XXVIII.

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# The Pecture Room.

The Signs of the Times, from the Standpoint of Theodore Parker. A LECTURE BY MRS. CORA L. V. TAPPAN.

In Music Hall, Boston, Sanday, Nov. 6, 1870. Reported for the Banner of Light.

INVOCATION.

Oh, thou Infinite Spirit, our Father and our Mother God; thou Divine Parent, and thou Omnipotent Soul; thou parent of the childless; thou comfort of those that mourn; thou light in the darkness of earth; thou triumph over all sin: thou Supreme, Eternal One; our spirits are allied to thee in the infinite love that encircles us: our souls are outwardly drawn to thee and inwardly. by the light of thine infinite being. We know that thou art, because of ourselves; we have seen thee with the eye of the soul; we have perceived thee with the senses of the spirit, and know thee by the attributes of thy divine life. We do not question of thee-we only praise; praise thee for the life that is ours, for the light that is throughout the universe; praise thee for the abundant glory that is everywhere; praise thee for the coming and going of the seasons-that in them the workings of the harmonious laws of their Maker are demonstrated. We praise thee for the springtime with its budding life; in summer, for the rich heanty and bloom that adorns the face of Nature: in autumn for the gathered sheaves, and in winter for the white rest that settles like death over all. We praise thee, for all things have not gone backward, or out into darkness nor annihilation, but into thee. We praise thee for the starry firmament, that, kindling throughout the flashing centuries, proclaims thine ever-present life and light; for the concourse of moving worlds, and the solemn music of thine infinite Spirit, to which all things march up the steeps of time and eternity. We praise thee for the divine truths that gleam from the brows of the immortals-for all those that are in the earth and within and around it, and for those far beyond the ken of mortal vision or conception. For all these things do we praise thee. We praise thee for the light of human love kindled upon the altar of thine own truth, and abiding alike among the high and exalted and the humble and lowly of earth; and for the light of thine own being which renders its lustre within the souls of men as a Promethean flame shining on all. We praise thee that there is balm for those that are wounded in spirit; that there is near and dear (who are nearer to them now than if death had stayed away). We praise thee that knowledge is the saviour of the ignorant; that Sur wisdom is the mirror and shield of thy love; that | these years; and if, amid this turning, you may all human thoughts and aspirations shall find a see that nations are apparently retrograding, it is glowing reality in the presence of thine everlast. but in obedience to the action of the spiral wheel ing truth. We praise thee, oh, Infinite Spirit, for of upward motion—the acknowledged power of ture, and for the ties that bind humanity as one done for France? Peace, first—not to kill all her sky cloudless and clear. Oh, Infinite Spirit, let nation: us be with thee to-day, and let our souls drink in the evidences of thy deathless truth. Let men and women and angels and all souls grow glad and happy in the presence of thy love. Let truth counsels of wisdom be with them, and let thy love evermore bless them. Amen.

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## THE DISCOURSE.

matter. They see with other eyes than those of poral power, Victor Emmanuel banishes Mazzini matters not. Certain it is that, in an atmosphere of their own, and according to known laws, these people can discern things of which many and that, with you, were once encased in clay, still ning next time! cleave the atmosphere of mind where they were exalted place that can make them stay aloof things." To day is such a presentation, not encased in any earthly tenement, but acting upon arbitration. the delicate machinery of the medium, and yet

horizon, and marks where the gray mist hangs over the water, or when the sun sinks in lurid flame. Afar on the desert, the practiced Arab scents the hot simoon, and buries his head in the sand, while the unskilled travelers who meet it breast to breast are slain. In tropical countries. the natives thereof watch for the coming of the fierce cyclone that blows in fury among those Aiden isles, and prepare themselves, often vainly, to battle for the boon of life. They that are guiding ships of state and of progress over the rough and uncertain sea of human history; they that meet the discord and turbulence of human strife, ignorance and despair; they whose thoughts are long accustomed to watching and reasoning and seeing the indications of many a storm rising in the mental atmosphere, cannot be blamed if, in the midst of some serene day of peace, they shall cry out, "The tempest is near!" But no need to-day to do this. Scarcely has the great falcon of war folded his wings on one continent, and Peace raised again her heavenly voice, than the dark pinions are unfurled over another, and its seas are running red with human gore. What means it that in deadly conflict Europe is mingling to-day?—for it is not two nations or two kings, but it is monarchy against freedom-despotism against liberty—the one-man power against humanity—the divine right of kings against the divine rights of man. Whatever battle-field it may be fought upon, under whatever pretence Prussia invades France, or France declares war on Prussia, this is the key-note—the people or kings! France has been often bathed in precious blood: she has often felt the falling tears from the eyes of her desolate mothers and daughters, in just such strifes as this. Prussia has often made similar conquests, but liberty has always been When once, from a platform in this city, at the

time when Napoleon III., by a coup d'état as infamous as the first Napoleon was famous, seized the reins of government and quenched the liberty of France, we spoke of him as an imbecile, an idiot, we were not believed; but to-day the whole world, by substantial proof, acknowledges it. Its verdict is recorded that he is an imbecile—that he is even beyond pity. Well, that coup d'état is past. Another is about to appear; and France waits now in that weary suspense that is worse than warfare, to see what is to be done to her among the sisterhood of nations. And the nations sit still, like brokers on 'Change or vultures over the battle-field, to see what shall be their share of the spoils. Italy feels the shock; the comfort for those that weep, having lost friends poor "infallible" Pope is allowed to live in his place, but Victor Emmanuel enters Rome-its

Surely the wheel of progress has turned during the voices that ever proclaim thy name in Na. mechanics, the inclined plane. What shall be soul to thee. We praise thee that death makes sons, but to give them freedom; for she is not fitthe spirit glad and free; that thy love is shed ted to receive freedom only for her daughters. As throughout human life as the glory of the sun in a Mrs. Browning says so pathetically of another

"And what shall we do when our Italy 's done, If we have not a son?"

What shall we do with France? Why, with Garibaldi turned out of Italy, and making the forever lead them; let justice enfold them; let the | cause of France his own, we shall see much more liberty than great America is ready to conceive. But we shall also see the relapse, and good men will say: "Where is freedom?" But she still keeps at work, saying: "So much have I gained, There be those among the sons of men to-day and another time shall my children be free." who are endowed with somewhat of vision beyond | What shall Italy gain, even if the Pope has no temthe senses; they hear with other ears than those and Garibaldi? Shall we have an Italy with no that you can touch; they have understanding of popular life? He who was once her liberator, or things that are not usual and ordinary. Such rather her compromiser, is now her tyrant, while condition as these persons are in is denominated he who was her true liberator is forced to go forth the trance, and, whether they be lifted into that to foreign soil to fight the battle of liberty. It is fine frenzy in which the revelator of old was when a subject for a Sabbath day picture, for he who he beheld a new heaven and a new earth, or fights God's battles here will make all days holy. whether they be endowed with that other sense | The fate of the Pope will stir up more feeling. which is not yet recognized among the sciences, it | Kings are not religious, except for interest and power. Other nations hoping for advantage will arise, appealing to man's superstitious fears, and Austria and Russia shall step in, and we shall see most are ignorant. Mind has a sphere of its own, the whole of Europe in a blaze. Or if that peace, and they that rise to their appointed place from which is now but a portent of more war, shall their earthly tenements and the cold grave, are settle down like a cloud of discontent upon poor, not dead; they counsel with kindred souls, hold- fate-stricken France, the hand of justice is turning sweet converse over trials long passed. Those | ing a leaf down there, and that will be her begin-

Some time ago it was said by these same lips wont to dwell, and will not hence! There is no that there were evidences of a conflict coming, heaven that can draw them from the communion | more serious than the wars of the Crusades; more with souls endeared to them-no heaven where lasting and devastating than all that have folthose alike in mind are not. There is no high, lowed the wake of Christianity. See to it that you transfer it to the spiritual battle-field. When while the heaven on earth holds objects dear to we have a Congress of Nations, where we can no them. Therefore, if from the counsels of the un- more butcher people for difference of national, seen and from this communion of mind there any more than of individual opinion; when there shall drop, now and then, ideas and familiar say- shall be no such wrongs to redress; when there ings-if there shall come, in imperfect form and are no longer groaning millions waiting to be guise, the thoughts, or scattered fragments of free; when every peasant in France has the right thoughts, from the unseen, do not put them away, to cry " Viva la Republic," in the face of all Europe; but rather gather them up in your memory and when Italy and all nations shall be freed, really say: "Sometime perhaps we may see these and truly freed-not turned over from one master to another-you will then have disarmament and

The machinery of the Roman Catholic Church within it, as the sun inspires the room with light. is perfect; it is that vast mechanism which for To-day we shall speak of the signs of the times. centuries has been gaining and increasing in "Can ye not discern the signs of the times?" power—that the Protestant Church has not been asked an inspired writer in your Bible. And able to conquer. It is the subtile machinery of Shakspeare says, in well-known and almost the senses; it binds, enslaves, fastens upon its worn-out phrase—"There are more things in subjects that very absence of desire to break her heaven and earth, Horatio, than are dreamed of commands which is the chief bulwark of the in your philosophy." But to day we are called Church; and there is no falsehood in the stateupon to look abroad upon the earth, and see what ment that there is not a subject under any nationthe great teacher, Justice, points out as the significant symbols of the hour. The mariner out at any law that does not come within the recognized

He measures with keen eye the long line of the | power, aloof; transplanted from the soil of Italy, and there is no protestation on the part of this | have been kindled in the past. And on all shall it takes deeper root in that of other nations, and good man. People seem willing to conclude that wherever the Romish religion has power, that of because a majority of a great nation have done the Pope is stronger than it was a year ago. one good act, having been "driven down the America may learn this fact by-and-by. This is righteous way," they may forever rest, and never not said with acrimony - not with the feeling lift up another good thought, or raise a fallen which might animate the breast of the Protestant. | people. It is true because of the culture, the wealth, the forces that draw in all the power of earth and concentrate it; and when the old Pope shall pass away, and have been perhaps forgotten—when the one niche left vacant for him shall be filled, obedient in the days of Noah-that he met and and there shall be no more Popes, there will still vanquished Lucifer or Satan, the enemy of man. be a vast system of machinery, full of power, full And this is why they believe him to be the Savof vitality, full of the substance of individualized lour of the world, because he overcame, in actual matter, that the Church only knows how to work, personal contact, the foe of mankind. There is land. With the Pope gone, with one Bishop has stood frequently upon this platform, who quired; not that the confessional will be unpleasindividual opinion in the few, the thralldom of satisfaction with existing things among the mass, the lack of progress, that has ever been in the world's history. This condition of things will grow out of it, and when kings fail in other methods, they will not be slow to take hold of the consciences of the people. Mark us, it is coming to more than war between France and Prussia. It is coming to the conflict of ages, where these two forces—liberty and error—which have been held at bay shall meet in open warfare.

Then of the other signs. What have we to say about England—poor England—great in all that makes up the intelligence, power and prowess of a nation, but so fallen, since she never for one moment can go to the aid of her friends, or to turn back her foes-Eugland, fallen from her proud position to be the tool of tyrants-England, where there is a population of millions ground down to a greater servitude than a slave ever knew, but which fact could never be hurled in their faces as long as slavery was in existence in America. Where there is such a population there is danger. The time is coming when her arrogance will be rent in twain, and England will speak with the voice of her people, and not with the voice of her aristocracy; as she speaks through John Bright and others to-day, so shall her voice be heard when there shall come a fit ting opportunity.

And what then? We will see. I am coming you the truth. God's hand—the hand of justice by tyrants and time-servers the clear pathway of freedom for the slave, cleaving it out between the two armies; and the Red Sea was divided and he went forth a free man. And the nation was sanctified by it, and uplifted its voice in praise, and they that mourned were comforted, and freedom was proclaimed all over the land. The nation was repentant, and in sackoloth went down on her knees to the God of Justice, and let the people go free in the way he had carved for them. She did it reluctantly, it is true; hesitatingly, it must be confessed; with long intervals of silence and undoing, but it was at last done; and then one man, the chosen minister, the prophet of the day to come, was taken and caught up into the cloud of martyrdom by the hand of an assassin, and that was the canonization! But it did not retain its hold on the minds of the people. The few that always led the van. were true to their work—the mass dragged back again. Having been driven forward to an unwontedly high estate they must needs relax; so they steadily dragged on and up, and the black man became a man: and though to-day justice is eked out to him in paltry gains and poor rewards for labor, still it is not a crime to be black, and for that we thank God.

But it is a crime to be and to do other things, and it is of these signs of the times that we would now speak. The nation has done its great deed of honor, and for that one good work it asks through all coming time to be rewarded; and they that are its leaders grow eloquent as they describe how they have been the instruments to this great movement. But there are other things further back that they have not done. They have not repented of robbing the red man of his home. They have not gone with repentance on their lips to those places where they could learn justice on this matter. They have been deaf to the claims of right, and for this they have not received their of early civilization, the stories of butchered women and children, have all been told by one side -some day the other side will be heard, and from the hunting grounds of the hereafter will come a cry, not of revelation, but reproof. And then what, because a man tries to be honest? Because to-day, sitting in the executive chair of the nation is the Chief who won the battles when the way had been prepared for him; who is honest as far as he knows—and he does the things that other men have not done, or tries to-for he tries to keep his own conneil out of politics, and in so doing he seems to keep it out altogether; and because in the fulfillment of the policy of this good man, a public servant charged with such duty to eat, instead of heads, and tools instead of

It is said of Christ, in one of the beautiful traditions of the Romish Church, that at the time when his body lay in the tomb and he went and visited the spirits in prison—those that were disand there will be the Established Church of Eng- one in your midst to-day-there is a man who elevated above the rest no more, who shall say dares, in the midst of persecution, to go forth and that you are safe in your religious worship, and preach to the spirits in prison. He says: The that the effort long talked of to unite the Roman slave has been freed, the shackles have been Catholic and Protestant Episcopal Churches will thrown from the limbs of the black man; there not be consummated? Not that the means taken are others to work for—and he goes down to the will work against the will of its followers, but hells-you know where they are—they are all that they will have the will to do that which is re- through the crowded streets and alleys and dark by-ways of your cities; and this man, sending ant nor forced upon the followers, but that it will his silver words down among them, preaches posbe acceptable: for here are well established the sible freedom from appetite and passion, from wealth and the power that make up the conserva- suicide and murder and shame. He takes the tive elements and forms of Christendom. Its golden rule with him, and he proves that it is strength will be manifest in the force of cardinals | possible for them to come up to where the free and bishops throughout the world. It will be man stands; he preaches to the spirits in prison. shown in the force of conservatism, the awakened | There be those that are more slaves to annetite than was the black man a slave to his master: who have no power to control the demon that hungers and thirsts for that which will inebriate: and any man standing to-day as a leader, especially such a man, that will go down to those slaves of the intoxicating draught, and say: Come up out of your darkness, you are free "he is indeed their Saviour and their liberator. There be those who are slaves to toil, and many a time and often have they bowed beneath the power of the tyrants who rule over them—the monopolist, the capitalist-they that drink the sweat of toiling men, and eat the bread of the widow and the fatherless; they that build splendid palaces and revel in luxury, that others may be ground to the dust; they that bring all the forces of civilization to war upon their kind; they who would not spare for a moment a starving mother, if a month's rent were due; those who have no pity in their hearts, whoever they may be—they are the tyrants. And if there is a man that shall go down and say to these slaves of a scheming Moloch, the weary children of toil: There is a possibility for you to be free-not from labor, for that is the glory and blessing of life-but free from the weariness of despair-free from that toil and care that gnaws the life away - as when a poor man carries to the grave the body of his last and only child with fainting, throbbing heart, and weak and nerveless limb, because he has not means to pay for its interhome. Do not get uneasy; I am going to tell ment; care that eats out the light from the eye, and liberty—carved out of the cloud of war raised | doing their master's bidding"—that man is to them a Saviour! This toil is benumbing, paralyzing the curse of the poor. But with it comes also the other enemy, intemperance; and he who will descend to these prisons of flesh and speak to the spirits there confined though he be crucified a thousand times, the Master and the Father will

But what of these other signs that are observable in the world? these that awaken men to the consciousness that such thoughts are speaking, and such deeds are doing? Well may the earthquake give earnest that another epoch of the world has come! Well may the sky at midnight be resplendent with auroras, foretelling the dawning of new light to mankind! Well may science quake before the novel forces that are shaking the walls of her antiquated structure! Well may bigotry and superstition tremble, when, almost out of the charnel-house in which they have imprisoned humanity, rises a voice that cries: "I will be free!" Believe us, if it were not for the fixedness of God's laws, it might be literally said that the heavens and the earth are about to pass away, and all things to become new. Prisons are crumbling beneath the earthquake of revolution and progress; all classes feel the sway of the moral tempest, and they that are not swept away shall enjoy a brighter renewal of their hopes Kings are trembling; their crowns are gone, like baubles, from them, torn by the stern hand of justice. The massive structure of the theologic scientists is trembling and tottering on its foundations; the laws eliminated by a new truth are illuminating the world with glorified promise, and clasp hands with Nature—the true revelation of the presence of the living God. Their marble images glow with life, and their cold walls crumble and give place to the substantial and eternal city. Bigotry trembles; forth from her guilty fanes there comes a voice of pleading, and it says: Inasmuch as ye did it unto the least of these, ye meed of retribution. The blazing cities and towns | did it unto me," and humanity will not be crushed or crowded out or backward in the comingyears; the gospel of truth shall be preached where

say: "Well done, thou good and faithful ser-

once it was condemned. And then there is a new truth abroad in the land; and it fills the voice of this Sabbath afternoon with melody. We know that death and the terrors of the grave are no more. Across the river of death a beautiful bridge has been reared, and the sunlight of love illumines the world beyond; and they that before were without comfort or hope in life now join the song of rejoicing. And then there come the three-fold messengers of science, religion, art, and these build for the nations of the earth a temple where they shall worship. And that temple is the living dome of God, was true to the Indian and gave him something and the earth is its floor; and all the children of men come together and are made glad in the rays rum and ochre, he was set upon and torn by of the infinite sun of truth. And this sweet melothose politicians who, like carrion crows, hover dy shall quench the cannon's thunder; and love sea consults well his compass and his soundings, forms of the Church. The Pope still holds that around the weak and feeble; he was forced out, shall drown with tears the fires of wrath that take a joke from a friend."

fall the smile of God's loving care and the companionship of his angels, from the dome of living truth. "And these signs shall follow them that believe," and justice and truth and mercy shall be theirs.

WHERE IS MY HOME? Lo! from the distant steeps of time The marching hosts all weary come; Blighted their years of opening prime, Their faded lips all pale and dumb, Aweary, aweary, They are sighing all the way,

"Where is my home?". Up from the crowded streets of earth The througing millions enger come, Bleeding at every sound of mirth, And giving back a hollow moan, Crying, aweary, aweary, "Where is my home?"

Up from the places filled with gold, The palace of the proud and great, There walk the starving few that hold Plenty, but nothing for their state. Saying, aweary, aweary, "Where is my home?"

Up from the cell, the dungeon drear, The saddened hosts of sin come forth. All howed and withered, lone and sere, Without a thought of joy and mirth. Gasping, aweary, aweary, "Where is our home?"

Up from the haunts of shame and sin. The fallen sisterhood appear, And all their robes are 'broidered in The tears and stains of many a year, Crying, aweary, aweary, 'Where is our home?'

Thus, up and up each way of earth, The burdened millions press along; Each drinketh somewhat of its dearth, Each hath some sorrow in his song : For, oh, aweary, aweary, They have no home. And then before their eyes there gleams

A golden promise of the dawn ; And down from heaven's height there streams; Upon the meadow and the lawn. The radiance of a face divine, A glory from an unscen shrine. A rushing, as of angels' wings, A murmur through the sadness rings, Like scraph choir when it sings:

"Weary, weary, walting ones, Ye who have sinned, ye who have toiled, Ye who have walked with many means The thorny ways with blood-stains molled, Ye who are sleeping to waken When Death and Life have taken Their gifts. Behold, heaven gives the world, The firmament gives all the day, While truth is yours, and, there unfurled, Behold the banner of the day, When, aweary, aweary, You shall never more roam, But with hearts of sweet content. In deeds of kindness interblent, Ye shall find on earth your home." So down from the heights of life all golden The thronging hosts of leved ones come,

Chanting the anthem of bliss so olden, As through the empyroan they roam, " Not weary, not weary, For in works of love we find our home!"

## The Aristocracy of Churches.

The New York correspondent of the Boston Tournal furnishes the following paragraph concorning the "nobby" churches in the metropolis, and the expedients resorted to in order to secure audiences: "The friends of Rev. J. P. Thompson are pressing his name for the Presidency of Yale College. The plan, if successful, brings Mr. Murray, of Park-street Church, Boston, to the Tabernacle pulpit of New York. A clerical gentleman, who makes some noise in your neighborhood, has signified a willingness to come to this city, if parties will secure Cooper Institute and guaranty him a salary of \$4000. Not to have a church on Fifth avenue is to be nowhere fashionably. The Methodists have a marble church on Fourth avenue, and marble and brown-stone churches elsewhere. They have now a movement looking to the establishment of an elegant church edifice on the aristocratic houlevard of the city. The Murray Hill Baptist Church, finding their chapel too small for their use, are about to open services in Dodworth's Hall, opposite the Fifth Avenue Hotel. The morning services are to be conducted on a novel plan. The paster, Dr. Corey, will preach evenings. For the morning the services of the most eminent men in the land, representing all denominations, will be secured to conduct the services. Beecher, Fuller of Baltimore, Evarts of Chicago, Bishop Simpson, Murray and Brooks of Boston, with other eminent men, are on the programme. The service will be a novel one.'

THE DARK HOUR.-Most men who live in the home circle of their families, enjoy the "dark hour" in quiet. Children grow restless about this time, but the older folks draw over the fire, and sit musing silently, or now and then exchanging a gentle word of affection. There are moments when the mind receives and imparts the most when the mind receives and impatts the most refreshing and purest thoughts. There seems to be a general reluctance to break the approach by lighting a candle; for all, unconsciously, have a certain feeling of the holy power of nature, which spreads out before us—so oft unheeded—the wonderful phenomena of light and darkness. Oh, the cosy, comfortable chat in the dark hour! One sits looking at another by the flickering light of a fire, and the few words spoken are caught attentively. The eye, too, has repose, for the mind is undisturbed by the object on which it rests. A single word will often fall upon the ear rests. A single word will often fall upon the ear like an impressive note of music, and convey a feeling which long after finds an echo in the soul. —Household.

"I find, Dick, that you are in the habit of taking my jokes and passing them off as your own. Do you call that gentlemanly conduct?" "To be sure I do, Tom. A true gentleman will always

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"SETTLED SPEAKERS."

BY DEAN CLARK.

Mussus, Epirous-In the Banner of Dec. 10th, I find an article from Bro. D. W. Hull, under the above caption, which, it seems to me, needs some strictures; and I deem it expedient and necessary to apply the scalpel of criticism for the purpose of taking the hull from the meat of this question; without waiting for the "frosts of time" to accomplish that end, as certainly they will.

For some time the questions of organization and the settling of speakers for indefinite periods have been mooted, and arguments proct con, have been adduced, resulting in no general conviction in favor of either which has taken specific form; and the work of propagandism, so far as human agencies are concerned, has been carried on in a desultory and sporadic manner.

That the itinerant method of "preaching the everlasting gospel" has hitherto been necessary, and perhaps the most available and efficient one, I have no doubt; and that it must continue as a part of the diverse means of diffusion for some time to come is equally probable; but that it is to be the principal mode of operation for the future, I seriously question, i. c., if we, as a body, possess the practicality necessary to give form and order to the social and religious elements that are involved and evolved in this great movement.

If Spiritualism is to become a distinctive religion, or form of religion, as I believe it must, then it must assume some sort of organic form, and adopt some systematic method for teaching its principles and performing its work for humanity. We are social beings by nature, and association for mutual pleasure and benefit has ever been a necessity in all public enterprises; and the grand philanthropic principles of our philosophy are calculated to unite us in fraternal relations and cement the bond of brotherhood.

The history of all great movements clearly proves that "in unity there is strength." Cooperation is indispensable for every work for the unblic good. I well know that the facts and philosophy of Spiritualism have been widely disseminated without any well-organized method or measures of a human character, and the spiritdelegated missionaries have traversed the length and breadth of the land, bearing the glad tidings from on high to millions who were in spiritual darkness; but the burden of this labor and the great sacrifices incidental to it have been borne by a Jew, and justice demands a more general distribution of this work for the future. Moreover, there is a far higher and grander purpose in this great movement, mark you, than presenting its facts and philosophy, important as these may be, viz.: the institution of great philanthropic enterprises for the education and salvation of an ignorant and misguided world; the establishment of schools, asylums, hospitals for the morally as well as physically diseased, and associations to protect labor, promote justice in the social, political and commercial relations of mankind; and these great objects will necessitate organized effort, and located teachers and workers to superintend and carry out these projects.

No important enterprise of a secular or religious nature has ever accomplished permanent results and effective work without systematic arrangement involving local and general combinations. and executive heads or leaders to direct and enforce or apply the working power to specific ends; and though the democratic character and purpose of Spiritualism repudiates creeds, rituals, synods and popes, yet, in its practical application to human wants, it cannot dispense with secular means and business arrangements; and among these I opine there must and will be settled as well as itinerant laborers.

The oft-repeated "hue and cry" of impractical. croakers (no intended personality, Bro. H.) about becoming "fossilized" when we begin to organize and settle speakers long enough for them to get refreshed and make a speaking acquaintance with their auditors is in my humb Chesp buncombe, transparent sophistry, a dimsy bugbear, frightening only timid and superficial reasoners and whimsical fanatics who have no utilitarian ideas or practical ability!

As well apprehend that our common school system will become "fossilized" because "many men of many minds" combine their efforts and means for a common purpose, and keep a teacher three months or a year! As reasonably fear that a State or the nation will become "fossilized" be cause it has some organic methods of government, and does not change its officials and executives every week or month!

It is a sorry compliment to the intelligence and progressive nature of Spiritualists, to assert that just as soon as we commence settling our speakors, we'll commence to fossilize;" and it is altogether a dubious commentary upon the ability and versatility of our inspired teachers, to affirm that" our speakers would wear out just as they do in the churches," were they to cease to be the best illustration of "perpetual motion" or locomotion now extant!

Our speakers wear out, forsooth! They are al-

ready worn out bodily, and almost paralyzed spiritually, by being compelled to become "as vagabonds in the land," houseless, homeless, and sometimes friendless: to wander "from Dan to Beersheba" among strangers, perpetually changing diet, warming cold, damp beds (the title to which is sometimes disputed by un-" fossilized" specimens of entomology), constantly changing social atmospheres, and expected to play the agreeable and entertain "mine host" and his friends loquaciously, in compensation for physical entertainment; compelled constantly to wear a social straight-jacket, and walk the line of propriety so circumspectly that the Argus-eyed Mrs. Grundy cannot discover that they are human beings, and even then become the objects of suspicion and animadversion; obliged to journey long distances by night and by day to fulfill engagements, and whea tired and perhaps sick in body and spirit, to go upon the rostrum as a target for critical "sharp-shooters" to practice upon; expected to overcome all the unfavorable conditions that a strange audience presents to a sensitive speaker, then to charm them with eloquence, magnetize them with his or her mental power, and, in short, to "astonish the natives" and 'work miracles" with words-all for just compensation enough to clothe them and pay their fare to the next place of crucifixion!

