

BOSTON, SATURDAY, DECEMBER 17, 1870.

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

Written for the Banner of Light. A VISION. BY ALICE MEADE.

From boyond the gloomy mountains, From beyond the misty sea, Through the golden bars of the gate of stars," A vision came to me.

Hot arrows, tipt with torture-pain, Quivered within my broast; They burned within my throbbing brain, And I longed, I longed for rest: My soul, oppressed with doubts and fears, Drooped 'mid the 'wildering gloom,

And only saw 'mid falling tears Portentous shadows loom. When afar through the purple distance

Far o'er the wild, moaning sen, With steady sweep down heavon's blue steep. Came the winged dream to me.

Like lustrous gleam of charmed light On a dark and lonely sea, Like starbeam cleaving rifts of night, Shone that pale dream on me. A ghastly troop of phantoms wan Fly swift before its light,

And purple plumes of seraphs fan My brows by hope made bright. From beyond the amber mountains,

From beyond the murmuring sea, Through the gates ajar of the land afar

Oame an angel form to me: A shape of radiant loveliness, A face whose holy light Reflocted the strange blossedness Of the glory, pure and bright, That illumos the forms, divincly fair, Of those who walk in white Amid those bowers immortal where God's glory is the light.

From beyond the cloud-piled mountains, Far beyond the rolling sea, From the misty strand of the spirit-land Camo the white-robed one to me.

Then softly on my waiting car There came a spirit-tone-A murmurous whispor, faint yet cloar, Like the wind through pine tree lone: Each mystic word like a sweet charm fell

Upon my weary heart; Each soothing tone wrought a holy spell Of peace; may it no'er dopart !

I saw, as in a mystic dream, A city, stately, fair, Whose marble towers and battlements no through the purple air. Her lofty domes and pinnacles Rose gloriously grand Beneath the skies incarnadino Of that resplendent land.

And where these pleasant palaces Rose imid embowering trees, Gleamed marble founts ; and flowers rare Unrolled their scented leaves. Oh radiant land ! No word, no speech Was o'er to mertals given, That could portray the loveliness Beneath that summer heaven.

bands in circling fligh

Now swept beyond my dazzled sight,

Now rosted on those banks besprent

Or spreading wide their radiant wings,

"Who are those white robod angel forms

Or light among those cool, green bowers,

"What meaneth this? these angel bands?"

With voice beyond all compare sweet,

Like flocks of glorious passage-birds

From the fair land of dreams?

To the white-robed one I cried.

The shining one replied :

"These are these holy ministrants

With stoady beat of pinlons fleet,

Or rest beside those streams

Now roamed amid the bowers:

Hovored above those towers,

With flowers of richost hue,

Were lost amid the blue.

That often circling rise,

And melt in other skies?

The Lecture Room. THE COMING DAY. A LECTURE BY PROF. WM. DENTON,

In Music Hull, Boston, Sunday, Oct. 28, 1870. Reported for the Banner of Light.

From the evils that so many see in the present, it may be well this afternoon, in the light of the past, to look into the radiant future, and sun ourselves in its glow. It may strengthen us to bear manfully the inevitable ills that beset us. The good time that the prophets have forefold and the poets sung of for ages, must inevitably come, Not like the New Jerusalem of the Apocalyptic seer, dropping down from heaven adorned as a bride for her husband-not thus must the good time come, but as the glowing summer-wet cloudy weather and nipping frosts, perhaps, must continue for weeks and months even, till man despairs; but steadily comes the season, and at last the sun's glory overflows all the waiting land That time must come as the ripened grain comes. a tiny seed lies in the ground for long weeks and weary days; then comes the first appearance of the emerald shoot, then the blade that bears the ear in its bosom, then, through development, the ripened autumnal harvest. So must the good time come-slowly, gradually-with many apparent drawbacks, just as among other things in Nature. As the tide comes in-one wave passing far beyond the boundary of its predecessor, and the next, perhaps, falling far short of it, till, to the eve of one unaccustomed, it appears to recede and he cries out: "The tide is going away!" "Wait!" says a friend to him, "wait a little while!" and up comes another wave far beyond all the rest. So with the advance of humanitywave after wave flows in, bringing the race eventually further and further on than before.

In the light of the past of this planet. I think I can see that man in the future must gradually advance in the domain of physical excellence. Men and women are to be in the future more beautiful than they are to day-and I think you will acknowledge that there is room enough for improvement. [Laughter.] I can take you into an artist's studio and show you more beautiful faces in two hours, than you will see in two months in the streets of a New England city. Why? Because man's conception of the beautiful is beyond Nature's capacity at present to equal. The sculptor, to make a perfect statue takes the separate perfections of different individuals-here a nose there a chin or a mouth-and unites them in one creation of embodied beauty. The speaker said that in the time to come all these excellences would be found in each individual-those beauties now scattered promiscuously among the multitude would be centered alike in all. The time was when the noblest men were brutal in the extreme. The race had been gradually developed up to the present point of physical heanty through long ages and numerous types. The time was when the ugliest man in Boston would have shone a paragon of beauty, a star of the first magnitude, amid the uglier wretches who surrounded him. The lecturer described the skull of one of the early men of France, its enormous jaws, its lack of front-brain accommodations, its enormous back brain, and said this conformation must have been accompanied by thick lips, and a brutish, disgusting countenanco. We as a race are marching steadily onward in this direction. As our power over Nature increases-as our ability expands to master the rude forces around us, day by day, so as to give more time for sesthetic culture, we surround ourselves with the beautiful; and that beauty operates on man to make him also beautiful. The time will come when beauty will be the universal rule, and ugliness, (or homeliness as we sometimes call it.) will be entirely outgrown. With this physical beauty will come also an increase of health and longevity. I know the common notion that there was a time when men lived to be nine hundred years old; and that is as true as the story of Captain Gulliver about the men who were forty feet high-the one story is just as big and just as reliable as the other. By means of statistical records, we know that men have increased in health and longevity from years that are past. The speaker then proceeded to quote from records kept in Geneva, Switzerland, for the last three hundred years, and said that during the period comprised between 1560 and 1600, the average duration of human life was twenty-one years and two months; that in the next century it was twenty-five years and nine months; in the next, thirty-two years and nine months; and that thus far in this century the average has been forty years and five months, so that a child born now has a chance for double the age of the children born at Geneva three hundred years ago. The increased longevity, as per statistics, was also given at Paris, in England, and in Russia; this last presented the shortest term of life, but this, perhaps, was owing to the want of civilizing influences to a greater extent among her people than in the nations cited. The speaker stated that our increased intelligence would enable us to guard against many of the greatest difficulties of our ancestors. Where was the terrible plague that years ago swept off twenty-seven thousand people in London alone in one month? It could only be traced as an existence in some of the filthy city by-ways in were all true-what effect would it have on his Egypt or Constantinople. Modern science had mind? Suppose you told him that the proof of conquered it among us, and when those cities were cleansed and drained as well as ours, the plague would end with them as well. We are showing a disposition to regard the laws of health, (a most promising sign,) and are steadily increasing the average length of human'life; and this increase will continue in time to come. Our souls, in that coming day, will stay in' the body till they are ripe. I know there are many persons whose souls are ashamed of their bodies, | such a greatly needed reform.

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and run away from them before their time. Our | Another reform must take place in our educa- | sled that temperance would go backward as a bodies were intended as for the in- tional system. Why should our young men dwelling spirit, and in the good time coming the spend three or four years of the best part of their spirit shall remain therein till it is full-fielded. lives in delving in the sepulchres of the dead lan-These skulls of ours, or the brains contained by guages? There are some who, by reason of natuthem, the speaker said, were by no means finish- ral characteristics, are fitted to peer into the ed. Nature was at work on them, and had been classics, just as there are some whose tastes lead from the primeval ages. The early men had them to work among old fossils, and such should heads almost destitute of brains-the forehead be allowed their desires; but to force a thousand low, the back head prodigious; but progress had young men through such a course, regardless of gradually decreased the back and increased the area of the front brain; and this tendency, which failure and disappointment. Our colleges seem was the result of hundreds of millenniums of toil. would continue in time to come.

With this increase of front brain will come a rast improvement in our educational system. Our children to day require two months to learn what they ought to comprehend in one week. The time would come in the future, (thought the lecturer,) when they would be able to accomplish more in two months than in two years of the present system. Looking at this matter in the light of the past experience of the race, he saw the rightest hope for the children of the future. The children of the original tribes, prowling in the woods, were without education, save what was imparted from the wild habits of their parents. The early Greeks and Romans educated only the favored few. Compared with the past, the child's advantages to day are influitely superior, but they are small in comparison with futurity. The rep resentation of our language is to be very much improved. There was a time, when, if a man wanted to write " horse," he had to draw a picture of the animal; but in process of time, men learned that words were composed of sounds, and it gradually dawned upon the mind through the lapse of years that these sounds could be represented by thing for me to do-one of its petitions should be characters, resulting in written language. The speaker then referred to the Ezyptian hieroglyphics, modified from age to age, becoming more and more phonetic, and said with all our boasted progress, and the advantages that we have gained in the nineteenth century, we were not so very far beyond them. He then proceeded to instance some of the many cases of deficiency existing between the sounds of the English language and its written signs: there being forty-two-some said forty three - sounds, with only twenty-six letters to represent them. A in alc was not a in are, or a in man, or giv many, or a in all. The question arising in the mind of the boy who is about to read a, is which of all the varying sounds he shall give to the letter. This was not, however, to be compared with the confusion attending orthography. Here are one hundred and twentysix thousand words, out of which not more than one hundred are spelled correctly, and as a consequence of this, there is no man living who can spell correctly all the words of the English language; no man can tell when he sees a printed word for the first time, how to pronounce it. There is not one speaker who is faultless in this respect. and there is not likely to be as long as our language is in this condition. The sneaker then portrayed the huge barrier of spelling, which, more precipitous and frowning than the Andes or Alps, stood at the very threshold of the temple of learning-a barrier which all must pass ere they could enter the inner sanctuary. Parents are apt to forget that they were ever children, and the long toilsome road they journeyed in by past years, so the boy is started on his career with a master at his heels with a sharp stick, to keep him to his work. Who could imagine the agony and mental labor necessary on his part to enter even the outer gate of knowledge. The speaker, as proof of this, cited several cases, showing how far English orthography differed from its orthoopy; the word physician was a brilliant instance. Why, the letters might spell Nebuchadnezzar with equal propriety; and the word phthisic was even worse. Some one, evidently not versed in correct spelling, had once rendered potatoes according to the sound, " Poughtaighteaux," and here again was an instance of the confusion of a language where, as in though, four letters were considered necessary to represent the sound of o. The difficulty in spelling was coupled with an equal one when the student came to read. The lecturer had had a little one spell "B-o-x, chest ; H-e-n, chicken," getting his ideas from the pictures over the words in the primer, and there was no more discrepancy between them than many words in their spelling and pronunciation. One of his boys, reading the sentence: "Consumption fed upon her vitals, and her days were full of nain." rendered the word vilals "victuals," and there and civilization. From that state has mankind was as much reason in the mistake as in many of the words propounded to the misconception of children, who with desperation proceeded to the task until to their bewildered vision they saw not "men," but words as "trees walking," and snatched at conclusions as did the boy who read a well-known passage of Scripture with this new rendering: "Strain at a gate, and swallow a sawmill!" [Laughter.] In the opinion of the speaker. the only road of escape, both for children in school and those who had attained an older growth, was the adoption of a phonetic system. which should give us as many signs as sounds and this the coming time would bring. Here he cited a collection of words: "though the rough cough plough me through," where a different pro nunciation of the same compounded letters existed in every word, and said a student would be utterly at a loss which sound to give, the only proper one being established for each by arbitrary custom, based on a want of signs enough to represent the sounds. Children were compelled at the outset to crowd the memory with multitudinous forms, but the time would come, under a better arrangement of things, when the slow pronunciation of a word would be its spelling. Then spelling and reading could be taught in one-tenth of the time now required. He rejoiced to know they were willing to labor to help on the cause of pelling power, or in the baton of the policeman

natural proclivities, is only the forerunner of to take the backbone out of our young men. The speaker thought they did not begin to pay for the amount of time and labor and money spent upon them. He believed the great want of the present (and the supply in the coming future) to be a college system based on natural science, where young men and young women too-the one as much as the other-[Applause] can gather to study the laws of their being and those of the universe; thus fitting themselves for the lives that are hefore them. Truly a great advance in this respect might be expected in time to come.

In the future, we are to have more manliness than we now have. What a shame for a man to crawl through the world like a worm, when he ought to stand upright on the shinbones of his manhood, and speak his mind freely! There used to be a time when all the fishes were carti laginous, having a gristly internal skeleton, con taining little or no calcareous matter. They they disappeared, and the ossiferous fishes supplied their places, with a strongly-defined backbone and it seems to me, sometimes, that we are living in the cartilaginous period of manhood. If should ever write a praver-book-a most unlikely "Oh Lord, strengthen my backbone!" [Laughter and applause.] I don't know anything more needed to-day than an increase of manbood-a determination to stand by the interior conceptions of our souls, first, last, and always. [Applause.] What are you afraid of? "Oh, I shall lose my place if I say such and such things." Well, you had better lose it, then; better feed on black bread, and live in a ditch, than fare daintily and be the slave of the people. Dare to be men! Do n't allow the will of another man to be your law; look with your own eyes.

I can see a great improvement in humanity in this respect. I can look back to a time when there was but one religion, and that the Roman Catholic religion: when no man dared to speak against the church: when a man who had a soul of his own could not have it long, and have it connected with his body. As men began to think, sects began to multiply. Oh, you say, how unfortunate that there are so many sects in the world. So much the better for the free thinkers! Put all the Orthodox people into one seet, and where would our chances be for Music Hall to-day? They might perhaps find a place for us somewhere in the cellar. [Laughter.] I rejoice in the fact that sects have multiplied, and they must increase till every man becomes a sect in himself, and is ready to give to all the same rights he has himself. Then will come the universal church of humanity. Along with this will come a great moral advance. There is room for this. It will manifest itself in the destruction of all war. "War, the knave's resource, the madman's joy, the sage's grief, the outcast's sepulchre, the widow's curse "-it must die. It shall no longer destroy beauty and trifle with existence. The voices of you and your children must bid it cease. There was a time in the past when the best fighter was always the best man; when the man who did n't know how to fight could n't live. The knowledge was necessary to keep him in safety from his stronger neighbors, the wild beasts and wilder tribes who were his enemies. But that time has gone by. As man has outgrown the brute condition, so has he outgrown these warlike necessities. See that naked savage (said the lecturer) wandering in the deep forest, his club clutched in his hand. He prowls for his food: he battles with and destroys the cave lion, the cave bear, the cave tiger, the gigantic ox. Only by his superior dexterity in the use of his weapons can he hope for life itself, or that wherewith to appease his appetite. He meets one of a hostile tribe; they fight, and he who is the stronger beats down his opponent and deyours his flesh, in equal ferocity with the beasts. that roam the woods around him. Such was the condition of the early men of Great Britain, France, Germany, Italy, now the centres of art advanced to the possibility of such cities as Boston. But are we to stop here? No-not at all. The time to come will witness the embodiment. in the lives of all people, of the beautiful principle enunciated by Confucius and Jesus-"Do ye unto others that ye would others should do to you;" and war and its attendant curses shall be no more. In the time to come, intemperance is to die. It cannot be otherwise. The speaker thought the lamentations to-day over the increase of intemperance in New England were really an indication of the movement always going on in the human mind by which progress is obtained, and that the thoughts elicited by a discussion of the evil would lead in the end to a higher degree of temnerance than the world has ever seen. Temperance means total abstinence from all intoxicating drinks. The speaker showed the absurdity and injurious effects of taking anything into the sys tem like alcohol, which came in as alcohol and left it alcohol, everywhere a poison, at war with the healthy action of the body. The time would come when men would see this, and would abandon it. A thousand prohibitory laws might be passed, and a hundred thousand policemen be enrolled to enforce them, but they would utterly fail to make a temperate people. He had but that there were men so in love with progress that little confidence in the arm of the law as a com-

cause, but such could not be the case. In the future, an intelligent people would learn by a physinlogical education the effects of these intoxicating preparations, and their use would be universally shunned.

But tomperance means more than this. It means abandonment of all narcotizing substances -all things that injure the system. It means the giving up of tobacco, too. The locturer here drew a strong picture of one who claimed ' to be a temperance man, and favored the selection of policomen to prevent his brother from drinking liquors. who himself walked the streets poisoning the air with the fumes of his eigar, or spitting great black seas of filth wherever he bent his steps; and doclared that the policemen might, with equal propriety, be employed in putting a muzzle on him with which to preserve the cleanliness of society, only opening it to allow the victim to eat his dinner. [Laughter.] Think of the members of the Christian church, born of the Holy Ghost, too pure to sin; for whom heaven stands waiting, who go about the streets defiled with the filthy weed. so that, in summer weather, when the wind is right, you may nose them a quarter of a mile off. If such mon come to heaven's gate, St. Peter, if he knows his business, will cry out-" Get out from here! Heaven 's a clean place. Depart, yo dirty wrotches!" [Laughter.] if such men had been born again, it might be well to try it again. A man has no right to go about carrying more poison in his mouth than a rattlesnake, and which would kill the snake quicker than he could him. A farmer in Ohio once held a rattlesnake under a pitchfork while he put a quid of tobacco in his mouth, and the snake died before he could crawl his length. Talk of man being the lord of creation, when he is the slave of a habit so disgusting! The speaker would not endeavor to express his surprise at the course of those ladies who, clean and intelligent themselves, were willing to units their fate with men who indulged such a filthy practice as the use of tobacco-it was indeed wonderful. But he was confident that, in coming days, the use of the weed would be discountenanced and abandoned by all, and that the use of liquors and all things that operated against the physical health of man would be abandoned. The laws of health everywhere known and universally obeyed, we would have, in many respects, a regenerated world, and the signs indicated progress in that direction.

But temperance meant more than this -- it meant sobriety in eating, too. The speaker referred to the old custom of burying suicides at the cross roads, but he desired to know where we could find cross roads enough to bury those who killed themselves by gluttony. David, in one instance, prays against his enemies: "Let their table become a snare before them; and that which should have been for their welfare, let it become a trap;" and one would suppose, as he looked around among the people, that we were all David's enemies, and that his prayer was being answered⁴ Laughtor 1 rer then refer gree to which appetite was carried in its satisfac tion, and its evil effect upon the bodily functions, saying that among those present there was not probably a single one who had not at some time transgressed the laws of health at the table and paid the penalty. The women set the traps, and we paid them for it, and set ourselves to devour what was placed before us without question as to the consequences. Temperance is to go into this matter, also; and we shall not be a temperate people till this question of moderation in eating is definitely settled. In the time to come we are to be more honest. Honesty means as good strawberries at the bottom of the box as at the top-as good apples in the middle of the barrel as at either end. I have found out the difference, sometimes-as have many of you-at markets, to my sorrow. [Laughter.] The fact is, there are but few thoroughly honest people--very few indeed. The number is to be greatly increased. How many honest editors are there in this city? how many that will refuse an offer of five dollars for the insertion of a business announcement which they know will deceive the public? They are willing any one should deceive their readers, provided they receive their share of the profits. There is one naper, in particular, which professes to keep out all such advertisements, but if you look into its columns you will find glowing eulogies of "patent" medicines which are warranted to cure all diseases to which flesh is heir, from constipation to consumption. I suppose the pious editors expectto compromise with their consciences by contributing a share of the proceeds to the treasury of the Lord! [Laughter and applause.] And if Boston is so hadly off for honest editors, what of the country at large? But we are yet to have honest editors even, and-what are harder to find -honest politicians, too; men who, when they talk, will say what they think - not what will please the ear of the multitude. Such men are rare; in the coming future of the race they will be a thousand times multiplied, and honesty everywhere shall be the rule of mankind. W.th all this advance in morality will come lso an advance in religion. We cannot stand still in that, while we are moving forward otherrise. The sermons to-day delivered in a thousand pulpits are vastly ahead of the creeds. After declaring the creeds generally held by the mass of Christians to contain ideas and inculcations worse than the beliefs of the heathen, the lecturer said that, in time to come, the Jewish Jehovah would lie down with the Roman Jove, and oblivion hide both forever. Jesus would no longer be regarded as "Lord and Master" of any human soul. Put Jesus an inch above the human soul, and you bring down the soul just so much. We will give him credit for what he has done as a brother and a helper, but when he raises his rod to rule us, he is to us a curse. We are to have, in time to come, a universal as a temperance lecture. Some people prophe- | church. This the speaker said would comprise

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That bear upon their wings Choico blessings to those hearts that long To know of holy things.

These are the forms of loved ones gone, Who their weary wings have furled On the plains of life, and been upward borne

To a purer, better world. They lovingly again return, And to grioving souls once more

- Bring tidings sweet to those who yearn For the dear, the unseen shore.
- To hearts oppressed with loneliness, And burdened sore with grief,
- They whisper sweet, uncarthly songs That bring them kind rollef; They dry the broken-hearted's tears. And guido the wandorer lone.
- Who seeketh still mid doubts and fears To find a Father's home."

It ceased : that strange, sweet, silvery tone, My beauteous vision fied.

- I only heard the night-winds moan, And the brook rushing o'er its bed; And where the gleaming city's domes
- Rose 'gainst the purple air, A low-hung cloud of sombre mist
- Hid all those fance so fair ! From beyond the cloud-piled mountains, Far beyond the mist-hung sea,
- Through the distance bright from my longing sight, Went the beautiful one from me.

If you kept the boy over his nursery rhymes forever, or tried to make the man grown believe they contained the finest poetry in the worldthat the giant stories and the fairy tales therein his manhood consisted in his fondness for little his mannood consisted in his fondness for little boys' playthings and the little story-books and the little games of little children, and kept him securely fastened to the apron-atrings of the school dame; suppose you could make him be-lieve so? You must make him a fool first. What would work so bad in intellectual affairs works quite as ill in the matter of piety. The story of the flood has straugled a world of souls. The miracles of the New Testament no longer heal but hurt mankind.—Theodore Parker. of the race, what a blo-sed thing it would be: In conduct years' Sunday shall be taken out of the hands of the priests; it has too long been their. great market-days of souls, but the truth will gradually posse s all minds that the Subhath was made for man, and that it is not wrong to do on that day whatever it is right to do on any other day of the week. The sheaker proceeded to say that no day in the week was holy in a peculiar sense, but all time was saired to use for the good of mankind. If the Public Library was opened on Monday it certainly ought to be on Sunday, for it would be of double benefit to those having leisure. on that day. We are to have a practical religion that shall show itself in our lives. The speaker drew a hidicrons picture of the commonly received notion concerning religion-that it was a thing to be attained at a single bound-and said : "Have you got religion?" asks the preacher, as if it was a thing you could put in your packet, and if there happened to be a hole in it you might lose religion in a moment-just as you got it! [Lughter]

The true questions to be asked concerning a man were: 1- he honest? Does he labor to embody in his life what his soul preaches? Is he true to his convictions of right, first; last and always? If so he is a truly religious man; he is to all a man and a brother; earth is for him and heaven itself-for heaven could not exist!

The spiritual is the last fruit of dumanity, the -last development of the sold. Do you think that all you see of the universe is all that there is? What heavy a man, you call the universe God, and "God the universe? And I reply, Do you suppose the universe is all that is around us only? What we do see and what we do know about it is but the smallest part of its infinity. God is all that is, all we see and know, and all we do not see and know-and that is inconectivably the greater part. We may see God's glory in the rainbow that spans the heavens with its resplendent arel, and in the Robition twinkles on the trendling dran of dew; we can hear his voice in the thunder's roll, and in the humble cileket that sings to the stars at twilight his vesper hymn. God within us and around u-1. We can never depart from him, for " in him we live, and move, and have our being," . We are beginning to approximate to this unseen realuct heaven is coucing closer to us day by day, and we who understand it may commune with those who have gone before. So shall man approach nearer and nearer to that land of souls. till all shall learn the glorious reality that heaven and earth are one. [Applause]

SHAREE LECTURE. Delivered at Tweddle Ball, Albany, N. Y., Nov Ist, 1870, by Fider P. W. Evans.

The Relation between the United States Government and the United Society of Shakers.

My friends, the subject we propose to present for your consideration to-night is the relation ex-isting between the United States Government and the United Society of Shakers. Coming up as they did together, and running parallel with each other, we believe they are related and will contime to be so related till He comes whose right it is to reign, and that Reoublicanism mast product the extension of the Shaker Order into

They are both the product of the Ages; the Renublic being the freest and most equal civil Government of our day, and Shakerism the equal and the truest religious system of the day; and I believe we are yet destined to see this a Theocratic Republic. It may be a long way off in the tuture, perbups, but it is surely coming.

A Theoretic Republic is an ultimate ideal of prophecy in the scripture records. Every man a landlord, sitting under his grape-vine and fig-tree, whose fruits are types of the best food for a spiritual people, amongst whom the knowledge of the Lord should prevail over their animal naRepublicanism with all its subordinate subdivis

Paine, in his " Crisis," vividly set forth the fact that the dows were delivered, from the bondage of the Egyptian monarche by the agency of Sidr through which under the direction of the maina raised down upon them from heaver like flakes of snow, for food; and, under the wil-derness dictedic and other habits, " the promiscu-ous multitude" were all healed—their Gol, by those physiological incaus, taking all sickness away from the midst of them. Thus, during forty all their natural wants in food, clothing democratic manner. He also set forth, that, under Joshua and the

Judges, the Jews were a happy republican peo-ple, each family possessing a homestead, that ould not be alienated from them, even by debt for more than six years; as, when each recurring septennial, subbatical jubileo began, all debts were liquidated by the sounding of the silver trumpets, and all slaves were emancipated-thus

antedating, some four thousand years, the great act of Lincoln's Slave Enhancipation. "Bat when these Jews became infld-1 to their own religions convictions, and began to desire a king, hite the nations around them, whose manners and customs they ared (as the planters of the South aped the manners of the European aristocracy, and desired a government that should represent their own ideas, with "slavery for the corner stone"), 'Samuel, their theoratic leader, forewarned, them of what a king would do to them--that he would destroy liberty and the republican equality in land and its products. But as they persisted, "Ged gave them a king in his wrath, and a monarch in his sore displeasure."

