograph and lock of hair to Mis. Laura G. Richards, you will receive a Psychometric reading of character, disposition, &c., with physical conditions and outer surroundings of the person. Leading changes of life, with advice pertaining thereto. Terms, \$2.00 and two stamps. Written communications from spirit-friends by magnetic influences of lock of hair and photograph, \$5.00. Address, P. O. Box 1219, Binghamton, N. Y. Pictures returned.

NOTICE!

1. C. CHAMPLIN, M. D., AND WIFE treat specially for the Tapo Worm at their residence, for three months from the Remove the creeface without a polson, or injury to the patient, and alive, in from two to twelve hours.

II. C. CHAMPLIN, Otts, Berkshire Co., Mass.

TIRS. CUSHMAN'S PUBLIC CIRCLES, TESDAY afternoon and Wednesday evening, 20 Concord treet, Charlestown. Private sittings Wednesday. Permanent address, Metress, Mass., Box 179. lbw*—Oct. 29.

18'16 PULMONARY BALSAM." 1870
The id standard remedy for Coughs, Colds, Consumption.
No sing better." CUTLER BROS. & CO., Boston.

Miscellaneous.

HOMES FOR THE PEOPLE!

A FARM FOR EVERY PERSON WHO WANTS ONE

SOIL rich, climate genial and healthy, and the best place to raise Fruit and Grapes that can be found. At the Hyde Park Settlement,

Hyde County, North Carolina. This County contains 375,000 acres, and only 300 farms improved, yet in 1860 they raised 500,000 busbels of corn. 25,000 of wheat, 18 000 of sweet pointoes 3,500 of peas, 200,000 has, of cotton, 2,500 gallons of loney, besides large quantities of fruit and grapes. Timber is very abundant, viz.: Red Cedar, Oak, Cypress, tum. Pine, Juniper and Hickory. Sawed lumber sells from \$10 to \$1,50 to \$1,25 per bushel, while in the West it sells for 19 to 15 cents. The Southern Land Company

OFFER 100 FARMS OF 20 ACRES, FOR ONE HUNDRED DOLLARS EACH. \$25 CASH SECURES IT:

TRACTS FOR THE TIMES!

'THE TRUTH SHALL MAKE YOU FREE.' THE AMERICAN LIBERAL TRACT SOCIETY

THE AMERICAN LIBERAL TRACT SOCIETY

PUBLISH Radical, Spiritualistic and Reformatory Tracts to advance freedom of thought.

No. 1, "The Biblic a False Witness," by Wm. Denton;

"2, "Thomas Palne's Letter to a filend on the publication of the 'Age of Reason'";

"3, "The Ministration of Departed Spirits," by Mrs. Harriet Reccher Stowe;

"4, "Human Testimony in favor of Spiritualism," by Geo, A. Racon;

"5, "Catechumen." Translation from Voltaire;

"6, "Human testimony in favor of Spiritualism," by Geo, A. Racon;

"6, "Humanity rs. Christianity," by Henry C. Wright;

"7, "The Biblic a False Witness," No 2. by Wm. Denton;

"8, "The Biblic a False Witness," by Wn. Howlet;

"10, "History of David," Extract from "Exeter Hall";

"10, "History of David," Extract from "Exeter Hall";

"11, "Modern Phenomena," by Wm. Lloyd Garrison;

"12, "Christianity—What is it?" by E. S. Wheeber,
Are now ready, and will be sent on receipt of orders. Other tracts are in press. Contributions of literary matter or money are solicited from all who favor the objects of the Society. A sample package of twelve assorted or selected tracts will be sent postpaid on receipt of ten cens.

Price of tracts, 50 cents ber 10, postage 6 cents; \$5,00 per 1060, postage 75 cents. A discount of 20 per cent, made on all orders amounting to \$25 and upwards. No orders will be filled unless cash for tracts and postage is enclosed. Make P. O. Orders payable to order of Secretary. Send orders in O'AMERICAN LIBERAL, TRACT SOCIETY, Send orders in Children Morfon, Secretary.

Also for sale at the BANNER OF LIGHT BOOKSTORE, 153 Washington street, Boston.

SENTEVERY WHERE BY MAIL.

SENT EVERYWHERE BY MAIL

TO EVERY CITY by MAIL.
TO EVERY TOWN by MAIL.
TO EVERY VILLAGE by MAIL.
TO EVERY HAMLET by MAIL. DR. STORER'S FEMALE RESTORATIVE.

THE UNIVERSAL HEALING, PURIFYING AND STRENGTHENING REMEDY FOR ALL DISEASES OF WOMEN.

WILL be sent, postpaid, on tecchet of ories. Every mackage of the Compound, when disselved, makes ONE PINT of the Restorative. This cheapest, hest and most thorough Remedy is mild, only slighty medicinal in taste, but powerful to increase the VITAL MAGNETISM, and equalize its circulation in all parts of the body. See advertisement in another column. THE

AMERICAN SPIRITUALIST, BLACK TEA, Phenomenal and Philosophical.

DUBLISHED every other week by the AMERICAN SPIRITY

UALIST PUBLISHING COMPANY, Office 47 Prospect street,

Gleveland, Ohio, HUBSON TYTTLE, Editor.

E. S. WHELLER,

GRO. A. BACON,

A. A. WHELLOR,

A. WHELLO

Devoted, as its name implies, especially to Spiritualism, the paper is addressed to the advanced Spiritualist and thoughtful investigator alike.

The American Spiritualist has received the highest commendation. "The best in quality and the lowest in price" has been the expression regarding it.

Terms one dollar per volume. Address.

AMERICAN SPIRITUALIST PUBLISHING CO., 47 Prospect street, Cleveland. O. Nov. 13.-tf

THREE SPIRITUAL SONGS!

GONE BEFORE! 40 c. OVER THE RIVER! 35 c. BEYOND THE CLOUDS! 40 c.

ALSO JUST PUBLISHED. "GRANDPA'S BIRTHDAY!" 25 c.

A New Operetta for Children.

THE Boston Traveller says: "It is a charming work for the little folks, and as beautiful as it is simple." It can be sang by four volces, with chorus, Just the thing for Children's Laceums, etc.
Any of the above will be sent to any address, on receipt of price, by the publishers,

Dec; 3 -4w 298 and 300 Washington street, Boston,

THE HEALING INSTITUTE AT DAVID'S WELL, IND HERICIAN LASTITUTE AT DATIFY WILLIAM LASTITUTE TO CATED near Bristol, Penn., is now completed and ready Lastor occupation. It has been erected for the purpose of accommodating patients who desire to drink the "Mystic Water from Bacid's Well' freshly drawn from the great depths, I desire some one to rent, funish and to have charge of this house, who is possessed of healing power, who is canable of giving hygienia instruction, who is a true Spiritualist at heart, who has energy and tact to marage a landly of thirty to forty in number, and whose aspirations would be more to henefit saifering humanity than in making the enterprise a mere money making scheme. My object has been am still is, to de good to the human family; and I wish some one who can sympathize with me to have charge of the Institute.

N. B.—For further information, address, D. S. CADWALLADER, No. 1005 Race street, Philadelphia, Penn.

Nov. 26.—24cow

Nov. 26.—2teow

| S75 to S250 per month, everywhere, male troduce the GENUINE IMPROVED COMMON SENSE FAMILY SEWING MACHINE. This Machine will stitch, hem, fell, tuck, quilt, cord, bind, braid and embroider in a most superior manner. Price only \$15. Fally licensed and warranted for five years. We will pay \$1000 for any machine that will sew a stronger, more beautiful, or more clastic seam than ours. It makes the "Ensite Lock Stitch." Every second stitch can be cut, and still the cloth cannot be pulled apart without tearing it. We pay Agents from \$15 to \$250 per month and expenses, or a commission from which twice that amount can be made. Address, SECOMB & Co., 33 & Washington street, Instan, Rass.; Pittsburgh, Pa.; St. Louis, Mo., or Chicago, Ill. | law—Nov. 5.

SNOW'S PENS.

SNOW'S School Pen, Fine.

Extra Fine Pen, for Ladies,
Diamond Pen, for Book-keepers.
Own Pen, for Counting Houses,
Clircular Pens, for Ciencral Use
Any of the above sent by mail upon receipt of price, 51,00 per box, and postage, 12 cents.
Snow's Pens have been before the public a long time, and have carned the renutation of bring always good.
For sale at the Banner of Light Office, 153 Washington street, Boston.