Having traversed, in part, ten of the United States as an itinerant missionary, I am prepared to understand some of the bitter and sweet of such a nomadic life, especially as I have never but once stayed three months in one place, and but three times a month in a place. Talk about "wearing out"! If the vitality consumed in traveling, visiting, worrying about appointments and the uncertainties of a livelihood; in trying to arouse dormant societies, and creating new ones: in defending the cause against its enemies and the abuses of its professed friends; in magnetiz-

ways incidental to missionary labor-if this force both sure and steadfast, I would spurn everycould be expended in study, in the cultivation of thing earthly as dross in the comparison—and I their mental and spiritual powers and mediumistic find nothing in the religious world worthy of the gifts, I opine that some speakers at least, especially name-nothing that has stood the test of investithose who are good mediums, and those who have gation and experimental knowledge-not faith in versatility of talent and educational acquire- the unseen, but knowledge-except modern Spirments, might answer from one month to twelve, | itualism. If the Rev. gentleman prefers to stand or even twice that, all rational and legitimate de- upon a rickety, rotten bridge, with the certainty mands from any audience; and I am stupid of a baptism that will sink his body into the abyss enough to believe there is power enough in the below, and pilot his soul the other side of Jordan, spirit-world, and enterprise and progressive tend- this free country in which he was born allows ency enough in most spiritual societies, to keep | him the privilege, but in Heaven's name may be them from becoming "a formalized, fossilized ele- let them rest in peace who have reared a foundament of the past," even though they should listen tion on which to stand, free from rotten rafters. to the speaker long enough to get acquainted with If Mr. Moore believes in the prophetic warnings him or her; and if there is n't, let 'em fossilize!

The fact is almost everywhere apparent, that erious evils have grown out of the mistaken policy of changing speakers so often. It has fosterad if not begotten the morbid craving for novelty and in his own handwriting, I notice the followand sensationalism, till the vitiated mental appetite has become a chronic disease!

The pampered taste for rhetorical knick-knacks has become so fastidious and squeamish, that none but the most famous connoisseurs can gratify the capricious appetite; and they must be hanged as often as once a month. The consequence is that a mental and spiritual dyspepsia prevails, which spurns plain, healthy food, and clamors for sweet-meats, highly seasoned desserts and intoxicating stimulants, which produce a temporary excitement and enthusiasm, to be surely followed by loss of zeal, spiritual paralysis, and a disgust for solid nutriment prepared in hygienic form, and presented in a wholesome

It is a lamentable fact that business committees are more solicitous to secure sensational speakers who can dazzle the protruded eyes of gaping crowds with flaslies of wit, scintillations of elo quence, and coruscations of sky-scraping oratory, rather than those whose mild and steady light is less brilliant, but more safe to guide the voyager o'er life's tempestuous sea. And why? Because so many care more to be pleased than instructed; more for manner than matter; more for the intoxication of rhapsody than the acquisition of sentiment, therefore those speakers who can

"With words of learned longth and thundering sound Amaze the gazing rustics ranged around will "draw the best," and bring the most money

into the treasury! This state of things, which is fatal to the nor-

mal growth of Spiritualism as a moral force and a social and religious power-that shall educate the people in the true science of life, and feed body, mind and spirit with proper aliment is largely due to the depraved desire for a change of speakers so frequently.

We should be actuated to hold meetings for a nobler purpose than for amusement, edification or to astonish or proselyte the people. We need social and spiritual culture as well as intellectual entertainment; and the speaker who becomes thoroughly acquainted with the habits, disposition and needs of the people-as no one can in a brief sojourn-can best minister to the actual necessities of his auditors, and if worthy, can add the weight of personal example to theoretic

I do not advocate permanent settlement of speakers, but their employment for a few months, s year or more, as mutually agreeable and profitable-and that is all that was expressed in the resolution Brother H. opposes. I would recomnend the formation of circuits of four or more societies within available distance, and the employment of from one to four speakers, to succeed each other as the case may require, alternately, or each month, and thus secure enough variety for the people, and far better conditions for the

Bro. Hull's assertion that "a majority of that few-who are calculated to go into Orthodox dens, &c.—want to be settled and speak for the money they can get by it-not the good they can do" I repudiate as a slander (unintentional I believe) upon some of the noblest and most selfsacrificing men and women that this age affords! Spiritual lecturing is the last business under heaven that any person with common sense and talent enough to do it would think of engaging in from mercenary motives, especially after having tried it long enough to become qualified to settle!

Fle on such nonsense! especially from a lecturer who himself declares: "I can plead law, and make ten dollars for every one I now make!" ] trow that other causes than settling Methodist ministers for two years (a mortal long time!) have checked the growth of their church and all others. Denying "spiritual gifts," mammon-worship, pride and fashion and general worldly-mindedness, have had far more to do with the decadence of their success.

In conclusion, by way of pleasantry, I would congratulate both Bro. Hull and posterity on their mutual felicity over the important fact that he never "pained" them by becoming "fossilized" enough to want to settle for a few months over a Spiritualist Society, but was always "a lively stone" in the hands of the Divine Architect. And when he reads this well-meant critique, if he feels like "a second Daniel come to judgment," let him console himself with the recollection of the hearty hand shaking at the National Convention, where, according to his report, he was verily n second Daniel lionized !

Bro. Hull, let us work on in harmony of feeling, but in the way that seems to each the best; and when our last battle with error and sin on earth is o'er, and we enter those banquet halls

"Where angel feet make music over all the starry floor, we will grasp fraternal hands, and in the exuberance of our joy join in a peace-dance to the tune of "Hull's Victory!"

# MODERN SPIRITUALISM.

BY MRS. J. S. W. EVANS.

MESSES. EDITORS-If "modern Spiritualism consists of fraud, witchcraft, and demonism, and is the most dangerous form of infidelity," what may be said of the Presbyterian religion, with justice and mercy crying to Heaven to sweep spirit of Christ and right action be reared in their offer New Englanders than a stale re-hash of Calbetter enlist under our glorious banner for spiritual development. Evidently he has not looked this great question squarely in the face, or he seeking to destroy that which is fast undermining the sandy soil on which he stands. I have heard | ture. the Rev. Mr. Moore dispense the Word. In that The old Westminster Catechism, Dodridge's Rise"

contained in the Scriptures, may be pause and listen to the spirit-voices which come to us laden with gems of thought from the opposite shore. Among those lying before me from my husband, ing: "In the blessed cause of Spiritualism let onward be your motto in spite of every opposing element-persons guilty of such opposition know not what they do."

Westfield, Mass.

ANONYMOUS LETTER WRITERS.

BY F. V. POWERS.

EDITORS BANNER OF LIGHT-With your pernission, I would like to make a few comments on the above subject, to your readers, inasmuch as I have lately had a little experience in receiving such literature, which I think will tend to show one of the many modes our enemies take to express their ill-humor towards Spiritualism, and its advocates.

There may be a grain of wisdom found everywhere. Sometimes our enemies serve us when they least mean to. Spiritualists everywhere should ever be on the alert to pick up useful knowledge, make the most of it, let it come from whatever source it may. Anonymous letter writers are generally to be shunned, but something, sometimes even from them, may be learned. It is one way I have learned in the past how terribly malignant some Christian minds are, and how soon they would persecute you, if they could, for opinion's sake.

In order to show up this matter a little, I will refer to an anonymous letter I lately received, post-marked twice in Canada, which was filled with very ungentlemanly language, berating me soundly for writing an article on "Sealed Letters," and which appeared in your columns recently, and generally abusing me for my faith in Spiritualism as well as another atizing the Banner as the " Banner of Darkness," etc.

I would not write in any spirit of ill-will toward my revengeful-spirited friend, whoever he or she may be. If I know my own heart I would rather do him a kindness than a wrong. But I must inform him that I shall ever defend my faith, and this communication is written to let him, and others like him, know that we are not to be moved by any cowardly attacks from what we deem right and true, and take this occasion to advise him to save his ammunition for better purposes.

We sometime ago learned, and we hope our friend will, if he has not already, that whoever practices a spirit of intolerance, is himself, in the end, more punished than those whom he seeks to

In order to teach those, my friend, whom you think are your inferiors in mental sagacity and wisdom, you must "change your base," both of action and argument-you must show more fraternal kindness, and also a little more of that charity that thinketh no evil. If not, your labors will, sooner or later, assume the appearance of froth, which any decent spirit of kindness will blow away, and which will not be remembered as ever having existed. The tone of your letter, my friend, and others

like you, is the same that has ever supported Popery, and nearly all of the old systems of theology. It is a spirit of intoleration, and all because the world does not so easily run in the old. religious ruts as of yore, and because we liberal thinkers do not hammer all of our reli on your sectarian anvils.

Let me say to this friend who is so very solicitous about my "soul," and my "talents if I have any," not to be alarmed, for I think I shall get along very well without his assistance. If I felt my "soul" was in any especial danger, I do not feel it would be policy to seek aid from one who, it is very evident, has none of the Christ-principle to spare. We would advise him, however, to try and enlarge his own soul, so when he sends us another brotherly epistle from Canada, he will be enabled to pre-pay the postage thereon; otherwise we may not have the benefit of his sage

Let us further say to him, that we have ever noticed, in our study of human nature, that those persons who talk so largely about the "devil," generally have considerable to do with him-they are ant to be his nearest relatives. Or, in other words, those persons who speak the most evil of their neighbors, are themselves evil-minded; as those who talk so largely about charity, are very often the least charitable. Let this "candid friend" get the "devil" out of his own head, and, like a sick patient, he will "feel the better for it."

In regard to the "sealed letters" already referred to, I again reiterate what I wrote concerning them in the Banner. And if I can further enlighten any one in regard to what I know of the matter, I shall be pleased to do so. It may be that I have been imposed upon by the medium in question, but I do not yet believe it. If I should ever, beyond a doubt, find out so, I should not for a moment hesitate to acknowledge it, and, so far as in my power, correct the error.

My anonymous friend has yet to learn something of Spiritualism, I perceive, before he will be competent to advise other people to shun what he terms "devilism, or Spiritualism." He shows the most unmistakable ignorance of modern spir-

itual laws, as is evidenced by his classical epistle. Though the law of "gravitation," as well as all other natural laws, is the "same vesterday, today, and forever." this writer may learn before he "dies," or will afterwards, that spirits, either away its inhuman proscriptive altars, and the in the flesh or out of it, never suspend, nor ever do away with any of Nature's laws, (which are diplace? Unless Mr. Moore has something more to vine laws,) but only take advantage of them by wisely understanding them. Therefore, the movevinistic theology in lieu of Spiritualism, he had ment of the flower referred to in a horizontal manner, to any one decently versed in spiritual science, is no more of a mystery than it would be for my unknown friend to carry, or send, another could not be guilty of damaging his own soul by unpaid letter to Port Huron and Montreal, to be sent to me, filled with specimens of choice litera-

We will not undertake to relieve our friend of same church I have been thoroughly drilled. that religious bigotry which runs like a rich vein through his high-toned epistle; it takes time and and Progress, Pollock's Course of Time, Catlin's knowledge to do that. But we do say to him. Theology, and the monthly effusions of the and to all like him-and, too, more as a friend American Tract Society were among my closet | than an enemy-never, never again write another companions. But the clear perception of religious | letter you dare not append your honest name to. truth, and the spiritual development I enjoy, I There is something in this business, let him do it owe to modern Spiritualism. If a price were who may, not only contemptible, but something ing new audiences every week, and in many other offered me in exchange for this auchor to my soul degrading and soul-hurtful. I should not fear end of the world's history, and have their petted are multitudes in all nations who consume but

you more if you should stab me in the dark with | children murdered in cold blood before their eyes. ways to waylay any person who simply differs with him on any given subject.

Furthermore, I am proud to say I AM A SPIRways of life, of this grand religion of Spiritualism, Snapping and snarling dogs in human shape I expect to meet-have met them already, but they just enough of it into our national constitution to have not injured me much, neither do I expect they will in the future.

I take and read the glorious old Banner of Light some years to come. I love it, and shall "stand! up" for it as long as it is as liberal as it is to-day, | get through. But I will let the curtain fall and I do not write for it because I feel better qualified to do so than others, but because I have a word of my own to utter, and, as I believe, for liberal and rational principles. I do not pretend to be above mistakes, but it is my sincere desire to eradicate them as fast as I discover them. But I wish to have it understood that I give up no principles sacred to me, not even to quell the anxiety of friend or foe. Let those understand who wish.

St. Johnsbury, Vt., Nov. 10th, 1870.

THOUGHTS SUGGESTED ON READING MR. FILER'S LETTER. DEAR BANNER-There seems to be a strong

tendency, on the part of some Spiritualists, to harness the Bible with the Spiritual Philosophy, and one brother thinks that our cause has been badly managed by not giving the Bible a place among the glorious truths that are now being brought from the angel-world and endorsed by common sense. It is true the Bible is a valuable book as a history of the world in past ages, but it adds nothing to the teachings of Nature and com mon sense, and one thing is certain: the clergy may kick at Spiritualism with the Bible in their hands; the mighty engine will move on, even if it crushes the opposing helpmate in the dust, and leaves it a mangled mass in the rear. Now it any one wants a God separate from and outside of the boundless universe, to make laws and keep them in order, to superintend the universe and to see that every part is in running order, I am willing he should have one, for I am a strong advocate of free thought and free belief. I have been myself an Orthodox minister, and had the charge of a Close Communion Baptist church for twentyfive years, and believed in such an outsider of a God, together with the necessary appendages to make up such a church, but I became an early convert to a belief in Spiritualism, and ever since a radical advocate of the "Harmonial Philosophy," and of course had to repudiate much of my former belief and stop preaching it; and if I now side Creator, I should be afraid that he would did Jonah, because he would not preach what he monster three days and three nights, and then which is not large enough to admit a full grown imagine how Jonah looked when, late from the slime and slush of a whale's belly, he presented himself to the people of the great city of Nineveh, contrition and clothed themselves in sackcloth and ashes. What a pity we could not have such reverend divine to go through our large cities at the present day! But, says one, the whole universe showed design, and there must have been necessary to make up such a designer or God, and Bro. Denton, you are right. We have all grown, is fully expressed by the poet:

# "All are but parts of one stupendous whole, Whose body Nature is, and God the soul."

Again, if we have an outside God or Creator, we must have an outside, personal Devil, or else he must be part and parcel of the universe which an outside God created, all of which was pronounced good at first. Then I would ask how a gave herself up to the belief. good angel-one who is all good outside and incould turn himself into a bad devil, or how can goodness put forth and beget evil? I would like to ask our clerical friends and the advocates of the twined within the affections of her heart as was

Bible a few questions. a snake or serpent appeared to our venerable the Lord had previously said to her, and the Lord brute beast of the field be made accountable to its Maker for the use of such gift, when all other beasts are allowed to use their gifts when and where they please; and, third, in what manner did he move before he was cursed? But if our form of a serpent, and committed the deed and darling boys; they are happy, and so am I." got cursed for so doing, thus leaving the snake the devil had to crawl on his belly and live on make, dear reader, with each and every one. dust all the days of his life, how many days he allow him nine hundred and sixty years, then he has been dead long enough for his rotten carcass to have become perfectly harmless. But it seems as he pleased, but must not kill him. And the ing lion; and afterwards he appears in the shape shut him up in the lock-up, and kept him chained and of the thousands of the slaughtered victims of their hands. of this angry God, and the bloody massacre of

dagger. I honor the honest-minded man who But, say you, we are the elect, and we have had dares to brave, openly and boldly, the scorn of all of our children baptized, and we shall stick the world for opinion's sake; but I pity, not de- to the Bible if it sends every sinner to hell; for spise, the one who takes secret and unmanly we believe it to be the infallible word of God, every word of it. Very well; I shall not trouble myself about hell; but I beg of you, in heaven's name, to give your children at least the advan-TUALIST. I show my colors. All can look at tages of civilization, and not read to them the them that choose to. I am not ashamed of my bloody code as found in the Jewish scriptures. faith, and am ready any day to show my hand. and especially in the obscene, indecent, shameful None are obliged to look at or receive this faith. and filthy language in which it is therein ex-If I am deceived, I will get out of the scrape as pressed. Keep out of the sight of your children soon as I find my error, and the best I can. I and the rising generation the records of the shall continue to write and preach, in the by- butcheries and the abominations that were practiced. Don't read it in your Sunday-schools or and humble as I may be I expect to be heard. the public schools. And now, a word to those bigoted sectarian leaders who are trying to get use for their sectarian purposes, to be careful while they are using the cat's paw, in monkey style, to rake open the hot embers, that they -have done so for some years, and hope to for do n't burn their own fingers, and get themselves in a place too hot for their comfort before they hide the disgusting scenes which have their counterpart in the history of the dark ages. I have almost lived out my three score years and ten, and in the short time that may be allotted me on earth, I am willing to suffer the reproaches, the sneers, the tauntings and the scoffs of the ignorant rabble, and also the ridicule of my former associates, who still turn toward me the cold shoulder; for a brighter day has dawned upon our world, and the sun of righteousness has already arisen, with "healing in his wings." But you will ask me whom we are to pray to. The answer is, that Nature is our prayer-book, and the unchanging law of demand and supply teaches us when to pray and what to pray for. The suckling prays for food, and Mother Nature supplies the need. I am continually praying for immortality; and, unless this law fails, I am sure to have it. And if you ask who made this law, I answer, it is a part of God, as well as everything else in the universe; and you might as well ask who made God.

We will let the trumpet sound, And proclaim the jubilee, While we ascend the mountain, The promised land to see.

Then we will pass the flowing river, And join the angel band Who are basking in the sunlight Of the beautiful "Summer-Land." And we will join our loved ones Who had long since passed away, And live with them again Through a never-ending day.

Lansingburgh, N. Y.

A TRYING ORDEAL OF FAITH.

HARVEY SLADE.

BY MRS. T. E. FERNANDO.

MESSRS. EDITORS—Being a reader of the Banner of Light, I long since became deeply interested in it and the beautiful truths it so nobly puts forth, and feeling desirous to further the cause, I send you some reminiscences of the past.

Some ten years since, I was called upon to stand with a young mother beside the death-bed believed, as I once did, in the existence of an out of her much loved and only son. Just before the spirit left its earthly tabernacle, the mother looked squeeze me through the guilet of a whale as he | up at me, exclaiming, "Oh tell mel tell mel must my darling boy die? is there no hope?" I shook told him to, and keep me in the belly of that sea- my head, for her agony was so great I scarce could find words to answer. Presently I laid my order me out through the same narrow passage, hand upon her head, which had drooped upon her breast, and said, "Can you not trust your boy rat to pass through. And I have often tried to with God? Can you not exclaim in the depths of your heart what your pastor and church teach you is right? 'The Lord gave and the Lord taketh away; blessed be the name of the when they all, to a man, melted down in deep Lord." "No, no!" said she, "I cannot, I cannot! he must not go. I cannot lose him. God surely will not take him from me." She then fell on her knees and implored God to spare her child, promising to serve him faithfully all her life; anything so that her boy might not be taken from her. Oh a designer to build it. I would reply that the how earnestly did that poor heart broken mother universe contains within itself all the elements beg God to spare her child; but ere she had flown. that designer is manifesting himself every mo- and bent over the body of her son. Oh with what ment in the growth of everything around us, and agony depicted on her countenance did she gaze that the whole is without beginning or end. Yes, upon him. And the heart-rending cry she then gave I earnestly hope I may never hear again Topsy "included, to our present condition, which from human lips. That death scene is one I shall ever remember.

After this, I frequently talked with her about Spiritualism, and the comfort to be derived from such a belief, and found after a few interviews that she was very much interested, and soon earnestly sought for interviews on the subject. She very soon obtained proofs conclusive, and

Two years ago, I was again present when that same mother was again called upon to part with her second son, whose image was as dearly enthe image of her first-born. I also watched with In the book of Genesis, we are informed that her the spirit of this child take its flight from earth. She stood by much moved, though calm, mother Eve, and contradicted some things which and as the spirit departed, she bent down and kissed the lips but a moment before warm with cursed him for so doing. Now, I would ask who life, now fast growing cold, and exclaimed, " Not it was that gave to that subtle, dumb brute his dead, but gone before." And although she sorspeaking organs; and, second, why should one rowed because she must lay away the body, yet she was calm and happy.

A few days afterward I saw her and she said, 'My sweet Willie is here, (her first-born) and although I cannot see him, I feel his presence and am content." A few months ago I again met her, friends are disposed to take the devil's side of and she at once exclaimed, "My dear friend, I this snake story, and say the devil assumed the ask no more. I have been enabled to see both my

What a difference a belief in Spiritualism made entirely out of the question, then I would ask, if with that woman. Just such a difference will it

was allowed to live before he died? And if we "GOD HAS DONE WITH THE INDIANS."

EDITORS BANNER OF LIGHT-An article under the above caption appears in a paper recently ishe did not stay dead; for, the next we hear of sued in Chicago, in which many plausible and him, he was upon legs, and walking up and down (sad to think of) popular arguments are preon the earth, and having a talk with this Hebrew sented to sustain the horrid sentiment. Will you heathen God about righteous Job, and that God please allow a small space for me to offer a few told him he might afflict this good man as much words by way of counteracting the bad effect which the article alluded to will have on such as next we hear of him, he is in the form of a roar- are disposed to be prejudiced against the oppressed Indians? The article says that, as the of a dragon, having been seized by an angel, who | wild game and the native products of this continent are dying out, so, of necessity, the Indian a thousand years, and then let him out of prison must also disappear. Just as though the Indian to deceive the nations again; and then he is to be had no adaptation in common with humanity at shut up in the burning pit to torment the doomed | large to change condition!-when the fact is, Inmillions of damned souls. But never mind. Dr. dians can live on beef as well as on buffalo, or on Beecher has put the fire all out, and the brimstone potatoes and apples as well as on wild roots and can't do much harm. I wonder if those Bible ad- berries; and those tribes that have had protection vocates ever heard of this imagined heathen God, are living evidences of ability to develop the or ever read the bloody code of his cruel laws, products of the earth and to subsist by the labor

But it is affirmed that the Indians are cumberthe thousands of men and women and innocent ers of the ground, and must die out. Now if God children by his authority. I would like to ask made the Indian as well as the white man, neither the mothers of our fashionable churches how they party has a right to pronounce the other as a would feel if they were carried back to the tail useless workmanship of God, especially as there

don't produce, and yet they form a necessary part of the great whole. It is also affirmed that they have diminished by "the logic of events"-which means that a mysterious, unseen and uncontrollable law worked their destruction. But instead of such interpretation, it should be known that the ursurpation of their land, the introduction of rum and diseases, and unjust wars, to an extent that would destroy any people situated like the Indians, is the real cause of their decay.

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God?

But those evils could and ought to have been prevented by a nation so enlightened and powerful as is the United States of America, and undoubtedly would have been but for the morbid murderous sentiments which we are now reviewing, for the same author says, at the close of his article: " We intend to get rid of poor Lo! as soon as

Oh, how unseemly it is for an enlightened editor thus to pour contempt on the pure and holiest emotions of a human soul, of whom the poet truly said:

"Lo! the poor Indian, whose untutored mind Sees God in clouds, and hears him in the wind."

The author repeats "Mr. Lo" over and over again-like the border rufflan who first degrades and then destroys his helpless victim.

I trust, Mesers. Editors, that Spiritualists will be united in their efforts to obtain justice for the race that is doing so much to heal the sick and develop mediums. JOHN BEESON.

### EXPOSE OF SPIRITUALISM.

Ouite an excitement has been created in this city by some lectures which have been given in Dashaway Hall by Mr. J. S. Loveland, upon The Humbugs of Modern Spiritualism." I believe it has long been known that Mr. L. was onposed to dark circles, and that he has doubted the spiritual origin of a large per centage of all forms of manifestations, and asserted the strictly mundane character of their origin instead; and. with A. J. Davis and others, has thought "snirits even now rarely manifest themselves to mortals." It will be remembered at the Cleveland Convention the report given by himself, Wadsworth and others, was an unmistakable indicator of this fact. And any one who has carefully read his articles in the Present Age for some months past must have observed a growing distrust of the value of the manifestations, not merely in the articles devoted especially to the "unreliability of spirit communications," but also in occasional sentences in others.

The result seemingly reached by Mr. L. as a conclusion is that the ordinary phenomena termed spiritual furnish no positive evidence of the return of departed spirits, as they may all be explained without having recourse to any supposition of spirit interposition. In explanation of all such glorious lights as Mrs. Severance, who by those facts relied on as proof of spirit agency, he adduces the power of clairvoyance and psychometry, and the agency of electricity, magnetism and odyle. He also has recourse to physiology, the phenomena of double consciousness, and what he terms "mental reflection." By these agencies and laws he professes to explain a large majority of the manifestations; and for the elucidation of some others he introduces the theory that soul and mind are distinct entities—that the soul is not born into full self-consciousness in earth-life, or that the mind is not conscious of the soul or spirit existence in common or ordinary life; that there are seasons, in the lives of many persons, when this "soul consciousness" is attained. or partially so. He speaks of the religionist calling it conversion, the new birth, sanctification, etc., etc.; and by others the superior condition, trance, and similar phrases. To the uninstructed mind the soul appears as a God or a spirit, according to previous ideas or beliefs, and conversion, or a spirit communication, or inspiration, is the result. But the real fact in the case is, that the innate wisdom of the human soul is, in part, apprehended by the mind. This is, in brief, Mr. we have gathered it from his lectures. Perhaps do him full justice. It is this: the personal soul psychometrical delineator of character. is ever in vital relation with what he terms the Great Oversoul, or God-Life of the Universe. and, through that, with the entire soul-realm, or world of spirits. In those seasons of conscious blending of soul and mind, the mind is baptized with the influences of the great soul-realm, and also with the Oversoul of all, more or less, and may, at such times, be aware of the special thought or influence of some individual soul of the land of life. But, with this admission covering rare and exceptional cases, he ascribes the modern phenomena to purely mundane agencies, explainable by the known laws and forces of Nature. He hence concludes that the system as a whole is a delusion—that, excluding the instances of palpable and designed fraud, the mediums are selfdeceived, and thus unconsciously are the instruments of deceiving others.

Mr. L. denies that there is anything like demonstration or positive evidence produced by the Spiritualists, and asserts that they have only inference from doubtful facts, and are, therefore, in the same category as all other religionists, resting on faith alone. He declares this the vulnerable point of the theory, also that their credulity makes them more fanatical than any other class of people. This credulous reliance upon supposed spirit teaching prevents mental culture, intellectual or moral energy; hinders organic unity, cultivates a selfish individualism, dwarfing the general standard of manhood and womanhood. These are the points made in the two lectures given in this city. They seem to have caused very general surprise among the Spiritualists, and not a little exultation among these not Spiritualists. It has developed one fact, however, that many who have never acknowledged the fact rush to the rescue when it is assailed.