George 111. And deffersion wrote the Declaration or Rights and of Independence on the basis, the the earth belonged to man only in u-afruet, and not forever, nor to pass by laws of primogeniture and by will from generation to generation.

We have, then, a Republic, founded by Mate-rialists, Deists, free thinkers, etc., with the ele-ment of progress inherent in it; and, although not fermally or legally recognized, the in-piration of the powers of the world to come has often infused a religions vitality into the counsels of the legislatures and the decisions of the chief my istrates, both in the several States and in the Presidential chair.

Religious people have not prayed in vain for those in authority in the civil governments of the American confederation. The United States government is the second appearance of the Theo cratic Republicanism of the Jewish race as the government of the United Society of B-lievers or Shakers is the second appearance of the pente-costal church of the Jewish Coristians. Each of these as yet is in a germinal or undeveloped state, to be fully unfolded by other six coming degrees of progress, signified to John by seven thunders that uttered their voices-these being seven consecutive voices, or testimonies of truth against seven successive openings of falsities o evils represented by seven soals that were suc cessively opened during the twelve hundred and sixty years of the reign of the beast, which both Cummings and Shimeall place (as bad done the Shaker writers before them) in 1793, when the Shaker Order, the Church of Christ's Second Appearing, was founded; thus being cotomporary

These two orders—a civil and a spiritual—com-These two orders—a civil at d a starman—com-plement each other; and they will progress in parallel lines of ascension, mull they have formed on this earth a body and soul—a dual govern-on the body and soul a plied, and its uses in divine order; from which diseases will be excluded, and in which war will be unknown. The second, a heaven for the souls that have obtained the victory over death and the grave, all sinful propensities, the lusts of the flesh and of the mind

years, have always existed-still exist. forty General reputid the second temple—a type of the General Church, or Shaker Church, as the first temple was a type of the Jewish Pen-tecostal Church, which was built when based – tions; while the second tomple was built by Jews | tion

THE SPIRIT OF THE EUROPEAN PRESS, the whore of Babylon, stripped, her maked, for-mential ber with the fire of their infidel truth, and yet went on enting her flesh, thus incornor rating her elements into their Profestant briddel spread hefore the face of all nations of thentile

BANNER OF

LIGHT.

COMMENTS, AND HOME EVENTS.

BY DR. G. L. DITSON.

Mr. Lephard, in " The Phare," of Liege, gives us

an interesting article on the war and papal infal-

libility. In it he quotes at length Pére Hyacinthe's

powerful protest against "those doctrines and

practices which are called Roman, but which are

not Christian," He takes occasion also to say

that "it has long been publicly known that Queen

Victoria is a Spiritualist, and that she never pur-

sues any measure of importance without first

consulting the spirit of Prince Albert. The Prince

Leopold de Hohenzollern is also a Spiritualist.*

Neither upon him nor the Queen of England did

the avoidance of the war, between France and

Prussia depend, All Spiritualists know and feel,

as the spirits constantly declare, that with nations

swim in blood; and if there is a people or sect in

Perhaps Pére Hyacinthe knew that the war now

I do not believe that it is generally known-per-

days afterward, Swedenborg announced to her

a certain secret place in a bureau up stairs. The

result proved the truthfulness of his predictions.

and established a profound conviction that he

Swedenburg's success, too, in revealing to the

queen the secret she alone possessed, unless com-

municated to some one by her deceased brother,

The duties of a Spiritualist, from a spirit, re-

corded in the same journal, are well portrayed. Do you not know," says the spirit, "that the

could "conver-e with the dead."

to Athens.

To the Editors of the Banner of Light :

Christians, who suppose that the whole truth of Christ's Gospel was contained in the creeds and dogmas of those several sects and churches. And here let me say that we must all drink of the cup of suffering that Jesus drank of, and be itualism, through which, under the direction of hiptized with the haptism that Jesus was bap-the God of Israel (a subordinate or tutelary Di-tized with, or we cannot be Christians, that can vinity), the ten plagues were created, the Red gather with him in the spirit-world. There is a Sex divided, the reck smitten to furnish water, subtile Christ-Anhare or heaven intervention besubtile Christ-Sphere, or heaven, intervening, be-tween the inhabitants of all material globes and all parts of creation, as they came to Jesus and Ann Lee, on this earth, and to as many as have received them, who have thus become, or are be-coming, sons and daughters of God, as were Jesus and Ann, to as many as believed in Him and are, they enjoyed a Theocratic Republic, under took up their crosses, to the same gave he power to he come the sons of God, the same as he was a and lodging were supplied in the most approved | Son of God, He being the first-born of and among many brethren. If we thus go back to the early ages of Gontile

Christianity, we may trace the growth from the germ up to the Shaker Charch, through all the variations, the changes and exhibitions of the his-tory of Christianity, as forescen and graphically described in the Apecalypse. When the key to this book is once obtained, the whole becomes simple bistory but written before the events of it is more noble, more glorious, more patriotic to practice elemency, to pardon an offence, than to the world who protest with all their force against simple history, but written before the events octhe horrid butcheries and the miscries which wars cured, When Christianity passed over to the Pagan

inflict, it is the sect or the people called Spiritualpopulation of Rome and its empires, we have records of germinal Caristianity which the Spirit, through John, predicted would take twelve hun-dred and sixty years to develope. During that period, the holy city, or Pentecostal Church, would ists." (Not literally rendered.) was to be sown by the Ecumenical Council. That he trodden down by these Pagan or Gentile Chris-tians. "The "Woman" or Church fled into the wilderness, the two witnesses prophesiod in sackthis is a war of religions there can be no doubt-Catholics struggling to arrest the progress of Gerbeast," reigned for the same period of time. (See man Protestantism. And has the lovable Empress Eugenie nothing to do with it? She doubtless Commings and Shimeal.) At the end of that period Christ was again manifested in a Church. Jesuits over her. I speak of that silent, unseen, The last of those witnesses were the Friends, and Thus did Paine wean this people from the they had more of pure Christianity than any who Church and State governments in the person of had preceded, them, and from them came the almost almighty influence wielded by the disciples of Loyola; that power which is like the elecfounders of the Shaker Order, or Shaker Church. We have first the Hermit Age, during which tric current, that noiselessly and smilingly, as it were, traverses in deep darkness a wide ocean Draper states that at one time, there were in Egypt seventy-six thousand males and twentyand shakes a continent. At a public meeting in even thousand females who lived alone, each in New York to raise troops to send to France, a his and her cave, or but, or cell. These were mor-tifying the appetites and propensities of their bodies and souls, as the light dawned upon them. First: They began by abstinence from animal to man? food and lived upon coarse bread; roots and berbs. often fasting entirely, drinking only water. haps not even known to the parties most inter-

Second: They practiced silence to morify idle, iscless, or wicked talk, speaking but very seldom. Third: They disciplined themselves in peace, arning to overcome evil with good. Fourth: They forsook all property not abso-

Intely needed to support life. Fifth: They for sook all generative relations. Sixth: They swore not at all.

Seventh: They not only lived celibates, but they waged a war of extermination against all thought and imaginations arising from or tending toward the life-principle: thus they "bated their own life," Sr. Jerome sold that "while marriage fills the earth, it is virginity that peoples beaven." At first, these hermits abjured labor, and spent

It makes particular montion of that interview betheir time in incessant prayer and other devo-tional exercises. At Jerusalem, an asylum for having recently lost her husband, was called upon the insane hermits was established: the jusani w being largely due to a want of work. This was to pay a debt which she was quite sure had been soon remedied, and some simple employment was liquidated, but could not flud the necessary receipt found, such as making baskets, mats, &c. Around some of the most rational and holy of for the same, and now desired the Swedish medi-

these hermits, disciples built their cells, and thus the first monasteries were founded. St. Jerome St. Anthony, St. Hilarian, (who is said to be the um's aid. The result was, you are aware, that three

Popes, two hundred Cardinals, seven thousand Archbishops, fifteen thousand Bishops, fifteen thousand Abbots, four thousand Saints, thirtyfour thousand monasteries, twenty Emperors, ten Empresses, forty nine Kings, fifty Queens,

the Jawish people with millennial ideas, such as your practically carried out in the wilderness for young men and women who wished to devote opened her eyes to a great truth-a truth ever encircled with the divluest halo; a truth more and far stretching as the star orowned and sun themselves to a religious life in this world as a lit firmament. They often used the Jews as mediums, as in the preparation for the next; also they subserved the

in great power and glory as a nation among na- | ready for a celibate order as a permanent institu-

DECEMBER 17, 1870.

the broad-spreading branches of the tree of ignorance, as the reviewer shows, planted and nourished by the Catholic church,

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The Revista Espiritista, of Barcelona, (Oct., 1870,) reproduces from La Patrie that article about Kant and Swedenborg which I have mentioned above. It is easy to see that the popular. European journals, as well as our own, are largely contemplating the subject of Spiritualism. The article begins:" Swedenborg was not a charlatan, but an iluminado, and worthy to figure among the most illustrious per-ons of Hoffman. Before he had converse with the dead and penetrated the mys. teries of heaven he was a mathamatician, the pride of the College of Mines at Stockholm, and member of the Academy of Sciences at St. Peters. burg," &c.

In conformity with what I stated above, the Revista says, that "Various Spanish periodicals are inserting in their columns translations from as with individuals, in politics as in private life, an English monk of accounts of manifestations which, only to-day, by the aid of Spiritualism, can find an explanation." Of the adhereuts of our cause, it remarks: " Up to to-day the prose. lytes are persons in the first ranks of society, among the most illustrious, among men of judgment and learning; and, what is very noticeable, the M. D s, who made such a furious onslaught on inagnetism, unite without difficulty in this new raging in Europe was to spring from a seed that doctrine; and we count a great number of them among our subscribers, not only in this country and in France, but in lands more distant; also notable scientific and literary men, generals, ecclesi. astice, magistrates, judges, &c." In America we have cause to be proud of the substantial position has had a yast influence over her husband, and the we are obtaining,

For fear it should fail of record, I wish here now to give a brief account of an apparition that has recently been brought to my notice. In a neighboring town, a noble, a highly educated, a beautiful young lady, the pride of a clergyman's family, suddenly-by a disease of the heart, I believewas called to part with her mortal frame and go Catholic priest harangued the multitude. Did up higher. Two days after her chrysmutatio, or that look Christ-like? Peace on earth; good will rather burial, her deeply afflicted mother summoned courage to go to the chamber where her loved and (seemingly) lost child had breathed her last, when a lovely hand came forth from over ested-that that most fatal war called the war of the bed, as if to bless her. Frightened beyond the Crimea was brought about by the Jesuits. It measure, her first impulse was to look under the was a religious war, like the present one. Its ob- bed to see if any person was there secreted; then ject was to arrest the progress of the Greek church, she summoned the family, who also saw the the church of Russia. My authority in this mathand. What did this thing mean? Had the diter was an old diplomatist, the Governor of Spar- | vine(?) read the Bible for years, and talked about ta, with whom I became acquainted on board a the "spirit," and yet knew absolutely nothing French steamer on my way from Constantinople concerning its import? Had he forgotten the hand that came out at the feast of a certain East-To return to Le Phare : Kant and Swedenhorg ern potentate, and wrote on the plaster of the nreably noticed; but the article is from La Patrie, wall? In great trapidation he and his wife drove over to the house of a learned and influential gentween Swedenhorg and Mme. Harteville, who, Ileman of the village, to make inquiry about the matter, and they were informed of the real significance of the heavenly manifestation, and were told that if they did not "resist the spirit" it would doubtless come to them again-come to them in a more developed form; come as their own sweet and, now more than ever, angelic that he had conversed with her husband, who had | child; come with surpassing lustre borrowed from informed him that the required document was in the suberes of bliss.

In my article in Banner of Light of Nov. 26th "diguidad" should have been dignidad. In the second line of a verse in French, in paper of Sept. 24th, the word "it " should have been rit (laughs). In a number still further back the word "June" should have been Iune. Readers usually correct for themselves the typographical errors, (of which your paper is remarkably free) but as these words just named are foreign, mistake was easy and not notent than the cross; a truth as deep, abiding | easily remedied.

The Ministry of Angels.

[Alexander Clark, editor of the Methodist Re-corder, an organ of the advanced church of Meth-odism, published in Springfield, Ohio, writes thus "Do you not know," says the spirit, "that the other phone in the phone in Spirit and the sentence, the most efficacious way to spread a doctrine is the truth of Spiritualism. We accept such sentences most encaded way to spread a doctate is in truth or Spiritualism, we accept such sentiments, good example given by its professors, and that the sole sacrifice that can be useful to you is the sacrifice of evil inclinations on the altar of duty? Awaid too many demands upon the spirits for it

tures as the waters over the bottom of the seas In that era, the kingdoms, as monarchies of the world, together with its aristocranies, and all other forms of civil government founded by self-hood upon the ignorance of the masses, and sustained by the sword or elements of warfare, will become the kingdom of our Lord and of His Christ people—a universal Theocratic Republic. Under that government, the patients helbung, war no more; spears will be turned into pruninghooks, and swords into plowshares-universal

Every human government, of which war is an Integral element, will make authority the stand-nrd of truth, and will persecute for opinion's sake; war and the inquisition being inseparable concommants. It may vary its forms, like the dress of modern Friends, but the life will still be dress of modern Friends, but the file will still be there. "Not by might, nor by power, but by my spirit, saith the Lord," this work shall be wrought. The religious power in man can alone conquer all things unto God—unto truth. Its tools, or agencies, may be many; but that alone can be a sufficient motor. While in the Wilder-ness, the Jews were a true type of a Theorratic Bambling. Go back with me may friends by the Republic. Go back with me, my friends, to the history of that remarkable people, and what do First, a nation liberated from a bond we find? age (abalagous to our own African Slavery) by a spiritual power, through a series of manifesta-tions similar in kind to those which to-day move matter, rap noon tables, &c. –Spiritualism, if you please—the Mother of the Sciences, and, as a set ence, having its uses in Divine Order. But the religious revival with the Jews commenced in Egypt. In the wilderness they were restricted in their diet, to one single article of food, and that wegetable. The Egyptian emigrants lived, nur-mured, propagated, and died, but their progeny entered the land of Camian, where each man and woman hud an inbert ange in the land; and if by any means it was lost, at certain stated periods was returned to them again. The American Government itself recognizes in its freedom o the public lands, and homestead acts, and right of woman, the same principles; but in the Dec. laration of Independence, tar-more than in its Constitution, (which is merely a compromise be-tween the truth, as seen, and their existing dir-cumstances) we find the fullest accrowledgment of the original rights of man as had been declared to Moses.

It was in the lustery of the Jews that Thomas Paine tound the facts that mide his "Crisis," written at the most critical point of the menta writen at the most critical point of the mental revolution which preceded and produced the American Revolution, and which turned the hearts of thousands of the people toward the re-publican does of government; thus beginning to break to pieces the monarchies of the Old World by separating the most valuable foreign posses-sions of Great Britain (with her Church and State), first from her ceclesiastical, and then from her civil control.

As many of the best men and women in America belonged to the National Establishment, they could not robel against the government until they were first separated, in their religions faith and feelings, from the Episcopal Church. This was effected by the Infidels, of whom Paine was the

Paine, Frankhi, Jefferson, and their skentical-coadjutors, who created and sustained the Revo-lution and founded a Republican Government, with a Constitution omitting the name of God and Christ, as theological terms, were infidels to the orthodoxy of the day, as you are infidely to each other-the Protestant to the Catholic, and

conduct or the process of the conduct of the carnotic, and vice versa. But they were good men and true, according to the light in which they stood. They represented on this continent, as did Voltaire, Volney, Mirabeau, Frederick the Grest of Prussia, Hume, and their compatriots in Europe, the "horus," or powers, that grew out of the "beast," (whatever that may be) and who hated

reasing unto the perfect day, when God shall be all, and in every thing.

See what various forms ideas are taking, in our own time; the same true principles of the past outcroping in the present: our free public lands. our Homestead Bills, in a measure acknowledg-ing the right of man to the soil, our cooperative

societies of all kinds, forerunners of communities, acknowledging the right of man to his own labor, speech and person, whether in a married or un-married state; a right to have her influence felt in all the moral, intellectual, political or religious all 346 moral, interfectual, political or religious organizations and civil governments of the day. And, my friends, when she attains these her rights, she will find means to gradicate your social-evil, and when she forms a part of your legisla-tion, a separate house—the Senate, if you please— I will guarantee that she will make it impossible for you men to declare war. Why, my dear friends, where are we? we who claim to be the uccessors of the Christian Church established at Jerusalem, composed exclusively of Jews, a people who were free from hodily disease, were non-resistants, were communists, were celliates, were vegetarians; are we indeed related to and follow-ers of them? Let us see. The more civilized and head to the soles of our feet. We keep an army of doctors, whose principal business it is to administer to us almost every known vegetable and minetal poison, but not to teach us sound physiological truth Oh, nav! that would not do: do you not see that that would spoil their living? We isolate ourselves into little circles, where all composing them are expected to minister to our pleas-ures or appetites, and in which we aggrandize to ourselves all the land, and products of the land.

r its represented equivalent, that we can possibly get possession of; and, as for non-resistance, look and seel we have the spectacle to-day of two Undstian Nations-Catholic France and Protestant Prussia-using the same doctors to select the very best physical men to breed from, out of the two pations, by, the handreds of thousands, and then pitting them against one another to maim kill and destroy, by all the means that perverted science can devise; men who never saw one another, who have no ill will toward each other whatever; and as they do, so do alt Christian na tions; they leave the noor, decrepid the deformed, the discased and aged at homo to propagate from -to continue the race; and how do you expect we can make Shakers out of such material? Why Why, it is impossible! we want your best men and we men for that purpose-the best in all respects, physical, intellectual and spiritual, and I hope you will not run the world out so far that we can-not obtain them. We want you should do differ ently, and give us better material to make good

Shakers of, and to build our Order with. Will you go back with me to the early days of Christianity, predicating thus the physiological truths of Moses and the prophets were the basic foundations of Christianity, and that none but a good Jew could become a Christian, a member of the Jewish Pentecostal Oburch?—as Jesus did not preach his whole gospel except to the "lost sheep of the house of Israel." A diluted gospel, likened unto milk, was preached by Paul to Pagan con-verts. "I spicak unto you, Romana, Galalians, Corinthians, Ephesians, not as unto spiritual, but as to carnal; (they were not ready for the whole truth; the Jews had had centuries of preparation, the Gentiles not any:) I feed you with milk and goes unrew not with meat." And this is the gospel that has in private."

tions; while the second tomple was built by dews tion. and Gentiles, under, the protection of the Civil government of Babylon, just as the Shakers are building the temple of God, with its celibacy, non-resistance, its, yea, and any, simplicity of speech and dress, its community of property and temperance, which will ultimate in a fruit and vecetable diet, and in divine Spiritualism; in-dispersion. The admini dration of Moses and of Solomon ex-

hibit two phases of prosperity-the Divine hu-man, and the human-Divine: The song of Moses, the servant of God. The Pagans or Gentiles, who embraced the Christian profession under Constantine, combined these two orders and mixed hem together-Ohurch and State.

And to day some very good persons want to in-troduce the God and Ohrist of Christianity into the American Civil Government. I say, do not our Women's Rights and snurage movements, do it; let no religious sect touch your construction. demanding for woman all the rights belonging to do it; let no religious sect touch your construction. the race; a right to yote, a right to liberty of I would not trust the best sect in Christendom the race; a right to yote, a right to liberty of I would not trust the best sect in Christendom the race; a right to yote, a right to liberty of I would not trust the best sect in Christendom the race; a shear whether in a married or unhave the inquisition, for, as before stated, any sect the inquisition, for, as before stated, any sect that believes in war will persecute for reli-gion's sake, and they will think they are doing God service, too. They will do it for conscience sake; so I say, trust them not.

But let the civil government continue to pro-gress parallel with the Shaker Order, toward the Millennial State. It has already made free the public lands, established a homestead law, abolished imprisonment for debt, given woman many of her rights of property and person, and will soon let her vote, because she pays taxes: let her help make the laws, because she pays takes, its help on the the penalty. And let all who will work have vegetarians; are we indeed related to and follow. I and to raise food upon. And now that Slavery ers of them? Let us see. The more civilized and is abolished—not once in seven years, but perma-Christianized we are, as notions, (in the common neut-let all debts be paid—not once in a great accortation of the term,) the more are we subject while, by a Bankrupt law—but forever; leaving to all manner of diseases from the crowns of our it to the honesty or ability of the debtor to pay or

not pay. The American Government is right as it is Let her legislators be not bribed, but inspired and let the civil officers he forvently, prayed for, that they may "love mercy, do. justly, walk humbly," and always protect the growing Shaker Church of Ordist as its own vitalizing element. We, as an Order, feel profoundly grateful to the the tolerance of our religious faith. We have been shielded by its government in its trying pe-riods of torrign and civil wars, as we could not have been in any other country; and the kind-ness and good feeling manifested toward us to-night by the andience before me, is but a part of the coneral expression we meet from Albanians, and as representatives, we tender you the thanks of the United Societies of Shakers.

THE PREACHER OF THE PERIOD .- The Chicago Times, in an article on the clergy, says: "They are, as a rule, the best paid men for the smallest amount of work in the world, besides having a passe partant into lecture rooms, concert-halls, first-class railroad cars, and a general deadhead ticket overywhere. The average preacher in a large city, good looking or a little sensational in discourse, is worth about five thousand dollars per annum, which means two essays a week, except during the eight weeks' vacation and an oc-

casional trip to Europe. Reduced to a practical basis, which literary men can understand and appreciate, this would pay him about fifty dollars i column for newspaper work. His position is ren-dered all the more comfortable because this regu-lar pay doe not include the usual perquisites for funerals, marriages and baptisms, three sources of revenue which are, perhaps, the most reliable of revenue which are, perhaps, the most reliable in the world, for all people must be born, and people must die, and nearly all people must get married. In other words, the modern preacher gets extra pay for saying flattering words over dead men in public, while almost everybody else goes unrewarded for telling the truth about them

Avoid too many demands upon the spirits, for it is curiosity that promp's you. Do not demand grave, "to the churches," and liberal minded use any fortune but in work and economy; the riches like Alexander Clark, and some others, are rapidwhich will follow you to the other world you will never lose. If Nature has endowed you with heauty of person, do not forget the verse in Prov-erbs (xi chap.)-'As a jewel of gold,'etc., 'so is a liberties wider, still are they God's servant. heanty of person, do not forget the verse in Provfair woman which is without discretion.""

This number finishes with a poem-Un Diner

In the Revue Spirite for September, there is a very interesting article on the relative physiologcal aspect of animals. One remark (I am sorry [have not space for it all) I wish to utilize, and that is, "that the blood of birds is warmer and nore energetic than ours." Now, their food consists principally of seeds and fruit. I mean to ay that they are not generally carniverous-beef and pork, with the mass of them, constituting no portion of their diet. If we will not learn a lesson in humanity, kindness, benevolence, from the Orientals; if we will not heed the warning that is wormed into our dainty porcine morsels, with earth! Angels! We need a new dialect to define the cabbage butterfly as an auxiliary; if we do not see, in the thousands of robust German emigrants and the hardy, poor English and Irish who flood our shores, that meat is not at all necessary for our physical well-being, let us hear in the voice of the feathered songster, and see in the light and bright career with which he gladdens the quiet hannts made harmless to him by our better impulses, that the tearing and gormandizing of flesh is not a necessity in the production of warm and active blood.

Last evening, I consulted the spirits concerning the above, and they approved of it-adding that the cating of meat would gradually cease upon the earth, principally because the supply would fail.

A father, writing to the Revue about the present war, says: "It is not with a light heart one sees his sons depart for the field of these great butcheries; but I assure you that it is Spiritualism. which comes to give me that support and resignation of which I have so much need."

The Revue produces also a remarkable warning from a spirit, given through the medium, M Leymarie, as early as Jan. 11th, 1870: "Gird up your loins," said the spirit, "for the burden you will have to bear in the coming years will be heavy. Grief is the via sacra, the Calvary of humanity. Prepare yourselves, for the tempest is gathering in the horizon. In Prussia, Austria, England, Italy, France-everywhere the social body seems disorganized. The people, like a majustic wave, move onward; they demand their portion of the sunlight." The cruel separations of parents and children, the tears that will flow, the horrors that follow in the wake of war, the desolation that must ensue, were like a panorama before the spirit's eye; and well might he exclaim, "Weep-but a recompense will come: the old man, the maiden, the father, the mother will in the end resuscitate the nations, and the grand cry of deliverance will resound from pole to pole." These woes predicted are the fruit shaken from

edge yet to be imparted, from the life beyond the ly preparing the minds of "their people" to receive it.]

Although angels in their creation are higher They even minister to humanity in the nurnose of the divine government. " He maketh his angels spirits, his ministers a flaming fire." D'Animaux-by M. Jaubert, vice-president of the spirits, nis ministers a naming ire. Bipirits, sent forth to minister for them of angels, spirits, sent forth to minister for them who shall be heirs of salvation?" For in the fature possibilities of redemption, men shall pass the angels in faculty, in affection and in power, The angels shall serve forever; while redeemed men shall become kings and priests unto Goil. The Bible is full of angelology. These celestial beings are the appointed messengers and errand-doers of heaven. They move in their missions from the throne to the tomb, and range the un-verse in obedience to a law which knows neither earth nor sun as a gravitating centre. Wonderfr personages, creatures of comely form and pass-ingly beautiful, immortal, happy and strong, with wings for measuring the infinite distances and voices to make meloily in the halls of heaven, of charm the ears of shepherds on the low plains their character: and their names and errands all a holy record which none but the redeemed may read

Adam violates his sacred trust in Eden. A angel out of heaven comes with flaming sword to guard the tree of life. Jacob, weary in his journey through the wilderness, lies down at Bethel on the way. Stones are his pillow, and the sable firmament, his only covering. In his visions he sees angels moving to and fro, hetweet the heavenly world and this. Joshua crosses the Jordan, stands under the frowning walls of Jer with a consciousness of his awful responsi-bilities as the people's guide. An angel is there with a smile and a word of good cheer for his beart, and with a sword drawn toward the enenzy, waving and glittering in his hand. The great army of Sennacherih, drawn up in hault lines, threatens the destruction of Jerusalem. One mighty angel is there, and with a breath scatters death and dismay among the bestegers in a night. Christ is born in Bethlehem, and a cho angels herald the glad tidings along the hill of Judea at midnight, and watching should be at midnight, and watching should be the words of the song. Lizares the heggar, diss; angels bear him on their sate wings to Abraham's hosom. Jesus is sad and prostrate under the olive-trees of Gethsemane and all is very dark. An angel comes to strengthen him. Think of ill. The Son of God sustained by a ministering angelt His grave-stone, turned over against the hown row where his body is encombed, sealed with a Roman seal and watched by a Roman soldier hand, is quiet hut quickly and completely rolled aside, as feather by the wind, and a way is opened for th resurrection by an angel appointed to the work The apostles are in prison, hound and holted in and asleep, between the sentinels; an angeld scends, enters, snaps their chains asuider, throat wide open the dungeon doors, and leads the forth, free men beneath the stars! Where the Spirit of the Lord is, there are angels of emand-pation, and there is liberty. There is no prison nor grave that can hold captive a believing dis-

ciple of Jeausi The book of Revelation is royal and radian with angels. They sound the trumpets. The lift up the gates. They hold the winds of heaver the part of the source They lead the anthems of the skies. From Elen They lead the anthems of the skies. From Edel d to Patmos, there are augels ever on the wing "Their mission is toward men. They are the boly itineratis of God, ordained to bring the good tid-lugs of salvation to sinners, to sing over the port penitent the songs of salvation, and to bear the bo liever onward and upward to his rest and roward.