DR. W. PERSONS

WILL practice at the ST. NICHOLAS HOTEL, in ST. LOUIS, Mo., from sixty to ulnery days, commencing Nov. 1st, 1st0. Dr. Persons treats all kinds of diseases to which the human family are liable. Treats by Magnetism and Swedish Movement care. He has performed more wonderful cures than any living man. None need cespair of help.

Nov. 19.—4w

BROWN BROTHERS,

American and Foreign Patent Office, 46 School street, opposite City Hall, BOSTON, MASS.

ALBERT W. BROWN. EDWIN W. BROWN. (Formerly Examiner at Scientific American.) A I.I. Documents relating to Patents prepared with prompt-ness and ability. Advice gratis and charges reasonable. Aug. 21.—11

\$500 REWARD TOR a case of Catarrh that Demeritt's North American Catarrh Remedy cannot cure. Price per package \$1,25 (two bottles). For sale by all druggists.

CARRUTTIIDES & DIMERITT, 129 Handwar street, Buston. Send for circular and home testimonials.

timonials.

WANTED—AGENTS, (\$20 per day,) to sell the celebrated HOME SHUTTLE SEWING MACHINE. Has the under-feed, makes the lock stitch (alike on both sides), and is fully licented. The best and cheapest family Sewing Machine in the market. Address JOHNSON, CLARK & CO., Boston, Mass., Pittsburgh, Pa., Chicago, Ill., or St. Louis, Mo.

SPIRITUALISTS' BOARDING HOUSE.—
Board by the day or week at 51 Hudson street, Boston.
Nov 26.—4w*

Miscelluncons.

THE MEDICINES

DR. H. B. STORER,

69 Harrison Avenue, Boston, A RE perfect extracts of the medicinal virtues of plants, A roots, barks, and gums, combined in a thoroughly setentific manner, and will give satisfaction to all who use them. Packed scenely, and sent as heretotore to all tarts of the United States and Canada. All of these Vital Remedies, 31 per tottle.

per tottle.

Merofala Antidote, Blood Partifier, Comp. Muetinge of Butleton Partifier, Nerve Invigorator, Diurctie Compound, Fewer and Ague Cure, Latur Reduct, Peruvian Tonic, Cure for Epilepsy, Neer and Ague Cure, Latur Reduct, Lower Regulator, Cure for Epilepsy, Neer and More the letter, or Post Office order.

Full directions for use accompany each bottle. Send money by letter, or Post Office order.

Full directions for use accompany each bottle. Send money by letter, or Post Office order.

Full directions for use accompany each bottle. Send money by letter, or Post Office order.

Stoward of Music in each Vol. Cheap, Hantsome and PRESENTS a collection of Sacred Songs, Duets and Songs with Choruses. "Gooden Leaves," Vols. I and 2, Songs by Will. S. Hays. "Hearth and Home," "Firestle Echoes," "Sweet Sounds," and "Priceless Gons," four vocal collections, "Fairty Fingers," "Sweet Sounds," and "Priceless Gons," four vocal collections."

those. "Patry Fingers," "Mag. SINGERS is Circle," and 'Young Place SINGERS "Pearl Drops." "Museat Recreations." In "Pleasant Memories," Pla to misse of moderate difficulty "Golden Chimes" and "Brilliant tiems," Plane misse by Ch Kinkel, Allard, Pacher, &c. in all 15 vols. Price of each PIANISTS \$4.75 in boards: \$2.50 in \$2.50 ght. Matical free of postage by way, New York, P. O. Box 5429. Send 30 ets. for a sample of Peters's "Musical Montbly," containing \$4 worth of Music; and 75 ets. for the "Sang Echo," a New School Book.

Dec. 3,—4w

MERCANTILE SAVINGS INSTITUTION No. 48 Summer street, cor. of Arch, Boston.

SIX PERCENT Per Annum Interest will be paid by this Institution,

FROM this date on all deposits which remain in Bank six months next prior to the semi-annual dividend days, and five per cent, on all other deposits for each and every till in tervening calendar mouth they have remained in bank prior to the remi-angual-dividends. This is the only Savings thank in the State that pays interest on the deposits for each and every month they remain in bank. The Institution has a guarantee for det 3 200 (0), and on the first day of Detober a surplus exceeding \$7500.

TIMES is the name of the beautiful crayon pleture which has attracted such marked attention in the BANKER OF LIGHT FREE CINCLE ROOM for the last few weeks. It was drawn by spirat and through the medianship of Mr. E. Howard Doane, of Baldwinsville, Mass, a gentleman who had had no instruction in drawing presons to the time the subrits commenced using his band for that purpose. At the solicitation of many admitting friends we have had photographic copies of this due peture made, which we will forward, postage paid, at the foliowing prices; farge \$25, \$19, 50 cents; carte de Visite \$2.9, \$2 cents. WILL AW WHITE & CO., BANNER OF LIGHT BOOKSTORE, 15: Washington street, Boston, Mass.

EDSON'S HYGRODEIK, FOR HYGIENIC AND MECHANICAL PURPOSES.

MIL practical utility of the Hyananaia. It followed, will enable us to maintain an atmosphere in inhabited rooms of such a nature that the most deleate langs will not suffer from atmosphere causes; that the healthy will leel a degree of comfort never before experience I with indoors; that speaking or singage becomes a pleasure; that plants may be made to bloom in it as well as in the conservators.

N. B.—By boilowing the indications of this instrument, at least twenty per cent, of fucl may be saved.

*, A specimen Hygnoberg I on exhibition at the BANNER of Light Office, and for sale by William White & Co., 158 Washington street, Bost on. Price \$15.

THEA-NECTAR

WITH THE

GREEN TEA FLAVOR.

Warranted to Suit all Tastes.
For Saio Everywhere. | 2w-pec. 2.

BURRINGTON'S VEGETABLE CROUP SYRUP. THE Croup comes like a thief in the night—therefore do not fail to keep a bottle of Burrington's Croup Syrup by you at all times. It is a sure and sate remedy, also the best article in use for Whooping Cough, Colds, &c. Beware of initiations. For sale by the proprietor, ii. II. BURRING-TON, Wholesale Druggist, Providence R. 1., and druggists generally.

JOAN OF ARC,

Pavilion, No. 57 Tremont statet, (Room No. 5,) J. ROLLIS 33. SQUARE, ATTORNEY AND COUNSELOR AT LAW,

Apr. 2. No. 30 Court street, Room 4, Boston. Lithograph Likeness of Dr. Newton. WILLIAM WHITE & CO. will forward to any address by mail, post-paid, a beautiful Lithograph Likeness of Dr. J. R. Newton, on receipt of 50 cents.

DR. T. LISTER, ASTROLOGER, 25 LOWELL STREET, HOSTON, MASS.,

WHERE he has been located 26 years. Time of birth must be given. A brief written nativity sent by main, events two years to come, 81. 3m-Nov. 12. Two years to come, 81.

ODD BACK NUMBERS of the London Magazines, "Hemay Nather," and the "Spinitral Magazines," will be sent to any address on receipt of 15 cents, being half the original price. These magazines contain first class matter, just such as Spiritualities should preserve for future use. Address, BANNER OF GRITT, Boston, Mass.

THE MAGN ETTIC TRIBATMIENT.
SEND TEN CENTS to DR. ANDREW STONE, Troy, N.Y.,
S and obtain a large, highly illustrated Book on this system
of vitalizing treatment. SEND ONE DOLLAR to DR. ANDREW
STONE, Troy, N. Y., and obtain a five-dollar Large
Bound Book, of 359 pager, costly illustrated, on the VITAL
and MAGNETIC cure for that direcal matady, PULMONARY
Oct. 29.

BEAUTIFUL FLOWERS, painted on cards photograph size, in colors, by the excellent medium, MRS. E. A. BLAIR, of Montpeter, Vt., for saie at this office. Sent to any address ou receipt of 25 cents. 30 NEW RECEIPTS, Arts, and Ten Ballads, oct. 22.-8w.

A GENTS WANTED—(\$225 A MONTH)— by the A MERICAN KNITTING MACHINE OO., BOSTON, MASS., or ST. LOUIS, MO. 6m—Sept. 24.

THIRD EDITION.

THE SPIRITUAL HARP. The new Music Book for the Choir, Congregation and

Social Circle. By J. M. PEEBLES and J. O. BARRETT. E. H. BAILEY, Musical Editor.

Tills work has been prepared for the press at great expense and much mental labor, in order to meet the wants of Spiritualist Societies in every portion of the country. It need only be examined to merit commendation.

The Harp contains music for all occasions, particularly for the social relations of life, both religious and domestic.