We also note that Mrs. Laura Cuppy Smith, who commenced speaking in the small hall of the Good Templars, is now about opening in the Mercantile Library, a capacious hall on Bush street. Though many seem taken by storm with Mr. L.'s scholarly lectures, which seem the result of deep thought and honest investigation, yet it has stirred the Spiritualists to begin again that which has hitherto failed, i. c., support a meeting, or have a speaker. Mrs. Smith begun these lectures upon her own responsibility, but by the present appearances will be assisted by those still loyal to the faith. The writer has no positive conclusions to draw, not being fully committed to either side of the question, but willing to be led where truth is to be found. Mr. L. has challenged the Spiritualists to meet him in debate, to publicly defend their faith; and we know of many who would be more than gratified to hear both sides of so momentous a question. Light, more LIGHT, is the cry of the nineteenth century, earnest investigation and honest conclusions.

Believe me, yours for truth, KATE HALL. San Francisco, Cal., Nov. 30th, 1870.

Beauty fades, wealth perishes, and the gayety of life oft leaves us sad, but a good action can ever pass, and I can then know! be thought of with pleasure.

# Spiritual Phenomena.

LETTER-ANSWERING MEDIUMSHIP.

MESSRS. EDITORS-I notice in the valuable colimns of your paper, from time to time, very interesting articles on the subject of letter-answering mediumship; and now will you give me a patient hearing? for I feel it our bounden duty to make it publicly known, whenever we find among mediums those gifted with such powers as possessed by Mrs. A. B. Severance, of White Water, Walworth County, Wis.

I, for one, must own up that she has made me a firm believer in Spiritualism, after having fought against it persistently for fifteen years, from a deistical standpoint, which, as it appears to my mind, is the only rational ground upon which we can contend against it. But thanks be to God and old Father Time, all, all must give way before its most beautiful and everlasting light, as it carries its principles of love, wisdom and truth, to the hearts of humankind.

She brought conviction to my mind, as she has to the minds of many others within the range of my knowledge, through her very truthful psychometric delineations of character, physical condition, also of the past, present and future, which none but good, truthful spiritual mediums, can

I have been a phrenologist for thirty years; have been phrenologically examined by two of Prof. George Comb's best students in Edinburgh, Scotland, and by some of the most noted professors of that beautiful science of mind in this country, where this, like other reforms, has withstood the crushing iron heel of Old Theology. But I was told that Mrs. Severance could surpass them all, by my merely sending her my autograph or lock of hair. This I considered as only spiritualistic humbug; but to please the friend who urged me to do so, I sent her a lock of my hair, and in a short time received a delineation, which far surpassed, in truthfulness and profundity, all possibilities of phrenology, or any of the similar sciences. She fully described a disease that had puzzled many first-class physicians, among whom is Prof. Syme, of the Royal Infirmary at Edinburgh, stating the cause and prescribing a remedy for its cure, which proved successful. She also gave me my past and present life, correctly to the letter; likewise the future, one year of which has passed, and as I have to answer to a just God, there is not one word of mistake in her predictions thus far. And all this, by merely sending a lock of hair to a lady, whom I have never seen and never may in this world, but surely shall in the next.

Now why should I not be a Spiritualist, and, like an honest man, openly sustain the efforts of angel guidance are battling for truth and liberty, against the combined powers of superstition, oppression and bigotry? I cry out long life and prosperity to all good but care-worn and often despised, neglected, traduced and defamed spiritual mediums. Yes, and by those of our own ranks, who should stand up for them even, if needs be, till the last drop of blood in our veins be sacrificed, when we are convinced that they are the true children through whom the mighty unseen host bridges the material and spiritual worlds together, for our everlasting benefit.

Yours truly, WM. R. MACKAY. Davenport, Iowa.

I have also tested Mrs. Severance, and know her to be superior to many others whom I have tried. I cheerfully endorse the above, and vouch for the truthfulness of friend Mackay. F. B. Down. Davenport, Oct. 10th, 1870.

I have carefully examined Mr. Mackay's letter, and consider it correct. My own personal experience with Mrs. A. B. Severance is of the same satisfactory character. I think her psychometric powers are of the first order. She gave me a de-Loveland's philosophy of the manifestations as lineation, which for correctness and truthfulness exceeds anything I ever saw. Therefore I take we ought to add one more statement in order to pleasure in recommending her to the public as a

Davenport, Iowa, Oct. 10th, 1870. R, NEELY.

## THE STORY OF A SPIRIT.

Sitting alone in my room, thinking of the phenomena of psychometry in its different phases, and more especially that of the attraction of disembodied spirits to embedied by thought or willpower, I seemed to fall into a state akin to unconsciousness, losing sight and cognizance of surrounding objects, when the following picture presented itself to me: A young and beautiful lady came before me.

with a sad yet hopeful expression, reached me

her hand, and said:

"Young, gifted with beauty and talent, I looked to the future to bring me a heaven of happiness. I met one whom I thought I loved as I had dreamed that none but a woman could love. It was returned with all the ardor of youth and strength of manhood, pure and bright as the love of the angels! We were married, yet I did not find happiness. Possessed of a somewhat singular disposition, thoughtless, self-willed and quick-tempered, I became a slave to these impulses. I thought we were mismated, yet I never received as much as one harsh reproof. Still, I followed my inclinations, and severed, as far as I was able, the link that bound us. At times my thoughts would go out to him with kindness and sympathy-nothing more. I had no desire for a reunion. Soon after, he wed again (which terminated in a few months unhappily), hearing which, all the evil in my nature gained control of my every thought toward him. Not a thought or wish but what was black with hate for him! I surprised myself that I could hate a fellow-being with such intensity. The memory of all our past association was odious as the thought could make

At last my spirit freed itself from its earthly tenement. 'I was some time ere I could realize my change of condition. It seemed as though a cordon of chains were drawing me back, without even a unity of action. One among the rest seemed firm and strong, as though a master hand strained it to its full tension, knowing well its power. Straight as a line of thought it seemed to draw me on. With scarcely any power of resistance. I followed along its course to a warm and cheerful room. Sitting before a fire, while the wintry winds made dismal music without, I saw a young man with head bowed in hands, sad and sorrowful, with care and troubles of the past graven on heart and brain-a wreck, it seemed to me; yet hope glistened in his eye, without which all else seemed a blank. Old memories crowded on me fast, and I followed the chain deep into his heart, and there read a life of agony. I listened for his voice, but caught only this mental thought: 'Oh, Alice, Alice! will we never meet again?-I know, not here-but will we there?' I answered, but he heard me not. I prayed and entreated; still he heeded it not, but, letting his head fall, said: 'The time will soon

golden chain ' lures me back to earth, till I have linked another that I may strengthen the old. 'T is I who now pray 'the time may soon come!'

I caught your mental queries, and thought I would answer them with a chapter from life, wherein you will find true solutions to your queries, if you read aright from the many pages before you. I hail you brother, and bid you good-

"Good-night, my fair visitor, and may Heaven hear your prayers!" Washington, D. C., Nov. 15, 1870.

# A TEST FROM HENRY C. WRIGHT TO WM. LLOYD GARRISON.

A social party of Spiritualists met at a private residence in this city, a few evenings since; among the number was the venerable William Lloyd Garrison, who during the evening related an incident of his experience with a medium, when he received an excellent test from the spirit of Henry C. Wright, which is a valuable fact and worth preserving. A writer in the Commonwealth reproduces the statement as follows: "During this occasion Mr. Garrison related an

incident of his experience that is worth record-ing. His well-known reputation as an honest man and careful in his statements make it more wor-thy of note than many similar experiences, which, from the nature of the subject, and the diswhich, from the nature of the subject, and the disposition of people to embellish, have to be taken
with many qualifications. This statement so impressed me that I have reserved it for the close,
which I will give substantially in his own words:
At the late funeral of Henry C. Wright, in
Pawtucket, the corpse was laid temporarily in the
receiving-tomb of the Swan Point Cemetery, near
Providence. Mr. Garrison had some conversareceiving-tomb of the Swan Point Cemetery, near Providence. Mr. Garrison had some conversation with Mr. Phillips about a permanent restingplace for the remains. 'Forest Hills' was thought to be a good place, where friends, traveling this way, could conveniently visit it, should they be disposed. It was visited as well as one other place; but no lot that was suitable was found. Soon after Mr. Garrison called on Mrs. Rock-wood, the healing medium, for consultation with regard to his health; and while she was in her trance she said she saw the spirit of a man be-side him, who proved to be Mr. Wright. Among other conversation which was very satisfactory, but need not be recorded here, he said he perbut need not be recorded here, he said he per-ceived his friends were troubling themselves about where they should place his body. It was a matter of no consequence to him; but if they had such disposition, and as it would be some trouble to remove his remains, they would find in the northwest part of the cemetery, where his body then was, a small corner-lot very suitable for the nurposer; and there was no small tree or body then was, a small corner-lot very suitable for the purpose; and there was one small tree on it, which would answer the purpose of a monument. Mr. Garrison being shortly after in Providence, visited the Swan Point Cemetery and asked the superintendent to take him to the northwest part of that place. The man did so, saying, while going, that that part had no lots for saying, while going, that that part had no lots for sale; that it was rough, as the company had lately bought there additional land. On reaching the spot, there was nothing significant or suitable, as stated by the spirit of our friend. At another time, soon after, he saw another medium in Providence, through whom Mr. Wright said substantially what he had said before; and he went again to the cameters. He saw the superinter again to the cometery. He saw the superinten-dent, who again said there were no corner-lots for sale. Mr. Garrison then requested to be taken to the northwest part of the cometery, without say-ing that he had been there before. Proceeding thence, the superintendent said: 'Now I think of it, in that part there is a small corner-lot that may this in that part there is a shift corner of that may suit you. When the place was reached, there indeed was a lot—the little oak tree on it, easily identified and suitable. The lot was purchased, and there the body of Henry C. Wright now lies. Mr. Garrison remarked that the superintendent had previously taken him in a different direction, west, or southwest.

This circumstance seems to be a testimony that, though the body lies under the little oak tree, like his friend John Brown's, his soul is marching

### SPIRIT-MESSAGE THROUGH PLAN-CHETTE.

[The following communication was received through "Planchette" by a medium in Virginia, Nevada, with the request that it be forwarded to the Banner of Light for publication. The "Laura" referred to is undoubtedly Mrs. Fair, now under arrest in San Francisco for murder.]

A. P. C. (the spirit)-" Will you send my mes-

(Yes, I will send whatever you write.) "I wish it to be clearly understood that Laura shall not suffer for what she has done to me. No | plant in their understandings the seeds of truth. one not acquainted with all the circumstances n possibly judge, an circumstances should be made public. I have no more necessity for them to explain themselves to means of reaching Laura save through the newspaper. She will not live very long in any case, Spiritualism they like the best. Christians do but I do not wish that she should suffer either an ignominious death or a long imprisonment, and I am perfectly aware that my family, in seeking to -as they would call it-avenge my death-are not acting so much from regard for me as hatred to this poor unfortunate woman, whose worst Unity of God, etc., etc. This is as it should be. fault, as far as I am concerned, was that she If Christendom had no creeds, mankind would

loved me too well." (Do you wish that sent, as written?)

Yes, I want that Laura should understand that I neither blame her, nor desire that any further punishment shall fall on her. I am perfectly aware that this communication may have no effect on the outside world, but she will understand, and be, to a certain extent, consoled, for she will know that, as you were totally unacquainted with either of us, you could have no motive in sending this message—I mean in inventing it; and, should my family and friends still conceive that it is requisite to persecute the poor unhappy creature, she herself will be comforted by the idea that if any influence of mine could affect them, it would be used to induce them to let her go her way, where the remainder of her life might be spent peaceably."

## STRANGE DOINGS.

For some time past there have been "goings on" at No. 97 Olive street, the residence of John Beecher, which have confounded the neighbor-Bescher, which have confounded the neighborhood, defied the police and eluded every attempt of the occupants of the house, who are very respectable and intelligent people, to explain the proceedings. Up to the present time there are over fifty panes of glass broken—we think the number is fifty-two—and broken by pieces of fresh coal and by stones, some of the latter as big as a man's fist, yet no hand has been seen to throw the missiles, and no belligerent person has been seen about the premises, notwithstanding the closest watch has been kept by the residents of the house and by the neighbors and the police. Capt. Catlin has himself been on the grounds and of the house and by the neighbors and the police. Capt. Catlin has himself been on the grounds and watched with the most careful eye for anything suspicious, and a policeman remained in one of the rooms all night, watching, yet panes of glass would be shivered right before his eyes, and no human agency could be seen, or noise heard. It was thought that possibly the missiles were thrown from the top of the large Home place residence next door, corner of Court street, and policemen were stationed on the roof there, but the same troubles continued without any interruplicemen were stationed on the roof there, but the same troubles continued without any interruption. The door bell occasionally rings, and nobody is to be seen pulling the knob, although a strict look-out has been kept. The matter is exciting much talk in family circles, factories, and stores. Some old ladies assert "it is spirits," others that "it is witcheraft," others that "it is Spiritualism," and others that "it is clairvoyance." Some who look to science to help out in this dilemma, assert that it is electricity, one of the freaks of that agency not clearly understood by poor mortals, as yet, and the article published in the Courler a few weeks since, which described almost exactly similar difficulties in one of our Connecticut country towns, is cited in support of orayed and entreated; still be beeded it not, but, etting his head fall, said: 'The time will soon pass, and I can then know!'

Many months have since passed, and still the latter view. Capt. Cattlin says to us, "it is inplicable," and the captain has investigated it thoroughly.—N. H. Journal.

Philander. Thomas, I have told you, was a bad boy, and went down—down—down. Philander was a good boy, and went up—up—up. Little children, Philander stands before you!"

Written for the Banner of Light. "WHEN MY SHIP GETS IN FROM · SEA."

BY JOHN WILLIAM DAY.

-"And poured round all Old ocean's grey and melanchely waste." Where a headland breasts the fury Of the wild Atlantic wave-'Neath whose depths in thund'rous midnight Manhood oft has found a grave-Stands an ancient rock, moss-crosted, And this tale it tells to me : "All your fond desires I 'll answer When 'my ship 'gots in from sea!"

'T was a father's voice that uttered-Childhood's quickening our that heard; Seaward many a pennon fluttered, Seaward sped the searing bird. And the watcher's youthful vision Peered across the shining lea-Filled with dreams of Joys clyslan, When that ship should come from sea.

But across the far-off billows Never swept her landward sail, Though he watched, when tumbling surges Bowed before the rearing gale-Or when sunsets' blazing banner Waved o'er evening's western wall, Or the distant light-house glimmered In the spectral twilight's fall!

'T was a dream of boyish fancy, Smiling spoke, and smiling heard; But a strange and forceful meaning Lurked within each jesting word-Down from yonder vault eternal. Soul, thy Father speaks to thee: " All thy fond desires I'll answer, When my ship gets in from sea. From that shore where heaven's far phares

Gleams o'er night's chaotic brow,

O'er time's wide and seething billow Earthward speeds her cleaving prow! Death, her captain, walks the quarter-Flaps his broad white ensign free ; Thou shalt taste a joy colestial, When that ship gets in from sea." Father God! on life's wild headland Still I watch that coming sail-Yearn to see that floating pennon Streaming lordly o'er the gale-For along her crowded bulwarks Eyes long dimmed shall smile on me-Welcome waits my exiled spirit When Thy "ship gets in from sea!"

Boston, December, 1870.

### Mrs. King's New Books.

EDITORS BANNER OF LIGHT - Allow mo, through your paper, to say a few words concerning the lectures I am giving the public in pamphlet form, published and advertised by you. In the present period of agitation and excitement on the subject of Spiritualism, I deem it most appropriate for the Spiritual Philosophy to be presented to the public in all the various lights in which it is viewed by its advocates, plainly and clearly, that the public may have a fair opportunity to judge of the merits of the various doctrines presented as fundamental principles of Spiritualism. We are sadly misunderstood by the great mass of thinking minds on some most important points of our philosophy, and it matters not where the fault lies that this is so. We, as exponents of the New Faith, are imperatively called upon to define our position, declare our doctrines so plainly that we cannot be misunderstood, and continue to declare them, until there can be no possible excuse for any who have ears and eyes, and any desire to know what is occurring, for not understanding them.

The pains and trouble, the discouragements and heart-aches, the watching and waiting, which are inevitable upon the establishing of a new faith, and the uprooting of old ones whose foundations are as deep and broad almost as civilization-all may know who study the past, and reason upon the present. We have to struggle with might and main to clear the way for the truths we teach; we have to give " line upon line, line upon line, precept upon precept, precept upon precent," in order to find the way to the reason of men who have been educated into error, and to

Spiritualists do not agree on important princiles, it is said, and the world, that people may judge what sort of not agree or some of the most important principles of their religion, and they tell the world their points of disagreement, and the world judges between such doctrines as Eternal Damnation and Universal Salvation, the Trinity and the not be able to judge between it and Spiritualism, or any other ism the world knows.

As Spiritualists we agree to disagree, i. e., we regard it as an inalienable right of every human being to judge for himself what is truth, and to fix his own creed by the light of his own reason and such aids as the intelligence of the age presents. We discard authority, such as has enslaved mind in the past, and claim the right to think for ourselves, and declare our disagreement with each other and the rest of mankind.

I am well aware that there are doctrines declared in my lectures from which some Spiritualists will differ; yet this does not deter me from presenting them to the public. I have the same wish to be understood as to the doctrines I teach that others have; and although what I write for the public is dictated, word for word, by the Spirit Teachers, who uses my mediumship as a means through which to declare his principles to mankind in the flesh, I candidly assert that I teach nothing, as a medium, which I do not believe to be truth. My reason and judgment, and an experience which has been a thorough educator into the doctrines of Spiritualism, confirm the faith which my spirit-guide has taught me from the first, and offers, through me, to the public, to be judged by the reason of all who investigate it. I invite a careful and candid perusal of these lectures by all who interest themselves in the Spiritual Philosophy; for if there is any good in them, I am anxious the people should have it. I take my stand as a public lecturer; but instead of taking the rostrum, I scatter my little pamphlets among the people, and ask them to read them and judge of their contents. The expense of buying such books is so small, that spiritual literature, published in this form, can be scattered far and wide, and all the people who will can have the benefit of it. I join hand in hand, and heart to heart, with those who, like myself, are seeking to arrest the public attention effectually by means of a cheap literature.

MARIA M. KING. Hammonton, N. J., Dec. 9th, 1870.

A peripatetic Sunday school talker ended a long story thus: "And now, my young friends, the names of those two boys were Thomas and Philander. Thomas, I have told you, was a bad

# Banner Correspondence.

Connecticut.

LETTER FROM E. ANNIE HINMAN, STATE AGENT. According to previous announcement, I am ready to answer calls to lecture anywhere within the limits of your State. For two years past, I have kept up an active and, as I have reason to believe, an efficient system of lecturing, by which I have reached about one hundred and twenty different towns in the State. A brief sojourn amongst the hills of New Hampshire and Vermont, the stimulating atmosphere, and the warm greetings with which people have welcomed me not only to their homes but to their hearts, have all combined to make me healthler, happier, and more willing to go on and faithfully perform the duties, whatever they may be, that the spirits who have me in charge lay

I have never before so fully realized the work that meupon me,

I have never before so fully realized the work that mediums are doing (some in one way and some in another) whose names have seldom, if ever, appeared in print, and who received little or no compensation for the time they spend or the energies they exhaust. And these mediums are doing the bidding of the angel-world, without knowing where or into what circumstances it will lead them. These persons have neither honor nor thanks, many of them; but their reward cometh in the great future. Angels have their destinies in keeping, and their recompense is sure. Now, friends in Connecticut, send in your calls early, so that I can arrange my routes with as little expense as possible. Please bear in mind that the conditions upon which I am authorized to speak are, a free hall, a free entertainment, and a collection from the audience.

Now is the time to get lectures for just what you are a mind to pay for them. Address me, after the first of January, at Falls Village, Ct.; previous to that time, at Keene. N. II. Box 13.

Rockingham, Vt., Dec. 12, 1870.

Rockingham, Vt., Dec. 12, 1870.

West Virginia.
WileELING.-J. B. Wolff writes: Mrs. Wilcoxson gave

some fifteen lectures in Wheeling and vicinity, West Virginia, with the best of results. She spoke to the prisoners in the Penitentiary with great acceptance. At the close they voted unanimously that she should come again. I nover saw a more attentive or feeling audience. In my life. In this prison great kindness is shown; pay for overwork, commutation of time for good behavior, and restoration to citizenship when the sentence is out. Emma Hardinge, Mrs. Wilcoxson and O. L. Suttlif have stirred matters up in that region, and they expect E. V. Wilson to follow and augment the fires which now are burning up old follies. Mrs. W. is doing a vast deal of missionary work at her own risk, trusting the Lord, spirits, for what she says, as well as what she cats. She drifts southward this winter. Your humble servant did some wonderful things (or the invisibles, if you please,) in the same vicinity, in the form of healing the sick, among which may be named an obstinate case of epilepsy permanently cured.

Wisconsin. In this prison great kindness is shown; pay for overwork,

### FOX LAKE.-John Hotchkiss writes, Dec. 1st, 1870, as

follows: I take the liberty of sending your brief line of information concerning Mrs. Julia B. Diskinson, medical clairvoyant and healing medium. The lady has been a sojourner here for some six weeks. She has had considerable journor here for some six weeks. She has had considerable practice, and has dore much good, aside from relieving individual suffering, by reaching through her medical practice, a class of minds wholly inaccessible to the professed spiritual lecturer or medium, and leading them to an investigation of the facts and philosophy of Spiritualism. Though not a pracessed test medium, she has psychometric powers, and has given many of the most convincing tests of spirit presence and power. She leaves here for Boston on the 7th inst., and will carry with her the sincere respect of all the friends of the cause here with whom she has come incontact.

PARKMAN .- A correspondent, E. G. P., writing Dec. 9th, from this locality, gives a highly favorable account of the labors of Mrs. S. A. Rogors in his vicinity. He says she has been speaking in the West for nearly three years, with good success. She has given four lectures in Parkman, "at Smart's and Nutting's schoolh-mass," and has received the interested attention of large audiences. Mrs. Rogers is also spoken of as an excellent psychometer and clairvoyant, also as a healer by laying on of hands. Our correspondent, in the name of the Spiritualists of Parkman, carneatly recommends her to those of a kindred belief throughout the State. California.

SACRAMENTO .- L. Armstrong writes, Nov. 27th, we are having good lectures every Sunday, at 2 o'clock, in the Pionger Hall, by Mrs. R. W. Stephens, while controlled by the invisibles. We expect Mrs. Laura DeForce Gordon and Mrs. Laura Smith each a short time this winter.

### BANNER OF LIGHT: AN EXPONENT

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# Banner of Light.

BOSTON, BATURDAY, DECEMBER 31, 1870.

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### Not in the Fashion.

Thomas Gales Forster called his large audience to witness, in Music Hall, last Sunday afternoon, that we all had reason to thank God that Spirit ualism was not yet a "popular" religion. Far off be the day when it is a fashionable form of faith! Go into any of the established and prosperous churches under the broad wing of Orthodoxy, and what is the first reflection that rises in the mind of the quiet observer? What, but that here is a large, rich, comfortable, well-dressed congregation, whose religious notions would be torn to worthless shreds if, on a sudden, the money were all to be taken away-in other words, if the bank of the religion were all at once to break? How much of this self-righteousness is a dainty exclusiveness? How much of this segmestered worshipfulness springs from a secret sense of comfort at being out of the reach of the lame, the halt, the blind, and, above all things, the vulgar? What a nice thing it is to talk religiously to a person that one feels to be socially inferior! How many of these richly clad worshipers would lose pretty much all their devotional sentiment-the body as well as the bloom of it—if they expected every Sunday to be jostled in their seats and rubbed against in the aisles by poorly dressed people, perhaps ragged and untidy, and be summoned to carry out the Christ doctrine of making of such their real brethren in the same household of faith?

But it is not for us to judge, Every heart ought at some time to know its own secrets. All that it is proper for us to say in the line of criti-· vism and exposure is, that it needs no very penetrating eye to see that Fashion to-day rules in religion as much as in society, so called. Some people smooth it over by naming it respectability; but it is the same animal under another fur. The church that has the tallest spire, the most brilliantly stained windows, the most massive organ, pulpit, and altar rails and tables; the edifice that holds the biggest congregation, all seated on the softest cushions, with their feet on the plushiest carpets; the pulpit that contains the most sensational or elegant minister, on whose rounded periods the congregation hang entranced-because that is fashionable; the society that can pay the Exrgest salaries to the most popular professional singers, and thus draw hundreds away from rival churches; in fine, the church whose whole atmosphere is the softest, the most suggestive of luxury, in which flourish, as in some spiritual conservatory, those tender flowers of a pale religious sentiment which will not bear the touch of common hands—this is the institution which men siom in these latter days, and imagine that the spirit of Christ, of Peter, of Paul and all the apostles is contained exclusively within walls of their construction.

Nes we undertake to assert, in all possible serionsness, that, when religion begins to be the fachion, it is already a dead thing, and might as well be buried out of sight. Because fashionableness means simply worldliness, and the worldly spirit is everywhere incompatible with spiritual simplicity and growth. It is in becoming as little children that we can hope to grow in grace. The spiritual kingdom is one that cometh " without Observation," as Christ himself declared. He that would be greatest in this must become-and determine to remain, too-the least. Outward apparel is not the clothing of the soul. Too much prosperity inevitably cankers and destroys every thing human. Who more devout than the humbleminded Pilgrims, who landed on these bleak shores of ours in the beginning of winter, two centuries and a half ago, the ocean stretching on one side of them and the wilderness on the other? Yet they were as one. They were poor clothes They worshiped God wherever they could kneel down to pray, or stand together and sing their psalms of devotion. But what riches of true peace were hidden away in those hearts! A pint of corn to be distributed among them all, giving but five kernels to each one as his or her share: how few in the churches of to day would think God deserved their worship if he restricted them to such starvation rations!

Many a Spiritualist is doubtless to-day lamenting that we are not strong as a fraternity; that we have no powerful organization; that our high priests and elders are not set up here and there in autocratic authority, to send forth commands from headquarters for others to obey. Many, doubtless, feel that it would be so much more comfortable to be respected outwardly, when respect is to be had but as a condition of accumulated and visible power. As if this were the end of our expanding and elevating faith! As if it were power, rather than silent and secret conviction-which is the substance of all power-that is the prize for Spiritualists to covet! Let us fear to be the fashion. Let us glory, if we glory at all, in being the stone which the builders have rejected. Let us keep outside of the limits of a worldly respectability. Our work is in the spirit-field, not among material things. Like the Jews of old, the followers of Orthodoxy look for a kingdom that cometh with announcement, that is, with processions, and popular pageants, and social display - a kingdom filled with the good things of the world, with rich dressing, expensive singing, big salaries for the ministers, costly churches, exclusive congregations, and all that. But Spiritualism would pass unheralded into the hearts of men, finding its silent way among the poor and lowly, binding up bruised hearts, healing the ugly wounds made by the world's rough contact, asking no reward, but doing all because so the spirit of love declares it shall be done to the end of time. But while this remains our creed and our method, by vaunting ourselves we are in immediate danger of setting up the fashion. Let -us aim to be quiet.