• See Petit Journal, 9th July; "Portraits du Jour."

DECEMBER 17, 1870.

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OF LIGHT. BANNER

Written for the Banner of Light. RE-UNION WITH MY FRIEND, CHARLES HENRY DoWOLF.

I see him now with angel robes bedight, His high brow radiant with a crown of light. A waving banner from his hand outflows-With living gems the starry lettering glows. . Onward!" This is the motto that he bears-"Onward forever ! Leave bolind your cares ! There is no Davil-no avenging God, To scourge his children with a flaming rod; Hell is barnt out, and old Dimition goes Into the pool where seething Time o'erflows ; To rot its fetid carcass is consigned-No more shall it debase the human mind.

Joy for the freedom of this glorious life ! The honest disagreement, void of strife, That each to each concedes, and so endears Brother to brother heart, we have no fears Like your stale imitators-do not laugh-Who take their manners by a photograph, And square their faith so nicely to some others, Their own they can't tell from their Reverend (?) Brothers.

Joy for the painless being which outflows, And tinges all things with a hue of rose ! Joy for the truth it is no crimo to speak ! Joy for the wisdom we are free to seek! Joy for the work, by spirit-power reflued, That makes its heaven, by laboring for mankind ! No bigot's frown to cloud our heavenly way-No obstacle to bar our steps, or stay. The potent call we joyfully obey-To nobler heights away I away I away I Beyond the gloony present! Now we turn Where the great star-lights of the future burn-Where shame, and sin, and sorrow roll away, Like folds of darkness from the rising day. And there, where angel-ministries have hirth, Behold the future of this groaning earth ! The filthy cleansed, the biting hunger fed-The ignorant by sweet instruction led ; While superstition, war, and cruel wrong, That have oppressed the weak and poor so long, Dissolved, like morning shadows, pass away, And leave the brightness of the risen day. What wonder to this heavenly work I turn

With honest rapture? Ah! I thrill! I burn ! My soul is kindled with scraphic fire! To the All-Perfect must it now aspirol Away ! away ! Traverse the hills of light ! No bonds to limit or control our flight; Higher and higher, as the ages roll, Mounts, over upward, the aspiring soul !

Mourn not, sweet wife, and loving daughter dear, That the worn traveler reached this radiant sphere; That side by side with angels he can stand, Amid the beauties of the Morning Land, With one we love the dearest and the best, Our sky-born Lity blooming on his breast. Grieve not for her, and weep no more for me, From all the pangs and caros of earth set free: Like a tossed ship this haven fair I find, And leave the storms and angry floods behind. "

NOTES BY THE WAYSIDE.

BY DEAN CLARK.

EDITORS AND READERS OF THE DEAR OLD BANNER-Physical prostration, producing mental ennui, has reluctantly compelled the silence of both my tongue and pen for nearly three months, and I have abided the slow process of recuperation, that has reached the stage of semi-health, with as much patience as a restless spirit could summon, and I now hasten to assure you all of my abiding interest in your individual welfare and the great work we are mutually engaged in.

The four years of incessant itinerating missionary labor that I have engaged in, gradually sapped the fountains of vitality, and the exhaustive labor and excitement of the grand Walden Pond Camp Meeting so effectually finished me that I have subsided ever since. But I trust that my work is not yet ended on earth, and both returning strength and the assurances of my spirit-guides give me hope of a speedy resumption of my public labors.

My life, like that of thousands, has indeed been a chequered one, varied by many vicissitudes, with almost every sort of experience except of worldly success; and sometimes the weird experiences of a mediumistic nature have seemed to my dim spiritual vision an inscrutable problem.

Some times, when viewing the wreck of secular solution and maximum associated and systematize the labor of schemes, the discomfuture of cherishied hopes, the blight of all personal interests in the things of earth—I have felt that I was the victim of relent.

ternal fellowship, to draw, us nearer in commun-ion and sympathy, and oh! let us not waste this life in vain self-seeking, ignoring our duties to one another, and closing the portals of heaven to our souls by hardening our hearts toward our fellowsufferers,

When Spiritualism accomplishes its true mission in our hearts, it will draw us together in as o clative action, and units us in sympathy of feeling and purpose; and then will we realize a heaven on earth, for love to man is the golden key that unlocks the "upper chamber" of our spiritual temples, so that angel visitants can commune

with us, and these me with the divine baptisms of celestial truth and barmony. I have been pained to see so much apathy in regard to the promulgation of our heaven-born philosophy, and more to see how little its sublime truths have affected the lives of many professed believers who still pursue the bauble of wealth as though it were the grand desideratum of life who selfishiy ignore the wants of humanity around them, and refuses to do aught to enlighten the benighted world, while they revel in the lasts of the flesh, and live upon the sensuous plaue, dosplite the warnings of those divine monitors who are ever teaching the consequences of such a per-version of this life's privileges!

God speed the day when we shall, as a body, "come up higher," and practice the divine pre-cepts which the angels are constantly teaching us; then will petry strifes that have distracted our societies cease, nersonal bickerings, jealousies and envying will give place to fraternal love, and a noble purpose to bless one another will raise all above the trivial and puerile feelings that have degraded and disgraced so many capable of better

I am hopeful for our cause in the future, for everywhere the spirits are at work, demonstrat-ing their presence and inspiring all classes with liberal ideas, and if those to whom they first confided the championship in proclaiming the truth become recreaut, they will give the lead to other and worthier hands, for they are partial to "nei-ther Jew nor Gentlie," but confer their gifts upon any and all who will use them for human eleva-

I sincerely hope that arowed Spiritualists will claim their just and high prerogative to embody our philosophy in practical institutions that shall carry out the philanthropic purposes of those wise and mighty spirits who inaugurated this New Dispensation for man's salvation, and that they will not allow those who are accepting these great truths at the eleventh hour to supersede them in the practical application of the principles and the power vouchsafed us; but if they allow "liberal Christians" or any of the churches to steal the march on them, in *adopting* spiritual truths and carrying out the object of spirit-power. It will be but just that the prestige and glory of our name should depart from those who say and do not, and that the power be given to those who do the work, even though they say little of the true source of their inspiration.

source of their inspiration. If the church will adopt Spiritualism in its full-ness, I for one shall rejoice, and will fellowship every true Ohristian, and cooperate in every good word and work. But so complete a change of base as such a course would necessitate, would be a greater miracle than any church is capable of working, in my opinion; yet it is everywhere evi-dent that our philosophy is leavening the theology of the nonular preachers of the day, and unless of the popular preachers of the day, and unless we organize upon the broad platform of religious liberty, forming association - that shall meet the Boolal and religious demands of the people, the liberal churches will aborb our means and the best working elements of our faith. Delingment Spirita dises would do well to con-sider the significant lesson of Christ's parable of

the two sons who were requested to work in their father's vineyard, and remember that those who

do the work will receive the reward. My sympathies and umbitions are most with those who entertain a common faich, but I must work for the great reformatory movements of the age, and unless the Spiritualist public scon evince a purpose to carry out the principles of Spiritualism in their practical relations to human wants, necessity will compel me to abandon my present calling and go among the "Gentiles," who will accept the humanitarian ideas and philanthropic labors of those who care more for ples than for parties-more for the truth than the name it may bear.

I cannot much longer endure the wear and tear I cannot much longer chaute the wear and tear of perpetual itineracy, which wastes vitality, con-sumes the meagre pittance which capricious la-bor brings, robs speakers of homo and domestic joys, and subjects one to innumerable hardships, privations and annoyances, which destroy half the pleasure of life. I shrink from no duty which justice or necessity may impose, but self-protec-tion recurses longer engagements and a better tion requires longer engagements and a better support than my past labors have given and so do all of my noble, self-sacrificing co-laborers, and it is a question of as vital importance to the welfare of our cause as to us individually—Will

or to aid in every possible and reasonable way to forward the highest interests of the cause I love as sacredly as the most zealous. I am now ready to resume my duties if my humble services are life, have shown me, in most of these experiences, wanted, where I can have at least monthly en-a providential purpose that was outworking a re-sult of good, directing the forces of my being to loved friends everywhere I send a warm fraternal greeting, and to my co-workers on the rostrum and in the sanctum, I tender a brother's sympathy and sincere affection. My address, care Banner of Light, Boston.

Spiritual Phenomena.

Spirit Communion-Verification of Spirit Message.

We have for some time past given such letters ad other evidence as we have received, touching the truthfalness of the spirit messages from week to week appearing on our sixth page; and we earnesily repeat our oft-expressed desire—that all parties having knowledge of any facts bearing on the reliability of these communications will do us the favor to let them be known.

We give below a letter written us by Paul Bremond, of Houston, Texas, a gentleman well known in the community where he resides as a man of substantial social position and trustworthiness of character:

EDITORS BANNER: OF LIGHT - Some weeks since you requested any persons, living with-in this sphere, who saw communications in the Message Department of your paper, from the Pressage Legarment of your paper, from the spirit or summer-land, to inform you or verify the same. In looking over some old files of the Ban-ner of Light 1 find the following message, which was given through Mrs. J. H. Connut, at the Ban-ner Circle, Oct. 29th, and published in your paper of Dec. 15th. 1866: of Dec. 15th, 1866: BTELLA RUNNELS.

BTELLA RUNNELD. I have a dear mother and sister in Texas that I am very anxions to come into communication with. It is a little more than three years since I left them. Then I was very, very unhappy, and I longed for a charge, though it came through death. But I am not unhappy to-day, and my spirit rejoices in the knowledge that by-and-by those who unwittingly wronged me will minister unto my happiness. for their own will consist in it. or their own will consist in it.

for their own will consist in it. I know my dear mother, my darling sisters, are anxious to hear from me, if it be possible for departed spirits to roturn. Oh, tell them that to know I am not forgotten, that they still love me, and ask that I will come telling of my, home beyond the tomb, is a source of great joy to me. But I have a great deal to say, and many more questions to answer that I know they would ask if I were with them. So will you, through your paper, please ask them to dicute a series of questions to me; inclose in an envelope and send, accord-ing to directions, to Mr. Mansfield, and I will answer them to their en tire satisfaction. eir entire satisfactio

[Did you die in Texas ?] Yes; Independence. From Stella, to her mother and sisters. Direct to Mrs. J. M. Lowis, Independence, Texas.

On receipt of the number containing the above message, being myself well acquainted with Stella Lewis before her marriage with Hal Ruu-nels (son of ex-Gov, Hiram G. Runnels, of Misdissippi), and the message being the first intima-tion to me that she had left this sphere for the Summer-Land, I inquired of some of her most intigante friends as to the facts contained in her message. They, being at the time very skeptical (though now on the auxious seat), acknowledged the truth of the statements, but could not understand how they were obtained. They gave me the address of her parents, to whom I sent a copy of the message, and received the following reply

the address of her parents, to whom I sent a copy of the message, and received the following reply: Mr. PAUL BREMOND—Dar Sir: Perhaps yon will recol-lect that, in the message of my daighter, Siella Runnels, published in the Banner of Light, she requested no to write to her through the mediumship of James V, Mans-field; and you may be sure. Mr. Brenoud, I was not slow in obeying her request. I wrote immediately, and received a prompt answer, but was astenished that she did not once mention her children who still live on earth, but speaks of her little Cora, who is in the spirit-world with her. In my letter to her, I particularly asked her to send a message to them, and begged she would give their names by way of a test, that I miglib be convinced that it was here sail who communicated; but, as you will see, there is not the slightest reference made to them. Yet never was there a more devoted daughter and affectionate mother while liv-ing. Oh, how she meanread for them, and, in fact, died of a broken heart, in consequence of having them torn from her, and being hopeless of ever sceing them in this life. Now, if this communication was from her-and there is much in it that makes it appear truthful—why is it that she avoids the mention of these so very dear to her? Will you be so kind as to give meyour opinion? I enclose a copy of the communication as given by her through J. V. Mans-field, in answer to a series of questions propounded by mo in a scaled lotter, which Mr. Mansfield returned me with the scal unbroken, as Mr. Ryan informed me that you do-sired to see Stella's reply. With my best whiles, I remain, Your friend and sister, Mns. ELIZA LEWIS, Independence, Washington Go., Tezas. P. S.—The person who is called father by my daughter, in her, communication, is Gov. Runnels. Bhe always called him father, and a most kind and excellent father he was to her—for which I hop he may be forever blessed throughout the endless ages of eternity. James Fledger was an old schoolimate of hers.

Father and James Pledger say the crisis has passed, the country will again be united, and become one common brotherbood, and flourish as no other country ever has or ever will—but of this I will say no more—that will care for itself, I will say no more—that will care for 150-17. Now before I tell you much of my spirit-home, let me at once quiet Cora's anxieties concerning her angel Stellaize. Say to her I have her with me, and the most beautiful spirit I have met since me, and the most behavior applied in have met since my arrival here—my own dear ones not excepted. Tell her we shall meet again, tell her she will meet her darling idol child and embrace it as af-fectionately as ever while it was permitted to nestle in her bosom or foud embrace. The first who met me ou the other side of that river which divides time and eternity, was my dear mate, my eternal, eternal mate. The next was grandfather, the next was Paul and James Pledger, then my darling ones-of them I will tell you more by-and by. You would know if I have entirely recovered. my wonted health; as to that, I think not, for 1 find I have not the strength of control others have who have resided here longer than have I; but, dearest one, my strength will come if I am perdearest one, my strength will come if I am per-mitted to come to you often, for just in proportion as I can do my earth friends a good turn, so much does it allow me to progress here. Our mission is to guard, watch and inspire the lives of earth in-habitants to do good, thus preparing them for the life which helongs to the spirit which dwells with-in this earthly tabernacle. So then, dearest ones, we desire communications just when you feel you can allow us to talk with you, we have so much to tell you about our home in spirit, but must tell you by times or degrees. you by times or degrees. Yes, I did promise to come and talk through this dear medium, should you dictate to me a series of questions. I had full faith in my spirit ability to control, but, dear parents, could you but see the crowd of invisibles about the medium, you would wonder that he was able to write for any. So, you see, dear mother, it would not be expected the medium could write immediately on the reception of each of the many packages re-ceived from time to time; but in order and in God's time all receive due attention, and all are There comes darling Bedy, Stellaize and Cora. Could you see them as I do! but it is well you cannot, for it would quite unfit you to remain longer on earth; so it was wise in the Good Father not to give more than a taste of that which is to be realized in this life. It would not do, my dear parents; earth would become more dreary, and its cares more perplexing than they are. The Good Father has made that life a life of cares and perplexities, simply to cause his children to work out their salva ion through much tribulation, all nut their saivalon through much throughting them for a life more exalted, when the earthly tabernacla shall have been dissolved.
There comes Cora darling. She says tell grandmashe comes often and kisses her; also Aunty to induced us to hire a hall where our principles could be fairly presented to the public for investigation. See the spirit-form in a halo of light.
I go now and then to see Earnest. His sphere is not that of mine; we all bave sequarate spheres here, just according to our fitness for the position we have assigned us.
Here we have towering mountains, dense forests, broad lakes, majestic rivers, winding on their serpentine course, fields and meadows, beautiful shrubbery, beautiful gardens, with every litended for their good, thus preparing them for a life more exalted, when the earthly tabernacle

choice variety of fruit and flowers, the fragrance of which is the atmosphere we breathe. You would know of our employments. Well, mother, they are various. I have not time now to enumerate them—will by and by. mother, they are various. I have not time now to enumerate them—will by and by.

We pass from sphere to sphere kere-always upward-only as our lives here merit it; but each successive, step apward opens now and fresh beauties to our gazo. This is our cheouragement to progress here; so it will be upward and onward, while upward and onward to all dernity. On, then, my dear cones of earth-life, live as though every day was your last, for as that life leaves you, this will find you

Could the dear neighbors of yours but know how their departed long to break their way through the shaekles of doubt and skepticism to speak to them, as I speak with you, how glady would they oubrace the first opportunity to make the effort!

1 see your mind dwells on a spirit picture of mo. There are those we can control at times to give you our spirit appearance; if you will make the trial, we will do the best we can to show ourelves to the artist. Your loving spirit daughter,

STELLA RUNNELS. TO ELIZA LEWIS, Independence, Texas.

Banner Correspondence.

Mr. Taayer's Medlumship.

SYCAMORE, ILL .- Editors Banner-You will possibly esteem it a favor to yoursolves and readers to have your attention called to reliable and satisfactory mediums. One of the best mediums that I have had the good forune to meet for several years, for physical manifestations, is a young medium, Frank L. Thayer, of the town of Hamp

shire, in the adjoining county of Kane. The manifestations given at present through the mediumship of Mr. Thayer are as follows : The room is left lighted, the medium sitting in the light, in full view of the audience, with one-hand ust resting within a small aperture in a large wooden cabiiet, with front consisting of two doors, opening so as to dis net, with front convising or two accors, opening so as to an-play the whole interior; within this calloct are placed musical instruments—a drum, guitar, a number of hells, .tc.—all of the instruments placed beyond the reach of the slighest muscular, movement of said medium. The instri-ments are played in concert producing manifestations as-topiching and convincing that some unseen agency, beyond most of discornment, produces them.

nortifi discernment, produces them. That there is a decline in the demand for powerful, tan-That increase a decime in the demand for powerint, that gible, physical demonstrations of spirit-power, I cannot ho-lieve. My experience is that the cry, "Give us evidence of what you teach, that we may see for corseives and know it is true," comes from every hand. Let us aid these work-ing aposites of our faith, and may the trustworthy, brave, true medium, when found, be given substantial help and inconvention. ncouragement.

cheouragement. To the thorough skeptle, one demonstrated fact, appeal-ing to the flvo senses is worth all the glorious fluo-spin theories that have over emanated from all the brains of all the sages and philosophers that have over lived. Why, then, decry what even the almost universal skepticism and inaterialism of the churches are crying to heaven for—to a far-away heaven that can be brought so near? Mr. Thayer, I believe, intends to travel this coming win-ter, holder seamces.

Mr. Thayer, 1 beneve, intends to travel this coming win-ter, holding scatters. Mr. and Mrs. Dr. Joscelyn havo had roems in Paine's Hotel, in this place, for a number of months—have been very successful, and with many Orthodox patients. The scele of truth are taking root in this locality, and we may reasonably hope for the flower and fruit in due time; while the workers yet find old errors, and new wrongs still to combet and to right. to combat and to right. HARVEY A. JONES.

Minnesota.

BLOOMING PRAIRIE .- Mrs. Hattle E. Wheeler sends an ecount of a convincing test of spirit identity which ocurred at a circle composed of her husband (who was the medium), her little daughter, some ten years old, and her-self, at which a spirit manifesting (in writing) gave his name as Labater W. Allen, and said he died on the road. This Mr. Allen had been a great friend of the family while hey resided in New York State, and had been employed in saw-mill, where once, by accident, two fingers of his right and had been disabled, so that when he used a pen afterward he was obliged to hold it between these and to twine them around it.

Now the last account they had had from New York (they living in Minnesota at the time) represented said Alien as being alive and well, and they had no reason to suppose he had passed on. But the manner of holding the pen when the medium wrote the communication was so con-

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from Tiugshoro', and a lady traisee medium from Bridgewater, Vt.-the latter, Mrs. S. A. Jesper, healed and gavo terts,

Georgia.

MACON.-I. P. Hooker writes, Nov. 27th, as follows: Tho world renowned Davenport Brothers have just closed an enthely successful exhibition of spirit-power in Ral-ton's Hall, at this place, Thursday and Friday evenings, 24th and 25th instants. The first evening the hall was about threefourths full—the reason I suppose was that the evening was quite disagreeable and wet. The second evening the hall quio magnession and wet. The second evening the nail was illied to its capacity. The exhibitions were most wonderfully asionishing, completely dumbfounding the chirie indicate; but they have had the effect of causing those wilnessing the phenomena to set their thoughts actively at work to discover the cause. Some hasty ones, who jump at conclusions, ascert that it was electricity. We admitted that electricity was not intelligent, which completely destroyed his beautiful theory. The unselectricity was not intelligent, which completely destroyed his beautiful theory. The unselectricity as a of people are busily engaged in discussing the subject in all of its beautigs, which will in time bring its fruits.
I need not say what particular feats were performed; sufficient to read what built have been witnessed by that they were the sime that have been witnessed by that they were the sime that have been witnessed by the invisibles work through them, to the pulling down of ignorance, and superstition, and rear the Brothers have been well sustained. Will not others come and does like ? Brothers, sisters, workers for the rad of Science and Reason. In their stead, The Brothers have been well sustained. Will not others come and do likewise? Brothers, is terms, work work, work. vas filled to its capacity. The exhibitions were most won-

earts and willing hands to help you in your work.

New York.

TROY .-- B. Starbuck writes, under, date of Nov. 30, 1870, is follows: I see by a notice in the Bonner that the Spiritalists of Boston are to have a rich treat through the month of February next, in listening to the cloquent words of inspiration as they drop from the lips of Mrs. Nellie J. T. Brigham, who racks with the very best lectores we have had in Troy. She has been with us nine Sondays, lecturing twice each Sunday. Her morning lectures have been from subjects furnished by the andhence, generally three or four different texts, he selecting one for the main discourse, and

different texts, she scheering one for the main discourse, and giving a short explanation of each of the others closing with a heartiful inprovied poem. She came amongst us for one month. We kept her, two, and would gladly have her stay six, or more. She returns to us again the sec-ond, thid and fourth. Sundays of Jinnyary, when she will meet with a hearty welcome by the numerous friends she has made during her short stay amongst us. In Fobuary and March, J. M Peebles is to break to us the bread of life, and then Thomas Gales Forster for April so you yee we are pretty well provided for the first four months of the new year. We held our meetings in Apollo liail, where also the Children's Progressive Lyceum meets every Sunday, at 2 o'clock r. M. Our Lyceum takes one-hundred copies of the Lyceum liamer, which we distribut to the children every other Sunday, and the alternate Sun-days we distingt books from our Worari, to which we have just added about two hundred new volumes. So you will just added about two hundred new volumes. So you will see we are working for the good cause, and hoperome day to gather strength to build a hall and have continuous meetngs.

Texas.

LINDEN, DAVIS CO .- Alexander King writes concornng a monthly publication known as "The Health Reform-"," and published at Battle Creek, Michigan, by the Health Reform Institute. He says: "It is now in the fith year of ts publication; it is filled with common-sense acticles for he enlightenment of the masses, upon topics of importance

the enlightenment of the masses, upon topics of importance to all classes of residers. Dr R T. Trail's "special depart-ment' is alone worth four times the price of the magazine. The object of this journal is to aid in the great work of re-forming, as far as possible, the false habits of life so preva-lent at the present day. It will aim to teach faithfully and energetically those rules of health by obedience to which people may scorre, the largest immunity from sickness and premature death It will advocate the cure of diseases by the use of Nature's own remedies such as water, air, light, heat exercise, food, sleep regreation, &. It will conscientionally heal on the light on the best methods so far as ascertamed, of man-aging healthfully our physical frames. It will be adapted to the wants of all classes of people ever where, who are interested in the great question of malutaining health by obedience to Nature's laws; and where such inter as does not exist it will endenvor to create it; for which purpose it should have a who and indiscriminate circulation. The where it was a when and indestinguish or dramation. The year's numbers, when bound will furnish a volume of near-iv 250 pages, convenient in size, and filled with the choicest reading matter."

Oregon.

EAST FORTLAND, Riverside View, Nov. 13th -Mrs. Rosena Dupeo writes : 1 send you a few lines concerning the growth and advancement of Oregon. A few years ago this State was known only as a county belonging to California. It now boasts of sixty-five miles of completed railway. Quite an extensive wharf is in course of erection by Ren. Holladay, a part of which is just completed, at which the bark "Tordonskjold" is loading with wheat. This is the "Edward James," (owned by one of our chizens, Waiter Mollett, Esq.) under command of Capt. Patterson, sailed today from this port for Hong Kong, Chinn—this being the alrest vessel that has ever received her register at this place since Portland was created a port of entry. The cargo con-sists of 1250 socks of floor—board tons—and one hundred and sixty-three Chinese passengers. Sho will return in three months. It is now very busy times here. The Legislature incor-porated East Portland as a city, and real estate aross to feasible for the source of her encess. Benjamin Todd is located here for the winter. The lec-tures held every Sunday evening at Harmony Hall are well It now boasts of sixty-five miles of completed railway.

tures held every Sunday evening at Harmony Hall are well attended.

less Fate, which was bound to immolate my spirit upon the reaking altar of Despair. But calmer thought and a deeper insight into the aroana of life, have shown me, in most of these experiences, higher uses, and tempering the metal of my spirit to bear the strain of life's burdens. Thus far, owing to peculiar, idiosyncrasies and

hereditary conditions, more of sorrow and suffer-ing than of happiness has been my portion, and measuring the line of life by heart-throbs, I can truly say, with Byron:

"I had seen the measure of life allotted to a century, Ere its fourth in time had passed me by."