Although not specially prepared for the Lyceum, yet its musical claims have been heartly supplied with a rich variety of music appropriate for children. Let its heavenly harmonies be sung in all our Lyceums throughout the country.

Over once third of its poetry and three quarters of its music are original. Some of America's most gifted and popular musiclass have written expressly for it.

Single copy.

New Nooks.

An Extraordinary Book, BY ANDREW JACKSON DAVIS. ERTITLED,

A STELLAR KEY

THE SUMMER-LAND.

PART 1. ILLUSTRATED WITH DIAGRAMS AND ENGRAVINGS OF CELESTIAL SCENERY

CONTENTS.

CHAPTER I.
OF THE NATURAL AND SPIRITUAL UNIVERSES.
CHAPTER II.
IMMORTAL MIND LOOKING INTO THE HEAVENS. CHAPTER III CHAPTER III.
DEFINITION OF BUBIECTS UNDER CONSIDERATION.
CHAPTER IV.
THE POSSIBILITY OF THE SPIRITUAL ZONE.

CHAPTER V.
THE ZONE IS POSSIBLE IN THE YERY NATURE OF THIMOS. CHAPTER VI.
THE SPIRITUAL ZONE VIRWED AS A PROBABILITY, CHAPTER VII.
EVIDENCES OF ZONE-FORMATIONS IN THE HEAVENS. CHAPTER VIII,
THE SCIENTIFO CERTAINTY OF THE SPIRITUAL ZONE.

A VIEW OF THE WORKING PORCES OF THE UNIVERSE. CHAPTER XL DEMONSTRATION OF THE HARMONIES OF THE UNIVERSE.

CHAPTER XII.
THE CONSTITUTION OF THE SUMMER-LAND.
CHAPTER XIII.
THE LOCATION OF THE SUMMER-LAND. CHAPTER NIV.
A PHILOSOPHICAL VIEW OF THE SUMMER-LAND.
CHAPTER NV.
THE SPIRITUAL ZONE AMONG THE STARS.

CHAPTER XVI.
TRAVELING AND SOCIETY IN THE HUMMER-LAND,
CHAPTER XVII.
THE SUMMER-LAND AS SEEN BY CLAIRYOYANGE. CHAPTER XVIII.
SYNOPHIS OF THE IDEAS PRESENTED.

Price \$1; postage 16a. Liberal discount to the trade. For sale at the BANNER OF LIGHT BOOKSTORE, 159 Washington street, Buston.

MORNING LECTURES.

Twenty Discourses RLIVERED BEFORE THE PRIENDS OF VROGRESS IN NEW TORK
IN THE WINTER AND SPRING OF 1963. BY ANDREW JACKSON DAVIS.

CONTENTS.

DEFEATS AND VICTORIES.
THE WORLD'S TRUE REDEEMER.
THE END OF THE WORLD. THE NEW BIRTH.
THE SHORTEST ROAD TO THE KINGDOM

OF HEAVEN.
THE REIGN OF ANTI-CHRIST. THE BEIGHT AND ITS CIRCUMSTANCES.
ETERNAL VALUE OF PURE PURPOSES.
WARS OF THE BLOOD, BRAIN AND SPIRIT. TRUTUS, MALE AND FEMALE, FALSE AND TRUE EDUCATION. THE EQUALITIES AND INEQUALITIES OF HU-

MAN NATURE.
SOCIAL CENTRES IN THE SUMMER-LAND. POVERTY AND RICHES.
THE OBJECT OF LAFE.
EXPENSIVENESS OF ERROR IN RELIGION.

WINTER LAND AND SUMMER-LAND. LANGUAGE AND LIFE IN SUMMER-LAND. MATERIAL WORK FOR SPIRITUAL WORKERS. ULTIMATES IN THE SUMMER-LAND. i vol., [2mo., price \$1.50; postage 20 cents. For sale at the HANNER OF LIGHT BOOK-STORE, 158 Washington street, Hoston. If

LOVE

ITS HIDDEN HISTORY. A BOOK FOR WOMEN, YOUNG AND OLD; FOR THE LOVING; THE MARRIED; SINGLE, UNLOVED,

HEART-REFT, PINING ONES;
A BOOK FOR UNHAPPY WIVES, AND LOVE-STARVED ONES OF THE WORLD WE LIVE IN.

BY THE COUNT DE ST. LEON.

THE "DELIVERER OF FRANCE." A fine Photograph of this celebrated heroine, representing her clad in armore and cheering her troops on to action, will be mailed by WILLIAW WHITE & CO., BANKER OF LIGHT OPPICE, 155 Washington street, Boston, to any address, on receipt of 25 cents.

HOLIDAY JOURNAL, FOR 1871, CONTAINS a Christmas Story, Spiendid Plays, Sound eloquent. Its advice to wonnels, so often the Precon receipt of one stamp for postage. A dress, AB.

Precon receipt of one stamp for postage. A dress, AB.

J. T. GILMAN STRE.

PHYSICIAN.

Pavillon, No. 57 Tremont secent (Room No. 5.)

Price \$1.25, postage 15 cents.
Price \$1.25, postage 16 cents.
For safe at the BANNER OF LIGHT BOOKSTORE, 153
Washington street, Roston.
tf HELEN HARLOW'S VOW.

BY LOIS WAISBROOKER,
Author of "Allee Vale," "Buffrage for Woman, "etc., etc.
A LL who have read Mrs. Walsbrooker'n "Allee Vale," will
be anxious to peruse this beautiful story, which the publishers have put for). In elegant style. It is dedicated to
"Woman Everyw'ere, and to Wronged and Outcast Woman
Expecially." The authors says: "In dedicating this hook to
woman in general, and to the outcast in particular, I am
prompted by a love of justice, as well as by the desire to
arouse woman to that self-assertion, that self-justice, which
will insure justice from others."

Price 81.50. Prostances 200 BY LOIS WAISBROOKER,

Price 81,50, Postage 20 cents. ALICE VALE:

A STORY FOR THE TIMES. BY LOIS WAISBROOKER. This is one of the best books for given reading anywhere o be found. It should and no doubt martial a popularity qual to "THE GATES ALER".

[27] Price \$1.25; postage: 16 cents

The above books are for sale by the Publishers, WILLIAM WILLE & CO., at the BANKER OF LIGHT BOORSFORE, IS Washington street, Boston, Mass. and also by their New York Agerts, the AMERICAN NEWS COMPANY, III Nassau street.

RULES TO BE OBSERVED WHEN FORMING SPIRITUAL CIRCLES. BY EMMA HARDINGE.

WE have never seen better or more comprehensive rules laid down for governing spiritual circles than are contained in this little binklet. It is just what thousands are asking for and coming from such an able, experienced and reliable author, is sufficient guaranty of its value.

The Price 5 cents.
For sale by the publishers, WILLIAM WHITE & CO., 188
For sale by the publishers, WILLIAM WHITE & CO., 188
For sale by the publishers, WILLIAM WHITE & CO., 188
For sale by our New York Agents,
the AMERICAN NEWS COMPANY, 119 Nassau street. If DR. A. B. CHILD'S WORKS.

A B C OF LIFE. Price 25 cents, postage 2 cents.

BETTER VIEWS OF LIVING; or, Life according to the doctrine "Whatever Is, is Right." Price \$1,00, postage 12 cents. CHRIST AND THE PEOPLE. Price \$1,25, post-SOUL AFFINITY. Price 20 cents, postage 2 cents. WHATEVER IS, 18 RIGHT. Price \$1,00, post-For sale at the BANNER OF LIGHT BOOKSTORE, 159 Washington strest, floyton. If

SEXOLOGY AS THE

PHILOSOPHY OF LIFE, IMPLYING

Social Organization and Government,

By Mrs. Elizabeth Osgood Goodrich Willard,
12 " 19,00
15 " 19,00
16 " 19,00
17 " 19,00
18 " 19,00
19 " 19,00
19 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
10 " 19,00
1

Hew Nork Idvertisements.

NEW YORK ACENCY

William White & Co.'s Publications.

AMERICAN NEWS CO., NO. 119 NASSAU STREET.