## The Holiday Season.

We are in the very midst of it now-at Christmas, with New Year's ahead. The gifts are flying from hand to hand. People are turning the smiling side of their natures to one another. Those who would find appropriate presents, of abiding value and incontestable beauty, are invited to look carefully through the Banner list, and see if they cannot readily find just what they want either for themselves or others.

### The Soul's Immortality.

The Cincinnati Enquirer not long since contained an editorial article in its Sunday issue on this subject, confessing that the current popular doubts are being removed very fast under the accumulating proofs and active influences of Spiritualism. It first admits the existence of a class that must see, hear and feel before they were willing to believe, which it styles "the doubting Thomases"; and it proceeds to say that "many of them have had their doubts dispelled by means of mediums, so called, communicating conversations between the dead and the living, on subjects that could be known only to the departed and the living, and of which the medium could not by nossibility be informed."

To strengthen its assertion, the Enquirer refers to a communication written by Mr. MacGraw, of Plymouth, Wisconsin, to an individual making an inquiry on the subject in the columns of the Toledo (O.) Blade. And the following passages occur in the reply of Mr. MacGraw, which we deem of sufficient interest to reproduce in this

I am not wholly unknown in this State. Your correspondent has perhaps voted for or against me for a public office. But I would not believe an improbable story for this alone, neither do I ask W. G. to take my word altogether; let him examine for himself. He can witness what I have witnessed, and account for it as he can. To be brief, then, I have investigated the facts of Spiritualism candidly and patiently. I have sat in a circle of select friends, and felt hands which I knew were not human hands! I knew it, be-cause the 'medium' had but two hands, and they were of one size; while those I felt were of all sizes, from those of the smallest infant to those of the largest man! Then there were none in the house (my own house) but trusted and trusty friends, myself and wife, and the medium. She was a young and apparently guildless woman, who was born in a distant State, and knew nothing about our several histories, nor of our de-ceased friends, and was remarkable for nothing but frailness of body and her extraordinary me-diumistic powers, which she candidly confessed she could not account for more than the rest of us! She was seated in a chair in the middle of a circle of inquiring friends, and kept continually talking, or singing, or making some other demon-strations which assured us of her locality (the room was dark) as certainly as though we could see her. Notwithstanding this, a guitar was moving over our heads and behind our backs, sometimes on the carpet, sometimes on the ceiling above, beyond the reach of any person in the room. Some power played upon this guitar beautiful music! I contend that it must have been a power—not only a power, but an intelligent power! What was it? The medium told us that it was a spirit! She said she saw it. She saw other spirits, which she described to us individually. We were forced to acknowledge her portraitures to be the exact appearance of some of our de-parted friends. Those friends spoke to us in au-dible voices. I recognized that of a departed son-lie called me father, and asked if I knew him. The medium could not imitate that voice, had she tried. In addition to this, she was singing herself at the time, and this voice seemed to be within a few inches of my face. I was very much moved, and shed tears. None in the circle knew this, for it was dark. Notwithstanding, a lady remarked, 'One of the spirits is taking my hand-leaching from a particular transfer. kerchief from my pocket;' and almost instantly a hand was laid upon my forehead, and another holding a handkerchief wiped the tears from my face. Different voices were speaking around the room at the same time, proving it to be impossible for it to be the work of the medium. \* \* \*
Theologians will account for these phenomena

by ascribing them to the devil. I cannot disprove the objection here. Scientific men, in their insane pride, will absolutely deny the facts, or ascribe them to delusion. All I can answer to this is, if I have not witnessed and heard what I have above written, then my whole existence, the seeming existence of the whole universe may be, nay, probably is, a psychological delusion!

Upon which the editor of the Enquirer proceeds

to comment thus: "Admitting Mr. MacGraw to be a truthful wit ness, that is, a man of character, who states what he firmly believes he heard and felt, we are comhe firmly believes he heard and felt, we are com-pelled to admit that all his sensations were delu-sions of the mind, or that what he states really occurred. Never having experienced any such phenomena as those described by Mr. MacGraw, we cannot bring our mind to credit them; as also for the other reason that we are ignorant of any psychological law by which they could be pro-duced. If we admit them to have actually oc-curred, we shall not so far stultify the human un-lerstanding as to ascribe all such phenomena to Christ would not have cast out good spirits that had possession of men. To give such power to bad spirits, and withhold it from the good, would be totally incompatible with the Divine character, and an impeachment of his justice and benevolence.

These and like spiritual phenomena are, if not psychological delusions, the strongest confirmaory evidence of the testimony of Christ and the apostles, as to an hereafter. Is it for the interest of the devil to furnish such confirmatory evidence? To believe in the reality of these spiritual phenomena irresistibly leads us to believe in a between the dissolution of the body. Does the devil go about seeking ways to confirm our faith in the teachings of Christ and the apostles? We would much sooner believe that these spiritual phenomena are delusions of the mind. and on a par with the feats of the professional juggler, than to believe them to be the veritable workings solely of evil spirits, whose father is the devil; because the belief is more reasonable. To believe that a spirit, which possesses neither flesh nor bones, took a handkerchief out of the pocket and wiped tears from the face of a mortal, is, with our limited knowledge, to believe in a miracle wrought by an unseen agent; but better that than impeach the goodness of God, as we must do if we insist that evil spirits alone are permitted by him to have influence on men. Until we hear and feel these phenomena ourselves, we certainly cannot believe in their reality, such being the constitution of our mental organization. With multitudes of others, however, it is different. They can believe all that Mr. MacGraw heard or felt to have really occurred, and on his simple state-ment, extraordinary as it certainly is. But, did we believe in their verity, we could not be brought to believe that the whole spiritual field, capable, as cultivated, of such immortal fruits as endless misery or endless happiness, was left entirely to the sowing and reaping of the devil."

We have preferred to give the comments without breaking them. They show that progress is making, even in the secular press, in the commonly accepted views of immortality and spiritcommunion, and that the worn-out charge that on motion, voted that the fair commence at Elliot this communion proceeds only from the devil, or is of purely mundane origin," will have to be ruary, 1871. The meeting then adjourned. abandoned out of respect for the Christian religion

# Banner of Light Supplement.

With this number of the Banner we issue a supplement sheet, half the size of the former, containing an original story, which no reader can fail of being interested in; also the opinions of various newspapers concerning some of the books issued by us on the important subject of Spiritualism. In addition to the above will also be found advertisements setting forth the merits of many prominent works embraced in the Spirour friends in making selections, and inform them of the price of books, &c., &c.

The collection taken up in the spiritual meeting in Music Hall, Sunday afternoon, Dec. 11th, to replenish the treasury of the Boston Children's Lyceum, amounted to \$86,16.

A Hebrew charity fair in New York received liberality of the "stingy Jew."

### Spirit-Communion-Verification of Spirit-Messages.

In the "Year-Book of Spiritualism," Hudson Tuttle, the well-known author and editor of the paper mentioned below, gives the following under the heading: "A Personal Incident," which is a convincing test of the power of spirits to convey

"Requiring a leading article for 'The American Spiritualist,' I cut out a section from the work I was then writing, and heading it, 'From whence the Authority of the Church?' gave it to the printors. I had often felt the presence of Theodore Parker while writing and believed—in fact, knew, that he composed the section I had thus appropriated; but I had never mentioned my impression to even my nearest friends, nor expressed them in any manner. From the wri ing of the article, no correspondence had taken place between myself and the office of The Banner of Light. What was my surprise, almost immediately after the appearance of the article, to receive a letter from Mr. Colby of The Banner, stating that, at their circle, Theodore Parker had presented himself, and told them that he was the author of the article in question, and desired them to insert it in 'The Banner'; which they had accord-

It is exceedingly difficult to account for this accurate transmission of intelligence in any other manner than by direct spirit control; but by this ally wrote, and then went personally to 'The Banner' office with his message, there is no mystery or obscurity in the otherwise wonderful fact."

In the Banner of Light for Aug. 8th was printed a communication from Augustus Reed. Desirous of proving its verity or otherwise, we forwarded the name to D. Wilder, at the State House, Boston, and received from him the following recorded facts from the office of the Adjutant General:

"Augustus Reed; aged nineteen; private 6th Massachusetts, Co. B; died of wounds at Suffolk, Va., 27th Feb. 1863."

A friend forwards us the letter given below, which proves the identity of the spirit and the truth of his statement:

"EDITORS BANNER OF LIGHT - In your last issue, in the Message Department, I read a communication purporting to come from Augustus Reed, 6th Massachusetts Regiment. I wish to say that I knew him well, and that every part of the message was true as far as I know. His being a member of the 6th Regiment (a private) at the time of his death (27th Feb. 1863), his age (19), his time of this death (21th Feb. 1865), his age (15), his being affectionately called 'Gussy,' are all facts. I subjoin the following extract from Hanson's History of the Massachusetts 6th, page 209:

'A Young Hero's Death.—On the 27th of Feb.

the whole camp was saidlened to hear of the death of Augustus Reed, of Co. B. "Gussy," as he was affectionately called, was but nineteen years old at the time of his death.'

Believing it the duty of all, when they can, to verify the messages, I think I only do mine in this instance. Yourstruly. M. H. FLETCHER. Westford, Mass, Aug 11th, 1870."

We have frequently received messages from the child Himie Tubbs to his parents in California. If any entertain a doubt of the truth of these communications from him, we would refer them to Mical Tubbs, landlord of the Cosmopolitan Hotel, San Francisco, grandparent of the child in question; or we would refer to Himie's father, Hiram Tubbs, of San Francisco.

The following letter gives evidence to the relia-

bility of the message referred to: "MESSRS. EDITORS BANNER OF LIGHT-The message published in your issue of the 25th Nov., from the spirit of John B. Gould, I recognize as coming from my brother; and his closing statement that his brother Augustus would understand it is strictly covered. stand it is strictly correct.

Boston, Dec. 5th, 1870."

## The "Foolishness" of It.

The Interior (Orthodox paper) acknowledges to the "foolishness" of its own and kindred preaching, and therefore should cease henceforth from making pretensions to religious reliability. Nor, in fact, would it have us believe that anything from its intellect is capable of producing much effect. It is only a manipulation of men's feelings that it subscribes to-their fear, selfishness and love of security; and this confessedly stands forth as the prominent point of its religion. Orderstanding as to ascribe all such phenomena to the devil, or to his subjects, evil spirits. Because the devil, or to his subjects, evil spirits. Because the Christ cast out evil spirits, it does not follow that the Interior copies a part of an article from the Interior copies a part of an article from the Interior copies a part of an article from the Interior copies a part of an article from the Interior copies a part of an article from the Interior copies a part of an article from the Interior copies and article from the Interior copies a part of an article from the Independent, on " Modern Preaching and Modern Culture," commenting on what was said in the London Spectator on an article in the North American Review on this subject-an article which we noticed in these columns at the time. The essence of the extract was, that the matter of modern preaching was unsatisfactory to cultivated men. and that is one form of the revolt of the age against all theology, and, indeed, against all preaching whatever. The writer in the London Spectator objects, as an educated man, to be lectured from the pulpit, even by those who are able to write the best of sermons; to which the Interior replies that cultured pride must be humbled, and learn from the very "foolishness" of preaching. It is not reason, then, but folly, that is set up as the basis of modern preaching.

## Grand Spiritualist Fair.

In accordance with a notice read in Music Hall Sunday, Dec. 18th, a large number of interested ones gathered at the house of M. T. Dole, No. 3 Harvard place, Charlestown, Monday evening, December 19th, to discuss the feasibility of holding a fair for the benefit of the spiritual cause, at Elliot Hall, Elliot street, Boston, and to arrange plans for the same.

This new hall, whose name may be unfamiliar to some of our readers, is now being furnished at considerable expense, and will be occupied by the Boston Children's Progressive Lyceum on and after the first Sunday in January, as their place of meeting; it will also be used as a general

Spiritualist headquarters—so it is announced. The meeting being called to order, M. T. Dole was elected chairman, and John W. Day Secretary pro tem. After some discussion by Messrs. Woods and Stone, and some of the ladies, it was, Hall on the Monday preceding the 22d of Feb-

Here is an opportunity for the Spiritualists of Boston and vicinity to do a practical work for the cause. Much labor will necessarily attend the project, and it is to be hoped that the ladies will not be outdone in their interest by those who give their talents to the churches. Let every one do something to push the matter forward, and it cannot fail of being a social and pecuniary suc-

## A Very Merry Christmas

to the patrons of the Banner-everybody else included. We congratulate you all, friends. May itualistic literature. This supplement will aid the great Father Spirit, and Mother Spirit, too, of the mighty universe of worlds, of which in our mundane sphere of life we know but little, expand our capacities, so that we shall grow in wisdom preparatory to our sojourn in the Spirit-World. May the blessings of peace rest upon your households, friends, and may plenty fill your board. And may you not forget those who are unable to care for themselves during the winter months. \$120,000 in twelve days. That speaks well for the As ye give, so shall ye receive. Blessings rest upon you all.

# Mrs. Cora L. V. Tappan is giving a course of

lectures to Spiritualists in Apollo Hall, New York, which are much admired. Mrs. Belle A. Chamberlain has just closed a

series of lectures at Northfield, Minn., which gave satisfaction.

J. H. Powell is engaged to speak in Newburyport, Mass., the first Sunday in January. He will answer further calls for other Sundays in the new year. Address office of "The Spiritual Monthly," 50 Bromfield street, Boston, Mass.

We hear, says the San Francisco Pioneer, from Mrs. Laura DeForce Gordon, one of the most stirring and active of all our pioneer lady lecturers in the West, that she is prepared to lecture all the way from Omaha to New York City. The California papers give Mrs. Gordon high praise, both for good reasoning and fine elecutionary powers. Mrs. Charlotte B. Wilbour, President of Sorosis,

is a better presiding officer, and understands parliamentary ruling better than any woman among the many who have, of late years, held public place, says the Revolution.

Mrs. Wilbour is well known in the spiritual ranks as a most accomplished lecturer in years

Charles H. Read has been holding scances at Albion, Ohio. About eight hundred persons, it is said, were present at one of them. He has created much excitement there

W. F. Jamieson's services were secured by the Women's Temperance Society of Lake City, Minn, at the conclusion of his debate with Rev. J. M. Pryse, to deliver a temperance lecture. A large audience greeted the lecturer on Sunday afternoon, in Opera Hall.

The Lake City Leader notices the meeting in the following manner: "The temperance lecture delivered on Sunday by Mr. Jamieson is highly commended by those who heard it as a very practical and excellent discourse. He did not confine himself so much to the evils of intemperance, which are well understood, as to the means that should be employed to combat them. He is a very pleasing speaker."

A. E. Carpenter lectures in Washington Hall, Charlestown, Sunday evening, Dec. 25th, at 7}

Miss Nellie L. Davis will lecture in Milford, N. H., the first two Sundays in January, and the two following in Lowell.

Miss Julia J. Hubbard will lecture in Manchester, January 29th, and through February. Address box 194, Chelsea, Mass.

P. B. Randolph.-Our readers will no doubt be glad to learn that this celebrated thinker and orator has once more been impelled to enter the lecturing field. His subjects are entirely new and original, embracing the famous Re-incarnation subject (on which probably no living person is better posted); another on the Woman Question, embracing love, marriage and divorce; one on his journey through Arabia, Egypt, Turkey and Palestine; and another on Love and its Hidden History, and the Seven Magnetic Laws: embracing also the rationale, philosophy and attainment of clairvovance-a matter upon which he can speak with the authority and power derived from one of the most marvelous clairvovant exneriences over known. Parties must apply soon, or address him at Boston, Mass., or care of this

### "Death of an Old Minister in the Poor-House,"

Under this heading we copy from the daily press the following announcement:

"The Waterbury (Conn.) American announces the death of Garret Garneey Brown, in the Waterbury almhouse, Oct. 1, aged 86 years. He was a graduate of Yale College, in the class of 1809, and for many years was a tutor in wealthy Louis-iana planters families. He was also a licensed Congregationalist minister."

Thus it will be seen that the disciples of him who had not where to lay his head" are as willing to abandon, in old age and want, his representative in the ministry. While Spiritualists and free-thinkers are exerting themselves to as sist those of their number (especially of their advocates) who are feeling the hand of affliction, the followers of the Nazarene are ready to turn their backs on their faithful workers, saying, "our minister's growing old." At the time when the memory of past faithful services is about all the capital a public servant has, it is hard indeed to trace the downward path of the neglected one to poverty, and want, and lonely death. And yet not lonely, for those unseen ministering angels, against whom the preacher and the people alike shut their eyes while in times of manly vigor, were near him in the hour of change, to welcome, comfort and bless him.

Let those who have in this instance withheld the support from him who was the advocate of what they believed to be true, learn a lesson of the liberal element in society to-day which they affect so much to desnise. Let them " feed the hungry and clothe the naked "-whether unfortunate pastor or suffering layman-assured that such deeds are the true soul-offerings that become gar lands of beauty and fragrance in God's temple of rayer.

## Gone to the Righer Life.

Mr. Wilbur Fisk Hale left his mortal body for the realities of the higher life, in this city, on the morning of December 17th, after a sojourn of nearly 22 years. He was the only remaining son of David B. Hale, of Collinsville, Conn., to which place his remains were taken for interment. He was a printer, and formerly worked in Westfield in this State, where he was very highly esteemed for his unblemished character and manly worth. He had been in this city not quite two months. employed in our office, and proved to be a very intelligent and competent workman. Not feeling very well on Tuesday, he sent word that he would not be able to resume work that day, and not being any better the next day he decided to return to his home in Connecticut; but growing worse, his father was telegraphed to, and arrived here on Friday, and was with him when he quietly passed on, without pain or struggle, Saturday morning. Quick consumption appears to have been the immediate cause of his sudden departure. He possessed a frail physical body, but strong and active intellect. We deeply sympathize with his aged father and other relatives in their bereavement. As for the departed one, it is well with him.

## New Works.

"THE SPIRITUAL PHILOSOPHY vs. DIABOLISM;" and "WHAT IS SPIRITUALISM? AND SHALL SPIRITUALISTS HAVE A CREED?" by the talented authoress Maria M. King, have just been published by the firm of William White & Co., Boston. These are two lectures printed in pamphlet form, for reasons set forth in a communication in this issue of the Banner by Mrs. King herself.

Dr. Storer's new medicine is doing wonders in the curative line, we understand. It is no and successful medicines of the present age.

### Movements of Lecturers and Mediums. How the Indians are Swindled-Grave Charges against Gen. Parker.

No document has made its appearance in a long time, upon Indian affairs, that has created so much consternation in quarters where it was supposed things were going on smoothly as the report of William Welsh, of Philadelphia, a memper of the Indian Peace Commission, just made to Secretary Delano. Mr. Welsh during November visited twelve tribes upon the Missouri river, in Dakota. The following is the portion of this report which makes direct charges against the Indian office, and which will no doubt be made the subject of congressional action:

the subject of congressional action:

"There is one department that still needs the powerful grasp of the master hand. I refer to purchases by contract and otherwise. It is estimated by men of large experience that a few adroit manipulators of contracts and purchases have made at least \$250,000 this year from supplies to the Indians of the Missouri river alone. All this and more could have been saved if the business had been conducted just as those of us who are merchants manage our own operations. Thus, 25,000 sacks of flour were contracted for at \$3,50 for a bag of 93 pounds delivored at Sloux City, when the price at that place was \$2,20, and ought to have been \$2, as wheat was only 60 to 70 cents a busile. The bargain for freight up the Missouri was high in about the same ratio, say two and a quarter cents a pound, to the mearest reservation, and six and a quarter cents to Grand river. Wheat could have been purchased and ground on the reservation at one third of the cost of the present supplies. The 8000 head of cattle required for feeding the Indians were furnished certain contractors and others of the initiated, who severally sub-let their contracts at an immense profit to equally responsible Texan herders. These herders take all the risk of delivering the cattle to the agencies on the Missouri, being usually paid on the same vouchor that draws money in Washington. It is estimated that at least \$200,000 to \$250,000 could have been saved on this one least, \$200,000 to \$250,000 could have been saved on this one least, \$200,000 to \$250,000 could have been saved on this one least, \$200,000 to \$250,000 could have been saved on this one least, \$200,000 to \$250,000 could have been saved on this one least, \$200,000 to \$250,000 could have been saved on this one least, \$200,000 to \$250,000 could have been saved on this one least, \$200,000 to \$250,000 could have been saved on this one least \$200,000 to \$250,000 could have been saved on this one least \$200,000 to \$250,000 could have been saved on this one item, exclusive of frauds in the count of cattle and in their weight. Congress has been striving for many years to prevent frauds by legislative checks and restraints, instead of by entrusting experienced and theroughly competent men with the disbursement of money. Under existing laws, bids are to be asked for in open market. This system has virtually thrown the business into the hands of the initiated, who so successfully manipulate the whole affair that competition by the uniniated is usually viewed as hopeless. By a system of straw bids, and by occasional purchases of the prospective profits of some skilled bidder, the system is reduced to a science that gave me some study during my last trip. Bad as this system is, I am grieved to report an occurrence that I trust you will refor at once to the special Indian Commissioners for therough investigation and public report. The following clause will be found in an act of Congress passed on the 15th of last July, termed the Indian appropriation bill: appropriation bill:

appropriation bill:

'It shall be the duty of said board of Indian Cemmissioners to supervise all expenditure of money appropriated for the benefit of Indians in the United States, and to inspect all goods purchased for said Indians in connection with the Commissioner of Indian affairs, whose duty it shall be to consult said Commission in making purchasts of said goods.'

The Special Commissioners were consulted as to the purchases and inspection of ofty goods, but they were not consulted or even notified of the purchase or inspection of other goods that were bought by the Commissioner of Indian Affairs, on contract and by private sale to the extent of a million dollars or more. \$450,000 of this sum was spent for Texas cattle, at six and a half cents a pound on the hoof, highly responsible Texas drevers delivering them without any risk to the original purchasors, at two and a quarter cents a pound, or thereabouts. In some instances the Indian agent refused to receive these cattle, as he already any risk to the original purchasors, at two and a quarter cents a pound, or thereabouts. In some instances the Indian agent refused to receive these cattle, as he already had a three months' supply, the loss by death and shrinkage during the winter by stampeding and by the cost of herding being so great that the agent would not assume the risk. The agent was, however, compelled to receive the cattle, to the great loss of the Government, by a positive order from the Commissioner of Indian Affairs. I was credibly informed at the agencies that bribes were offered to certify to overweight. The vouchers in the auditor's office reveal the fact that payment was made on receipts given by subordinates whilst temporarily acting under the authority of an absent agent. These certificates merely indicate the presence of live cattle, without giving the number of the cattle or stating whether they were all weighed, averaged by weighing a certain number, or by a more guess at the weight. The certificates of slaughtered beef were evidently given before the cattle were killed. Although the agent's report of an error or fraud by his representatives was received at the Indian office, it was not sent to the auditor. If it came after the settlement of that portion of the purchase, it should have been sent to the auditor before the next payment. When tidings of these transactions reached me; I hoped that it was some trifling purchase made to meet an exigency. To my surprise I saw immense herds of Texas cattle on the way to the reservation on the Missouri river, last month, paid for on November 28th, at six and a half cents a pound, the sum being \$1554,88. Cattle for immediate delivery could have been purchased in the neighborhood at four cents a pound, and in Nebraska, at Schupler or Columbus, for early delivery, at two and a half to two and three-quarters cents. I could furnish other details equally startling, but this will suffice to enable you to provide a remedy and a corrective. Those facts came before me whilst I was aiding the

## Spiritualism in Louisville, Ky.

In consequence of the sneering and bigoted manner in which the acknowledged growth of Spiritualism in Louisville is met from the Ortho-Weaver having considered it necessary to denounce it from their pulpits-the Society of Spiritualists in that city have published, through their officers, a card of calm and emphatic protest against such gross injustice, and invite to a public investigation of the grounds of their faith all those, clergy and laity, who are at present hostile to its acceptance. Mr. A. B. Whiting likewise steps forth before the community as the voluntary defender of Spiritualism, and publicly challenges any minister in the city to meet him in debate on these two propositions: 1st, that the scriptures prove that spirits have communicated with mortals in the past, and continue so to do in the present; 2d, that the Bible sustains modern Spiritualism in all its phases. Should the "reverend" denouncers of our holy faith venture to enter the lists of reason, in place of firing off their cannon from their pulpit entrenchments, they will find in Bro. Whiting a debater as fair and candid as he is able, and one well qualified to defend the faith which they so arrogantly and ignorantly denounce.

## Music Hall Spiritualist Meetings.

Thomas Gales Forster interested the audience assembled at the above-named hall. Sunday afternoon, Dec. 18th, with a forcible review of the ground taken by those writers and speakers who had denied the mediumship of "Joan of Arc." After briefly sketching the history of this wonderful girl, he said there were events of her life which were strictly paralleled at the present day in the experiences of our media, and ended his discourse with a strong appeal for sympathy and support for that much-abused class, whom he denominated as the martyrs of the nineteenth century. We reported this great lecture verbatim.

Mr. Forster announced for his next and closing ecture the fruitful theme of Mediumship.

# Prof. William Denton.

Hundreds will be gratified at the announcement that Mr. Denton is, to speak in Music Hall, Sunday afternoon, Jan. 1st. He is a "live coal" in this community, and electrifies his audiences with the fervor of his thoughts.

# Westward Ho!

The friends and invalids in Council Bluffs are to be favored with a visit from our worthy brother in the cause of mental and physical reform. Dr. Dumont C. Dake, on his way to Lawrence, Kansas, will lecture in the principal hall, and will heal at Ogden's Hotel, Council Bluffs, for a few weeks, commencing Saturday, December 24th. Read in another column a fine tribute from the secular press regarding Dr. Dake.

The statistics of the sixteen public free bathing houses, in Boston, place the total number of bathers for 1870 at 1,397,914, which is an increase of 346,840 over 1869. The total cost to the city doubt destined to become one of the most popular | was \$21,284,66, only one cent and five mills for each bather.

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ALL SORTS OF PARAGRAPHS.

CONTENTS OF THIS NUMBER OF THE BANNER. -First Page: Lecture by Mrs. Cora L. V. Tappan-"The Signs of the Times, from the standpoint of Theodore Parker." Second: Free Thought-"Settled Speakers," by Dean Clark; Modern Spiritualism," by Mrs. J. S. W. Evans; "Anonymous Letter Writers," by F. V. Powers; "Thoughts Suggested on Reading Mr. Filer's Letter," by Harvey Slade; "God has done with the Indians," by John Beeson. Third: "Exposé of Spiritualism," by Kate Hall; Spiritual Phenomena - "Letter Answering Mediumship;" "The Story of a Spirit;" "A Test from Henry C. Wright to William Lloyd Garrison;" "Spirit-Message through Planchette;" "Strange Doings;" Poem by John William Day-"When my Ship gets in from Sea;" "Mrs. King's New Books;" Banner Correspondence. Fourth and Fifth: Leading articles on miscellaneous subjects-items, war news, &c. Sixth: Message Denartment; "Missionary Work in New York;" "Note from M. Henry Houghton;" Poem-"Little Breeches;" "Helen Harlow's Vow." Seventh : List of Spiritualist Meetings and Advertisements. Eighth: Warren Chase's contributions.