But I have learned that sorrow is God's moral plowshare, breaking up the material increastation plowanare, nearing up the material increasion of our inner yature, and preparing the soil of our hearts for the seeds of truth, wisdom and love; and the shaft that pierces most keenly the sensi-bility of the soul, opens its fountains of sympa-thy, from whence flow the sweet waters of charl-

z and humanitary love for thirsty mortals. I know tall well how to sympathize with suffering souls, and my spirit yearns to bind up broken hearts and pour oil into the wounds of bleeding. humanity, and by the aid of angelic powers I hope to be largely instrumental in assunging sor-row, comforting the afflicted, encouraging the weary, and strengthening the weak to hear the burdens which fortune or duty impose upon all.

Thou in the fortunes of my career thus far have and in the fortaines of my chreef thus far have seemed adverse rather than propitions, so far as secular things are concerned, yet L have abun-dant reason for gratitude to those wise and lov-ing guardians whose tutelary power has protected me in danger, cheered me in sorrow, guided we in mental darkness, and not only blessed me with the fullness of their pure love, but opened to me the treasure house of human hearts whose sympathies are invaluable. My heart swells with uniterable emotions of gratitude for every kind word, for every generous deed, for every expres-slon of sympathy that has ministered unto my necessities, as I have wandered houseless and homeless to fulfill my mission toward my fellow-than those who blindly follow the teachings of being-li

Never while reason keeps her vigils over my conduct, and conscience points the way of recti-tude; never while appreciation warms my heart, and justice calls for compensation; never while sympathy opens the portals of my soul, and love quickens and ennobles my spirit, shall 1 forget the debt I owe to hundreds of generons souls who have ministered to my wants and allevisted my bordens by abatterial to my wants and allevisted my burdeus by sharing with me their substance, and burneus by sharing with me their substance, and adding in the discharge of my duties! Nay, dear friends, whose personal acquaintance i rejuice to have made, think not that i have been insensible to your viulness, or that you are forgotten be-cause public duties prevent private correspond-ence and an interchange of personal favors. The many friendships I have formed, and the knowl-edge I have gained from travel, and from those who have opened to me the storehouse of their into a sufficient number shall have risen above the plane of ignorance, superstition, evil habits and discordance, into a sphere of wisdom, freedom, purity, and harmony of thought, feeling and life, then, and not till then, can come a new social order. It is only in the atmosphere of freedom that the soul can breathe freely and grow intewho have opened to me the storehouse of their which have been the principal re-ward for my ardnous tolls, excepting the principal re-of my own sprit, and I hope to know thousands more who with me are learning the lessons of this the race from social and spiritual despotism. To life, as well as rejoicing in the glorious knowledge of a life hereafter.

Brothers and sisters of a common faith, let us Brothers and sprets of a common rath, let us cherish more sacredly the great truths revealed to us by our angel-friends, and above all, let us love one another more truly, seeking for the good in all, rather than the impeffections common to

MENTAL FREEDOM.

BY JANE M. JACKSON.

How little does the world yet comprehend this most estimable blessing, the birthright of every human soul! Freedom is God-given. Philanthropists have suffered as martyrs, but great will he their reward. In these pioneers, Spiritualism has found its most lucid exponents. They stand among- the brilliant crowd, conscious of having done what they could to solve the greatest problem of the age, harmonize society, resolve the chaotic elements of decaying institutions, venerable only from age, and soon to be destroyed by mental freedom, which shall continue to rise in meridian splendor, dispersing the clouds of ignorance and mysticism now hanging like a pall over humanity's destiny. There is freedom of soul to all who believe in the guardianship of angels and the inspiration which our Father pours into the heart and life through wise and loving spirits, who are links in the celestial chain that binds all of good and truth in the being of Godall true reformers in holy bonds of a brotherhood, that they may conform to a higher and bolier life. than those who blindly follow the teachings of the old divines; for the church governs the conscience and checks free thought. When men are free, labor will not groan under a crushing taxation. The energies of nations will not be wasted in cruel and expensive wars. Limited monarchies of a more advanced civilization are the result and condition of a larger individual freedom. Men aggregate their individualities. When that the soul can breathe freely and grow intethe progressionist, the day is filled with encouragement and hope for the future of humanity, for the enjoyment of that freedom in which alone results pure and exalted happiness.

OLD AGE .- We should no more lament that we human nature. We need more religious devotion to our highest the bloom and fragrance of spring have passed ideals of the divine and spiritual, and more fra- away, summer or autumn has come.-Cicero.

Kansas.

WICHITA .--- S. W. Richmond states that: "Since my last article appeared in your columns, several letters have reached mo, desiring more specific information respecting Wichita and its surroundings; and, as I am anxious to have a spiritual hall erected here, I will cheerfully answer through your paper. And first, let me say, if any man or company will creet a building with a hall above and store room below, I will agree to ront the building, and pay sufficient to guarantee a good interest on the money. There never was better opening for an agricultural implement store than a better opening for an agricultural implement store than is offored here. Such a vast emigration of farmers will all want plows, harrows, cultivators, respers, etc., in the spring, which can be had, to sell on commission. Wichlin, in business houses, already stretches out nerves two quar-ter sections, and new houses are being created nearly every day. It is the county reat of Sedgwick County, and is situ-ated in the Osigo Iudian reservation, which government-has undertaken to sell for the ludinos, which must be sold order to cival sections and must bring one dular and a only to actual settlers, and must bring one dollar and a quarter per acre. The homostead lands are situated five miles north of this

The homosteal lands are situated five miles north of this place; and the first ten miles in alternate sections are de-nated to the Atchickon, Topoka and Santa & Rainead, which is already completed to Emporia, and will reach Wichita or vicinity next season. Two of the three circular sawinils have been purchased and removed to ald in building 'np other new towns; and as per consequence, humber has gone up to eighty-five dollars per thousand; and shingles to ten dollars and a bair por thousand—only one mill remaining, and they sell readily all the native lumber they can manu-facture at forty dollars per thousand. A fortune awaits the man who will bring a saw and great null here. The Arkan-sas River can never be used as a mill-stream. It is three hundred yards wide, runs yery rapid, and the bod all sand, and the banks low; the water but two or three feet deep. and the banks low; the water but two or three feet deep. The White Water and Walnut Creeks, tributaries of the The White Water and Walnut Greeks, trimnaries of the Arkansas on the cash, are splendld, mill-streams, the water -running rapidly and the banks narrow and bigh, and cov-ored with heavy timber. Several flourishing towns are springing up upon them, yet not a greatenill neutrier than eighty miles. Splendid mill sites are offered gratis, beside a bonus in shipe of building material both stone and ium-ber. Oh for a few liberal-minded Yankee capitalists to settle with usil. Thousands of tons of the purest gypsum. in large ledges, are found within a few miles of this place."

New Brunswick.

ST. JOHN .-- C. B. Hugghue says : About a year and a half ago, four gentlemen sat, around a table here, endeavoring seriously to develop something relative to spirit phenome na, which proceeding has been continued up to the present time with astonishing success. We conducted our experiments privately, on account of the superstitious Orthodox eloment which generally pervades society hero. Our perseverance was soon encouraged by the developments of physical, impressional, tranco and clairvoyant phases of mediumship, through which our spirit friends great us with a cheerful recognition. We have had to encounter the persecutions that our position entailed upon us; but knowing that the unseen world was preparing the way here as well as in other lands, for the reception of the Spiritual Christ, we

Massachusetts.

TAUNTON.-H. T. Leonard, in a note dated Dec. 1st, says: I regret to be obliged to make the amountcement, through the columns of the Banner of Light, that I shall have to quit the field as a lecturer, for the present, on account of my extreme feebleness of health ; but such seems to be the fate of the earthly body. I have been to the very conflues of the angel world. One step more and T the yery conflues of the angel world. One step more and T, should have been there in all its glory; but my mis-ion is not quite finished. I was permitted once again to return to my peer suffering family, "a little langer to remain here below." To the kind-heatted friends who have sont me spiritual books and papers, I would return thanks for the favors shown and state to them and others also who might wish to know, that my address will be the same as usual-Taun-May

ton. Mays. [A correspondent informs us that, Mr. Leonard is in desti-tuto circumstances, and needs as stance.] Will our benev-olent friends in Taunton interest themselves in the matter? -Eos]

Illinois.

GENESEO, HENRY CO.-A. McFarlane writes, Nov. 27th. enclosing money for a subscription, and says : I cannot do without the Banner of Light any longer, for I wish to know of the progress of truth among the people, and, therefore, of the progress of truth among the people, and, therefore, send my mite to assist in holding up your hands, so that you may be earlied to still promulated the facts of angels, communion. The cry is as in the day of the Marya: "Who shall real may the science?" and the while-robed inglet, in-obselience to the desire are busily engaged in rolling away the great states called ignorance, bigaty, superstition, prejudice, inderproc and self-rightforwares from the minds of humanity, and giving knowledge of life immerial, and the unbraken chain of symeathy that binds us to these many bar. unbroken chain of sympathy that binds us to those gone before.'

Missouri.

MT. MORIAH .-- J. W. Kellogg Fends us an account of the workings of Spiritualism in that vicinity, and the labors of E. B. Wheelock. He says : "Bro Wheelock has been enter_ taining the people of this town and Bolton with marked suc gave a distorted view of Spiritualism from the clergy, who gave a distorted view of Spiritualism from their standpoint, but when asked to meet in discussion, under proper rules, they declined. Bro. Wheelcock is doing much good; ho seems master of the field. We think ho is logical and one of the best thinkers we have had in the West. He is mov-ing, by private conveyance, toward Jasper Co. Mo. Let those Spiritualists desiring a live speaker engage his ser-vices."

Vermont.

MONTPELIER.-J. O Scribuer, in a business letter, ays: "I would recommend the members of the Legislature of this State to read Barlow's "VOICES;" and there, in the Volco of Supers ition," they will find portrayed in all his loveliness the bloodthirsty God whom they worship-they having refused to pass a law, at their recent session, abolishing the death penalty. The House passed the bill, but the Senate would not, but said; Hang on. It is a noteworthy face, and may be a consoling thought to 'Christians,' that the most strenuous appresers of the bill were 'cleryymen.' God have pity on their poor souls."

Callfornia.

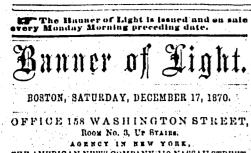
SAN FRANCISCO .- A. K. Sinckpole, under date of Nov. 15th; speaks of a book soon to be published in Chicago, by Messrs. Sherman & Lyon, giving an account of a new world to be revealed by exploration at the North Fole. The seer (Sherman) has partial of this land in vision, and his worlds have been recorded by Mr. Lyon. The country to be discovered—which is inside, not outside of the earth-as described by the clairyoyant, is eminently beautiful.

Ohio.

MoCANNELSVILLE .- Dr. M. N. Hambleton sends money for subscription to the Banner of Light, and says: Its clear, inviting pages, thrilling facts, and stirring philosophy, exert a benigh influence in every household hat which it finds its way; and the dark hight of superstition, and the cruci reign of highry, are last passing away beneath the brilliant effal-gence of the rout-illumining philosophy it advocates.

BANNER OF LIGHT.

DECEMBER 17; 1870.



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

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

The Banner of Light to be Issued on Saturday.

At the earnest request of numerous patrons who desire the BANNER to read on Sunday, we shall, in two weeks from this date, issue it on Saturday morning instead of Monday, as at present. In the meantime we appeal to all our friends to aid us, and to urge upon their friends the importauce of patronizing the BANNER, whose publishers are necessarily under continual heavy extra expenses consequent upon the establishment of their Furn Curture. Donations in aid of that Department of our institution are earnestly solicited.

The Battle for Labor. Outside of all current party conflicts, it is legitimate to express in these columns our unqualified sympathy with the efforts of the working classes to organize their forces so as to stand a fuir chance with capital. There are in Massachusetts nearly nine hundred thousand persons, laboring and directly dependent on the fruits of labor. The other four or five hundred thousand include the idlers, the paupers, the women and children of the rich, and the class that takes the lion's share of the product of work. There is a general discontent over such a state of things, and it is natural there should be. And what is more, this feeling is spreading wider and wider continually, so that it is impressing itself on all thoughtful minds that something must be done without any more delay. Capital is educated, shrewd, concentrated, selfish and determined. Labor is poor, not trained intellectually, scattered, without plan or calculation. The battle ground, as has been well said, is in the halls of legislation; and because of the superior wealth, talent, concentration and selfishness of Capital there, it has always come off victor. Now the matter is being looked into more thoughtfully by Labor. It sees where it has lost its advantages in the past, and why it has lost them. It becomes more clearly conscious of its mistakes, both of omission and commission And it is collecting its resources deliberately, and girding itself for the contest. The battle is not far off-it is close at hand. If Labor and Capital cannot cooperate, they must fight.

Let us take the statement of the relative condition of labor and capital in this country, as it is her sacred gift of mediumship in Bridgeport; he- wells; his language is that of inspiration. The scientifically offered us for consideration. All the habor of the American people is represented by an accumulation of capital estimated at twenty-four thousand millions of dollars. The gross annual products of labor are estimated to be seven thousand millions, or, as some say, one-third of the accumulated capital, and, as others insist, fully onehalf of that capital. In other words, labor produces every year, in this country, from one-third to one-half the value of all the property owned, How very small a fraction of this vast amount is annually saved and stored away by those who produce it! Only to think of it! every two or three years the entire valuation of the whole people is reproduced anew-created all over again. What a perfect miracle to contemplate as the fruit of sheer industry! And what, then, becomes of

The Bridgeport (Ct.) Cartridge Factory Explosion—Prophecy Fulfilled. The old saying that a prophet hath no honor in his (or her) own country, was most signally demonstrated recently in Connecticut, as the following statements will show. We give the whole story, pro and con , that our readers may not be deceived by a one-sided recital of the facts.

The Bridgeport Daily Standard, of Nov. 221, says: " It seems that Lottie Fowler, that wonderful young lady who has been stopping for a number of weeks at the Atlan-tic House, (telling fortunes.) has been raising the mischlef with quite a good many of the inhabitants of this enterpriswith quite a good many of the inhabitance of this enterpris-ing city. Her rooms have been thronged day after day by persons who have some of them not only gone away with a thes in their ear, 'but with the most extraordinary revela-tions of 'things to come' in their heads. Of course it is no-ces, ary for persons to have a firm belief in the gift of 'fore-telling' fature events, in order to give full credence to the "strange revealings of their own future as related to them by Lottle while under the influence of something she don't un-terrable the archive the future of the and if they are really Lattic while under the influence of Something She do n't un-dertak to explain to her customers; and if they are really foolish enough to believe the humbug, it matters but little to them what the condition of the prophet(?) is, they at once gup down all that is stald, and expect accordingly. Among the hundreds that visited Miss Fowler are a number of the girls employed at the Union Metallic Cartridge works in East Bridgeport, and among other all-important subjects upon which they desired information, it was quite natural they should desire to be noted in recard to the business in In East Bridgeport, and among other all-important subjects upon which they desired information. It was quite natural they should desire to be posted in regard to the business in which they were engaged, its dangers, if any, &c. All these matters were as plain to her as 'the ness on a mar's face'. She could see it all as plainly as if it were written in a book. So she revealed it to the girls. She told them there would be an explosion yesterilay about eight o'clock in the morn-ing—a slight one, but the whole establishment would go up high, are something to that effect. Believing this, the girls, many of them, could not be persuaded to stay in the shop, but absented themicives, notwithstamling the urgent en-treaties of the Superintendent. The Company is so pressed with orders for cartridges that the factory is run day and night, and the absence of the employ's vas a sections dam-age to the concern. Mr. Hobbs, the Superintendent, called on the Chief of Police and complained that Miss Fowler was frightening the girls out of their wits, and the Ochief went immediately to her rooms at the Atlantic House to re-monstrate with her against the 'error of her ways'. She was about as badly frightened as the girls, in fact she was more so, for the big tears rolled down her face as she listen-ed to the preaty therefor was imprisonment. Tale and quivering with fear, she inquired. 'What can I do? Are you going to arrest mo?' The Chief talked pretty plain, and told her she had better not tell any more fortunes for the girls in that shop, if she did, she would doubtless be pun-lished. She pabl back the money she had received from the eartridize girls, and promised to hastern her departure from Bridgeport, and here the matter resis, at present. We hear that some of the girls lost their situations by refusing to work yesteriday on account of the statuations by refusing to work yesteriday on account of the synces. 'Down hear that some of the girls lost their structures by retaining to work vestorialy on account of the expected 'bust up' of the shop with its contents, workmen and all. "The fools are not all dead yet,' would be a proper commentary on the actions of those persons who are creditons enough to be-lieve in the delusion of fortune-telling as practiced by Lottle Fowler and others like hor."

This is the story precisely as the skeptic wouldtell it, under the duress of the social influences about him. The Standard indulges in that very style of cheap slang and empty cackle which is characteristic of ignorance and prejudice whenever they fall to dogmatizing and denouncing. All that this Bridgeport paper has to say about the case, beyond telling the story after its own poculiar fashion, is vaporing, verbiage and vulgarity. As a witness in any ordinary justice court, it would simply get its knuckles rapped, and deserve it, too, for its effort to be smart when it did not comprehend that it was indecent. Therefore it is of not the least consequence to the reader how it went on with its comments on the following day. We should of course expect such a sheet to fall into the drivel of patent moralizing, which it finally does, after it has abused a lady to its little soul's content.

?) authorities of Connecticut will do with Miss take place there, and accordingly warned them, heeded the warning were saved.

afternoon, at half-past three o'clock, the explosion of the Banner. took place, and the sole operator in that building, Achille Zaotti, was torn limb from limb by its force! This is the account of the final catastrophe from the other daily paper of Bridgeport, the Evening Farmer of Dec. 1:

Miss Fowler has been placed under arrest; upon what grounds, we have not been advised. Are the "blue laws" of Connecticut still in force? Will the Hartford Times please inform us?

Music Hall Lectures.

Thomas Gales Forster commenced his engagement in this course on Sunday afternoon, Dec. 4th, in which he proved the fallacy of the doctrine of total depravity, and fully demonstrated the fact that man is innately divine, and therefore naturally gravitates toward good.

In opening, the lecturer spoke as follows regarding a delicate floral offering which had been placed before him-a present from some one in the audience:

"Through the hand of your President some kind friend has laid upon my desk a most beauti-ful bouquet. Summer seems to day to be linger-ing in the lap of winter, and she leaves these beautiful flowers as a memeto of her reign. What choristers are the flowers! what eloquent orators for God - always overflowing with gratitude. Would that his flowers in the moral vineyard would imitate their example.'

During his lecture Mr. Forster defined the duty of Spiritualists in a plain and unmistakable manner, saying, among other things:

" Spiritualism teaches us a better God than the world has ever known. Then, Spiritualists of Boston, what is your duty? If you have such a faith, for the sake of humanity live it-speak it out in all your acts, and you will preach louder than I or any other laborer can in behalf of a glorified humanity. This is a religion of facts-a religion that meets the necessities of the broad family of man; it is a religion for every-day use, and not for Sunday alone. Then cultivate this beautiful gift of the skies, and you will rise to a higher appreciation of God and truth; cultivate this faith, and the world of matter will assume a different aspect to you. The brightness of the morning, the splendor of noontide, the eloquent refrain of the twilight and the solemnity of the marching stars will all have a deeper significance than ever before. All these will prove a revelation to the true Spiritualist who appreciates his faith. And, further still-borrowing a figure-so distinctly marked are the footsteps of the Spiritualist's God, that, could we grasp some mighty comet, and, holding it before us as a gigantic candle, should speed through the realms of space, we would find that eternal law operates in all; that the rolling worlds are keeping time to the diapason of the universe; that the countersign of God is being passed throughout the heavenly

Mr. Forster lectures again next Sunday afternoon.

host.'

Prof. S. B. Brittan.

It will impart as much satisfaction to our readers, no doubt, as it does to ourselves, to assure them that we have the promise of the renewal of the services of Professor S. B. BRITTAN, of New York, as an occasional contributor to the columns of the Banner of Light. The productions of this luminous spiritual writer need no praise from us. No sounder, more learned, able, or brilliant writer is known in the Old World or the We shall probably soon know what the valiant New, on the absorbing theme of spiritual philosophy and faith. He writes with original power and Fowler, because, for seoth, she saw fit to exercise impressiveness; his thoughts are out of living cause the spirit friends of some of the operatives, published works of Prof. Brittan are of worldin the factory foresaw that an explosion would wide popularity, whose influence expands with time. The contributions he will make to these through the medium, that they might not be columns will give strength and freshness to the blown to atoms as was Mr. Zaotti. A similar store of good things we present to our readers, who warning was given when the Pemberton Mill will welcome back his pen to spiritual labor in catastrophe at Lawrence occurred, and those who this field with unqualified delight. His first essay -and a grand one, too-entitled "SPIRIT FORCES Now for the real denoucment. On Wednesday IN NATURE," will appear in the forthcoming issue

Secular Lectures on Sunday Not Illegal.

Dea. Ezra Farnsworth, of Boston, in behalf of a considerable number of Evangelical clergymen "Yesterilay alternoon, at about half-past three o'clock, a loud explosion at the works of the Union Metallic Cartridge Company announced that a serious catastropho had occur-red. Immediately the workmen in the adjacent shops de-serted their benches, and poured forth to ascertain the na-ture of the accident. Wives and mothers of employes were thrown into the grantest constrantion as their theorem and others, has applied to City Solicitor Healey in the and others, has applied to City Solicitor Healey for his opinion on the question whether secular lectures in theatres and public halls were not con-trary to the Sunday law. Mr. Healy, it will be romembered, several years ago gave an opinion that it would be illegal to open the City Library on Sunday. But on the present question he is decidedly of the opinion that there is no illegality in these secular lectures, and no ground for an application (which was intended) to the Supreme Court for an injunction against them. The Deacon and his friends will therefore content themselves with addressing an urgent remonstrance to the proprietors of the Boston Theatre, &c., against the allowance of such lectures at such a time. Could bigotry go further? These Phari sees are opposed to having even their own "gospel" preached in the theatre !

Zion's Herald and Mr. Denton. The Methodist organ in this city, Zion's Herald, of Nov. 10th, contains a long criticism-candid and ludicrous at times-on Prof. Denton's lecture (which will be found on our first page) on "The Coming Day." The writer, it appears, was present when it was delivered in Music Hall. He says "The lecture was by Prof. William Denton, the

man who claims to be an infidel, and is to be re spected because he is what he seems to be. He scouts the Bible out and out, excepting as he finds in it now and then a good moral truth. But he is consistent in this. He does not quote it as authority one moment, and denounce it the next. Nor does he attempt to embrace Christ, and stab bim amid the embrace, or betray him with a kiss. He stands where Saul stood, with his heel on Christ and if converted would be four enderly Christ; and if converted, would be found where Paul was, on his knees in adoration at the feet of Christ. Mr. Denton is an intense man-restless, uneasy, unhappy looking, with an eye that glares, and traces of despair on every feature. Even his smiles are almost maniacal; such a face as no true Christian ever bears. But with all this as no true Christian ever bears. But with all this he is a man of power; for though his awful, blas-phemous language makes your blood to curdle and every fibre of your heing to recoil, still you cannot help being interested, often deeply so, by the straightforward manner in which he assails the vicious practices of society. Were he to stop there he would be a might preacher of righteous.

there, he would be a mighty preacher of righteous-ness—one to whom many members of the church might listen with profit. But the doctrines which be thrusts out at times, are awful almost beyond description. Speaking of the future progress of the future progress of the future progress of the said, in the good time coming 'the dious." And he adds with truth that "they are voices to Jehovah of the Bible will be buried in the grave beside Job, never to have a resurrection."
O. B. Frethingham says of them that "the themos are various, the thought is pure and rich, and the expression melodious." And he adds with truth that "they are voices to which many hearts will respond."

Our readers will find in the last column of the lecture what Mr. Denton really did say about "the Jehovah of the Bible," &c., and can draw their own conclusions as to its being "awful," as "Zion" Herald's misquotation makes it.

After making quotations from memory, and criticising the lecture to the end, the writer closes thus:

"The hall at this service was nearly as full, at fifteen cents a head, to hear this man without out ture, as it was in the morning when everything was free, to hear the cultivated and well-known Mr. Alger."

It is hardly fair to strip Mr. Denton of culture because Mr. Alger is such a finished scholar Both are men of culture, but Mr. Denton's brain. being capable of receiving inspiration from cul tured minds in the higher life, makes him the superior of the two.

President Grant's Message.

Congress relissembled on Monday, Dec. 5th, and the President sent in his annual message. The following is the closing passage, and gives the gist of the whole document:

"In conclusion, I would sum up the policy of the Administration to be a thorough enforcement of every law, a faithful collection of the revenue, economy in the disbursement of the same, a prompt payment of every debt of the nation, a reduction of the taxes as rapidly as the require-ments of the country will admit, the reduction of the taxes in a to a fixed the the taxation to be so arranged as to afford the greatest relief. to the greatest number; honest and fair dealings with all other people, to the end that war, with all its blighting consequences, may be avoided, but without surrendering any right or obligation due us; a reform in the treatment of the Indians and in the whole civil service of the country; and, finally, in securing a pure, untram meled ballot, where every man who is entitled to without fear of molestation or proscription on ac count of his political faith, nativity, or color. U. S. GRANT."

This is a capital policy, and should religiously be carried out; but we fear another kind of capital (Mammon) will prove a material "drawback" upon Mr. Grant's policy. We in mercy hope however, that the "reform in the treatment of the Indians" will be strictly adhered to.

Judge Edmonds on Mediumship.

The article published in our paper Nov. 19th, from the pen of Judge Edmonds, on "Unconscious Mediumship," in which he alludes to Chaterton, has attracted a good deal of attention, and been copied and commented on by the secular press in various parts of the country. A correspondent, after reading the article, sent the following note to the Judge:

HON. J. W. EDMONDS-I have read your arti-

New Publications.

Lee & Shepard lead the Holiday trade this year with their new announcements, turning out a stream of juvenile publications from their prolific press with a regularity that surprises all but those who comprehend the extended wealth of their resources. They offer the populous world of young folks the second volume in the "Little Prudy Flyaway Series"-the whole to make six volumes-called LITTLE PRUDY KEEPING HOUSE. Sophie May, the popular authoress, is making thousands of young hearts glad by her efforts to entertain and instruct them, and in this little story of their favorite Prudy's housekeeping experience, she has laid them under a new debt of innocent gratitude.