THIS WELL-KNOWN FIRM REEPS FOR SALE ALL OUR PUBLICATIONS

THE COMPLETE WORKS OF THUDSON AND RHMA TUTTLE. ANDREW JACKSON DAVIS, HENRY C. WRIGHT,
WARREN CHARE,
CHARLES R. WOODRUFF,
DR. A. B. CHILD,
MER. LOIS WADERROOKER,
P. B. RANDOLPH,
WARREN R. BARLOW,
MEL. ELIZA, W. FARNUM,
GEORGE STEARN,
ETC., ETC., MER. EMMA HARDINGE, WILLIAM HOWITT.
HON, ROBERT DALE OWEN,
D. D. HOME,
PROF. WILLIAM PENTON,
HIM LIZZIE BOTEN,
J. M. PEEBLEN,
MRS. J. M. ADAMS,
PROF. W. B. ERLITAN,

THE AMERICAN NEWS COMPANY

ARE ALSO OUR WHOLESALE AGENTS.

BANNER OF LIGHT.

WILLIAM WHITE & CO., Publishers and Booksellers, 198 Washington street, Boston, Mass.

J. WILLIAM VAN NAMEE, M. D., Eclectic and Clairvoyant Physician,

BUST OF ANDREW JACKSON DAVIS.

NEARLY Resize, in Plaster of Paris. It is acknowledged to the one of the best likenesses of the Seer yet made. Price \$1.90-Hoxed, \$9.00. Sent to any address on receipt of the price \$c.00. D. Albertal discount to agents. Address, MacDoNALD & CO., May 15. 607 Broadway, New York City. DB. H. SLADE, (Clairvoyant,)

DR. SIADE will, or receiving a lock of hair, with the full name and ago, make a chairyonant examination, and return a willien diagnoses of the case, with east of freatment. A fee of Two Donalays must accompany the hair, which will be applied on medicine where treatment is ordered: All letters should be dreeded to SLADEA SIMMOSS, 207 Wear, 22d states, N. Y. P. S. -Please write your address plain.

MRS. KANE,

OSE of the Fox sisters, has taken rooms, and will give public and private sittings for spiritual communications, at No. 101 West 19th street, New York City. Bw*-Oct. 1.

M RS. H. S. SEYMOU'R, Business and Test Medium, for Fourth avenue, east site, near 12th street, New York. Hourstron 2 to 6 and 1000. The Circles Tuesday and Tursday avenings.

should read h. Price, \$1.50; postage 20 cents. LECTURES ON GEOLOGY, THE PAST AND FUTURE OF OUR PLANET. A Great Scientific Work. Selling rapidly. Price, \$1.50; postage 20 cents. cstage 20 cents.

11 P. HIRECONOILABLE RECORDS; or, Genesis and to ology. 80 pp. Price: paper, 25 cents, postage cents; cloth, 40 cents, postage 8 cents.

WHAT IS RIGHT? A Lecture delivered in Musle Hall, Boston, Sunday atternoon, Dec. 6th, 1868. Prico 16 cents; postage 2 cents.

COMMON SENSE THOUGHTS ON THE BIBLE. For Common Sense People, Third edition—enlarged and revised. Price, 10 cents; postage 9.

CHELSTRICK Vision. BUBLE, For Common Sense People, Third edition—entarged and revised. Price, to cents; postage 2 cents CHRISTIANITY NO FINALITY; OR, SPIRITY ALSAS SUPERIOR TO CHRISTIANITY. Price to cents, nostage 2 cents.

ORPHODOXY FALSE, SINCE SPIRITUAL-ISM ISTRUE, Price to cents, no stage 2 cents. THE DELUGE IN THE LIGHT OF MODERN BE THYSELF, A Discourse, Price 10 cents,

THE VOICES.

TMHS volume is startling in its originality of purpose, and is destined to make deeper invoids among sectarian bigots than any work that has hitherto appeared.

The Voice of Strengarities takes the creeds at their cord, and proves by numerous passages from the little that the God of Mossel has been defeated by Sajan, from the Garden of Edon to Mount Calvary!

The Voice of NATIBE represents God in the light of Reason and Philosophy—in the mentangentle and glorious attributes. While others have no often only demolished, this author has erected a beautiful Temple on the rules of Supersition. Judge Baker, of New York, in his review of this poem, says: "It will unquerthously cause the author to be classed among the ablest and most witted didactic poets of the Re."

classed among the ablest and most sitted duactic poets of the age."

THE VOICE OF A PERBLE defluences the individuality of Matter and Mind, fraternal Charity and Love.

The book is a repository of original thought, awaking noble conceptions of food and man, forefole and pleasing in style, and is one of the few works that will grow with its years and mature with the centuries. It is already admired by its thousands of readers

Printed in beautiful type, on heavy, fine paper, bound in beveled boards, in good style; nearly 200 pages. Price \$1.25, postage 16 cents. Very liberal discount to the trade.

For sale at the RNNER OF LIGHT BOOKSTORE, 158 Washington street, Boston

COSMOLOGY.

By George M'Ilvaine Ramsay, M. D.

IMIS work is purely scientific, and the subjects treated upon are handled with care and great ability.

AFTER DEATH:

DISEMBODIMENT OF MAN A New, Enlarged, Corrected and Well bound Edition this Masterly and Thrilling Description of Man and His Fortunes After Death, is Now Ready.

RURTHER description of this, the finest work of Dr. Randol-h, in many respects, is needless, for its revelations: the World of Spitits, its Location, Tojeraphy, Habits, Customs, Employments, Schools, Colleges, Museums, Marriages, Sex and its uses after death, render it one of the most deeply absorbing works ever written by any Secr of modern or even

Retail price \$1,50, postage 24 cents.
For sale wholesale and retail at the BANNER OF LIGHT 10KSTORE, 155 Washington street, Boston. LIFE IN THE BEYOND: BENJAMIN PE-TERS, An Undeveloped Spirit's History. Francis H. Smith, Medium. Price 10 cents, nostage 2 cents. For sale at the BANNER OF LIGHT HOOKSTORE, 139 Washington street, Poston

Relectic and Chairvoyant Physician,
No. 420 Fourth Avenue, New York City,
MAKES examinations by lock of hair. Send stamp for cirular containing testimonials. Dr. Yau Namee, in addition to being a graduated physician, possesses a high order of
developed Clairt oyant powers, evailing him to clearly diagnose disease, and prepare proper Magnetic Remedies.
Reception Day Wednesday, from HA. 30, to 4 p. 31. No Personal Examinations given except on Reception Day.
Perround Examinations—Ladies \$2.90, trentlemen \$3,00. Examinations by hair, \$7.00 and \$5.00.
All betters must be addressed to P. O. BON 5420.
Oct. 29.

All Better Milds, \$86.7.

A 488 BLANCHE POLIEY, Chairvoyant, Tranco and Writing Medium, 63 That avenue, between 40th from 9 a M. to 8 p. M. Terms: Ladles, \$1,00, Gents \$2,00, Nov. 26 ~13w*

MRS. A. DENTER, Clairvoyant Business, street, near 7th avenue, New York.

New Nooks.

PROF. WM. DENTON'S WORKS.

THE SOUL OF THINGS; OR PSYCHOMET-RIC RESEARCHES AND DISCOVERIES. By William and Elizabeth M. F. Denton. This truly valuable and ex-ceedingly interesting work has taken a place among the atandard literature of the day, and Is fast galning in popular favor. Every Spiritualist and all seckers after hidden truths should read it. Pricey \$1.50; postage 20 costs. AST. AND.

postage 2 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 188 Washington street, Boston. NEW EDITION-REVISED AND CORRECTED.

Three Poems.

voice of superstition.

voice of nature.

voice of a perble. By Warren Sumner Barlow.

CONTENTS.

CONTENTS.

CONTENTS.

Contents. 1- Matter without Origin: 2-Properties of Matter; 3-Nebulous Theory; 4-0d Theory of Planetary Metion; 5-Pranetary Motions; 6-Origin of Motion; 7-Cause and Origin of Coldad Motion; 8-Speedl Laws of Orbital Motion; 9-Eccentricity, Helion and Equinoctial Points; 19-Linit and Results of AMal Inclination; 11-Result of a Perpendicular Axis; 12-0id Polar Centers; 13-Cause and Origin of lee-Caps and Glacler Periods; 14-Ocean and River Currents; 15-Geological Strata Indicate Reconstruction of Axis; 16-Sandden Reconstruction of Origin, Motions and Destiny; 21-Orbital Configuration of Comets; 22-Planets are Old Comets; 23-Indiaty.

The book is elegantly printed and superbly bound.

Price \$1.50; postage 20 cents.
For sale by the Publishers, at the BANNER OF LIGHT BOOKSTORE, 18-Washington street, Ioston, and by the AMERICAN NEWS CO, 119 Nassau street, New York.

Banner of Aight.

Perice at his Liberal, Spiritual and Reform Bookstore; Gil North Fifth street, St. Louis, Mo.