A new temperance movement (not politi cal) has been started in this city by Spiritualists and others. It is called the Good Samaritan Brotherhood. A meeting is held every Wednesday evening at hall 280 Washington street, near Bedford street. Instruction and advice in regard to this great and growing evil are given from a spiritual view by a trance medium. All are invited to attend, and it is earnestly hoped that those, in narticular, who are afflicted with the curse of intemperance will make it an object to visit the

Mrs. Tappan's excellent discourse in Music Hall on "The signs of the times, from the standpoint of Theodore Parker," may be found on our first page.

Our patrons must not forget to peruse the spicy and interesting original Story in our extra which accompanies the present issue of the BANNER. The book-notices, also, should be carefully looked over-not overlooked.

Mr. Theodore Tilton has retired from the editorial chair of the Independent. And, we fear, the independence of the "Independent" will go with him.

We have no right to speak evil of any man, or to report any harm of him, no matter how true the report may be, unless we have a just and benevolent end in view.

The Spiritualists of De Kalb County, Illinois, and vicinity, met in Convention at Sycamore, in the Court House, on Christmas Day, Dec. 25th. The call for the meeting came too late for insertion in our last issue.

Language is only clear when it is sympathetic. You can, in truth, understand a man's word only by understanding his temper.

The Christian Register says: "We can vouch for the Orthodoxy of one sentence in the Congregationalist: 'A tight fist and a holy heart do not usually go together.'"

Every Saturday, among its fine illustrations, has one representing the Palace at Versailles, which is now used as a hospital for soldiers. D. D. Home, the medium, is represented sitting by the explained the Philosophy of Spirit Intercourse. His poetcouch of a wounded soldier, reading to him. He is styled by that paper as the celebrated Spiritualist, the counselor of princes and the bugbear of priests, for he has been extensively consulted by crowned heads and banished from Rome.

A medical gentleman writes to the London Medium: "I did not think it possible that I could have changed my ideas so much on spiritual matters, and have been benefited so much thereby in the space of one year. I cannot express how much I feel elevated by it. I should like to know | GARDNER.-Prof. J. W. Cadwell, once the agent of the if there is any notion of forming a colony for the development of Spiritualism? for, if the war becomes general, we can find a better use for our bravery than by fighting or emptying our purses to make others fight."

To teach the meaning of a word thoroughly is to teach the nature of the spirit that coined it. The secret of language is the secret of sympathy, and its full charm is possible only to the gentle.

A melting sermon being preached in a country church, all wept except one man, who, being asked why he did not weep with the rest, said: "Oh, I belong to another church!"

In the catalogue of an importer of London books, is the following choice specimen of Orthodoxy:

"240. THE MUZLED OX, Treading out the Corn and Bellowing out his just Complaint, against his merciless Masters: or, A loud Cry from Heaven, against the crying sin of this Nation of the Physical Level 1988. tion, viz., The with-holding comptent Counte-nance and maintenance from Gospel Ministers; to the high dishonour of God, and the grief of all truly godly. Sm. and thin 4to. hf. ct. Lond. 1650,

A Swedish preacher, who studied thirteen years at different colleges, is serving a congregation at \$350 a year. He says his wife can earn twice as much by sewing as he can by preaching.

MEDICAL QUERY. - When a person declares that his "brain is on fire," is it etiquette to blow it out?

A wealthy bishop congratulated a poor priest upon the good air which he breathed in his parish. To which the latter replied: "Yes, my lord, the air would be good enough, if I could only live on

"Mamma, can a door speak?" "Certainly not, my dear." "Then why did you tell Anne this morning to answer the door?" "It is time for you to go to school, my dear."

The "Home Circle," published by F. Gleason No. 47 Summer street, Boston, is one of the best illustrated story papers in the United States.

The Cincinnati Commercial speaks of Solomon as "an individual with whom wisdom was a specialty."

Mr. Bergh and other officers of the Society for the Prevention of Cruelty to Animals, made a raid recently in New York, on the carriages of the most aristocratic and wealthy citizens on Broadway and in Central Park, and captured a large number of articles made of leather and steel needles, which are attached to the bridle bit. Among the many carriages stopped in the street was that of ex-Gov. Morgan, who thanked Bergh for his discovery, and discharged his coachman. The owners of the carriages, without exception, knew nothing of the needle pad. The drivers were

taken to the police station. AN ESTABLISHED REMEDY.—"Brown's Bron-chial Troches" are widely known as an established remedy for Coughs, Colds, Bronchitts, Hoarseness, and other troubles of the Throat and Lungs. Their good reputation and extensive use has brought out imitations, represented to be the same. OBTAIN only "Brown's Bronchial Troches." Empa Hardinge in London.

"Mrs. Hardinge's Reception," says the London Medium, "has proved the most Important public event that has occurred in connection with Spiritualism for some time. The principal daily papers gave notices of it. The Daily Telegraph published a fair and comprehensive account, as good as if a Spiritualist had written it. The Standard was offensive, and so was the Daily News, but the leading facts were given. The Scotsman had it very fully reported next morning in Edinburgh as the 'latest from London,' from 'our private correspondent,' and by 'special wire.' Surely, Spiritualism must be occupying a large share of public attention in the northern metropolis, when it forms one of the leading items of news in the principal daily paper in the northern kingdom. Many inquiries respecting the services of this talented lady are being received at this office. To which we reply: Mrs. Hardinge means work, and will respond to calls to speak either in London or the provinces.

The Sunday meetings, which have long since become indispensable to the Spiritualists of London, will enter on a new era on Sunday next, Dec. 4th, when Mrs. Emma Hardinge will occupy the rostrum to give the first of a series of addresses on Spiritualism, at the Cavendish Rooms, Mortimer street, leading out of Lingham place, Regent street."

### Spiritualist Lyceums and Lectures.

BOBTON .- Mercantile Hall .- Sunday morning, Dec. 18th, a good number of members and officers of the Boston Children's' Lyceum assembled at this hall and want through their usual exercises, varying them with singing and recitations by various parties.

Conference,-In the ovening a session of the Spiritual Conference was held at this hall. In the absence of John Wetherbee, H. S. Williams was elected chairman pro tem, ilrs. E. R. Still opened the discussion, and Messrs. Williams, Damon and Chesley, and Mrs. A. M. Davis followed with ro marks.

Hampshire Hall,-The Boston Progressive Literary Association connected with the Children's Lyceum, gave a "Calico Party " at this hall, Thursday evening, Dec. 15th, under management of Fred M. Hawley and T. L. Barlow. A pleasant party and much enjoyment was the result. The Association received as a present, on that evening, from the hands of Thomas L. Barlow, the photographs of its Board of Officers in a fine frame of his own manufacture.

CHELSEA .- Granite Hall .- Our correspondent informs us that "The meetings in that place grow mere and more interesting. T. G. Forster has been speaking there the last three weeks to attentive audiences, and has given perfect satisfaction.

The Socials commenced for the season last Wednesday eve, at No. 11 Granite Block, and about two hundred were present. Several good mediums entertained the party by giving messages from the spirit-home, and all seemed to enjoy a spiritual feast. Our next comes off on Saturday eve, 25th inst, when we are to have some of the best mediums present. The music and singing by J. Frank Baxter is highly appreciated among us. The Troy 'Praying Band' do no harm whatever, neither do we feel the effects of the back fires from other sources. Prof. Denton holds forth to us in January, which makes old Orthodoxy tremble. Ohurch authority is completely playing out with us."

James S. Dodge, (G. C.,) of Chelson, in accordance with the request of many persons in this vicinity, also in the West and California, has had photographed the Seal of the Grand Lodge of the "Sons and Daughters of Joshua," in a size convenient for the album, and will supply them to those entitled to receive them at his store corner of Portland and Hanover streets, Boston.

LYNN .- Dean Clark lectured at this place, Sunday, Dec. 18th, to full houses—so says a correspondent. "In the evening the hall was filled to overflowing, and the audience listened with deep attention for an hour and a half while he ical recitations were received with much pleasure. Our cause seems in a very flourishing condition in Lynn. Jennie Leys won laurels here."

MARBLEHEAD .- A. E. Carpenter spoke at this place, Sunday, Dec. 18th, to good acceptance. The Lyceum has been reorganized there, and a brighter prospect for the future seems to be presented.

PLYMPTON.-Miss Jennie Loys addressed the Spiritualists of Plympton Bunday forencen and afternoon, Dec. 18th. We are informed that large audiences greeted her-some of her hearers coming ten miles for the purpose.

News, Dec. 17th, says of him: "The Professor is evidently thoroughly acquainted with the principles of psychology and mesmerism, and when he gets the entire control of his subjects, who are volunteers from the audience, he influences them to the most ludicrous actions imaginable."

## Matters in Europe.

Captures and recaptures of towns and threatenings of ombardment for Paris have filled up the time at the seat of

war for a week past. The Luxembourg question, which threatened to bring on fresh complications with England and Holland, has been settled. Luxembourg says it never meant to do it, and

Prussia says it will consider that it was never done. On the Loire, Dec. 14th, Gen. Chauzy repulsed a much superior force of Germans under the Grand Duke of Mecklen-burg. He has been reinforced, and his army is reported in better condition than ever before

perior force of Germans under the Grand Duke of Mecklenburg. He has been reinforced, and his army is reported in better condition than ever before.

The reverses at Orleans have not disturbed the equanimity of Paladines. His army did good service by depicting the force of the besiegers.

Up to going to press the only news of importance was the capture by the French (on Briday, Dec. 17th.) of Freteval, on the Loire. Intendies northeast of Vendôme.

The tenth Prussian corps on eccupying Vendôme en Friday, Dec. 17th., captured six guns and one mitrallicuse. On the next day Von der Tann took Epulzay with 230 prisoners.

A German deachment from Chartres defeated six French battelions at Broun. The loss of the latter was 100, and that of the Germans 30 killed and wounded.

The bombardment of Paris is again deferred, but not abandoned, reasons being heavy roads and lack of ammunition.

The German programme at present, it is said, requires the unconditional surrendor of Paris, and the unqualified submission of the French nation, through its representatives, to German dictation. In the event of continued resistance on the part of Paris, the German plans incline to an attack upon the easterly outworks, or a bombardment with shells directed the latevier.

upon the easterly outworks, or a bombardment with shells directed to the interior. Another sortie is momentarily expected in the direction of Vincennes, where the French troops are being massed in

arge numbers.

The accounts from the city are still encouraging for the

Trochu has taken possession of all the food and wines, and the population are now supplied by the military commissariat the same as soldiers. The surrender of the city is unthemble of the city is unthought of.

There is now no gas in Paris, and the city is dark after

Prussian accounts say that deserters still come into their lines from Paris, and that Bismarck has ordered all the for-ests in the vicinity to be cut down to furnish fuel and to clear the space for manœuvring armies. The Germans have evacuated Amiens and Beauvais, and

The Gormans have evacuated Amiens and Beauvals, and have reoccupied Dieppe.

The French fleet made its appearance Dec. 17th, in the Baltic, and caused a little scare in Konigsberg.

In the cast of France the Germans stormed Nuits, in the department of Cote d'Or, on the 18th Dec. The French withdrew at nightfall. The Germans lost three hundred in killed and wounded. Among the wounded was Prince William, of Baden, who was shot through the check. The loss

### of the French, per Prussian account, includes six thousand John Peak.

The passing away of Bro. John Peak, which was men tioned in your last issue, together with an account of the services at his late residence, has awakened in the bosoms of many the deepest feelings of sympathy for the bereaved family. This was demonstrated by the fact that at the funeral corvices not less than twenty-five undertakers, repre senting the city of Boston, the towns of Arlington, Lexington, Wakefield and Waltham, were present, and preceded ton, Wakefield and Waltham, were present, and preceded and walked by the side of the driverless hearse from his home till the city limits had been passed. What more beautiful tribute than that could have been paid him? His old associates in business felt that the place of the form within could not be taken by one of them. To the bereaved who knew him best, these demonstrations of sympathy will speak more effectively than I can, therefore I earnestly hope that each and every one of them may be sustained, through life's trials, by the same faith that cheered him; and when the hour of their departure draws near, that the same glorious visions of the future may be unfolded to their vision.

J. H. Currier.

### The Austin Kent Fund

He only asks for the broken bread, And the places left after others are fed : Crippled, hungry and shivering, can we deny What we never shall need, and pass him by ? Soon will the earth-fettered spirit be free. Where poverty never can triumph again. Or the physical body be tortured with pain

Moneys received for the relief of our invalid and destitute brother, Austin Kent, sluce our last re-

Previously received during the year . . R. F. Veazie, Boston Mrs. L. S. Frost, Florence, Iowa "A Slater" Lawrence, Mass.
"Orthodox," Cincinnati, O
Mrs M. Gaston, Carthage, Mo. A. S. C. Webber, Roxbury, Mass. . F. Jamieson, Lake City, Minn. Wm. Roe, Lockport, N. Y. J. P. Cunningham

Catherine Cunningham George James, Ellishurg, Penn. Bancroft, Torris River, N. J. Wm. Brotherton, "
From sale of "Memoranda"
" "Art of Somnambulism" ££ £1-

### Situation Wanted.

A literary gentleman of this city, who has been connected with the press in Europe and America for several years, would like a situation on some daily or weekly newspaper in this vicinity; would make himself generally useful, at a moderate salary. We can recommend him as a roady writer. Those of our cotemporaries who may be in need of literary assistance will confer a favor on a worthy brother by addressing "Editor," care of

### To Correspondents.

We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable, as a guaranty of good faith. We cannot undertake to return or preserve communications that are not used

ORBIS BARNES .- A question covering the point you suggest ed was asked at the circle last week. The answer will appear

M. P., MEMPHIS, TENN.-A few days ago the spirit of Dr Ferguson came to our circle and answered inquiries similar to those made in your letter, which will appear in the Banner, in regular course, with that day's messages.

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

Dec. 25, Lecture by Thomas Gales Forster.

The fourth course of lectures on the philosophy of Spiritualism will be continued in the elegant and spacious Music Hall, EVERY SUNDAY AFTERNOON, AT 21 0'OLOGK,

until the close of April, under the management of Lewis B. Wilson, who has made engagements with some of the ablest inspirational, trance and normal speakers in the lecturing field. Thomas Gales Forster, Prof. Wm. Denton, Mrs. Nollie J. T. Brigham, Miss Lizzie Doten (probably), Edward S. Wheeler, J. M. Peebles and others will lecture during the course. Vocal exercises by an excellent quartette. Beason ticket, with reserved seat, \$3.00—now ready for delivery at the counter of the Banner of Light office, 158 Washington street; single admission 15 cents.

### Spiritual Periodicals for Sale at this Office:

THE LONDON SPIRITUAL MAGAZINE. Prico 80 cts. percopy. HUMAN NATURE: A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price 25 cents. And intelligence. Published in London. Price 25 conts.

THE MEDIUM AND DAYBREAK. A weekly paper published in London. Price 5 cents.

THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published in Chicago, Ill., by S. S. Jones, Esq. Price 8 cents.

THE LYCHUM BANNER. Published in Chicago, Ill. Price

THE LYCHUM BARRER. Fundamental Dancey.

THE AMERICAN SPIRITUALIST. Published at Cleveland, O. Price 6 cents.

THE SPIRITUAL MONTHLY AND LYCHUM RECORD. Published in Boston. Price 15 cents.

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

cents.

THE HERALD OF HEALTH AND JOURNAL OF PRYSICAL CULTURE. Published in New York. Price 20 cents per copy.

## Spiritual Mass Meeting.

The Quarterly Mass Meeting of "The Southern Wisconsin Spiritual Association" will be held in the Town Itali at Darlen, on the 7th and 8th of January, 1871. A. A. Whoeloek, editor of the American Spiritualist. Rev. J. O. Barrett, State Missionary, and other speakers will be present. The friends will endeavor to furnish homes for all that come from a distance. Let all come and enjoy the Pentecostal feast.

E. Winchesten Stevens, Sec'y.

Janestille, Wis., Dec. 9th, 1870.

## BUSINESS MATTERS.

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

CHARLES H. FOSTER, Test Medium, No. 29 West Fourth street, New York City. tf—D10.

JAMES V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 102 West 15th street, New York, Terms, \$5 and four three-cent stamps. O1.

MRS, A. E. FRENCH answers scaled letters at 65 East 10th street, New York. Send \$2,00, which will be returned when letters are not answered. D244w\*

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

## SPECIAL NOTICES.

MERRY CHRISTMAS. That day so pleasant to the young, Of which the poets oft have sung, Most joyous day in all the year, Bright "Merry Christmas," now is near. May it a day of pleasure be
To those who shall its advent see:
While they in harmless sports employ
Its hours—may all the day enjoy.
And if the Boys shall need new "CLOTHES,"
To make their happiness complete,
Let them be "Suited" at FENNO's,
Corner of Reach and Washington street.
—lw

MERCANTILE SAVINGS INSTITUTION, 48 Summer street, corner of Arch, Boston Six per cent. Interest will be paid on deposits by this Institution from this date. All deposits commence drawing interest on the first day of every month. See notice in another column.

6teow—Nev. 5.

### GEORGE ELLIS, BOOKSELLER.

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

BANNER OF LIGHT, And a full supply of the SPIRITUAL AND REFORM WORKS

Published by William White & Co.

### HERMAN SNOW, NO. 319 KEARNEY STREET, SAN FRANCISCO, CAL.

Keeps for sale the

BANNER OF LIGHT, And a general variety of Spiritualist and Reform Books,

At Eastern prices. Also Adams & Co.'s Golden Pens, Planchettes, Spence's Positive and Negative Powders, etc. Catalogues and Circulars mailed free. Address, Herman Snow, P. O. Box 117, San Francisco,

Notice to Subscribers of the Banner of Light.

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

### FREE PROGRESSIVE BOOKSTORE. D. S. CADWALLADER.

No. 1005 Race street, Philadelphia, Pa., Keeps constantly for sale the

BANNER OF LIGHT, And a general assortment of

SPIRITUAL AND LIBERAL BOOKS, Papers and Pamphlets. Also, Librarian for The Con-necting Link Library, a Circulating Library of Spirit-ual Books. Has for sale Mystic Water from David's Well.

LIBERAL, SPIRITUAL AND REFORM BOOKSTORE.

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

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Each Message in this Department of the Bannes or Lient we claim was spoken by the Spirit whose name it bears through the instrumentality of

Mrs. J. H. Conant, while in an abnormal condition called the trance. These Messages indicate that spirits carry with them the characteristics of their earth-life to that beyond—a bother for good or evil. But those who leave the earth-sphere in an undoreloped state, eventually progress into a higher condition. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive -no more.

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### Invocation.

In thy name, oh Spirit of Truth, we are here assembled—the living and the dead. We pray thee, though our words be foolish, that thou wilt make them to praise thee. And when these mortals have gained the victory over death, and the morning of the other life has dawned upon them, may they look back to this hour with joy and not with sorrow. And unto thy name and thy being oh-Soul of Truth, be endless praises spoken. Amen! Oct. 13.

### Questions and Answers.

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

Ques.-D. Cunningham, of Boston, asks the following question: Do we love with the heart, and if so, how are we to know it?

Ans.-Since mortals can only measure the emotions of the soul by the bodily senses-by the faculties, the powers of the physical form-we do not wonder that we find them astributing certain emotions to the heart and certain others to the head. But the real truth is, that all these emotions, whether of love or of hatred, whether of sorrow or of joy, have no more to do with the physical organism than to act upon that organism physically. The power proceeds from the centre of being-the citadel, the soul-existence-and all our emotions are but waves upon the sea of life; and they are exhibited not only through the heart, and brain, and lungs, but through all the beingthe man or the woman. The heart cannot claim the emotion of love any more than the head or the hand.

Q.-Is the science of spirit photography true? or, in other words, can anything be impressed on the plate of the camera that cannot be seen with the naked eye?

A .- Yes, the science of spirit photography is a fact demonstrated beyond a doubt. It is a wellknown fact that the airiest cloud, the most rarefied vapor, can be reproduced by the art of photography upon the sensitive plate.

Q.-Please explain the excitement, or what is termed "getting religion" at revivals. Is it the spirit of Christ acting upon them?

A .- Since the spirit of Christ is but the spirit of truth, it would be hardly just for me to say, under all circumstances, it is not the spirit of Christ, These religious excitements are capable of being analyzed, as are all things else. It is a wellknown fact that they cannot be gotten up except by the presence of a speaker who has the gift or power to psychologize his audience, particularly the sensitive part of that audience. They come under his influence first, and his power lasts longest upon them. It is, then, to my mind, simply upon the rostrum and declares to his audience that he will bring perhaps a hundred out of that audience upon the platform with him, all imagining themselves to be under the influence of liquor. He throws out his psychological power upon the audience, and one after another comes tremblingly upon the stage, and his prophecy is literally fulfilled. The Methodist preacher makes no prophecy, but he exercises the same power unconsciously.

Q-A lady asks the following: Will you explain why an over-anxiety on the part of individuals to receive tests from spirit friends, prevents or hinders them (the spirits) from giving those

A .- Simply because it is a requisite that those who are to receive from the spirit-world should be in a comparatively negative state, while those who are to give are to be in a positive state. If they are both positive nothing can be receivedif both negative nothing can be received.

Q.-Do you understand the Great Spirit to be a Creator? and if so, how do you reconcile Prof. Denton's theory, that the earth is a child of the sun, and the moon a child of the earth?

A .- Prof. Denton's theory is correct-at least I believe so. The evidence of my spiritual senses tells me so. You understand by the term creation the manufacturing of something out of nothing, which cannot be. Spirits sometimes make use of the term, but not in the same sense that mortals do. They use it as signifying change, growth, enlargement. There is quite a difference between the way spirits use the term and mor-

Q.-If the Bible is a fabulous history, a compilation of absurdities, why is it a standard book

A .- Every nation, whether ancient or modern, has had its religious books, its sacred books, its word of God, its divine message from the Infinite Spirit to his children; and it matters not how much of foolishness or of error may be contained within the lids of the sacred book, it is no less sacred, because the church of the time, or of ancient times, has hallowed it, and in that condition it is handed down from generation to generation, gaining a stronger and still stronger hold upon the heads and the hearts of the people from age to age. But by-and-by there comes along a spiritual revolution, and this king of ideas is dethroned, and a more liberal form of spiritual government is inaugurated. This has always been the case, and, in all human probability, it always will be. You are to-day living in an age of spiritual revolution; and when this king is threatened with destruction its subjects fight manfully for it. And it is well that they do, for it tells those who are fighting against it just how strong a hold it has gained upon humanity, and just how mighty a force will be necessary to overthrow it, and how divine a power will be necessary to take its place.

### William Henry Brewster.

I was a believer in the power of the spirit to return after death. My mother and sister are greatly troubled because of my belief. They had no faith in it. But I told them I was just as sure of them as I was sure to go. Ten days before my death my mother said to me, "William, I wish you would renounce your faith in the terrible delusion of Spiritualism, for I cannot bear the thought of your dying in that way." I said to her, "Mother, if I could renounce it I would, but I cannot do it. I am just as certain of its truth as I am certain I live." When I was dying, mother again said, " William, is your faith as strong as ever?" I said, "Yes, mother, stronger than ever, for I see my father and my brother George here, waiting to receive me." My last words were, Mother, don't mourn for me. I shall come

back.'' I went into the navy during the war, but I, being naturally consumptive, could not bear the exposure incident to that kind of life, so I very soon broke down. But I lived to suffer till three weeks ago yesterday. I must tell mother that I was present at my funeral service, and to me it was a solemn mockery.

William Henry Brewster, of New Bedford, Mass.; age, twenty-three. Oct. 13.

### Annie Williams,

My sister says if she was only sure of anything she should be satisfied to live hare, not withstandis something better — and a great deal better, ere I came here. too. [Are you sure of that?] Yes, I'm sure of ter? I never had any very good home when I have, but it was n't very good. I have everything -everything I need where I am now, and it is better every way. The people that have to suffer here get the best of everything on the other side, I tell you. My sister's name is Mary Williams, and mine is Annie, and I lived in Boston and died in Boston, and all I come back for is to let her know that there is a better place than this earth, and she needn't be afraid that she won't be good mough to enjoy anything if there is anything better after death, for she is just as good as one half the folks that have glorious things here.

Now I am going to tell her some news: she is a medium herself, and, if she will sit quiet and alone just before she goes to bed every night, if she has a mind, I will come and communicate with her. And she need n't be afraid at all. It is all foolishness to be afraid. She is twenty years old and I was eighteen. [How are you going to communicate with her?] Well, I ain't sure, so I won't

Séance conducted by Father Henry Fitz James letters answered by L. Judd Pardee.

### Invocation.

Oh Life, beautiful Life, thou hast us all in thy keeping. The saint and the sinner, the savage and the civilian are alike safe in thee; and we pray, oh Life, beautiful Life, that we may henceof good deeds. May we gather shining threads from our being, and weave them into a mantle tralia, of consumption of the lungs. for humanity. May we visit the sick and the afflicted, speaking peace to their souls, assuring them that they are safe in thee—assuring them that thou wilt not yield up thy hold upon them, not even after death. Oh Life, beautiful Life, all along the way we have flung down our tributes to thy honor and thy glory; and, simple and poor though they may have been, we know they are sacred to thee. Oh Life, beautiful Life, thou who art our Father, our Mother, our Saviour and our God, we turn to thee for instruction. We read thy volume, and we learn what we are. Oh, Mighty Spirit, inspire us anew. Give us new a crown of rejoicing. Amen. Oct. 17.

## Questions and Answers.

QUES .- A correspondent asks the following: Prof. Denton told us in his lecture yesterday (Oct. 16th) the universe was the only God. Query Whence the universe?

Ans,-The universe and all that goes to make in the universe is self existent from its very nature; and if it is self-existent, it possesses the power of infinite spirit. This infinite spirit we may call life, or we may call God, or we may call Brahma or Jehovah. It matters not. It is life, and to me a self-existent and self-creative principle. The acorn possesses the power to create the noble forest tree. I use the term create, because I prefer it to the term growth. Geology has taught the worthy professor much concerning God; but as yet he stands but in the vestibule of this great sternity of fact. He is viewing God in matter. and has as yet but dimly perceived God in spirit. By-and-by he will tell you of the underlying principle from which is outworked all universes. of which comes all matter and all mind.

Q.-(By the same.) Was there ever a begin-

ning of time, as recorded in Genesis? A .- Yes; to me that is a self-evident fact, setting aside, however, the biblical record, which, of course I, claiming to be an intelligent spirit, do not believe. But I do believe in the beginning of time with relation to things. There was a beginning to this world, as there was a beginning to you and I. I do not speak with reference to the

ginning to this world, as there was a beginning to you and I. I do not speak with reference to the life-principle that animates this world or the particles composing it: I speak with reference to the objective world.