LOST IN THE FOG is the new talo of that brilliant writer or boys, James De Mille, the author of "The B. O. W. C., which Lee & Shenard have brought out with five illustrations for the Holidays. It is just the gift for reading boys. who will be even more absorbed in it than they were in "The B. O. W. C." and "The Boys of Grand Pre School." We are not going to let them into the delightful and exciting mysteries of the story, but will content ourselves with assuring them that they will miss one of the best relishes of this happy season for boyhood if they forget to secure this volume. It will gain greatly in popularity on its predecessors.

Carleton publishes an elegant thin volume of poems from Dr. Frederic R. Marvin, to which he gives the quiet title of "DREAM MUSIC," embracing verses born of many moods, yet all of a meditative tone and dreamy cast, and for that, reason sure to reach and search sympathotic hearts. Rev. O. B. Frothingham says of them that "the themes are vari-

Another recent issue from Carleton's press is ITALIAN LIFE AND LEGENDS, by Mrs. Anna Cora Ritchie, which will be welcomed wherever the grace and finish and bright beauty of this lady's writings are known and appreciated. Her recent death and the personal experiences given on these pages will lend a doublo interest to the volume. She delineates the airy Italian character with a sympathetic airiness of style, and in those sketches offers us some of her choicest gems of thought and fancy. There are portraits, descriptions, stories, essays and biography here. Mrs. Mowatt was the very person to give her impressions of Mrs. Browning and Mrs. Trollope, of Ristori and Piccolomini; and she has done it with a grace, a penetration and a finish that are rarely ound and enjoyed in similar efforts of cultivated intellect.

Roberts Brothers publish Jean Ingelow's MONITIONS OF .-THE UNSEEN, which, but for its plunging into heathen myhology at such a frightful rate, would make poetle readings the equal of some of her finest productions. We cannot praise too highly the dainty mechanical execution of this little volume, which is quite worthy of the choice quality of its contents, and in conjunction makes a beautiful gift-book for the season. The illustrations are full of genuino feeling, and dono with taste and true skill. We cannot hero dilate on these poems individually, nor will our limited space permit the transcription of some of them which we should be glad to reproduce in these columns. We like Jean Ingelow best, however, when she is upon brooks and meadows and stiles, and the simple things of home and Nature. She must come straight down from Olympus, shut up her classical dictionary, and write only out of hor true and loving heart. Her " Poems of Love and Childhood " in this volume bear us out in our judgment.

Lee & Shepard have brought out before the public a stately volume by Stephen Hawes, entitled SYNCHRONOLOGY. or the Principal Events of Sacred and Profane History from the Creation of Man to the Present Time. This would seem to be a formidable undertaking, and the stoueness of the present volume certainly bears out the inference. Yet, considering the vast field to be traversed and the immense varicty of important and interesting facts in history to be reported and classified, it is remarkable that the author has ccomplished so much, and still compressed it into so small a compass. A colored chart, accompanied by an elaborate explanation, furnishes the fit introductory to this compenllum, showing at a glance the progress of every nation that onjoys a name on the face of the globe. The striking characteristics of this great undertaking are its convenience for instant reference by students and literary men, its furnishing a ready outline of the world's history, so as to save time and labor for those who are compelled to be economical of both, its excellent arrangement, its condensation of matter, and its accuracy. It has at the end a biographical index and an index of battles, which will be found of much value for constant use. We know of no one book that so conveniently condenses and summarizes the history of the world for the onlovmont and use of the reader, the student and the llterary worker.

THE LIGHT OF THE WORLD is the title of a quarto volume. illustrated appropriately, containing the life of Josus Christ, the lives of the evangelists, apostles and martyrs, the evidences of Christianity and defence of the Christian religion, the Epistle of St. Clement to the Corinthians, the History of the Jows by Josephus, directions for reading the Beriptures, a concise history of all religious domoninations, chroharmony of the Gospels, tables relating to events connected with Bible history, and a full history of the transactions connected with the life and death of Christ; the whole forming professed treasury of Christian knowledge. The authors of the several parts of this comprehensive volume are names of world-wide celebrity in the churches, which will give a sort of authority to what they have written much beyond the reach of the ordinary compiler. The work is published in handsome style by Horaco King, Tompsonville, Conn., from whom we receive it; also by William Flint, Philadel phia.

this immense deposit? How much of it goes to swell the past accumulations, and into whose hands does it pass? What meagre part is turned into the pockets of the millions of toilers, and what lavishly unjust proportion is seized by the wealthy class, the capitalists! Here is something for labor to think seriously about, and it is thinking about it. Why-it asks-should those who produce the wealth have so little of it to show, while those who only manage and direct take the lion's share? A very great part of the eight thousand millions is, of course, used up, wasted, lost; it is the large remainder that goes mainly to enrich the capital class.

As ex-Commissioner Wells put it in one of his late Reports to Congress-" How slight a change in the distribution of the net annual profit may make to the masses all the difference that exists between abundance and efficiency, advancement and retrogression!" Allow capital ten per cent. say of the seven or eight thousand millions, as its annual share of the profits. Why should not labor take the rest-small enough, when divided equitably among its army of producers? But the capital class steps in at this point with its cunning legislation, ostensibly pleading for the rights and interests of labor, when it only means to work for itself. It withholds an average of forty per cent. more from the pockets of the workers by its laws for nominal "protection." It is this legislative device that works the mischief for labor. It takes -according to Commissioner Wells-a sum out of the savings of industry nearly equal to its full amount. This is the figuring: certain industries are "protected" on an average forty per cent : estimating the product of those favored industries at one thousand millions annually, labor is swindled by this process out of four hundred millions of dollars. But the excess of production over exnenditure is less than five hundred and forty millions yearly; and thus there is left but one hundred and fifty millions for labor to distribute in its own ranks. The workingman knows that he is hurt and pinched, but he does not understand the process. He is looking into it studiously now. He finds that legislation is the cause of the mischief, and in legislation he intends to find his remedy.

The Fearful Evil of Vaccination.

This question was put to the invisibles at our Public Free Circle: "What do the scientific minds in the spirit-world think of the practice of vaccination as a safeguard against small pox? If they favor it, will they please tell us why they do? If they do not favor it, will they please tell us why they do not?" The answer will be found in the Message Department on our sixth page. It is decided and to the point, and we hope every one of our readers will give it their serious attention. and hereafter never jeopardize their own or their children's lives or health by subjecting them to the dangerous practice of vaccination.

The attention of the reader is called to Cephas B. Lynn's very interesting letter on our eighth page.

ture of the accident. Wives and mothers of employes were thrown into the greatest consternation as they thought of loved ones, and gave full vent to their griof, fran-tically inquiring if their husbands or children were killed, and begging to know the worst. An immense crewd soon gathered, and a hundred rannors were started, each contra-dictory of the other. Of course it was impossible to obtain any accurate information amid such chos. The greatest confusion prevailed, and the exedus of the hands was very radii form the feet of the courder manying being mere need contain provated, and the exocute of the names was very rapid from the fact of the powder magazine being very near the burning ruins. The members of the fire department and the police soon arrived and rendered valuable assist-ance. By the courlosy of the Secretary, Mr. White, we were permitted to examine the building and surroundings. On the east side, and at a considerable distance from the main shop, are several, detached buildings, used as powder houses, fundmating rooms etc. The grantest carbot has been iouses, fulminating rooms, etc. The greatest care has been taken to ensure safety in case of an explosion, by excaval-ing the earth and raising a high bank on three sides to cut off all possible connection and deaden the force, should an accident occur. The building demolished was a wooden structure, about sixteen feet square, and contained at the time nearly seventy pounds of fulninate, only ten pounds-of which was in a state to explode. It is supposed that Mr. Achille Zaotti, the unfortunate victim of the disaster, was in the act of mixing the different ingredients when the ex-plosion occurred. He was instantly blown to atoms. The woodwork caught fire, and for a while the powder maga-zine, only a few feet in the rear, was in danger; but the hase belonging to the company was brought into use, and streams of water scond flooded the magazine. Had that ex-ploded, the loss of life might i ave been fearful. The body of Mr. Zaotti was frightfully mangled, both arms and a leg being torn of, the face nutilated at most be-yond recognition, and the abdomen injured so that the intaken to ensure safety in case of an explosion, by excaval

yond recognition, and the abdomen injured so that the in yond recognition, and the abdomen injured so that the in-testines protruded. As soon as possible a box was pro-cured and the fragments placed therein to await the in-quest held this morning. No new facts were elicited at the inquest, and the jury rendered a verdict that the deceased came to his death 'by an explosion while engaged in the manufacture of fulminating powder,' and that 'the com-pany is exonerated from all blame in the matter,'"

The shock of the explosion was distinctly felt distance of two miles; while, in the vicinity of the accident, windows were shattered. Had i occurred on Saturday, without doubt there would have been a frightful loss of life among the poor girls who were threatened by the proprietors for heeding the warning of their spirit friends. Now, as the secular press made its usual amount of fun" over the prediction itself, and was so extremely elated because the explosion did not take place on the very day named, denouncing the innocent and truthful medium as a "humbug," why is it not sufficiently approachable to the influences of common justice to make the amende in full after its insults and chaffing were proved to be just what they were? Their comments were much softened in tone, we allow; but there still remains a wide margin for improvement, especially in the matter of doing simple justice by stating the truth. The Boston Herald did take back its part of the wrong in a brief paragraph, though it had previously devoted a helf-column to the denunciation and ridicule of Miss Fowler. This medium, we learn, still remains at her apartments at the Atlantic House, in Bridgeport, and large numbers are flocking to her, whose faith has thus been powerfully confirmed in the ability of the spirits to foretell for good the occurrence of future events. Had she refused to communicate the intelligence that involved the safety of so many lives until it was too late to give them warning, a shout of indignation louder than any noise they make now would have gone up from these same unbelievers.

The Literature of It.

Every living, growing faith must needs have a literature in this age. Where it does not, we can see plainly the marks of its rapid decay. The spirit of the age being that of inquiry, light falling into the very darkest places now, it would be prenosterons to suppose that any faith is to live by suppressing free thought and its free expression. It never can be: Blind and submissive obedience to authority requires not, nay, does not permit this; and therefore it has no literature. The literature of Spiritualism is remarked as being a spontaneous and fresh production, familiarizing men's thoughts with the weightlest concerns of existence. It has a broad basis of line. The soil on which it flourishes is of untold richness. It draws freely on sources over which the merely human mind can pretend to have no autocratic control. And for these reasons all good and true Spiritualists will show the power of their faith by sustaining its literature, which is at all times but the breadth and depth and thought of its expres-

J. G. Fish's Dioramic Views. Mr. Fish has resumed his labors in the lecturing field. He has an excellent set of Dioramic Views in geology, natural history, and others of a miscellaneous nature, which he proposes to use in a course of lectures on geology, &c. These lectures are of more than ordinary interest. Leoture committees or Lyceums would be the gainers by employing him on the reasonable terms he offers, namely: if the hall is furnished to him free he will do his own advertising and give half the receipts to the society. Address him at Providence, R. I.

sion.

"The Philosophy of Death."

The Utah Tribune copies from our paper the entire lecture by Prof. Denton on the above-named subject. This lecture is receiving the commendation of thousands. Here is a specimen of some of the letters we have received:

"When the Banner of Nov. 5th came, last week warning, a shout of indignation louder than any noise they make now would have gone up from these same unbelievers. Since the above was prepared, we understand

ton. More than half a century since, I saw Zera Colburn, the celebrated arithmetician, who had just returned from Europe. He said he had lost his powers of computation, calculation, etc., and that he had no idea of the source of his powers, or how he was able to do the acts he did, and never had. He appeared to me to be a man of small capacity. Is it not your idea that he was _____And_so, too, as to the musical prodigy, Blind

Tom. In all else save the wonderful performance on the piano, he was almost a fool. J: O. Nov. 28, 1870.

On the Wrong Track.

A lecturer named Otis delivered a discourse a Tremont Temple on Tuesday evening, Dec. 6th, entitled "Popular Superstitions," in which, in the opinion of a large majority of his audience, he went out of his way to calumniate our mediums and the spiritual philosophy generally. He, however, acknowledged that many strange truths were told, and that many reliable persons helieved in the phenomena; but, after all this, the lecturer had the audacity to assert that "the whole thing was a delusion!" This was evidently not well relished by his hearers, for many of them left the hall before the lecture was half through. The managers of the Lyceum course must be put to sad straits when they are obliged to employ men like Mr. Otis, to go before a Boston audience composed of many firm Spiritualists, and peddle out such arrant nonsense as this speaker did.

"Only a Little Brook."

Miss A. R. Sawyer, the highly-glfted spirit-artist. executor of "Better Land," "Empty Sleeve," &c., has produced another charming picture, with the above title. It represents a mother holding her dying child who feared to pass "the river of death," but looking up, beholds a group of spiritchildren just over a small rippling stream, beckoning it to "come up here," and exclaims, "Oh mother, it is only a little brook, after all!" B. B. Russell, 55 Cornhill, publishes the picture from a Buttre.

Elliot Hall-The Spiritualist Children's Lyceum.

This new, spacious hall and ante-rooms have been secured by the Spiritualists of Boston, for the use of the Lyceum, lectures, social gatherings, etc. We understand that it will be duly dedicated on or about the first of January, 1871.

On Sunday the 25th inst, the above hall will be used for the first time by the Children's Lyceum, on which occasion there will be a Christmas festival. A grand time may be expected.

"Harbinger of Bealth."

The tenth thousand of this great work, by An-Irew Jackson Davis, has just been issued from the press of William White & Co. It is invaluable in the family. One visit from a doctor costs more than the book. With this book at hand, no doctor need be called, for it gives full directions what to do in cases of sickness.

THE EXAMINER, for December, which is Number Two of E. C. Towne's new venture, published by the Western News Company, of Chicago, has made its appearance. We cannot do better than give a list of the contents of this number : Sentences from Emerson; Theodore Parker's Character and Ideas; Chap. I.-Introduction; Chap. II.-Tho "Mother and Child": Who Mado the Bible? Roy. Mr. Abbot's Position; Crazy Chicago : Chapters IV. and V.; The Old and the New Christianity; Channing's Works as Bible; The National Unitarian Conference, and Recent Free Religious Conventions; A Word about our Work; Books.

PETERSON'S MAGAZINE for January, 1871, is first in the field, looking fresh and richer than over. It has two splendid steel engravings, Berlin patterns, fashion plates, first installment of a new story by Ann S. Stephens, &c. Altogether it is a superb number.

EVER NEW AND NEVER OLD, or Twice Told Tales, by the best authors. This is a fine collection of very choice stories. which the readers of " The Schoolmate " will remember with pleasure, now compiled in book form and published by Joseph II. Allen. It makes an excellent gift book for the Holldays.

THE OLD FRANKLIN ALMANAG for 1871 has been issued by . Winch, 505 Chestnut street, Philadelphia.

Meeting of Welcome in Charlestown. The Spiritualist friends of Mr. and Mrs. W. W. Ourrier (parents of the well-known musical medlum, Mary E. Currier), being informed that they had removed from their residence in Haverbill, Mass., to 390 Main street, Charlestown, assembled at that place on the evening of Tuesday, Dec. 6th, to extend their congratulatory welcome to the new comers in this part of the spiritual vineyard.

Romarks were made by Dr. Richardson, J. B. Hatch, James Morrison, Mrs. H. W. Cushman ; Mamie A. Richardson sang, and Mr. Currier, in behalf of his family, replied to fine steel engraving by the eminent artist, J. C. the friendly sontiments spoken. Near the close of the ovening, his daughter (entranced) gave a brief seance, showing in as thorough a manner as was possible-owing to the lateness of the hour and the weariness of the medium-the wonderful powers she possesses, descriptions of which have from time to time been published in this paper. Miss Currier will continue to give seances at the residence of her parents on Monday, Wednesday and Saturday ovenings of each week; also private seances, to those desiring, during the day.

In his remarks to the friends assembled, Mr. Currier said the mediumship of his wife and daughter came in response to the desire of the family for truth on the subject of spirit manifestations. At the request of a very skeptical friend, they started a private circle, to be held weekly for twelve months, (whether any manifestations, were obtained or not) and these meetings were continued for a long time bofore the remarkable powers of his family became known to the public. He desired in all wishing to witness the phonomena occurring a spirit of honest inquiry, and promised to be honest with all who so investigated.

EF It is enough to make the heart ache to read the story of little Jennie Johnson in the Message Department.

DECEMBER 17, 1870.

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BANNER OF LIGHT.

ALL SORTS OF PARAGRAPHS.

CONTENTS OF THIS NUMBER OF THE BANNER. -First Page: Lecture: "The Coming Day," by Professor Wm, Denton; Poem: "A Vision," by Alice Meadle. Second : "Shaker Lecture," by Elder F. W. Evans; "Spirit of the European Press," by G. L. Ditson, M. D.; "The Ministry of Angels," by Alexander Clark. Third : Poem, Reunion with my friend, Charles Henry De-Wolf; "Notes by the Wayside," by Dean Clark; "Mental Freedom," by Jane M. Jackson; "Verification of a Spirit Message," by Paul Bremond: Banner Correspondence. Fourth and Fifth : editorials, movements of speakers and mediums, local items, &c. Sixth : Message Department; List of Spiritualist meetings and obituaries. Seventh : Advertisements. Eighth : Editorial Correspondence by Warren Chase, and "Western on the occasion. Locals," by Cephas B. Lynn.

Read the table of contents of Thomas Richmond, Esq.'s, book of spirit-messages, entitled God Dealing with Slavery."

The pamphlet on "Social Evils," by Mrs. Maria M. King, is attracting a good deal of attention from the press generally.

The following is clipped from the Philadelphia Sunday Dispatch : " It were well if this Christian Government would take a short lesson from the othics of a Pagan nation. It is in the Koran, not in the New Testament, that we read the following maxim:

'A ruler who appoints any man to an office, when there is in his dominion another man better qualified for it, sins against God and against the State."

Orpheus C. Kerr's burlesque on Charles Dickens's novel, "The Mystery of Edwin Drood," will be issued in a few days, by Carleton, under the title of "The Cloven Foot." Among the illustrations will be a view of the author's residence, "Begad's Hill, Ticknor's Field," New Jersey.

We heard another Sunday school -eply a day or two since. A little heathen brought in from the streets was asked," Why were Adam and Eve turned out of the Garden of Eden?" "Be cause they sarsed God," was his reply.

That is rather a droll classification of clergymen to which The (London) Church Review treats its readers: " Parsons with cravats and collars are Low Church; parsons with cravats and no collars are High Church; parsons with collars and no cravats are Broad Church." Pars-on!

Rev. Dr. A. L. Stone, of San Francisco, has been called to the pastorate of the Central Congregational Church, Osmond Place, Brooklyn, N.Y.

Vocalists often commit murder on the high C's.

• THE PRESENT CITY GOVERNMENT-May its entire bill of-fare be changed at the next election, is the toast (not at Parker's) of a great majority of the tax payers of Boston. So mote it be.

SOMERVILLE JOURNAL is the title of a new weekly paper just started in this thriving town in the suburbs of Boston. W. A. Greenough, Jr., is the enterprising publisher. The paper is as neat and pretty as a village belle, and we doubt not will be as much of a favorite with the people of Somerville.

The Liberal Christian says: "It is not a man's creed that is most vital here, but his feeling toward his fellow-men."

Drs. Derby, White and Ingalls have resigned their positions as Consulting Physicians on the Boston Board of Health, alleging as reasons that the office is a sineoure. Their suggestions regarding the health of the city have not been heeded, and they declare the city to be in an unclean, un healthy condition.

Internal Revenue Commissioner Delano's annual report shows that the total receipts for the fiscal year 1870 are \$185,235,867,97. This is a net gain of \$25,196,523,68 over last year.

RD.—A continuance for any length of time causes irritation of the Lungs or some chronic Throat Disease. "Brown's Bronchial Troches" are offer-The Spiritual Harp. A collec

Spiritualist Lyceums and Lectures. BOSTON .- Mercanfile Hall .- About one hundred scholars nd officers, together with a good number of spectators, assembled Sunday morning, Dec. 4th, at this hall. Declamations, singing, and the regular exercises composed the ses-Blon.

Lyceum Concert .- In the evening of the same day, this Lyceum gave a good entertainment, composed of tableaux, singing and recitations, for the benefit of its mances, a', Mercantilo Hall. The Lycoum Quartette (Messrs, D. N. Ford, C. W. Sullivan, Misses M. A. Sauborn and Annie Cayvan) commenced with a selection, and were followed by Misses Maria Adams, Edna S. Dodge, Minnie W. Dodge, Hattio A. Melvin, Hattie C. Richardson, Stella Coggins, Nellie Thomas, in songs and duets; and Misses Bertie Lovejey, Dora White, Carrie Shelhamer, Minnie Dodge, Maria Adams, and Mossrs, M. F. Davy and Willio S. French, with recita tions and readings. Two fine tableaux were presented, with appropriate music. Charles W. Sullivan, also sangla selection (by request). A very good audionce was present

Temple Hall .-- We have received information, per correpondent, that "on Sunday morning, Dec. 4th, a circle was held at this hall, conducted by Mr. Carlisle. Afternoon-Invocation and address by Mrs. Abby N. Burnham, which eccived the hearty applause of the audience. She was fol-

owed by Mrs. French, who made some very practical and interesting remarks on health. In the evening, N. M. Wright spoke on the subject of Spiritualism. His ideas were presented in his usual enter-

taining manner." CHARLESTOWN .- The Social Society connected with the

First Spiritualist Association held its last meeting at the house of Benj. Brintnall, No. 2 Irving place, Friday afternoon and ovening, Dec. 2d. In the afternoon, the ladiss came for work in behalf of the Association, and in the ovening the gentlemen members assembled. A collection was taken. and the usual services participated in.

CHELSEA .- Granite Hall .- Thomas Gales Forstor delivered an eloquent and exhaustive discourse at this hall, Sunday ovening, Dec. 4th, his arguments going to prove the truth of Spiritualism. A large audience assembled to listen to his remarks.

CAMBRIDGEPORT .- Harmony Hall .- An interesting session of this Lycoum occurred Sunday morning, Dec. 4th. Several scholars declaimed; marching, singing and answers to the questions-" Which do you prefer-fruit or flowers?" (for the younger groups) and "What is the difference between animal and vegetable life ?" (for the older ones) consumed the time.

NEW BEDFORD .- The largest hall in the city was crowded on Sunday evening, Dec. 4th, by a highly interested audience, to listen to an address from Prof. William Denten.

MILFORD .- Washington Hall .- A correspondent informs us that "on Sunday morning, Nov. 27th, fifty-five members and officers of the Children's Progressive Lyceum assembled at this hall, where a profitable and pleasant meeting took place. Six of our members took part in reading pieces; reading by Master Freddie Read and Misses Nottle Anson. Hattle Draper, Ida Hill, Mary Wales and Henry Anson. We wore also entertained by Nina and Ella Spencer, who sang a piece, the title of which was, "Room among the Angels." Remarks by Henry Anson, Hannah Bassette, of Foxbero', and N. S. Greenleaf, of Lowell. Exercises closed with the grand banner march.

Speaking in the afternoon and evening by N. S. Greenleaf, of Lowell. His subjects were both practical and deeply interesting to all; and I feel assured that he will interest any society in want of a speaker."

Ohristmas Gifts.

As the holidays are near at hand, and as many of our readers no doubt intend making Christmas presents, we would suggest the following as suitable books to purchase for this purpose,

The Fountain: With Jets of New Meanings, illustrated with one hundred and forty-two engravings. It is a book teeming with thoughts for men and pictures for children.

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They say there's no such word as fall, To those who 're in the right; Though rough the sea o'er which they sail,

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They in anchor sale at n.gnt; However hard the gale may blow, And tides their course oppose, A quiet harbor they shall know Whene'er their voyage shall close. They say that when the Bors need " CLOTHES," Cont, Fants, Vest, Hat and Shoes, complete, The place to buy is at FFNNON, Corner of Beach and Washington street. 7.-1w

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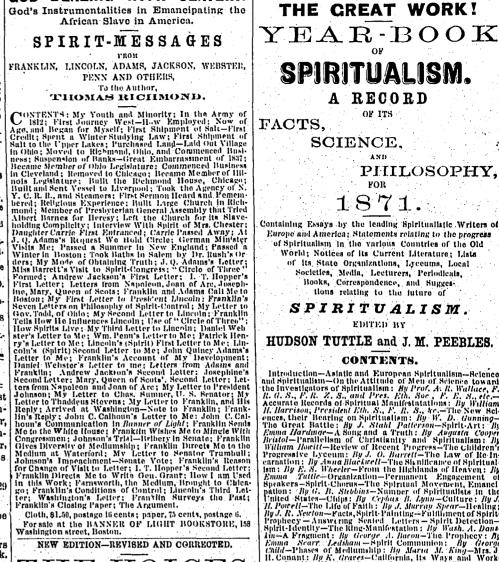
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Dr. J. P. Cowles writes to us as follows: "I leave here to-day on a tour for further investigations in the human temperaments. My plan is to make a starting point west of the Mississippi river, and travel east, through Philadelphia, New York and Boston. It is my intention to establish thoroughly the truth or fallacy of my positions on the subject of temperament. Realizing the labor, trials and financial sacrifices that await me, I can but regret that I feel compelled, by some irresistible force, to pursue this investigation. Having two professions-physician and phonographic reporter-either of which I could make lucrative, I have made attempts to abandon my investigations in the laws of reproduction; but behind and above is a force that forbids, and latterly my only inspirations are in this direction, and I feel compelled to go forth, trusting in my own efforts and the guiding care of wise and good angels, and the cooperation of friends that I may meet with." A. E. Carpenter speaks in Marblehead, Mass.

on Sunday, Dec. 18th.

Mrs. Jeannie Waterman Danforth, clairvoyant physician, has removed from 54 Lexington avenue to 138 East Nineteenth street, New York.

I. M. Norris, of Rock Island, Ill., who became developed some time ago as a trance speaker, now offers his services in the lecturing field.

Mrs. Sallie Winters .- A correspondent writing from Springfield, Ohio, under date of Nov. 28th, says: "The spirits, through the mediumship of Mrs. Sallie Winters, are making preparations for astounding manifestations of spirit power here. This noted medium has long been doing a good work in behalf of Spiritualism, and has never been brought to public notice; you can rely upon it, Messrs. Editors, that no medium has done better and truer work for the spirits than the above-named lady."