CHURCH GOING.

The Liberal & Reistian complains bitterly of the want of true religion in the churches and churchgoing multitudes as follows:

The people must be tempted with spiced and frosted cike; if we would draw them to the table of the Lord. Religion in its spher self-always thoughtful, always grave, and always appealing to what is lighest, and deepest in in insuring he imale as pleasaid and light, and casy for the atdention as the councily of the targe, and he tricked out with many-of the all arements of the flucture, before the posque, especially in cities, will ap-growth its gates or lister to its expositions! Every temporary interest in differing excitement must be subsidiated, and destined introsyrups and cordials to sweet a the butter physic of timb. Sin is a burglar, and, time Mr. Nathan's murderer, is always diffeaking into somebody's pouse of life. So the Nathan intuitor mast, or course, name the sermons of the next week; "The Black Crook" was gleasly the devils pastial salid, and that must full the people from structure, main's exhibition at Niblo's je Sanday malty-exhibition in some Christian chirtesi. Politics, sair, diploming, brokerage, the who lo tolky-percer stack, in trade must be ground over in the steried mill, and with a thin sixual of texts or religious varnish, present-od in sermon form to those who have been thinking about nothing the all the week, and need to have - whatever they wish to have - other thoughts and interests presented to their hearts

Yes, replies wine advocate of the system, That do you forget that the fire pleasurerly follow this style, of 'preaching, and neglect the other kind; that the sensational and the atrical preachers have crowds banging about them, and the dignified and serious munisters have many empty digitized that services manifesters have many empty proved? But the let what we complain of. It a circus were opened breide weboreh, and both were free, the circus would fid much scower than the church. All possible mediscof geving people into churches are not lawful. A pretended mediinn, a hold impostor, a rauting modulebruk, a creature with a hogshold of words to a pint of sense, anything spatking, controval, eccentric outrage as, waldraw a growd on Sanday or any other day. The less thought, the less solemnty, the less Scripturality the better for a great many. But what is the use of calling exowds together to tackle their ear, if ever their ignorance, play on their fancy, or gravity their selectinplacency? Surely, such gatherings are not valuable, without reference to their quality or the effect produced upon them, because made in the name of religion.

There is much truth in this and the churches, with their papers, will fail to turn the tide, as it is the legitimate result of one extreme following another. Objetishioned, long-faced Christianity is played out; and the showy, theatrical opposite is now in young. It will have its rush, as the tides do, and then coase, but not probably to be ever followed by the real old style of religion. Spritnalism, on the other hand, is just beginning to appreciate solid and scientific books, lectures and papers, and we already feet the solid growth that awaits us, having run nearly through the flashy, carnsity seeking and wonder-working, marvelour phase of its first and second decades. Our audiences are new gathering around, and appreriating the intellectual speakers, both trance and normal, while the sensational and flashy are less sought after than beretofore. The churches are fast running to weeds, as they admit, while we are just beginning to bring up the real grain for a future barvest. When such papers as the Liberal Christian complain we may be sure there is a real cause for it, and we do not doubt its statements.

THE GUESSING SCIENCE.

The Interior, which always displays talent and ability in all its reviews (except when it alludes to Spiritualism), tries to gather some consolation for its Bible-believing readers from the discrepancies between geologists and their systems and chronologies, while it does not itself come out dence of the origin of our world and its inhabitants. It tells some truths, and hashes in errors with them, so that most of its readers will not know what it believes or means. As a specimen, we clip the following from an article entitled "The Guessing Science:"

"Some Christians indeed endeavor to effect a reconciliation between the two; but their en-deavors are futile. The Development Theory was planned expressly to controlled the Bible, and as the antagonist of and substitute for the Creator. The Christians who take hold of it take only a part of it, and thus are doubly weak-ened, by the inconsistency of their partial adop-tion of the theory and by its inherent error. There is no more scientific proof of the truth of the parts which they receive than of those which they reject; and their more consistent and more atheistic brethren-such as Herbert Spencermark their limeeting reverence for the Bible doe trine of the Creator and the Creation. The pupils of these half-way Development, men, if they accept the theory at all, generally develop it to its full extent. Moreover, manufacturers of cosmogonies must, be held guilty of debauching the public sense of truth if they present their dreams as science; for the world knows nothing about science save what its professors tell peoply. if a Christian dreams a cosmogony, and puts it forward as science—something which he knows, and which other people may know also—he lends his influence to extend the vain delusion that man is capable of fathoming the work of creation, the peculiar prerogative of the Infinite. The professed design of the Davelopment cosmogony is to show a world which needed no Creator, but which is now within the grasp of science.

" This reads like most of the Christian arguments against geology, and is about as likely to overthrow it as the discovery of the oscillations of our planet was to upset the Copernican theory, If, however, any crumbs of comfort can be gleaned for the Christian theory of creation that can alleviate its fatal consumption, we have no objection to their being gathered from any source for the poor patient, which the Interior is now walting upon as a dry nurse; for it needs all the consolation that can be offered it. It will soon need extreme unction, as its case is utterly hopeless; but its estate is ample to pay its nurses and doctors (D.D.s).

SOFTENING OF THE BRAIN.

The Roman Church shows evident signs of a softening of the brain. Its heart softened some years ago when it lost the power to persecute, prosecute and execute heretics. An old, childish and imbecile Pope declares himself infallible, and secures a majority vote in a council of bishops to endorse his folly, then prorogues the council, surrenders Rome and his temporal power to Italy, and protesting against the infringement on his infallible authority and its curses, retires to superintend the ecclesiastical department only of his once mighty kingdom. The Italian Government seems disposed to treat him as it would nny aged and feeble grandmother, and give him all the petticoat privileges of a once powerful king whose sceptre has departed forever, but who is entitled to large charity and great kindness in his dotage. To us it seems that there will be no need of another Pope, since the infallibility has no power and no value, and the Pope no place to lay his head in his old age. Catholicism is certainly softening at the head, if not in the brain, and although it keeps up a terrible kicking in its

extremities, we can see no chance for its continunice of power, except by union and absorption with evangelical Orthodoxy on a common Christian basis, where it will be sure to lose its Pope and power.

LET THE BIBLE AND STATUTES BE INDICTED.

" Real, the murderer, has been hung, according to the law of God and the State of New York," says the Christian Pioneer. It also evidently regrets that McFarland was not hung, when both these laws required it. We have no doubt that they required it as much in the case of McFargrammand which the Phoneer quotes, then it and aside as fitted only-for an age of barbarism, which we trust is nearly outgrown, and will be set uside either with or without the aid of Christianity. We have vainly hoped that the more liumane teachings of the New Testament on this subject would be accepted by Christians generally, but thus far we have been disappointed in the hope. Their hearts are too hard, and consciences too much seared by the doctrines of endless hell torments tometer, educational principles, and other topics which are for unbelievers, for much charity to be tolerated duly enumerated in the table of contents. It is an excelby them, "HUNG, according to the LAWOF GOD," lent number of a constantly improving publication. In God we live, move, and have our being." So all murders, as well as this one by which Real lost his life, are committed according to the law of pen of Dr. Antie, edner of the London Practitioner. It is God, by it and in it, since no man is made without it. We say lot as have a better law to live by and die by.

MRS. J. H. CONANT. AND HER MEDI. thon of health and recovery. UMSIIIP.

Graves, to which we can add our own testimony can take to themselves with decided profit. with that of more than one thousand others, from whom it has been presented to us personally since Mrs. Conant has been the instrument been willing, if they possessed the capacity, to be used so long, and to have their lives so effectually absorbed by those who live in another world, and only pay transient visits to this. Few persons not acquainted with Mrs. C. could form any correct idea of her delicate and sensitive nature, and the close relation existing between her and the the messages that would accuse her of deception, and no honest person could.

She has done a lasting work for the cause to which the Banner has been devoted, that can only be fully appreciated in the spirit-world and the future of this.

WAS LEIGH HUNT A SPIRITUALIST.

might have expected a scraphic countenance to look out of it, turning once more before it depart ed to thank the friends that had done their duty." Such language in our day from a popular writer would leave him liable to the charge of spiritual heresy, and check the tide of popularity among to be very much guarded to save their Christian | Charles F. Gerry; music by Thomas H. Howe. reputation in these days.

From The National Standard.

THE FOUNTAIN: WITH JETS OF NEW MEAN TNOS By Andrew Jackson Davis, 252 pp litustrated, Baston: William White & Co-New York: The American News Co.