Q.—(By the same.) Did God—the Great Spirit, —always exist, as our Orthodox friends assert?

A.—No spirit can answer that question in the absolute. We all believe it, and those of us who have made it a matter of study think we know it; but in truth we do not.

Q.—Is there any form or life without spirit?

A.—No.

Q.—Can there be any estimate made upon the real worth of a future life of consciousness?

A.—No; because that future life of consciousness?

A.—No, because that future life of consciousness?

A.—No.

Oct. 17.

Gen. Robert E. Lee.

The wonderful revelations of this age have brought the two worlds so near together that consciously there is but a stop between them. Indeed, it may be compared to a fine line dividing the world of mind from the world of matter. I cannot give my friends who are still in the darkness of mortal life much that may be satisfactory to them concerning the life which is now mine. I can only say that I know that I live in a world in life, you have the fallows. Mining during the life world or many form or life without spirit?

A.—No.

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as tangible to me as a spirit as was the one I have but recently left to me as a mortal. I know that I have the power to go back in retrospection through all my past existence; and, through that power, I hope to be enabled to learn what I am being able to come back with some message for and how much I am capable of doing in life. This much I have learned already-that I have been led by a strong, immutable force that turned neither to the right nor the left, because I prayed

> that it might. When here I hoped for life after death, but I did not know that I should be blessed with life after death. Now I know it, and because it is true to me, I know it will be equally a truth to those I have left, and I desire, if possible, to engraft into their minds so strong a consciousness of this future life that there shall be no shadow lingering around it to them, as there was to me.

> With reference to the questions that relate to what I might think concerning certain private and public issues in my new life, I have only this much to say: I scarcely know what I think; my mind is not settled upon those points; when it is, I will return and give the result of my reflections, Gen. Robert E. Lee. [[ am glad to meet you.] I am glad to come, and I thank you for the most sacred privilege that you have opened to me and Oct. 17. to others.

### Henry Freider.

Fate turns the wheel, and first we are here, and then we are there. Two hours since—so I am better in another life than what we have in this, told by those who attended me at my death-I was saying farewell to those who were at my beding all she has to trouble her. But she don't side, and I said, "If I live I will come back, and know as there is anything better anywhere. So so that you shall know that it is me." I was hard-I thought I would come back and tell her there ly released, even in the first degree, from my body

I was when in life to a large degree a psycholothat; for don't I live where it is a good deal bet- gist. I possessed the power to psychologize and mesmerize all sensitive subjects. So I found it is here. It was better than a good many folks easy to do the same thing in my new life, and the only thing that oppresses me is the uncertain state that my friends are in with reference to me.

I made no professions, because I did not possess any faith in any religion when here. My friends are nearly all Catholics, but I positively refused the consolations of the church, because I had no faith in them. A knowledge of the science of psychology and mesmerism led me to investigate the science of Spiritualism. I investigated it honestly and thoroughly, and no one can ever do it without being convinced of its truth. So I was positive that I should return, and I said, "If I live I will come back."

I would say to my friends that my engagement with Mr. Franks will give them no trouble whatever. They will receive the full amount for the time I was engaged, because the contract reads thus: "I engage Henry Freider for six months' professional services, beginning the first Tuesday in September, whether living or dead." [Astrange contract.] Yes, and made in consequence of my telling him that I did not expect to live that length of time, and he thought I was suddenly attacked with a fit of the blues, and would soon get over it. Very well," I said, "you engage my professional services, living or dead. Give it to me in writing." He did so; and he will not hesitate to fulfill his contract, nor shall I hesitate to fulfill mine, for my services he will have to the best of my ability, though to him I am dead. I make mention of forth worship and adore thee through the heauty | these incidents to prove my identity more than for anything else. I died in Melbourne, Aus-Oct. 17.

### Margaret Blackburn.

I am Margaret Blackburn. I lived in Carsonville, Texas. I only want my father, William Blackburn, to know that I come, and to know that I have gone to live with my mother, and that I didn't go a great way off, and that we both want to speak to him. That is all. Good-by, sir. I was nine years old.

## Dr. Kane.

The question which calls me here is at once a pleasure and a pain. It is this: Will the spirit of light, new strength to go forth lighting the dark Dr. Kane return at the Banner of Light office, places of being, gilding the hovel, and lighting up | and tell us whether or no be acknowledges a marthe darkened chambers of the soul with a knowl. riage with Margaretta Fox, of spiritualistic notoedge of the hereafter. And in time to come, when riety? I am here to acknowledge it with all my we shall have gained the victory over ignorance soul, and to ask that a doubt in that respect will and over selfishness, may we weave for ourselves never again enter the minds of those who call burn and Skeneateles, solve their difficulties, and a crown of rejoicing. Amen.

Oct. 17. themselves my friends, for there is evidence place them on the high road to success? themselves my friends, for there is evidence enough-material evidence, calling for nothing further from me, a spirit. Again I say, I acknowledge the relation with all my soul.

> Scance conducted by Gen. Thomas J. Jackson; letters answered by Lizzie Clough.

## MESSAGES TO BE PUBLISHED.

Tuesday, Oct. 18.—Invocation: Hannah Hinshaw, of Greensboro'. Ind.: Lieut: Edward Payson Hopkins, of the First Mas sachusetts Cavalry; Junius Brutus Booth; Annie Holborn, of New York City.
Thursday, Oct. 20.—Invocation: Questions and Answers; Thomas Hews, of Boston, Mass.; Francis E. Andrews, to his brother; Margaret Whitehouse, of Utica, N. Y., to her daughter.

ordiner: stargaret wintenouse, of Citen, 3. 1., to her daughter.

Monday, Oct. 24—Invocation; Questions and Answers; Ann Merrick; John Gardner, of Gloucester, Mass. to his sister; Ella Windsor, of Williamntic, Conn., to the Lyceum; John Adams, of Boston, to Henry Potter, of Cambridge, Mass. Tuesday, Oct. 25.—invocation; Questions and Answers; Henri Franks, of Bostor, to his parents; Ella Winter Edgerly, of California; Bayld Medin, of Havana, Ciba.

Thursday, Oct. 27.—invocation; Questions and Answers; Amos Carter, of Burlington, Vt.; Annie Elliston, of Tibury Lane, Chenpside, London, to her mother; Alred Averli, died in Mobile, Oct. 25th, to his friend Nathaniel Henderson; Alfred 6, Crowell.

Lane, Cheapside, London, to her mother; Alred Averill, died in Mobile, Oct. 25th, to his friend Xathaniel lienderson; Alfred G. Crowell.

Monday, Oct. 31.—Invocation; Questions and Answers; Mrs. Fer is, to the friends of John M. Dunn; Alexander Hoffman, of New York City, to his brother-in-law; Albert Gumminss, of Boston, to John Dexter; Annie Humphreys, of Boston, to her mother.

Tuesday, Nov. 1.—Invocation; Questions and Answers; James Everett, of London, Enc., to his sen; William Appleton, of Hoston; Freddie Spalding, to his father, in Boston; Ellen Read, to Annie Thompson; Miles Thompson, of Western Pennsylvania, to his wife.

Thursday, Nov. 3.—Invocation; Questions and Answers; James W. Hendricks, of St. Louis Mo.; Samuel Coles, to his friend Joseph Thompson; Maggle Bennett, of Kennebunkport, Me., to her relatives; "Belle Wide-Awake"

Monday, Nov. 7.—Invocation; Questions and Answers; James Barrows, of Charleston, S. C., to his friend; Cella B'ckford, of Haverhill, Mass.; Lucy Gaines, of New Orleans, to her mother; Mrs. Minnie Gurney; Inez Shipman, to her father.

Missionary Work.

Missionary Work.

EDITORS BANNER OF LIGHT—The coming week Mrs. Woodruff and myself expect to leave home to commence our winter's work as agents of the State Association, traveling by private conveyance, that we may reach all the by-places in the vicinity of our route to which we may be invited, or at which we can secure a place to speak. The first few weeks we shall spend in Alleghany and Cattaraugus Counties, speaking at Friendship, Saturday and Sunday, the 24th and 25th of this month and New Year's Day. We shall return through Wyoming, and then hope to go east as far as the central, and may be the east—and in support of its minister, they fall even to subscribe for one Sniritualist paper—a mistake that many other good and well meaning people are making. I consider this the first duty of every Spiritualist. Our papers should be supported, should be read and circulated.

Our receipts have been small, but something has been paid us at every place where we have spoken, with one exception, ranging in amount from one dollar to fifteen dollars; in addition to which, we wish to credit the following individuals with amounts contributed to the missionary fund: William Henry. Farmersville, \$5; John Corwin, Five Corners, \$1; George Porter, Pekin, 25th of this month and New Year's Day. We shall return through Wyoming, and then hope to go east as far as the central, and may be the east—and the convergence of the support of its minister, they fall even to subscribe for one Sniritualist paper—a mistake that many other good and well meaning the convergence, the week that many other good and well meaning to every Spiritualist. Our papers should be supported, should be read and circulated.

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We desire to hear from the Spiritualists in all sections of the State who may wish our services, and who will secure for us a meeting-house, hall or school-house for one or more lectures; and par-ticularly from such as feel an interest in estab-lishing quarterly meetings for each county. These two day meetings have proved of the greatest service wherever attempted, being well calculated to catch the public ear, and arouse the attention of a whole community.

We start on our journey, knowing that the treasury of the State Board is in a depleted condition, to buffet with the storms of winter, and dition, to buffet with the storms of winter, and shall resolutely endeavor to fill every appointment, and speak with the same willingness and earnestness where there are no Spiritualists, or but few, and no pecuniary reward to be expected as elsewhere; and now we say to the friends of our cause throughout the State; Will you sustain us?
Will you give us your encouragement by aiding the State Association with your money, by agitating the subject with others, and in endeavors to get up meetings? What are you willing to give to have us and others go on with this work, and visit the needy localities in the State, to obtain a respectful hearing for our philosophy among thousands who have not yet heard, holding back nothing of what we deem to be true, yet endeavoring to treat all sects and shades of pinion with such candor and consideration as shall leave no bitterness behind.

At the best there are many discouragements,

the chief of which will not be the depths of mud and heights of snow which will beset us on the open highway, and by no one can it be performed with the same effect when the mind is distracted by the cares consequent upon inadequate pecuniy support.

Again we say, let every one who loves our cause, and believes in the importance of this special work, consider this a personal appeal, and special work, consider this a personal appeal, and send on his money, or the amount he will subscribe, without further solicitation, to Bro. A. C. English, treasurer, at Batavia. Would that all were imbued with the spirit of Bro. E. L. Larned of Perneville, Tompkins County, who said he wanted to devote \$25 yearly to the furtherance of Spiritualism, and as he could not have restricted them. have meetings at home proposes to contribute that much in aid of missionary work, knowing, and satisfied to know, that if he could not have the benefit of the expenditure in his own locality, the cause generally would be helped.

Our labors for the summer extended through but a small part of the season. In July I spoke two Sundays in Cattaraugus County, meeting at Farmersville Bro. William Henry, at whose hos pitable home I was witness of the reduction to practice of a sentiment which I heard him utter the first time I ever saw his face, at the Collins meeting a few years previous, and which was, that we should maintain no eleemosynary institutions, but that the unfortunate and needy should be provided a home in the dwellings of those able and willing thus to succor them. Bro, and Sister Henry are consistent with their teachings, and in this case such consistency proves their love of the race, and the spirit of self-sacrifice by which heir lives are governed. Later in the summer I spoke at different places

n Tompkins, Cayuga and Onondaga counties Mrs. Woodruff delivered two lectures at Skenea teles, and I spoke with her on each occasion. We were the guests of Bro. and Sister Hatch. Sister H. is an old friend of Mrs. Woodruff, and one of he most devoted friends of our cause. Our friends at Skeneateles barely escape a fine

success. They have the talent, the means and the numbers to compass it, and confidence is all that is wanting. If they should resolve to have regular meetings, if only once in four weeks, it would greatly increase the interest, and lead to would greatly include to the first est, and lead to more substantial results.

What is said of Skeneateles is equally applica

ble to the Spiritualists of Auburn. What they are deficient in to give them a strong and efficient society, except the resolution to act, does not appear, and yet they are doing literally nothing in the way of public meetings. While all alike deprecated the present state of things, and heartily desired public lectures, no measures to that end are taken. We met Bros. Kirby and Sherwood, who have given their names to popular mowers and reapers, who could do much for the cause there, and efforts to establish regular meetings would secure their hearty concurrence, and I doubt not substantial aid. Would not a settled speaker, who should divide his time between Au-

The well-known medium, Mrs. H. B. Leonard, lives at Auburn, and I was glad to find was liberally patronized, and quite as much by the opposers of Spiritualism as others. She is one of the best of mediums, and is daily giving remark-able tests. Her noble qualities as a woman have endeared her to many friends.

We were the guests at Auburn of Bros. Brown and Goodrich, stanch and tried friends of Spiritualism. Bro, and Sister Goodrich through the benevolence of their hearts have lost all their property, and their hosts of friends in all parts of the country will sympathize with them in their trouble, for it is no exaggeration to say that more zealous and self-sacrificing Spiritualists cannot be named, than they have proved themselves through a lifetime—so blameless, so unselfish, so profuse in generous deeds, that spontaneous trib-ute to their worth is everywhere accorded!

At McLean, and within a circuit of a few miles, there are more avowed Spiritnalists than in any section of country of equal extent with which I am acquainted. Hitherto, as I understand, they have had but few lectures through the year, though they have maintained a Lyceum. This would seem to be a good opening for a settled speaker and regular weekly lectures. As nearly everywhere else, the best minds in the community are numbered with Spiritualists.
This was the scene of the early labors of Bro.

Peebles, and already three different localities contend for the honor of being the place of delivery of his first sermon. He has no warmer friends than those among whom he passed the early days of his manhood, and who know him so well.

At Ithica I found all the halls engaged for several evenings and I did not speak, but much in-

terest exists consequent upon the lectures of Mrs. Middlebrook; and having had an accession to their numbers in the persons of Bro. and Sister Sinton, long associated with the Collins Society, and known as among the most ardent and influential of its members, and having effected an or-ganization recently, they have reason to hope for promising future, especially as they can always rely upon the zeal and energy of Bro. Stewart. Ithica has become a great educational centre, and at no place in the State is there greater need of continuous weekly meetings, discoursed to by the best thinkers and scholars in our ranks. At Moravia we stopped with Dr. Alley, an aged

gentleman, whose genial nature made us feel much at home, and, in contrast with the dead-and-alive souls so often met with, whose indifference and coldness make one shiver, it is a pleasure to remember and to commend to others the unwearied zeal of Sister Alley, proved through so many years. Past middle life, she knows no abatement of interest in the work which is first in her thoughts and in her love, and she deems no sacrifice too great in furtherance of its success. Such unselfish devotion and tireless energy are inspir-

Much as I would like there is not space to speak of the meetings and the condition of affairs and the pleasant homes where I was entertained at Kelloggsville, Five Corners, Perneville and lomanburg.

Since our return from Auburn, Mrs. Woodruff has spoken at Lansville (where she also delivered a temperative lecture) and Friendship, and she found a good degree of interest at either place. She also spoke at Cuba and North Cuba, where

All letters directed to Eagle Harbor will be forwarded to us.

A. C. WOODRUFF. warded to us.

### VERMONT.

Note from M. Henry Houghton.

DEAR BANNER—Since !eaving Ohlo I have been laboring most of the time in Vermout, where I flud our cause in a healthy condition. How could it be otherwise among these grand old hills? It seems to me as though the angels had erected their altars upon hill-top and mountain, and were kindling beacon fires to illuminate the valleys, and to lift the minds of the people into the realm of the Spiritual Philosophy. I find here in Stowe a strong society of Spiritu-

alists, composed of the most respectable and eru-dite of the town. Bro. Parish has done much to-ward keeping up the interest here, and too much praise cannot be bestowed upon his efforts. In Morrisville, ten miles north, we have a society of more than one hundred wide awake members, who are determined to wage war with error until its skeleton is laid within the tomb of the church, where it belongs. The above places have joined together and employed the writer to speak for them the coming year.

I am of the opinion that our lecturers and socie-

ties would both improve under the system of lengthy engagements. The true worker can do more out of the desk than in it to forward the in-In Hyde Park, Vt., I met for the first time the

Allen Boy Medium, and so thoroughly have I become convinced of the genuineness and usefulness of his manifestations that I have arranged to travel with him all I can this winter. The friends in Vermont who would like to witness the manifestations through this remarkable medium, can write me, and I will endeavor to make arrangements to visit their respective places.

For the benefit of those who have never been in

the Allen Boy's scances, it may be well to say that his manifestations are produced in the light, and without the aid of a cabinet, thus removing all opportunity for deception, and overcoming the orejudice against dark circles. The gultar, dulci-mer, tambourine, bells, and various other instru-ments, are played upon by the spirits in a way that must convice the most skeptical that there is an intelligent power independent of the medium which produces these phenomena, spirit hands have been seen at one tir other manifestations too numerous to mention. You who would like to see him write me here.
Stowe, Vt., 1870. M. HENRY HOUGHTON.

LITTLE-BREECHES.

# [A Pike County View of Special Providence.]

I do n't go much on religion,
I never aint had no show;
But I've got a middlin' tight grip, sir,
On the handful o' things I know. I do n't pan out on the prophets
And free will, and that sort of thing—
But I b'lieve in God and the angels,

Ever since one night last spring. I come into town with some turnips,

And my little Gabe come along—
No four-year-old in the county
Could beat him for pretty and strong.
Peart and chipper and sassy,
Always ready to swear and fight—
And I 'd larnt him to chaw terbacker,
Lest to know ble milk teeth white. Jest to keep his milk-teeth white.

The snow come down like a blanket,
As I passed by Taggart's store;
I went in for a jug of melasses,
And left the team at the door. They seared at something and started— I heard one little squall, And hell-to-split over the prairie Went team, Little-Breeches and all.

Holl-to-split over the prairie!
I was almost froze with skeer;
But we rousted up some torches,
And searched for 'em far and near.
At last we struck hosses and wagen,
Snowed under a soft white mound,
Up-sot, dead beat—but of little Gabe
No hide nor hair was found.

And here all hope soured on me, I jest flopped down on my marrow-bones.

Crotch-deep in the snow, and prayed.

By this, the torches was played out,
And me and Isrul Parr
Wencoff for some wood to a sheep-fold
That he sald was somewhar thar. We found it at last, and a little shed
Where they shut up the lambs at night;
We looked in, and seen them huddled thar,
So warm and sleepy and white,
And THAR set Little-Breeches and chirped

As peart as ever you see, And that's what's the matter of me."

How did he get thar? Angels. He could never have walked in that storm. They jest scooped down and toted him To whar it was safe and warm.

## And I think that saving a little child, And bringing him to his own, Is a derned sight better business Than loading around the Throne,— Agen. F. [New York Tribune. "Helen Harlow's Vow."

The authoress of this remarkable book, Mrs. Waisbrooker, must be a woman of very strong nature to be able to fashion a heroine like Helen Harlow, and carry her so successfully through her terribly trying experiences. She has given us a model of strength, by which to take courage, in every walk of life, even if we, luckily, are not placed in Helen's peculiar position. Whether placed in Helen's peculiar position. Whether the whole story is imaginary or founded on facts, she has shown us the possibility of a wonderful power in woman, when her energies and princi-ples are fully roused. It is such a book as every woman ought to read, and if she has daughters entering womanhood, they ought to peruse it. I have given it to our girls, and to lead to their school-mates, and shall have Alice Vale directly, as I am sure we cannot have too much of such good things as Mrs. Waisbrooker prepares for us. She dedicates Helen Harlow's Vow to "Woman everywhere, and to wronged and outcast woman especially." Too little has been done to encourage woman to rise from the weakness and imbecility in which she has been educated; far too little to enable her to hold up her head when she is betrayed and cast out. Speed the time when the relations of the sexes shall be still more clearly and pointedly designated, that those who walk in the "valley of the shadow" may have light thrown upon their pathway, and the strength of an example given them to follow. LITA BARNEY SAYLES.

In this city, Dec. 1st, by Rev. Mr. Hall, Mr. Gustavus Glover to Miss Belle Smith, daughter of George W. Smith, all of Boston.

### Passed to Spirit-Life: From Putnam, Ct., Oct. 31st, Prescott May, Esq., aged 46

From Putnam, Ct., Oct. 31st, Prescott May, Esq., aged 46 years 11 months 20 days.

The funeral services were conducted by the writer in Quinchnug Ilali, which was too small to hold the many friends of the departed. Several lodges of the Masonic Fraternity, of which the d ceased was a member, were present in a large body to pay their last sad tribute to their worthy brother. Mr. May was long and widely known as the cenial proprietor of the May House, also High Sheriff of Windham county, which office he filled with that kindness and sympathy that marked his every-day life.

His family will miss the pleasant smile and loving words of a devoted husband and loving father. Still with their fa'th they know that he has only gone in the mortal, but still is present in spirit, ta sustain and comfort them in the dark and trying hours. In the departure of Bro May the Spiritualist Society in Putnam lost an earnest worker, one whose heart and hand were ever ready to advance our glorious philosophy. His kind words and pleasant smile will long be remembered by those who know him and had the pleasure of being his guest.

some professed Spiritualists seem to have quite lost their interest, in their devotion to the Universalist society—to the extent that, while paying hundreds of dollars toward the building of the with immortality.

In a queet.

To the bereaved family we tender our kindest and most heartfelt sympathies, knowing that in a little while they will join those gone before, to be welcomed to that home where had been more parting, and the mortal shall be clothed with immortality.

SARAH A. BTENES.

### SPIRITUALIST MEETINGS.

Ancora, N. J.—The "First Spiritualist Society of Ancora" hold meetings each Sunday at 4 P. M. H. P. Fairfield, President; J. Madison Allen, Corresponding Secretary. Children's Progressive Lyceum meets at 19M A. M. Eber W. Bond, Conductor; Mrs. Emmeline E. S. Wood, Guardian. Bloid, Consolve, Mrs. Bandering S. S. Wood, Caldada. A. M. and A. M. and A. M. and T. M. M., in Odd Fellows' Hall, Main street. Children's Progressive Lyceum meets at same place at 12 M. Mr. C. Case, Stressive Lyceum.

President.

ANDOVER, O. — Children's Progressive Lycoum meets at Morley's Hall every Sanday at 11% A. M. J. S. Morley, Conductor; Mrs. T. A. anapp, Quardian; Mrs. E. P. Coleman, Assistant Guardian; Harriet Dayton, Secretary. Application, Wis.—Children's Lyceum meets at 3 p. M. every Smilay.

Sunday.

BOSTON, MASS.—Music Hall.—Meetings will be held every Sunday afternoon, at 2½ o'clock, under the management of Lewis R. Wilson. Thomas Gales Forster will lecture during becomber. Music by an excellent quartette.

Mercantile Halt.—The Children's Progressive Lyceum meets at 10 A.M. D. N. Ford, Conductor; Miss Mary A. Sanborn, Guardian. All letters should be addressed to M. T. Dole,

Guardian. All letters should be addressed to M. T. Dole, Secretary.

Temple Hall.—The Boylston-street Spiritualist Association meets regularly at this place (No. 18, up stairs.) each Sunday. Circle morning and afternoon: evening, lecture.

Codman Hall, 170 Tremont street.—The Children's Progress twe Lycoum meets in this hall every Sunday at 110 'olock A. M. J. W. McGuire. Conductor: Mrs. Harriet Dana, Guardian. Hospitaller Hall, 593 Washington street.—Spiritual circle for individual messages and general instructions from the supermundane spheres. Sunday mornings, at 10M 'olock. Admission free. All mediums are invited to take part. Spiritual of the supermundane shorters. Manday mornings, at 10M 'olock. Admission free. All mediums are invited to take part. Spiritualis of the supermundane shorters. Manday mornings, at 13m bed distributed free.

BATTHOBE, MD.—Saratoga Hall.—The 'First Spiritualist'. journals and other publications will also be distributed free.

BALTIMOBE, MD.—Saratoga Hall.—The 'First Spiritualist Congregation of Baltimore' hold meetings on Sunday and Wednesday evenings at Saratoga Hall, southeast corner Calvett and Saratoga Streets. Mrs. F. O. Hyzor speaks till further notice. Children's Progressive Lyceum meets every sunday at 10 A. M.

rettand Saratoga streets. Mrs. F. O. Ilyzer speaks till further notice. Children's Progressive Lyceum meets every Sunday at 10 A. M.

Carrespondent Hall.—The Maryland State Association of Spiritualists hold meetings every Sunday in this hall. Levi Weaver, President; Jacob Weaver, Vice Pres.; Geo. Broom, Secretary; Wm. Leonard. Treasurer. Speakers engaged—Moses Hull during December; Miss Susie M. Johnson during January; Mrs. Emma Martin during February; Thomas Gales Forster during March; Mrs. R. A. Byrnes during April; J. M. Peebles during May. Children's Progressive Lyceum No. I meets at 90 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

BROOKLYN, N. Y.—The Children's Progressive Lyceum meets at Sawyer's Hall, corner Fulton Avenue and Jay street, every Sunday, at 10½ A.M. Abm. G. Kipp, Conduct-or: Mrs. Ada E. Cooley, Guardian of Groups. Lecture at 3

P. M. BUFFALO, N. Y.—The Buffalo Spiritual Association hold meetings at Lyceum Hall, corner Court and Pearl streets, every Sunday at 10 M A. M and 7 M P. M. H. D. Fitzgerald, President; B. P. Froggatt, Treasurer; George F. Kitiredge, Secretary. Children's Progressive Lyceum meets at 2½ P. M. Lester Brooks, Conductor; Mrs. Mary Lane, Guardian. BATTLE CREEK, MICH.—The First Society of Spiritualists hold meetings at Stuart's Hall every Sunday, at 104 A. M. and 73 P. M. Lycoum at 2 P. M. Abner Hitchcock, Sec'y. BRIDGEFORT, CONN.—Children's Progressive Lyceum meets every Sunday at 1 p. m., at Lyceum Hall. J. S. Shattuck, Conductor: Mrs. J. Willson, Guardian; Dr. Porter, Libra-rian; Edgar G. Spinning, Musical Director.

rian; Edgar G. Spinning, Susseal Director.
CRESES, MASS.—Granite Hall.—Meetings are held in this hall every Sunday. Speaker engaged:—Thomas Gales Forster during December. All communications for the Chelsea Spiritualist Association should be addressed to Dr. B. H.
Crandon, 4 Tremont Temple, Boston. B. H. Crandon, Corresponding Recreatary. Sponding Secretary. Bible Christian Spiritualists hold meetings every Sunday in their Free Chapel on Park street, near Congress Avenue, commencing at 3 and 7 p. M. Mrs. M. A. Ricker, regular speaker. The public are invited. D. J. Ricker, Sup't.