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Ten years ago Dr. A. B. Child wrote and published a book called, "Whatever Is, is Right," in which he aimed to make the point of the above title. Most of its chapters were contributed to and published in the Banner of Light about eleven years ago. This book was at first received as a novelty, and was accepted by only a few. Since the time of its publication it has gradually come into the accentance of many-many who at first rejected it, and it has become a standard book-a favorite of thinking minds and benevolent hearts.

On Saturday week Dr. Child was presented with a handsome gold hunter watch, valued at one hundred and fifty dollars, as an expression of thanks for his having written this book, from one who has read and admired its pages. ***

Henry C. Wright.

EDITORS BANNER OF LIGHT-I wish some one would collect the principal speeches and writings of Henry C. Wright, and publish them. The teachings of so good and able a man should be available to all who can read. I would subscribe, aud would not content myself with merely one Yours truly, JAMES GREEN. copy. Boston, Dec. 5, 1870.

To Correspondents.

http://we do not read anonymous letters and communica-tions. The name and address of the writer are in all cases ndispensable, as a guaranty of good faith. We cannot under-take to return or preserve communications that are not used.

II. S., SPRINGFIRLD, O .- Do n't remember who is the author of the poem entitled "On the Town." It was printed in the Banner several years ago.

Convention in Friendship, Allegany Co., N. Y. A convention of Spiritualists will be held at this place on Raturday and Sunday, Dec. 24th and 25th; also a meeting at the house of S. Shormans, of the same place, on Friday even-ing, Dec. 221, of speakers, mediums and others. Those wish-ing to go to Mr. Shermans's will please address him, that he may meet them at the cars. Committee.

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DECEMBER 17, 1870.

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Since our last report the following sums have been received, for which the friends have our warmest thanks: Stacy Taylor. \$1.00 L. Engle. 5.4. Glies Springer. 2.00 La Engle. 140 S. A. Hudson, 2.00 La Engle. 140 M. Sprague. 50 Isabel Offser. 50 M. Spragae Sec. in

Invocation.

Come, ye holy spirits who have been purged from the sins and follies of life-come, and by your sacred presence dispel the shadows that linger around human hearts. Come and say to the mother who, has yielded up her only jewel, "It is well with the child—it is well." Come and fling back the shadows, by thy divine light, that have so long enshrouded humanity. Come and roll away the stone of higotry that entombs, the, Saviour of the world. Come, oh come, ye glorified ones, and speak peace to all human hearts. Come and write lessons of love in every soul, Come and stand in the pulpits of this land, and preach of God, and him crucified, in every soul, Come, oh living spirit, come and take away the death that lingers around every living soul. Oh, take away the fear to change this world for that which is to be. Draw back the curtain, ye mighty, glorified ones, that hangs between this mortal world and the world where ye dwell, and show those who are in darkness the glory of thy love, that they may be made better and happier thereby. And when the earth blossoms with wisdom, when war is no more, and when spiritual darkness has departed and the morning of the millennium has come, then the songs of earthly angels will join you in praise to him who was, and is, and ever shall be, our Father and our Mother forever. Amen. Oct. 4.

Questions and Answers.

CONTROLLING SPIRIT .- I will hear your questions, Mr. Chairman.

QUES-(From the audience.) What power have bad men to influence bad spirits to injure those that are opposed to them?

ANS-They have very great power in that direction, and in this way: Bad men of necessity draw to themselves correspondingly had spirits, There are many in the spirit-world who seem to have no other employment than to return to earth and attach themselves to some person or persons standing upon the same moral plane with themselves; and, through that attachment, they generally carry out the wishes of the mortal, or intensify their natural proclivities. For instance: they intensify the proclivity for drink in the drunkard, cause them to fall when they would otherwise stand on their feet, to go lower and lower in crime, when, without this spiritual attraction, they might remain upon a comparatively moral plane.

QR -- What I want to arrive at is, whether mortals have the ability to influence spirits to carry out their designs or their vindictive feelings.

A:-I tell you that they have that ability, and they do exercise it to a very great extent. As

with his feelings, and left me-left me wishing he ten to be a power so mighty in your midst that, on the drays and things I used to hang on to, a message to my parents. I have made the acquaintance of his brother James, that he used to speak so enthusiastically about, who died some two years, I think he told me, before the war; and the tells me to say to his brother for him, if he perseveres in trying to inform himself in this new philosophy, he will soon be satisfied of its truth, and never be sorry that he became acquainted with it. I visited you some time before with a message to my parents. It was received with distrust; and I shall wait till they join me in the spirit-world ere I attempt to give them

more light. Isaac Hanson.

I want my sister Olive to go somewhere where l'ean speak to her. I never can be happy till I do, for I have something of importance, to her if not to me- to say. Isaac Hanson. [Of what place?] Say of Boston, for I lived there last. Ask Charlie, here. He will tell you all about me-Charlie Crowell. He will youch for my honesty. Oct. 4. At the close of the scance the spirit of C. H.

Crowell wrote his endorsement of Isaac Hanson. Clara H. Tompson.

I have been gone two years and three months. I did expect to be able to return before, if I was able to return at all. The dear lady who expected my return for so many months has ceased to look for me, I told her, if her faith was true, I would come back and communicate with her, but I never have been able to till to day. I died in Geneva, Switzerland, whither I had gone with her for my health. My name, Clara II. Tompson ; my home, when here, New York City; my father's name, David A. Tompson: my mother's. Eliza; my age, between twenty five and twentysix years.

I felt sure I should never return in the body. I told my friends so, but they all had great hope, and to please them I went away, seeking for whatknew I should never find-health. My coming will prove to my dear old nurse. Mrs. Pindar, that her philosophy, her faith, is true. She said to me, Dear child, if I doubted this heautiful faith I should doubt the existence of a God; Ushould doubting own existence; I should think I was freaming, and that life was nothing, but a dream after all." She fried to inspire me with faith, but she did not succeed. But I promised to return should I find she was correct. I have tried so hard, but have never been able to till to day. I am happy in my new life. I have not much to add, but all the old dreams of my mortal life with regard to a future state have been more than re-Oct. 4. alized.

Invocation.

Oh, thou who art the life of the lily and the rose, of the mountain and the valley, of the ocean and the dry land, thou who useth all Nature for thy body, and who becometh prophet, priest and king only as thou speakest to us through the human intellect, therefore through the human intellect we recognize thee as our God, whether in or out of the flesh it matters not. We bring thee, oh, our God, this hour our thanks for what thou hast done for us. We bring thee praises, oh, thou Infinite Spirit, that bath spoken through every age and every tongue, and before whom every knee shall bow, and every tongue confess. We bring thee, this hour, oh, thou great Spirit of Life, our praises for as much of thy wisdom and thy power as we can understand. We thank thee that thou dost reveal thyself to us through flowers, through sunlight, through shadow, and that, most of all, thou dost reveal thyself to us through the human coul. Oh, Mighty Spirit, thou of the past, that doth shake hunds with the present, and join

hands also with the future, thy wondrous eternity, lead us still further into light. Throw upon us the manule of thy wisdom, and fold it so close ly about us that it shall become a part of our-

had stayed longer, that I might entrust him with thank Heaven, there are minds in this country and the Old World that are protesting against it and with pen and tongue are striving to put it down. The mother looks upon the little dead face in the coflin, and from that up to her idol, God, and says, "Oh, what a dispensation of Providence," when she should have said, " What a dispensation of vaccination." A mighty monstrous evil coming from that great source of evil! Sixty-five per cent, of all crysipelas may be attributed to the presence of vaccine matter. And I might go on with a list reaching from here to feather's weight to the testimony that has al-Oct. 4.

ready been put before you. This monstrous evil is sanctioned and, more than that, enforced by civil law. Who make these laws? The male members of society, to their shame. Let us hope that when the female members have the right of suffrage given them they will make better laws. Let us hope that as their minds are open-more open at least than those of the male members of society-to inspiration from the higher life, they . will be instrumental in making better laws, in inaugurating a better state of affairs in the earthlife. He who was the prime mover in introducing this monstrous evil upon humanity now

mourns in spirit-life, and is crowned, literally with thorns in consequence of beholding the monstrous evil that has been sown broadcast in the land. His memory, a few years ago, was crowned with laurel, but to-day in the spiritworld it is hung with cypress, and he mourns as only a great spirit can mourn. And he prays earnestly for the time to come when this great evil will be swept from the land, when laws will be made preventing as they are now made enforcing the practice. . Oct. 6.

Thomas Bennett.

I died of paralysis in the city of Boston in the year 1842 My name was Thomas Bennett, I was sixty-nine years old. I believed in a system of religion which excluded a part of the world and favored a part. I have learned during the years that I have been away from earth, that every kind of religion that has an existence on the earth is man-made; and every kind of worship is idol-worship. Nobody thinks of worshiping the pure minciple of truth and Nature. [May there not be some exceptions?] I do n't see any; if you do, I am glad. I have looked around pretty critically to find such exceptions-in religious hodies I mean-oh, you will find them in individuals, but in religious bodies you do n't find it at all-you do n't find it at all-not one single one that worships the pure principle of truth; but it is a personal God, hedged about with creeds and ordinances and ceremonies, that demands sacrifices through those ceremonies.

I come here to day because one of my sons is in the religious world, and is anxiously praying God that he may know what true religion is, and where it is. In answer to this prover I have come, He is agitating the question in his mind as to which religion is best-the old Calvinistic faith, or the faith of Universalism. He is almost on the turning point, and is praying God that he may know what is right. I don't know but what it is hest for the human mind to attach itself to some sort of idol-worship, but I don't believe it; I do n't believe it is necessary to join any church, in order to insure salvation for yourself; I don't believe my son will be any better Christian or any more a religionist in the truest and divinest sense of religion, by subscribing to any faith, or recognizing any creed as true; but if he worships and abides by and governs his life by those pure principles of truth that are found in the churches and out of the churches, he does about the best thing he can do. As to his leaving old Orthodoxy, I am very glad he even contemplates it, for the creed has narrowed his soul and made him religiously in prison all the days of his life. It is well that he prays for light, but it is better if he will be willing to receive it when it comes. It will come to him through every avenue of his thinking soul, just as I have given it to him here to day. I pray that he will be willing to receive Sunday afternoon, at 24 o'clock, unler the management of Lewis R. Wilson. Thomas Gales Forster will lecture during December. Music by an excellent quarterite. *Mercantile Hall*.—The Ohlidren's Frogressive Lyccum meets at 10 a. M. D. N. Ford, Conductor; Miss Mary A. Sanborn, Guardian. All letters should be addressed to M. T. Dole, it and incornorate it into his life, and act upon it all the rest of his journey here on earth. Goodday, sir. [Did you live at the North End?] Yes. I did; I died of what my physician termed hemo-Gunrdian. All letters should be audressed to M. T. Dole, Secretary. Temple Hall,—The Boyiston-street Spiritualist Association meets regularly at this place (No. 18. up stairs.) each Sunday. Circle morning and afternoon: evening, lecure. Codman Hall, 116 Tremont street.—The Children's Progress ive fyceum meets in this hall every Sunday at 11 o'olock A. M. J. W. McJuire, Conductor: Mrs. flarriet Dana, Guardian. Hospitaller Hall, 303 Washington street.—Spiritual circle for individual messages and general instructions from the super-mundane spheres, Sunday mornings, at 10% o'clock. Admis-sion fric. All meilums are invited to take part. Spiritual journals and other publications will also be distributed free. BatribusBr. MD.—Saratoog Hall.—The 'First Spiritual plegia, or partial paralysis. Oct. 6:

Never had any ride at all. When the cart came to carry off my body and mother cried so, I was wishing all the time that I was alive, so I could know how the ride seemed, [You were there, then.] Yes, but mother did n't know it. I never had a ride, only what I stole, hanging on to drays and things. That's all. I can have a ride now any time I want it, and sails-beautiful sails. My teacher takes me any time I want to go, and I can ride on a pony when I want to. They have beautiful carriages here, and everything to make folks happy. If I want to come again, can I? the Old World, and I would do so would it add a [Oh, yes, dear; we like to have little children Ost. 6. come.].

Rev. Lyman Beecher.

I am not well used to speaking in this way, but am very glad to avail myself of the privilege which has been divinely offered me, for the purpose of enlightening my family, my descendants, who are still in the valley and shadow of the earthly life. I wish first to inform them that that member of our family whose mind ceased to expand with the expansion of the body in infancy, will in the spirit-world take up the thread of intellectual progress, and weave out for himself a destiny grander and more sublime than methinks will be accorded to any one of us who compose that family. I speak of my grandson, that I may not be mistaken. I would not speak in riddles; but I would speak that I may be understood. His spirit will take up the broken thread, and march on to intelligence in the spirit world, He is not forever consigned to idlocy, by no means. That which has been a curse seemingly, will be to them blessing. I wish them to ponder the information have given them this afternoon, in their minds. Weigh it, measure it, analyze it, not by any creed, but by their own reason, and the God of that reason will interpret for them. This is one of the first seeds I propose to sow toward the new kingdom for them. But it is not all. Oct. 6.

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

MESSAGES TO BE PUBLISHED.

Monday, Oct. 10.-Invocation; Questions and Answers; illy Bradford, of Boston, to her heirs; Minnie Davis, of

Monday, Oct. 10-410 vocation; questions and Answers; Sally Bradford, of Boston, to her heirs; Minui Davis, of Chicago, to her mother. Tassiday, Oct. 11.—Invocation; Questions and Answers; Samne, May, of Boston, Mass., to his relative; Allee Brown, of New Haven, Ct. to her mother; George W. French, to his mother; Mary Graves, of Boston; Anna Cora howatt Ritchile. Thursday, Oct. 31.—Invocation; Questions and Answers; William Itenry Brewster, of New Bediord, Mass.; Annie William Geotoredi, of Boston, to her sister Mary. Monday. Oct. 17.—Invocation; Questions and Answers; Gen. Robert D. Lee; Henry Freder, of McBourne, Australia, to Mr. Franks; Myrgaret Biackburn, of Carsonville, Tears, Tuesday, Oct, 18.—Invocation; Hannah Hinshaw, of Greens-boro, Ind.; Lieut Edward Puxton Hopkins, of the First Mas enclusoris Cavari; Junius Brutus Booth; Annie Holborn, of New York City. Thwrsdey, Oct 20.—Invocation; Questions and Answers; Thomas Hews, of Boston, Mass.; Francis E. Andrews, to his brothe; Margaret Witchouse, of Utea, N. Y., to her dauchter.

Thomas liews, of lieston, Mass.; Francis E. Andrews, to his brether; Margaret Whitehouse, of Ulica, N. Y., to her dundher. Monday, Nor, 21.-Invocation; Questions and Answers: Joseph ne-Barrows, of New York City, to her mother: Wil-imm Sherman, of Boston Mass.; Agnes Taylor, of St. Louis. Theadag Nor. 21.-Invocation; Questions and Answers; Othert Hubbyrlston, of Vibiny, N.Y., to his family; Min-nie Elfrence Storms, of Vitea, N.Y., to her parents; Father Miner, to Herry Francis Gardner. M.nday, Nor. 23.-Invocation; Questions and Answers; Meria Damen, Joe In the stramer "Cambria," to her grand-father; Cornel'us C. Fellen: Capt. Jotham Baker, of Barn-siavle, Mass.; John William Cook, of Boston. Inweday Nor. 29.-Invocation; Questions and Answers; Fxperience Buyer of Nouth Roston; John King; Matthew Havgeriy; Annie Jackson, of Nashville, Tenn, to her mother. Thursday, Dec. 1.-Invocation; Questions and Answers; James W. Talhot, of New York City, to his mother; Nathan Edwards, of NowMean, Me, to Capt. Jothan King; Matthew Havgeriy, Annie Jackson, of Nashville, Tenn, to her mother. Thursday, Dec. 4.-Invocation; Questions and Answers; James W. Talhot, of New York City, to his mother; Nathan Edwards, of NowMean, Me, to Capt. John Wilson; Sellie Adams, of Boston, to her sister Sarah. Monday, Dec. 6.-Invocation; Questions and Answers; Thomas II. Atkinson, of London, Eng.; to his son; Charles Sont, of Auburn, Cal., to Lemiel Aldredge; Robert Thomp-ron, of Columbus, O., to his family. Twesday, Dec. 6.-Invocation; Questions and Answers; Samuel Uarlow, to his childrer; Matthew Hogan, to David Brown; Patrick Power, to his family.

SPIRITUALIST MEETINGS.

ANCORA, N. J.-The "First Spiritualist Society of Ancora" hold meetings each Sunday at 4 r. M. H. P. Fairfield, Presi-dent; J. Mudison Allen. Corresponding Secretary. Chil-deren's Progressive Lyceum meets at 10% A. M. Eber W. Bond, Conductor; Mrs. Emmeline E. S. Wood, Guardian. ADRIAN, MIOH. - Regular Numday meetings at 10% A. M. and 17 P. M. In Old Fellows' Hall, Main street. Children's Pro-grossive Lyccum meets at same place at 12 M. Mr. C. Case,

President. ANDOVER, O. — Children's Progressive Lyceum meets at Morley's Hall every Sunday at 114 A. M. J. S. Morley, Con-ductor; Mrs. T. A. e. napp, Guardian; Mrs. E. P. Coleman, Assistant Guardian; Harriet Dayton, Secretary. APPLETON, WIS.-Children's Lyceum meets at 3 p. M. every Sunday.

BOSTON, MASS .- Music Hall .- Meetings will be held every

FOXBORO', MASS.-Progressive Lyceum meets every Sun-iay at Town Hall, at 105 A. M. O. F. Howard, Conductor; Mrs. N. F. Howard, Guardiau.

arts. N. F. HOWARD, Guardiau. GREAT FALLS, N. II. - The Progressive Brotherhood hold meetings every Sunday ovening, at Union Hall. GROMETOWN, COLORADO. - The Spiritualists meet three evenings each week at the residence of H. Toft. Airs. Toft, clairvoyant speaking medium.

HIVOHAN, MASS.-Children's Lyceum meets overy Sunday Rernonn at 13 o'clock, at Temperance Hall, Lincoin's Build-ig. E. Wilder, 2d, Conductor; Ada A. Cinrk, Haardian.

ng. E. Wilder, 2d, Conductor; Ann A. Ginrk, Guardian. HAMMONTON, N. J.-Meetings held every Sunday at 104 . M. at the Spiritualist Hall on Third street. W. D. Whar-on, President; A. J. King, Secretary, Lyceum at 1 P. M., J. O. Ransom, Conductor; Mrs. J. M. Peebles, Guardian, J. O. Ransom, Conductor; Mrs. J. M. Peebles, Guardian, Houtros, Mr.-Meetings are held in Liberty Hall (owned y the Spiritualist Society) Sunday afternoons and evenings. Jowelly, Mass.—The First Splittailist Society meets in Lowelly, Mass.—The First Splittailist Society meets in Weils Itali. Lectures at 2] and 7 p.M. Children's Progressive Lyceum meets at 104 A. M. J. S. Whitney, Conductor; Mrs. True Morton, Guardian. La Poarz, IND —The Association of Splittualists hold meet-ngs every Stunday at Hunisman's Hall. Lycoum at 102 A. M. Conference at 4 p. M. Warres Cochran, Cor. Sec. Lansmo, Much.—The First Society of Splittualists hold

LANSING, MICH.—The First Society of Spiritualists hold egular meetings every Sunday at 10 o'clock, in Capital Hall, tev. Dr. Barnard, regular speaker. The Children's Lyceum acets at 1 o'clock.

LINN, MASS.-The Spiritualists hold meetings every Sun-iny alternoon and evening, at 3 and 7 P. M., et Cadet Hall, LOUISVILLE, KY.-Spiritualistshold meetingsevery Sunday t 10 A. M. and 7% P. M., in Templars' Hall, corner lith and Green streets.

Green vireois. MARLBORGO', MASS.—The Spiritualist Association hold meet. ings in iterry's Hall the last Sunday in each month, at $1\frac{1}{2} + x$, i'rof. Wm. Denton is engaged as speaker for the present year. James Lowe, i'resident; wirs. Sarah S. Foster, Sceretary.

MILFORD, MASS.—Children's Progressive Lyceum meets at Washington Hall, at 11 A. M. Presott West, Conductor; Mrs. Maria I. Buxton, Guardian; S. W. Gilbert, Musical Director and Corresponding Secretary. MANGHESTER, N. H.—The Spiritualist Association hold meetings every Sunday atternion and evening, at Lyceum Hall. Stephen Austin, Precisiont: Allison W. Cheney, Secy.

MILAN, O. - Society of Spiritualists and Liberalists and Chil-iren's Progressive Lyceum, meets at 11 A. M. Hudson Tuttle, Conductor; Emma Tuttle, Guardian.

MORRISANIA, N. Y. -- First Society of Progressive Spiritual-sts-Assembly Rooms, corner Washington avenue and Fifth treet. Services at 34 P. M.

MILWALKER, WIS-TRE First Society of Spiritualists hold meetings every Sunday in Bowman's Hall. Nocial confer-price at 2 P. M. Address and conference at 72 P. M. 11. S. Brown, M. D., President.

Brown, M. D., President. NORTH SCITUATE, MASS.—The Spiritualist Association held meetings the second and last Sunday in each month in Conl-hassiliali at 10³ A. M. and 12 P. H. The Progressive Lyceum meets at the same hall on the first and third Sunday at 12 P. M. D. J. Bates, Conductor; Deborali N. Merritt, Guard-ian; Edwin Studley, Assistant Gaardian; Waldo F. Bates, Musical Director; J. W. Borris, Librarian Speakers en ganged:—Mrs. N. J. Willis, Dec. 25; Miss Julia J. Huubard, Jan 8; Mrs N. A. Willis, Dec. 25; Miss Julia J. Huubard, Jan 8; Mirs N. A. Willis, Dec. 25; Miss Julia J. Huubard, Jan 8; Mirs N. A. Willis, Jan. 23; J. H. Currior, Feb. 12; I. P. Greenlenf, Feb. 26; Juliette Yeaw, Mar. 12. New Yow City. Anold. Mil.—The Moustry of Progressi

P. Greenlenf, Feh. 26; Juliette Yeaw, Mar. 12. New Yong Ciry. - Apallo Hall. - The Society of Progressive solution is a bollo Hall, corner of Broadway and 28th struct. Lectures at 104 A. M. and 74 p. M. P. E. Farnsworth, Accretary, P. O. box 5679, Speaker engaged: --Nrs. Cora L. V. Tappan during Decem-ber and January. The Children's Progressive Lycenum meets in the same hall at 33 p. M. Dr. D. H. Martin, Genductor, Masonic Hall. -- Che Spiritual Conference meets every Nun-dav at 29 clock in Masonic Hall, 13th street, between 3d and 4th avenues.

day at 23 of clock in Masonic Hall, 13th street, between 3d and 4th avenues.
NORWALK, O.—The First Splritualist Association hold meetings every Suminy at 13 and 7 o'clock P. M., at 8t. Charles Hall, Main Street. Ira Lake, Agent.
New Dr.Froor, Mass.—The Children's Progressive Lyceum meets in hyceum Hall every Sumday at 2 P. M. T. C. Carter, Conductor; Mrs. F. N. Landford, Guardian; J. T. Loring, Secretary; A. Lane, Treasurer; D. W. Green, Librarian.
MEW OKIEANS, LA.—Lectures and Conference on the Philosophy of Suffituation every Sunday at 10M A. M., in the hall, No. 94 Exchange place, mear Centre street. William E. Miller, President; J. H. Horton, Secretary.
NEW ALBARY, IND.—The Suciety of Progressive Spiritualists hold meeting severy Sunday at 2 and 7 P. M. J. Kemble, President; Isane Bruce, Vice President; A. Bharp. Recording Secretary; J. Mass.—The Spiritualist Association hold meetings every Sunday in Leydeu Hall. L. L. Builind, President; Altes B. Sampson, Treasurer. Children's Progressive Lyceum meets in the same hall. L. D. Buildent, President; Altes B. Sampson, Guardian; Clara Robbin, Librarian; Mrs. Lydia Renson, Musician.
PintLADELPHIA, PA.—The First Association of Spiritualists hold meeting secretary is the subscient.

Allee B. Sampson, Guardinar, Clark Roboli, Johandar, Sits. Lydia Benson, Musician. PhiLaDELPHIA, PA.—The First Association of Spiritualists hold meetings each Sunday at Harmonial Hall, corner lith and Wood streets, at 10⁴ A. M and 8 P. M.—Unitdren's Pro-gressive Lyceum No. 1 will meet in the same hall every Sun-day at 2⁴ F. M.—Lyceum No. 2 meets at Thompson-street church, at 10 A. M. each Sunday at 3 o'clock P. M. Joseph B. Hall, President; Mrs. J. K. King, Cor. Sec'v, Children's Progressive Lyceut at 10⁴ A. M. Joseph B. Hall, Conduct-or; T. P. Beni, Assistant Conductor; Mrs. R. I. Hull, Guard-lan; Miss Ella Bonney, Musical Director. PUTNAM, CONS.—Meetings are held at Central Hall every Sunday at 1⁴ P. M. Progressive Lyceum at 10⁴ A. M. PROVIDENCE, R. L.-Meetings are held in Wusical Institute

PROVIDENCE, R. I. - Meetings are held in Musical Institute [Iail; a conference in the morning, at 102, and a lecture in the atternoon, at 3 o'clock.

PAINRSVILLE, O.-Progressive Lyceum meets Sundays at 10, M. A. G. Smith, Conductor: Mary E. Dewey, Guardian.

RIGHMOND, IND.—The Friends of Progress hold meetings ev-ery Sunday morning in Henry Hall, at 103 A. M. Children's Progressive Lyccum meets in the same hall at 2 P. M.

Progressive Lyccum meets in the same hall at 2 p. M. RENSSELARE, IND.—"Society of Progressive Spiritualists " meet every Sunday, in Willey's Hail, at 104 A. M. J. M. Stackhouse, Scretary. ROCKFORD, ILL.—The First Society of Spiritualists meet in Brown's Hall every Sunday evening at 7 wieleck. ST. LOTIS, MO.—Meetings are held every Sunday, at 104 A. M. and 74 P. M. in Avenue Hall, corner of 9th street and Washington avenue. Warren Chase, speaker torthe present. SALEM, MASS.—The Spiritualist Society hold meetings ev-ery Sunday at Lyceum Hall, at 2 and 74 P. M. Walter Harris, President; Henry M. Robinson, Societary; Mrs. Auby Tyler, Treasurer. STONEHAM, MASS.—Children's Progressive Lyceum meets

Ireasurer. STONEHAM, MASS.—Children's Progressive Lycoum meets every Sunday at 103 л. н. Е. Т. Whittler, Conductor; Ida Herson, Guardian.