The hand-omety-printed, nearly-bound, illustrated volume with the above title, Mr. Davis's last work, is designed especially to interest young are just beginning an earnest, searching inquiry after truth. It covers a wide range of topics, and does not claim to be exhaustive, but rather suggestive in its treatment of them. And suggestive it will really prove to be to any one, old or young, who may give it a careful perusal. Its pages contain timely and much-needed lessons oncerning the mission and rights of dumb and mals; the essential conditions of human progress, and of an advancing civilization; an effect ice ules in bobalf of the rights of Labor: of somen; of the Indians; of the unfortunate and

vicious, and of chi'dren. vicious, and of children.

What will perhans be most striking, if not most welcome to many of Mr. Davis's numerous readers, are the chapters in which he considers the present aspects of Spiritualism, and does some very wholesome, but what will doubtless he early wholesome, but what will doubtless he early wholesome, but what will doubtless he early wholesome. What will perhaps be most striking; if not mos welcome to many of Mr. Davis's numerous read teemed by many not over-rational Spiritualists rather severe pruning. Mr. Davis is a searching critic of the old-time creeds and theological dog-mas, and be neither retracts nor modifies any thing he has heretofore written in that direction But he also points out very clearly, in this volume, the deleterious effects upon individual character and upon society, of merely emotional and spasmodic Spiritualism. Spiritualism, it is very properly insisted moon is not and should not be d as in and of itself a religion. Its main and all important function is to impress the minds of the inquiring and doubtful with an affirmative answer to the momentous question, "If a man die shall be live again?"

No thoughtful, importial observer can fail to see that Spiritualism has already had a marked effect upon the public mind concerning death and its old-time terrors. The recent significant artioles by Mrs Stowe in the Christian Union, and not less significant allusion to the subject of spirirnal communion with loved ones "gone before" in her more recent books, indicate the present tendency of the average public thought and feeling upon this subject. Pruning seems indispensable, however, to the best growth of everything, and Spiritualism does not constitute an exception. So long and so prominently identified with it, so thoroughly well esteemed by those who know him best, Mr. Davis is a very suitable and competent person to use the friendly knife. The process is always more or less painful, and will develop for Mr. Davis a new class of critics, but the world will be the better for it.

There are one hundred and forty-two illustrations, very well engraved, and many of them singularly effective and appropriate as aids in inter-preting to the und retailing the "Jets of New Meanings" from the Harmonial "Fountain."

"Common Sense Thoughts on the Bible for Common Sense Peopic." by Wm. Denton.

DEAR BANNER-I have just finished reading work I ever read. While reading it how I longed for the means to send it among the millions who ought to read it.

Spiritualists, free thinkers and reformers every where, I do earnestly entreat you to send for this mighty little (little in size but great in important truths) book, seatter it by hundreds of thousands everywhere, for there are millions that would read it if they had the opportunity.

Dear brothers and sisters, what are we living for? Millions are hungering and thirsting after just such truths as this book contains. There are thousands of Spiritualists that can send a dollar each for eight copies of this work and loan or give result. Forward with the glorious work

SEWARD MITCHELL. Cornville, Me., Nov. 3d, 1870.

New Publications.

LIPPINCOTT'S MAGAZINE for December opens with "A Roying Commission," giving the personal experiences of the correspondent of a Northern newspaper while in the company of the Southern armies during the war-a curious and interesting bit of autobiography, in which the Confederate leaders figure. Then there is a spatkling paper on "Florida," telling people how to go there, and where to stay, apropor to a winter visit to the peninsula. Plorence Marryatt contributes a graceful article entitled, "Chit-chat from Andalusia." We get a description of the hot-springs of the Pacific Coast in "The Goysers of California." Finance is discussed with ability in the article on "Expansion or Conland as in that of Real, and if the Bible contains traction," by Hon, Amasa Walker, Pollard, once of the the unafterable law of God in the Old Testament Confederacy, presents a graphic picture of "The Real Condition of the South," Anthony Trollope concludes his novel the New York statute should be indicted and set of "Sir Harry Hotspur," Harriet Prescott Spofford has a protty tale by the name of "Lonio," And with poetry, gosshe mention and criticisms this popular magazine winds up the year's publication in the bandsomest manner,

Good Heaters for December manifests its own state of good health by Its contents, which, as usual, touch pungently upon those numerous topics that are timely, yet of constant interest. It discusses eye-sight and the microscape, the means of preserving health, artificial eyes, pure water, bread made from whole wheat, consumption, the ba

The American News Co. send us a little pamphlet on "THE USES OF WINES IN HEALTH AND DISEASE," from the a thoroughly scientific examination of the advantage of wines, in place of alcoholic fluids, in case of various allments and sicknesses, and deserves a considerate perusal by those who are willing to unite the topic with the ques-

S. R. Wells, of New York; publishes a few words of practical advice. "To the Young Men of the West," from the pen A respectful and merited compliment is paid to of L. U. Reavis, of St. Louis, it contains some excellent Mrs. J. H. Conant in the Year-Book, by Korsey observations, which young men in all parts of the country

PLANE AND PLANE (Lee & Shepard) is the second of the "Upward and Onward Series" which Oliver Optic has fannched with his customary success upon the sea of poputhrough which so many spirits have borne their larrading. He locates his tale in St. Louis and along the testimony to continued existence and the capaci- Missourl river, and its morallies in a striking comparison, ty to make it known. Few persons would have drawn all the way through between a modest young mechange of merit, and another one who overrates his ability, The incidental features of the story, of course, are what give it its elevated and personal interest, which will be found fully equal to that developed by his skillful hand in any of his previous fictions for the young.

NATURE'S ARISTOCRACY is the title of Jennie Collins's first book, which promises to be a complete success. It is nominally a sketch of battles and wounds in time of peace, spirit world. It has never been our fortune to and a plea for the opprossed. The manuscript is edited by meet a person who has witnessed her sittings for Russell H. Conwell, and Lee & Shepard are the publishers. The volume is a very handsome one, and its contents are forcible and pathetic appeals for those poor workers who die for lack of aid and living sympathy.

THE AMERICAN ODD FILLOW for December closes the tenth volume of this excellent wargazine, which has a wide circulation throughout the United States, Canada, England, Australia, New Zealand and elsewhere. We notice in its attractive table of contents many contributions worthy of note-among them: Eight Bells; An O.M Fellow Abroad; He says, speaking of the flame of the funeral Scientific and Carlons Facts; Leaves from a Rover's Lifepile in which Shelley's body was burned after it Leg; Oriental Sketches; The Foreign Artison; Why Sushad washed ashore, and while he and Byron and tain told Fellowship? Is Odd Fellowship Progressive? &c., Trelawney were viewing the scene near the placid | &c. A splendid engraving, entitled, a Homeless and Friend-Mediterranean, and in the calm Italian sky, "You less," is given as a frontispiece. Published by the A. O. F. Association, No. 93 Nassau street, New York.

New Meste.-Oliver Ditson & Co. have just published a fine omposition entitled, "Le Crepascule," by Sydney Smith: "Weary," a song by Virginia Gabriel; "The Fisherman's Song," by Rose Terry, music by F. Booth, sung by Mrs. C. A. Barry; "O'er the hill, o'er the dale," by Stephen Glover; the Orthodox readers of his works. Writers have | "My Darling Wife and I," a billiad for alto or bass voice, by

Matters in Europe.

The news up to going to press is rather of a portentous and active character. North of Paris, the Prussians have gained an advantage-an official dispatch from King Wil-Ham containing the report of the capture of Amiens by Mantouffel, Nov. 28th. The French lost 1700 killed and wounded; the Prussian loss said to be comparatively unimportant. The retreat of the French army of the north from Amiena was made in an orderly manner. A Prussian officer captured before Amiens says that the German plan is to

attack Lille and Dunkirk.
Prince Frederick Charles lost 1000 men, Tuesday, Nov. 29,
at Beaume 14 Roll ands. La Fere—a small fortified city on
the Oise, northeast of Paris—has capitulated to the Prusdan a who have also occupied Engery. The German foan of 100,000,000 thaters will be taken by

nelish lanker The reported defect of Garabal-Hat Pasques, by Gen. Von Werder, is confirmed. General Von Werder followed up his success by turning the position to which the French Ind retreated, falling on their rear and lufficting a loss of about 400 killed. The French retreated in two directions. The Prussian losses did not exceed 50 killed.

oners, especially the latter. Palling in this attempt, the army of the Loire has withdrawn. The Germans, in late

army of the Correlias actilidrawn. The Germans, in integring seminations have been maintained.