J. Ricker, Sup't.

CHARLESTOWN, MASS.—The Children's Progressive Lyceum meets in Wasnington Hall. No. 16 Msin street, at 10 A. M. every Sunday. Benj. A. Fisher, Conductor; C. A. Abbott, Assistant do.; Mrs. C. Carr, Guardian; Miss Carrie F. Cutler, Assistant do.; W. M. Dinsmore, Musical Director; Miss Gertrude Carr, Assistant do.; John G. Abbott, Jr., Librarian; Charles Cutler, Assistant do.; John G. Abbott, Mrs. Cutler, Mr. and Mrs. John Nichols, Guards. All communications should be addressed to Benj. A. Fisher, Secretary.

CAMBRIDGEPORT, MASS.—Children's Lyceum meets every Sunday at 10 A. M., at Harmony Hall, Watson's Building, Main street. W. H. Bettinson, Conductor; Miss A. R. Martain, Guardian.

CLEVELAND. C.—The First Scalater S.

Sunday at 103 A. M., at Harmony Hall, Watton's Building, Main street. W. H. Bettinson, Conductor; Miss A. R. Martain, Quardian.

CLRYELAND, O.—The First Society of Spiritualists and Liberalists hold regular meetings every Sunday at Lyceum Hall, 298 Superior street, opposite the Post Office, morning and evening, at the usual hours. Children's Lyceum at 1 P. M. Officers of the Society: D. U. Pratt, President; — Lown, Vice President; Dr. M. C. Parker, Treasurer; Joseph Gillson, Secretary. Officers of Lyceum: C. J. Thatcher, Conductor; Emory Oids, Assistant Conductor: Mrs. M. W. Gaylord, Guardian: Miss Sarah Files, Assistant Guandian; George Young, Secretary. Speaker engaged:—J. M. Peebles.

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

CHICAGO, ILL.—The Spiritualists hold meetings every Sunday in Crosby's Music Hall, at 10% A. M. and 7% P. M. Children's Progressive Lyceum meets in the same hall immediately after the morning lecture. Dr. S. J. Avery, Conductor.

CLYDE, O.—Progressive Association hold meetings every sunday in Willis Hall. Children's Progressive Lyceum meets in Klino's New Hall at 11 A. M. S. M. Terry, Conductor; J. Dewey, Guardian.

DORGHESTER, MASS.—Meetings will be held in Union Hall, Upham's Gorner, every Sunday and Thursday evening, at 8 o'clock. Mrs. Floyd, regular speaker.

Du Quoin, Ill.—The First Society of Spiritualists hold meetings in Schrader's Hall, at 10 o'clock A. M., the first Sunday in each month. Children's Progressive Lyceum meets at the same place at 3 o'clock each Sunday. J. C. Mangold, Conductor; Mrs. Society of Spiritualists hold meetings overy Sunday evening, at Union Hall.

FOXBORO', MASS.—Progressive Lyceum meets every Sunday at Town Hall, at 10 a. M. C. F. Howard, Conductor; Mrs. N. F. Howard, Guardian.

GREAT FALLS, N. H.—The Progressive Brotherhood hold meetings every Sunday evening, at Union Hall.

GRORGETOWN, COLORADO.—The Spiritualists meet three

GEORGETOWN, COLORADO.—The Spiritualists meet three evenings each week at the residence of H. Toft. Mrs. Toft, clairvoyant speaking medium.

evenings each week at the residence of H. Toft. Mrs. Toft, clairvoyant speaking medium.

Himcham, Mass.—Children's Lyceum meets every Sunday afternoon at 1½ o'clock, at Temperance Hall, Lincoin's Building. E. Wilder, 2d, Conductor; Ada A. Clark, Quardian.

Hammonton, N. J.—Meetings held every Sunday at 10½ A. M., at the Spiritualist Hall on Third street. W. D. Wharton, President; A. J. King, Secretary. Lyceum at 1 p. M. J. O. Ransom. Conductor; Mrs. J. M. Peebles, Guardian.

Houlton, Mr.—Meetings are held in Liberty Hall (wined by the Spiritualist Society) Sunday afternoons and evenings.

Lowell, Mass.—The First Spiritualist Society meets in Weils Hall. Lectures at 2½ and 7 p. M. Children's Progressive Lyceum meets at 10½ A. M. J. S. Whitney, Conductor; Mrs. True Morton, Guardian.

La Porte, Ind.—The Association of Spiritualists hold meetings every Sunday at Huntsman's Hall. Lyceum at 10½ A. M. Conforence at 4 p. M. Warren Cochran, Cor. Sec.

Lansing, Mich.—The First Society of Spiritualists hold regular meetings every Sunday at 100 clock, in Capital Hall. Rev. Dr. Barnard, regular speakdr. The Children's Lyceum meets at 1 o'clock.

Lynn, Mass.—The Spiritualists hold meetings every Sunday afternoon and evening, at 3 and 7 p. M., pt. Cadet Hall. Louisville, K.v.—Spiritualists hold meetings every Sunday afternoon and evening, at 3 and 7 p. M., pt. Cadet Hall. Louisville, K.v.—Spiritualists hold meetings every Sunday at 10 a. M. and 7 p. M., in Templars' Hall, corner 11th and Green streets.

Marluono', Mass.—The Spiritualist Association hold meet.

Mariboro', Mass.—The Spiritualist Association hold meet-ings in Berry's Hall the last Sunday in each month, at 1½ P M. Prof. Wm. Denton is engaged as speaker for the present year. James Lowe, President; Mrs. Sarah S. Foster, Secretary. Milpord, Mass.—Children's Progressive Lyceum meets at Washington Hall, at II.a.w. Prescott West, Conductor; Mrs. Maria L. Buxton, Guardian; S. W. Gilbert, Musical Director and Corresponding Secretary.

MANCHESTER, N. H.—The Spiritualist Association hold meetings every Sunday atternoon and evening at Lyceum Hall. Stephen Austin, President: Allison W. Cheney, See'y MILAN, O.—Gociety of Spiritualists and Liberalists and Children's Progressive Lycoum, meets at 11 A. M. Hudson Tuttle, Conductor; Emma Tuttle, Guardian.

Mornisania, N. Y.—First Pociety of Progressive Spiritual-its—Assembly Rooms, corner Washington avenue and Fifth treet. Services at 31/ P.M.

Milkwalker, Wis.—The First Society of Spiritualists hold meetings every Sunday in Bowman's Hall. Social conference at 2 r. st. Address and conference at 73 r. st. H. S. Brown, M. D., President.

ence at 2 r. M. Address and conference at 13 r. M. H. S. Brown, M. D., President.

North Southark, Mass.—The Spiritualist Association hold meetings the second and last Sunday in each month, in Confeast Hall, at 103 A. M. and 13 r. M. The Progressive Lyceum meets at the same hall on the first and third Sunday at 13 r. M. D. Hates, Conductor; Deborah N. Merritt, Guardian; Edwin Studley, Assistant Guardian; Waldo F. Rates, Musical Director; J. W. Morris, Librarian. Speakers en saget.—Mrs. N. J. Willis, Dec. 25; Miss Julia J. Hubbard, Jan. 8; Mrs. S. A. Willis, Jan. 29; J. H. Currier, Feb. 12; I. P. Greenleaf, Feb. 26; Juliette Yeaw, Mar. 12.

New York City.—Apollo Hall.—The Society of Progressive Spiritualists hold meetings every Sunday in Apollo Hall, corner of Broadway and 28th street. Lectures at 103 A. M. and 73 p. M. P. E. Farnsworth, Secretary, P. O. box 5679. Speaker engaged:—Mrs. Cora L. V. Tappan during December and January. The Children's Progressive Lyceum meets in the same hall at 33 p. M. Dr. D. U. Martin, Conductor. Matonic Hall.—The Spiritual Conference meets every Nunday at 23 o'clock in Masonic Hall, 13th street, between 3d and 4th avenues.

Nowwalk, O.—The First Spiritualist Association heid

At a 27 of clock in Masoine Rail, stat street, between 3d and 41st avenues.

Norwalk, O.—The First Spiritualist Association hold meetings every Sunday at 1½ and 7 o'clock P. M., at St. Charles Hall, Main street. Ira Lake, Agent.

Newburryord, Mass.—The Children's Progressive Lyceum meets in Lyceum Hall every Sunday at 2 P. M. T. C. Carter, Conductor; Mis. F. N. Landford, Guardian; J. T. Loring, Secretary; A. Lane, Treasurer; D. W. Green, Librarian.

New Obleans, La.—Lectures and Conference on the Philosophy of Spiritualism. every Sunday, at 10% A. M., in the hall, No. 94 Exchange place, near Centre street. William R. Miller, President; J. H. Horton, Secretary.

New Albany, Ind.—The Society of Progressive Spiritualists hold meetings every Sunday at 2 and 7 P. M. J. Kemble, President; Isaac Bruce, Vice President; A. R. Sharp, Recording Secretary; A. C. McFadden, Corresponding Secretary; J. W. Hartly, Treasurer.

W. Hartly, Treasurer.

Plymouth, Mass.—The Spiritualist Association hold meetings every Nunday in Leyden Hall. L. L. Builard, President; Alice B. Sampson, Treasurer. Children's Progressive Lyceum meets in the same hall. L. L. Builard, Conductor; Alice B. Nampson, Guardian; Clara Robbin, Librarian; Mrs. Lydia Benson, Musician.

PHILADELPHIA, PA.—The First Association of Spiritualists hold meetings each Sunday at Harmonial Hall, corner lith and Wood streets, at 185 A. M. and 8 p. M.—Children's Progressive Lyceum No.1 will meet in the same hall every Sunday at 25 p. M.—Lyceum No. 2 meets at Thompson-street church, at 10 A. M. each Sunday.

Portland, M. C. Congress Hall Association meets for second

PORTLAND, ME.—Congress Hall Association meets for so-cial conference every Sunday at 3 o'clock P. M. Joseph B. Hall, President; Mrs. J. K. King, Cor. Sec'y. Children's Progressive Lyceum at 10% A. M. Joseph B. Hall Conduct-or; T. P. Beal, Assistant Conductor; Mrs. K. I. Hull, Guard-lan; Miss Ella Bonney, Musical Director.

PUTHAM. CONN.—Meetings are held at Central Hall every Sunday at 1½ P. M. Progressive Lyceum at 10½ A. M. PROVIDENCE, R. I.—Meetings are held in Musical Institute Hall; a conference in the morning, at 10½, and a lecture in the atternoon, at 3 o'clock. PAINESVILLE, O.—Progressive Lycoum meets Sundays at 10
A. M. A. G. Smith, Conductor; Mary E. Dewey, Guardian.

RIGHMOND, IND.—The Friends of Progress hold meetings every Sunday morning in Henry Hall, at 10½ A. M. Children's Progressive Lyceum meets in the same hall at 2 P. M. REMSSHARE, IND.—"Society of Progressive Spiritualists" meet every Sunday, in Willey's Hall, at 10½ A. M. I. M. Stackhouse, Secretary.

ROCKFOND, ILL.—The First Society of Spiritualists meet in Brown's Hall every Sunday evening at 7 s'clock.

St. Louis, Mo.—Meetings are held every Sunday, at 10½ A. M. and 7½ P. M., in Avenue Hall, corner of 9th street and Washington avenue. Warren Chase, speaker for the present.

SALEM, MASS.—The Spiritualist Society hold meetings evening at 100 and 1

SALEM, MASS.—The Spiritualist Society hold meetings every Sunday at Lyceum Hall, at J and 77 P. M. Walter Harris, President; Henry M. Robinson, Secretary; Mrs. Abby Tyler,

STONEHAM, MASS.—Children's Progressive Lycoum meets every Sunday at 102 A.M. E. T. Whittier, Conductor; Ida Herson, Guardian.

Herson, Guardian.

SYOAMORE, ILL.—The Children's Progressive Lyceum meets at the Universalist Church every Sunday at 4 P. M. Harvey A. Jones Conductor: Miss Agnes Brown, Guardian; Agrippl Dowe, President of Society; Curtis Smith, First Vice President and Treasurer; Mrs. Sarah D. P. Jones, Corresponding and Recording Secretary.

SAN FRANCISCO, CAL.—Spiritualists and other Liberal Thinkers meet for conference and discussion every Sunday afternoon at 2 o'clock, at Dashaway Hall, on Post street; also, Sunday evening lectures are regularly given at Mercanitile Library Hall, on Bushstreet, Laura Cuppy Smith speaker.

TROY, N. Y.—Progressive Spiritualists hold meetings in Apollo Hall, corner of River and Congress streets, at 10\frac{1}{2} A. M. Speakers engaged:—Mirs. N. J. T. Brighiam, Jan. 15, 22 and 29; J. M. Peebles during February and March; Thomas daires Forster during April. Children's Lyceum at 2 P. M. Benj. Starbuck, Conductor.

2 P. M. Benj. Starbuck, Conductor.

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

Wordster, Mass.—The Spiritualists hold meetings every

Wordester, Mass.—The Spiritualists hold meetings every sunday afternoon and evening, in Linc in Hall. Speakers engaged:—Mrs. Juliette Yeaw during December; I. P. Green leaf, Jan. 1 and 8; Dr. J. H. Currier, Jan. 15, 22 and 29; Miss Nellie L. Davis during February and March.

WASHINGTON, D. G.—The First Society of Progressive Spiritualists hold regular meetings in Harmonial 11st., Pennsylvania avonue. Speakers engaged:—Mrs. N. J. T. Brigham during December; E V. Wilson during January; Mrs. C. L. V. Tappan during February; Moses Hull during March and April. Conference neeting every Saturday evening; Sociables every two weeks through the lecture season. John Mayhew, President.

[We would respectfully request all interested in spiritual meetings to forward us a correct list of officers and other matters pertaining thereto, as it is only by individual assistance that we can hope to make our announcements ro

# Mediums in Boston.

## DR. J. R. NEWTON,

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

Oct. 22.

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Examination by lock of hair 82,00; when nation is present \$1,00

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13w\*—Oct. 1.

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MEDICAL CLAIRVOYANT AND HEALING MEDIUM,
292 Washington street, Boston. Mrs. Latham is eminonly successful in treating Humors, Rheumatism, diseases of the
Lungs, Kidneys, and all Billous Complaints. Parties at a distance examined by a lock of hair. Prico \$1,00. 4w\*—Dec. 10.

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Indies and China, has been aided by God and angels to
heal the sick and develop mediums. Treats chronic diseases.
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HELEN R. LEEDS, 26 Dwight street, Boston, has resumed her seances. With a competent Magnetic and Clairvoyant Physician, Dr. Carlier, will treat diseases. Dec. 19.—44\*

MRS. A. B. LOVELL, and MRS. J. C. DUTTON, Magnetic and Chairvoyant Physicians, No. 1 Hanson Dec. 17.

MRS. EWELL, Electric, Magnetic and Chairvoyant Physician, room A; 25 Winter street (formerly 11 Dix Place). Hours, 10 to 4.

Dix Place). Hours, 10 to 4.

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We-Dec 10.

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MRS. LITTLEJOHN, Medical, Business and Prophetic Clairvoyant, 26 Hanson street, Boston, Mass.

MRS. M. A. PORTER, Medical and Business Dec. 10.-5w\*

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

MRS, MARSHALL. Medium for spirit com-

Dec. 24.-2w MRS. A. S. ELDRIDGE, Medical and Business Clairvoyant, 1 Oak st., Boston. Answering letters, \$1,00.

SAMUEL GROVER, HEALING MEDIUM, NO 23 Dix Place (opposite Harvard street). 13w\*—Dec. 10 MRS. A. M. SUMNER, Medical Clairvoyaut No. 2 Madison street, Boston Highlands. 3w\*-Dec. 2i

# Miscellaneous.

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Or Psychometrical Delineation of Charac. cr.

MRS. A. B. SEVERANCE would respectfully announce
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person, or send their autograph or lock of hair, she will give
an accurate description of their leading traits of character and
peculiarities of disposition; marked changes in past and future
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PSYCHOMETRICAL CLAIRVOYANT. BY sending photograph and lock of hair to Mrs. Laura G. Richards, you will receive a Psychometric reading of character, disposition, &c., with physical conditions and outer surroundings of the person. Leading changes of life, with advice pertaining thereto Terms, \$2.00 and two stamps. Written communications from spirit-friends by magnetic influences of lock of hair and photograph, \$5.00. Address, P. O. Box 1219, Binghamton, N. Y. Pictures returned.

Nov. 26.—6w\*

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Miscellaneous.

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"5, "Catechumen." Translation from Voltaire;
"6, "Humanity vs. Christianity," by Henry C. Wright;
"7, "The Bible a False Witness," No. 2, by Wm. Denton;
"8, "The Bible—is it the Werd of God?" by M. T. Dole;
"9, "Spirit Manifestations," by Wm. Howlit;
"10, "History of David," Extract from "Exceer Hall";
"11, "Modern "henomena," by Wm. Lloyd Garrison;
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6m-Oct. 8.

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to their advantage to call before purchasing. 13w—Nov. 12. MERCANTILE SAVINGS INSTITUTION.

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Per Annum Interest will be paid by this Institution, FROM this date on all deposits which remain in Bank six months next prior to the semi-annual dividend days, and five per cent, on all other deposits for each and every full in tervening calendar month they have remained in bank prior to the remi-annual dividends. This is the only Savings Sank in the State that pays interest on the deposits for each and every month they remain in bank. The Institution has a quarantee fur dof \$300 000, and on the first day of October a surplus exceeding \$15,000.

# "WORTH ITS WEIGHT IN GOLD."

DR. H. B. STORER— \* \* \* And as to the 'Nutritive Compound' which you sent me. I think it
Worth Its Wolght in Gold. My Bowels
Act Naturally and regularly, and there is no irritation left afterward, as has always been the case when I have
used, medicines before. My Dizzinoss is Gondoand what I feared was a Folypius in the Noseo
has disappeared. \* \* I have recommended it to several
lady friends, and shall be pleased to do so whenever I have
occasion."—Mrs. S. A. E., New Haren, Conn. Dec. 17.

## EDSON'S HYGRODEIK,

FOR HYGIENIC AND MECHANICAL PURPOSES. THE practical utility of the Hydroderic, if followed, will enable us to maintain an atmosphere in inhabited rooms of such a nature that the most delicate large will not suffer from atmospheric causes; that the healthy will feel a degree of comfort never before experienced with in doors; that speaking or singing becomes a pleasure; that plants may be made to bloom in it as well as in the conservatore.

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

\*.\* A specimen Hygrodeik is on exhibition at the Banner of Light Office, and for sale by William White & Co., 188 Washington street, Boston. Price \$15. Nov. 19.

# THE SPIRIT BRIDE.

This is the name of the beautiful crayon picture which has attracted such marked attention in the Banner of Light Fare Choole Room for the last few weeks. It was drawn by spirit aid through the mediumship of Mr. E. Howard Doans, of Baldwinsylle, Mass., a gentleman who had had no instruction in drawing previous to the time the spirits commenced using his hand for that purpose. At the solicutation of many admiting friends we have had photographic copies of this fine picture made, which we will forward, postage paid, at the following prices: Large size, 8x10, 50 cents; Carle de Visite size, 25 cents. William Will'E & CO., BANNER OF LIGHT BOOKSTORE, 153 Washington street, Boston, Mass.

## NOTICE!

H. C. CHAMPLIN, M. D., AND WIFE treat specially for tane Worm at their residence, for three months from date. Remove the creature without a poison, or injury to the date. Remove the creature without a poison, or injury to the patient, and alive, in from two to twelve hours.

II. C. CHAMPLIN, Otis, Berkshire Co., Mass.
Oct. 8.—3m\*

PHOTOGRAPHS OF ONIETA,

Indian control of J. WILLIAM VAN NAMEE, as seen in spirit-life by Wella P. Anderson, Artist for the Sum-Price 25 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Buston.

Pavilion, No. 57 Tromant street, (Room No. 5,) J. ROLLIN M. SQUIRE, ATTORNEY AND COUNSELOR AT LAW, No. 30 Court street, Room 4, Boston.

J. T. GILMAN PIKE,

PHYSICIAN,

DR. T. LISTER, ASTROLOGER, 25 LOWELL STREET, BOSTON, MASS., WHERE he has been located 26 years. Time of birth must be given. A brief written nativity sent by mail, events two years to come, \$1. 3m-Nov. 12.

two years to come, \$1.

ODD BACK NUMBERS of the London Magazines, "HUMAN NATURE" and the "SPIRITUAL MAGAZINE," will be sent to any address on receipt of 15 cents, being half the original price. These magazines contain first class matter, just such as Solitualists should preserve for future use. Address, BANNER OF LIGHT, Boston, Mass. A GENT'S WANTED-(\$225 A MONTH)-by the AMERICAN KAITTING MACHINE OO., BOSTON, MASS., or ST. LOUIS, MO. 6m-Sept. 24.

Hew York Advertisements.

# THE SUN.

The Pollar Weechly Sun. A Newspaper of the Present Times.

Intended for People Now on Earth. NCLUDING Farmers, Mechanics, Merchants, Professional Men, Workers, Thinkers, and all Manner of Honest Folks, and the Wives, Sons and Daughters of all such ONLY ONE DOLLAR A YEAR! '

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

THE SEMI-WEEKLY SUN, 82 A YEAR, of the same size and general character as THE WEEKLY, but with a greater variety of miscellaneous reading, and furnishing the news to its subscribers wich greater freshness, because it comes twice a week instead of once only.

THE DAILY SUN, 86 A YEAR. A presiminently readable newspaper, with the largest circulation in the world. Free, independent and fearless in polities. All the news from everywhere. Two cents a copy; by mail, 50 cents a month, or 86 a year.

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Sixty Dollars.

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SEND YOUR MONEY in Post Office orders, checks, or drafts on New York, wher-ever convenient. If not, then register the letters containing money, Address, I. W. ENGLAND, Publisher, Sun office, New York. Dec. 10.-4w

# THE BEST PAPER, BEST INDUCEMENTS! This Quarter's 13 Numbers SENT FREE to all sub-scribing, before Dec. 25, 1870, for next year's Fifty Two Numbers of

MOORE'S RURAL NEW-YORKER THE GREAT ILLUSTRATED

RURAL AND FAMILY WEEKLY. FOR TOWN AND COUNTRY. THE RITRAL, now in its 21st year, is not only the Largest-est, Best and Cheapest, but by fur the Largest-Orculating Journal of its Class in the World! National in Character, Ably-Edited, Superbly Illustrated and Printed, it is the

### BEST AMERICAN WEEKLY!

It is the Standard Authority on all branches of Agriculture, Horriculture, i.g. Asa Liberary and Family Paper it is a favorte in many of the best famines all over the Un'on, Canada, &c. Indeed, Moore's Rural has no liked in its Bubrer, and is the Langest Hinterated Journal on the Continent—each number containing Sixteen Five-Column Piages (double the size of most papers of its class). The Rural maintains a high moral standard.

TERMS, INDUCEMENTS, ETC. TERMS-\$33 a Year of 52 Numbers, and only \$2,50 in Clubs of Ten. This Quarter's 13 Numbers sent FREEE, se offered above, Our Club Inducements for 1871 are unprecedented. Specimess, Fremium Lists, &c., sent free to all forming Clubs—and we want a live Club Agent in every Town. Address,

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

AMERICAN AND EUROPEAN. MUNN & CO. continue to give opinions in regard to the Novelty of Inventions, Free of Charge, make Special Examinations at the Patent Office, prepare Specifications, Drawings, Caveats, and Assignments, and proaccute applica-tions for Letters Patent at Washington, and In all European Countries. They give special attention to the prosecution of Rejected Claims, Appeals, Extensions and Interferences.

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SINTEEN-PAGE weekly, devoted to Mechanics, Manual Pactures, Invention, Chemistry, Engineering, Aucurtecture, and Populan Science, Full of splendid Engravings. Terms \$3,00 a year. Specimen number sent free, Address,
Nov. 5.—Steow 37 Park Row, New York. J. WILLIAM VAN NAMEE, M. D., Eclectic and Clairvoyant Physician,

Eclectic and Clairvoyant Physician,
No. 420 Fourth Avenue, New York Olty.

Makes examinations by lock of hair. Send stamp for circular containing testimonials. Dr. Van Namee, in addition to being a graduated physician, possesses a high order of developed Clairvoyant powers, enabling him to clearly diagnose disease, and prepare proper Magnetic Remedies.

Reception Day Wednesday, from II A. M. to 4 F. M. No Personal Examinations given except on Reception Day.

Personal Examinations—Ladles \$2,00, tientiemen \$3,00. Examinations by hair, \$3,00 and \$5,00.

All letters must be addressed to P. O BOX 5120.

Oct. 23

DR. II. SLADE, (Clairvoyant,) DR. SLADE will, on receiving a lock of hair, with the full name and age, make a clairvoyant examination, and return a written diagnosis of the case, with cost of treatment. A fee of Two Dollars must accompany the hair, which will be applied on medicine where treatment is ordered. All letters should be directed to SLADE & SIMMONS, 207 WEST 22d STREET, N. Y. P. S.—Please write your address plain.

BUST OF

ANDREW JACKSON DAVIS.

N EARLY life-size, in Plaster of Paris. It is acknowledged to be one of the best likenesses of the Secry et made. Price \$7.00—Hoxed, \$8,00. Sent to any address on receipt of the price, or C. O. D. A liberal discount to agents. Address, MACDONALID & CO. May 15.

DR. JNO. A. ELLIOTT

Williuse his powerful Magnetic Gift for the cure of diseases, at No. 49 East 28th street, corner Frourth Avenue, New York, for all who call upon him. Hours for treatment, from 9 to 11 A.M., and 1 to 3 P. M.; also Tuesday and Friday evenlings from 1 to 9. All unable to pay, treated free. 13w—Dec. 10. "American Educational Union."

ESTABLISHED 1957. Teachers wanted to supply vacan cles in Public Schools, Academies and Female Sentantes in the deferent States. Send for Muttal Plan for receiving reports of vacancies and introducing Trachers, affording the hest opportunities for appointments. Address the "AMER EDUCATIONAL UNION," 737 Broadway, N. Y. Dee 17. States.

WILLIAM WHITE, M. D., Homeopathic, Magnetic and Electropathic Physician. Treats all acute and chronic diseases successfully. 529 Sixth

avenue, between 31st and 32d sts., near Broadway, New York. Oct. 8 —cow. MRS. J. H. FOSTER,

DSYCHOMETRIC, Business and Test Medium, will give
scances to a select few at her residence, 156 Elliott Place,
Brooklyn, New York. Messages, written or verbal, received
from spirit friends.

MISS BLANCHE FOLEY, Clairvoyant, Trance and Writing Medium, 834 Third avenue, between 40th and 41st streets, New York. (Please ring first bull.) Hours, from 9.4 M. to 5.P. M. Terms: Ladies, \$1,00, Gents \$2,90.
Nov. 26.—13w\* MRS. H. S. SEYMOUR, Business and Test Medium, 109 Fourth avenue, east side, near 12th street, New York. Hours from 2 to 8 and from 7 to 9 r. M. Circles Tuesday and Thursday evenings.

BEAUTIFUL FLOWERS, painted on cards photograph size, in colors, by the excellent medium, MRS. E. A. BLAIR, of Montpolier, Vt., for sale at this office. Sent to any address on receipt of 25 cents.