SPRINGTIELD, ILL.—The Children's Progressive Lyceum meets every Sunday morning at 9 °clock in Capital Hall, southwest corner Fifth and Adams streets. W. II. Planck, Conductor; Mrs. E. G. Planck, Guardian.

letters answered by C. II. Crowell.

Séance conducted by Father Henry Fitz James

Jeaus said he could draw to himself twelve legions of augels, so the bad man may say, "I can draw to myself twelve legions of devils," or, if you please, undeveloped spirits.

Q .- Will you give us some idea of the philosopby of sleep?

A .- The spirit, the conscious part of the individual, during the hours of sleep retires from the external sensorium, and becomes therefore necessarily unconscious to what is transpiring in the external world; for it is through that sensorium that the soul is conscious of what is taking place here. During the hours of sleep, the soul can pass out of the body, retaining its attachment to the body. It can pass a long distance from that body, and participate in the scenes of the inner life; but it cannot participate to any extent in the scenes of the external world. But in those which belong to the inner life it can participate, because it is during the hours of sleep excluded from the external world, from external conditions; for it can only hold its relationship positively to external life through the sensorium. It must do it through its own sensorium, or through the sensorium of some one else. For instance: I come into rapport with the physical, external world through the sensorium of my medium. When 1 retire from that, I am, to all intents and purposes, apart from external scenes. I mingle again in the scenes of the inner life; and should I wish to take cognizance of what is taking place in the external world, I must attach myself, either directly or indirectly, to the sensorium of some medium, and through that I see, I hear, I make myself acquainted with what is transpiring here. Sleep has been called the twin sister of death, and so it is, in the truest sense; for death is but the retiring of the spirit from that machine through which it takes cognizance of things transpiring here, through which it is allied to things here, and acts through its spiritual sensorium. That is the muchine that allies it consciously to the scenes of the inuer life.

Q-Are we to understand that the soul and the spirit are one and the same?

A .- It is immaterial, for they are both terms signifying the unseen. Oct. 4.

John Henry Treadick.

One of my comrades has recently been trying to learn something about this spiritual philoso. phy, hut he has never been very successful, hecause he is not in a locality where he can have access to good mediums. So be has been mainly dependent for information upon the Banner. As I know he desires earnestly to know the truth, I have come here hoping to enlighten him a Attle. Mis name-W. H. Mason. I believe he hailed from Exeter, N. H. My name-John Henry Treadlick. I hall from Portsmonth, N. H. We were both in the same actions, and finally,

found ourselves at Fortress Monroe, at which place I died. He recovered, About an hour before my death, he said to me, "Treadick, do you rather died on the field." He became overcome

selves. Oh, we praise thee, our Father, not only to day but forever and forevermore. Amen. Oct. 6.

Questions and Answers. QUES. - Erastus Goodwin, of New York, re-

quests an answer to the following question: Emma Hardinge declares that " had spirits are located in the dark, where there is no sunlight." Is this statement correct?

ANS .- Yes; but it is allegorically expressed. The sublight that is referred to is the sunlight of reason, and not those rays that come to earth. from the centre of the solar system. Q - What do the scientific minds in the spiritworld think of the practice of vaccination as a safeguard against small pox? If they favor it will they please tell us why they do? If they do not favor it will they please tell us why they do not?

A .- Taking it for granted that the one who has ful flowers, and the grass was so green, and there presented the question desires facts and not theowas dew on the grass, and the sun had just risen, ies, we shall conduct ourselves accordingly in and it was so bright and so beautiful, and the answering the questions, and shall base whatbirds were singing-oh, it was beautiful! I did ever knowledge we may be able to impart upon wish mother was there so much, and I come back to tell her how I live now. I don't go hungry this subject upon statistics that have been gathered from leading minds in Europe and America any more, and I don't have to cry because it's At the outset, then, we have to declare that the dark, and I haven't got any light. We have scientific minds of the spirit world protest against beautiful flowers, and fruit, and everything we the practice of vaccination because it is a monwant here to make us happy, and mother will strous evil, and their protest has been sown in have it when she comes. She says sometimes various minds throughout the civilized world she thinks there's never any peace for her anywhere this practice is indulged in. We propose where; but there is, and I don't want to hear her now to give in brief some of our reasons for uttersay so. There is.

ing this protest. One-and perhaps the most po-I only learned to come back just a little while tent of all-is that ninety per cent. of all that disago, and I come to her to tell her, because I know ease known as consumption, either of the lungs it will make her feel better. She has to work or of any other part of the body, may be attributhard, and don't get much for her work, and she ed solely to the presence of vaccine matter in the gets tired and sick, and wishes she could die. system. Nmety per cent. of all your sufferers Well, 'taint wrong to wish you could die when from consumption may date their misery back to you feel so had. It is n't wrong. Angels pity the the hour of vaccination, and perhaps still further poor souls tired of this life, and will be glad when back to that which they have gathered from this they get through. And I shall when my mother same evil stream from their ancestors. Eighty gets through. [Will she get this message?] Yes, five per cent - mind you these are statistics that sir. Don't forget to tell her it was beautiful have been gathered by scientific minds, the most mouning just as soon as I got out of my body, and of whom are still on earth, and able to answer for 1 it's been morning ever since. I have n't known themselves-eighty five per cent, of all those perany night at all. I rest, but we don't have any yous diseases that so afflict humanity are attributed buch dark nights as we do here. Oh. I used to be ntable solely to the presence of vaccine virus in so frightened. The rats was in our place, and as the system. Seventy-five per cent, of that evil soon as it got dark, I was frightened almost to known as scrofuls, that is exhibited in so many death of 'em. They used to come out, and mother forms, is traceable, in nearly all cases to the need to set up most all night to keep the rate presence of vaccine matter. The early degeneraaway from me. Don't have any such trouble ey of American youth has its parentage there and now, tell mother. It was an awful place. We nowhere else, and what is true in their case is could n't keep the rats out. They would gnaw equally true, though perhaps to a smaller extent, right through. We had two cats too, but the cats in the case of the youth of other countries where got so used to 'em, they did n't mind anything this practice is enforced. Fifty out of every hun- about 'em [Do you remember where you lived?] dred children who are attacked with scarlet fever | Yes. Mother was ashamed to live there, but she die in consequence of the mingling of the poison could n't help it. [Never mind about it, if she can engendered by the fever meeting the virus of vacget your message] Oh, she will get it, I know, cination that is in the system. Your insane hos- because she hopes I will come. [I expect you pitals are teeming with its victims. To a large | have nice times now.] Ob, yes, we do have jolly feel satisfied to go?" "Yes," I said, "but I had extent the insanity that exists amongst you to- times, and I tell you I can ride as much as I day may be attributed solely to that. It has got | please. I never could have any rides here, only

Jennie Johnson.

I want to tell mother it has been morning ever since. [Since when?] Ever since I died. My name was Jennie Johnson, sir, and I was eight

years old, and I lived in New York, and my BALTINGRE, MD.-Saratoya Hall.-The 'First Spiritualist Congregation of Baltimore' hold meetings on Sunday and Wednesday evenings at Suratoga Hall, southeast corner Cat-vertand Saratoga streets. Mrs. F. O. Hyzer speaks till fur-ther notice. Children's Progressive Lyceum meets every Sunday at 10 A. M. mother was very poor, and I was sick-I was awful sick, and mother did n't have any light, and I cried for a light, and she kent telling me it would soon he morning. She knew I was u't going to live. "It will soon he morning, darling-it will soon he morning." And it was beautiful morning when I got out of my body; it was n't night at all. I went away where it was n't night at all.

vert and Saratoga streets. Mrs. F. O. Hyzer speaks thi tur-ther notice. Children's Progressive Lyceum meets overy Sunday at 10 A. M. Correspondent Hall.—The Maryland State Association of Splritualists hold meetings every Sunday in this hall. Levi Weaver, Prevident; Jacob Wenver, Vice Pres.; Geo, Broom, Secretary; Wm. Leonand, Treasurer. Speakers engaged:— Movee Huil during December; Miss Susie M Johnson dur-ing January; Mrs. Emma Martin during February; Thomas Gales Forster during March; Mrs. A. Byrnes during April; J. M. Peebles during May. Children's Progressive Lyceum No. I meets at 9 o'clock, Levi Weaver, Conductor; Mrs. Rachel Walcott, Guardian; John J. Henry, Librarian; Miss Anna McClellen, Musical Director. BROOKLYN. N. Y.—The Children's Progressive Lyceum It was beautiful morning, and there was beauti-BROOKLYN, N. Y.-The Children's Progressive Lyceum neets at Nawyer's Hall, corner. Fulton Avenue and Jay treet, every Sunday, at 103 A. M. Abm. G. Kipp, Conduct rr Mrs. Ada E. Cooley, Guardian of Groups. Lecture at 3

Ars. Mrs. Ada E. Cooley, Guardian of Groups. Lecture at 3 r. M.
BUFFALO, N. Y.—The Buffalo Spiritual Association hold meetings at Lyceum Hall, corner Court and Pearl streets, overy Sunday at 103° A. M. and 74 P. M. H. D. Fitzgerald, President; B. P. Froggatt, Treasurer; George F. Kluredge, Secretary. Children's Progressive Lyceum meets at 24 P. M. Lester Brooks, Gonductor; Mrs. Mary Lane, Guardian.
BATLE CBEER, MICH.—The First Nocleity of Spiritualists hold meetings at Stuart's Hall every Sunday, at 104 A. M. and 73 P. M. Lyceum at 2 P. M. Abner Hiltchcock, See'y. BRIDGEPORT, CONN.—Children's Progressive Lyceum meets every Sunday at 1/7. M., at Lyceum Hall, J. S. Shattuck, Conductor: Mrs. J.'N Wilson, Guardian; Dr. Porter, Libra-rian; Edgar G. Spinning, Musical Director.
CurkLess, Masso-Granite Hall.—Meetings are held in this hall every Sunday. Speaker engaged; --1 homas Gales Fors-ter during December. All communications for the Chelsen Fpiritualist Association should be addressed to irr. B. If. Crandon, Corre-Spining Station Bionic Deristing Musical biotecons for the Chelsen Fpiritualist Association Bionid. Be addressed to irr. B. If. Crandon, Corre-Spining Station Bionid De addressed to irr. B. If. Crandon, Corre-Spining Station Bible Christian Musical Biotecons for the Chelsen Station Station Bible Christian Musical Biotecons B

Aramon, 4 tremont Temple, Boston. B. H. Crandon, Corre-sponding Geretary. Free Chapel.—The Bible Christian Spiritualists hold meet-ings overy Sunday in their Free Chapel on Park street, near Concress Avenue, commencing at 3 and 7 p. M. Mrs. M. A. Ricker, regular speaker. The public are invited. D: J. Ricker, Sup't.

CHARLESTOWN, MASS.—The Children's Progressive Lyceum meets every Sunday at 103 A. M., in Washington Halt, No 16 Wain street. S. R. Cole, Conductor, Helen S. Abbott, Gunr-fian; W. M. Dinsmore, Musical Director; Joseph Carr, Cor. Secretary.

CAMBRIDGEFORT, MASS.—Children's Lyceum meets every Junday at 10j A. M., at Harmony Hall, Watson's Building, Main street, E. A. Albee, Conductor: Miss A. R. Martain, Junrilan. Speaker engaged:—Enceh Poweil, Dec. 18,

Malli Antes, Braker engaged: --Enoch Powell, Dec. 18.
 CLEVELAND, O. --The First Society of Spiritualists and Liberalists hold regular meetings every Sunday at Lyceum Hall, 2:8 Superior street, opposite the stort Office, morning and evening, at the usual hours. Children's Lyceum at 1 P. M. Officers of the Society: D. U. Pratt, President; - Lown, Vice President; Dr. M. C. Parker, Treasurer; Josephtifilison, Secretary. Officers of Lyceum; C. J. Thatcher, Conductor; Emory Olds, Assistant Conductor; Mrs. M. W. Gaylord, Ginardian; Miss Sarah Files, Assistant Guandian; George Young, Secretary. Speaker engaged:--J M Peebles. CiscursArt, O.-The Society of Progressive Spiritualists hold meetings every Sunday morning and evening in Thompson's Music Hail. G. W. Kates, P. O. bux 565, Secretary.

CHICAGO, ILL.—The Spiritualists hold meetings every Sun-day in Creeby's Music Itali, at 10% A. M. and 7% F. M. Chil-fren's. Progressive Lyceam meets in the same hall immedi-ately after the murning lecture. Dr. S. J. Avery, Conductor. CLTDR, O.-Progressive Association nois neuronal control of meetings every survival to Willis Hall. Children's Progressive Lyceum meetin Kilne's New Hull at 11 A. M. S. M. Jerry, Conductor: J. Dowey, Guardian

J. Dower, Guardan Dorcotestras, Mass.-Meetings will be held in Union Hall. Upham's Corner, every Sunday and Thursday evening, at 8 o'clock. Mrs. Floyd, regular speaker. DU GUOIM, ILL-The First Rociety of Spiritnalists hold meetings in Schrader's Hall, at 10 o'clock a. M., the first Sun-day in each month. Children's rrogressive Lyceum meets at the same piace at 3 o'clock each Sunday. J. G. Mangold, Conductor; Mrs. Sarah Flor, Guardian. Social Leves for the benefit of the Lyceum every Wednesday evening.

Conductor: Sifes E. G. Flanck, Guardian, Sroamork, LL., — The Children's Progressive Lyceum meets at the Universalist Church every Sunnay at 4 P. M. Harvey A. Jones Conductor: Miss Agnes Brown, Guardian; Agrippi Dowe, President of Society; Uurils Smith, First Vice Presi-dent and Tressurer; Miss Sarah D. P. Jones, Corresponding and Recording Secretary. Thor, N. Y.— Progressive Spiritualists hold meetings in Apollo Hall, corner of River and Congress streets, at 10] A. M. and 7] P. M. Speakers engaget:— Mrs. N. J. T. Brigham, Jan. 15, 22 and 29; J. M. Prebles during. F braary and Marchi Thomas Ga.es Forster during April. Children's Lycoum at 2 P. M. Ben), Starbuck, Conductor. Toopex, Kan.—The "Eiret Society of Spiritualists and

TOPEKA, REM. Starbuck, Conductor. TOPEKA, KAN.—The "First Society of Spiritualists and Friends of Progress" meet every Sunday, at 10³ A. M. and 7³ P. M., at Constitution Hall, No 133 Kausas avenue. Admis-sion-free, Mrs. B. T. Thomay, Inspirational speaker; F. L. Crane, President; F. P. Baker, Secretary; Miss Alico Hall, Organist Drganist.

VINELAND, N. J.-Friends of Progress meetings are held in VINELAND, N. J.—Friends of Progress meetings are held in Plum-street Hall every Sunday at 103 A. M., and in the even-ing. President, C. B. Campbell: Vice Presidents, Charles Butler, Susan P. Fowler: Recording Secretary, H. H. Ladd; Corresponding Secretaries, John Gage, D. W. Allen; Treas-urer, S. G. Sylvester, The Children's Lycenum meets at 123 P. M. Dr. D. W. Allen, Conductor; Mrs. H. H. Ladd, Guardian; C. B. Campbell, Musical Director; Lucius Wood, Assistant do., Spekers desring to Address said Society should write to the Corresponding Sec etary.

WORGESTER, MASS.—The Spiritualists 'bid meetines every Sunday atternoon and evening, in Line in Hall. Speakers enarged:—Mrs. Juliette Yeaw during December; I. P. Green leaf, Jan. 1 and 8: Dr. J. H. Currier, Jen. 15, 22 and 29; Miss-Nillie L. Davis durin 'February and March

WABILNOTON, D. O. — The First Society of Progressive Spirituali to hold regular meetings in Harmorial i.a., Penn-syvania avenue. Spakers eggag d:-Mis, N. J. T. Brg-ham dering December; E. V. Wilson during January; Mis, C. L. V. Tappin do ing Feeruary: Voses Hull during Match and April. Conference yet ing every Saturday evening; So clables every two weeks trough the lecture season. John Mayhew, President.

[We would respectfully request all interested in spiritual needings to forward, us a correct list of officers and other matters pertaining thereto, as it is only by individual as-sistence that we can hope to make our announcements re-liable.]

Passed to Spirit-Life:

Bertle D. Tinkham, a lad of about 10 years of age, son of

William and Vienna Tinkham. William and Vienna Tinkham. The was drowned, July 20th, while bathing with his com-panions in the river. He was a favorite with all and one who was always generate and kind to his parenia. With lowe and astmeathy the writer imparted consolation to the family in their ber avement, through the sacred influence of spirit-communion, belle ing that his path is adorr ed with flowers of heaventh hightnes. BakBARA ALLEN. BakBARA ALLEN.

From Dummerston, Vt., Nov. 17th, Anna S. Spaldin, aged 22 years 1 month and 25 days.

22 years 1 month and 25 days. Again the silent messenger has visited this family—thrico within two years—the mother passing on but a few works before her gent.» Anna. Il r disease was c. mempition At times she leaged sile would not stry have as long as her mother; but her payer was survered in that respect, and she was able to help smooth her mouser's d. Ing pilnw. Anns had but on örgi at scrow in leas ing this live and that was leaving her dear bother silene in the home which was so to ently filed with their mortal fours. They did not fel that their spirits would leave him, for they were bell-vers in So it inalism. May the 'unely buthle, and dea, asiste that are left in this life, fel their prescher still. Services by the writer, Mick Wools.

From Boston, Nov. 25th. Mrs. Mary S. Wheeler, aged 55 years 10 month, 15 days, after a pa'nful sickness produced by

Cancer. She now has joined the lovel new gone bef re. May her split-presence b the gaine and comfort of her colldrin and kindeel here, ill they are called to dwell with the the happy split home SAMUEL GROVER. Boston, Mass, 18"0.

Mediums' and Speakers' Convention.

mediums' and Speaker:" Convention. The Fourth Quarterly Convention of Mediums and Speak-ers of Western New York will be held at John on's Greek, Nitgara Co. - a urday and Sunday, Dec. 17th and 18th, com-neticing at 10. - Cr. CK, Naru-day. Our free d at Jon moon S Creek and vicinity have enjoyed two of these *laptismed seasons*, and are auxious for another-they ong use to meet as Middleport Depot anch as a rarve by Cars on Naturdas morning and convey them, to the Corven-tion, and to hespitably entertain all who attend from a dis-tance.

tance. A cordial invitation is fraternally extended to all seekers after Truth to attend. J. I. ULUM, FR. RICE, Committee. P. I. ULUM, FR. RICE,

DECEMBER 17, 1870.

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RS. F. C. DEXTER, Clairvoyant, Business and Test Modium. Examines persons by a lock of hair	E. S. WHRELER, GEO. A. BACON, Associate Editors. J. O. BARRET, A. A. WHEELOOK, Managing Editor.	No. 48 Summer street, cor. of Arch, Boston. SIX PERCENT.	DEFEATS AND VICTORIES. THE WORD'S TRUE REDEEMER.	SEND YOUR MONEY In Post Office orders, checks, or drafts on New York,
aus by lasting on of hands. Frice \$1. 494 Tremont street burs 9 A. M., 4 P. M. 13w*-Dec. 3.	the paper is addressed to the advanced Spiritualist and	Por Annum Interest will be paid by this Institution,	THE END OF THE WORLD. THE NEW BIRTH. THE SHORTEST ROAD TO THE KINGDOM	ever convenient. If not, then register the letters conta money, Address, (I. W. ENGLAND, Publisher, Sun office, New Yor
ELEN R. LEEDS, 26 Dwight street, Boston has resumed her séances. With a competent Magned d Cisirvovant Physician, Dr. Carlier, will treat discusses.	The AMERICAN SPIRITUALIST has received the highest com- mendation. "The best in quality and the lowest in price" has been the expression regarding it.	FROM this date on all deposits which remain in Bank six months next prior to the semi-annual dividend days, and	OF HEAVEN. THE REIGN OF ANTI-OHRIST.	1)cc. 10,1W
Dec. 194w* MRS A. B LOVELL, and MRS, J. C DUTTON Magnetic and Clairvoyant Physicians, No. 1 Hanso	Terms one dollar per volume. Address,	five per cent, on all other deposits for each and every full in the second second second second second second second second to the centramula dividency. This is the only savings issues in the State that pays interest on the deposits for each and every month they remain in bank. The institution has a	THE OPERT AND ITS GERGEMSTANCES.	THE BEST PAPER,
rect, Boston. Dec. 17.	n 47 Prospect street, Oleveland. O.	guarance id d of \$300 000, and on the first day of October a	I FALSE AND TRUE EDUCATION.	BESI INDUCEMENT
TRS CHARPER, Clairvoyant Medium. Hour from 9 to 11 A. M. and 1 to 5 P. M. No. 17 Centre juare, East Boston. 4w*-Nov. 26.	THREE SPIRITUAL SONGS		THE EQUALITIES AND INEQUALITIES OF HU- MAN NATURE.	This Quarter's 13 Numbers SENT FREE to al scribing, before bee, 25, 1870, for next year's Frity-Two Numbers of
MRS. EWELL, Electric, Magnetic and Clair voyant Physician, room A, 25 Winter street (formerly l ix Place). Hours, 10 to 4.	GONE BEFORE: 40 c. OVER THE RIVER! 35 c.	This is the name of the beautiful crayon pleture which insattracted such marked attention in the BANNER of	SOCIAL CENTRES IN THE SUMMER-LAND. POVERTY AND RICHES. THE OBJECT OF LIFE.	MOORE'S RURAL NEW-YORK
ix Place). Hours, 10 to 4. 4w-Dec. 17. DR. HATTIET. HILLS. By divine power w heal you; through it we make you whole Come an	ALSO JUST PUBLISHED,	LIGHT FREE CIRCLE ROOM for the last few weeks. It was drawn by spirit aid the ugh the mediumship of Mr. E. How ADD Decide of Reichengulo Mage, a continuen who has	EXPENSIVENESS OF ERROR INRELIGION. WINTER LAND AND SUMMER-LAND.	THE GREAT ILLUSTRATED RURAL AND FAMILY WEEK
o us. 52 Beach street, Buston. 4w*-Dec 14		And DOARS, of Balay institue, mass, a generation in which the had no instruction in drawing previous to the time the solicit commonced using his hand for that purpose. At the solicit ation of many admiring friends we have had holotographic copies of this fine picture inde, which we will forward, post a cop aid, at the following prices: Large size, 851, 50 cents are paid, at the following prices: Large size, 851, 50 cents are paid, at the following prices: Large size, 851, 50 cents are paid, at the following prices: Large size, 851, 50 cents are paid. The prices bar and the prices bar and the solution of the prices bar and the solution of the prices bar and the solution of the prices bar and the prices bar a	LANGUAGE AND LIFE IN SUMMER-LAND. MATERIAL WORK FOR SPIRITUAL WORKERS.	FOR TOWN AND COUNTRY.
RS. LITTLEJOHN, Medical, Business an Prophetic Clairvoyant, 26 Hanson street, Boston, Mas Dec. 17.	I the little folks, and as beautiful as it is simple." It can	copies of this fine picture indee, which we will dorwind, both acc paid, at the bohowing prices: Large size, 8x10, 50 cents Garte de Visites ze. 25 cents. WILL.A W WHITE & CO. HANNER OF LIGHT BOOKSTORE, 158 Washington street, Bos	1 vol., 12mo., price \$1.50; postage 20 cents. For sale at the BANNER OF LIGHT BOOK.	THE RURAL, now in its 21st year, is not only the L ent, Best and Cheapest, but by far the Lar Circulating Journal of the Class in the W
RS. M. A. PORTER, Medical and Busines Clairvoyant, No. 8 Lagrange street, Boston. Dec. 19bw*	38 Children's Lyceums, etc. Any of the above will be sent to any address, on receipt o price, by the publishers,	ton Muse	STORE, 158 Washington street, Boston. () THIRD EDITION.	And Printed, it is the
RS. MARSHALL. Medium for spirit com municon. 3 Jefferson street, Boston. Hours, 10 to 12, 3 to	5. Dec. 3-4w 298 and 300 Washington street, Boston.	PHYSICIAN,	THE SPIRITUAL HARP.	BEST AMERICAN WEEKLY!
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Dec. 104w*	- G weekly, The Christian Union, edited by	ATTORNEY AND COUNSELOR AT LAW	Choir, Congregation and Social Circle.	over the Union, Canada, &c. In ever, Moose's RUR, no Rical in its Sphere, and is the Largest Hant U Journal on the Continent-cach number containin teem Five Column Pages (double the size of the
23 Dix Place (opposite Harvard street). Dec. 10 MRS. DR. GRIDLEY, Trance and Test Bus	Isving in its corps of Editors and Contributors the ables is talent of the land. A new and charming serial story by the	Apr. 2. No. 30 Court street, Room 4, Boston.	By J. M. PEEBLES and J. O. BARRETT. E. H. BAILEY, Musical Editor.	pers of its class). The RURAL maintains a high moral ard.
uess Medium, 44 Essex street, Buston 5w*-Nov. 29	world famous authoress of "UNCLE TON'S CADIN," just b gun. Every subscriber for 1871 receives the paper free for eight weeks, also a copy of the people's favorite, MAI SHALL'S WASHINGTON, alone worth \$5. This new and un	Lithograph Likeness of Dr. Newton WILLIAM WHITE & CO. will forward to any address b	Le many the bar been universited for the many of most owners	. TERMS, INDUCEMENTS, ETC.
Miscellaneous.	leausied combination is taking like wildfied. It	a la	r. Spiritualist Bocieties in every portion of the country. I need only be examined to morit commendation. The Harp contains music for all occasions, particularly fo the social relations of life, both religious and domestic.	Clubs of Ten. This Quarter's 13 Numbers sont File offered above. Our Club Inducements for 1871 are ut
	Agents must act quickly or lose a fare chance. All are driv well; many making from 810 to 830 a day. There is positiv ly nothing that will pay you so well. Send at once for terms, clicular, copy of paper, and chapter of story, FRE, i	DR. T. LISTER, ASTROLOGER, 25 LOWELL STREET, BOSTON, MASS., WINER has been located 28 wars. Time of birth mu	Although not specially prepared for the Lyceum, yet it	dented. Neecime s, fremium Lists, & J., sent free forming Clubs-and we want a live Club Agent in Town, Address, D. D. T. MOOPE Al Pork Port New York
59 59 59 <u>59</u> 59 59 5	GEORGE MACLEAN, 3 School street, Bostor Dec 17-13w	h. W light ne has been located 25 years. Time of birth mu be given. A brief written nativity sent by mai, even two years to come, \$1. 3m-Nov. 12.	Over one third of its poetry and three quarters of its must	c Dec. 104w
A GREAT TEST	S75 to \$250 per month, everywhere, ma troduce the GENUINE IMPROVED COMMON SENS EAMLY SEWING MACHINE. This Machine W	DDD BACK NUMBERS of the London Maga E Lines, "HUMAN NATURE" and the "SPIRITUAL MAGA it lines," will be sent to any address on receipt of 15 cents, b	a Sinkle copy	
of the powerful action of DR. H. A. TUCKER'S	troduce the dENUINE IMPROVED COMMON SENS. FAMILY SEWING MACHINE. This Machine w stitch, hem, fell, tuck, quilt, cord, bind, braid and en bridder in a most superior manner. Price only 81	n- lig half the original price. These magazines contain fir 5 class matter, j ist such as Sniritualists should preserve for	Full gilt	AMERICAN AND EUROPE





Office at his Liberal, Spiritual and Reform Bookstore, 691 North Fifth street, St. Louis, Mo.