An attempted safty from Paris, Tuesday, 20th, toward La Haye, was repulsed—French loss, 160 in prisoners alone.

Accounts from Paris are not so hopeful as before. A Berlin dispatch, Nov. 20th, says that Prince Witzenstein, the lussian military agent in Paris, has been forbiblien by Tro idesian military agent in Paris, has been forming by Pro-chu to leave the city for fear he will betray its desperate condition. General Trocha denies the statement that he intends to buil-h ton thousand citizens because of a scarci-ty of provisions. Private letters by balloon state that there are not two weeks supplies in the city. German accounts state that several bodies of French troops have come out from the city to surrender, but have been driven nock in the besterers.

oon driven back by the bestegers. Gon. Keratry, commanding at Le Mans, has resigned his

Gen. Keratry, commanding at Le Mans, has resigned histeommission. He threatens Gambetta with a council of war, and accuses General Lovenda of treason. His action has greadly embarrassed the council of defence, and is generally deplored.

The Eastern question begins to assume a pacific aspect. The Eastern question begins to assume a pacific aspect. The Eastern question that Russis first withdraws her note. The latest disputches agrees that there will be no difficulty in which it is a properly still property in the conference of t note. The latest disputches agree that there will be no difficulty in othering a paracula settlement at the conference, which is sure to take place. No doubt is felt of Russia's assent to the principle of a conference. As for the question of withdrawing Gortschafolfs, first note, it will probably be avoided or evoled rather than forced to a direct issue. England is disposed to be content with practical residence and if Paracula arrives family to another the engineering sults; and if Russia agrees frankly to enter the conference opening all questions, there will neither be a difficulty about phrases nor an unwillinguess to meet her views, as now understand, on the essential points of the treaty. Nevertheless, Turkey is said to be increasing her garrisons on the frontier, and Russia is making "insignificant" preparations also.

"The Bible in the Balance."

Office of Watson's Art Journal, 746 Broadway, N. Y. Nov. 18th, 1870. REV. J. G. FISH-My Dear Sir: Thanks for the copy of your able work, THE BIBLE IN THE BAL-ANCE, which I have just perused with great pleasure and interest. For profound research, clear reasoning, solid deductions and general exthe above work, and, though I have been an cellence, it ranks, in my opinion, with the first earnest and thoughtful reader for twenty-five productions of the day, and cannot fail to accomyears, I can truly say it is the most important plish a striking revolution among all Christian seets and parties who are not blind to reason-the noblest gift of God.

Most truly yours, &c., JAMES MCCARROLL, Associate Editor, de.

Engaging Speakers.

The Secretary of the Spiritualist Lecturers Club is authorized to make engagements for Mr. Edward S. Wheeler, anywhere in the New England States, during January, February, and the latter part of March. Societies who have not yet fitled their list of speakers, will please remember them to their neighbors, and thus do a great work for humanity. A dear brother Spiritualist loaned me the book twenty four hours ago and this is the ignce, through the Speakers' Cinb. ience, through the Speakers' Club.

GEO. A. BACON. Address. Boylston Market, Boston. JUST ISSUED.

THE CREAT WORK! ${f YEAR-BOOK}$ SPIRITUALISM.

A RECORD

FACTS.

SCIENCE,

PHILOSOPHY.

1871.

Containing Essays by the leading Spiritualitie Writers o Europe and America; Statements relating to the progress of Spiritualism in the various Countries of the Old-World; Notices of its Current Literature; Lists of its State Organizations, Lyceums, Local Societies, Media, Lecturers, Periodicals,

llooks, Correspondence, and Suggos-tions relating to the future of SPIRITUALISM. EDITED BY

HUDSON TUTTLE and J. M. PEEBLES.

CONTENTS.

Introduction—Asiatic and European Spiritualism—Science and Spiritualism—On the Attitude of Men of Science toward the investigators of Spiritualism: By Prof. A.R. Wallace, F. R. G. S., F. R. Z. S., and Pres. Eth. Soc. F. E. S., etc.—Accurate Records of Spiritualism: By Prof. A.R. Wallace, F. R. G. S., F. R. Z. S., and Pres. Eth. Soc. F. E. S., etc.—The New Sciences, their Recaring on Spiritualism: By W. D. Gamning—The Great Battle: By J. Stahl Patterson—Spirit-Art: By Emma Hardange—A Song and a Trath: By Augusta Cooper Bristol—Parallelism of Christianity and Spiritualism: By William Howitt—Review of Recent Progress—The Children's Progressive Lycenum; By J. O. Barrett—The Law of Re Incaration: By Amad Blacker—The Sh inthenace of Spiritualism: By E. S. Waceler—From the Highlands of Heaven: By Emma Tattle—Organization—Permanent Engagement of Spicakers—Spirit-Charus—The Spiritual Movement, Emancipation: By G. B. Stobins—Number of Spiritualists in the United States—Chips: By C. Plass B. Lynn—Culture: By J. B. Ameron—Fullification: By G. B. Stobins—Number of Spiritualists in the United States—Chips: By C. Plass B. Lynn—Culture: By J. B. Aveton—Facts, Spirit-Pathiting—Fullifilment of Spirit-Prophecy—Answering Sealed Letters—Spirit Detection—Spirit-Identity—The Ring—Manifestation: By Wash. A. Dans-Ain—A Fragment: By George A. Bacon—The Prophecy, By Emma Scarr Ledsiam—Spiritualism in Washington, D. C.: By Verar—Spiritualism in Published Plan By Honry T. Child, M. D.—Spiritualism in Valed-phala: By Honry T. Child, M. D.—Spiritualism in Wales-Spiritualism in Spadn—Spiritualism in Turkey—Velor Rugo—Baboo Chunder Sen-Names of Pronline th Spiritualism—Spiritualism in Spadn—Spiritualism in Turkey—Velor Rugo—Baboo Chunder Sen-Names of Pronline and Spiritualism—Rangers—Brittalism in Manifestations—To Whom Spiritualism—Sugmary: By B. Doherty, M. D.—The Good Time Coming: By A. Cross—Spiritualism in Valed-phala: By Juny T. Child, M. D.—The Child Berthal Spiritualism in Spadn—Spiritualism in Comman Spiritualism—Spiritualism in Spadn

Published by WILLIAM WHITE & CO., Boston, Mass., and for sale at the BANNER OF LIGHT BOOK STORE, 154 Washington street, Boston; also by the AMERICAN NEWS COMPANY, 119 Nassau Price, cloth, \$1,25, postage 20 cents; paper, \$1,00,

JETS! JETS! JETS! JETS! JETS!

FOUNTAIN:

With Jets of New Meanings." BY ANDREW JACKSON DAVIS.

Beautiful paper, fine press-work, superior binding. Price only \$1,00, postage 16 cents.

ed with One Hundred Forty-two Eugravings.

"And suddenly there appeared in the beautiful landscape, not far from the foot of the mountain, A. FOUNTAIN! If was exceedingly beautiful in its strength and simplicity. The sparkling water was flowing and jetting incessanily. The waters of the Fountain seemed to be compounded of the needs and wants and wishes of multitudes—yea, hundrees of thou ands of warm, living human hearts."—[See Author's Preface

Read the following synopsis of its contents: GHC Read the following symposis of its contents:

**ORight, 1. "The EVERLASTING O."—Seven illustrations

Treats of the original meanings of the letter; its literary and

tre selentific uses; and imparts a lesson which everybody

should learn by heart.

**Chap. 2." Ikarty and Destiny of Mother Nature's

Darlings: "Elghteen litustrations. Takes the reader out

among the animated kingdoms of the world; breathing a rosipel of justice and loving sympathy toward every living exist
ence.

Chap. 3. "The Solitudes of Animal Life."-Seventee

Chap. 3. "The Solitures of Annal Life."—Seventeen flustrations. Opens the interior life of every created thing, showing its sweet and tender relations to the globe-master, Man, and giving an important lesson for both old and young. (Pap. 4. "Indicatives of Reason in Annals."—Seven illustrations. Continues the argument of the Melchapter, that the organized creatures below Man are parts of him, and prophesy of his coming in order of progress.
Chap. 5. "Foinsation of Nationals in—America."—Twelve illustrations. Gives the meaning of the belt of civilization; what America is, and what she is capable of becoming; and treats of the great battles yet to come. Chap. 6. "The Wisdom of Getting Knowledge."—Seven flustrations. Takes everybody to school; opens up the new principles of education; and prepares the reader for the next chapter.

principles of education; and prepares the reader for the next chapter.