# Banner of Light.

Warren Chase, Corresponding Editor. Office at his Liberal, Spiritual and Reform Bookstore, fol North Fifth street, St. Louis, Mo.

SLACKENING THE ROPES.

A correspondent of the Interior, commenting on the crimes and wickedness of New York, which he says the press of the city portrays in sufficient force to satisfy the most earnest believers in human depravity and in a style the pulpit world hardly be justified in using, tries to make capital for the Orthodox doctrine of total depravity and endless misery. He first admits the false premise that society is growing worse and crimes increasing. This, statistics show, is not the case in our country or Europe. He then goes on to account for it by charging it in part to the late war, which no doubt had a slight tendency to dissipation and some other vices, but he places more stress on the preaching of liberal Christian. ity and doctrines that have no endless hell, wrath of God and terrible vengeance in them, and hopes the effects of the newspaper articles will bring people back to Orthodoxy for safety. He also adds the terrible effect of the moral reform teachings against capital punishment, as if that too added to crime and murfers, when the statisties show the contrary, as he ought to know before he attempts to enlighten the public with his pen on that subject. He also thinks Executive clemency in pardoning criminals has a bad effect; in fact, all mercy, charity and love are to be deplored, since man is totally deprayed and ought to be hung and damued.

This may be an Orthodox argument, and suit the Interior of the Orthodox church, but it will not go down with the exterior. We first demand the evidence of the increase of crime; and, second, the sorting of the causes, if there is an increase, and if not, the reasons why it has not decreased faster, since we contend that crimes do decrease in proportion to the population of this country, and we contend that they would decrease much faster were it not for the preaching of the horrible dectrines of the Orthodox church, which burden men's hearts and blind their minds to the goodness and love of God or man. These have so long taught man that he is totally deprayed that they have made many not only believe it but act as if they were.

### LITERARY.

The people in different sections of our country are widely different in literary taste and attraction. Having traveled many years, and been engaged most of the time in lecturing and selling books, we have taken much pains to look, into the bookstores and newspaper and periodical trade in the different parts of the country. New England has decidedly the most taste for and devotion to literature; and New York, Ohio, Michigan, Illinois and Wisconsin come next, with a proportionate decrease as we go westward. This is not altogether owing to the mental apathy and want of taste, but partly to the constant absorption of the mind in the West with the changes and newness of the country and society, and partly to the drain of the pockets in improvements and means to secure physical comforts, which seem to be more imperative in their demands than the mental and intellectual. Food, clothing and shelter for man and beast first; and these take up the time and means of nearly all in the Western States. As the people get more independent, they will no doubt show as much literary taste as the older settled States. The book trade is a slow trade in the West. We found the empty shells of several bookstores in St. Louis when we came here, and several have closed since, with but slight increase in the business of the old houses. We have several hundred varieties of books at our store that are not kept in any store in the city, and which are quite popular, and some very salable in the East; and yet we sell very few in the city, our trade being largely in Illinois and the country north and west of the city. The city trade in second-hand books is considerable, and some stands do quite a large trade in this line; but they buy very low, and sell at large profit. It is curious to see families send in even the dictionary and old family Bible and prayer-book, which, in the East, would be almost sacred, and kent to the last: while out here all books seem to lose their sacred character, and yield to the pressure from some physical demand, too often, we fear, not a real necessity.

There certainly is more of a loose and reckless spirit, especially in the young, in the West than in the East. It may sober down after a while; but we cannot see the signs in the wild boys about the streets, most of whom smoke or chew tobacco before they reach their teens.

## GEOLOGY AND THE BIBLE.

J. D. Dana, Professor of Vale College, in a let ter published in the Interior says:

There is no question, first, that geological time has been of vast length; second, that there is ar historical order in the rocks of the globe, and that the process of the world's creation may be, to a large extent read in the rocks; and third, that there has been a system of progress in the earth's living species from the simpler forms of earlier time to man. But, while adopting these conclusions, in common with all geologists. I have no faith in the Darwinian scheme of deriving man through a gradual development upward from the monkey, or of evolving a system of life through 'Natural Selection.' I deplore the misuse of science in the support of materialistic views, no uncommon among those who adopt the Darwin-ian hypothesis. At the same time I grieve, for the sake of the Bible and religion, that the discussions relating to scientific views and men should be so often interspersed with abusive epithets, and so often presented by those who are ignorant of the sciences they are attempting to

The three points stated in the first part of this extract, it seems to us, cover the whole ground, and outline the Darwinian theory. The rebuttal that follows is only a sop thrown to the church, and is very much like adding "for Christ's sake" at the end of a prayer, which of course has no real spirit in it, since it is not at all for Christ's sake that the prayer is put up. Whatever may be said by Christiau writers against the Darwinian theory, it is certainly gaining converts rapidly in our country, and is likely to soon have more than the Bible theory has, if it has not already more. It is not much more a disgrace to have originated, as a race, in some animal, than to come from a pile of dust, especially since the same God created and hence was parent of all the animals, as well as of man. It would hardly be possible to find a greater degree of difference in any parentage than that of the Divine incarnation and birth of Christ.

## THE CHURCH SOUTH.

The Interior says:

'No more destitute missionary field can be found than exists among the four million of Southern freed people. Who will go to its occupancy? Lay as well as clerical laborers are stampede ho greatly needed. Fully three-fourths of the adult of England!

freed people of the South are destitute of a copy of the Scriptures. At least fifty devoted, plous and well qualified Presbyterian ministers are needed in Texas at once. More than half that number could find self-supporting fields."

This is quite a confession, but we are of opinion that the self-supporting fields would be cotton and corn-fields, and that one-half of the people referred to as without a Bible could not read one if they had it, and few of the other half would do it if they could. No doubt of this being a good missionary field for lay members of most churches, but we doubt its being a good field for elergymen from the North and East.

THE WHITE CLAY ADULTERATION.

The Savannah Republican says that six or eight hundred tons of white clay are shipped to the Northern States monthly, making about eight thousand tons of Georgia clay sent North annually. If this is really eaten by us in the flour, sugar, candles and medicines, as is asserted, and, no doubt, true, we may still be called the" dirt eaters" or eaters of Southern dirt, as was so often applied to us in times past on the slavery question. A small part of this pure white clay, which is entirely free from silex, or sand, and tasteless, is used in the potteries, and another small part in the manufacture of paper, but we are assured that much the larger part is used in adulteration of articles that bear a higher price than the clay. Some is said to be used in calomel and its preparations, and in this no doubt to the advantage of the consumer; and whether the candles are really impaired by it we cannot say, as they are, to a great extent, injurious without it, and probably not more so with it, but perhaps less. The brown clay of the Carolinas, so extensively eaten by the poor whites of those States, is not unlike this white clay except in color, and, as it seems a The habit of eating this clay is easily acquired, especially by children, and is not nearly as diffi-

The great objection to this white clay is the fraud and imposition on the public in the selling it to us for sugar, flour, candy, medicine, and a commercial clieats to rob the people of their money, The guilt is not to be laid to the retail dealers inliseriminately, for they are often imposed upon and as badly taken in as their customers. The adulterated articles are not usually sold at much less price than the pure by wholesale dealers who know the difference.

### LABOR REFORM.

A committee of the National Labor Reform party presented an address to B. Gratz Brown, the governor elect of Missouri, Dec. 22, in St. Louis, and listened to his reply with much interest, and it was one which will be gratefully received by those interested in the all-important movements of the working men and women of the country. The new governor of our State is a radcolored and disfranchised suffrage, and in fact, so far as we know, on all questions, on the liberal side. With such population as Missouri now has. it is not strange that even party lines were broken over to elect him governor. We are glad he has thus publicly spoken out on the labor reform question, as this certainly is one of deep interest political and religious systems. On all these great questions of reform, our Banner of Light is almans on the right side, as those engaged in them will see. Bring the Christian and secular papers and the political press up to our standard, and the work will go rapidly forward in reforming

## HOLY DAYS AND HOLLY DAYS.

Those who have not lived among Catholics, cannot keep track of the time with its repeating ty; Ought we to Visit Her?-Mrs. Edwards's now novel; holly and holy days. Across the hall from our store is a manufactory of shirts, where a score or more of sewing women and girls work at the business, and as they are nearly all Catholics. they are often absent. Finding the shop closed Dec. 8th, we inquired very innocently next morning of a bright looking, curly headed daughter of business? when she with great solemnity and modesty assured us it was the anniversary of the immaculate conception of the Blessed Virgin. Cannot tell whether she was most surprised at our ignorance or we at the boldness of our question and the candor of its answer. The arbitrary authority of the Church fixes all such days, and may as well fix the hour as the day, since there is no certainty that such person as Jesus was ever born at all, and if this fact be admitted without evidence or any record of any person who lived at the same time, of course no day can be the century in which he lived. But the honest worshipers do not know this.

# WE DECLINE.

The office of the National Sunday School Teacher, at Chicago, sends us a list of its novel stories, and requests our orders for "Mr. Blake's Walking Stick," "The Book of Queer Stories," "The Infant Class," &c. We politely decline to keep that kind of trashy literature mixed with the solid and substantial list of books, pamphlets and papers on our shelves and counters. There is no and news-stands of the city where they keep the yellow-covered literature and other loose reading matter, and there is the proper place for it, as it may do some good to minds that are badly inflicted with the grosser passions, and too weak in intellect to value the higher class of books which we keep such as Davis's, Renan's, Voltaire's, Paine's, Denton's, Tuttle's, Howitt's, Parker's, Owens's, Edmonds's, Peebles's, Brittan's Emma Hardinge's; Eliza Farnham's, Mrs. Willard's, L. M. Child's, and a score of other such authors we could name, whose works can be ound on our shelves. Lyceum literature, but not Sunday school literature, we can keep and sell.

We have yet quite a number of the neat little book of Dr. Persons, setting forth his THEORY and Success in the treatment and cure of diseases by magnetism and without medicine, of which we will send one copy by mail on receipt of 10 cents and the address. Direct to Warren Chase & Co., 601 North Fifth street, St. Louis Mo. The Doctor is still in the city at the St. Nicholas Hotel, but soon closes his term here He is very successful with his patients.

The Independent quotes from Dean Stanley: "If strict adhesion to the letter of the Articles is required, every man of us must leave the church, from the primate to the curate." What a pulpit stampede honesty would occasion in the Church

# New Publications.

Theodore Parker's Historic Americans, the substance of four lectures, but three of which he lived to deliver, have been put in truly handsome typographic dress-plain but impressive-by Horace B. Fuller, and the volume they make is well worthy a place on every library shelf. The four historic characters included in this volume are Franklin, Washington, Adams and Jefferson. The latter was never read as a lecture to the public. Mr. Parker's views are here clustered around four massive American characters in the very way his admirers would see them grouped. First he sketched his subjects, that is, places them in their true relation to time and space, and then he analyzes their characters as public men of their own period-one of great importance to the future of the young Republic. The deceased author's style will be found as idiomatic and racy as his reflections ire pungent and pertinent. He always speaks with vigor. He was anything but dull. Franklin is his greatest American, but he sees the large elements of intellect and manhood in all. The preface by Mr. O. B. Frothingham is a piece of real value as a sort of exponent to the discourses, and introduces, the reader to the interior of Mr. Parker's mental nature as happily as he shows his readers the way to that of his four distinguished subjects. We need not take the trouble to commend productions on such subjects from such a writer as Theodoro Parker. The volume will pass into permanent literature LIPPINCOTT'S MAGAZINE makes a particularly fresh and

welcome impression for the New Year, offering a table of contents which, for variety, spley elements, a sparkling flavor and intrinsic value, it would not be easy to improve on. The Red Fox makes a charming Indian story, with genuine pathos in it. An American's Christmas in Paris opens to one's sympathy the experience of one in the gay capital without the least knowledge of French. The Panhellenic Dream is an able discussion of the Eastern question. A Trip to Dahomey sketches the experience of the only visit to that far interior ever made by Americans. Hathaway Strango is a captivating story. Scribbles about Rio are desultory but racy records of life in the capital of Brazil. Irene is the title of a story of Southern life. My little more oily, is more attractive to the taste. Housekeeping in Rome describes domestic ways and means in the Eternal City. An amusing sketch is that about Boys. The poems are strikingly good. And the Monthly cult nor as pernicious as the Northern habit of Gossip is, with the Literature of the Day, readable matter for a lover of a good magazine to enjoy. As a whole, Lippincott is as fresh as when it made its charming appearance before the public three years ago.

HARPER'S MONTHLY for January has a strong holiday infusion, especially of the part belonging to the Christmas variety of other articles, in which it is mixed by time. An old Christmas carol opens the number, wrapped around with a fantastic border. Folk Life in Sweden makes an exceedingly interesting illustrated article, displaying the customs and diversions of that northern people. The Passion Play of Oberanomergrau in 1870, illustrates most happily the old customs of celebrating this sacred season in Germany. The Voice of Christmas Past is rich with eighteen illustrations. R. H. Stoddard has a poem entitled Blind. Frederick the Great's story is continued, with striking illustrations. Our Public Lands receives a timely and horough discussion. The Dolliver Family and The Young Naturalist in Mexico are illustrated profusely. And besides these, Justin McCarthy, the author of "Guy Livingstone," Phebo Cary and others, have poems and papers; while the editorial departments are full to overflowing with matter on almost every current topic, the fun and the philesophy alternating in a truly healthful manner. Harper comes out like a new flower in full blossom, for the year

SCRIBNER'S MONTHLY prints, for its third number, an ediical on more than one subject. We knew him by tion of one hundred thousand for the holidays, and a list of reputation as an anti-slavery man, first of any contents that would establish the fortune of any monthly name in Missouri, and early as an advocate of that is of so recent a launching. In the rich spread on the woman's suffrage, and last as an advocate of both | table is Fairmount Park, Philadelphia, profusely illustrated; Kings of the Air, by Burt G. Wilder, also illustrated, describing the haunts and habits of the nobler birds of prey; The Goblin of the Ice, by Dr. Hayes, and of course a thrilling North Pole Story, which is likewise generously illustrated: The Christmas Door, with illustrations: Hans Christian Andersen's promised story, Lucky Peer, two parts being given; the conclusion of Rebecca Harding Davis's Natasqua; a masterly article by John Bigelow, on the among the many reforms needed in our social. Terms of Peace proposed by the Great Powers; How we escaped War with Spain, a chapter of secret history; Mr. liondley contributes an article on Ships; and the other articles are the Flight of the Birds, the Northern Lights. Strasbourg after the Surrender, William Cumberdatestory, and other papers of merit, with attractive editorial matter besides. It is a brilliant issue.

THE GALAXY for January contains there as the principal articles of fiction and ossay: Lady Judith, continued, by Justin McCarthy; What May Be; David, King of Israel Part II; Love Song; Overland; Louis Adolphe Thiers; The Man who Did n't; Fort Pickens; Types of American Beau-Drift-Wood; Scientific Miscellany; Current Literature; Semoranda and Nebulæ. The piece du resistance is that on the subject of provisioning Fort Pickens, in 1861, by ex-Secretary Welles, in which he shows up the secret history of the very threshold of the rebellion, for which he had unsurpassed opportunities of knowledge. His previous paper on the same subject excited very wide attention, and threatens public controversy. Junius Henri Browne discourses Erin what was the occasion of the stoppage of of his impressions of American Beauty, and handles the subject daintily. Justin McCarthy's article on Thiers will receive a general reading at this time, when its subject has come so prominently before the public eye. The publishers of the Galaxy promise grand accomplishments for 1871 and, with the list of famous writers they bring out, they cannot well fail of carrying all readers their way.

THE HARDINGER OF LIGHT comes to us from Melbourne Australia, with the imprint of W. H. Torry, whose exertions to spread the gospel of spiritual truth in that quarter of the globe merit all praise. The first two numbers which are before us are issues of real strength, and of decided me chanical beauty. They advertise the existence of a spiritual belief in Australia, which it is highly encouraging to confixed within any certainty, nor even any year of sider. The contents of each number are varied and valuable, and made up with a skill that shows the editorial of fice to be administered by capable hands. We wish success to Bro, Terry in his new enterprise, which we have not a doubt he will secure by the means he has employed to command it. The Harbinger should be generously supported in the ocean colony where it has sprung into a healthy life.

BATTLES AT HOME, by Mary G. Darling, is the title in book form of a favorite story that has just run through " Merry's Museum," and which Mr. H. B. Fuller, the publisher, has rightly deemed worthy of permanent preservation. The juvenile reader will esteem it a shining present for this season. Miss Alcott, the mother of the famous "Little Women," endorses it roundly, and that will be enough to make it doubly popular among the young people, for whose happinecessity of our keeping them, as such pious ness it is now again presented in so handsome a dress. Its novels and tracts can be found on all the book illustrations impart a new life to the story, and greater interest to the book.

MERRY'S MUSEUM for January enters upon its thirty-first year. It has been enlarged, and in every respect made a first-class magazine for boys and girls. It contains about one third more reading matter than is given in any other periodical of its class and price, and claims to be the cheapest and the best, as it is the oldest illustrated magazine for youth published in the United States, H. B. Fuller, 14 Bromfield street, Boston, publisher.

VICK'S ILLUSTRATED CATALOGUE and Floral Guide for 1871 is a renewed issue of a favorite annual, which all growers and lovers of flowers will be glad to receive for their guide through the year's floral experience

THE EGO AS A SELF-REGULATIVE is a pamphlot treatise which we must a imit we have not yet read. It is put forth by Philo Matthews, New York.

Mrs. Kingman in Hudson. Mrs. Frances W. Kingman gave us a lecture, this evening, on "American Women and Children," which was well received by an attentive and appreciative audience. She is evidently a lady of culture and refinement, well deserving a hearing, as her aim is to elevate and improve woman, that sho may realize her responsibility in the future welfare of our free government. She is the author of "Intuition," a book which should be in every household in the land, for no one can read it without interest and profit. We hope she will be greeted with a cordial welcome wherever she may secure an audience, and the friends of progress will only perform a pleasant duty in awarding her a liberal pecuniary reward for her services. Hudson, Dec. 18th.

Lynn elected six women on the School Commit-

HOLIDAY GIFTS.

The following-named books are just what our friends should purchase for holiday gifts. For prices see advertising columns of the Banner:

Poems from the Inner Life, by Lizzie Doten. We especially recommend this talented book of noems, which has already reached its seventh edition; full gilt binding.

The Year-Book of Spiritualism. A secord of its Facts, Science and Philosophy. This work contains interesting essays by the leading Spiritualists of Europe and America, etc., etc.,

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.

A Kiss for a Blow, by Henry C. Wright. This book is printed on fine tinted paper.

Branches of Palm. This work was given through the mediumship of Mrs. J. S. Adams, and is replete with grand truths every friend of of exciting interest, by the same author. Poems, by the well-known medium, Achsa

W. Sprague, now a resident of the spirit-world. The Spiritual Harp. A collection of vocal music for the choir, congregation and social The Voices: A poem in three parts, by

Alice Vale: A story of the times, by Lois Waisbrooker—a writer of merit. Also, Helen

Warren S. Barlow, Esq. It is a live poem upon a

Harlow's Vow, by the same author. Poems of Jean Ingelow, elegantly bound tinted paper, gilt top, etc.

The Faithless Guardian; or, Out of he Darkness into the Light: A story of struggles, trials, doubts and triumphs, by J William Van Namee.

Voices of the Morning, by Miss Belle Bush; a splendid volume of poems, that everybody should have in their libraries. The beautiful poem, "The Artist and the Angel," is alone worth the price of the book.

Intuition. A Fine Progressive Story, by Mrs. Frances Kingman.

"My Affinity, and Other Stories," by Miss Lizzie Doten. A choice volume.

Strauge Visitors. A series of original papers, embracing philosophy, science, government, &c., by the spirits of Irving, Willis, Thackeray, Byron, and others.

Hedged In, by the popular writer, Elizabeth Stuart Phelps. Miracles, Past and Present. A highly mportant contribution to the discussion of ques-

tions which the development of Spiritualism has rendered deeply interesting to all thoughtful minds, by Rev. Wm. Mountford. The Question Settled: A Careful Com-

parison of Biblical and Modern Spiritualism, by Rev. Moses Hull. The Bible in the Balance. A new and

valuable work by J. G. Fish.

Real Life in Spirit-Land. Being Life Experiences, Scenes, Incidents, and Conditions, illustrative of Spirit-Life, and the principles of the Spiritual Philosophy, given inspirationally by Mrs. Maria M. King.

Future Life: As Described and Portrayed by Spirits, through Mrs. Elizabeth Sweet, with in Introduction by Judge Edmonds.

Seers of the Ages: Ancient, Medicval and Modern Spiritualism, by J. M. Peebles. All the above works are for sale at this office.

For prices, see advertisements, or send for our catalogue.

## Remarkable Spirit Likenesses.

MESSRS, EDITORS: "Facts are stubborn things;" and the more of them we have in verification of the truths of Spiritualistic science, the better i will be for the cause, and for those that are awaiting palpable proofs to establish their faith. In the believe that it is the duty of all true Spiritualists to place upon record such substantial facts as come under their own observation. I offer the subjoined statement, which can be corroborated by uncontrovertible testimony.

The matter under consideration pertains to a picture sketched in crayon by Mrs. Kendall. of Winter street. Boston, in a semi-trance condition the figures, three in number, being portrayed as they presented themselves to her vision.

The largest of the three figures represents a young lady of about nineteen years in earth life named Susan Wright, the daughter of Mr. Justin E. Wright, of Weymouth, Mass., who passed away nearly six years ago from the effects of a premature explosion in a manufactory of fire works, in the above named place. The two small figures represent a nephew and a cousin of Susan and all of them passed away in the same year Of the two small children, no other pictures are in existence except such emaciated representations s were taken after life was extinct. All the three figures have been recognized as truthful likeicsses, by their parents and friends.

It may be well to state that Mrs. Kendall had to knowledge of any of the parties until she was visited at her rooms by an aunt of Susan's, at Painful, Excessive or Suppressed Menses, which time Mrs. K. gave the names of the three, and described their appearance. Arrangements were effected for sketching the figures, and no further intercourse was had until the completion of the pictures.

Limiting myself to this simple narration of facts, I herewith forward the picture itself, (which has been kindly loaned for the purpose,) to be placed for a time in your rooms for public inspection, if you deem it best.\*

Trusting this will be acceptable to you and to all interested in the dissemination of the ruths that pertain to the science of Spiritualism, which is the all-comprehensive science of universal truth, I am,

Respectfully yours, JOHN J. GLOVER.

Quincy, Mass., Dec. 20, 1870.

This picture is now on exhibition at our Free Public Cir-

A Fine Encomium from the Press. Dr. Dake has been in Beloit three weeks; since the first few days he has been througed. People came from near and far, and he has treated many desperate cases successfully. He has had twenty-five cases successfully. He has not twenty-five cases of membranous rheumatism, and in every one he has wrought a cure. Among them, the most desperate case, perhaps, was that of C. C. Vance, Esq., Justice of the Peace, at Roscoe, nearly helpless, with great pain and lameness, uine years standing. One gentlemanhere, who has suffered terribly with asthma for twenty years, and who was placet weekly years. twenty years, and who was almost suffocated when he came to him, he has, he tells us, cured by a few treatments. Several severe cases of bleeding at the lungs he has also successfully. treated. We meution these few cases among the many treated here, to show the merits of Dr Dake, and that he is not one of that class of pre tended doctors who are pestering every city and town in the country.—Beloit Journal.

"George," asked the teacher of a Sunday school class of young contrabands, "who above all others shall you first wish to see when you get to heaven?" With a face brightening up with the Washington street, Boston, Mass. anticipation, the little heathen shouted, "Gerliah."

IMPORTANT FACTS

# NEW MEDICINE, DR. STORER'S Nutritive Compound.

ITS CONTRAST WITH ALCOHOLIC MEDICINES!

EVERY element in the Nutritive Compound is as easily assimilated by the blood as the most healthful food. This is NOT TRUE OF MEDICINES prepared with Alcohol. That is always an irritating, poisoning cloment. It checks digestion; it inflames the mucous mem. progress should possess. Also, Dawn, a work brane, and produces a chronic catarrhal condition; it degrades the contents of the glands, and finally destroys them; it disturbs the action of the heart; it tends to paralyze the action of the nerves on the smaller arteries; it lessens the power and susceptibility of the nervous system, and weakons all the senses: it retards the natural chemical changes in the blood, thus retaining and developing poisonous substances in the system; it lessens the action of the Lungs and Kidneys, decreases the strength, and impairs nutrition It is an element of discord and death, and to avoid it, when cossible, in sickness or health, is the part of wisdom

# **OBSERVE THE CONTRAST!**

### NUTRITIVE COMPOUND

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 NERVOUS SYS. TEM and the CIRCULATION; and a Stimulant and Alterative to Mucous Tissues. It is mild and soothing in its influence, (not even causing a tingle of sensation on the ongue, as alcoholic preparations always do.) It carries into the system a force, which, when liberated by digestion, aids every natural function in the body to perform its work As signs of its

### CONSTITUTIONAL EFFECTS,

The APPETITE improves; DIGESTION is promoted; BREATHING is easier; the action of the Liver, Bowels, Skin and Kidneys increases, and a general ALTERATION in the feelings is observed. Its continued use resolves the impurities which have accumulated as effete matter, forming Tubercles or Ulcers in the Lungs, Heart, Liver, Throat, Kidneys, Intestines, Uterus, &c., passing them off through the natural channels of

## BOTH SEXES

Should use this rich fluid food in all Derangements of the Glands and Mucous Surfaces, such as

Scrofula. Ulcers, Sores.

Boils.

Blotches Syphilis Tuberculous Consumption, Ulceration of the Liver, Stomach and Kidneys, Eruptions and Eruptive Diseases of the Skin.

Tumors, Scald Head, Ring Worm. Rheumatism.

Pain in the Bones, Side and Head, &c., &c., &c. 23 In obstinate cases of Kidney Complaint and seases of the Urinary Organs, I recommend the "Nu-

# AS A FEMALE RESTORATIVE

trilive Compound" to be taken in connection with my

Compound Buchu and Iron Powders." Price \$1,00.

It combines both constitutional restorative power, and acis irectly and specifically upon the Uterus and its appendages, wonderfully increasing the strength of that organ, thus constituting a

POWERFUL AND SPECIFIC REMEDY

FOR ALL

## DISEASES OF WOMEN,

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

CHRONIC TENDENCY TO MISCARRIAGE.

Ulceration of the Uterus, Constipation,

And all the symptoms of deficient

# VITAL MAGNETISM.

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 results,

## OVARIAN TUMORS,

Heretofore removed by the knife, are entirely absorbed and radually disappear.

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

## THE "NUTRITIVE COMPOUND"

Is NOT IN BOTTLES, but packages, which, when dissolved in water, make ONE PINT of Restorative.

Full directions for use accompany each package of the

Mailed, postpaid, on receipt of the price. Price \$1,00 per package. \$5 for six packages;

\$9 for twelve.

DR. H. B. STORER. Office 69 Harrison Avenue, Boston, Mass.

For sale at the Banner of Light Office, 158

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