RE-INCARNATION.

The doctrine of re-incarnation of souls on this earth, which seems to be accepted by a majority of the Spiritualists of Southern Europe, has not gained much foothold in this country nor in England, and is not likely to be accepted unless established on a stronger basis than that presented by our sister, Anna Blackwell, as given in the "Year-Book," on page 69. She says it " is a necessary consequence of the law of progress." We cannot see the necessity nor the consequence, nor why we, or any being, should be set back to take new starts, like a boy running to jump a ditch, and, fearing to jump when he reached it, going back to run again. If we stop growing in this life, why not continue and complete in the next? -since all that the soul needs for its growth and development is there, as we are constantly assured by those who live there. Our own personal experience is, that two little boys who left our home and went there in early childhood are there. yet, and quite grown to manhood, and have not been re-incarnated, nor are they likely to be. Many experiences of friends bear similar testimony, together with the hosts of little happy children that are so often seen about us, attracted, no doubt, by our intense love of children.

She says: "If souls are created at the same time as the bodies they animate, those of the children born to-day must be just as new, just asprimitive as those of the people who lived thousands of years ago." Neither souls nor bodies are new creations, but only new organizations; and we do not see, if they were, why they should need to be several times re-clothed with new earthly organizations to gain the growth of soul which can as well continue in the next life as in this. We shall be greatly surprised if Allan Kardec returns and continues to teach this theory in a new body.

The progress of the race, which this writer thinks is owing to re-incarnation, is, so far as we can see, in no wise dependent on nor connected with it. The progress of the earth accounts for it superfluous verbiage, which is so common of late in pait, and the inherent qualities of the human soul for the rest. The higher and better kinds of fruit and flowers and improved animals would require re-incarnation as much as our race to account for them. We see no good reason for the theory in this.

The error, we think, is in accepting the Orthodox doctrine of God-created souls for human bodies, when the protoplasm theory is better. It is mestic life, in which they would view them as lation. the argument, that, if two fours make ten, then four must make twenty. Strike out the if, and criticise the first proposition, and the whole falls. The questions of A. B. do not, to us, seem either to require her doctrine to answer them, or to be difficult to account for without it. Let us see:

"1. Why do souls manifest so great a diversity of attributes independently of the ideas acquired by education ^{or}

variety, which is essential to their eternal indi- able to settle themselves in suitable places and viduality. The germs are eternal, and no two establish a character for reliability, and hence, alike; and, being eternal, are not new creations, and forever changing external forms and expressions, and acquiring and losing consciousness as they do vision, hearing, touching, etc. This answor covers all the other five questions that follow and hang on this one. We cannot see how the re-incarnation can better account for the variety in human character than either ours or the old theory of the Christians. It seems like the theory of Edward Beecher, in the "Conflict of ment be made before there is a suitable demand for cultivation. We thought of hundreds of young Ages," where he accounts for total depravity by for it, the experience has been a failure to secure men hived up in stores, in dingy offices, and then establishing a preexistence in which we all re. the advantages which are sought by it. Premabelled with Satan, and for which we were sent

hoth sexes, and giving woman a chance to defend her person, in marriage the same as out of it, from rape and other crimes and abuses to which she is now subject, with no law to protect her while in marriage. Man needs no such protection from woman; if he did, he would soon have it by law which he could make. Woman needs it, and

BANNER

can make no law. It is time, for the friends of marriage to rally and reform it if they expect to save it, or it surely will be abolished.

CORRECTION.

Our brother George Filer, of Belchertown Mass, seems a little tender on the subject of the Bible. We like the spirit in which he writes, and are glad he writes his views, but we must correct his statement that we rarely write a paragraph without going out of our way to give the Bible a thrust. Not one paragraph in ten of all we write has any allusion to the Bible; and second, we never "give the Bible a thrust" at all. It is the false coloring which the churches put over it to make the people believe it sacred and holy that we make our "thrusts" at. It is the idolatry, and not the book, we would remove. We have ever held the Bible to be as good as other old books written in the days of ignorance and superstition, and no more sacred than the Koran, Zend-Avesta and Shaster, all of which contain truths and falsehoods so mixed and blended that nothing but science can sort them. We admire, for instance, many traits in the character given to Jesus, and overlook the follies as of the age in which he lived, but to us he was no more the Christ or a Christ than any other man, since Christ means "God with us," or an especial incarnation of God.

"UNCIVIL LIBERTY."

This is the title of a pamphlet of twenty-three for woman, and is the best brief digest of this subject we have yet seen written in this country. The subject is most ably handled, with no waste of words in fulsome adulation of the religious social system, on which the present position of woman is founded. It plainly points out the reforms that can be effected by the vote of woman, some of which cannot be reached without it. The author condenses his articles and gives us no in the Orthodox managers of this subject, into whose hands it has been committed. The copy before us is marked "twentleth tho usand," and it ought to be in every house in the nation, and read to every husband, and wife especially. Some it would fire with madness, and some with the vilest passions of the human heart; and many it would awaken to the rights and wrongs of dothey had never done before.

A NECESSITY.

medium. One who could come here with means and could give general satisfaction, would be well sustained here as soon as the above qualities were

ANS-Because they are originally in infinite known. Several have been here who were unhowever good they might be under favorable clrcumstances, of course fail here.

> THE LECTURES IN ST. LOUIS are being well sustained and steadily growing in interest and importance, but as yet no more has been made toward an organization, and no need of it seems yet to call for action. We are in favor of organization, both local and general, but if the move-

WESTERN LOCALS, Etc.,

PREPARED EXPRESSLY FOR THE BANNER OF LIGHT.

OF

LIGHT.

It is blessed to labor in the cause of spiritual freedom. The masses, even among free thinkers, do not realize the full and glorious significance of the hour in which we live.

The old systems are falling. The Gods, the Saviours, the old methods, down to the very ministers, are being set aside. Good! let them go. There is no cause for fear. Trepidation, as to the coming time, is needless. God is! The angels love us and minister unto us; and man, divine man, reaches out and sccures the higher blessing, the deeper spiritual insight, the more permanent joy and peace. Yes, we secure this peace, this joy, this spiritual love and interior illumination. It is in our possession, and it has permanency, too. It is not, as of yore, when educed by any of the old systems, spasmodical, volcanic and fluctuating. No; the light, under the new regime, is always at the meridian.

And now, to present this truth to the world is the primal duty of the teachers of the modern day, who are under the modern inspiration. Hundreds of souls need the assurance, that, though they give up the Bible as the only and infallible word of God, and Christ Jesus as the only instrumentality to save one from hell, still there is for them fountain after fountain, resource upon resource from which to draw the divine elixir of spiritual life and hope and courage and inspiration. Spiritualism gives this assurance.

But why Spiritualism more than any other form of rationalism? Because Spiritualism holds to the idea of revelation from the heavens; to the idea of loving guardian angels; to the idea of attempting a definition of the planes of life in the hereafter. Now, all of these ideas are immediately and indissolubly united with the religious sentiment, and they are the foundation-stones pages by E. H. Heywood on the right of suffrage from which arise aspirations for the honest and

virtuous and truthful way. The tendency of modern , radical thought, out side of Spiritualism, is to ignore the idea of revelation from the spirit-world in toto. Disgusted with the supernaturalism of the Bible, and of Christianity, and of theology in general, the radicals kick the whole thing overboard-out of the and common conviction. Spiritualists, however, give the rationale of supernaturalism; and they build their theology upon the same basis (that will stand forever), affirmed by all religions, viz. revelation from heaven. And here is the point of excellence and superiority in Spiritualism.

Progressive Christian, dissatisfied Atheist, your home is with the Spiritualists, for they can fu revelation and inspiration, on the one hand, and tingible, incontrovertible facts on the other. Spiritualism, true Spiritualism-that kind which is orderly, methodical, organic and progressive-will save the religious idea from absolute aunihi-

Spiritualists, let us congratulate ourselves! The victory is ours! Soon we shall be crowned! Let us bide our time. We are masters of the situa-tion. Let us announce to the world, that, though

There is a fine field in St. Louis for a good, the old systems are falling, God, in his provi-steady, honest and reliable test and clairvoyant medium. One who could come here with means cnough to establish himself or herself suitably,

ON THE RAIL.

Inspiring, this western country! We are charmed with it. A new civilization is springing up in our midst. Leaving Chicago, we journeyed south-west over the Chicago, Burlington and Quincy We were pleased with the prairies seen in Michi-

gau, but, when seated in Pullman's palace car, riding over the numerous prairies of Illigois,

right over the numerous prairies of linkois, pleasure changed into genuine delight, and de-light inally was transformed into cestacy. Graciousl such a view! Lovel land as far as the eye can reach—to the North, South, East and West. Not a tree, not a fence, and, many times during the trip, we rode for a long, long time and never saw a house. The soil is very rich; it is easy to till Here are acres on acres waiting. easy to till. Here are acres on acres waiting the advantages which are sought by it. Prema-ture births are often successful, but are difficult to manage, and we think rather more so in this than in some ather domines of life free, the glorious West! Come out into the larger life of this blossoming country! Why, the hori-zon is so large that it really seems as though you had moved into another hemisphere. We always thought that mountainous regions vere most conducive to inspiration. We demur from that statement now. If you want inspira-tion, if you want lofty thought, if you want your blood to tingle through your veins with new life, come to the West and roam over her prairies. It was at Quincy, Ill., that we

cial observer the location seems anything but desirable, the surface of the country is so uneven. But then, energy, tact and skill exist in Kansas City, and hills are leveled, and gulleys are filled up, fine streets are made, and the click, click of the bammer and the trowel are heard all over the city. Life, life, is visible everywhere. There are no old fogues here. The very atmosphere would kill them. The population is mixed, and would kin them, the population is mixed, and growing more so. How they come! from all points of the compass! Chinamen are represent-ed; Southerners, abound; from the North and East hundreds come; and there is a liberal sprinkling of Yankees. The climate is mild and healthy. Parties from Michigan, Ohio and West-ern New York, troubled with pulmonary com-plaints, settle in Kansas City, and health is soon restored to them. Here it is, Dec. 1st, and we have had delightful days for a month past—real Indian summer weather. The cold weather, when it comes, lasts for a short time only. There is never any sleighing of any account. In the summer the nights are always cool, breezes coming from the great mountain ranges far to the west. The city is situated on the Missouri river. It controls trade to the distance of seventy miles north, one hundred east, six hundred south, and hetween twelve hundred and two thousand west This is an item for business men desiring a good pattern; in fact, this city, and from this point west into Kansas, seems to be a second New England. Yankees are more numerous in Kansas

Kansas City claims six daily papers, also nine weeklies and four monthlies. Papers from all parts of the Union can be purchased daily at the paper and book-stand of H. T. Wright & Co., Post office building. Large numbers of Baners are sold here every week. The Boston, New York Chicago, Cincinnati, St. Louis and San Francisc papers sell rapidly here. The San Francisco Chronicle is a live sheet. It endeavored to crush the late Library lottery scheme; and its proph-ecies as to the disastrous results that would folow such an undertaking, time has verified. There are many fine buildings in Kansas City

Several of the business houses and bank build Several of the business houses and bank build-ings would not detract from the good looks of many of the Boston stores, if placed beside them. The hotels deserve mention: The Broadway, St. James and St. Nicholas are the more prominent. Col. Coate's opera house is really elegant. Ob, yes! it is no wilderness, no uncultivated spot out

here, as some Eastern people seem to think. Now comes a startling announcement. We have it from a reliable source—at least, that is the claim: The capital of the nation is to be re-moved! Everybody west of Buffalo affirms that. Chicago aches to have it there; but, no-all her energies have been thrown into the White Stock ing Base Ball Club-reasoning men say so. St Louis fondly imagines that grave senators will yet convene to discuss the science of government both cities are destined to disappointment. Kan sas City is the fortunate place l The matter has been duly discussed by several property owners here, and there is not a shadow of a doubt-in their minds-as to the final result.

RELIGIOUS.

There are thirteen churches in Kansas City Spiritualists hold meetings in Good Templar's Hall; they organized last spring. C. Fannie Al-lyn lectured here during October, and met with nost flattering success. Her loctures were the talk of the city. Glorious, this Western enthu-siasm. The people are demonstrative. If they like you, and like your talk, they say so; and vice versa.

Following Sister Allyn, we found large audiences. Never have we been so attentively lis tened to. Spiritualism is taking deep root in Kansas City. A well-developed physical me-dium for manifestations in the light, is in great demand. Facts-facts the people want! Ob, that we understood mediumship better! The phenom ena are essential to convert the world and to unite the people in Spiritualism. By the phenomena, Spiritualism will be uni-versally admitted; never as a more intellectual

belief. We could name many earnest, intelligent, prorestive minds among the Spiritualist, here pressive minds among the Spiritualists here. Pleasant, our sojourn among them. We have visited them in their happy homes, and memories musical with emotions of brotherly and sisterly love will ever linger with us concerning them. With a little more cooperation, a little more self-sacrifice on the part of a few, a large and flourishing society can be formed. The financial question—the arranging of it, the equalization of the burden—troubles the friends. A few have to

foot the bills; and this is a universal complaint among our people. 'T is too bad. Here is an item for our conventions to consider. Why don't they do it?

ficiency or excess is cured. PERSONAL AND LOCAL

DECEMBER 17, 1870.

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 Weakness. 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

IMPORTANT NOTICE

Nutritive Compound, FEMALE RESTORATIVE.

A Rich Fluid Food to the Blood and Nervous System!

This great discovery is both Food and Medicine combined. 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 a Stimulant and Alterative to Mucous Tissues. It is

A POWERFUL AND SPECIFIC REMEDY FOR ALL

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DISEASES OF WOMEN, INCLUDING

Ovarian Tumors, Prolapsus Uteri, Leucorrhea or Whites, Nervous Debility, Pains the Back and Limbs,

CHRONIC TENDENCY TO HISCARRIAGE,

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, kindly and without excitement, as an alterative and tonic. RESULTS .- Appetite improved; digestion promoted, and the

bsorbents and excreting organs invigorated. 2d,-It acts directly and specifically upon the UTERUS

and its appendages, wonderfully increasing the strength of 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 osults. 3d.--

OVARIAN TUMORS,

Heretofore removed by the kulfe, are entirely absorbed and gradually disappear.

UTERINE ULCERATION and LEUCOR-RHEA or WHITES, find in this medicine their most owerful 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 apparently 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-

here to accept the atonement of Christ, and escape thereby the consequences, or, if refusing it, to be eternally lost.

All the argument that follows in this article is based on the conclusion that the spirit-life is not i a progressive life, in which souls can gain what they fail to gain here-which we think is an error. As our evidence is conclusive that this life is continued in the next, with its consequences, and completed, there as it never is here, and that, at whatever stage we enter that life, at that stage we begin the growth there and carry it on to completion-this, it seems to us, answers all the requirements of our nature, without ever being "born again" into this earthly life. Once is enough for us, and we think it is for all others.

SUICIDAL.

Accompanying the pamphlet on marriage by Mr. James, elsewhere noticed, we find the following notice of a wedding in New York from the pen cf.a writer for the Chicago Tribune :

Never, in the history of New York, has anything been known like the present extravagance in dress, equipage and entertainments. The pop-ular daughter of an ex-collector married last week was the fortunate recipient of gifts valued, at the lowest estimate, at \$80,000. A country seat on the Hudson, thoroughly furnished; carriages and horses, a check for \$10,000; a riviere of soltaire diamonds, and a coffee-pot of solid gold, for which the donors paid \$2000, were among the most ex-pensive presents; while jewels, laces and articles of virtu are said to have poured in, until there was no room for more.'

Rome went down in her extravagant luxury and laziness. The Orthodox churches seem to be on the same road, and bound to the same destiny.

Our present system of marriage must certainly be changed soon to be saved from a like fate. The show and sham of commercial marriages are sickening and ruinous. To offset the above, we read of one officer in St. Louis, who on one day last week married three couples that had run away, and one couple that had not yet run away, but of which one party probably will soon, for such is the custom here, and another case we read where the bridegroom had to borrow one dollar (all that was asked) of a companion to pay for being married, after the ceremony was over, as neither he nor his spouse had a farthing. These are the two extremes by which the system is switching out, and from which it should be rescued.

"THE LAW OF MARRIAGE"

is the title of a very unpretending eighteenpage pamphlet by C. L. James, of Chicago, which the curious can get by sending us twenty-five cents. It is an open advocate of the abolition of all marriage laws." It certainly urges its position with much ability, and draws (as is usual in such cases) largely on the Bible for support, and scoms not more at a loss for testimony there than did the abolitionists a few years ago, when the Bible was the bulwark of slavery, as it now is of the subjection of woman.

In all our writings on this subject we have opposed the abolition of legal marriage, but demanded such reforms in the system as would save it from the fate which this pamphlet and other writers plainly point to, unless it is soon so changed as to save it by doing equal justice to

than in some other departments of life. Matters in Europe.

The mortuary list has been largely increased during th

week just past in the vicinity of Paris and Orleans. On the morning of the 20th ult, the first sortle of the French garrison at Paris was begun at Choisy le Roi, L'Hay and Chovilly. The battle in that neighborhood lasted all night of the 29th ult., and till the next night, (Wednesday.) About one hundred and fifty thousand men under Gen. Du crot, composed the sallying party. By Thursday morning, (Dec. 1st.), they had captured on the east side of the Marno several villages, from Ormesson, on the south, to Champigny, Villiers, Brie and Noisy le Grande on the north, covering in the whole a distance of about five miles. On that day the Germans made a desperate effort to dislodge the French, ad-Gormans made a desperate effort to dislodge the French, ad-vancing in four columns upon the central positions at Brio and Champigny. Ducrot was compelled to withdraw to the Paris or west side of the Marne; but the Germans, in fol-lowing up their advantage, were exposed to a galling fire from Forts Nogent and DeRosny, thrown upon their right flank. The slaughter, from fifteen to twenty thousand, to-gether with fresh reinforcement of Ducrot's troops from Paris, compelled the Germans to retire, leaving the French in possession of the cast side of the river. On Friday, the Germans, aware that Ducrot's position, if held, meant noth-ing less than the raising of the sign of Paris, advanced again to the attack. Although they were subjected to another terrible fire from the forts an the east of Paris, they carried the French positions, drove Ducrot back over the Marne and captured eighteen hundred prisoners.

-as was probably that of Gen. The object of the sortie Vinov undertaken at the same time-was to form a junction Vinoy undertaken at the same time—was to form a junction with Gen. DePalladines commanding the army of the Loire, but this was not attained. Gen. Vinoy, with his army, has joined Gen. Duerot and is now in position at Cretell, six miles south-cast of Paris, and on the south side of the Marne. During the week, Garibaldi being attacked at Atun by the Prussians under Gen. Yon Werder, with twelve cannon and a considerable force of infantry and cavalry, repulsed them with great, loss. The Mobiles are said to have done will during the backmark.

well during theolombardment. Prince Frederick Charles, rallying from his reverse at Beaune lo Rolande, and the Duke of Mecklenburg from his near Vendome, reinforced by Gen. Yondertan, have gained successes over the army of the Loiro, which obliged it to evacuate Orleans and take position between Blois and Tours. Wantouffel, having, executed Aptions, eccuride Roupe Manteuffel having evacuated Amiens, occupied Rouen Dec. 5, on his march to Paris, breaking up the camp of French troops there assembled.

The weather at the seat of war is said to be extremely.

The weather at the seat of war is said to be extremely cold, and the troops suffer greatly in consequence. The Prussian government has officially denied the exist-ence of an agreement between the King of Prussia and Na-bioleon, whereby the latter was to receive material assistance from King William to recatabilsh him upon the throne of France at the close of the present war. The Eastern question still remains to be settled. Gran-ville's rejoinder to Gortschakoff will probably lead the way to the assembling of a European Congress, in which Rus-sia's demands will be substantially conceded. It does not appear that be expressly requires Gortschakoff to withdraw his first offensive note as the condition of assenting to a conference, but he so states the matter that Russia will seem to persist in a churilsh attitude if the does meet Engseem to persist in a churlish attitude if she does meet England's evident expectation. On the whole, the issue, having had sevinenc expectation. On the whole, the issue, having been sprung at an inopportune moment, so far as Prusia is concerned, may be regarded as amicably disposed of, al-though there will be a residuum of unpleasant feelings both with Russia and England, notwithstanding their mutual and profuse diplomatic assurances.

Spiritual Meetings in San Francisco.

The hitherto somewhat scattered and inharmonious forces of Spiritualism in this city have now united, and raised by subscription the means to pay for a first rate hall, very centrally located-Dashaway Hall, on Post street-in which free lcctures are to be given every Sunday evening. Our esteemed friend and very acceptable lecturer, Mrs. Laura Cuppy Smith, is to speak for us through the winter; after which it is her intention to visit once more her old lecturing field at the East, where she will doubtless meet with the warm reception which is due both to her personal

worth and enduring excellence as a speaker. San Francisco, Cal., Nov. 27th. H. S.

CROSSED THE MISSISSIPPI.

Wonderful the ingenuity of man! Verily man is well provided for. If he wants to travel with dispatch, the railroad comes to satisfy him; if he turns his gaze skyward, and expresses a desire to gain some information relative to the stellar worlds, the astronomer enlightens him; if he sees ponderable bodies move in opposition to the law of gravitation, and wonders at it, and seeks information concerning it, along comes the philo-sophical Spiritualist, who elaborates the Spiritual Philosophy, showing that these manifestations are perfectly natural, and also saying much about the theology that thinking minds elaborate from such phenomena. The religion of Spiritualism is more susceptible

of proof than the science of Spiritualism. The latter is far from being completed. The former is The cars run very slow over the bridge at Quin-

cy. It is a magnificent structure. Its length is some twenty-three or twenty-four feet, we think, over a mile. The bridge is always an item of great interest to the passengers over this road which, by the way, is one of the best in the coun-

try. It is a mystery to us that the sovereign people do not force these railroad corporations to charge less for travel. This is not a thrust at the above-mentioned road in particular, for all the Western roads have exorbitant rates. There is no reason in it. Roads are built at a small expense, compared with Eastern lines. There are no mountains to tunnel, no valleys to "fill in," and but few bridges to crect. Time will remedy this evil. The rates of the Pallman palace car should be lower, also. To be sure, everything is done to make one comfortable; but then you have the privilege(? of dropping a twenty-five cent piece of scrip every time your hat is brushed, or your boots blacked or your luggage moved; and then another feature whether you desire any of these favors or not; they are done; and then "Mr. Man," with a dig-nified air, informs you that some "filthy lucre" must be forthcoming; and this to both sexes. The ladies, conscious of their growing power, fre-quently refuse to be mulcted in this way. Men, ha-bitunted to throwing money away never murmar bituated to throwing money away, never murmar. From Quincy we rode across the great State of Missouri. The surface of the country is little more uneven than in Illinois, and the soil has more of a "clayey" look. This State is filling up rapidly.

All through this Western ccuntry the people are liberal in their religious ideas. Orthodoxy be-longs, by right, in old fossilized communities, where capital punishment is endorsed, where slavery of all kinds is advocated, and where pravity" is both believed in and actualized. It has no welcome here. Unitarianism and radical-ism are too fine and too ethereal for the practical Western mind. Spiritualism, with its facts and its grand inspirations, fills the bill. Our journey ended at

KANSAS CITY, MO.,

One of the liveliest places west of Chicago, and destined, at no distant day, to rival both Chicago and St. Louis. The growth in this city has been wonderful. Prior to the war the population was small—some 4000 inhabitants. Since the close of the war this number has run up to 32,000. This beats Chicago. There is nothing like it on record, and it is a permanent growth, too. To a superfi-

Mrs. S. E. Warner lectures for the Spiritualists of Kansas City during December. The months of January and February, she elaborates the New Gospel in Rock Island, 111. Nov. 27th, she elivered two excellent lectures in Wyandotte, Kansas.

Mrs. S. A. Horton lectured at Fort Scott, Kan-sas, with marked success, Nov. 19th and 20th. At sas, with marked success, Nov, 19th and 20th. At present, she is holding scances, giving tests and prescribing for the sick, at the residence of our good brother, Dr. Whittinger, of Kansas City. Miss Baker, of the Lyceum Banner, has been doing a good work for that paper in Kansas. Her

remarks at the Topeka Convention were practical and filled with inspiration. Lois Waisbrooker has been in this vicinity. She has gone eastward. Sorry we did not see

her.

Bro. Foster, of the Kansas City Journal of Com merce, is an earnest Spiritualist. This paper has the largest circulation of any daily published in his region.

Prof. Gunning's article in the "Year-Book" is praised by all thinking minds.

As a laborer in the great spiritual vineyard, we thank the Banner for kind words spoken in be-half of the "Spiritualist Lecturers' Club." Truly, the day of appreciation of each other, of fraternal sympathy, genial cooperation and mutual good will dawns upon the public exponents and be lievers in Spiritualism. CEPHAS B. LYNN. Kansas City, Mo., Dec. 1, 1870.

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California March