Chap. 7. "The Children's Progressive Lyceur."—Four Illustrations. Showing the importance of attention and obedence to the new revelations concerning the character-building of the young spirit.

Chap. 8. "Lyceur Trachings for Children."—Seven illustrations, Includes lessons and examples of object-teaching; adapted to parents and tutors of children, and especially interesting and attractive to the young.

Chap. 9. "Inagination As an Eurational Forge."—Ten illustrations. Traches the spiritual office of the imagination; shows that no great results are possible without the sid of the fancying faculties: very new views.

Chap. 10. "Prophetic Dreams and Visions defining faculties to the true principles of spirit-prophesying are explained; teaching how much and how little value there is in certain kinds of dreaming.

Chap. 11. "Three AND False Worship."—Fourteen illustrations. Teaches the spiritual character of true worship its uses and benefits; shows the hollowness of what in the word is called "worship"; a very radical doctrine proclaimed.

Chap. 12. "Obtgin and Inspirence of Prayer."—Six il-

word is called "worship"; a very radical doorino pro-claimed,
Chap. 12. "Origin and inviews oncerning mais relation to the spiritual universe; shows how prayer is a power of good, and a course also of great weakness and superstition."—Ten-tilistrations. This chapter explains the errors which Spirit-unism has absorbed from popular Orthodoxy; treats Spiritualism from the Harmonial outlook; and holds before the eyes of Spiritualists the great mistakes under which the move-ment is now staggering.
Chap 14. "Effects of a Mistake in Religion."—Seven illustrations. The subject of the last chapter is extended; imparts an explanation why the Spiritualists cannot ix upon a plan of public effort; gives reasons for the failure of Spirit-unilst to realize a religion of faith and good works.
"Lap. 15. "Omess and Sassa and Sassa and Religionists."— Fourteen illustrations. The citadel of superstition is bom-barded from every point of view; some portraits of certain well-known members of the family; very funny pictures, but "nothing to laugh at."

THIS BOOK IS FREIGHTED WITH THOUGHTS FOR MEN AND PICTURES FOR CHILDREN. Remember the price is only \$1,00, postage 12 For sale by the publishers, W.V., WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass. 2 453 in any quantities by our New York Agents, the AMERICAN NEWS COMPANY, 119 Nassan street, New York

Banner of Light Pamphlet Series --- No. 3. The Irrepressible Conflict BETWEEN

THE WORD AND THE WORKS:

The Two Bibles of the Nineteenth Century A Lecture by Mrs. Exha Hardinge, in Music Hall, Bostor Sunday, April 10th, 1870.

THE UNITY OF GOD.

A Lecture by Thomas Gales Fobsvez, in Music Hall, Bos-ton, Sunday, Feb. 13th, 1870.

THESE very interesting lectures are bound together, making a nest pamphlet of 32 pages octavo.

Price 20 cents, postage free.

For sale at the BANNER OF LIGHT BOOKSTORE, 188
Wishington street, Boston.

IMPORTANT NOTICE EVERY WOMAN. MAIDEN, WIFE OR MOTHER!

DR. H. B. STORER.

OF BOSTON, desires to call your attention to a Remedy of unparalleled value in all cases of Female Wonkness. It is one of those valuable discoveries that may properly be called Clairvoyant, or Spiritual, but which could not have been prepared without the aid of modern organic chemistry. This preparation, after being thoroughly tested in hundreds of instances with a success that demands to be more widely known, is now for the first ime advertised under the comprehensive name of

Nutritive Compound,

FEMALE RESTORATIVE.

A Rich Fluid Food to the Blood and Nervous System!

This great discovery is both Food and Medicine ombined. It is rich in elements that Nourish the Blood and increase the Vital Magnetism of body and mind; while in a kindly and soothing manner, without harshness or excitement, it acts as a stimulant to the DIGESTIVE ORGANS and KIDNEYS; a Sedative to the NER-VOUS SYSTEM and the CIRCULATION; and Stimulant and Alterative to Mucous Tissues. "It is

A POWERFUL AND SPECIFIC REMEDY FOR ALL

DISEASES OF WOMEN.

INCLUDING Ovarian Tumors, Prolapsus Uteri, Leucorrhea or Whites, Nervous Debility, Pains the Back and Limbs,

CHRONIC TENDENCY TO MISCARRIAGE,

Painful, Excessive or Suppressed Menses, Ulceration of the Uterus, Constipation, AND ALL THE SYMPTOMS OF DEFICIENT

VITAL MAGNETISM.

1st .- It immediately acts upon the GENERAL SYSTEM sindly and without excitement, as an alterative and tonic RESULTS .- Appetite improved; digestion promoted, and the absorbents and excreting organs invigorated.

2d .- It acts directly and specifically upon the UTERUS and its appendages, wonderfully increasing the strength that organ, so that

Habitual Miscarriage, or Abortion, Has in the very worst cases been entirely cured.

PROLAPSUS UTERI, OR FALLING OF THE WOMB.

Often recedes without any replacing by mechanical means, and by strengthening the ligaments, complete restoration

3d.-OVARIAN TUMORS,

Heretofore removed by the knife, are entirely absorbed and UTERINE ULCERATION and LEUCOR-RHEA or WHITES, find in this medicine their r

powerful and reliable remedy.

4th.—As a Sedative to the Nervous System, And in regulating the circulation of the blood, it is unequaled. Hence it is alike appropriate in diseases appar-

ontly calling for dissimilar properties-as, for instance, Amenorrhea, or Suppressed Menses,

Menorrhagia, or Excessive Menses, As well as Dysmenorrhea, or Painful Menstruation. By restoring the natural functions of the organs, all de-

ficiency or excess is cured. 5th.-Under no treatment does the general health of the nationt more rapidly improve. With richer Blood and calmer Nerves, the Vital Magnetism of the system seems to increase rapidly and equally pervade the system. This medicine lends no assistance to child-murder, but in every case increases the vigor and power of the sexual

DISEASES OF THE BLOOD AND KIDNEYS Are as thoroughly eliminated by the Restorative as by any special compound prepared for that purpose. It is anti-Scrofulous, and may be used by both sexes as a remedy for Scrofulous Swellings, Ulcers, and all diseases of the

glands and mucous surfaces. It is NOT IN BOTTLES, but packages, which, when dissolved in water, make ONE PINT of Restorative.

Full directions for use accompany each package of the Restorative. Mailed, postpaid, on receipt of the price. Price \$1,00 per package. \$5 for six packages;

\$9 for twelve. DR. H. B. STORER.

Office 60 HARRISON AVENUE, BOSTON, MASS. For sale at the Banner of Light Office, 158 Washington street, Boston, Mass.

JUST ISSUED.

SOCIAL EVILS: THEIR CAUSES AND CURE

BY MRS. MARIA M. KING. BEING A BRIEF DISCUSSION OF THE CIAL STATUS, WITH REFERENCE TO

METHODS OF REFORM. Subjects Treated : DIET-It: Influence upon Civilization. Effects of Articles of Food in Use among Civilized and Savage N and of Certain Reverages and Stimulants in Comme no of Certain neverages and Samunants.

"THE SOCIAL EVIL"—Remedies for it.

WOMAN'S RIGHTS. MARRIAGE AND DIVOR CHARITY CHILDREY—Suggestions Relative to PRISON DISCIPLINE. FEMALE PRISONER

Publishers, WILLIAM WHITE & CO., 158 Washing street, Boston. 55 pages, 8vo, paper, 25 cents, postage free. IN PRESS, THE SPIRITUAL PHILOSOPHY

VS. DIABOLISM. IN TWO LECTURES.

BY SAME AUTHOR-SAME PRICE. THE FAITHLESS GUARDIAN

Out of the Darkness into the Light A Story of Struggles, Trials, Doubts and Triumpile BY J. WILLIAM VAN NAMEE, uthor of "In the Cups;" "The Unknown;" "Est-elle Greham: A Prize Story;" "Woman's Live;" "Pride and Passion;" "Adown the Tire;" "Prepared Waters;" "Quardian Angel," etgo.

Tills is a fine story, and is written in a styl' that at once scures the interest and sympathy of the reader. The author is one of the best developed mediums of the day, and in his preface says: "I have written as I have been impelled in his preface says: "I have written as I have been impelled to write by influences that I could not resist." The story is highly instructive as well as entertaining.

Price \$1,50; postage 16 cents.
For sale at the BANNER OF LIGHT BG METORE, 155
Washington street, Boston; also by our New York Agents,
the AMERICAN NEWS COMPANY, 119 Nas su street.